

The Messenger

SWEDENBORG SCHOOL OF RELIGION

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OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

APRIL 1983

Nineteen Centuries Later

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was thirty and then for three years he was an itinerant preacher.

He never wrote a book. He never held an office. He never owned a home. He never had a family.

He never traveled two hundred miles from the place where he was born. He never did one of the things which accompany greatness. He had no credentials but himself.

While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves.

His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today he is the centerpiece of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that One Solitary Life.

*Attributed to Dr. Philip Schaff
(1819-1893)*

THE HEART OF EASTER

"Jesus said, 'I am the resurrection and the life . . . whoever lives and believes in me shall never die. Do you believe this?'"

The question is: **Do we really believe this?**

My impression is that a great many Christians somehow miss the main point of the Lord's resurrection. We quibble about how all of this happened; we get bogged down in the differing accounts in the four gospels of what happened in the Lord's life in those last few days; we still want some kind of tangible proof that all of this is actually true. And so we stay on the fringe of the main issue and the full impact of Easter never really grabs hold of us.

Essentially, accepting the Easter message means looking at life from a totally new and different point of view. For example, consider Mary's experience when she ran to the sepulchre on that first Easter morning. She stopped and looked in, but the Lord wasn't there and for a moment she was frightened and amazed. Then she turned around and saw him but at first did not recognize the risen Christ. She had to shift gears, mentally and spiritually, and then she knew the Master and fell down to worship him.

Isn't this how it is with us? We are always looking into the grave of some past form, some past hope, some old memory, and we expect to find the Lord, or life, or whatever it is we are looking for, enshrouded in the old ways but of course it never is. Instead we find things have changed and we are surprised and disappointed. We turn away from the old and see the new before us, offering us lofty purposes and ideals. It is all so obvious and plain but somehow we do not recognize the divine presence that is there—*that is here*. Easter means looking away from the buried hopes of the past, and, recognizing the presence of the Risen Christ in our present experience, reaching out and accepting our future with gladness.

The Lord came (and comes) to bring the world back to life—to make men and women alive again to all those things that really matter—deepening friendships, forgiving old grievances, putting joy back into life. This is what Easter is all about.

In the fresh, new world of Easter we begin to see things as they really are. We come out of the shadows into the brilliance of the world as God means it to be. The deepest miracle of Easter is not the resurrection of life from death—people have always lived on beyond the grave—

but of goodness from evil, of faith from doubt, of hope from despair, of love from hate. *Dear friends, can we believe this?* Everything depends upon it.

P. Z.

CONTENTS

The Heart of Easter	Paul Zacharias	62
Matters of Life and Death	George Dole	63
Love and Connection	Ted Klein	64
Name This Church	Brian Kingslake	65
Feminine Connections	Perry S. Martin	67
The Strength of Woman	Dorothea Harvey	69
The Peace Page	Susan T. Moore	70
Board of Missions Update	Eric Zacharias	71
Pre-Convention Conference Registration		73
Installation Service	Jean Bester	74
Convention '83 Preview	Patty Holt	74
Convention '83 Registration Form		75
We Get Letters		76
League Registration Form		77
From Church Records		77
Children and Leaguers: Now Hear This!		78
Correspondence Course Offered		79
S.N.A.P. Registration Form		80

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— MATTERS OF LIFE AND DEATH —

George Dole

In Scripture, death may mean the end of something (for example, A.C. 2516) or its rebirth (for example, A.C. 3326). This latter meaning is quite frequent, and may seem paradoxical. Granted, there is a close connection between the death of the body and the awakening of the soul, still the body that dies does not rise again, and the soul that lives after death has not died.

But if we look at physical life and death more broadly, we find that they are not the absolute opposites they seem to be. This is suggested by a paragraph in *Gates of Repentance*, the prayer book for the High Holy Days of Reform Judaism (p. 484).

If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live for ever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others—could the answer be in doubt?

All new physical life depends upon death. The food that sustains us, that is transformed into new tissues in our bodies, was alive once, and had to die in order to nourish us. The ecological chain of life depends on death, decomposition, and new growth. Leaves fall to the ground and decay, and the soil is enriched. Matter is constantly passing in and out of life, and absolutely cannot stop.

In a way, the problem with Darwinianism is not so much the principle of “survival of the fittest” as it is our assumptions about the nature of “the fittest” and our hostility to death. If we define “the fittest” and “those who fit best,” the whole tooth-and-claw mood of the survival issue fades. Everything, plant and animal and human, dies in some way or other, and will survive as a species as long as both its life and its death promote the process of life.

At the Last Supper, Jesus offered the disciples bread which had once been living wheat and wine which had once been living grapes. The disciples ate and drank, and by virtue of the power of the life of the Lord

within them, the essential nourishment of that matter became living matter in them. Spiritually, His living thoughts became dead words, sound vibrations in the air, rattling bones in the disciples’ inner ears, and as much as they could understand and accept became part of their own living thought.

Then Jesus was crucified and died. This was the death also of hope for His followers. They were plunged into turmoil and despair. Even this despair was a sign of life in them, for if they had not cared so deeply, they could have gone back to their nets and picked up where they left off, with a lot of nice memories.

And then Jesus rose from death. His physical body no longer depended on its physical environment, as ours do. It was wholly sustained in being from within, capable of interacting with matter, of eating, of being touched, but not bounded by matter. In this respect, that body is unique—we are finite, but God is self-finiting (T.C.R. 33).

But the Lord used that power to bring about a result that is very much like the result of “normal” death. He ascended, and this departure was a gift of life to the disciples. The fact that they became apostles, with a vastly greater responsibility, tells us that they were given a commensurately greater freedom. When the Lord was present both within and outside them, they were in a kind of training program, and their freedom was closely circumscribed, as any full-time student knows full well. When the outer presence was removed, the inner presence became primary, and could be with them wherever they went—with each one, no matter how scattered they might become.

They still had an environment in which they could find their Lord. “If you have done it to one of the least of my brothers, you have done it to me.” But the environment itself no longer told them explicitly where the Lord was. This they were free to discover for themselves.

My father’s death was a gift of freedom to me. It no longer made sense to worry about what he would think when he found out what I had done, whether he would approve of this sermon or this decision. It was a freedom I did not much want at the time, but it was necessary if I was ever to accept full responsibility for my

behaviour. In the same way, my own death will be a gift of freedom to my children, and in a larger sense to the church. No one will have to worry "what George thinks."

It seems very clear, then, that my death will be a contribution to the life of the church. The question is whether I can live as constructively as I will die, whether my life will promote the process of life as surely as my death.

Love and Connection

by Ted Klein
Urbana, Ohio

The theme I will explore is the relation of love and connection. This theme speaks of how each of us, in a way, is part of others, and others, in a way, are part of us. Part of what goes into love is the recognition that each person is unique and special. Swedenborg states that love makes a person's life what it is, and one's love distinguishes each person from all others. Each person is his or her own love (Cf. *Divine Love and Wisdom* no. 368).

Love is spiritual conjunction, while loving self alone is separation. Love goes with reciprocation (*Divine Love and Wisdom*, no. 48), which means that each person gives and receives, and each person contributes and is respected. Swedenborg sees the essentials of love as: (1) loving others, and (2) being loved by them. Loving is described as feeling the joy of another as one's own (*Divine Love and Wisdom*, no 47).

This view of love pictures interconnection, continuity and permanence. How is love lasting or permanent? Not by being static or constricting, but through growth and process. Related to love as permanent are two ways in which we are immortal. Each person has an individual immortality, meaning that after physical death we can become more and more "the person we want to be" to eternity. Also, each of us lives in other people and "lives on" through others. We become part of many other people, and many other people become part of us.

People are very interconnected, probably much more interconnected than we realize. We are constantly involved in "ripple effects." We send out and receive many ripples of energy. Not only do we receive and process many ripples from others, but ripples move out from us.

Swedenborg's view of reality sees the most basic reality as love and interconnection as fundamental. Separations are unnatural

bendings of energy that, at its source, is loving, harmonious, interrelating and conjoining. If we invert or distort energy in our response to it, separations and fragmentations arise. The separations and fragmentations then take on a reality and power and can become dominant.

Distortions of reality can be passed on as myths in the way people are raised, and they can come to be seen as "the only reality there is." Michael Novak has pictured some myths that are especially dominant in American life (Cf. Michael Novak, *The Rise of the Unmeltable Ethnics*, pp. 93 - 104). Some of these myths seem completely false, while others include elements of truth that have been taken to a distorted extreme.

(1) Each person is alone. One's body is *completely* one's own property. One's behavior is *completely* one's own business.

(2) Persons are atoms, self-contained and isolated from one another.

(3) It's o.k. for persons to pursue and be devoted to their own self interest. If this happens, the common good will take care of itself.

(4) One is a completely separate and unified center, needing to impose one's will on a hostile environment.

(5) One can depend *only* on oneself. One should be *totally* self reliant.

(6) One is to be "productive" by conquering nature and dominating other people. This is the only way to achieve "success."

Novak not only describes myths such as these, but he speaks to realities that point to a different and better quality of life. "Each human life participates in the lives of many others, and is participated in by them." (Novak, p. 200) One can think of the planet as a web of life to be participated in, a home at which to live in peace (Novak, p. 245). There is a need for a life which slows down from the

present pace, a life where there is more compassion, a life in which people are more childlike, a life which has more quiet awareness instead of outer excitement, a life where nature, people, and communities will be appreciated (Cf. Novak, pp. 241 - 242).

Novak pictures realities that move in a very different direction from the myths, and so also does Swedenborg's account of love as the fundamental reality. Central to the new age is the acceptance and development of connection and interconnection. That development is very different from the rugged individualism some, maybe most, of us learned.

Swedenborg pictures love and connection in heavenly life, and these conditions can touch life on earth.

. . . in the heavens there is a sharing of everything. The understanding and wisdom of one person are conveyed to another; heaven is a joint participation in everything good. This is because heavenly love is of such a nature as it has to belong to another. So no one in heaven sees any good thing of his or hers as good within oneself, unless it is also in someone else—which is the source of happiness too. Angels imbibe this attitude from the Lord, whose Divine love is of the same quality. (*Heaven and Hell*, no. 268)

Persons are centers, of energy, awareness and reception. We are responsible for how we respond and react to inflowing life. Yet we are not, in reality, isolated centers. Note a description of how persons are centers in heavenly life.

. . . the heavenly form itself is such that everyone is, as it were, a kind of center, thus

a center of communications, and consequently happiness, from all; and this in accordance with all of the differences of mutual love, which are innumerable. And because those who are in that love perceive the highest happiness in being able to communicate to others that which flows into them, and this from the heart, the communication becomes perpetual and eternal; and on this account, as the Lord's kingdom increases, so the happiness of each angel increases. (*Arcana Coelestia*, no. 2057:2)

Here we can think of interconnection, ripples and immortality. In heavenly life each person as a center adds to all others and all others add to each person.

The nature of love itself is to connect or join.

It is the essence of love and charity to make two as it were one. When one person loves another as oneself, and more than oneself, one then sees the other in oneself and oneself in the other. (*Arcana Coelestia*, no. 1013:2)

Love, then, makes people part of one another.

No matter how lonely, isolated or alone we feel at times, it can be said that we are never alone. We are touched by many ripples, and we send out ripples to many people. Certainly we have a large responsibility to seek to send out positive rather than negative ripples. Yet we can trust that God bends our ripples toward good. When we live in love, we live in that which lasts and grows.

Ted Klein is presently teaching philosophy at Urbana College. In the Fall of 1982, while on leave from Urbana, he completed a course of study at the Swedenborg School of Religion.

NAME THIS CHURCH ————— **Brian Kingslake** Bath, England

Is it not slightly ridiculous in these last years of the 20th century to continue referring to our Church as "the New Church"? Surely it ceased to be "new" two-and-a-half centuries ago? Swedenborg called it "new" of course, because in his day the "Old Church" was all around him. "New" is a term of comparison. We call the New Testament *new* because we also use the Old Testament, which is usually bound up in the same volume as the New. But there has not been any "Old Church" in the world since the Last Judgment in 1757. Do we not believe it when we quote our Lord's words in Rev. 21: 5— "Behold I make all things new—for the former things are passed away"?

As I understand it, the Christian Heaven was established by the Lord in the Spiritual World some time around 1770 by earthly reckoning. We generally celebrate its commencement on 19th June, which we call "New-Church Day" on the assumption that the New Church began with the establishment of the Christian Heaven. Since that time, all regenerating people throughout the whole world have automatically belonged in varying degrees to the New Church, because indeed there is no other Church! They have unconsciously formed themselves into a spiritual GRAND MAN, whose animating soul has been the Christian Heaven. We call this Grand Man the *Universal Church*, but we do

not know who actually belongs to it because we do not know who is regenerating. Only the Lord knows.

The heart and lungs of this universal Grand Man are formed by what we call the *Church Specific*. The members of this Church are those who specifically acknowledge and worship the glorified Lord Jesus Christ as the only God, also believe in the holiness of the Word and live the life of charity. They receive enlightenment direct from the Lord, and reflect it into the minds of everyone throughout the rest of the world. Some *Doctrine* is required for this function; the members of the Church Specific need spiritual instruction so that they can more adequately fulfil their responsibility towards the whole human race. This instruction can be obtained supremely from the Writings of Emanuel Swedenborg. The Church Specific is, in fact, the TRUE CHRISTIAN CHURCH, as Swedenborg himself asserted in one of the last statements he is known to have made before his physical death in 1772: 'Hereafter men are not to be styled Evangelicals, Reformed, and still less Lutherans and Calvinists, but CHRISTIANS'. The True Christianity of which Swedenborg was thinking is not, of course, to be equated with any man-made external organization: it is in people's hearts. We cannot with any modesty name our General Conference "The True Christian Church". Still less could we call ourselves: "The Heart and Lungs of the Grand Man of Universal Religion". (Just imagine having that up on the notice-board outside our place of worship!)

What, then, *is* our Conference Organization? What distinguishes us from the rest of the Christian establishment? What do we members have in common, which binds us together and separates us from non-members? *Answer*: SWEDENBORG! We possess, cherish, and try to disseminate, the heavenly doctrines revealed by the Lord through the Writings of Swedenborg. The Writings are our *raison d'être*. We don't claim to be spiritually superior to other people—only the Lord can judge. We don't even claim to be regenerating. But we do claim to accept the Writings of Swedenborg. We are *Swedenborgians*.

To call ourselves "New-Churchmen" is either nonsense or a kind of blasphemous impertinence. To call ourselves the "Church of the New Jerusalem" is equally nonsensical, unless interpreted by those same Writings. The term is derived from the Book of Revelation written in the first century, shortly after the

Romans had destroyed the Old Jerusalem in A.D. 70. The Jews of that time had tragically lost their old city, but were assured that a New Jerusalem would soon come down from God out of heaven to take the place of the old. In other words, the Jews of that time were to give up their old discredited Judaism and inherit *Christianity*.

When my wife and I visited Palestine in 1962, the Old Jerusalem was Muslim Arab; whereas the New Jerusalem was Hebrew Zionist, the capital of Israel. The Arab immigration officers at the Mandelbaum Gate nearly cut our throats when I told them we belonged to the "Church of the New Jerusalem"! It is all very confusing. The term "New Jerusalem", as we use it, depends entirely for its validity on the Spiritual Sense of the Word, given to us in the Writings of Swedenborg. Perhaps the best definition of our General Conference body would be:

"SWEDENBORGIAN. Dedicated to the Extension of True Christianity."

The only trouble seems to be that the public might think we are not doing this very well!

From the Conference New Church Magazine, July - Sept. 1982

On Abstinence . . .

Sometimes people abstain during Lent from things they should have given up long since, perhaps for always, because of their health. Material abstinence does exercise the spiritual muscles, for it is self-discipline. But we could also abstain from other things, provided we have the strength.

We could try giving up the sweetness of revenge, the bitter herbs of resentment, the sharp spices of gossip, the bland puddings of complacency, the ego-building proteins of vanity, the strong stimulant of prejudice—whether religious, racial or intellectual—the heavy bread which nourishes unkindness, and the drugging wine of self-pity.

Author Unknown

FEMININE CONNECTIONS

Perry S. Martin, Editor

Sponsored by the Alliance of New Church Women

Here I sit in the waiting room of the San Pedro Hospital, while my sister-in-law gets her broken finger pinned. Mary Ebel of Bethesda, Maryland, writes a book review on Sonia Johnson's account of her struggles to be a feminist and a Mormon. Jan Seibert in northern California tells of encounters with women in Malasia, Indonesia and Australia. Here in the hospital I am impressed by the kindness and thoughtfulness of the many women I have encountered today. Example, the woman with a cart of brown envelopes who, when I inquired for the location of the cafeteria, insisted on leading me there. Later she came back into the cafeteria and, seeing me there, came over to inquire about my lunch. And still later, passing my waiting room, she put her head in to say hello again. Women are very special creatures.

BOOK REVIEW:

From Housewife to Heretic by Sonia Johnson (Doubleday, 1981)

By far the most fascinating of all the books I have read this year is *From Housewife to Heretic*. As Susan B. Anthony worked hard for all of us in her day, Sonia Johnson, in our day is working just as hard for us—even willing to give up her life for the cause of equal rights. Indeed, in late spring of 1982, she fasted close to death.

We revere men who are willing to give their lives for the cause of liberty and justice, men like Patrick Henry, Nathan Hale and Martin Luther King. Would you like a modern day woman to revere, as dedicated as they were? How many of you would be interested in reading about a real life heroine? If you are, here is a story about a woman whose feminine awareness was raised by the treatment women were receiving in a patriarchal church—her church, which she loved deeply and embraced with enthusiasm. She recounts her early life when the first seed of feminism was planted during a lecture on chastity. (Feminism is defined as the principle that women should have political, economic and social rights equal to those of men.)

Sonia Johnson writes of her marriage, her education, her four children, her poetry and her awakening at age forty-two when she thought she could be a good Mormon and a good feminist at the same time. Finally she shares with her readers one horrendous year when her husband (who supported her work for the E.R.A.) divorced her for another woman and her church brought her to trial for heresy and excommunicated her.

I was moved to frustration, anger, tears, delight and laughter. She writes with wit. I was thrilled by her evolution as a radical feminist, and I rejoiced with her in overcoming those terrible months. I now know a patriarchal system is an active evil which oppresses, belittles and trivializes us. Sonia Johnson encourages us when she says, "By refusing to be oppressed, women rescue men from the evils of oppressing."

One paragraph in particular impressed me so much that I quote:

"Somewhere in these endless subterranean storage cabinets, women have a unique file entitled 'What it means to be female in a male world,' and from the moment we are born female and a voice says, 'It is a girl,' we begin dropping pieces of data into it. For some women, this file is readily accessible; they can look into it whenever they wish, and it often offers its contents to them spontaneously. For still others, this file opens only infrequently and is so threatening that it is quickly closed, though the owner knows and remembers what she has glimpsed there. There are all degrees of awareness and willingness to cope with this file until at the other end of the continuum are women like the woman I was, traditional women, deeply male-oriented and patriarchal in our view of the world and ourselves. Our file is buried deep, deep under all the others, and our defenses against its contents intruding themselves upon us of a sudden are inordinately powerful. We, more than other women, fear the knowledge that file contains, so much so that even when we are forced to look, we deny what we have seen, we distort the data to make it fit the myth patriarchy teaches women to live, and we thrust the file deeper, down into the

bottom corridor and underneath stacks of files we never open. No matter. This subterfuge does not fool our unconscious sorter. Data about being female under male rule still drops at an alarming rate into that file, and the file grows fuller and fuller—there is so much data!—until the seams begin to crack. We reinforce them frantically (perhaps by fighting the ERA). Finally, however, no matter how strong that file—and patriarchal women have almost bionic files—there comes along the one piece of data that breaks it wide open.”

Mary Ebel

WOMEN ARE WOMEN, GOD LOVE THEM

Jungle nomadic women, Third World village women, Outback Australian women, city women everywhere—every one of them is woman first. The differences come in cultural overlays.

For six months of 1982 Ellsworth and I travelled in Malaysia, Indonesia, and Australia. Object: to see all the native flowers possible. Effect: wildflowers rarely bloom in cities, so we explored the hinterlands of the three countries. Involved were sometimes tortuous climbs and hikes, a memorable eleven hours on a third-class Indonesia train, riding in becaks (pedicabs), and always interacting with the people of the locales we invaded. Perhaps a few vignettes about some of the special women we met will show the ineluctable qualities of women regardless of where they live or their styles of life.

As we were hauling ourselves, sometimes hand-over-hand, up impossibly steep jungle tracks in peninsular Malaysia, we happened upon a camp of Negritos, nomads who've lived in those mountains for thousands of years with little apparent change. Women and children were in camp, the men out on a hunting trip. And the men still hunt with blowguns and poison-tipped arrows. The women's sarongs were gathered around their waists, the children beautifully naked. Very sensible attire, or lack of it, in that heat and humidity. The women smiled in welcome, the children timidly, in curiosity. Ells continued on the track with three other men while Trisha, an Australian woman, and I stayed to “talk.” With body language and gestures, we and the Negrito women had a fair conversation. They showed us the female monkey roasting on a spit, proud to have meat for dinner that day. They shared their pleasure

in their children with us, and whenever a small one cried it was given a full breast until peace returned. In their lean-tos of palm fronds slanted up on poles, everything was in good order, considering the absolute simplicity of the situation. The only jarring note was struck by dozens of plastic gallon jugs acquired from “civilization.” But how handy those jugs were compared to water-tight baskets which take a long time and great skill to weave. Those jugs were labor savers which represented progress in living.

After Trisha and I had finished our visit, there was considerable bowing on both sides. These women had great innate dignity, and our bows were in automatic response to acknowledge their friendship appropriately.

Several hours later Trisha and I returned down the track. As we neared the encampment, we spoke a little louder to serve notice of our impending arrival. Interesting to observe that from somewhere had come a sense of modesty, for by the time we turned the last bend, the women were busily hoisting their sarongs up under their arms. Now what induced them to cover their breasts then? It's obviously not as useful to the needs of both babies and mothers, and there'd been no sign of embarrassment on our uphill visit. Is it simply that for guests one instinctively likes to look one's best? Or were they covering themselves because we were?

One point of great interest was that while the mother monkey was cooking on the spit, her baby was acting as the newest pet of the group, with everyone petting and loving the tiny animal. Here was clear evidence of tenderness and nurturance of the young clearly indicated despite plans to have that animal as a future dinner. There's no muddling of emotion and practicality.

A people more advanced, by our standards, were the Sea Dayaks in the jungles of northern Borneo. On a raised bamboo platform many hundreds of feet long three hundred families lived together surrounding their sacred Death House (full of skulls left from their head-hunting forays which ended in the 1920s). The Dayak women greeted us with gracious smiles, for we came as the friends of a grandson of the tribe, hence were welcome. Most of their daily lives are spent on the long platform where they pound rice in baskets, care for a staggering number of children, do all the usual domestic chores. Each family has a living space of perhaps ten by ten feet, the families separated only by woven bamboo partitions. In this village it was the men who offered us hospitality. We were invited to spend the night

as their guests, in the Death House! Their own women are not allowed in that sacred building, but we were OK as long as we weren't menstruating. That's discrimination which raised our hackles just a bit but seemed not to trouble the Dayak women at all. That's the way their world is, and they showed no signs of wanting to buck the rules. When you get right down to it, what's so grand about being allowed in a building full of old skulls? But we Westerners would object to exclusion purely because of our sex.

We met literally hundreds of village Indonesian people, all eager to have their pictures taken with us. Each time this happened, the women smoothed their children's hair and clothing and pushed them into the forefront, as close to Ells or me as possible. Women are women are mothers wherever you go.

On that eleven-hour trip on the third-class train from Bandung to Jogjakarta we passed Gulonggong, the erupting volcano which wreaked such havoc last year. The ash coming through the windows was, well, gritty, so we covered our faces with wet cloths. Such eye contact as there occurred between one tiny Indonesian woman and me! We giggled and gestured through the trip, getting to know each other rather well despite the absence of language. She's the kind of person I'd love to have for a friend. Pity it wasn't possible under the time and language circumstances.

We met another memorable woman in Darwin, Australia. As we drove past water buffalo in the wild, this rather grande dame from Perth asked if we had buffalo in our country. "Yes, we do, but they're different animals, which we call bison in America." Her reply, in an exaggerated Australian accent: "My dear, here's the situ(eye)tion. A bison is what an Austr(eye)lian L(eye)dy washes her f(eye)ce in." Elegant lady she was, but her sense of humor was even greater.

We met many charming men from many countries, but as is the tradition with us, it was the women who invited us to their homes to dinner. In the many Australian homes we visited that were beautiful on the outside and well-furnished inside, I was appalled to see kitchens equipped as ours were in the 'twenties. In America we take for granted such amenities as dishwashers, automatic washers and dryers, and certainly pop-up toasters. Those women stated their decided preference to wash dishes by hand, to hang their laundry outside, to tend their toast carefully (or scrape off the char). Not for a minute would I want to forgo my

electrical helpers, but there's much to be said for women who accept the status quo with grace and insist they do not want, and flatly refuse to have, the newest labor-saving technologies.

As long as the carrot is dangled, we American women usually want it. There must be much to be said for peace in the home if there's no push to acquire, thus no argument about the acquisition's feasibility. Can we be sure we're on the best track all of the time, or have those women of other cultures an edge on us sometimes? There's room for thought.

Jan Seibert

THE STRENGTH OF WOMAN: A SWEDENBORGIAN UNDERSTANDING

*A response to the Women's Alliance program
at Convention 1982*

*Dorothea Harvey
Urbana, Ohio*

Swedenborg once commented after a worship service that a woman who preaches like a man begins to lose her sanity (Spiritual Diary 5936). I agree. As I understand the New Church position, I find no need for a woman, minister or lay person, to copy the way of a man. Men and women are rightly different, each with a distinctive strength and identity to contribute to the whole. The woman corresponds to love, the moving power itself, the man to wisdom, the form love takes as the mind brings it into actual existence and usefulness in the world (see DLW 1 - 2, 213). The creation of persons is not out of nothing, but out of God's own loving, the energy that sustains all existence and releases the existing entity to find its own separate and different reality, just as the mother must release the child to find his or her new identity, distinct and different from the mother's (see DLW 55, 47).

The strength of this imagery is supported in the Word. The Hebrew of our Bible does not see God as "He" consistently. The poetry of Isaiah 40 - 66, for instance, uses a variety of images to speak to the nature of the Divine. God is pictured as Shepherd ready to "gather the lambs in his arms" (40:11), as Rock of lasting strength (44:8), as Husband compassionate toward his wife (54:6 - 7), as Bridegroom rejoicing in his bride (62:5), as Potter shaping clay (45:9), as Mother comforting her child in her lap (66:10 - 13), and as Mother who would never forget the child of her womb (49:15).

(Cont'd on pg. 72)

The Peace Page

THE NUCLEAR THREAT — A PARENT'S POINT OF VIEW

*Susan Turley Moore
Portland, Maine*

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein."

Mark 10: 14 - 15

One of the things that scares me most about the potential nuclear holocaust, is how easily we live our daily lives, as if the possibility didn't exist. It is almost too much to expect the human mind to grasp the fact that all of us could be dead within an hour. How capable we adults are in denial, rationalization, being numb to the consequences of piling missile upon missile; as if somehow believing that it will not end in absolute disaster.

Yet, as Jesus said, "Out of the mouths of babes and sucklings gives great promise and comes great truth." From *New Age Magazine*, "The Great Debate", September 1982, Helen Caldicott, M.D. (Pediatrician), states, "The American Psychiatric Association recently studied one thousand adolescent children in Boston and found, to their horror, that most of those children don't believe they're going to grow up! They believe that they are going to be killed in a nuclear war . . ." "We have to wonder what we have done to our children when the world is laced with 50,000 nuclear weapons."

How is it that children's reactions to this hell on earth are more genuine and reality-based than most adults, who understand the seriousness of suffering, death, and total destruction of Hiroshima and Nagasaki?

I suspect the answer is obvious. Children haven't acquired the sophisticated emotional defenses or masks to hide behind that we adults are so accomplished in and seemingly addicted to.

I remember an experience last summer with my four-year old son, Keith. We were standing in our back yard gazing at the beautiful, blue, sunny sky watching the puffy white clouds roll

by, feeling warm and content. Out of nowhere appeared one of those ugly gray fighter planes. You know the kind, that have a way of instilling hostility into the heart of God's peaceful kingdom. At the sight of it, Keith literally started shaking and whimpering. With his tiny fingers trembling at his lips he asked, "Mommie, what are they doing here? Are they going to drop bombs on us?"

My answer was one of those vague remarks about how they were just flying around practicing or something. This response didn't help much, because the only thing jet fighters practice for is war and Keith, like most kids, figured that one out quickly. We did manage to share how frightened we felt about war. I tried to reassure him that no one in the world wants war and that I work for peace. Peace begins at home and with our friends.

However, inside of me my spirit fell to my feet. Watching my son's trembling, I felt helpless and deceitful. Here I am, knowing war could happen at any moment, and I was building a case for his benefit, saying that "it can't happen here", with all the facade of a confident—in control parent. I felt rage at "those" world leaders who are creating a reality that frightens this little boy and so many other innocent children. My own inner child cried out, "It's not fair! These strangers intrude into my life, my son's life, threatening us both with a deadly power that is beyond my control." Saddened and angry, like a lioness, I sought to protect my child. The irony is that this needed safety is impossible to give. How can I save my son from radiation burns, incineration, total destruction?

This war game that our world governments are playing affects all the children in the world. Children today live with a fear that most adults never even fantasized about as youngsters. It is no wonder so many adolescents give up trying to make their lives meaningful. Why should they? In their eyes they have no future.

Although I do not condone the decision to "give up", but rather grow impatient with it, we can give our support and empathy to the youth of the world. Our openness, as adults, to talk and listen to each other's fears and concerns, to be informed about the arms race, to find options for peace in our families and churches, and to work for peace, offer life-saving examples. Especially for those whose vulnerable eyes look to us for hope, direction, safety, and a reason to live, to have faith that their dreams for the future are worth believing in.

We cannot simply ignore the danger of global destruction that exists today. Says Caldicott, "There are so many ways a nuclear war could start by accident—I don't know why we are still here". For example, she goes on, "... every year five thousand men who handle nuclear weapons in the military are discharged because they are on drugs, they drink alcohol,

or they are mentally unstable." There are hundreds of false alarm nuclear attacks recorded annually. Within thirty days after an all-out nuclear war, up to ninety percent of Americans would be dead, not to mention the Russians, English, French, Africans, and so on. And the long-term effects could be devastating—enough of the ozone could be destroyed to blind every human being on earth.

Consider the Trident Submarine. As John Anderson explains, (New Age), "... one submarine alone, with the nuclear weapons that it has aboard, could wipe out every city in the Soviet Union over one hundred thousand people." He asks, as I, and millions of other civilians around the world ask, "WHY DO WE NEED TO GO ON WITH THIS?"

"Blessed are the peace makers, for they shall be called the children of God."

Matthew 5:9

The Board of Missions Update

by Eric Zacharias

An interesting report was received recently from the Rev. Claude Bruley who continues his ministry both in Paris and in La Presle. We express our appreciation to the Rev. Horand Gutfeldt of Berkeley, CA. for the translation.

In Paris, a group of 45 persons has been meeting once a month for a study of the Gospel of John and a Communion Service which includes prayer by the participants. This gathering concludes with a Common Meal.

A Seminar was held in Lausanne in co-operation with the Rev. Philippe Boulvin during the month of October exploring the topic, "The Resurrection." Eighteen people participated in this study. Earlier in the year, a Seminar on the topic, "The Symbolism of the Human Body" was conducted by the two ministers.

During the period spanned by the report, 1982, thirteen baptisms were celebrated. Under the general heading of publications, Rev. Bruley stated that he wrote an article on Swedenborg for the "Grand Encyclopedia of Esoteric Knowledge" published by Quillet.

While in Urbana, Ohio for the Board of Trustee meetings in late February, this writer had the opportunity to meet and to talk with Miss Atzuko Watenabe of Tokyo, Japan. She is

a new student at the College and came upon the recommendation of the Rev. Yuzo Noda of Tokyo. Her father, she stated, is a close friend of the Rev. Noda and she has participated in both the church activities there and also in the Horizon programs.

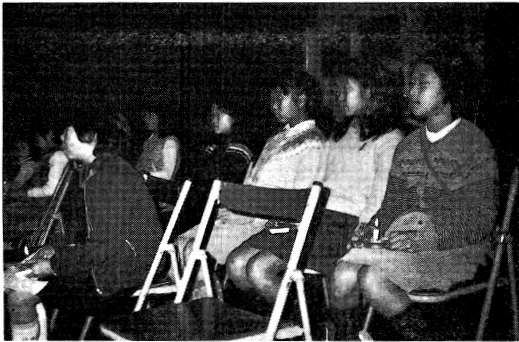
Miss Watanabe, a very charming representative of her country, advised the interviewer that the Rev. Noda is an extremely busy man with many appointments and one whose leadership in the fields of Psycho-Somatic Medicine is gaining increasing acceptance. She spoke highly of Rev. Noda's many accomplishments—among these his appearance on Japanese T.V.

In an earlier report to the Board of Missions, Rev. Noda wrote of his T.V. appearances. "The first one was devoted to, "Swedenborg in Japan" and the other, "Horizon by Swedenborg Minister." This T.V. program was broadcast only for English speaking people in Japan. I was interviewed by an American host, who was a Columbia University graduate specializing in Japanese culture."

Rev. Noda's activities include leading the congregation in Tokyo in Sunday morning worship services, participation in the Sunday School classes, the youth and Ladies Group and

two days each week at the University Hospital. His counseling responsibilities at the Horizon Center also are increasing.

In his report to the Board of Missions, Rev. Noda writes of interest in the search for truth in a variety of disciplines. We wish him well in his effort to bring his discoveries together in a body of truth acceptable to a New Age.



Christmas program in the Tokyo New Church Sunday School.



Horizon Seminar in the Tokyo New Church.

THANK YOU

In the past two months the following *Messenger* readers have sent in contributions, and as always we are deeply grateful. This moral and financial support is greatly appreciated. Jean Allan, Connecticut; Della Runka, British Columbia; Jack Light, British Columbia; Vonda Krahn, Saskatchewan; Evalyn Currie and Barbara Martin, New Jersey; E. R. Carlson, Iowa; M. Elbert Prettyleaf, Pennsylvania; Adrienne Frank, Connecticut; Erwin and Lisa Reddekopp, British Columbia; David and Shirley Sonmor, Saskatchewan; Louise Orth, Ohio; Ruth Lemee, Massachusetts; Donna Sekhon, Virginia; Edith Evans, Oregon; Aylmer Kempton, Massachusetts; Maxine Sager, Washington; Elsie Wagner, Missouri; David and Jean King, Oklahoma; Pete Zacharias, British Columbia; Helen Schellenberg, Manitoba; Gustave Bischof, Pennsylvania; Mac and Carol Lindsay, Alberta; Thomas Zehner, Pennsylvania and Robert Wicke, California.

The Strength of Woman (cont'd from pg. 69)

One major word for God's mercy in the Hebrew Bible is that womb quality. The Psalms use this word often, as for example in "Bless the LORD . . . who crowns you with steadfast love and *mercy*" (Psalm 103). Biblical imagery sees the strength of the woman as well as of the man, as part of what it takes to understand the nature of the God who made us. The woman side of our nature is supported by God, just as is the man side.

Our Swedenborgian teaching supports this woman nature, not as the side which is dominated nor as the side which dominates, but as the symbol for the power of love in the creative balance of life itself. My sense of this support has helped me as a woman engaged in ministry in my church. I believe it can help us all, as women or men, playing our part for peace in the world of God's creation.

NEW PUBLICATIONS AVAILABLE

Several new pamphlets have just been published and are now available from the Central Office, 48 Sargent St., Newton, Mass. 02158

"Growing in Marriage"

by Perry Martin

"This We Believe"

by Paul Zacharias

"Dimension of Spirit"

by Richard H. Tafel

Pew Cards for visitors

The above publications are free.

A longer pamphlet entitled "Secrets of the Kingdom" by Paul Zacharias is also available for 18¢ per copy. Several other new pamphlets will be released very shortly.

IN THE MAY ISSUE

The Romance of Yarrowkabra by Calvin Turley

The Kitchener Society — 150 Years Young

A Special 8-page Supplement

Everyone a Missionary by Eric Zacharias

More Convention '83 Information

The Summer Camps by Louise Woofenden

Book Review "The Universe Within"

by George Dole

The Music Forum by Steve Ledingham

. . . and more.

THE BOARD OF EDUCATION ANNOUNCES PRE-CONVENTION CONFERENCE 1983

Saturday, June 25 to Wednesday, June 29

at

Wilmington College, Ohio

— *PEACE — LET IT BEGIN WITH ME!* —

Leaders: LORRAINE SANDO, M.A. and OTHERS

Because of requests from participants, the conference this year has been extended an extra day to allow a more relaxed time for growing, exploring and learning in the "beloved community". The conference will begin just after the evening meal on Saturday, and end just before noon on Wednesday.

The theme is *Peace — Let it begin with me!* We will explore the theme through consideration of the following questions:

1. How do we personally create conflict and peace within ourselves and our relationships?
2. What can we do to move toward inner and outer peace?
3. What can our church offer as guidance?
4. How can we use this knowledge in our daily lives?

Small personal growth groups have always been an integral part of pre and post Convention Conferences. Prior participants acknowledge that these groups generate love, energy, insight, growth and meaning. Here, people can share their struggles, joys, pain and aspirations and find acceptance and renewal.

In the larger community group, a variety of structured experiences will be used to facilitate our explorations and growth. The possible experiences will include prayer, art, music and song, guided meditation, doctrinal discussion, movement and exercise, dreamwork and healing. Participants talents and resources will be welcomed as we build our beloved community.

Your leader Lorraine Sando is a psychotherapist, art therapist, artist and creativity consultant. She is well known in Convention having served on General Council and staffed 9 pre and post Convention Conferences. Others will join Lorraine in leadership roles.

The cost will be \$20.00 registration plus \$18.75 per day for room and meals.

Please send your registration by June 1, 1983 to Marian Kirven, Executive Secretary, Board of Education, 48 Sargent St., Newton, Mass., 02158. Make checks for \$20.00 payable to the General Convention of Swedenborgian Churches.

Name _____

Address _____

_____ Phone _____

Accommodations desired:

Registration times at Wilmington College
Saturday, June 25th from 4 to 6 p.m.

First session begins at 7:30 p.m. on June 25th.

INSTALLATION SERVICE

On Sunday, December 12, 1982, Rev. Gladys Wheaton was installed as pastor of the Swedenborgian Church of Greater Cleveland, with Rev. Dr. Calvin Turley, President of Convention, officiating.

The request for installation was presented by Norman Bestor, President of the society; and the Officers and Council Members participated in the ceremony, which was greatly enhanced by the beautiful organ music played by Verda Winter.

Our auditorium was recently redecorated by members, with new Altar Cloths and Stole sewn by Patty Dennis.

Over forty people, including old and new friends from the area, attended the event, which was both moving and exciting. Following the service most of those present stayed to enjoy a delicious luncheon and fellowship.

This is the first time we have had a fulltime minister since 1967, when Rev. Brian Kingslake was called to the National Church in Washington. In the interim we have been greatly indebted to visiting ministers for their services and support; and to Rev. Ron Brugler who served as Joint Pastor for Pittsburgh and Cleveland for two years.

We are happy to have Gladys with us as our Pastor, and hope to work together to have a more active society.

Jean Bestor



Revs. Calvin Turley and Gladys Wheaton.

A PREVIEW OF CONVENTION '83

I have been asked by President, Calvin Turley, to report on our Convention Planning Committee meetings of January 28 and 29, 1983, at the Swedenborg School of Religion. The committee consisted of Cal Turley, Peter Toot, Dick Tafel Jr., Lee Woofenden, Muff Worden, Dorothea Harvey, Margaret Kraus, and myself. Marilyn Turley joined us on Saturday. We were all invited by Cal to come and stay for two days at the school to plan the 1983 Convention at Wilmington College in Wilmington, Ohio, June 25 to July 3. We laboured morning, afternoon and evening, as we looked at Convention week "hour by hour", as we considered everything that needed to be worked in and—praise the Lord—we came up with a beautiful week. We enjoyed delicious meals on the third floor, prepared by Kim James-Kerns, wife of an S.S.R. student.

Saturday we worked until 3:30, when we finally wrapped it up. At 4 o'clock, some left to catch their planes, but others were able to go down to the Boston Church for Swedenborg's 295th birthday party service, social hour and dinner celebration. It was neat to be able to partake in the festivities with fellow Swedenborgians.

We are all really excited about our Convention—it is going to be great. Pre-Con-vention has four varied choices of program. The newest idea is a super Music Workshop to be led by Muff Worden, open for anyone to attend. Lorraine Sando will be having a workshop, the Ministers and Spouses will have their meetings, and the N.C.Y.L. officers will begin too.

Another feature that I am really excited about is our daily morning worship service at 7:45 a.m. for anyone who would like to attend and this starts on Monday.

We are all excited about this Convention and are looking forward to it. We extend an invitation to everyone to come and enjoy the fellowship of Swedenborgians from all over. Our theme for this Convention is "PEACE", so be thinking what that means to you and come and share yourself with others.

I, personally, have found Conventions to be a real blessing and spiritual uplift.

In His name,
Patty Holt, Emporia, Kansas

ADVANCE CONVENTION REGISTRATION

SWEDENBORGIANS LIVING THE LIFE OF PEACE

Wilmington College, Wilmington, Ohio

June 29 - July 3, 1983

Name(s): _____

Address: _____

City/State: _____

☐ I will need to be met at Dayton ☐ or Columbus Air Terminal

Accompanied by:

Children

Name	Relationship of Child	Age of Child(ren)
_____	_____	_____
_____	_____	_____

Give date, hour and name of airline, bus line or specify other mode of transportation. Please be specific on details of arrival and departure if you are expecting to be met at Dayton, Ohio airport. For East Coast delegates arriving via Peoples Airline, we can arrange to meet incoming airline flights between the hours of 8:00 A.M. and midnight only, at the Columbus, Ohio Air Terminal. A charge of \$7.50 each will be made for bus service from and to air terminals. These charges will be payable on your bill.

Mode of Transportation: _____

Arrival Date and Time: _____

Departure Date and Time: _____

Wilmington College is located on the Eastern edge of Wilmington, Ohio. The city of Wilmington is close to Interstate 71 and 35 miles from Dayton, 50 miles from Cincinnati and 60 miles from Columbus, Ohio. Greyhound maintains bus service through Wilmington from Cincinnati and Columbus. There is no train service convenient to Wilmington, Ohio.

RATES

Room and Board (per day) Double Occupancy \$18.75 per day. Single rooms (very few available and on a first come first served basis until gone) \$28.75 per day.

CHILDREN'S RATES

Children under 11 years old (on their last birthday) using sleeping bags of their own, in parents room (no bed or linen supplied) will be charged at a rate of \$8.75 per day for room and board.

Included in room and board charges is the additional banquet charge.

Included in Registration Fee charge are meeting room rentals, use of swimming pool and helps defray in small part the overall Convention expense. This year the Registration Fee of \$15.00 applies to **everyone** including ministers and spouses, except children 11 years old or younger. This change was necessary to help meet the escalating Convention costs. The Registration Fee goes up to \$25.00 after May 1st, so get your registration in early.

Children 4 to 12 will be enrolled in the Children's Program. Children 4 years of age and under will be provided with baby sitters. Parents are responsible for escorting their youngsters through the meal periods in the Cafeteria and for their conduct while in the Cafeteria.

WE GET LETTERS

How to Grow Older Gracefully

Dear Paul:

You have done so much to restore interest in the *Messenger*. Even those of us, the "oldsters" who dislike change and rebel against so much of it, say we do like you and we admire you and are sorry you must leave the *Messenger* to other hands in September.

What about the suggestion of Ernest Ekberg? Is he appealing to all age groups or only to people of his own generation?

I write to about 65 isolated "drop out" Swedenborgians and belong to two women's Robin Groups.

It is the "drop out" men who write to this old lady to argue heatedly, frequently insult me as you do and yet still keep in touch to disagree, insult and write some more. They are not dead to our church. Much strong life is there! I got a letter yesterday from one of them and he is writing a book called "YNNBTSODIYL" (Swedenborgian) "You Never Need To Be Sick One Day In Your Life."

Please put me on your list for Correspondence Network unless discrimination bars people 70 years old who are called "trouble-makers". I have seen so much "trendism" come and go that I feel the present propaganda and also the propaganda of my generation is true to the adage, "This too will pass". "But the world has never come this close to the precipice," your generation declares. Yes, it has. The flood and large ancient civilizations unarmed and at peace met total destruction and are largely forgotten, mentioned only in archives of research.

Ruth Abaecherli,
Cincinnati, Ohio

Needed: A Special Gathering

Dear Paul:

Please include me as an enthusiastic member of a correspondence network. I would be happy to help get it started, if you let me know what I can do.

Like Ernest, I find it very hard to maintain my religious identity when I am physically isolated from my fellow Swedenborgians.

It is a new experience for me to live where there is no Swedenborgian Church. Last June, we moved here from Kemper Road Center to find work and we did. It's a great place to live

and we really are settling in, but I miss the special feeling of worshiping with people who believe as I do.

I have been attending the Methodist Church which does help, but it is just not the same. I have become a preschool Sunday School teacher there and my kids are very active in the church, but I just am not a Methodist. I feel strongly that my children should attend a regular religious program, but I also want them to be exposed to Swedenborgian thinking. I would love to hear how other people are dealing with this issue.

I am also interested in finding ways to maintain my own religious identity. I love receiving the *Messenger* and I also find *Our Daily Bread* to be a great help.

I plan on being at Convention this year and would love to get together with other isolated members who are there. Maybe we could have some sort of a special gathering.

Sincerely,
Sue Weiss
625 W. Connecticut Ave.
Somers Point, NJ 08244

How the New Church Grows

Dear Paul:

I recently read again something which has appealed to me and I would like to share it:

"The growth of the New Church will be slow because its growth is not accomplished merely by the addition of numbers, but by the development of spiritual thought, affection, and life.

Nor can the efforts of man alone extend it, for its *healthy* increase is founded upon the opening of the mind to comprehend intellectually the things of Heaven and God. The Lord alone does this as He sees that man can be kept in the life of heavenly enlightenment to the end, which depends upon the quality of affection for truth." *The Reverend George Henry Dole.*

Adrienne Frank,
Westport, Conn.

GOOD NEWS

We have just received word from our good friend, Obed Mooki in South Africa, that apparently the last obstacles have been removed and the local government has now granted permission for the building of the New Church College in Orlando. Wonderful news indeed!

WATSON—Gabriel Bennett and Gustave Bruce, twin sons of Clyde and Twyla Watson were baptized into the Christian Faith on Sunday, January 23, 1983, at the Church of the New Jerusalem, Fryeburg, Maine, the Rev. David L. Reinstra officiating.

MARRIAGE

DOWDLE—POGANY—Leslie Pogany and Nancy Lynn Dowdle of Edmonton, were united in marriage on January 2, 1983, the Rev. John Bennett officiating.

DEATHS

BRONNICHE—H. George Bronniche, member of the Boston Church of the New Jerusalem, entered the higher life February 7, 1983.

FUNK—Mrs. Mary Funk, of Kamloops, B.C., passed into the spiritual world on February 2, 1983. She is survived by six children: Ernest, Jack and Eileen, all of Kamloops, Leonard of Golden, B.C., Norma Olsen of Nakusp, B.C. and Ann Thomas of Chetwyn, B.C. The resurrection service was conducted by the Rev. Erwin Reddekopp on February 5, 1983, at Kamloops, British Columbia.

SELEE—Cal Richardson, 82, longtime member of the New York Church passed into the spiritual world on August 26, 1982. He was a grandson of the Rev. George Stearns, who was the first graduate of our New Church Theological School.

NEUBER—Mrs. Ethel Neuber, 92, a member of the Church of the Good Shepherd in Kitchener, Ontario passed into the higher life on February 25, 1983.

WAGNER—Gilbert E. Wagner, a longtime member of the St. Louis, Missouri Society passed into the spiritual world on January 6, 1983.

according to the following guidelines:

1. Assistance can be given for room and board or travel expenses, but not for both.

2. Convention funds can be used for children under the age of 12 years. The Ohio Association funds can include League age individuals.

3. Priority will be to assist families who have not used the funds in the past.

4. All applications should be submitted by May 1, 1983.

5. Parents of children receiving assistance, if asked, will be expected to volunteer some time in the children's program.

If you wish to make use of these funds, send your letter of application to:

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

Children's Program Plans Underway

This summer's convention will be offering one of the most exciting and creative children's programs in its five year history. We will be having an expanded music program, fantastic arts and crafts, an outing at Beside-the-Point Retreat Center, swimming, stories, games, and of course, our own production of a play before all of the adults!

If you are between the ages of four and twelve, then this is the program that you've been waiting for! When you get to convention, just look for Uncle Ron or Aunt Val and when you find them just say, "Hey, where's my program!" and they will show you where the action for children is taking place!

So remember, the church is for children too! Ask your parents and brothers and sisters to come along with you to convention. You know that you'll have a good time, and chances are that they will too.

Attention Convention Going Families

If your summer plans include a trip to our Convention sessions in Wilmington, Ohio, you will want to be aware of the assistance that is being offered through General Council and the Ohio Association. These funds are made available in order to assist family units with the costs of attending Convention. All requests for assistance will be considered, but due to limited funds not all requests can be awarded in full.

Awards from both the General Council and Ohio Association funds will be distributed

What I'd Like To Have At Death

1. A sense of Divine Presence.
2. A sense of task fulfilled, mission accomplished.
3. A sense (or belief) that my life has enriched someone else, that I have made a difference to somebody.
4. A sense of assurance that my values will not die with me.
5. A sense of faith that this is not all, that this is not the end . . . the best is yet to come.

Earl Guinn

CONVENTION 1983

Kemper Road Center, the Swedenborg Church in the Cincinnati area looks forward to seeing Convention members and friends for this year's annual meetings. It was thirty years ago, 1953, that we last hosted Convention.

Much has happened since then. Our lovely stone church where the 1953 meetings were held is only a memory now. Interstate 71 appropriated the property for the federal highway system in 1964. We moved to temporary quarters in a house in Montgomery. Temporary turned out to be five years.

July 9, 1969 saw our first worship service in our new building on Kemper Road. Much too has happened since that first service. A team ministry was instituted which resulted in the development of a wedding chapel ministry. Groups and workshops were started, as we sought to minister to the needs of people, not only members but the community at large.

A summer camp was started about 1976, at Rocky Fork Lake. This first long weekend camp experience has expanded to our present facility, our camp and retreat center, "*Beside the Point*".

You will be able to see both Kemper Road Center and *Beside the Point* when you come to Convention 1983. If you have special needs, please let us know so that we may make arrangements to meet these needs.

The theme for this year's Convention is *Peace*. How appropriate it is to face our responsibility, both individually and as a church, and deal with the issues of peace. We often tend to only think about war when we talk about peace. But violence of any kind disrupts peace. Domestic violence, spouse beating, child abuse, defamation of character, etc. — all destroy the concept and reality of peace. Let us then strive as a church to be a living, moving force for peace. "*Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you.*"

Correspondence Course Offered

Swedenborg School of Religion's Overview of Swedenborg's Theology Correspondence Course offered by SSR graduating student Rachel Martin.

Six years ago Rev. Dr. Robert H. Kirven developed an overview course of Swedenborg's theology. For several years this course has been available to the laity through the mail. This year the teaching responsibilities have passed to graduating student Rachel Martin, M.A.; who will be working under the supervision of Dr. Kirven. At this time they extend a re-invitation to the Church-at-large to advance their understanding of essential Swedenborgian concepts.

A few of the topics covered in the lessons are: freedom of choice, the spiritual world, conscience, use, providence, the Second Coming. The course has proved to be an exciting personal way both for beginners to become familiarized with Swedenborg's theology, and for those more at home with Swedenborg to explore in greater depth a systematic study of his theology.

Each of the fourteen lessons in the course consists of a written "lecture" equivalent to what a student at SSR would encounter in the classroom, a list of pertinent readings from Swedenborg's works, ten short-answer questions, and four questions requiring the student to apply the material to life. The instructor will comment upon the student's work and respond to questions which arise in each lesson.

The cost for this course is one hundred and fifty dollars and may be paid in three fifty dollar installments: at the start of the course, with the fifth lesson, and with the tenth lesson. The equivalent of an "auditor's course" for seventy five dollars is also available. This course involves answering the short-answer questions only, reducing dialogue between student and instructor significantly.

Access to a complete set of Swedenborg's works is necessary for taking this course, as the readings are scattered through most of his theological works. For those without, a package from SSR is available for only twenty dollars which includes paperback books plus copies of other passages comprising all of the readings needed for the course.

Interested persons should please contact:

Rachel Martin
Swedenborg School of Religion
48 Sargent Street
Newton, Massachusetts 02158

The Swedenborgian New Age Pioneers Announce Their 1983 West Coast Workshop

We don't plan to just talk about regeneration—we plan to do it! We will be practicing techniques and exploring lifestyles which people have found effective in getting into, and progressing along, the process of regeneration. These include diet, exercise, meditation, worship, music, group discussions, and various healing techniques. We will also seek a theoretical understanding of Swedenborg's concept of regeneration and of the various practices and techniques which we will be using. Particular emphasis will be given to inter-personal sharing and establishing a true sense of community.

We will camp together in the beautiful Santa Cruz mountains. The campsite is a short walk up a steep trail through a grove of redwood trees. The camping conditions are primitive and we will share the daily responsibilities such as cooking and cleaning.

The workshop is open to people 17 to 150 years old, regardless of religious affiliation. The fee for the nine day session is \$100., although some scholarship money will be available.

Please come! Share what you have learned and experience what others have to offer. Make new friends and deepen existing friendships.

Theme: Regeneration — Personal and Social Change

Dates: August 13 - 21

Staff: Rev. Paul Martin Grumman, M.A.

Rev. Horand Gutfeldt, Ph.D.

Rev. * Rachel Martin, M.A. (* expected to be ordained at convention)

In addition to these staff members, other experienced participants will lead particular sessions. We can all look forward to great macrobiotic feasts as Margaret Schnitzen has agreed to plan the menu again.

Although the daily schedule will vary in response to the group's needs and desires, as well as to accommodate shopping trips and outings to the beach, the following is an example of a typical day's schedule: 7:00 a.m.—Breakfast; 8:00 a.m.—Tai Chi as exercise, meditation and way of life; 9:00 a.m.—Regeneration through exploration of personal heavens and hells; 11:00 a.m.—New games, volleyball, hiking, etc. 12:00 noon—Lunch; 12:30 p.m.—Personal quiet time; 1:30 p.m.—Worship experience; 2:00 p.m.—Regeneration through various healing techniques, and Learning to recognize and utilize the spiritual influences in our lives; 4:00 p.m.—Free time; 6:00 p.m.—Dinner; 7:30 p.m.—Music, dance, or mythological story telling.

APPLICATION

1. Name, address, phone number.
2. Why do you want to participate in this program?
What particularly interests you?
3. What, if any, appropriate knowledge, skill, practice or technique would you like to share with others at the workshop?
4. Would you need scholarship assistance to attend this workshop?

Applications and any questions should be sent as soon as possible to: Paul Martin Grumman, 17614 182 N.E., Woodinville, WA 98072. 206-788-6916.