

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
MARCH 1983

CONTENTS

Ad Hoc Committee Report	George Dole	42
Convention '83 Information	Richard Tafel Jr.	43
General Council Report	Ethel Rice	44
The Peace Page	Sheldon Clark	47
Peace Task Force Report	Susan Turley-Moore	48
The Other Side	Al Bateman	49
New Music for a New Church	Steve Ledingham	50
Pre-Convention Music Workshop	"Muff" Worden	51
National Council of Churches Responses		52
Youth League Worship Service	Lee Woofenden	53
Board of Missions Report	Eric Zacharias	54
The Summer Camps	Louise Woofenden	55
S.N.A.P. West Coast Workshop Information		56
From Church Records		57
We Get Letters		58
Pre-Convention Conference		59

AD HOC COMMITTEE REPORT

*George Dole
Sharon, Mass.*

The Ad Hoc Committee on Goals and Priorities for the Eighties is the present agent of a process that has been going on for a long time—in fact, since Convention began. While our charter purpose has remained unchanged, our Constitution and By-Laws have been in constant process of revision. In the fifties and sixties of this century, there was a study of our organization which resulted in some motion toward a re-structure of boards and departments. Since then, there have been such major changes as the establishment of the Central Office and the hiring of professional staff for various boards.

About three years ago, General Council appointed a Committee on Resource Utilization and Development, which highlighted our organizational confusion in considerable detail, recommended particularly the establishment of clear priorities, and did some preliminary work on criteria for evaluation. In response to this, Council appointed the present Ad Hoc committee to develop and recommend a course of action for the remainder of this decade which would enable us to be more effective in the realization of our purpose.

For the past two years, the committee has held three weekend meetings during the church year, and the meetings have been strenuous. In the middle of last year, we availed ourselves of the services of Paul Maring and Peter Collins of our St. Louis Society. And they have been taking us through a process of strategic planning which they have used with businesses and volunteer organizations in their own region.

Under their guidance, we have completed a survey of Convention's internal strengths and weaknesses and external threats and opportunities, and have listed our dreams for the future. With the response to a questionnaire sent to those on the *Journal* mailing list and with comments received from "The Biggest Committee Ever," we have amplified and revised these and have ranked them in approximate order of importance.

We are now engaged in the second phase of the process, which consists of defining our central purpose, identifying objectives which contribute to its realization, strategies which are conducive to those objectives, and activities

that are consonant with the strategies. If we do our work well, the result will be a coherent view of a manifold church, in which there is a direct line from every activity to our central purpose.

The third phase of the process will be to design and recommend an organizational structure that will enable this coherence to move from theory to fact. We have some general ideas about this structure, which have already been published, but nothing is "graven in stone," and nothing will be for some time yet.

At our January meeting, we reworked our previous statement of purpose on the basis of feedback from Convention members, and adopted a list of nine objectives. Before our next meeting in April, we are working in pairs to develop strategies under each objective; and when we meet, we will reexamine the objectives in the light of those strategies. At Convention in June, we will present these three levels of the proposal—central purpose, objectives, and strategies—and the small group time will be reserved for your questions and reactions. We are keenly aware that all this work will be useless unless it engages your willing participation, and will be coming to Convention with all our antennae out for your responses.

THE MESSENGER MARCH 1983

Vol. 203, No. 3

Whole Number 5071

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

Paul B. Zacharias, Editor

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

EDITORIAL, BUSINESS & SUBSCRIPTION ADDRESS:

THE MESSENGER

Box 2642, Stn. B

Kitchener, Ontario N2H 6N2

Telephone—Office 519-743-3845

Home 519-744-6785

Deadline for material: 5th day of the month.

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

At its meeting in January, General Council unanimously approved our present statement of purpose, with the realization that minor changes in wording might still be necessary. It is as follows.

Convention exists to foster clerical and lay ministries that facilitate the spiritual well-being of people, and which have in common a working for the Lord in bringing in the New Age—the descent of the Holy City, New Jerusalem.

For us, the light in which we seek to walk shines from the Lord Jesus Christ in his second coming, available to us through the divine presence in our hearts and minds, and through revelation, in the Word and in the work of the Lord's servant, Emanuel Swedenborg.

If this is adopted by Convention, it will be the central criterion by which we evaluate our decisions. The more directly a proposal or an activity contributes to that purpose, the stronger will be its case for Convention support, both personal and financial.

It is vital, then, that we find out how our statement of purpose is understood throughout Convention, and how it is received. It will be clearer once we can amplify it with objectives, but it should be possible for you at this point, say, to apply it to your own "church" activities and try it out in that way. Does it say everything it should? Does it say anything it shouldn't? It is less "intellectual" than some previous statements, which have tended to focus on teaching the doctrines. We are aware of this, and quite deliberately see the sole value of such teaching as "facilitating the spiritual well-being of people." **WHAT DO YOU THINK?**

As mentioned above, there will be a much fuller presentation at Convention '83, and our long-term plans are as follows. Using the feedback we receive then, we will work during '83 - '84 to complete the outline described above, and to design the essential outlines of a new organizational structure for Convention. We will present this at Convention '84, and take that feedback back to the drawing board to revise the proposal, and to work it out in detail. At Convention '85, then, we should be ready to present specific, and probably extensive, amendments to our Constitution and By-Laws for study and discussion. During the next year, they will again be revised and plans will be made for the transition which their acceptance would require, so that Convention '86 would be the year in which the actual vote would be taken.

We will do our best to keep you informed of our progress. We do not want to bombard you with top-of-the-head notions, nor do we want to wait until we are satisfied before we say anything. So we have published information at its mid-stage—when we have had a chance to reflect on it and think it's pretty close, but well before we are willing to close the book on it. We will continue to follow this policy, and hope that month by month, more and more of you will become involved in the process, so that the feedback will grow and enable us to come up with a plan that really represents the best we all have to offer.

CONVENTION '83 INFORMATION

Kemper Road Center for Religious Development, the Swedenborgian presence in the greater Cincinnati area, cordially invites all Convention members and friends to the 1983 Swedenborgian Convention. Our site is Wilmington College, located just off Interstate 71 and forty-five minutes north of our church. Dayton Airport should be used by those flying to Convention. A limosine service will make regular pickups and deliver you to your dorm door for approximately \$7.50.

Swedenborgians Living the Life of Peace is our theme. This is a most vital issue for the world today and doubly appropriate as we are meeting on the campus of a Quaker College, a prime mover for world peace.

Afternoon and evening swim times, as well as free time are built into our schedule. Evening gatherings for the whole family are again planned. An evening outing, including dinner, is scheduled for Kemper Road Center where the graduation exercises for the Swedenborg School of Religion will be held.

There will be a pre-convention conference starting Saturday, June 25, with dinner. A music workshop begins Sunday, June 26, with dinner, as does the Council of Ministers' program and Ministers' Spouses Group. The League Officers also begin meeting then.

Convention goes, who have not seen the building and grounds of our church, will be able to do so as the graduation ceremonies of the Swedenborg School of Religion will be held here on Friday evening. An excursion to *Beside the Point*, our camp and retreat center, is planned for Saturday afternoon. This facility was literally built by the members and friends

(Cont'd on pg. 46)

Report of General Council's Mid-Year Sessions

General Council held its mid-winter sessions at the Conference Center, Sisters of Notre Dame de Namur Novitiate in Ipswich, Massachusetts on January 13 - 15, 1983. All members but one of General Council were present, and Mr. Paulson attended by reason of his position as Director of the Central Office.

In his report to Council Dr. Turley noted that he had officiated at the Installations of the Rev. G. Steven Ellis in Boston, and the Rev. Gladys A. Wheaton in Cleveland. A trip to Guyana to ordain Llewellyn Fraser is scheduled for February. Dr. Turley stated that although he is fully committed to equalizing the number of men and women appointed to responsible positions in the Convention, some of these positions call for special backgrounds and skills, and he asked Council's help in finding qualified personnel.

Reporting as Director of the Central Office, Mr. Paulson included the following information:

1) That Miss Agnes Richard, who had served both the Convention and the School as book-keeper, had retired after eleven years of service, and Ms. Joyce Spinelli has been hired to take her place.

2) The Annual Appeal total is somewhat less than in previous years. Of interest is the fact, however, that this year there are a number of first-time givers and gifts of \$100.00 or over.

3) That 648 copies of the new Book of Worship have been sold and mailed out, plus free copies to ministers and theological students.

4) Four pamphlets were produced in the Central Office for the Board of Publication for free distribution to Convention churches and bookrooms, as well as pew cards to communicate better with visitors, and to explain briefly our denominational structure.

5) That the Central Office has hosted nearly all of Convention's Boards and Committees, providing room and board during their meeting dates.

Council voted to accept the Director's report.

The Rev. Richard Tafel said that the Council of Ministers sees the need for the whole church to have an organizational calendar—not only for informational purposes, but to assure best

transportation rates for those who must use air travel to attend Board and Committee meetings. Various solutions were offered, and the matter was referred to the Executive Committee for action.

It was voted to accept reports from the Board of Education, the Board of Publication and the Board of Missions. Council was informed that the Rev. Dr. William Woofenden is the new Chairman of the Board of Missions.

Dr. Kirven reported that the Swedenborg School of Religion now has twelve students, only one of whom is a foreign student. There is a possibility that next year will see some Urbana College graduates among the student body.

Both Capt. Ebel and Col. Keller reported that the news from Urbana College is encouraging, that the financial picture is better than it has been for some time, and that enrollment is meeting projections. The College hopes to be able to begin repaying its obligations to Convention this year.

The Wayfarers' Chapel budget was presented and was accepted. Discussion ensued as to the Chapel's relationship to the Convention, and the part it might play in future plans for the Church. The whole question is of such import that Council's Executive Committee was asked to give it further consideration. Council also voted to send a letter of appreciation to the "Friends of the Wayfarers' Chapel" for their valuable contribution to the Chapel's work.

It was announced that the National Council of Churches had prepared a statement in rebuttal to a badly-researched article about the National Council which had appeared in the December issue of *Reader's Digest*, and that copies of that statement had been mailed to all our ministers to enable them to counter criticism of that organization. It was pointed out that Societies without ministers might well need this information too, and Council decided to follow through in this matter.

The first item of business on Friday morning was consideration of a report from the Research Committee, prepared in response to a request from concerned members of the Boston Society that Convention amend its Constitution and By-laws so that in future no society employing a General Church priest can have

representation in Convention. While the report of the Research Committee was conclusive, and while Council members agreed in substance, the matter of timing was questioned. After much debate it was decided the matter was of sufficient concern to warrant immediate action, and the Committee on Amendments was so empowered, after securing in-put from the Ad Hoc Committee. Later in the session the Committee on Amendments presented the following, as an additional paragraph to Article IV, Section 3 of the Constitution:

“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.”

General Council voted to recommend this amendment to the Convention in June.

Mr. Paulson reported the final sale of the Stockholm Church. Convention is due to receive only a very slight increase over its initial investment from the sale of this property.

The advisability of Convention's carrying liability insurance was introduced. It was pointed out that Convention might be held liable for damages for injuries suffered on church property or at conventions or other locations while attending church meetings. It was voted to refer this matter to the Executive Committee. The Rev. Richard Tafel assured Council that there will be liability insurance coverage at the 1983 convention, arranged for by the Kemper Road Church.

Council voted to agree to a proposed modification of the 3rd floor of the premises at 48 Sargent Street in Newton for use as the President's office, with reimbursement to the Swedenborg School of Religion in the same framework as the existing agreement for the Central Office.

It was voted that the Rev. Ronald Brugler be appointed supervisor of the Children's Fund for the 1983 convention.

Mr. Hallberg reported that the Park Ridge Church had finally been sold, at a price of \$375,000, and the members have voted to repay loans from Convention and the Illinois Association. The Chapel is to be used as a meeting hall for the Maine Township and there is an agreement that the Society may hold services there if desired. The parsonage remains the property of the Park Ridge Society and church furnishings will be stored there.

Capt. Ebel reported that property in Bellaire, Texas has also been sold.

The Treasurer reported that Convention has been receiving about \$500 annually from oil rights willed to it. In order to retain tax-exempt status on this income it was necessary that General Council vote to approve a resolution to the effect that income received from this source would constitute part of the Convention's contribution to Urbana College. Council so voted.

It was reported that preparations for the 1983 convention were well in hand. Convention Sunday will fall on July 3rd, and protests were heard that travel arrangements are sometimes difficult over the national holiday. In a discussion about the best time to hold conventions, Dr. Dole stated that a time slot for such could be designed so that in five out of seven years the convention could be contained in the last week of June, and if Convention Sunday were to occur near the 4th it could be moved back a week. Further information was available on the 1984 convention, which is to be held at the Geneva Point Conference Grounds on Lake Winnepesaukee, N.H., with Convention Sunday on July 1st.

Council heard with interest a long report from the Vice-President on how the work of the Ad Hoc Committee is progressing. All Boards and Committees in Convention have been studied to assess their budgets and work needs and note where their duties overlap. Questionnaires were sent to all members listed in the Convention Journal, asking people to list what they saw as the Church's strengths and weaknesses, threats and opportunities, and the returns had been evaluated. Ad Hoc Committee members will serve as leaders of the Primary Groups at the '83 convention. The Committee asked Council to vote its approval of its statement of purpose, which reads as follows:

“Convention exists to foster clerical and lay ministries that facilitate the spiritual well-being of people, and which have in common a working for the Lord in bringing in the New Age—the descent of the Holy City, New Jerusalem.”

“For us, the light in which we seek to walk shines from the Lord Jesus Christ in his Second Coming, available to us through the divine presence in our hearts and minds, and through revelation, in the Word, and in the work of the Lord's servant, Emanuel Swedenborg.”

After due consideration Council voted to accept this statement, recognizing that minor

changes in wording may be made.

Council heard with interest a resolution presented by the Board of Publication that a new position be established—a Media Services Manager, who would be accountable to the Department on a full-time basis for the total publishing needs of the church. No specific salary was mentioned. After lengthy consideration Council voted to write the Board of Publication that the Ad Hoc Committee is currently in the process of studying and evaluating the work of all Boards and Committees, and until this study is complete and a priority established for use of available funding Council cannot sanction the establishment of any new full-time positions. Further, that Council is definitely interested in the prospect of improved media work, but will need a proposed budgetary figure to work with. Appreciation for, and recognition of the hard work and creative enthusiasm that produced the resolution was expressed.

At its post-convention meeting in July 1982 Council had entertained a request from the Executive Committee of the Council of Ministers that financial assistance might be made available to ministers desiring to purchase housing. It was decided to ask the Trustees of the Building Fund if such uses could be included in the purview of the Fund, and the response was favorable. The following resolution was therefore presented:

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.

Council voted to present this resolution to the Convention in June.

The Treasurer presented for General Council's consideration the 1983 - 84 budget, showing anticipated income of \$375,000 and anticipated expenditures of \$398,528, a deficit of \$23,528. After due study the following items were added:

New Church Youth League	\$ 800.00
For expenses of room and board at convention only, limited to one Leaguer per Association.	

Committee on Library & Documents	1000.00
To catalogue and improve conservation of archival documents in the combined col-	

lection of SSR and the Convention. (Note: the Board of Directors of SSR has voted \$1750 for this purpose.)

Swedenborgian Center for Growth	500.00
Exploratory meeting to be held at the Martin home in July. Council voted that a Research & Evaluation consultant be included among those present.	

Salary increases of seven percent for the President and Central Office personnel.

It was voted to accept the budget as amended, with the proviso that we ask the various Boards and Committees in Convention to review their budgets with an idea of reducing expenditures by ten percent.

On recommendation of the Executive Committee of the Council of Ministers, Council voted: That ministers, spouses, General Council members and members of other boards and committees who have their travel expenses paid to convention be asked to pay the convention registration fee of \$15.00. This fee could be waived in cases of hardship.

Council voted that a deadline date prior to its January and June sessions be established for submitting budgets and/or other requests to Council, and that all Boards and Committees be notified of this ruling well in advance of the date set.

Dates for Council's January 1984 sessions were set for January 19 - 21.

Council's final act was to vote to present to the Convention in June a resolution honoring Mrs. Elinore Peebles of the Boston Society, in appreciation and respect, and in recognition of her steadfast leadership and stewardship, manifesting her love for her Church.

General Council adjourned its final session at 1:35 a.m. on Saturday, January 15, 1983.

Respectfully submitted,
Ethel V. Rice,
Recording Secretary

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

CONVENTION '83 (cont'd from page 43)

of Kemper Road Center. This stands as a shining memorial to us stubborn Swedenborgians who do not believe in the concept, "*It can't be done.*"

Children's programs, baby sitting, league meetings, Ad Hoc report and feedback, swim, peace theme, worship, eating (no lines), business, ordinations, Woman's Alliance luncheon and meeting, evening gatherings,

(cont'd on pg. 48)

THE PEACE PAGE

RESISTANCE TO MILITARY TAXATION

An increasing number of taxpayers are refusing to pay voluntarily the military portion of their Federal income tax, or a part of the military portion. In addition to notice to the Internal Revenue Service, some send letters objecting to the use of their tax dollars for war and preparations for war to elected officials. Some urge passage of the World Peace Tax Fund (HR 4897/S 880). Others refuse to pay voluntarily the Federal excise tax on telephone service.

Such actions are consistent with Friends' (Quakers) testimony for over 300 years that God's law of love "will never move us to fight and war against any (one) with outward weapons."

Baltimore Yearly Meeting:

1. Stands in loving support of those moved by conscience to witness against making war and preparations for war, including those who refuse to pay military taxes voluntarily;

2. Encourages Friends to learn more about alternative ways to witness against taxation for military purposes, to strengthen their witness in this area, and to continue to examine their lives and leadings concerning military taxation;

3. Endorses the suggestion made at the 1982 New Call to Peacemaking National Conference (in Elizabethtown, PA) that, on Good Friday, April 1, 1983, all members of the Historic Peace Churches (Friends, Mennonites, Brethren) express their religious opposition to the payment of war taxes, and suggests that others of like persuasion be included.

Sheldon D. Clark, raised in the Swedenborgian Church, now a retired lawyer living in Sandy Springs, Maryland and active in the Quaker Church, gives the following reasons for taking this stand.

"One third of the federal taxes levied on incomes of American taxpayers is spent for war or preparation for war. I refuse to voluntarily pay that military portion of the federal tax. I challenge the legality of the assessment of the military part in adjusting my 1981 income tax return to show the Internal Revenue Service the amount not paid.

"There is nothing in the U.S. Constitution that authorizes tax funds to be spent to support dictators of foreign governments against an insurgency of their own people, as the Reagan administration is doing in El Salvador. Nor do I think U.S. vital interests require torture of a

Christian who gave milk to El Salvador guerrillas, as reported August 2 in the press. I cannot in conscience pay to support U.S. intervention in support of a regime, as in El Salvador, where human rights are cruelly denied.

"Other reasons for tax refusal include the undermining of American security as the Reagan administration has stepped up the arms race which threatens us with bankruptcy or nuclear war or both without reasonable nor effective efforts to reach accommodation with the Soviet Union. U.S. arms cannot defend us from nuclear destruction. Our military forces can only destroy the enemy country and bring total destruction on America in the process.

"Secretary of Defence Caspar W. Weinberger says, 'Our forces and those of our allies must be prepared to respond to warning indicators that are highly ambiguous.' There is something idiotic about the prospects of destroying mankind on a false rumor. Weapons must be taken from such irresponsible hands.

"President Reagan's rhetoric is sometimes conciliatory and sometimes belligerent to the Soviet leaders, but his deeds show a policy of antagonism and confrontation. For example, he refused to agree not to be the first to launch a strike with nuclear weapons, despite advice he do so by such men as Robert McNamara and George F. Kennan, respectively, Former Secretary of Defense and Former U.S. Ambassador to the Soviet Union. President Brezhnev unilaterally did commit his nation not to launch a first nuclear strike.

"Past presidents have reached major arms control agreements with the USSR. They include the Test Ban of 1963, which prohibits nuclear weapon tests in the air, in outer space, and under water, and the Seabed Arms Control Treaty of 1971, which prohibits the emplacement of weapons of mass destruction, including nukes, on the seabeds and ocean floor beyond a 12-mile coastal limit.

"The Reagan administration has made no major agreements with the USSR and has taken a hard line. Thousands of Europeans marched in their capital cities in protest against the planned rearming of Western Europe, including the placing of U.S. weapons there. Europeans saw their homelands being made a battleground between the superpowers in a nuclear war. So far, repeated offers by

President Brezhnev for a mutual reduction of weapons in Western Europe have been rebuffed by the United States. Rearming plans hopefully could be forestalled by agreements that may come out of current talks at Geneva, but U.S. negotiations are dominated by members of the Committee of Present Danger, including President Reagan himself, noted for opposition to the SALT II Treaty. Signed by Carter and Brezhnev, it set a ceiling on nuclear weapons. The U.S. Senate failed to ratify it in 1979.

"The Reagan administration has refused to negotiate a nuclear weapons freeze, although the Soviet Union has declared it is willing. Hundreds of thousands of Americans marched in New York City June 12, 1982, in support of a nuclear freeze and bills in support of it have been introduced into Congress. Reagan has lobbied Congressmen to vote 'No.'"

"The Reagan administration neglects to remove the causes of war by failing to respond to Soviet bids for a conference of concerned nations in the Mideast. This could insure American supplies of oil from the Persian Gulf and assure the Russians of the security of their southern border. While supported by previous administrations and negotiated by Elliot Richardson, lawyer, former Attorney General, former Secretary of HEW, and former Secretary of Defense, President Reagan rejected the Law of the Sea Treaty, agreed to by 130 other nations. Only 4 refused. Finally, Reagan has undermined U.S. security by splitting our allies by attempting to deny machinery and parts for the Soviet natural gas pipeline from Siberia to western Europe. This policy costs thousands of Americans their jobs and undermines any confidence the Russians may have in American intentions for peace.

"These are some of my reasons for refusing to pay for preparation for war."

Convention '83 (cont'd from pg. 46)

excursions, fellowship, reports, and . . .

Convention also affords the opportunity to renew friendships and greet old friends—to hear what is happening across the country. This time together renews our faith and witness that we are not alone in the local church.

Good news in terms of cost!! Registration fee—\$15. Room, board, banquet, linens, etc.—\$18.75 per day per person. Children under 11 who bring a sleeping bag and sleep on the floor in their parents' room—\$8.75 per day for everything. Door to door transportation from the Dayton Airport to the college is estimated at \$7.50 per person each way.

REPORT FROM THE SWEDENBORGIAN PEACE TASK-FORCE

Chairperson: Rev. Susan Turley-Moore

During the meetings at Irvine, Convention 1982, it was decided that a Swedenborgian Peace Newsletter would be a worthwhile project to undertake. The contents of the newsletter were to be articles, prayers, study-guide ideas, poems from Swedenborgians, and materials from other newsletters around the world. The purpose of the Peace newsletter was to provide a platform for Swedenborgian opinion and expression, to stimulate dialogue and provide educational materials for church activity.

There are several reasons why this project has been aborted. There were not enough Swedenborgian contributions, an overwhelming amount of material from national peace organizations, cost, and the fact that the *Messenger's* Peace Page serves to meet this need. Therefore, what I have defined as my responsibilities as chairperson of this task-force are as follows:

1. To respond to individual requests for materials on peace for church use or personal inquiry.
2. To encourage individual contribution for the *Messenger's* Peace Page.
3. To inform individuals of peace-related activities in their area.
4. To send out materials of significant value to churches, periodically.
5. To use the *Messenger* to relay general information.
6. To continue exploring ideas for Swedenborgian involvement in the pursuit of peace.
7. To make recommendations for literature, films, and organizations that can help churches deal with the peace issue.

I invite all clergy, religious leaders, and parishioners to write or call me with any requests, questions, ideas, or needs as they relate to the arms race, nuclear threat, medical issues, etc. I have resources available for many of these concerns and will, with enthusiasm, respond as effectively as possible.

Working for peace,
Susan Turley-Moore, Chairperson
Paul Zacharias, Member
Swedenborgian Peace Task-Force

THE OTHER SIDE

*Al Bateman
Los Alamos, NM*

There are Christian groups here in Los Alamos, "Birthplace of the Atomic Bomb," discussing the issue of nuclear armaments, and praying for solutions and for peace. There are Christians here, and I know that there are Swedenborgian Christians, on both sides of the issue. The *Messenger* "Peace Page" so far has presented only one side of the issue. I'm sure that you would agree that Swedenborgians with other perspectives and points of view should be encouraged to write letters and articles for publication in the *Messenger*. I am not gifted at writing, but my hope is that this letter, if published, will encourage others to write.

I am a Christian and Swedenborgian who has devoted his professional career so far (22 years) to the development of safer, more tamper proof, more easily and safely maintained, more accurate and more efficient (of fissile material) nuclear weapons. I will attempt to present, from a professional, nationalistic and Christian/Swedenborgian perspective, some points on the other side of the nuclear weapon issue.

The articles presented on the "Peace Page" have some good information, but also some errors. A case in point is the article by Michael Miller in the January issue which gives the often heard but totally wrong impression that we are increasing our stockpile of weapons. He says "Will doubling the stockpile of weapons be enough? Will tripling the stockpile be enough? Will there ever be enough?" What is ignored is the retirement of older obsolete weapons. In actuality, we have **less** megatonnage in stockpile now than we did in the 60s. Many of the newer weapons coming into the stockpile now employ **insensitive** high explosive, thus eliminating the danger of inadvertent high explosive detonation and spread of contamination such as happened years ago near Palamares, Spain. Maintenance accidents such as occurred in Damascus, Arkansas on an old system which was still in readiness in a silo will be less likely. Newer systems are also designed to make them much more difficult for a terrorist who might capture one to use.

When Mr. MacNamara was secretary of defense, warhead delivery systems were not accurate, and warheads had to be large, and Mr. MacNamara felt that our only defense against Russia was to threaten population centers in Russia with destruction. This philosophy became known as the MAD

(Mutual Assured Destruction) philosophy. We now have systems coming and planned with much greater accuracy which could target military, not civilian, targets. Also, particle beams look very promising as antimissile devices to knock out missiles coming our way. A nuclear freeze **now**, it seems to me, and some other Christians here in Los Alamos, would lock us into the MAD defense, negating the advances made.

Much has been said about the billions spent for weaponry, and about the social problems which could be saved with these funds. To put this into perspective, government spending on social programs has increased in recent years from 9.4% of GNP in 1960 to 17.4% in 1981. At the same time, spending on defense went from 9.1% of GNP in 1960 to 5% in 1979 and back up to 5.6% in 1981. The current administration would like to increase this to 6.7% by 1984. The later, I feel, is a small price to pay for our liberty and that of the free world. Transferring 6.7% of GNP to social programs would not solve our social problems, even if there were no Soviet threat. Also, jobs gained would be jobs lost for aerospace workers etc.

My decision years ago to enter into the defense business was not an easy decision, as many El Cerrito Swedenborgian friends back then were virtual pacifists. I prayed (and continue to pray) for guidance. I also consulted Potts' Swedenborg Concordance back then under "War" for guidance, and found, among other things, the following:

—It is not of the Divine Providence that wars take place, because they are united with homicide, depredation, violence, cruelty, and other enormous evils which are diametrically contrary to Christian charity; but still they cannot but be permitted, because, since the time of the Most Ancients . . . the life's love of men has become of such a nature that it wants to exercise dominion over others, and at last over all; it also wants to possess the wealth of the world, and at last all of it. These two loves cannot be kept in bonds, for it is according to the Divine Providence that everyone be allowed to act from freedom according to reason; and without permissions man cannot be led by the Lord from evil . . . for unless evils were permitted to break forth, man would not see them . . . and therefore could not be led to resist them. Hence it is that evils cannot be prevented by any

Providence; for they would remain shut in, and . . . would spread and consume all that is vital in man . . .

and also:

T. 407^e. Wars which have as an end the protection of our country and Church, are not contrary to charity; the end from which [they are waged] declares whether there is charity [in them] or not.

Cold war is war, the USA is committed to protection of the free world, and the Soviet leaders want to possess. Perhaps it is not quite that black and white, but I think that that is essentially a valid analysis. Remember that at one time the USA was the only nuclear power.

Had we been power hungry, we could have taken the entire globe.

I have heard one authority on the Soviet system state that the Soviet leaders are not interested in modernizing agriculture. It is to their advantage to keep the Soviet masses poor and rural, and as long as they can buy grain cheaply in the international marketplace, they can devote their technology to weapons. This man suggests that the Soviets could support their people without importing grain if they transferred efforts into agriculture, and they could be forced to do that by us withholding grain. What seems on the surface as an unhumanitarian act might just be the opposite. We tend to oversimplify matters of war and peace, and the problems can not be simplified.

“NEW MUSIC FOR A NEW CHURCH”

*Steven Ledingham
Urbana, Ohio*

I started out to write this not as an article for *The Messenger*, but as if I were writing to a friend. I assumed we are all Swedenborgians and have this as a common basis for friendship.

I feel the need to comment on the amount of musical energy I have encountered in our church. Music has affected and changed my life, and my spiritual awareness in a way nothing else has. Martin Luther said it beautifully:

MUSIC IS THE ART OF THE PROPHETS, THE ONLY ART THAT CAN CALM THE AGITATIONS OF THE SOUL; IT IS ONE OF THE MOST MAGNIFICENT AND DELIGHTFUL PRESENTS GOD HAS GIVEN US.

It's great to see all of the energy and interest in our church concerning new music. I feel that we are just beginning to develop our strengths in this area and can look forward to seeing personal growth, and a naturally developing outreach program as a result.

In a more personal vein, music has led me to develop a much wider variety of interests than I ever thought I would. I've been involved in everything from carpentry to electrical work, studio and recording work, and finally computers. Now it's all beginning to tie in.

I have written approximately fifteen songs in the last two years, inspired by Swedenborgian themes. Frequently these themes and ideas have

come from concepts expressed during our church services, or discussed in our adult study classes, or from the children in our Sunday School.

I have long felt that music is not only a form of expression, but also a legitimate teaching tool. With this in mind the process by which I write “Swedenborgian Music” is different than the process by which I write “pop music”.

First the idea and concept for a song evolves as a reflection of our Society's interests, and what we are currently discussing or studying. Secondly I then research the concepts and try to outline the main points I wish to make. I prefer to stick to one or two concepts within a song. I feel this is important if the music is to be used to teach a concept, otherwise I feel I cannot develop the concept clearly enough. I then review my outline with Dorthea Harvey, as well as other members of our Society, to see that I have adequately presented the concept. Then I write the music and develop the words. Again I have the content reviewed and make any further modifications that seem necessary. If this seems like a long process that's because it is, but to me a necessary one.

Through my involvement with songwriting I have found a valid means of expressing my feeling, and a great opportunity to express Swedenborgian concepts. Music helps me to figure out how I feel, and what I should do, in much the same way that dreams, or visions

might help someone else. I feel very fortunate to be living in an age in which musical expression is so unrestricted, and in a church in which musical expression is so encouraged.

I'm staying in touch with other people interested in creating or expanding a musical network, both musicians, and non-musicians. We need not only musicians to supply the music, but also people who understand the concepts we are trying to present. The most important component is people to listen to the music, to learn something from the words they hear as well as to enjoy the music.

Earlier I spoke of "musical outreach", but it could be "musical inreach" just as well. By this I mean to try to reach children and others who are associated in some way with our church, but not as active as they could be. An example of this can be seen in the positive reaction I received from our younger people to my musical presentation of "Regeneration A Musical Experience" at Convention 1981. Within our church we can use music as a means to reinforce our beliefs and our group identity. We can provide ourselves with an alternate means of study, as well as relaxation.

When reaching to those outside our church, music has great potential. Music is clearly one of the most popular forms of expression and is currently being used by a great number of churches. We have the capability of utilizing this form of outreach if we are willing to develop not only the talent and ideas but also a system for distribution of this material. I believe our Book of Worship, with its loose leaf format, is a step in this direction. But how do we go about getting new material printed and distributed to our Societies? I feel I cannot stress strongly enough the need for development of this "system for distribution" of our new musical material. A good idea that nobody knows about does not help create an effective outreach program.

I have several suggestions and ideas. First I would like to start a "MUSICAL FORUM" in the *Messenger*. This would give us a chance to demonstrate to those within our Church what we have to say, and to share ideas. To this end I will be submitting the lyrics from several of my songs, in order to share some of my ideas and messages with you. I would encourage other individuals to contribute to the "Music Forum" with not only song lyrics, but their general ideas and feelings. I want to hear how you feel about what I call the "New Music for the New Church" movement. To this end I am willing to write a series of articles for the

Messenger as our network develops, and keep you informed on our progress.

Secondly, I am continuing my construction of a recording studio in Urbana. If all goes well, hopefully I will soon produce recordings of my music. These will be available via the mail in limited numbers. As our network grows we could produce and distribute recordings of many other people's music from within our church family. Eventually I may be able to work in conjunction with the developing recording facilities of SSR.

Thirdly, I would encourage active correspondence between all those interested in being involved, both musician and non-musician. This is not only correspondence through the *Messenger*, but by mail or word of mouth.

In conclusion, I would love to hear from some of you and would encourage you to write me at 1010 S. Main, Urbana, Ohio 43078. I think this is an exciting time and I'm happy to be involved. I hope to hear from some of you, and I'm sure you'll be hearing more from me. Thanks

Pre-Convention Music Workshop

Beginning the evening of Sunday, June 26 and continuing through Wednesday morning, June 29, 1983, a Pre-convention Music Workshop for church musicians will be held at the Convention site, Wilmington College, in Ohio. It is noted that this is intended for those interested in music in the church, regardless of their level of skills.

The purposes of the Workshop are two-fold: 1) To be an entertaining and educational experience for those attending (sessions focusing on such topics as composing, improvising, repertoire for different occasions, considering available resources, music as meditation, etc., and 2) Preparing and rehearsing music to be performed at the Convention proper (learning what it takes to select, prepare, rehearse and perform a program, through observation and participation). Leaders are: Ken Turley, Muff Worden, with Barb Mackey and Steve Ledingham.

Participants in the Workshop who play instruments, regardless of how well, are urged to bring them along and to take part in the improvisatory "jam" sessions, while singers of whatever ability will get a head start on putting together choral music to be used in the opening

and closing services of the Convention. This includes a newly-written liturgy on the theme of Peace by Ken Turley, and anthems by well-known classical composers. Combinations of voices and instruments will be used in the services, if possible.

There will be a registration blank in the next issue of the *Messenger*. Meanwhile, for information or early registration, please write to: Ken Turley, Swedenborg School of Religion, 48 Sargent St., Newton, MA 02158; or phone (617) 964-9339.

N.B. Please note that there will be a choir, which will rehearse during the regular Convention days. You do NOT have to come early to be a part of it!!! (Of course, we'd love to have you at the Workshop if you can make it!)

“Muff” Worden

Church Leaders Denounce Article About NCCC; Call For “Objective Story”

NEW YORK, January 17—Leaders of 23 major communions belonging to the National Council of Churches have expressed their outrage at an article about the NCCC in the January 1983 issue of *Reader's Digest* and have asked the magazine to publish a “more objective story” about the ecumenical agency's work.

In a January 13 letter to Edward T. Thompson, editor-in-chief of the monthly publication, the church leaders said that they were disappointed, distressed, and outraged by the article entitled “Do You Know Where Your Church Offerings Go?”.

“As members of an ecumenical body struggling to be faithful to the gospel of Jesus Christ,” they wrote, “we are distressed by your attempt to undermine our work through a one-sided attack, mounted in collaboration with the partisan Institute on Religion and Democracy, and we are outraged that you are using as a vehicle for this attack an article containing distortions, misrepresentations, misleading information, and half-truths which betray your readers' trust and insult our cooperative Christian efforts.

“Because the article in your publication distorts the truth of (the NCCC's) fine work,” the leaders wrote, “we call upon you, in the name of fairness and good journalism, to publish a more objective story about the NCCC.”

Rather than reiterating the point-by-point response to the article issued by the NCCC itself, the leaders made several general observations:

“Your contention that the Council supports ‘Marxist-Leninist movements in the Third World’ is untrue,” the leaders stated. “The NCCC funds no communist governments or movements. It carries out its work through churches, which are located in more than ninety countries with widely varying governments.”

The article, they said, built the case that the NCCC is becoming increasingly politicized by presenting “only part of the picture of the Council's work” and therefore distorting it. “You ignore the overwhelming number of policies issued and programs carried out by the Council,” the leaders charged.

The article referred readers to the Institute on Religion and Democracy for assistance in changing NCCC practices. The leaders call the IRD “a small organization of self-selected individuals” which is trying to alienate members of major Protestant and Orthodox bodies to “turn them away from the pursuit of racial and social justice.”

The leaders point out that the NCCC and the member communions “have accountability procedures to monitor their activities and use of money” that readers can use “rather than turning to a partisan group which is seeking to add to its own constituency to the detriment of America's church life and service.”

The letter was signed by leaders of 23 of the NCCC's 32 member communions, including Convention President, The Rev. Dr. Calvin Turley. Several other leaders could not be contacted in time for release of the letter.

33 Church Executive Women Staff Call “60 Minutes” Journalism Irresponsible

Washington, D.C., January 26, 1983—Thirty-three Church Executive Staff women from the major denominations and faith groups of Christian Churches in the United States today expressed “shock and protest at the way ‘60 Minutes’ distorted the work of The National Council of Churches and the World Council of Churches.”

Gathered in Washington, D.C. for the 3-day annual Executive Staff Conference under the theme “Women of Faith in Political Action,” the women took time from a full conference agenda to view the “60 Minutes”

program entitled "The Gospel According to Whom?" Their analysis of the title and program was that it articulated a Gospel according to white American, middle-class, middle-aged males who do not represent the views of the majority of their peers. At no time were the voices of women and people of color raised, nor those of the overwhelming numbers of Third World persons who were being discussed. No attempt was made to understand what the Gospel says about the urgency

of the Church's need to side with the oppressed—to move beyond piety and charity into political involvement for justice."

A portion of the Conference program included two Third World Christian women from Brazil and South Korea sharing the stories of women of faith in political action in their countries. Both women urged an immediate response to the erroneous picture of the Third World painted by the "60 Minutes" program.

YOUTH LEAGUE WORSHIP SERVICE

(Given Saturday, July 3rd, 1982, at the Convention in Irvine, California)

INTROIT—Lee Woofenden

"The Lord is in His holy temple, let all the earth keep silence before Him."

OPENING OF THE WORD

READINGS FROM THE WORD—

Lee Woofenden

Knowing their thoughts, He said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand."

Matthew 12: 25

"I pray for those who believe in me, that they may all be one, just as you, Father, are in me, and I in you, that they may also be in us, so that the world may believe that you have sent me. The glory which you have given me I have given them, that they may be one, even as we are one, I in them, and you in me, that they may become perfectly one, so that the world may know that you have sent me and have loved them even as you have loved me."

John 17: 20 - 23

DRAMATIC PRESENTATION:

The Leaguers have divided themselves into three groups: Pole A, Pole Z, and the Youth. Poles A and Z get up and join each other in center stage and say to the audience: "We are the General Convention of the New Jerusalem. We believe that a New Christianity has come to the earth, and we are here to help it grow and develop." Poles A and Z divide, one to the right, the other to the left, and the Youth come forward to center stage, between them and say: "We are the Youth of Convention. We have lots of questions about life, and some problems we'd like your help on."

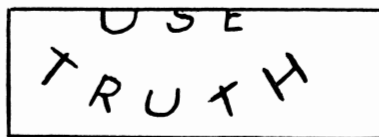
(As each Pole speaks, the Youth turn toward it.)

POLE Z: The teachings in Swedenborg's writings have answers to mankind's oldest and deepest questions. Their basic message is succinctly put in TRUE CHRISTIAN RELIGION #3: "1. God is One, in whom is the Divine Trinity, and He is the Lord God Savior Jesus Christ. 2. Saving faith is to believe in Him. 3. Evil things should not be done, because they are the devil's and from the devil. 4. Good things should be done, because they are God's and from God. 5. A person should do these things as if it were by himself, but he should believe that they are from the Lord with him and through him."

YOUTH: That sounds like good doctrine, but I'm not sure what it has to do with my life.

POLE Z: If you learn of our Church, they will give you the understanding and perspective you need to deal with the situations in your life.

(Pole Z holds up a sign that looks like this:)



POLE A: But the really important thing is that you always love other people in a deeper way, and open your mind to higher and higher levels of consciousness and receptivity to God's love. Your highest accomplishment is to experience the wonder and joy of life from God, and pass that joy on to other people around you. Your inmost being, your very life, is love, and you should be open to that love and let it show in your everyday life.

YOUTH: That sounds very beautiful, but I'm having some pretty tough decisions to make, and I need something I can go by, something I can understand so that I don't make the wrong choice.

POLE A: If you do your best to follow the Lord by loving other people, then things will come out for the best, whatever situation you are in.

(Pole A holds up a sign that looks like this:)



YOUTH: You (turning to Pole Z) say that what I need to do is learn lots of truth and you, (turning to Pole A) say that what I need to do is love people. I'm confused. I need something practical. Something which answers my questions and deals with my problems. Something I can understand and use.

The Youth go back and sit down. Poles A and Z move closer together and face each other.

POLE Z: It seems like we're not really reaching our Youth. They just don't seem to be getting what they need from us.

POLE A: Yeah. They want something practical, something which deals with their problems, something they can understand . . .

POLES A and Z: Something **USEFUL!**

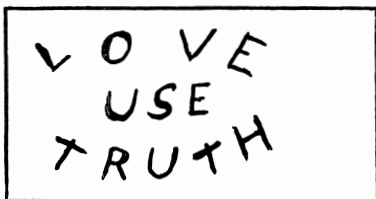
POLE A: Hey! Do you suppose this is something we should get together about?

POLE Z: Unless we do get together, I think we're going to lose them, and a lot of newcomers too. The last thing they need is more confusion from a divided church.

POLE A: And maybe if we took our emphasis on loving people, and your emphasis on learning the truth, and put them together, we'd get something better than either one separately!

POLE Z: Sure we would, because isn't it one of the most beautiful ideas in our Church that when you put love together with truth, you get something which is useful?

Poles A and Z put their signs together, one on top of the other, so that they look like this:



The Youth stand up again and join poles A and Z.

ALL TOGETHER: If we all worked together, instead of thinking one side or the other is right, we could become the strong, vital, useful

church we all long to be a part of!!

The End

(Written by Lee Woofenden and acted by all the Leaguers at Convention 1982.)

THE BOARD OF MISSIONS REPORTS

by Eric Zacharias

A meeting of Convention's Board of Missions brings to the conference table a group of people from widely separated points. In purpose, however, we are united. Here one meets Dorothy Farnham from DeLand, Florida; Lisa Reddekopp from Kelowna, British Columbia; Rev. William Woofenden from Sharon, Massachusetts, who serves as chairman; Gus Ebel from Washington, D.C. who serves as the treasurer; the Rev. Cal Turley, the president of Convention; the Rev. Galen Unruh and the Rev. Eric Zacharias from Kansas.

One of our first concerns and interests is to foster and to help nurture the growth of the Church life in personal experience and in group association in a variety of settings at home and abroad.

The 1982 convention participants in California welcomed into our ministry four ordinands. Of these, two are now fully employed by the Board of Missions and a third, the Rev. Christian Mania, now serving the Church in Zurich, receives a smaller measure of his financial support from the Board. The 1982 convention also voted enthusiastically to accept the request from the Georgetown, Guyana Society for full membership in Convention. The ongoing work here, too, comes within the responsibility of the Board of Missions. At this writing, we are looking forward to the ordination of E. Llewellyn Fraser during the presidential visit to Guyana by the Rev. Calvin Turley in February of this year.

Thus, with our support of the Rev. Paul Grumman's ministry in the Northwest United States and that of the Rev. Patrick Duvivier in France, the boundaries of our field have been significantly enlarged.

It is a pleasure for me to share with you a few highlights of reports recently submitted to the Board by Lilieth Clemonds and Mr. Fraser of our Georgetown Church.

The Secretary writes that the year 1982 can well be acclaimed as one of the best in the history of the Church. The visit by the Rev. and Mrs. Tafel helped greatly to clarify the

Convention structure and its methods of procedure and operation.

Guyana, a developing nation, is currently experiencing severe financial difficulties and constraints. These are having a restrictive impact upon the church program. In spite of this, the congregation is an active one. The Harvest Festival which is usually celebrated in November and is called a "Purple Harvest of Love" brings in the largest monetary contributions of the year. The membership has shown an increase with three Confirmation Services. There have been nine weddings, forty-eight Baptisms and five Anniversary Services by various organizations who had no church home of their own. The Bible Class, too, has shown an increase in membership of persons interested in learning more about the Swedenborgian doctrine.

Mr. Fraser writes about the new mission at Yarrowkabra. "The land is big enough to

accommodate four buildings the size of the Dorms we lived in at convention '82 with space. Hence, the plan is to erect a building for our present use out of materials cut and prepared in the area. The walls will be of small logs split and interlaced, the roof of shingles and extended about four feet beyond the walls to keep out the elements. . . . The chairman has negotiated for recruits of the Fire Service prisoners at a maximum security prison a few miles away, soldiers, etc. giving a few days labour . . . Yarrowkabra is not yet fully supplied with electricity so we will have to get our own small power plant . . . We look forward to our church making positive steps at serving the nation Hoping the new building will be graced with your presence sometime."

Response: "I happen to have a very empty suitcase ready and available."

THE SUMMER CAMPS

*by Louise Woofenden
Sharon, Mass.*

Part II: The camps go west . . .

THE KANSAS CAMP

The Almont and Fryeburg New Church Assemblies were drawing many families in the East and Middle West to their summer sessions when the Rev. Sherman Newton was called to the Pawnee Rock, Kansas, Society in 1937. During his pastorate, which lasted until 1942, the Kansas Camp was started. A team camp, its method of operating was entirely different from the two other camps. From the beginning, no permanent site was envisioned; a new site was visited each year (although several times the camp met at Green Mountain Falls, Colorado, on property owned by the Rev. Allen T. Cook). The Rev. Joy Hammond followed Mr. Newton and led one or two camp sessions, but then camp was discontinued.

In 1962 Galen Unruh was ordained into the New Church ministry and breathed new life into the camping program. He led the young people in a variety of camping experiences for many years—from the Colorado mountains to primitive riverside campsites in Kansas, from Worlds of Fun in Kansas City to the Ozark Mountains of Missouri.

The present Kansas camps follow this tradition. During the winter a group of teens and adult advisors plan for the next summer's session. In campers and station wagons loaded with tents and gear they travel to their chosen

spot and spend five or six days studying material related to a growing understanding and love of the New Church teachings and their application to everyday life.

The 1982 camp was held in the Ozark Mountains of eastern Oklahoma. The Rev. Eric Zacharias was camp coordinator. Thirteen people made the trip. Their subject matter was Scripture passages to help in knowing the Lord and His presence in our lives. Swimming, volleyball, canoeing and a trip to a Cherokee village highlighted the session.

The Kansas camp is unique in that the young people assume a significant amount of responsibility for funding. In Pawnee Rock they provide janitorial service for the Church, and in Pretty Prairie the teens held a highly successful ice cream and cake social on the Church lawn. As with the other camps, financial aid was also gratefully received from Convention and from the Alliance of New Church Women.

PAULHAVEN

In the nineteen fifties, Erwin and Lisa Reddekopp were feeling strongly the need of bringing together the young people of Western Canada to learn, share and enjoy the distinctive teachings of the New Church. Members were widely spread—from Winnipeg to Vancouver;

(cont'd on pg. 57)

The Swedenborgian New Age Pioneers Announce Their 1983 West Coast Workshop

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

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

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

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

Theme: Regeneration — Personal and Social Change

Dates: August 13 - 21

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

Rev. Horand Gutfeldt, Ph.D.

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

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

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

APPLICATION

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

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

Paulhaven (cont'd from pg. 55)

money was scarce; so was help. Together with others, including Tom and Edna Eidse and John and Helen Schellenberg, the Reddekopps decided on a summer camp as the most practical and ideal plan.

In 1957 the first camp was held at Boggy Creek, Manitoba. It was primitive and makeshift. The temperature soared into the 90's and the mosquitoes were large and ferocious. But there were 21 children enrolled. Volunteer staff members taught classes twice a day and there was daily worship and recreation. The local women did the cooking. The following year camp was held at a Provincial Park at Crimson Lake, Alberta, with 30 children enrolled. This camp was very successful and encouraging, and though there was little money, they got along.

After a few years of meeting at different sites there came a gift which changed the course of events completely. Paul Tremblay, ever generous and devoted to the New Church exchanged for one dollar the title to 40 acres of land on Upper Mann Lake, near St. Paul, Alberta. Then many people, including Vince and Anne Almond, Nels Jackson, Erwin and Mildred Kruger, Paul Tremblay and the Reddekopps, began clearing the land and developing it for a camp. The camp was named Paulhaven after its beloved donor.

In the first years the children and some of the staff lived in tents. The first building was a hall that was used as a kitchen/diningroom/chapel/classroom. Members of the Church were encouraged to select lots on the acreage and build cabins for their own use, with the proviso that the camp staff would use them during camp week. There are 10 or so of these cabins at present. In addition there are 6 cabins

housing a total of 46 boys and girls, and the hall has been enlarged to almost three times its original size, with separate kitchen, diningroom and chapel areas. There is no electricity, but there is a water system with showers, and running water in the kitchen. The staff is still made up of volunteers.

There is swimming, boating, plus volleyball, horseshoes and other games, and a nearby park provides space for the annual baseball game and picnic. In 1983 the camp will be held from July 17 - 24, and is open to campers from ages 8 to 18.

NEXT MONTH: Meanwhile, back at the ranch . . .

CAMP BLAIRHAVEN STAFF POSITIONS OPEN

Applications are now being accepted for the 1983 Camp Blairhaven session (July 3 - 31) for the following positions: Religious Education Director, Waterfront Director (WSI required), Lifeguard (Advanced Lifesaving required), Housemother, Barnfather, Arts & Crafts, Recreation (2), Dishwashers (2). Pay varies according to job level. Each staff member will get one day off per week.

If you are interested, please write to me. Include the following information: name, address, phone number, social security number, any qualifications and/or past experience, and why you want the position you're applying for.

Trevor George Woofenden
Director, Camp Blairhaven
32 S. Main St.
Haydenville, MA 01039

From Church Records

BAPTISMS

LEDERMAN—James Joseph Reginald, son of James and Glenna Lederman, was baptized into the Christian faith in Kitchener on Feb. 13, 1983, the Rev. Paul Zacharias officiating.

ROCHETTE—Bridget Megan, baby daughter of Mr. and Mrs. Craig Rochette of Mission Viejo, California, was baptized into the Christian Faith, in the Los Angeles Church, on Sunday, December 26, 1982, the Rev. Andre Diaconoff officiating.

CONFIRMATIONS

BUCHANAN, SLOAN—Mr. Bobby L. Buchanan, on January 2nd, 1983, and Donna

Sloan, on January 9th, 1983, were confirmed into the faith of the New Church in the Boston Church of the New Jerusalem, the Rev. G. Steven Ellis officiating.

EPP, EPP, SONMOR, SONMOR—Dianne Epp, David Epp, Elaine Sonmor and Eric Sonmor were confirmed into the New Church faith in Rosthern, Sask., on Jan. 23, 1983, the Rev. David Sonmor officiating.

FLAVIN—Gary P. Flavin was confirmed into the New Church faith in the Boston New Church on Feb. 6, 1983, the Rev. G. Steven Ellis officiating.

SIEBERT—Vera, was confirmed into the faith of the New Church in Pretty Prairie, Kansas, on Sunday, December 19th, 1982, the Rev. Eric Zacharias officiating.

DEATHS

CHARZEWSKI—Joe Charzewski died on Jan. 14, 1983. The resurrection service was held in Winnipeg, Man., on Jan. 23, the Rev. David Sonmor officiating.

FADDEN—Martha V. entered into the spiritual world on December 20, 1982, at Lake Worth, Florida. A resurrection service was held at the Church of the New Jerusalem in Fryeburg, Maine, on December 23, 1982, the Rev. David L. Rienstra officiating.

FRANK—Erich K. Frank, 73, of Westport, Conn., passed away on Oct. 18, 1982 following a long illness. A memorial service was held on October 31 in the New York New Church, the Rev. Clayton Priestnal officiating.

FRENCH—Mr. Frederic R. 78, died on November 23, 1982, in Plymouth, Mass. The Rev. Dr. George F. Dole officiated at the resurrection service.

GODDARD—Mrs. Helen B., 92, widow of Rev. Warren Goddard, died on October 29, 1982, in Brockton, Mass. Rev. Wilfred G. Rice officiated at the resurrection service.

GRIFFIN—Anna M., a beloved long-time member of the Chicago Society, was called into the higher life on September 27, 1982, at Homestead, Florida. A memorial service was held at the Chicago Church on Sunday, October 17, 1982, the Rev. Thornton O. Smallwood officiating.

WALLIN—A memorial service for Eric Wallin, 64, formerly of Elmwood, Mass., was held in the Elmwood New Church on January 12, 1983, the Revs. Carl Yenetchi and Paul Zacharias officiating.

WE GET LETTERS

The New Age in Process

Dear Paul:

I want to thank you for doing such an excellent job in keeping the lines of communication open for New Church members through the *Messenger*. This is especially true for those of us who are isolated Swedenborgians. Through the *Messenger* we feel connected to the greater New Church Community and its activities. It is vital to the spiritual well-being of all of us that there is a forum, like the *Messenger*, where we can share our thoughts and visions. All of us appreciate your work in keeping this forum alive and such an important part of our spiritual lives.

I have followed, with great interest, over the past few months, the reactions of others to my

articles in the *Messenger*, and especially that of the "Scandinavian Seeker". This has created a healthy dialogue, which, as I pointed out earlier, is what is needed if we are to keep the spiritual forces moving creatively. I even have a fantasy where all protagonists on this issue were able to meet together and discuss our points of view. I do feel that in the final analysis we would reach a consensus as to the importance of the Word and its relevancy to our time. Also, the need for us to come to a greater self-realization of not only our role, but that of the New Church as a force for positive change in this New Age. That spiritual force is alive and well in the New Church today!

The New Age is a continuous process for those who are challenged by their visions and are willing to take action in order for those dreams to become reality. This has been true since the time of the prophets, as each generation discovers the New Age. The process is, at times, tedious and painful, and may not even be made manifest in our own time. But someone must plant the seed if there is to be a harvest. If our dreams, born of the spiritual realm, move us to improve the natural order of things, to realize the Kingdom of God on Earth—this is truly a miracle.

My prayer for 1983 is that we all realize that miracle of which we are part and that we share our gospel. (Godspell: god + spell = story.)

Shalom,
Taro Bilbo Starbuck
Olympia, Washington

Information Wanted

To help introduce the Swedenborgian denomination to the Portland, Maine area, I am setting up displays in the church on the following areas:

1. Swedenborg's life and teaching
2. General Convention: Purpose, policies, Boards.
3. Swedenborgian Churches, camps, S.S.R., Youth Groups.
4. People influenced by Swedenborg.

If you have any material that would help communicate our Convention spirit in the parish, camps, convention, people, places and things and would be willing to part with it, please send it to:

The Swedenborgian Community Church,
c/o Rev. Susan Turley-Moore,
302 Stevens Ave.,
Portland, Maine 04103

THE BOARD OF EDUCATION ANNOUNCES PRE-CONVENTION CONFERENCE 1983

Saturday, June 25 to Wednesday, June 29

at

Wilmington College, Ohio

— *PEACE — LET IT BEGIN WITH ME!* —

Leaders: LORRAINE SANDO, M.A. and OTHERS

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

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

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

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

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

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

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

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

Name _____

Address _____

_____ Phone _____

Accommodations desired:

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

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

THE MESSENGER

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

RETURN POSTAGE
GUARANTEED



**INTERESTING AND CHALLENGING PART-TIME
POSITION TO BEGIN FALL OF 1983.**

Editor for the Messenger

Requirements:

New Church Affiliation
Writing and Editing Ability
Ability to carry out Production
Salary Negotiable

Send Resumes
and Applications to:
Dept. of Publication
48 Sargent St.
Newton, Mass. 02158

If interested, please write IMMEDIATELY.
This position open to all qualified clergy and laity.