

The Messenger

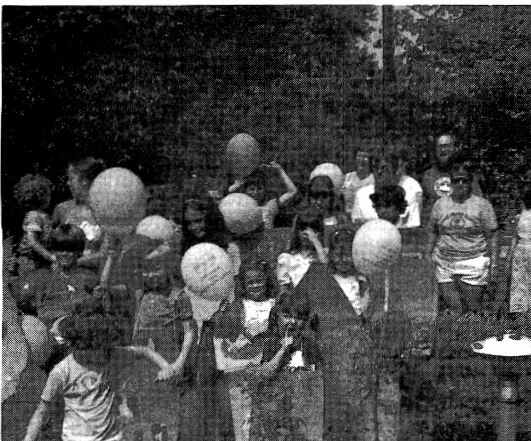
OFFICIAL ORGAN OF THE SWENDBORGIAN CHURCH
JULY - AUGUST 1983



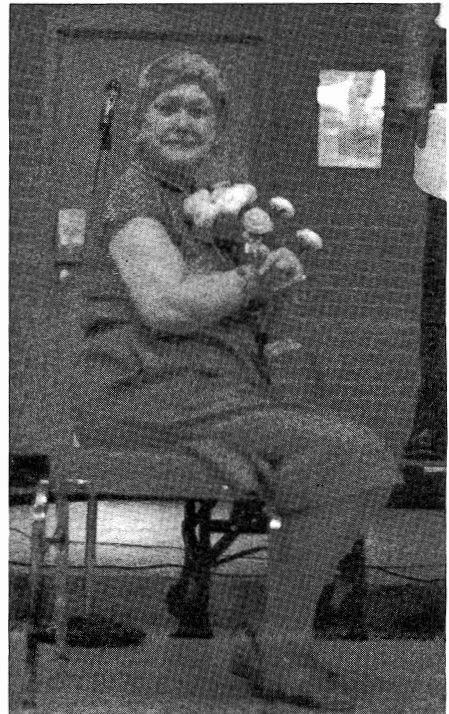
The beautiful music of
Jenny Martin and Ken Turley



... and the winsome clowns from
Wilmington, Delaware



... and lots of children and balloons



... and tributes galore, including Cele
Werben's 80th birthday and 55th consecutive
convention.

A Light, Bright Convention

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The photographs in this issue of the Messenger were taken by William Woofenden and Paul Zacharias. Thanks for your great help, Bill!

IN THE SEPTEMBER MESSENGER

Universal Religion and the New Church
by George McClure
Alliance Worship Service by Carole Rienstra
Church Women United Report
"Our Child" by Ken Turley
More Convention '83 pictures

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Convention Sermon

SEEK PEACE AND PURSUE IT

by Rev. F. Robert Tafel
Cambridge, Mass.

Blessed are the Peacemakers, for they shall be called the Children of God."

Matthew 5:9

"Depart from evil and do good; seek peace and pursue it."

Psalms 34:14

Few subjects evoke such controversy as does that of peacemaking and seeking peace in the world community. While universal lip service may be given to the goal of peace, little agreement can be found about how to achieve it. "Hawks" misrepresent "doves". "Doves" overstate "hawks". Efforts to bring about peace are often distorted, misunderstood.

No wonder Jesus singled out the peacemakers for the glorious and high distinction signified by the title "Children of God". No wonder the psalmist urges us to "seek peace, and pursue it" perpetually. For peace among the nations on earth is an elusive condition. So too is personal, inner peace. Elusive, difficult, transitory and controversial, peace is, nonetheless, urged upon us: "seek peace, and pursue it"; "Blessed are the peacemakers, for they shall be called the children of God."

There is a great danger in "spiritualizing Scripture". Emanuel Swedenborg helps us to understand deeper spiritual levels of meaning within the Old and New Testaments. By the battles and warfare in the Old Testament, we are told that combats between good and evil and between greater and lesser goods are to be understood. Inner Moral and Spiritual Conflicts are thus represented by battles to which our spiritual temptation combats correspond. Yet there is a great danger of withdrawal from the problems of social and international arenas of physical struggle and demands for justice.

Swedenborg wrote concerning the many references in the Word to warfare and combat that:

"In the Word, where mention is made of war, in the spiritual sense there is meant spiritual war, which is war against falsities and evils, or what is the same, against the devil, that is, the hells." A.C. 8273

Peace is one of the last and highest states of regeneration. It follows repentance and reformation which involve learning from the Word what is good and ceasing to do evil: "Depart from evil, and do good; seek peace, and pursue it."

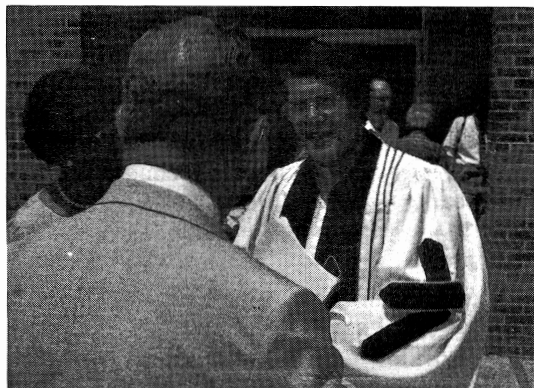
On peace, Swedenborg writes:

"Peace in the highest sense denotes the Lord, and hence it is that it inmost affects good and is the esse of the happiness of those who are in good. So long as a man is in truth and not yet in good, he is in an unquiet state, but when he is in good he is in a tranquil state, thus in peace."

The Swedenborgian interpretation of scriptures is noble and inspiring, for it shows how the Bible is God's Word to our human condition, leading us to the good and heavenly way of life. It shows the divine purpose in gaining a heaven from the human race.

But we would seriously err if we were to consider the Biblical and theological urgings for peace to be **only** concerned with spiritual states. Such "spiritualization of Scriptures" misses the point that the Lord's kingdom is a kingdom that should come to earth as it is in heaven. The order, the peace, the good that is the Lord's kingdom in heaven is a goal for the human race.

Concerning the connection between heaven and earth and on the endeavor of spiritual



Rev. F. Robert Tafel, Cambridge, Mass., greets worshippers following the Sunday service.

realities to become manifest in human affairs Swedenborg writes this:

“Man or the human race, is the ultimate, and is that in which heaven ceases (that is comes to rest); because man has heaven in in himself, and corresponds to it; his sensuous which is exhibited in the world is the ultimate itself, and therefore, it is also the foundation upon which heaven rests, as a house does upon its foundation; for there is a connection of all things from primes to ultimates . . .” A.C. 5552

So with human endeavor and struggle to achieve peace, there needs to be the connection of the spiritual and the physical, of inner and outer, of peace of mind and peace on earth. It is hardly possible to seek the one without the other. In fact, **three** arenas of conflict and effort to seek and make peace cry out for our attention:

Peace between ourselves and God
Peace within ourselves
Peace between ourselves and our neighbors.

Let's focus our attention especially on this last arena. It is true that if I am not at peace with God as my Lord and Savior, I can hardly hope to find peace outside myself in the world. It is equally true that if I lack inner peace—I am filled with spiritual turmoil and conflict—I will not be peaceable in my relationships with others. Yes, how *can* I possibly hope to find peace on earth when I am not at peace with myself. All this is true. Yet, seeking and making peace between ourselves and our neighbors is one sure way that peace between ourselves and God and peace within ourselves becomes expressed, grounded and established in specific, concrete activities and behaviors. “Seek peace, and pursue it.”

While peace-seeking between ourselves and our neighbors is most crucial, it is the most misunderstood as well. We sometimes misunderstand Swedenborg's Doctrine of Charity. We confuse being charitable with: “Being nice;” appearing to be sweetness and light, while being angry and upset within. We don't want to hurt our neighbor's feelings. We want to appear civilized and well-mannered. Yet true charity may require exactly the opposite behavior.

Acting charitably toward my neighbor requires that I speak up if I am upset, troubled or angry.

Such was the case yesterday, when “a neighbor” confronted me in a very caring way about how past action (or non-action) on my

part caused some resentment. We talked about it for some time. It was a healthy and honest sharing of feeling. I believe our sharing led to resolving a difficulty in our relationship. I know I am the better for it.

In a similar way, I made a peace-pact this week with my brother and sister ministers. So did each of the other ministers. We pledged to contact each other if we were upset or angry about something said or done. (Like the person who confronted me earlier.) In this way we seek peace and will pursue it.

This caring and confronting charity is but one effort to make peace between ourselves and our neighbors. We have been seeking peace in many ways this week. For a moment, quietly reflect on our many peace activities these past few days:

- the Pre-Convention Conference
- the Peace Display Area
- President Turley's address on Wednesday evening
- T. Canby Jones' views on Peace
- planting a Russian olive tree at Kemper Road Center
- the Children's Program. “I live in a house—city—country—world.”
- Council of Ministers small group sharing on Peace
- Peaceable balloons and clowns
- Prayer for Peace each Sunday at 10:00 p.m. E.S.T.

It is my hope that our efforts will not end here. It is my hope that we will return to our homes with renewed conviction and determination to seek peace and pursue it.

He drew a circle that shut me out —
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

Edwin Markham

COUNCIL OF MINISTERS REPORT

Meetings opened promptly on schedule Monday morning, June 27, with both good news and bad news. The bad news could have been worse: the Rev. Ron Brugler sent word that his arrival would be delayed because of a fire in the row-house where he and Val own their home. Brugler's home was less-severely damaged than others nearby, but clean-up and insurance problems beset them nevertheless. Among the items of good news: seven SSR students (including 4 graduates) were present

to give a good feeling about the future of our church and its ministry.

The opening phases of the Council's business—often in the past a necessary but slow start on a good week—were streamlined this year into an efficient springboard to other more creative work. Sixty-six pages of material sent out by the Council's officers through the Convention's Central Office, included all the reports and communications (except the few which came up in the last couple of weeks) for the ministers to have read before the business sessions began. With this advance preparation, the Council was able to finish up the preliminaries and get to more interesting business.

Among the most important items on the agenda of any session of the Council is consideration of candidates' Plan of Ministry, and recommendations to Convention concerning ordination. This year, the Council heard recommendations from the Committee on Admission to the Ministry (CAM), considered and approved the Plan of Ministry, and finally recommended to Convention the ordination of each of three graduates of SSR: Kei Torita, Ted LeVan, and Rachel Martin. Everyone enjoyed congratulating them—and there still was time for more work before lunch!

Monday afternoon was devoted to a mixture of administrative business, and an exploration of some really exciting hopes and dreams for a project of love-in-action on a scale that is unfamiliar in the recent history of Convention. Whatever appears elsewhere in this *Messenger*, concerning appeals for support or activity related to Guyana, is the result of enthusiasm generated in that discussion.

Monday evening and Thursday morning were devoted to the ministers' particular participation in the theme of the 1983 Convention,



Galen Unruh, Eric Zacharias, Paul Zacharias, Dorothea Harvey, Randy Laakko, F. Robert Tafel and Harvey Tafel.

"Living the Life of Peace." Watching the film later shown to the whole convention, *No Frames, No Boundaries*, and discussing issues as a full council and in small groups, the ministers focussed on a number of aspects of our universal hope for peace. Personal and interpersonal peace as preconditions for national and world peace, the importance of discovering positive factors—in addition to the negative "balance of terror"—by which nuclear holocaust has been held in check, and similar matters highlighted the discussion.

Several internal matters, such as the work of CAM, the Ministerial Placement Committee, Pension Fund Committee, and the Executive Committee when it makes recommendations to the Augmentation Fund Committee regarding financial assistance (in addition to help from churches and associations) for ministers' continuing education, and of ministers representing Convention at the National Council of Churches: all these took time and creative effort.

Before hearing and discussing an advance report of Convention's Ad Hoc Committee on Goals for the Eighties, the Council on Wednesday morning elected the following: Chairman: Richard H. Tafel Jr.; Secretary: Ernest O. Martin; Executive Committee member: George F. Dole; 1985 Convention Preacher: F. Gardiner Perry; C.A.M. member: Richard Baxter.

Robert H. Kirven



George Dole, David Rienstra, Ernest Frederick, Cal Turley, Bob Kirven, Ted LeVan and Paul Martin Grumman.

Correspondence Scrapbook

Patti Holt of Emporia, Kansas had an enormous scrapbook at Wilmington, filled with hundreds of pictures, clippings, poems, articles she had gleaned from newspapers and magazines, all of which illustrate New Church correspondences—a very personal Dictionary of Correspondences. What a great idea!

CONVENTION NOTES

It's always a challenge to summarize the spirit and content of the seven days of meetings, worship services and social activities that make up a General Convention session, but we'll give it a good try.

This account will list very few of the business actions taken at Convention '83; for these see the excellent reports of General Council meetings and Convention business sessions by Ethel Rice on pages 140 - 144. My ramblings will consist of some general impressions arising out of Convention week, plus a few brief reports of activities not listed elsewhere in these pages.

The biggest difference between Convention '83 and all previous sessions can be summed up in one word—MUSIC. This may go down in New Church history as the "7th Dimension Convention." I believe it was Mary Poole who coined that happy phrase. Music in all shapes and forms literally poured out everywhere—we had a different musical blessing for almost every meal; the song "Our Child" written and played by Ken Turley and sung by Jenny Martin left hardly a dry eye at the Sunday School Association meeting; the choir selections added so much to the full Communion Service and the Sunday Convention Service; and the sing-a-longs at the Community Programs added a seventh dimension of joy and good fun. With all of the music and the clowns and the balloons and the banners, it was a light, bright, colorful Convention—definitely an upbeat experience.



The music of Ken Turley and Muff Worden added so much to Convention '83.

Dozens of people were responsible for the success of Convention '83 and we can't name them all, but two should be singled out for special mention, those being "Muff" Worden, whose multi-faceted talents sparked everywhere, and Dick Tafel Jr., the host pastor, who did an outstanding job emceeing the Community Programs and in general saw to it that everything went along smoothly and efficiently.

For this observer the intellectual high-point of the week was the address by T. Canby Jones, noted Quaker Bible scholar who has served on the Wilmington College faculty since 1955. Jones is a leading light in the Quaker Peace Movement, and his talk pinpointed the Biblical basis for Christian Peace and Justice in the world. 1) Do we really trust God's *radical power to save*, as found in the Abraham-Isaac story, and the parting of the Red Sea? "You have only to stand firm, and God will protect you." 2) Are we aware of God's unconditional, eternal Love for all people? This means Russians as well as Americans. God's Love Covenant can be traced from Genesis through Revelation 22. 3) The wisdom of God is such that it seeks to bring order out of chaos. In this process God calls upon us to cooperate with Him. 4) The Shalom concept. The faithful loving kindness of God which most of all wants justice and righteousness for all humanity. These four principles give us a solid, Biblical basis for genuine peace in ourselves and in the world.

In his profound, yet humorous manner, Jones touched on so many key Peace concepts. Jesus Christ first used the term "peacemaker"; it was a radical idea at the time. He talked about loving your enemies and about the place for compassionate anger. And Jones said that coming to terms with our own death was essential if we were to know the meaning of true inner peace.

What can we do to help build peace in the world? Simplify our life style. Share our goods with the less fortunate. Study the issues; education is essential. Some may feel called upon to withhold taxes used for military spending. *Really believe that God's will is Peace and that the Peaceable Kingdom is coming.*

A few notes from the Sunday School Association meeting. The Sunday School Activity Book, edited by Louise Woofenden and others, now sells for \$4.50. The S.S.A. is presently gathering material that will soon be

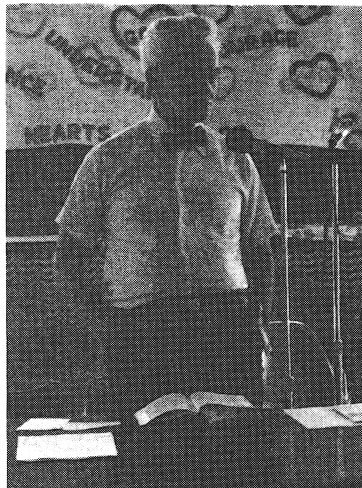
available for prospective parents, which will include an extensive bibliography covering every phase of parenting; also a series of four pamphlets dealing with the needs of children at various ages; and a tape of original songs by Ken Turley and sung by Jenny Martin for prospective parents will shortly be available. S.S.A. elections produced the following results: Ron Brugler, President; William Woofenden, Vice-President; Secretary, Nancy Perry; Treasurer, Tom Zehner. We should also note that the S.S.A. has repaid almost \$11,000 of its \$16,000 loan from Convention.



Trevor Woofenden, Henrietta Zehner and Jim Lawrence aboard the Campus Taxi.

natural setting, so plan now to attend an outstanding Convention session next summer in scenic New England. We might add that the entire State of New Hampshire is air conditioned—balmy days and cool nights.

P. Z.



Quaker Canby Jones' address on Peace was a Convention highlight.

My Dream, My Challenge For My Church

A place in "Being" where the understanding and love of God is through the committed acceptance of ourselves and love of our cherished ones and our neighbors. Where we can enhance our marriage of love and wisdom, heart and mind, and will and understanding.

A place in "Being" where we operate on the principle of mutual enrichment and love. Where we can become aware of our strengths and limitations, our natural and spiritual selves, our own heavens and hells. Where we can truly sense the joy and feel the warmth of our part in the whole.

A place in "Being" of caring people together reaching out. A place where we can be ourselves as completely as possible at the moment. Where our togetherness, support and love can provide a down-to-earth guide for our regeneration. Where we seek truths for the uses of life.

A place in "Being" where our quest for understanding is not a search for certainty but a voyage of discovery; about ourselves, about other people, about God. Where our voyage of discovery is a spiritual journey with God from

(cont'd on page 161)

A few lighter notes. The weather was hot and humid during Convention week. How hot and humid was it? It was so hot and humid, according to Elizabeth Munger, that even her hairpins were rusting! . . . Men and women shared the same bathrooms which made for some interesting situations. Marjorie Barrington beat a hasty retreat when she peeked under a stall door and noticed a pair of shoes pointing in the "wrong" direction! . . . And Gib Heddaeus, at 86, challenged anyone present to a race, on skates yet! . . . Cele Werben was properly saluted on the occasion of her 80th birthday and attending her 55th consecutive Convention session. Cele's complaints were down to a bare minimum this year, which means that our '83 Convention rates 9.5 on a scale of 10.

Convention '84 will present us with several firsts. We meet at beautiful Geneva Point Center on Lake Winnepesaukee in New Hampshire, nestled in the magnificent Ossipee Mountains. The Swedenborg School of Religion faculty and students will be our hosts. The dates are June 27 through July 1, with ministers and spouses meetings beginning June 24th. It promises to be quite a different kind of Convention session in the midst of a gorgeous

Report of the General Council

General Council met for its pre-convention session on Wednesday, June 29, 1983, at 1:55 p.m. Those present were the Rev. Dr. Calvin E. Turley, President, Frederick G. Perry, Vice-President, August A. Ebel, Treasurer, Ethel V. Rice, Recording Secretary; the Rev. Messrs. John Bennett, George Dole, Robert Kirven, Gardiner Perry, Harvey Tafel, Richard H. Tafel, Jr., as well as Ronald Antonucci, Spencer Hallberg, Harvey Johnson, John Keller and Margaret Kraus. Mr. Stewart Poole was present by invitation. Absent were H. Page Conant and Mary Crenshaw.

The President reported that the last year had been a very busy one, with a good deal of travel. He is scheduled to visit Zurich in October. He informed Council that serious consideration is being given to having the Continental Association affiliate with the General Convention, and he urged that Council give some thought to this matter.

A report on the progress being made on the construction of the President's office space on the third floor of 48 Sargent Street in Newton was given. It is thought that such construction would probably add a good deal to the value of the property, since the projected space could serve as a small conference room. Motion was made that we proceed with financing the dormer construction which would allow the best use of space. Seconded and voted.

The Rev. Harvey Tafel raised question about the assessment of the accountability of the Central Office. The last evaluation had been made two or three years ago and Mr. Tafel felt an annual assessment was in order. It was therefore moved and seconded that an annual performance review of the Central Office, including staff, employees, organization, etc., be made. So voted.

President Turley reported that on his recent visit to Guyana he had met and later corresponded with its Prime Minister, and had assured that official that our Church wished to help Guyana—the country and its people—in becoming self-supporting. Three suggestions as to his country's pressing needs were made by the Prime Minister: garden tools, a used van or vehicle of that type, and educational opportunities. Regarding the second item, Dr. Turley felt it might be possible to institute a fund-raising effort to purchase a used van and ship it to Guyana. As to educational help, the suggestion has been made that Urbana College

be asked to offer free room and tuition to two Guyanese students annually for four years, that the Church provide food for them, and the Guyanese government pay transportation to and from their country each year. Such student help would not be limited to Swedenborgians. In addition, Dr. Turley would like to find "host couples" here in this country who would provide homes for the students during holidays. It was reported that the Council of Ministers had enthusiastically supported this concept and were recommending that General Council implement it. Mr. Ebel moved that Council approve in principle the action recommended by the Council of Ministers, and that the President be authorized to proceed with the project at his discretion. Seconded and voted.

The President reported that he has asked Karen Laakko to assume leadership of the Annual Appeal for a three-year term. He also stated that he wished to appoint Jim Lawrence as press representative to the National Council of Churches, with an appropriation of \$500 for this purpose. Approved by General Council and so voted.

It was reported that the Council of Ministers had asked that General Council give serious consideration to providing moving expenses for ministers, an idea concurred in by the Ministerial Placement Committee.

Consideration was given to the budget—re-submitted by the Board of Education at Council's request. The proposed work to be done by Dr. Perry Martin which had been given temporary approval and financing was judged to have been satisfactorily completed, although question was raised about impartial evaluation of the results achieved. It was decided that a member of General Council should serve as an evaluator of such results. Mrs. Kraus spoke of the need for a resource person to serve young people just finishing High School, perhaps a program for a national organization of people that age. Mr. Ebel moved that we approve the budget of the Department of Religious Education, with an increase in the line item of Adult Work Person from \$2,500 to \$4,000, with the understanding that all of the \$2,500 is available for expenditures; if it is not, that we allow \$4,000 to be expended subsequent to August 31st for this line item. Seconded and voted.

* * * * *

General Council Report continued

At its post-convention session Council welcomed newly-elected members Rev. David Johnson, Hampton Schoch and Susan Wood.

Its first order of business was consideration and discussion of proposed By-laws submitted some time ago for Council's approval by the Board of Directors of the Wayfarers' Chapel. There was also some confusion noted in the size of the Board, length of terms and expiration dates. Following preliminary work by the Executive Committee, Council at length voted to reduce the size of the Board of Managers of the Wayfarers' Chapel from seven members to six members, with two members to be appointed for three-year terms by the President each year and confirmed by General Council.

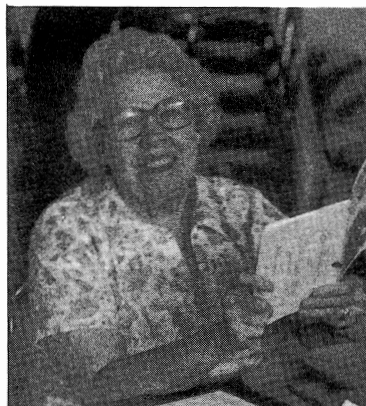
In response to a request from Urbana College's Board of Managers, Council next considered the feasibility of granting certain usage of part of the Prinz Farm, a forty-five acre tract deeded to Convention by the College in payment of past interest charges. It was at length voted that Council record that it has no objections in principle to the assignment of the lease of a TV tower, or the addition of athletic fields on the Prinz Farm.

In the matter of setting up definite rules with regard to grants to the New Church Youth League for travel expense for its regional officers, it was decided that responsibility for such decisions solely rested with the Board of Education.

After consideration of a request that a retirement plan be set up for Convention employees at the Central Office, the consensus seemed to favor such action, and it was voted to refer this matter to the Executive Committee for action.

General Council accepted with thanks the deed to the Wilmington, Delaware Church property, following the usual plan whereby the Wilmington Society reserves the right to use the property as long as it can be maintained by the Society.

Dr. Turley informed Council members that he would be travelling to Zurich in September on invitation of the Continental (European) Association, and that one of the primary items on the agenda would be the possible affiliation of that Association with the General Convention. It was generally acknowledged that such affiliation would have far-reaching effects which needed to be thought out, and the President invited any comments on the subject from Council members before his trip.



Ethel Rice, Convention's Recording Secretary.

Although General Council had planned to hold its mid-winter meetings the third week in January, 1984, because of the Ministers' and Wives' Institute to be held in Palos Verdes in February, Council's meeting dates were changed to February 23 - 25 at the same site.

Some time was devoted to a discussion of reactions from Convention's membership to the Ad Hoc Committee's presentations, as noted by Council members. At this particular point there seems to be some question in the minds of our members as to what particular changes will be advocated, and what the effects of such moves will be. Members of the Committee assured Council that concrete plans for the re-structuring of Convention are proceeding as planned.

It was noted that to date Council has not received an invitation to hold convention in 1985, and the President urged Council members to explore the possibility of entertaining Convention among their own local membership. Ideally, Council would like to have convention dates arranged for at least four years in advance. Plans for 1988—the three hundredth anniversary of Swedenborg's birth will need to be thought out well in advance of the date.

Council adjourned at 4:30 p.m.

Respectfully submitted,
Ethel V. Rice, Rec. Sec'y.

I must add a special word of appreciation to Ethel Rice who gave me all of this material on Sunday morning, July 3, the day following General Council and Convention business sessions. This was a super effort on Ethel's part and we are extremely grateful to Convention's outstanding Recording Secretary.

HIGHLIGHTS OF CONVENTION'S BUSINESS SESSIONS

by Ethel Rice

The 159th annual session of the General Convention opened formally on Wednesday evening, June 29th, 1983 in Kelly Center, Wilmington College. After a reading by the Secretary of the rules governing attendance and voting at conventions, and the reading of greetings from various friends, the President gave a most inspiring address, asking his hearers to join him in envisioning the scene in an early passage in Genesis, which speaks of "... the shrub of the field and the herb of the ground" watered by rain which is soon after called 'mist', the mist which may be interpreted as 'tranquility of peace'. He wished to share with his hearers the words of Swedenborg at this particular point when there is needed tranquility and harmony between the inner and the outer man. There cannot be world peace without regeneration of the human race, and that means each one of us. He stressed that we should be mindful that there is a one-ness, a peace among us in our common indebtedness to the Lord. Music added much to the solemnity of this occasion, with instrumental numbers, choir selections and a beautiful rendering of The Lord's Prayer by Malotte by 'Muff' Worden.

Convention's second session opened at 9:50 on Thursday, June 30th. There were words of welcome from Susan Wood, Chairperson of Kemper Road Center, our hosts, and Connie Nagle of Wilmington College. Dr. Perry Whitmore, President of Urbana College reported that 1981 - 82 had been an extremely good year for Urbana, and the current year a "break-even" one. He again expressed his appreciation for the support given the College by our Church members, more than \$42,000 of the \$250,000 received in gifts.

The Rev. Ernest O. Martin reported to the Convention that the Council of Ministers had recommended the ordinations of Theodore J. LeVan, Rachel Martin and Kei Torita. The traditional ordination vows were exchanged, and the Convention unanimously approved the Council's recommendations. Mr. Martin's report also contained the information that the Rev. Ivan Franklin had requested a leave of absence from his San Diego pastorate to accept



Some of the 250 convention participants at a business meeting.

a position elsewhere. The Council of Ministers again endorsed the importance of continuing education for ministers, and plan to write to Societies, asking for support for ministers seeking more education. Thanks were tendered the Augmentation Fund Committee for its generous help in this respect. There was also concern expressed about the critical state of the church. In the past thirty years our membership has declined from six thousand members to less than twenty-five hundred, and our ministry from sixty to thirty. He urged those present to keep the spirit of a live church in mind when they return home and do what can be done to grapple with our problems.

A constitutional amendment recommended by the General Council and duly published beforehand in the *Messenger* was presented. Consisting of an additional paragraph to Article IV, Section 3, the amendment read:

"In determining delegate strength and in selecting delegates, only those bodies shall be included which are in good standing with Convention. Good standing shall be forfeited if a body, without the express consent of the Council of Ministers, employs a minister who is not on the Roll of Ministers, as defined in Article V, Section 5 below."

Dr. Dole suggested the addition of the words "... on an annual basis" be inserted after "... employs a minister". The question was called and the amendment to the amendment voted. When the vote on the amendment itself was called, there were eighty-seven votes for and twenty votes against the amendment. The Vice President declared the motion had passed.

Also presented on General Council's recommendation was a Standing Resolution which read as follows:

"The Building Fund may make low-interest loans to any minister on the Active Roll of the Council of Ministers, for a down payment on a residence, provided there is demonstration of practicability and need under criteria adopted by General Council. Should such minister cease to be on such Roll, the balance of the loan shall be due and payable within ninety days."

After a suggestion that General Council get insurance on all such second mortgage loans, the Treasurer explained that the Building Fund makes loans only, and not grants. The recommendation was voted unanimously.

Dr. Turley spoke of his visit to Guyana and said he and Mrs. Turley had found peace, love and good will in the midst of poverty and need. He spoke of specific needs the Guyanese people had which he felt our Church might be able to supply: garden tools, a used vehicle such as a van, and educational opportunities. Dr. Whitmore was asked if he thought it was feasible for Urbana College to supply free room and tuition to two Guyanese students annually for four years, and his response was favorable. More details were promised, and Dr. Turley's remarks met with much applause. The Rev. Llewellyn Fraser said there was great need for Books of Worship in the Church in Guyana, even the old 1912 edition, and Magnificats.

At Convention's third session on Friday afternoon it was voted to appropriate \$100 for the Peace Resource Center of Wilmington College, in lieu of an honorarium to the speaker heard earlier.

Nominations from the floor were heard: for the Board of Education, Patty Holt; for CAM, Marilyn Turley, and for the Board of Managers of the School, Dr. Gutfeldt. All nominees then addressed the Convention.

New wayside pulpit posters, in sets of 50, were displayed, one of the Department of Publication's projects. These sets are available free to our churches for outdoor display.

Dr. Dole read a statement entitled, "The Rationale for Re-structuring Convention".

On Saturday morning Convention heard an encouraging, full report of the activities of the New Church Youth League given by its outgoing President, Lee Woofenden. This was followed by a delightful children's program, culminating in the distribution of balloons to the children by clowns. The Rev. Ronald Brugler, in charge of the children's program at

Convention, spoke of how vital these experiences were for the little ones—forming relationships that will last throughout their lives.

The Credentials Committee report showed a total of 159 ministers and delegates eligible to vote.

The Treasurer spoke to his annual report as printed in the Advance Reports. He noted among other things that General Purpose Funds had increased last year by about \$390,000; this was largely due to the deeding of the Prinz Farm to the Convention by Urbana College, and the sale of and subsequent repayment of mortgage loan by the Park Ridge Church. However, Convention experienced a General Funds deficit last year of some \$36,000. Mr. Ebel also called attention to the fact that there are still some misunderstandings about the amount of help which may be available to a Society through the Augmentation Fund. By policy, such help is limited to the amount a Society raises from any other sources. The Augmentation Fund Committee does not wish to advance more than half of any Society's assets. It was voted to receive Mr. Ebel's report.

A further report from the Council of Ministers contained the following:

- a) For the guidance of our delegates to the National Council of Churches, the Council of Ministers is on record as favoring the acceptance of the Universal Fellowship of Metropolitan Community Churches into the National Council provided they meet the criteria of membership.
- b) Council members appreciate the travel fund support from local churches, associations and Convention. Travel funds from Convention amounted to some



Gardiner Perry, Nancy Perry, Dorothea Harvey and Kei Torita listening attentively.

\$4,400 this year, assisting twenty-four people.

- c) A set of guidelines for ministerial behavior, adopted in 1976, was discussed and revised. Printed copies of the revision will be sent to all our ministers.
- d) The Council of Ministers voted to resume its study of the whole issue of homosexuality.
- e) It was voted to change the name of the Committee on Spiritual Healing to the Committee on Spiritual Growth and Healing, to reflect the broader scope of the committee's concern.
- f) After due consideration, the Council of Ministers' response to the adoption of the Constitutional amendment adopted by the Convention was as follows: "The basic criterion for recognizing such a minister (i.e. not on Convention's Active Roll of Ministers) would be that the Council of Ministers be satisfied that the minister in question would work to help the society be a constructive part of Convention, under an arrangement including specific lines of communication and accountability, subject to review at least annually."
- g) It was voted to hold the next Institute for Ministers and Spouses in Rancho Palos Verdes, California from Feb. 17 - 23, 1984.

Inquiries had been received about contributing to the fund for Guyana's needs, and the President announced that checks could be made out to the General Convention and marked, "Special Fund for Guyana."

Mrs. Lorraine Sando suggested that a specific time could be set aside when we as a Church could devote three minutes to prayer and meditation for peace. She suggested Sundays at 10 p.m. (EST), to unleash the power of community prayer.

The Rev. F. Gardiner Perry reported for the Sunday School Association, mentioning in particular a new series of handwork books to accompany the Sunday School lessons and a series of pamphlets being prepared by the Rev.

Ronald Brugler for parents of children 0 - 5 years old. The Convention voted to accept this report.

Mrs. Doris Tafel again spoke of the work of Church Women United, and of our womens' groups which are actively involved in this movement.

Mrs. Margaret Ball, Mite Box Chairman, announced a total of \$1,003.29, which this year will be contributed to the Guyana Church.

The Swedenborg Foundation's annual gift to those at convention was the pamphlet, "God-Man Communication" by Van Dusen & Dole.

Dr. Robert Kirven extended an invitation from the Board of Managers of S.S.R. and the Board of Directors of the New Church Theological School to attend Convention next year at the Geneva Point Conference Center on Lake Winnepesaukee in New Hampshire. The dates are to be June 28 - July 1st. The Vice President announced that the Fryeburg Assembly would open its facility early so that anyone attending convention who wished to extend his stay in the East could make arrangements to stay in Fryeburg.

Miss Helen Jackson was the winner of a draw sponsored by the Fryeburg Assembly, the prize being a paid-up week for two persons at the Assembly in August at its regular session.

The Rev. Gardiner Perry spoke for all attending the convention when he expressed his thanks to the Kemper Road Center people for their warm hospitality and hard work in hosting this convention.

Mrs. Branstion reminded the Convention that 1988 will be the 300th anniversary of Swedenborg's birth, and she urged every society to begin thinking about the best possible ways to celebrate the occasion.

Election results were returned, and it was reported that no extra balloting would be necessary. 148 ballots had been cast. (Results of the election appear elsewhere in this issue of the *Messenger*.)

Convention's final business session recessed at 12:15 p.m. on July 2nd.

GRAY FUND APPOINTMENT

THE GRAY FUND TRUSTEES wish to announce that as of April 1, 1983, H. Page Conant has become our new Secretary-Treasurer of the Trust.

Please address all Gray Fund matters through him. Also, please send copies of your letter, with accompanying material,

simultaneously to the other two trustees, Lawrence C. Young, Sr. and Stewart S. Perry. Not to do so slows everything, and makes consideration difficult.

Sincerely, with thanks and appreciation,

Stewart S. Perry
Lawrence C. Young, Sr.
H. Page Conant, Sec-Treas.

ALLIANCE OF NEW CHURCH WOMEN

The Alliance of New Church Women met in the private dining room at Wilmington College on Saturday, July 2nd with 80 women present. Our President, Mareta Saul, introduced the officers and presented flowers to them and to Shandrena Fraser from Georgetown, Guyana, and to Doris Tafel, our retiring Treasurer who has served faithfully for nine years.

Thanks were extended to the Kemper Road Center women who had arranged for our delicious luncheon.

Marilyn Turley, wife of our Convention President, expressed appreciation to the women for their financial assistance for her recent trip to Guyana with her husband and shared with us her feelings of total acceptance which she experienced there. She then presented photographs of their trip to Shandrena and an Alliance pin to Hyacinth, also a member present from the Guyana Church.

Dorothea Harvey then introduced Helen Redding, our guest speaker. Helen is Secretary of the Peace Resource Center at Wilmington College. Her theme: How Women Can Work for Peace! And in her friendly and realistic manner she told us to begin where we are—with interpersonal relationships. She gave us the example of Dr. Helen Caldicott who began by writing a letter to a local newspaper. What else can we do? Educate ourselves! Raise the consciousness of people around us! Pray for Peace! She told us of *Pax Dei*, a network of prayer fellowships—of *The Ribbon* where patches of muslin measuring 18" by 36" are being embroidered, quilted, hooked, etc. with symbols of what we couldn't bear to lose in a nuclear war. These are being sewn together in Parks this summer across the U.S.A., next summer in Court Houses and the following summer in Capital Buildings. Finally it will be long enough to tie around the Pentagon on August 16, 1985, the anniversary of Hiroshima. Let's use weapons with spiritual power!

Katie Rienstra, Ken Turley, and Cindy Gutfeldt provided inspirational music for our worship which was lovingly and beautifully prepared by our Religious Chairperson, Carole Rienstra.

Our Mite Box chairperson, Marge Ball, announced we had raised \$1008.20 this year for our church in Guyana. Marge reminded us every time we feel thankful during the coming year, put your "mite" in the box for next year's offering which will be the Infant Project of the



Val Brugler with Toby, probably the youngest person at Convention '83.

Sunday School Association. This is a tape of songs for waiting parents and new parents, played and sung by Ken Turley and Jenny Martin. We feel certain this will be a wonderful missionary effort.

The recommendations for next year were: Our per capita tax is to be increased from 50¢ to \$1.00. \$100 is to be given to Church Women United and to the Urbana Library. \$100 to each of the following Camps: Paulhaven, Beside-the-Point, Kansas, Almont, and Fryeburg. \$150 to the Messenger. These were accepted as read.

The Nominating Committee Report was presented by Henrietta Zehner. The following officers were elected:

President: Mrs. Donald (Mareta) Saul,
Newport Beach, CA.



There were many displays, including one from the growing New Church in Guyana, this year's Mite Box recipient.

1st Vice Pres.: Mrs. Douglas (Jean) Gilchrist
Edmonton, Canada
2nd Vice Pres.: Mrs. Ivan (Eva) Franklin
Secretary: Mrs. Lee (Margaret) Kraus,
Kingman, Kansas
Treasurer: Mrs. Louis (Ola Mae) Wheaton,
Fryeburg, Maine
Mite Box Chrm.: Mrs. Cassius (Marge) Ball,
Ventura, CA
Religious Chrm.: Mrs. David (Carole)
Rienstra, Fryeburg, ME.
Round Robin Chrm.: Mrs. Forrest
(Katherine) Swiger, Valley Grove, W.VA.
Pub. Chrm.: Mrs. Eldon (Annella) Smith,
North Shore, CA.

Nom. Comm.: Mrs. Thomas (Betty Jean)
Neuenfeldt, Riverdale, Michigan

A vote of thanks was expressed to Perry Martin for her excellent work as Publications Chairperson.

Val Brugler moved that we provide and set aside funds for a competent *adult* baby sitter at each Convention for children under the age of four. It was agreed to accept the responsibility for this to enable more of our younger families to attend Convention.

Meeting adjourned.

Pat Zacharias

OUR PRE-CONVENTION TAPESTRY

They came from all over the world to the Pre-Convention Conference in Ohio, our heartland state. Some had their origins in Germany, and South America, while others represented the geography of the United States—Delaware, California, Washington, Idaho, Maryland, New York, Kansas, Ohio, New Hampshire and Maine. They came to Ohio—"heartland country". Ohio's green farmlands and small towns resonated with solid earth sounds. Here participants could firmly feel their feet upon the earth and renew their relationship with the Lord. Always present within and without. The Lord gently rocked us and sometimes shook us as we explored our human connections with each other.

Our theme this year was "Peace, Let It Begin With Me". Its leaders were Lorraine Sando and Laura Lawson. In this Ohio country of the heart, we wove a tapestry of love and peace. Its threads were movement and dance and song, poetry, art, healing, films, clown ministry presentations, peace panel discussions and small growth groups. The patterns and colors of our tapestry contained our laughter and joy, our tears and fears, our loneliness and frustrations, our anger and conflicts, and our deep longings for peace and for love. Filling those spaces between the threads of our tapestry were quiet times of being along with ourselves and our Lord. Here we communed with this divine source of love and peace.

As our four day conference came to an end, we knew a little more about our role in peace on earth. And that this role requires us to confront peace and conflict within ourselves and our relationships. As we completed our intimate sharing, we felt renewed, and inspired, very small and very large, uncertain and sure,

nurtured and sad, humble and joyous, gently rocked and shaken by the Lord.

We each took our living tapestries to the activities of Convention where we shared with other Convention goers, expanding our community of peace and love.

We came as single threads and placed ourselves in "The Weaver's" hands. We left with a divine tapestry in our hearts.

It happened in Ohio's heartland!

Lorraine Sando



Quiet concentration at the Pre-Convention Conference, leader Lorraine Sando in the foreground.

COMING EVENTS

The Camp Mennoscah, Kansas dates this fall are October 21 - 23.

The Pacific Coast Association meets on September 3 - 4, 1983 at the Salvation Army Conference Center in Palos Verdes, California. The ministers and Association Board will meet September 2, with the Sunday worship service being held in the Wayfarers Chapel.

PRE-CONVENTION CONFERENCE

Swedenborg was well aware that providence acts when you least expect it. So it shouldn't surprise us if an article in the local newspaper found in the registration lobby of Wilmington College as we arrived for the P.C.C. addressed itself to what has come to be known as "The Hundredth Monkey" principle. Very, very briefly this says that if enough people do something about something, the rest will follow without consciously knowing why they are doing so. As we gathered for the P.C.C. we had a lively discussion on this and decided we could not have a better premise on which to start a preconvention conference dedicated to peace.

That initial liveliness was to be a feature all the way along as old friends met and those of us who were first timers joined their contagious friendship. Our objective was an in-depth study of peace within the self—our inner peace—and so out to our own web of relationships and on to the world outside. We talked about that which we hoped to obtain and/or contribute and possible obstacles to achieving these goals. (Four days later we came back to those words from a changed perspective.)

One of the P.C.C. highlights was the Clown Ministry presentation by members of the Wilmington, Delaware team. They gave us three vignettes on conflicts and—sometimes—resolutions that ranged from a trivial (but insightful) argument on the taste of toothpaste to the arms race of the super powers! The highest credit must go to these four ladies for all their hard work, dedication and love to give us a delightful and extremely moving experience. They broke new ground and much will be lost if we don't hear from them again.

Central to the theme was a panel discussion with the participation of Paul Grumman, Susan Turley-Moore, and Paul Zacharias, who gave us different but complimentary approaches and left us stimulated and challenged by new angles on old problems. On another level was the opportunity to listen and react to an evening's music: Steve Ledingham and Barbara Mackey from Urbana, Ohio, showed us the relationship of music to our sense of identity and self image.

Another joy was the viewing of the film "Images of Knowing" which if not new, gave us a chance to delve into a deeper layer of its spiritual significance and beauty. Much the same goes for "No Frames", another powerful film highly appropriate to the P.C.C. theme.

Yet other features were contributions from P.C.C. members: these included songs, poetry

readings and a demonstration of spiritual healing; in this case, the "Reiki" method which is a body touch therapy that originated in Japan.

All this might suggest that P.C.C. was endless sitting, talking and listening, but it was certainly not that. Laura Lawson is an accomplished dance and body movement therapist and for the duration of this event kept us in what seemed constant movement. These rhythmic exercises added much to what was an unforgettable and highly meaningful experience. Those of us who were privileged to participate came away with a sense of having shared a unique experience with other Swedenborgians whom we are not likely to forget and look forward to meeting again.

No higher tribute than that could be paid to Lorraine Sando, whose superb leadership made it that kind of a happening.

Ron Davies,
Wilmington, Delaware

THANK YOU

During the past few months the following readers have sent contributions/subscriptions to the *Messenger* and we are deeply grateful for this continuing support. Very often supportive notes accompany the checks; thus we are doubly blessed.

Marge Ball, California; Florence Andrew, Indiana; Virginia Parker, California; Josephine and Agnes Cown, Minnesota; George and Bonnie Bommer, Mississippi; Florence Sampson, British Columbia; Ron Brugler, Pennsylvania; Mary Warrender, North Carolina; Eleanor Allen, California; Sheldon Clark, Maryland; Allen Cook, Colorado; Kathleen White, Ontario; Mary Swartz, California; Gretchen Tafel, Austria; Jacob Zacharias, Saskatchewan; Alix Williams, Massachusetts; the Fryeburg New Church, and the Sydney New Church in Australia.

A Few Social Notes

Usually in the late afternoons and following the evening sessions people congregate in each other's rooms or in lounge areas for "Happy Hours"; times to unwind and relax and enjoy the company of fellow Swedenborgians. "Mac" McCormick provided an unusual but tasty Macrobiotic Health repast one afternoon; Cele Werben's Birthday Party was more traditional. And Llewellyn Fraser's white wine, at 136 proof, left one gasping for air.

Convention '83 was an Upbeat Experience



And music filled the air with Dorothy Travers, Ken Turley and Barbara Mackay.



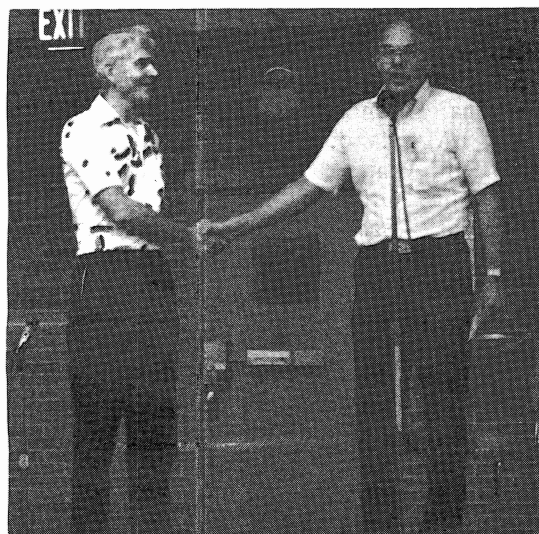
Alix Williams, Lisa and Erwin Reddekopp and Sharon Slough on a hot convention afternoon.



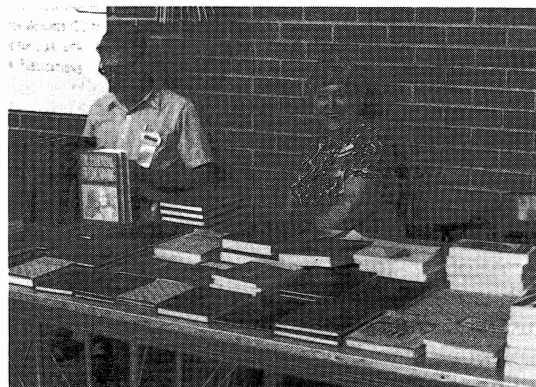
Karen Duffey, Laura Lawson and Loring Young (center), and others, helped with the children's program.



Revs. Ernest Martin, Erwin Reddekopp, William Woofenden and Calvin Turley were ordained in Cincinnati 30 years ago, in 1953.



Retiring *Messenger* editor Paul Zacharias receiving best wishes from Dick Tafel Jr.



Ray Guiu and Cele Werben enjoyed healthy sales at their book tables.



Some of the hard working Kemper Road people who staged a fine convention.



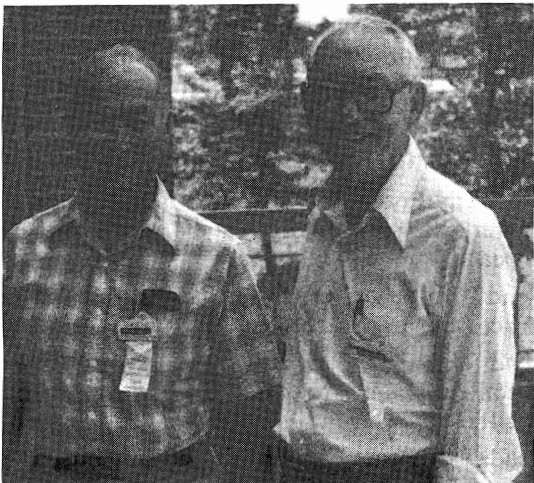
Connie and Harvey Johnson with the host pastor, Dick Tafel Jr.



Ted LeVan, just ordained, being congratulated by one of his leading parishioners, Elizabeth Munger from LaPorte, Indiana.



Grace at mealtime. Listen quietly and you can hear the music.



Cash Ball and Eric Zacharias on their way to the dining room.



About 20 people were made honorary members of Kemper Road Center, including Shandrena and Llewellyn Fraser from Georgetown, Guyana.

The Peace Page

PEACE IS A STATE OF MIND

by Susan Turley-Moore
Portland, Maine

We all desire a life as it used to be; free from the threat of nuclear war. But times and conditions have changed radically in recent years. The Pentagon defense guidance plan states; "United States nuclear capability *must prevail* even under the conditions of a prolonged war." The armed forces must prepare for nuclear strikes "through a protracted conflict and afterwards . . ." even after "repeated attacks". One perspective may find comfort knowing the U.S. is taking "precautions" for war. On the other hand, an alarm goes off hearing that preparations for war are even "necessary".

We all dream about the day when our children and our children's children will live in peace, free from nuclear nightmares. It requires just as much, if not more, planning for peace as it does for war. One wonders how the following attitudes promote a platform for reasonable negotiation. Again, from the Pentagon plan: "American nuclear forces must prevail and be able to force the Soviet Union to seek earliest termination of hostilities on terms favourable to the United States." One position cites the need for "big brother" to watch out for our independence. On the other hand, an alarm goes off hearing such words of dictatorship used as a means of enforcing peace. (We can always rationalize away our impetus to work for peace by reminding ourselves that the Lord permits evil for the sake of free choice. We do, however, have a choice in being part of the problem or part of the solution.)

It is one thing to negotiate world peace with rationality and love, (as I believe Swedenborg would have it), versus negotiating peace using threats as a means of coercion. The former stems from a heavenly state, the latter from a hellish state.

Unfortunately, we possess enough nuclear weapons to destroy the world many times over. The White House attitude of fighting with muscle comes from a long patriarchal history which assumes that the enemy is too busy lifting weights to ponder intelligent alternatives; generically known as "machoism". This attitude prevails throughout our lives, planting

its seeds through the cartoons of Saturday morning fever, all the way to the cartoons of the New York *Times*' political commentaries. After all, *excessive* muscle building only creates a deformed body, (not to mention a materialistic, preoccupied mind).

Consider the value of some martial arts teachings. In general, the purpose of such disciplined work is to maintain an inner-centeredness of spirit. Thus one is able to receive all outside impact using the imposed energy to the receiver's benefit. It does not encourage defensive attack, but rather encourages receptive offense. Similarly, Jesus, the Christ, used people's hostility, judgment, attack and challenges, as ripe opportunities for teaching His truths of love and liberation.

Taking it to its possible extremes, using this centered attitude while waiting for the bomb to drop is a bit absurd, (or more likely, the only choice we are left with). However, applying Jesus' gift of love and justice, Swedenborg's concepts of truth and wisdom, and the Eastern perspective of inner-centeredness to international peace negotiations may be an appropriate replacement for the current belief that deterrence can only be accomplished through excessive weapons buildup. After all, excessive weapons buildup only creates a deformed world. "You can't hug children with nuclear arms."

A PRAYER FOR PEACE

Send Thy Peace, O Lord, which is perfect and everlasting, that our souls may radiate peace.

Send Thy Peace, O Lord, that we may think, act and speak harmoniously.

Send Thy Peace, O Lord, that we may be contented and thankful for thy bountiful gifts.

Send Thy Peace, O Lord, that amidst our worldly strife we may enjoy Thy bliss.

Send Thy Peace, O Lord, that we may endure all, tolerate all, in the thought of Thy grace and mercy.

Send Thy Peace, O Lord, that our lives may
become a divine vision, and in Thy light
all darkness may vanish.

Send Thy Peace, O Lord, that we Thy

children, may unite in one brotherhood.

Amen

*(This Sufi prayer was submitted by Therese Mumm,
Paris, France, a S.N.A.P. '79 confirnee.)*

An Invitation To Peacemakers

Those who wish to join in prayer for peace and love for our world, please join with the world community for three minutes each Sunday in prayers for peace and love.

Times are: 7:00 p.m. Pacific Standard Time, 8:00 p.m. Mountain Standard Time, 9:00 p.m. Central Standard Time, and 10:00 p.m. Eastern Standard Time.

At this time, wherever you are, it is suggested that you breathe in (inhale) the influx of peace and love from the Lord and breathe it out on each exhale to your family, church, community, and the world. Repeat inhaling peace and love from the Lord and sending it out on the outbreath.

Lorraine Sando

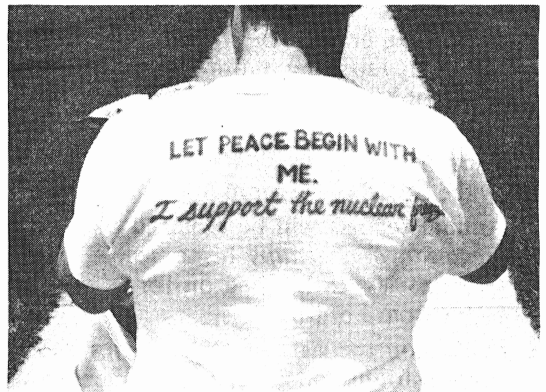
A FAMILY PORTRAIT AT WAYFARERS CHAPEL

Three scenes from A Family Portrait were presented as part of the May 8, 1983, Mother's Day Service at Wayfarers Chapel, Palos Verdes, California. Scenes portraying Mary's love and concern as a mother were selected from the original three-act play and re-written by Henry Swanton to make them particularly suitable for a one-hour presentation at the Chapel. Harvey Tafel, one of the Chapel's co-ministers read narration which bridged the time-span between scenes.

Carl Lundberg was a fervent and early Judas as he naively declared he would die for Jesus. Eldon Smith portrayed Jesus' brother Joseph, who gradually came to understand why Jesus had left his family.

Mary, played by Ethel Swanton, was supported by Karen Conger, in her debut as Mary Magdalene, and by Annella Smith playing Mary Cleophas, sister-in-law of Mary. There were more than a few tears in the eyes of the audience as Mary movingly closed the performance hoping that her about-to-be-born grandson would be named Jesus because it was a name that should not be forgotten.

After the service, a reception at Director Betsy Young's home gave the audience a chance to congratulate the cast and director for their outstanding performance. The presentation and reception were hosted by the Friends of Wayfarers Chapel, a service organization dedicated to assisting the Chapel.



A mobile sign displays our convention theme.



One of the most effective Peace banners was made by Ella Baker of Michigan (daughter of the late Rev. Henry K. Peters), held here by Pat Zacharias.

OPERATING POLICIES OF THE BOARD OF HOME AND FOREIGN MISSIONS of the General Convention of Swedenborgian Churches

(adopted April 15, 1983)

General Policy:

1. It is the purpose of the Board of Missions to encourage expansion into new areas of ministry.
2. It is the purpose of the Board of Missions to encourage all missionary ventures to become self-supporting.
3. It is the purpose of the Board of Missions to help our churches to establish "satellite" programs. *

Specific Policy:

It is a policy of the Board of Missions that:

1. There shall be a detailed annual review of all programs receiving major support from the Board of Missions.
2. Quarterly reports will be required of all *missionaries*, to be filed on forms provided by the Board of Missions.
3. Annual reports will be required of all *congregation and groups* being served by our missionaries, to be filed on forms provided by the Board of Missions.
4. Failure on the part of missionaries and/or congregations and groups to file such reports may result in suspension of support.
5. Major support of any mission project will be limited to three years, following which a phase-out process will begin.
6. The amount of support of all projects is subject to annual review, at which time support may be adjusted to take into account inflation, available funds, and progress of the program.
7. Following the initial period of major support of any project, the phase-out process will begin a rate of not less than twenty percent (20%) each year, with complete phase out of support in five years.
8. Requests for special grants will be dealt with outside the above limits, and the decision will be made based on merit.

*A "satellite" program is one organized and staffed in a nearby area by a settled church center.

9. Minor support for particular missionary uses, involving only program expenses and not salary, may be exempted from the above time restrictions and thus may be continued over more extended periods of time.
10. Required reports to the Board of Missions on minor-support programs will be established on an individual-project basis and may be as infrequent as once a year.
11. The Board of Missions will fund no more than five major programs at one time.
12. It is the intent of the Board of Missions gradually to shift the emphasis of its support to favor home missions.

Policy concerning Foreign Theological Students:

Financial support from the Board of Missions will be contingent on the following conditions:

1. There must be a written agreement between the Board of Missions and the student *before* the student becomes a probationary student for ministry at the Swedenborg School of Religion, such agreement to include the following:
 - a. Complete medical and dental reports on the prospective student and all accompanying dependents, together with a pledge from the prospective student that he/she and any accompanying dependents will agree to accept the services of a medical or dental clinic, should such services be required while in the U.S.A.
 - b. Foreign theological students are not to look to the Board of Missions for financial support prior to certification as a candidate for ministry by Convention's Committee on Admission to the Ministry.

* * * * *

The Board of Missions reserves the right to amend or otherwise change the above Policies.

THE CAMP LEADER'S TRAINING WORKSHOP *by Judy Dennis*

April 29 — May 1, 1983 *Val Brugler*

Beside-the-Point *Ron Brugler*

The participants began arriving on Friday afternoon, April 29; many hellos and hugs abounded. Everyone got a chance to find their bed and to explore the lovely surroundings. There were eighteen participants representing Almont New Church Assembly, Fryeburg New Church Assembly, Blairhaven, Beside-The-Point, and S.N.A.P. Perry Martin served as facilitator. We also can't forget Linda Tafel, who created all the delicious meals we had during the workshop.

After introduction and an icebreaker, we discussed our expectations and interests which we hoped to cover during the session. Next, Perry Martin led us through a creative visualization in which we mentally pictured our camp and felt our place in it. This resulted in a sharing of personal camp experiences. To conclude our evening activities we played a New Game called "Fruit Basket" which was led by Trevor Woofenden. The evening ended with refreshments and socializing.

On Saturday, Dick Tafel spoke of how physical activities and spiritual lessons can be integrated through Bible role playing. We divided into two groups with each being assigned a scene out of the Bible to act out for the other groups to guess. The role playing helped to bring out the correspondence between the internal and external senses, and gave each of us a new teaching tool to use at our camps.

We then divided into groups assigned with the task of taking a theme and integrating it throughout all levels of a camp's life. This sharing generated a lot of ideas between the camps.

After lunch B. J. Neuenfeldt took us on a micro-hike. We were each given a piece of yarn 3 feet long that was to serve as our "road" along the ground of the forest. Sharing what we had found gave a greater appreciation of that small world along our life's "road" that we often tend to pass by. B. J. also brought some other nature activities and resource materials that could be used for all ages. Other resources that were made available were a craft display by Val Brugler and New Games instruction by Trevor Woofenden.

Two sessions, Adult and Intergenerational Activities, and Administration, Staffing and Health, met simultaneously. The first group

explored some of the components that make a successful intergenerational atmosphere. The second dealt more with the practical administrative and maintenance aspects of camp planning. Saturday evening we all met around the campfire for a discussion of class ideas and the unique needs of the teen and pre-teen age groups. Dick Tafel shared with us some of the concepts used at Beside-The-Point.

After this we went back indoors for a viewing of the slide presentation about the various New Church camps compiled by Louise Woofenden.

Back at the campfire, Dick Tafel and Vicki Hackett demonstrated a method for dealing with discipline problems which utilizes the entire camp and the campfire experience. They also discussed some guidelines for good counseling techniques.

With a warm introspective campfire and a light intermittent rain we shared a quiet, inspirational communion which concluded our Saturday.

On Sunday morning we joined for our final session to discuss "The North American Church Camp" which is a training event sponsored by the National Council of Churches. Representatives from some of our church camps hope to attend. Following this we discussed the effectiveness of an all-camps display at Convention and plans for the third Camp Leader's Workshop to be held at Blairhaven. Tentative dates for this workshop are May 18 - 20, 1984.

The participants evaluated the workshop and two alternatives were suggested for next year's session. One idea is to have the workshop serve both as a planning/organizational session for the camps as well as a training program for group facilitators.

During a coffee break, the meeting room was prepared for our morning worship service. We were joined by others from the Kemper Road Center.

The service was a worshipping of the Lord for what we had shared, received and experienced at the workshop. Recorders were played by Trevor Woofenden and Judy Dennis as we formed a circle. Gardiner Perry led us in a Hu chant and the opening words were by Ted LeVan.

Following "Morning Has Broken", Ron Brugler led us in prayer and David Reinstra read the Bible lesson. The responsive service, led by Dick Tafel, gave whoever wished a chance to thank the Lord for their individual gainings of the weekend. Perry Martin delivered the benediction.

Following the service the dining room reappeared and a marvelous dinner was set before us and our guests.

Satisfaction was felt for the exchanging of ideas and the use which these will serve in bringing about individual regeneration through our church and camps. Besides shared ideas and experiences, friendship had also blossomed over the weekend, and it was with some sadness that good-byes and hugs were given as the participants left for home, thinking about the workshop and summer's camps. Praise the Lord!

WE GET LETTERS

AN APPEAL FOR CHAPEL FRIENDS

Dear *Messenger* Readers:

No doubt you already consider yourself to be a 'Friend' of the Wayfarers Chapel, as each one of us has a vital interest in the welfare of the Chapel and its outreach program. But, there is a vast difference between being a friend in your heart, and being a friend through your actions and tangible support.

Those of us who are fortunate enough to live close to the Wayfarers Chapel have the privilege and satisfaction of participating directly in the activities sponsored by F.O.W.C. We have had common gatherings for both business and social purposes. We found immense satisfaction in serving as 'hosts' to those who attended the Convention Day at the Chapel last summer. But, we also need the support (both spiritual and material) of those who do not have the opportunity to be more directly involved.

Are you aware that during its short existence "The Friends of the Wayfarers Chapel" have: purchased a piano for use in the sanctuary during special worship and musical experiences; published six issues of 'Reflections', a news-letter for members, which 'reflects' the activities and personnel active in the special and on-going Chapel programs; published calendars for two years which have included a striking color photo of the Chapel, listings of Chapel events throughout the year and a quotation from Swedenborg for each month of the year; held several local get-togethers in connection with Sunday afternoon concerts; sponsored a number of one-day "explorations" for local Friends that centered upon life and purpose; developed a functioning organization with a comprehensive set of by-laws; and achieved incorporation in the State of California.

Currently, through its Board of Directors, the "Friends" are: actively developing a

program to supply volunteers who will serve as "Chapel Greeters" at worship services; completing plans to embellish the triangular pool at the northwest corner outside of the Chapel with an attractive spray-light programmed fountain; holding meetings to explore plans for a fall festival that will combine the spirit of the local Spanish heritage with significant overtones of the changing seasons, both within our lives and spirits: and above all pursuing additional ways of bringing the Chapel, its services and its needs to the attention of a larger segment of the population, locally and nation-wide.

Our greatest challenge of all, however, is now appearing on the horizon. This challenge will be that of raising funds to restore the Visitor's Center. In recent years this facility has been closed to the public due to its partial collapse as a result of land movement. The undermining motion has now been stabilized. Through the cooperation of local residents in a project of dewatering wells, the restoration of the building upon its existing foundation is now possible. The "Friends" invite every New Church member to join in meeting the challenge that now faces us to recover this vital adjunct to the Chapel's material facilities.

If you are a friend already, but in spirit only, why not make your friendship official and financial by becoming a contributing "Friend"? To obtain a copy of the most recent "Reflections" and further information regarding membership, write to:

Friends of the Wayfarers Chapel,
P.O. Box 2367,
Palos Verdes Peninsula, CA 90274

Carl Lundberg, Vice-President,
Friends of the Wayfarers Chapel

THINK ABOUT THIS NEXT SPRING

Dear Paul:

As the Director of Camp Blairhaven, one of Convention's several wonderful summer camps, I've recently learned that some of the

churches in the greater Boston area offer camperships to children in their congregations to attend Blairhaven. I am so struck by the supreme usefulness of this idea that I would like to take this opportunity to suggest publicly to all of our churches that they make this an agenda item at their next church committee meeting.

Summer camps are very often a highlight of childhood . . . I know they are for me! I've seen a lot of children come through our various camps, and I can say that it certainly seems to be a very strong church experience for the vast majority of them. If each of our churches could send just one child to just one of our camps, think of how much impact that would have! There are a lot of children in our church that could really use a week or two of a Convention camp.

And the costs are not at all high. Two weeks at Camp Blairhaven is \$120; it's about the same for a pre-teen at the Fryeburg Assembly (approximately \$200 for a teen); and I'm sure rates at the other camps are similar. Not only do the children get a lot of camp for the money, but they carry that joy around for the rest of their lives. For some, it's been the one thing that kept them in (or brought them back!) to the church.

A message to our churches: it would be money very well spent.

Trevor Woofenden
Haydenville, MA.

STRONG DEFENSE NECESSARY

Dear Messenger:

I was moved by Al Bateman's piece in the April issue entitled, *The Other Side*.

Like it or not, the free world trusts and respects a strong America. Our people have traditionally combatted evils of domination and today there is no letting up on vigilance, the cost of liberty.

The satanic desire to seize and control appears in many guises; there is nothing new in totalitarian ideology—the robbing of one's neighbor. Duty, in our time, requires we safeguard by every means the nation's defense. Only then are we worthy of our own patriots.

I read with interest No. 252 from *Divine Providence* at the suggestion of A. M. Ford—especially verse 2, and I quote out of context:

'The good man has prudence and zeal for defense and rarely for attacking. This is much the same as it is with spirits of hell and angels of heaven; the spirits of hell attack and the angels of heaven defend themselves.

Hence comes this conclusion that it is allowable for one to defend his country and his fellow-citizens against invading enemies even by iniquitous commanders, but not allowable to make oneself an enemy without cause . . .'

I appreciate our freedom that extends to writing to the *Messenger* wherein varied views may be expressed.

Thanking you,
Lucretia W. Green
Scottsbluff, Neb.

THE ISSUE

Dear Messenger Readers:

The response, in the June *Messenger*, to "The Other Side" (March) by Mr. Al Bateman of Los Alamos, NM, was not unexpected. There is another side to the nuclear issue.

But the point of the matter is not one side or the other. It is the issue itself and its unsuitableness for discussion in a publication devoted to the teachings of Emanuel Swedenborg. To introduce subject matter alien to those teachings and divisive in its nature puts a strain upon the readers which can only be inimical to the growth, purpose and cohesiveness of the New Church.

Tremendous political, social, economic and international problems face us today. These must be addressed. Inevitably this results in taking sides. Swedenborgians who wish can find many forums in our free nation to join in debate of these issues. They are not the concern of the church.

A better society will not be attained until the individuals who compose that society improve spiritually. Swedenborg's writings are directed precisely to that end: a clearer understanding of Christ's message and an urge to live a life in accordance with His teachings. To spread this message is the proper task of the New Church. Prefixing the name "Swedenborg" to anything beyond his direct teachings can only bring confusion and threaten the sometimes fragile bonds that hold our small Society together.

Some of our large sister denominations are being put to severe strain by the introduction of disordant issues. This the New Church cannot risk.

"Wherever there is any church, there arise heresies, because while men are intent on one particular article of faith they make that the main thing; for such is the nature of man's thought that while intent on some one thing he sets it before any other . . ." (A.C. 362)

Gordon Vallandigham
San Jose, California

In the past, he noted, wealth was created through the manufacture of products, by adding value to material through processing. Now, he said, we create wealth by adding value to information.

Only 13 percent of our work force is directly involved in the manufacturing of goods. Of the remaining 87 percent, roughly half are involved in some form of information processing.

We live in an information society, Mr. Bolwell noted. "We have too much information and too little knowledge."

While some persons may criticize a liberal arts education because it doesn't prepare a student with specific job skills, Mr. Bolwell argued that a liberal arts program can develop the two attributes most important to career success: clear thinking and critical analysis.

We agree with Mr. Bolwell that a liberal arts education is important, and we extend that thought to the idea that a healthy Urbana College is important to this community.

The presence of the college makes our county economically stronger. It also contributes to the desirability of the region as a potential location of new business and industry.

Urbana College consistently ranks as one of the county's top 20 employers, with approximately 100 full-time and 100 part-time employees. More than 70 percent of its full-time employees live within Champaign County and much of the college's payroll is spent in local stores.

Of the college's enrollment of about 500 students, 90 are from Champaign County. Many of its graduates remain in the county after graduation and go on to become leaders in business and education.

Equally important as its economic and educational impact is the college's cultural and social impact. The college brings to the county a number of cultural and athletic events which might otherwise not occur.

In the last few years, college leaders have made a strong effort to meet the expectations and desires of Champaign County, by appointing local people to the Board of Trustees and by a monthly college-community coffee forum.

If a liberal arts education is important in our new information society, then it follows that Urbana College will be increasing one of this community's greatest assets.

Urbana Citizen editorial
May 10, 1983

Swedenborg Scientific Association

The 86th Annual Meeting of the Swedenborg Scientific Association was held on Monday evening, May 2, 1983 in Bryn Athyn, Pa.

During the business portion of the meeting, Prof. Charles S. Cole, Jr. was re-elected President, and reports of the Secretary, the Treasurer, and the Editor of *The New Philosophy* were read.

Members and friends were privileged to hear, and then to respond to, an address by the Rev. Daniel W. Goodenough, Associate Professor of Religion and History in the College and Theological School of the Academy of the New Church. The address was entitled, *Rational Psychology—A Dead End or a New Beginning?*

When Swedenborg began his search for the soul in 1733, he at first theorized a purely mechanical soul composed of the finest, inmost things within nature. He hoped to prove a finite natural soul exists and lives forever. Later, he theorized a purely *spiritual* soul, above nature, without parts or motion. In the *Rational Psychology* (1742) he developed this idea of a purely *spiritual soul*, but he also tied the operations to the *mind* to various mechanical operations of the brain. This excellent study of the natural and rational mind concluded that since all operations of the brain would eventually be dissipated after death, all the life of the *mind* would also cease to exist; yet, the purely *spiritual soul* would live forever, without human form, in some purely abstract existence. Unable to solve the problem of the death of the mind, Swedenborg never published *Rational Psychology*. But, it is in this book, more than in any other pre-theological work, that he, in fact, discovered the mind which (he later realized) lives to eternity.

The complete text of this address, as well as the above-mentioned reports, will appear in a forthcoming issue of *The New Philosophy*.

Jerome V. Sellner,
Secretary.

Write A Letter

We would like to receive more letters from *Messenger* readers. What is going on in your local Society? How do you feel about emerging trends in Convention? How can we be a more effective witness for the Lord in His New Age? Think about it, and share your thoughts and concerns with fellow Swedenborgians in the *Messenger* columns.

Book Review

WHEN BAD THINGS HAPPEN TO GOOD PEOPLE

When Bad Things Happen to Good People by Rabbi Harold S. Kushner has been on the non-fiction best seller list during the last year and is now available in paperback. As a young theology student, Harold Kushner puzzled over the Book of Job. As a small-town rabbi he counseled other people through pain and grief. But not until he learned that his three-year-old son Aaron would die in his early teens of a rare disease did he confront one of the most important and terrifying questions a person will ever confront: Why do bad things happen to good people?

"I knew then that one day I would write this book," recalls Kushner. "I would write it out of my own need to put into words some of the most important things I have come to believe and know."

Forty years ago, upon the death by drowning of my six-year-old brother, I grappled with the same basic questions. There can never be any final answers to the problem of evil, but along with Rabbi Kushner I was able to deepen my faith and achieve a perspective on life that is satisfying to both heart and mind.

In his book, the rabbi discusses first some of the common explanations for tragedies. A bright nineteen-year-old college girl collapsed on her way to class and died of a burst blood vessel in her brain. When the rabbi visited the stunned family, their first words were: "You know, Rabbi, we didn't fast last Yom Kippur." Some so-called religious people actually believe that bad things happen because God is a righteous judge who gives us exactly what we deserve.

The novelist Thornton Wilder attempted to confront the problem of evil in his book, *The Bridge of San Luis Rey*. One day in a small town in Peru, a rope bridge over a chasm breaks and the five people who are crossing the bridge fall to their deaths. A young Catholic priest happens to be watching, and is troubled by the event. Was it sheer accident, or was it God's will that those five people should die that way? He investigates their life stories, and comes to an enigmatic conclusion: all five had recently resolved a problematic situation in their lives and were now about to enter a new phase. Perhaps it was an appropriate time for each of them to die, thinks the priest . . . There are Swedenborgians who would agree with

Wilder, believing that faith in divine providence requires them to accept everything that happens as divinely ordained and that it is for the best. Along with Rabbi Kushner, I find this position unsatisfying. It may seem to make sense for five people on a bridge, but what about 250 people on an airplane, or ten million Jews in the holocaust?

Others tell us that suffering can be educational, that it can cure our faults and make us better people. An orthodox rabbi wrote: "Suffering comes to enoble man, purge his thoughts of pride and superficiality, to expand his horizons. In sum, the purpose of suffering is to repair that which is faulty in a man's personality." My own reaction is that the day-to-day problems of life give us ample opportunity for education and that we don't need to be struck down by tragedies. Tragedy will come upon us in the daily course of life without special ones being imposed.

At times of death clergy are challenged to say something meaningful. Rabbi Kushner tells of a five-year-old boy in his neighborhood who was killed by a car as he ran out into the street. In the eulogy the family's minister said: "This is not a time for sadness or tears. This is a time for rejoicing, because Michael has been taken out of this world of sin and pain with his innocent soul unstained by sin. He is in a happier land now where there is no pain and no grief; let us thank God for that."

If this is so, why doesn't God take everyone at birth? To me, such sentiments are blasphemy against a loving and compassionate God.

Read the book, *When Bad Things Happen to Good People*. Grapple with the problem of evil. Reflect on Rabbi Kushner's explanations and work out your own position. Kushner is convinced that God does not play favorites; he leaves us room to be human. The most controversial thesis set forth by the rabbi is that evil occurs because God is not perfect. If we value the gift of freedom, does that not mean that we are free to make mistakes and to suffer the consequences? How would a perfect God allow us freedom and yet protect us from the consequences?

Rabbi Kushner believes that our soul or personality does not and cannot die. He confesses that no one can know anything about the life beyond death, although he shares the experience of his daughter who dreamed that she had died and was welcomed into heaven by her brother, now grown normal, and by her grandmother (who had died the year before) . . . He adds, "Needless to say, we have no way of knowing whether these visions are

intimations of reality or products of our own wishful thinking.”

As a Swedenborgian I believe firmly in life beyond death. I accept the accounts of the mystics through the ages testifying to the reality of the life beyond, with continued opportunities for growth and development. Because we believe in life hereafter, it does not follow that life here on earth is any less important, or that we should not strive to improve the conditions of life here. It does, however, give us a different perspective of life and its purpose.

Ours is a less-than-perfect world. Suffering abounds as we seek to grow in love, to relate more intimately to loved ones, and to achieve fulfillment in life. God does not promise us a life of ease, free of trials and heartache. He does promise to stand beside us, strengthening, inspiring, and guiding. As we encounter evil and suffering in our lives, may we support one another in our struggle for fulfillment and the realization of our particular destiny.

Ernest O. Martin

FROM CHURCH RECORDS

BAPTISMS

CLEMENTS—Frederick Brenton Clements was baptized into the Christian faith in Calgary, Alberta on Easter Sunday, 1983, the Rev. Erwin Reddekopp officiating.

OLK—Autumn May Olk, daughter of Michael and Teresa (Walker) Olk was baptized in the Fryeburg New Church on April 28, 1983, the Rev. David Rienstra officiating.

NOLAN—Patricia Nolan, daughter of William and Melody Nolan, was baptized by the Rev. Gladys Wheaton of the Cleveland Society.

BIRTH

WAGNER—A daughter, Alexandra Marie, was born to Michael and Stephanie Wagner of the Detroit Society on April 27, 1983. Alexandra was baptized into the Christian faith at the Church of the Holy City, Royal Oak, Michigan on June 12, 1983, the Rev. Gardiner Perry officiating.

CONFIRMATIONS

GRABER, KRAUS—Roy Graber and Paula Kraus were confirmed into the New Church faith in Pretty Prairie, Kansas on Sunday, April 27, 1983, the Rev. Eric Zacharias officiating.

RICHARDSON—Leone Marie Richardson was confirmed into the New Church in Fryeburg, Maine on May 8, 1983, the Rev. David Rienstra officiating.

DZERYK, LATIMER, SLOUGH, CLEMENTS—Nancy Dianne Dzeryk, Lee Anne Marie Latimer, and Patricia Laurel Slough were confirmed into the New Church in Edmonton, Alberta on May 1, 1983, the Rev. Erwin Reddekopp officiating. Robert Frank and David Lloyd Clements were confirmed into the New Church faith in Calgary, Alberta on April 3, 1983, the Rev. Erwin Reddekopp officiating.

MILLAR, SAWATSKY—Catherine Millar and Larry Sawatsky were confirmed into the faith of the New Church on April 3, 1983 in Meadow Lake, Saskatchewan, the Rev. Gertrude Tremblay officiating.

PETERS—Marilyn Peters joined the Church of the Holy City, Royal Oak, Michigan on June 5, 1983, the Rev. Gardiner Perry officiating.

FAIRFAX—Mrs. Alice Fairfax and Miss Doris Fairfax were received into membership in the Cleveland Society by transfer from the Washington Society on Easter Sunday, April 3, 1983.

MARRIAGE

GEORGE—GUILTY—Edward George and Ann Fasnacht Guity were married by Rev. Gladys Wheaton in the Cleveland New Church on April 20, 1983.

DEATH

PETERS—Mrs. Esther, widow of the Rev. Peter Peters, whose last parish was Gulfport, Mississippi, passed into the spiritual world on April 12, 1983, at Edmonton, Alberta, in her 95th year. A memorial service was held in the Edmonton Church of the Holy City on April 15, 1983, the Rev. John Bennett officiating.

Esther devoted her life to the New Church and supported her husband nobly during his many years of ministry.

Esther was loved by her family, friends and neighbours, and her loss will be felt by the New Church in Western Canada.

MOSELEY—Frances Lillian (Warren) Moseley of Rosewell, New Mexico, died on May 9, 1983.

KRAHN—Dr. Abram Krahn, 56, passed away at his home in Regina, Saskatchewan on March 22, 1983. He is survived by his wife Evelyn, daughter Deborah, son Richard, one sister

Hilda Epp, and his mother Vonda Krahn of Hanley, Sask.

HARMS—William Harms, 90, of Nanaimo, British Columbia passed into the spiritual world on March 26, 1983. The resurrection service was conducted by the Rev. Harold Taylor on March 29, 1983, at Nanaimo.

CHARZEWSKI—Joe Charzewski, 46, passed into the higher life on January 14, 1983, in Winnipeg, Manitoba, with the Rev. David Sonmor officiating at the resurrection service.

DANFORTH—Philip L. Danforth entered the spiritual world on April 23, 1983 in Fryeburg, Maine. The resurrection service was held on April 26, the Rev. David Rienstra officiating.

TALTAVULL—Alice Nielson, 75, a lifelong member of the Washington D.C. Society, passed into eternal life on May 24, 1983. She is a sister of Dan Neilson of Urbana, Ohio. A memorial service will be held at a later date.

BARBER—Anne Barber, widow of Wellesley Barber and a longtime member of the Cleveland Society, died in Lakewood, Ohio on May 10, 1983.

TOLLE—We have just received word of the death of the Rev. Ernst Tolle in Germany. Rev. Tolle was pastor of the Urbana Society in the 1940's and early 1950's; he also taught on the Urbana College faculty at that time. We hope to have more information in a later *Messenger*.

AUGUST P. RIENSTRA 1893—1983

August Rienstra entered the spiritual world on April 4, 1983 in Colorado, where he was being cared for by his son and daughter-in-law, William and Nancy Rienstra. August will be fondly remembered by many New Church people throughout the country.

Born and raised in the Netherlands he came to America in his mid-twenties. He served in the U.S. Army during the latter part of World War I. August was ordained in the Presbyterian Church. Always a searcher for Truth he discovered through a parishioner the works of Emanuel Swedenborg. Both he and his wife were excited over these teachings of *Heaven and Hell* and *Divine Providence*. These were doctrines that were reasonable, rational, and could be lived, and he began to use his new found truths in his sermons. He soon found that this new doctrine did not set well with his fellow clergy, but was often well received by the congregation. He could not remain with the Church in which he was ordained.

He did discover that there was a New Church organization. Although August never was active in the ordained clergy of the New Church, he was a very active minister for the Church.

August's wife, Gertrude, preceded him into the spiritual world by fourteen years. Both he and his wife loved the heavenly doctrines and used every opportunity to share them and enrich the lives of those with whom they came in contact.

A Memorial Service was held in Colorado, and on May 15, 1983 a Memorial Service was held in The Fryeburg New Church, Fryeburg, Maine.

Though August will be missed, the family shares with him the joy of his awakening to the consciousness of the soul's true home and his reunion with all those who preceded him.

My Dream, My Challenge (cont'd from pg. 139)

insight to insight. Where we develop our belief process by daily living into the answers.

A place in "Being" of an active committed core of persons who have focused their strengths into a spiritual sculpture of interlocking individual ministries. Where these ministries are used we nurture and develop in our hourly and daily lives. Where our work is love made visible. Where we demonstrate our love of God through our intentions and actions.

A place in "Being" of deep inner warmth which soothes our hurts and fears and radiates a desire to live in daily awareness of each other's spiritual selves. An outreach that expresses our love of God and creates a "ripple effect" from sharing our love with the numerous precious persons we daily interface or effect. Where we demonstrate our love of God through our abilities, commitments and daily deeds.

A place in "Being" available to us at any instant as well as to eternity. Where we accept the "earthly lean" of our natural body and its death as only a transition for our spiritual self. Where the joy, warmth and glow of being is our choice. Where our unique ministries involve daily reaching out to others and God in the nurturing of our mustard seed. My Dream, My Challenge.

Don Lovell
Bellevue, Washington

Swedenborg School of Religion Graduation Address

Alice Skinner

Let's use this occasion to think together about vocations and careers. We're gathered tonight to celebrate a special occasion in the careers of these four graduates, the completion of their training at SSR and the beginning of their careers in ministry. For the graduates, as for all of us, carrying out a career involves a delicate interplay between the individual and "society". So let's consider how careers come about.

Every child has to cope with the question, "What are you going to be when you grow up?" Usually children's answers change as they learn more about the possibilities, but for some it takes years to figure out the answer to the question of a suitable occupation. The answers lie in determining what we really like to do and what we're good at, but there's more to it than that. Specialized training is required for most occupations, and an individual's interests and talents have to be packaged so that other people—"society"—recognize their worth and grant admission to the schools and programs which develop potential and certify preparation. During the whole process of career-making, there's interplay between individual and "society", society being represented by various social institutions—schools and colleges, employers in the form of companies or banks or hospitals or churches. The individual offers skills and time and energy; "society" accepts or rejects the offer by providing or denying training and jobs. Sometimes the available jobs are not to a person's liking and a choice has to be made between doing what one wants to do and doing what one is given a chance to do.

When all goes well, there is a good fit between what a person wants to do and the available opportunities. Erik Erikson, the psychologist who wrote *Childhood and Society* has a gift for apt metaphors. Erikson describes success in locating a job which suits one's personal specification as finding a "niche" in society. A niche is a very particular kind of a place, a corner in society sized properly to fit one person, a square hole waiting for a square peg to fit into it, an opportunity tailor-made for a person who has particular qualifications and potential for growth to fill the special



S.S.R. faculty at the Graduation Service.

requirements of a certain job. The word "niche" has Latin and French roots in a word meaning *nest*, and thus signifies a place of safety and of nurturance, a place where care is given and received and where development takes place.

Erikson's description of a society with niches awaiting each individual is not unlike Swedenborg's concept of the Grand Man—a society in which specialized functions blend to maintain the whole system and in which there is a special slot uniquely suited to each individual, requiring the specific contribution for which each is prepared in order for the whole to function well.

The "niche in society" schema is a way of saying that society needs different kinds of carpenters or bank tellers or computer programmers or ministers. People in the same occupation may start out with similar training, but each person's unique blend of strengths and interests and growth potential suits her or him to do the job differently. And fortuitously, jobs each have their own special requirements. Consider carpenters, for instance. There are jobs especially suited for those who like to do rough carpentry, to frame a building, as well as for finishing carpenters who have the patience to match grains and dovetail corners; there are openings for carpenters who relish working outside in all kinds of weather as well as for others who would rather work indoors; some carpentry requires routine and repetitive work, while other jobs are better suited to those who

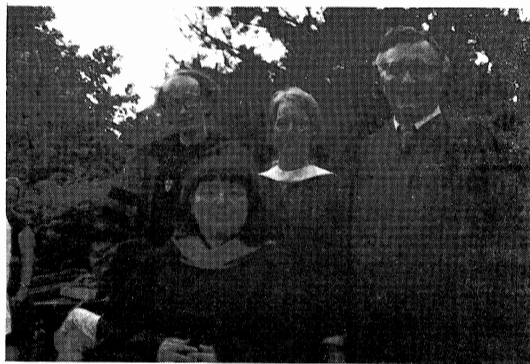
prefer variety and like to do new tasks in different places. Some jobs call for carpenters who work well on a team while others are ideal for loners. There are niches for all kinds of carpenters—some newly-created because of changes in the building business, some vacated by people who have retired or decided to give up carpentry.

Under optimum conditions in the idealized schema, each person finds a waiting occupational niche and grows in the ability to do the job by settling in, learning and accepting the disciplines of the occupation and workplace, and developing personal creativity in doing the tasks required by the job. But we can all think of instances in which the system breaks down. A person may decide that the occupation which sounded fascinating turns out to be boring, as have some doctors of my acquaintance; or there may be more trained engineers than available engineering jobs; or technical obsolescence may displace those skilled at making buggy whips or running mimeograph machines. Such circumstances lead some folks to select another vocation, to develop a second career and find a new niche. For example, women who have taken time out to raise a family often find that they would rather train for a new occupation than return to the field in which they worked before having children.

When it comes to establishing a fit between person and niche, people react differently. Some persons adapt readily, or even change themselves, to fit the available niches. They respond to the jobs which are offered, even if they are not ideal, and settle in to do what needs to be done. Let's call them implementers. Other people have a strong and definite sense of what it is appropriate for them to do in life, and they are not inclined to compromise. These people are unlikely to fit into prepared niches, for their orientation is determined by an inner drummer, a "Calling" which prescribes how they are to proceed. Their task is to create a niche which society will accept, so let's call them niche-creators.

Let's consider these two types in terms of the ministry: Implementers would respond to ads placed in the *Messenger* by societies looking for ministers. Their orientation is toward service to the church organization. They may be innovative, introducing new programs and directions in response to the needs of the times, but their careers develop in what might be called "traditional" terms, according to the niches into which the church asks them to fit.

Niche-creators on the other hand, are likely to have less orthodox ministries. While some



S.S.R. graduates Ted Klein, Rachel Martin, Ted LeVan and Kei Torita after the outdoor ceremony.

may serve parish churches, their emphasis is on whatever they feel their calling requires—perhaps alternative ministries such as work with groups usually neglected by churches, or the arts, or scholarly endeavors.

Graduating classes of SSR are likely to include both Implementers and Niche-creators, both those who are ready to fit into waiting niches in the church, and those who are looking forward to other types of ministries. Both types have much to offer for the health and well-being of the church. The men and women are trained to make a professional contribution to the growth of the church; they are ready to companion lay people in their searches for religious knowledge, for spiritual awareness, for personal growth.

Since the demand for parish ministers, in the New Church as well as other denominations, outruns the supply, graduates of SSR are eagerly awaited by societies looking for ministers. Indeed, from time to time I encounter people who argue that all SSR graduates *should* become parish ministers. It seems to them that dwindling numbers would be reversed by the efforts of enthusiastic young ministers who would attract new members and hold the young people and do all those other good things which build parish churches. Personally, I doubt whether even the most capable of ministers can stem the current tide away from the traditional parish church, for that is a worldwide phenomenon with very complex causes.

But that does not keep me from realizing how precious a familiar church structure and the activities associated with it can be. Over years a church building becomes like a special kind of home, the house of the Lord where joys are celebrated and sorrows are wrestled with, a place of challenge and support as we struggle with the dilemmas of spiritual growth. Worshipping Sunday after Sunday in a church

makes one treasure its ambience, to the point where even changes in the color of the carpeting can threaten to detract from the familiar setting which we associate with seeking for Good and Truth in our lives. Even though we know that the Lord is not confined to buildings, or limited to working through parish ministries, that recognition does not make it easier to let go of familiar modes of religious practice. This means that niches are readily available for implementers who are attracted to service in parish ministries, for they represent aides in perpetuating the church in forms which are known and dear to us.

Niche-creators pose more of a problem for a church organization. They are likely to have definite ideas about the kind of ministry to which they have been called, which may not include serving a parish in the traditional way. Their expectations may involve forms of ministry which are unfamiliar to New Church people and which may be untested in other polities also. It's difficult to respond positively to the untried, but it should be kept in mind that the growth of the church may depend on it.

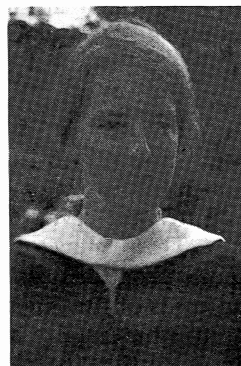
In Swedenborgian language "church" means interior states of closeness to the Lord, and thus is more a matter of personal orientation than of program and organization. Many persons who are disenchanted with organized religion are nonetheless deeply concerned about spiritual growth. The Swedenborgian approach can have a powerful appeal to them, for it is addressed particularly to those who understand that old forms of religiosity are outmoded; to those who are looking for new approaches, freed of the dogmas which limit the understanding and practice of relationship to the Lord. Parishes may not grow through outreach to these people for traditional worship and church activities often don't appeal to them. But the church may grow if people who feel called to serve in alternative forms of ministry are encouraged to reach out to those who are looking for non-traditional approaches to spiritual development.

As I said earlier, the development of a career depends on a delicate interplay between the individual and "society." We tend to think of "society" as being an entity out there someplace; the fact of the matter is that we, all of us assembled here and the church folks back at home, make up the "society" which monitors niches for New Church ministers. The people we elect to boards and committees, the budgets we approve, the programs we endorse are the means by which niches are made operative for the women and men who serve the church as ministers. With ministers, as with carpenters,

there are needs for people suited to work in varying settings, using different personal skills and orientations. It's up to "society", in this case "us", to provide for the creation of new niches as well as to fill existing niches if the church is to reach out beyond its present boundaries, to serve potential new populations as well as its present constituencies.

We encounter the challenges of the new and untried in many forms in life, and are often faced with the question of how to deal with something different and unfamiliar, such as a kind of ministry which has not been tested by time. I'm reminded of a recent interview on "All Things Considered", the National Public Radio evening news program, which features the members of a string quartet. Perhaps we could take a lesson from them. The discussion turned to the dynamics of four players, each with his own interpretation of the music, learning to work together without feeling victimized by power plays or hurt when criticized or ignored. It developed that this quartet had made a rule for dealing with new ideas. Whenever a player suggested a different way to play a passage, the group would try it out before commenting on it. Thus they learned to experiment with different interpretations of the music before reacting to them. By this simple rule of thumb, they kept themselves constantly sensitive to creating new interpretations of the music and able to give fresh and vibrant performances of their repertoire. The time frame may be different but what works for a string quartet might work for a church also!

As we welcome this new class of SSR graduates, my hope for them is that they will find welcoming niches for the development of their careers in the New Church ministry. And my hope for Convention is that it will find ways to create and fill niches, and to grow in numbers and inclusiveness in the process.



Rev. Rachel Martin



Rev. Ted LeVan