

The Messenger

OFFICIAL ORGAN OF THE
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OF SWEDENBORGIAN CHURCHES

APRIL 1984



That Day

The two things all four gospel accounts agree upon is that it was early on the first day of the week and that the tomb didn't contain Jesus' remains. Beyond that, we must sift through assorted and contradictory detail to get at what occurred on that day which changed the world. Matthew tells us the earth quaked, but none of the others seem to know this or think it important enough to mention. No two gospels have the same people going to the tomb. No two of the four gospels align as to what was discovered—one angel or two, sitting outside on the tombstone or standing inside in dazzling apparel, guards present or not present.

Equally enigmatic are the accounts of Christ's appearances to various people. In Matthew, Jesus appears to the women coming back from the tomb. Next, he shows himself to the eleven on a mountain in Galilee. Mark has the risen Christ appearing first to Mary Magdalene, who tells a highly dubious group of disciples. Jesus appears next to two others in the countryside, but their tale doesn't impress the disciples either. When Jesus finally does appear to the eleven, it is during a meal in Jerusalem.

In Luke, Christ never appears to any of the women who visit the tomb, and though the rest of the disciples are skeptical of their message from the angels, Peter, at least, is provoked enough to check it out for himself. In John, Peter is accompanied by "the beloved disciple" to the tomb. And though John corroborates the appearance of the two in the countryside (on the road to Emmaus), only John seems to know of the marvelous appearance of the risen Christ to the group of disciples fishing on the Sea of Galilee.

There's something about the oral (and written) tradition's inability to reduce that wondrous event to a factual news account that thrills me. The world has never been able to explain or fully grasp it. The only message clearly communicated through all the hubbub is that something BIG happened.

Especially curious is that none of the disciples had any inkling of the resurrection. Moreover, they were a hard sell when it was first presented to them. I wonder

how they could sit at the master's feet for three years and still miss such a major theme. . .

If we turn this question in upon ourselves, however, it becomes even more poignant: How are we failing to perceive and believe in the risen Christ? How do we hold ourselves afar off from the power of Christ overcoming death? This is the challenge Easter brings to us. We can celebrate the historical event, and rightly so, but let us also examine our own disbelief at more subtle levels. What the resurrection can empower in us is unlimited, infinite. It is only fear which keeps us recoiling from this reality.

Getting in touch with the truth and power of the spiritual dimension of our lives is the theme of this Easter issue. Three articles by Wilson Van Dusen, Margaret Schwarm and Gwynne Dresser Mack explore the meaning of being spiritual. Each writer is involved in healing work and Swedenborgian ideas in distinctive ways, but all unite in declaring the primacy of the spiritual aspect of our nature.

As I thank them for their effort, I would also like to acknowledge the striking cover and ad artwork by Val Brugler.

J. L.

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Spiritual Healing and Swedenborg

by Gwynne Dresser Mack

The most popular Swedenborgian missionary pamphlet we are told, is one concerning sickness and health. More than about God or the Bible, salvation and life after death, many people seem to want to know how to keep well. If you doubt this, listen to the radio commercials for just one evening, or read the advertisements in any popular magazine, and be amazed at the pre-occupation with bodily ailments!

The majority of our national fund raising campaigns are for medical work. Hospitals are all over-crowded; there are not nearly enough doctors, interns and nurses. What does it mean? That we are a disease-ridden generation of people? That we value the body more than anything else in life? Or maybe that, in a poorly focused way, we are gradually becoming aware of the role which a sound body plays in the achievement of higher things?

the realm of first causes. With all our medical research and scientific facilities, human beings are submerged in bodily and mental ills because so little is yet known about healing at the level of causes. Medical science knows well how to treat symptoms, and searches continually for causes; but as long as it searches only on the natural plane, the apparent causation found is merely contributory. As any Swedenborgian knows, primary causes exist always at the spiritual level. It is these causes which produce and dominate natural phenomena, and, to be dealt with, they require spiritual enlightenment and comprehension. "It is the spirit that quickeneth."

Slow as people seem to be in realizing this, there is yet another new field opening up: the field of Spiritual Therapy. New—because it is too seldom and so quietly gain-

Spiritual therapy is as old as Christendom itself. Jesus was its Founder, and His disciples were its earliest practitioners.

One of the newer branches of medical science, psychiatry, teaches that there is sickness of the mind as well as of the body. An even newer development, psychosomatic medicine, has demonstrated that disorder of the emotions can produce disorder in the body. These are invaluable strides forward. Yet even they do not go far enough—not nearly enough to enable us to relegate our physical ailments to a place of importance secondary to the real issues of living.

Although psychiatry and psychosomatic medicine have stepped us up to a new reach of diagnosis, this still does not bring us to

ing recognition; it does not make headlines nor get sensational write-ups, and its leading authorities are few and unheralded. At present, that is; for actually this spiritual therapy is as old as Christendom itself. Jesus was its Founder, and His disciples were its earliest practitioners.

What is spiritual therapy? It is the healing by means of spiritual "energy." Some people have a confused idea that healing the sick body and healing a troubled spirit are two different things. We do not truly get the point of spiritual therapy until we see that spirit and body act together, and

that what touches one affects the other.

It is hardly necessary to point out how much of Christ's ministry was concerned with the healing of disease and deformity, and through this the teaching of spiritual realities. Spiritual therapy works with the body not because the body is important *per se*, but because it is the soul's indispensable medium for earth experience. Any teenager knows why a driver ought to keep a car in good condition!

With our special definings of the nature of God, of the human and of the true meaning of faith and prayer, and in our instruction concerning "correspondences," "influx," and the correlating of our will and understanding, we have the spiritual facts we need for dealing directly with the spiritual causes of illness. Particularly in our knowledge of the processes of regeneration we hold the key to the success of spiritual therapy. For, in the final analysis, *regenera-*

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Spiritual therapy recognizes and uses the fact that we are spirits dwelling only temporarily—but during this time inseparably—in the mechanism of the body, and that the body implicitly obeys its controlling spirit. This simple but profound fact explains not only miraculous cures and the equally miraculous daily renewal of our body cells, but also many otherwise puzzling illnesses. The problem involved is to understand and educate the dictates of our spirits; here is where medical science falls behind. The Church, therefore, seems to be the logical answer to the challenge.

As a matter of fact, certain well-known denominations have been pioneering, and doing notable work, in spiritual therapy. *Why not the Swedenborgian Church?* Is there anywhere a church group with more knowledge available concerning the spirit and its relationship to the body? Is there any church whose doctrines are better grounded in a scientific study of this relationship? Who else has as specific a concept of spiritual reality?

Our teachings very definitely offer information through which people could learn to withstand the factors which produce spiritual and thence bodily breakdown. Actually this information is given in the Bible to which all churches have access; but it is the explanations of this material, by Emanuel Swedenborg, which afford remarkable guidance in the application of it.

tion and healing are the same things: the integration of humans into the order divinely intended for us.

There are those who shy away from spiritual healing because, not understanding it clearly, they are afraid of it as if it were some sort of dangerous magic. They are much like the old-timers who dared not touch a telephone, or ride in autos or planes. The idea that spiritual therapy is dangerous is as true as that driving a car is dangerous: everything depends on the intelligence and carefulness of the driver.

The biggest obstacle in developing spiritual therapy is the obvious fact that it does not always seem to work. This leads to the opinion that only a gifted few can make it work, and that since even they sometimes have failures there is no use in any one else trying it. Actually there are explainable reasons for the failure of a car to start: nobody says: "My car doesn't go, so I shouldn't have a car."

To such an attitude there is this reply: thank goodness the doctors of physical medicine do not think that way! For every perfected laboratory technique there is a history of trial and error; for every effective medication there is a record of disappointment; for every surgical skill there is a long slow period of practice. Nothing is perfectly accomplished without complete know-how, and this comes only through purposeful, planned, repeated doing.

Perhaps it does take a dedicated individual with unusual experience to learn to heal others by spiritual means. But if regeneration is possible for everyone, then self-healing is within the potential of all. As with regeneration itself, achievement will fluctuate; it may be easier for some, and take longer for others, but this does not alter the value of continuing and advancing endeavor. There is only one prerequisite: an absolute belief that it is God "Who healeth all thy diseases;" "it is He that hath made us, and not we ourselves."

The Swedenborgian Church could make a dynamic contribution to this troubled earth by teaching and working in the field of spiritual therapy, for we have in Swedenborg's writings a tremendous equipment for the task. As Swedenborg points out again and again, knowledge and understanding are nothing until they are used—and where to use them better than in the direction of greatest need? Surely in the world today there is none more urgent than the need for healing.



Mrs. Mack, formerly an occupational therapist specializing in psychiatry, is living and writing in Fryeburg, ME. This article is reprinted from The Messenger, May 2, 1953.

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Spiritual Therapy

By Wilson Van Dusen, Ph.D.

I almost fear to speak of spiritual therapy. Though I've dealt with many cases of both genuine and fake spiritual processes, I've never really told an audience of this. For another, I fear multiple misunderstandings and theological hair-splitting. It is an immense area of which we understand little. I've had to find my own way with the help of Swedenborg.

First, the spiritual has a certain feel to it. It hits with a wallop. I will be inquiring, trying to understand another person when suddenly, wham, we both feel it. Let me give a little example. I had given a talk in a church. As usual, many people stood around and pinned me for some time with questions. An old lady waited patiently in the background. When everyone else had left she finally spoke to me. She had seen the sun in a dream. She wanted to know: had she finally seen God? I started to give her my quick, canned answer. Dreams are complex. It takes time to interpret them, etc. She looked disappointed. Suddenly I saw it, wham, the reality of the spiritual. We were both flooded with feeling. I could barely speak. I said yes, you have seen God. We were both embarrassed to be so filled with feeling. The spiritual has impact and feels like a most welcome but disturbing solid reality.



The spiritual makes a person humble. It doesn't vaunt them up or make them feel superior to others. Instead they may feel an unusual kinship with all life.

Lest it seem I am soft-headed and soft hearted, let me give an opposite experience. A woman came to me and wanted to tell me of her amazing powers. She clearly sees auras about people and can read their nature from them. I probed and couldn't find any human use for these powers except they make her feel superior to others. I asked myself, "What does she want of me?" She wants me to say, "By golly, you are a most amazing person." She saw about me a golden aura of the highest spirituality, but I saw her as caught in a form of vanity. Long after I repeatedly expressed my doubts about her powers she finally saw my aura turn a mucky brown. Claiming great perceptiveness, she was unusually unperceptive.

After many cases, I have gradually formed my own rules of thumb as to what the encounter with the spiritual in a person is like. 1) It makes the person humble. It doesn't vaunt them up or make them feel superior to others. Instead they may feel an unusual kinship with all life. 2) They are inclined to conceal the spiritual, expressing it reluctantly as though it is delicate and could be harmed by others. 3) The spiritual carries with it direct knowing; it is noetic. The person is suddenly given to know something beyond words and explanation. 4) The spiritual often appears with powerful feelings as though the whole life of an individual is shaken like a slender tree. 5) It is common that powerful experiences altering a whole life actually take place in seconds. 6) It works with the person's loves and is the opposite of any kind of force against their will. 7) The spiritual works in complex and subtle ways as though operating from a very intimate under-

standing of the interior of the person's life. 8) It attempts to do good.

Though it has an immense potential for the good, the experience of the spiritual can frighten, set up conflicts and be more than the person is ready to handle. I am thinking of an alcoholic Black burglar who spent weeks gazing in wonder at the struggle of all minority races, visualized on the floor of a hospital ward. He was shown more than most gifted socially concerned people would realize in a lifetime. He came out of it badly wanting to help all minorities. Caught in his life circumstances, however, he went back to drinking and stealing. But I'm sure immense social good is buried in him.

The spiritual therapist combines an understanding of the spiritual and the therapy of processes in working with an individual. A great deal can be accomplished simply by recognizing the spiritual in the person, as in the case above of the woman who saw the Sun of the spiritual world. Another case will bring home this point. A minister's wife came to me. She was troubled by an event years before that had occurred in a few seconds. A friend came to her. Suddenly she knew God has here in this friend and was telling her that her father (dead some years) wanted to improve their relationship. God encouraged her to respond in love to her father. He had died while he and she were estranged.

How could this be real? Yet she knew it was. As she spoke hesitantly of this, I suddenly felt the power of the Spirit that moved both of us to tears. I examined this and found that the brief event had done good. She and her father were no longer at odds and somehow she was also closer to God. I

I suspect that all psychopathology is various forms of conflict between the individual and the spiritual currents within . . . I have spent months chasing hallucinated demons in a patient only to have them dissolve in love.

said simply it had the marks of the spiritual. Though I had not heard of such a thing before, evidently God had come to her and she should do as instructed. She was radiant. Her doubts were cast aside. What she knew to be true, and yet had doubted, she now fully accepted. Right after the experience she had gone to a bishop and told her experience. He crushed her, and this minister's wife had privately vowed to never speak of real religion in church again! Conventional therapists might also muck around and make what was spiritually simple into something tortuous and complex.

Ideally, the individual develops a personal way to God. They then can describe under what circumstances they are most aware of God's presence and what God's response and leading is like. I have rarely seen this personal way to God happening only in church, but it is relatively common in people who prefer not to go to church. It is as though the person who has found a satisfactory personal way to God has a built-in spiritual therapist. When troubled they have a way of finding their way back to God's presence. It surprises me that we have not recognized such experiences as precious and have not carefully inquired into how such people manage it.

Lest it seem that spiritual therapy only involves the happy recognition of the Divine in a person, I will say something of the darker side. Having dealt with major mental illnesses, I was also surprised to see psychotics having gigantic spiritual experiences. It was as though new wine was too much for the old vessel. I've also seen childhood traumas which were religious experiences beyond the child's ken and therefore frightening. In fact, I suspect that all

psychopathology is various forms of conflict between the individual and the spiritual currents within. My work on the similarity of Swedenborg's heaven and hell and the interior hallucinated experience of psychotics is another aspect of this. Psychotics are dragged through hell when they would prefer simply to be here like everyone else.

I have spent months chasing hallucinated demons in a patient only to have them dissolve in love. In a way, none of this should be surprising. By the spiritual, we are speaking of life in its ultimates, and surely, in these ultimate conflicts, the spiritual is involved. This is the dark and difficult area of spiritual therapy where we know too little. I long ago concluded that God is unconscious in many people. The repression of the spiritual is of far more consequence than sexual repression ever was. In contrast to the mentally ill, the normal person with a few spiritual experiences is an easy delight to work with.

It has been the greatest satisfaction of my life to be able to meet the currents of the spiritual moving in others and to do what I could to help them to stand forth. With luck, perhaps I can be a spiritual therapist in heaven, where, I suspect, it will also be needed. I leave the reader with this: Once the spiritual is met, it is extremely easy to recognize ever after.

Wilson Van Dusen, formerly Professor of Psychology at Sonoma State University in California and Chief Psychologist at Mendocino State Hospital, is currently a writer and therapist living in Ukiah, CA.

Spiritual Healing

If we believe in what Swedenborg says, we can no longer claim that we are a victim of circumstances. The original cause is in our own spiritual environment.

By Margaret Schwarm

Health is our natural state of being. It is our pleasure, our blessing. Yet so many of us do not experience it to the fullest. Why?

Swedenborg says in *Divine Love and Wisdom*, "All things that have form in the natural world are effects, and all things that have form in the spiritual world are the cause of these effects. There does not take place anything natural which does not derive its cause from the spiritual." Based on this premise, illness in the physical body is an effect of an illness on the spiritual plane of the individual.

If this is so, then we have to accept the fact that we are responsible for our own illness and participate in it fully. We cannot whine about how terrible we feel and blame outside circumstances for our condition: "Poor me, how awful I feel, I'm so sick," "It's all because so-and-so spread his germs," "I was in a draft," "God is punishing me."

This is what I call the "victim" role. If we believe in what Swedenborg says, we can no longer claim that we are a victim of circumstances. The original cause is in our own spiritual environment.

When we explore the reasons why we get sick (and there can be many), one question we have to ask ourselves is, "What are my unconscious motives in precipitating my illness?" It would be an interesting experiment the next time you are in bed with a bad cold to try to find the answer to this question. If you really want truthful answers, it requires a commitment not to deceive yourself, to search for the truth and to accept the truth.



Some possible answers would be:

- Avoidance—I didn't want to face a difficult situation at work (or home, or relationship).
- Demand —I wasn't getting enough attention (or sympathy). If I'm sick, then "they" will pay attention to me (or feel sorry for me).
- Forcing —I'll get sick and then "they" will feel sorry for me (or will do what I want).
- Victim —I didn't get this cold deliberately. It was because (excuses, excuses, excuses).
- Reality —I needed to be quiet and to rest but I would feel guilty if I took a few days just to rest.

We all have our subterfuges, and the above are just some samples. It is up to us to find our own individual truth. If you really want to open yourself to a growing process, I would suggest the following:

We must see clearly the relationship between our mind and our body. Once we make these connections, we can explore the spiritual meaning of the illness.

Start with what happened in your life yesterday, a week ago, or even a month ago, and ask yourself some further questions:

- What purpose does my being ill serve?
- What does this illness give me that I wouldn't receive otherwise?
- What is this illness teaching me? What lesson do I have to learn from it?
- What is the inner (spiritual) meaning of this illness?

This search for the truth could be the first step on your road to recovery. We can practically create a flow chart of the path of the illness:

Disturbance in the spiritual transmitted to the unconscious mind which sends messages to the body which is manifested in the physical.

From this, we can see more clearly the relationship between our mind and our body; we cannot separate one from the other since each influences the other. Once we make these connections and know that all of life's events are part of a learning process, we can explore the spiritual meaning of the illness. This is sometimes not an easy task, requiring a dedication to the truth, prayer, and an openness to the love of God that surrounds us.

If illness in the physical body is a result of a spiritual disturbance, then the logical procedure is to look for the source of our own healing within us. I'm not suggesting that traditional medicine be discarded. Once our physical body is ill we need to do all we can to help it get well. At this level, however, we are dealing with symptoms. It is only when the illness is explored to its causes that true healing can take place. If the spiritual is not in harmony, the physical cannot be.

When a patient comes to me, after the initial interview, we explore together the events leading up to the onset of the illness. Depending on the openness of the patient, we will seek the spiritual meaning the "disease" has for the person.

One method of exploration I use in my work as a spiritual healer is to help the patient visualize the particular part of the body that is "affected," have them mentally place it outside the body, and then talk to it, firmly but lovingly. I suggest they ask why it has become ill and why it is behaving so badly. Then I suggest that the patient give the ill part of the body permission to speak, and I ask the patient to accept what it says in a non-judgmental way.

The first answer will probably be a superficial one. However, if, through persistence, a regular dialog begins between the patient and the diseased organ, the answers will become deeper and nearer to the spiritual cause. If done with patience and love, this technique is very effective. It also helps if the patient has a good imagination and is truly searching.

Unfortunately, many are resistant to this type of exploration, rejecting any inward examination. For example, a woman with multiple sclerosis came to me for a healing. She had trouble maintaining her balance and had much pain in her legs. Her voice was rather low and very constricted. I sensed a strong will behind the rather passive and weak personality she presented. She lived in the suburbs and was completely dependent on her husband and her son for mobility.

I worked with her for two sessions. Each time she felt better for two or three days and then it was worse. At the third session we began exploring other levels than the physical. She reluctantly admitted to having great anger and resentment toward her husband because he travelled a lot and left her alone. On a deeper level she was still the little girl who wanted the full attention of her "daddy." By being ill, she procured more of the desired attention, sympathy and concern from her husband.

This fear and anger was her disharmony buried in her unconscious, causing her illness. On the conscious level, she could not admit this utterly "foreign" image of

One method of exploration I use in my work as a spiritual healer is to help the patient visualize the particular part of the body that is affected, have them mentally place it outside the body, and then talk to it, firmly but lovingly.

herself, denying it vehemently. She discontinued the treatment. What a price to pay for refusing to grow up!

She was squeezing the original God-given life-force into an illusory mold that was not spiritual truth. The life-force became rigid in the mind, and, in turn, the body responded accordingly. If she had accepted this disharmonious state as a way of pointing out her illusions, using the illness as a stepping stone to knowledge and truth and self-awareness, the illness would have served to bring her into a state of harmony and possible recovery.

Even though I work with the subtle energies of the body and the laying on of hands, just as important is the exploration of these spiritual distortions. Once the patient and I become aware of what is happening on a deeper spiritual level, the patient becomes more receptive to the healing energies, and I can work effectively in balancing and correcting the distortions.

It has been said that your body is the temple of your soul. The harmony of these two is truly a blessing from God and is worth the search to find that harmony.

Margaret Schwarm, after a number of years searching, found the New Church to be the closest to her own beliefs and is now a member of the New York Society. She works for a book production company in New York and does editing occasionally. She is also a spiritual healer and therapist, a volunteer in a hospice program, an experienced group leader in a spiritual community and a counselor of inmates at a correction facility. She resides in Woodside, New York.

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EASTER

The poet, John Keble, commenced his poem, "Easter Day," with the lines:

O! day of days! shall hearts set free
No minstrel rapture find for thee?
Thou art the sun of other days
They shine by giving back thy rays.

There is something very beautiful in the idea of other days being brighter because they reflect something of the joy of the resurrection morn. Truly, Easter is a day of great rejoicing for all humanity. Not only does it remind us of the resurrection of the Lord, but it puts the stamp of certainty on our own immortality. It is this assurance of "life beyond life" that gives Easter its perennial glory.

Turning from the subject of the resurrection as it affects all humanity, let us look at the symbolic value of the tomb of Christ in our lives.

Someone has said that the temple of religion in the Christian heart rests on four great pillars: Incarnation, Crucifixion, Resurrection, and Personal Consecration. The first three are historic realities, but the fourth must be a matter of personal experience. We can talk about the great events in the life of the Saviour. We can hold festivals and sing hymns and make a great to-do about these things. But they never become realities for us until the heart is given in devotion to the Lord. This is especially true of the event we celebrate on Easter. The thing we most desire, the thing we most need is a resurrection of love within the heart, which is regeneration.

'Tis in your heart, beloved, the Easter morning breaks
Your slumbering consciousness of love with thrilling joy awakes
Your thought goes out, a minister of good, to heal and bless

The suffering and desolate who need your tenderness.

'Tis in your heart, beloved, the Easter lilies bloom,
The sweet flowers of affection whose incense cheers the gloom;
Go forth and spread their fragrance, whatever wind may blow
And the flowers of resurrection thro' all the years will grow.

May the Lord grant to us this fuller awakening into life, that the tomb of the heart may be opened, and that we may hear the angel's words, "He is not here, He is risen as He said."

THINK ON THESE THINGS

THE
SPLENDOR
OF
SONG

Praise the Lord!
Praise the Lord, O my soul!
I will praise the Lord as long as I live.
I will sing praises to my God while I have being.

PSALM 146:1, 2

As I look around at beautiful New England turning all green and coming alive, I am reminded of that incredibly beautiful opening scene in *The Sound of Music*. Remember when we view the magnificent Austrian countryside and feel as if we are actually running with Julie Andrews up and down the hills just bursting with song? What a good feeling! We need more of that! Without feelings and thoughts like that we would soon forget the goodness and wonder of life. We need to hold onto those unforgettable, rare, and precious times when all pressures and worries seem to vanish . . . those times when we are at one with beauty and joy . . . the world all around and within . . . so incredibly alive . . . so infinitely aware.

Isn't that what Easter is all about? A re-awakening—a transformation of what is old and dead into what is new and alive. The natural miracle of barren branches suddenly bursting with buds reminds us to rethink old ways into new possibilities. . . . to forget past mistakes and begin again with new strength and energy. Think again of the miracle of the tiny brown seed. One day we plant it in the dark, dank dirt and soon our patience is rewarded, for there it is poking through, all green and growing!

Doesn't that encourage our childlike wonder and love to blend with the wisdom and patience of our age so that we can begin to see a whole person emerge . . . one who can enter into a more complete relationship with the Lord . . . a relationship so lovely and beautiful that words can not describe . . . only sights and sounds that soar like a symphony can begin to enter into it . . . into that magnificent dimension of heaven . . . that country where we sing with our hearts.

Carole Rienstra
Religious Chairwoman

CHURCH WOMEN UNITED

On Sunday and Monday, November 13th and 14th, 1983, three of our Los Angeles Church Members, Alice Gomez, Leta Chance and Winifred Armstrong attended the State Annual Meeting and

Leaders' Council of Southern California and Southern Nevada.

The setting was beautiful among sweet smelling trees in Pacific Palisades, just west of Los Angeles. We were housed in small cabins, four in each, set midway between the Dining Hall and the Lecture Center.

We were welcomed at 4:30 P.M. and joined in some get-acquainted activities, meeting different people as we circled around. After dinner Mary King, our State President, offered a prayer for Peace and Justice, our theme for the meetings. A dialog followed on the USA and USSR: "How Can We Live Together?" A film showed some of our friends' visit to the Soviet Union (not to be confused with Russia!) last year, titled "Peace-makers: How Can We Discover Our Oneness?" We were shown many visits in Russian homes along with many street scenes. Signs like "No More War" let us know that the *people* of the Soviet Union want peace just as much as we do. As more of you may know from my article in *The Messenger* last year, this is what I have been working for all my life—peace in the world!

On Monday morning we had seminars with three different leaders on "Getting from the Word to the Deed." Our Group Leader, Lois Hamer, was one who visited the Soviet Union last year and who put this whole program together as State Coordinator of Ecumenical Action.

We all enjoyed this experience—and the fun things we did as well. More to tell of the Annual Meeting in Pasadena and the National Convention in July at Purdue University, Indiana, to which our National Representative, Doris Tafel and I will be going.

World Day of Prayer is the United Church Women Celebration Day which took place Friday, March 2nd at local churches. Were you there?

Winifred V. Armstrong
(Your Denominational Representative
for the New Jerusalem Church)

OVERHEARD AFTER A SUNDAY MORNING SERVICE

"I feel so lucky to be living in such an exciting and challenging period. All this world strife can be compared to the labor pains suffered by a woman in childbirth. After the pain has subsided, there is new life to nurture."

CHURCH WOMEN UNITED CONVENES "WITNESS FOR PEACE!"

For most of us, peace is the absence of war. However, for Church Women United and its national president Dr. Thelma C. Adair it means something quite different. "Peace is not one seamless piece of cloth," says Dr. Adair. "It is a mosaic of many uniquely different pieces that create a harmonious whole."

To this end, Church Women United has issued a call to Women of Faith around the world to join them in a giant WITNESS FOR PEACE as they convene their 1984 Ecumenical Assembly, July 19th through 23rd at Purdue University in West Lafayette, Indiana. Theme of the Assembly—"Come! Build a New Earth: Pieces to Peace."

SPRING SONG FOR MITE BOX

Daffodils are on the hills
And birds their nesting songs do sing.
Seems like we're really into Spring!
And when the May flowers appear
Remember it's the time of year
To send your Mite Box gifts to me
To give the Infant Program cheer
When Convention meeting time is here.

Thanks,
Marge Ball
648 Via Cielito
Ventura, CA 93303

The following was found among some old files of the Washington, DC, Ladies' Aid archives. Apparently it dates back to the building of the parish hall extension to the National Church in 1912. Unfortunately, the yellowing sheet of paper did not include the author's name.

THE LADIES' AID SOCIETY

We have put a fine addition
On the church at home.
It is just the latest kilter
With a gallery and dome.
It seats a thousand people,
The finest church in town,
And when it's dedicated
We will plank ten thousand down.
That is, we paid five thousand,
Every fellow did his best,
And the Ladies' Aid Society
Promised all the rest.

Of course we are proud of our big church
From pulpit up to spires,
It is the darling of our eyes,
The crown of our desires.
But when I see the sisters work
To raise the cost it lacks,
I sometimes feel the church is built
On women's tired backs.
Sometimes I can't help thinking
When we reach the region blest,
The men will get the toil and sweat,
And the Ladies' Aid the rest.

LOVE THE LORD

There is a time
for all things,
but one thing
for all times:
Love the Lord
and one another.

Edward A. Gloeggler

REPORT OF THE GENERAL COUNCIL

General Council met for its annual mid-year sessions this year at the Salvation Army Conference Center in Rancho Palos Verdes, California, February 23-25, 1984. All but one member of Council were present.

A detailed two-page agenda had been prepared, but several more items were added as the first order of business.

Minutes of the Council meetings of June-July 1983 were approved as printed and distributed.

Various items of correspondence were read including appreciation from three of Convention's camps (Almont, Fryeburg and Beside-the-Point) for funds allotted them, and from Mrs. Elinore Peebles for the recognition awarded her at last year's convention. The Secretary also read a letter written by Dr. and Mrs. Turley to President Reagan describing the poverty they witnessed on their trip to Guyana last year and requesting government assistance. A two-page response from a government official was also read.

The following reports were heard:

Dr. Turley stated that this year's travel has not been as extensive as last year's, giving him more time to attend sessions of Convention's Boards and Committees. He announced that planning for the 1984 session of Convention is going well.

The Vice President carried on correspondence and continued his duties as Chair of the Ad Hoc Committee.

The Treasurer noted that the audit on last year's accounts has been completed and copies of same are on file. He noted that the Annual Appeal brought in only about 2.7 percent of Convention's income, which is largely derived from investments, and there was discussion on the reasons more people do not respond to the Appeal. The President stated he will be responsive at any time to new ideas on this subject.

The Secretary noted that her resignation as Recording Secretary would take effect after this year's convention.

Reporting for the Council of Ministers, the Rev. Richard Tafel, Jr. stated that the Council has become aware of the importance of recognizing milestones in our ministers' careers. This year there will be recognition of the Rev. Richard Tafel, Sr.'s fiftieth anniversary of ordination, as well as

his and Mrs. Tafel's fiftieth wedding anniversary. At their convention sessions this year the ministers are scheduled to hear a professional consultant speak on how to use ministerial resources more effectively and to learn how to evaluate their service to the Church. Rev. Tafel affirmed the value of the Ministers' and Spouses' Institutes due to the isolation of many of our clergy. The question of pensions and retirement issues will be explored. Tax law changes, both current and future, will cut ministers' income drastically. The Ad Hoc Committee has asked that the Council of Ministers summarize this situation in writing. Council at length voted that Richard Tafel, Jr. as Chair of the Council of Ministers, and Frederick Perry, as Vice President, prepare a packet of information and materials regarding ministers' salaries, including the impact of recent tax law changes. This information will be sent to all ministers and church boards. Mr. Hallberg suggested that Associations be sent this material also.

The Director of the Central Office summed up their work: publication and distribution of the 1983 Journal, sending out of the Annual Appeal Letter, designing a fund campaign for Guyana, and handling production work on the pamphlets issued by the Board of Publication. The Central Office also hosts meetings for a great many of Convention's Boards and Committees. The new office of the President of Convention is completed and additional part-time secretarial help is being arranged.

The Acting President of Urbana College, James Eaton, was introduced by Dr. Turley. Mr. Eaton stated that since November he has made significant structural changes for better communication and flow administrative work. The curriculum has been reduced to three general departments of study, and a new set of financial checks and balances has been instituted. However, the very crippling financial situation that has prevailed over the past ten years remains. In order to handle the cash-flow problem this spring, re-financing will have to be done. This can only be done with Convention's assistance. Not many assurances were offered, but after long and serious consideration, and with Capt. Ebel abstaining because of his

membership on the Board of Trustees, General Council voted to accede to the plan proposed, spelling out carefully the details of the transaction.

Council members have received minutes of meetings of the Boards of Education and Publication. The Secretary was instructed to write both Boards expressing appreciation for sending Council these minutes and their proposed budgets, but requesting summary reports in future for General Council's convenience.

Dr. Turley reported for the Board of Missions, relating that the European churches do not consider themselves outreaches of the General Convention, and that no decision has been made as to affiliation. The Board of Missions is working to set a policy of time limits on support for missionary ventures to facilitate new projects. Council members felt the Board of Missions should define criteria to determine the viability of programs. It was therefore voted to recommend to the Board that an annual review of the effect of the sunset financing policy be instituted, including its impact on projects being evaluated.

No report was available from the Swedenborg School of Religion, but Dr. Turley shared his feeling that the move toward combining the Board of Directors and the Board of Managers was growing.

Due to a crowded agenda it was decided to defer study of the Wayfarers' Chapel Board's proposed new by-laws. The Council expressed its apologies to the Board for this delay.

The President reported that our representatives to the Governing Board of the National Council of Churches have made their presence known at meetings of the Board, but find it all rather overwhelming. New appointments are to be made for next year.

Mr. Perry stated that there have been two meetings of the Ad Hoc Committee this year, but there is pressure from Convention members to speed up the work. The President remarked that he was impressed by the dedication shown by the members of this Committee and the work they have done.

A fund-raising appeal for our commitment to Guyana is being prepared and will

be mailed to church members soon. Some difficulties have arisen and our help is greatly needed.

Capt. Ebel introduced the idea of securing an assistant to the Treasurer, and warned that in a few years he intended to retire as Treasurer. Dr. Dole moved that Council instruct its President to appoint an assistant to the Treasurer annually. So voted.

After investigation of the matter, Capt. Ebel advised that there is no need for the Convention to assume patronage status of Urbana College, unless we wish to do so. It was the consensus of opinion that no action be taken.

It was voted that the Committee on Evaluation of the Central Office be instructed to work with both Boards of the School regarding salary matters.

It was voted that General Council accept as policy that payment of retirement benefits for Convention employees be made as contributions to Individual Retirement Accounts, with specifics to be negotiated by the Executive Committee.

The resignation of the Bath Society from the Maine Association was hereby noted for the records.

Guidelines for administering the Saturday's Children Memorial Fund were enunciated: anyone may make contributions in remembrance of friends, relatives, etc.; the Fund is to be used to help children attend conventions, church camps and other church-related activities. After twenty-five years, usage will be determined by General Council and the Fund will be listed among other Restricted Permanent Funds (income only to be used). The Council approved by consensus.

A report was heard from the Committee on Evaluation of the Central Office which stated among other things that it felt Societies and other organizations in the Church should have a better idea of the capabilities of the Central Office and the services it can render. The report was accepted as a progress report.

Charles McCormick appeared before Council to describe the new Cluster Ministry movement being contemplated for California churches. This is an attempt to broaden ministry and to enlist talents and capabilities of church members to put

Swedenborgian doctrines into action. Printed material was available.

Council next heard a presentation by Mrs. Carol Lawson on behalf of the Board of Publication. Mrs. Lawson stated the Department feels Convention needs to communicate more effectively and would like to develop more church-wide outreach programs. It was proposed that the scope of the Department's functions be enlarged, and that its title be formally changed to Department of Communications to reflect the broader considerations it wishes to undertake. This would entail an amendment of Article XVIII of the By-laws. After discussion of possible impact on other Boards and Committees, Council voted that the Committee on Amendments be asked to frame an amendment to the Article in question to create the desired name change and bring the rest of the by-law into line with it for presentation to the Convention.

Also presented for Council's consideration was a proposal by the Rev. Ernest Martin to develop a Swedenborgian Center for Growth in the Middle Atlantic area. In line with plans made last year by a group of interested and enthusiastic people, the goal is to establish a center which would encompass many programs for personal and spiritual growth. A request was made for \$15,000 to finance a feasibility study on the selection of a site for such a center. Council discussed Mr. Martin's proposal at length, recognizing his abilities and his obvious enthusiasm for the project. There was real question, however, as to what resources could be found to support such a center. After much deliberation Council voted to ask Mr. Martin to re-define his proposal, and present it to Council again in June.

In final session on Saturday morning, Council voted:

That General Council accept for the Convention the property in St. Petersburg, Florida donated by that Society, and that the property be sold at the best price available.

That General Council approve the appointment of Marilyn Turley to serve on Urbana College's Board of Trustees as representative of the President of Conven-

tion.

That the Committee on Amendments be asked to prepare an addition to Article XIII of the By-laws for presentation to the Convention.

In response to a request for permission to drill an exploratory well on the Santa Cruz property, that this matter be referred to the Executive Committee with power to act if it appears wise.

In response to a request from the Committee on Worship for funding a Worship Workshop, that this request be denied without prejudice.

By consensus it was decided that the request from the Boston Society that individual societies be apprised of matters to be voted on at conventions by April 1st was in order; that the machinery for such action is in effect now, and that General Council will be diligent in acceding to the request.

By consensus, the Secretary was instructed to communicate to the Rev. Obed Mooki that last year the Convention voted a commitment to the Guyana Society and until this is completed it cannot sanction another appeal.

Finally, after thorough perusal, General Council voted to approve a budget for 1984-85 showing anticipated income of \$411,500 and anticipated disbursements of \$425,133.

It was voted that there be no adjustments in salary levels pending a review by the joint Salary Adjustment Committee, reporting to our June meeting, at which time an equitable adjustment will be made for all Convention employees. It was also voted to request the Executive Committee to report to the June meeting with recommendations for any changes in the proposed budget.

Council adjourned its final session on Saturday, February 25, 1984 at twelve o'clock noon.

Respectfully submitted,

Ethel V. Rice,
Recording Secretary

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

The Holy Center

An Encounter With the Inner
Meaning of Scripture

by Wilson Van Dusen, Ph.D.

A little book has just been issued by the Swedenborg Foundation. It is just a little book and I'm afraid that unless some of its implications are considered it will not get the attention it deserves. The book is *The Holy Center* by Rev. Dr. Dorothea Harvey. She has completely recast and replaced Worcester's *Jewish Sacrifices* originally issued in 1902. In size and basic content she has remained close to the earlier work, but, oh, there is a noteworthy difference.

I feel that the depth and usefulness of Swedenborg's internal sense in the Bible may be among the last of the riches of his writings that we will use. When Swedenborg says a thing in the doctrinal works, we can fairly well use it, as is, in our lives. The subtle internal sense requires a more difficult translation from the literal Bible to its application in our lives. If the internal sense is handled at all abstractly, this translation is that much more difficult.

I see a great step forward from Worcester's somewhat stiff and academic work to Dr. Harvey's warm presentation. She has made the internal sense freer, richer, more human, and hence easier to recognize and apply. I almost wonder if Dr. Harvey's being female isn't part of this advancement because there is such a warmth in her opening of the internal sense.

The texts she works from, the tabernacle and sacrifices on the altar in Exodus and Leviticus, are somewhat remote from us. We are to come to the altar with our best head of cattle, kill it, skin it, wash parts, and let the priests scatter the blood. It seems primitive and remote. But this bull we bring to the altar is a specific bull, a feelingful problem which we are to lay open to the Lord. The blood scattered is our own

life involvement. Suddenly the imagery becomes recognizable. Then, to intensify transition into our experience, Dr. Harvey asks us *to do* something, to use this understanding.

"Stop a minute. Be quiet, and see if there is one thing insistently buzzing around somewhere in your mind, a guilt, a fear, a tension in a relationship, a worry, whatever, that you know is one of the inmost things that will need to come to the altar of God. Now turn your mind to visualize the Lord with open arms of love . . ." (pp. 73)

We move smoothly from the Word, to its human sense, to actual practice in using our new understanding. The book seems almost deceptively small and light. I kept saying to myself I'll need to read this two or three times to become at ease in this inner process.

I feel Swedenborg did a great human service when he gave us the internal sense of the Bible, but we have much work to do to make that sense human and palpably useful. Dorothea Harvey has shown us something of how to do this. Her work certainly replaces Worcester's *Jewish Sacrifices* and is a commendable advancement in how to present the internal sense in a warm human way.

It's amazing. After explaining the bulliness we are to offer up on the altar, she stops and asks that, then and there, we perform the sacrifice. Charming—and quite useful. We need a great deal more of this.

(The Holy Center \$4.50 postpaid, Swedenborg Foundation, 139 East 23rd St., NY, NY 10010)

WE GET LETTERS

MAKING LITERAL SENSE

Dear Editor,

I found Ernest Martin's article, "Time For Decision" (Dec.), excellent for the most part, but it did contain one rather startling statement. He mentions that we do not accept the literal interpretation of the Bible. I hope he means interpretation indeed, and not the literal *sense* of the Word. The distinction is vital because other Christians can easily misunderstand what we mean when we say we reject the literal interpretation of scripture.

In *True Christian Religion*, paragraph 210, Swedenborg describes the literal Word as the containant of the other, deeper senses, and that it is therefore holy. It is also the basis and foundation in which the other senses terminate. He writes, "When these points are understood it will also be understood that every Divine work is complete and perfect in the ultimate; and also that all is in the ultimate, because the prior things are together in it."

In paragraphs 229 and 230, Swedenborg then tells us that doctrine should be drawn from the literal sense of the Word and confirmed by it for the reason that the Lord is present in it. He teaches and enlightens from it. "It may be supposed that the doctrine of genuine truth can be acquired by the spiritual sense of the Word, which is given through the knowledge of correspondences; but doctrine is not acquired, but only illustrated and corroborated by that sense."

It behooves us all, then, to be well-grounded in the literal Word, so that as our understanding is opened to the interior senses, those truths will have a place to come rest in for their ultimates in use, and will not be mere speculations and idle knowledges.

Janice M. Beougher
Ellsworth, KS

GRATITUDE

Dear Editor,

I want to express our thanks to Rev. Dick Tafel of the Kemper Road Center in Cincinnati for the lovely service for our new son's baptism.

And I would like to share with *The Messenger* readers the special ecumenical spirit of the day, for the Godmother is Catholic and the Godfather is Jewish. We received several calls from friends expressing their joy in being with us on that special day, saying repeatedly what a warm and special service it was. Many couldn't understand how we could integrate Catholic and Jewish and Swedenborgian. On that day at KRC with the wonderful people and lovely service, it was clear to all of us that we are all children of God. Coming together as one is something we should strive for in our daily living.

Vicki, Ed and Steven Hackett
Montgomery, Ohio

INCLUSIVE LANGUAGE

Dear Editor,

Regarding Rev. F. Robert Tafel's tolerant article on the new "Inclusive Language Lictionary" from the National Council of Churches: Educated people fully understand the limitations of the English language. They know "man" often refers to both sexes, as also does "mankind." When, in the Bible, it says "son of man" it is an expression used at the time, much as we say "man" today when speaking in a friendly fashion.

As for altering the sentence, "No man can serve two masters" to "No one can serve two sovereigns," the argument being

that Elizabeth II is sovereign of England and thus sexually neutral, they miss the whole point. The full context of that biblical passage is, "No man can serve two masters, God and Mammon." We aren't dealing with sexual identification at all here. I can't understand what difficulty the National Council of Churches has here.

Ruth Abaecherli
Cincinnati, OH

A CAUTIONARY NOTE

Dear Editor,

In answer to Rev. Pierce Johnson's letter in the February issue of *The Messenger* "Centers & Outposts":

Your suggestion that we try to explore other worlds as Swedenborg did is a desirous one. However, it can also be a dangerous one.

Swedenborg was an unusual and exceptional man. He took many years to search for God and the soul, and was a seeker of truth. Not until he felt he was ready did he open himself to explore other worlds.

For the ordinary person, there are many pitfalls in seeking to contact the spirit world. When one does this, it opens the inner self to realms beyond our own but it is seldom that this opening is integrated. To have this occur, the person must be on a path of deep and inner searching and total self-confrontation with absolute honesty. This is the only safeguard against delusion, confusion, misunderstanding and sometimes danger. Otherwise, it is very easy to get lost in the novelty and ego aggrandizement of the phenomenon, and he or she can veer off into dangerous sideroads.

Exploring other worlds is not for everyone.

Margaret Schwarm
Woodside, NY

REQUESTING BOOKS

Dear Editor,

I am in search of a copy of *A Dictionary of Correspondences, Representatives and Significatives*. Any edition will do. Can someone help me out?

Marge Ball
648 Via Cielito
Ventura, CA 93003

Dear Editor,

I am in search of 6 copies of *Path of Life*, by John Ager; 6 sets of the *Sower Notes*, by William Worcester; 3 copies of *The Holy Supper or Communion*, by Black. If anyone can help me, please get in touch with me.

Ruth Ebberts
Route 2, Box 204
Eureka, KS 67045

Dear Readers,

While we are on the topic of requesting books, I would like to alert many of you "out there in the grassroots" that students at the Swedenborg School of Religion who are preparing for the parish ministry have a very limited selection of Swedenborgian collateral books for their personal library. Many of these gems are so vital to a minister's library, but are not in great enough demand to justify reprinting them. If any of you have some old Swedenborgian books which are not being used and which have no particular sentimental value, I can assure you that they will be put to good use at SSR. You can mail them to our librarian, Marian Kirven, 48 Sargent St., Newton, MA 02158. She will then distribute them to needy students.

Editor

CHURCH RECORDS

BAPTISMS

HACKETT—Steven Edward Hackett, son of Ed and Vicki Hackett, baptized on December 18, 1983 at the Kemper Road Center for Religious Development (Swedenborgian), Cincinnati, Ohio, the Rev. Richard Tafel, Jr. officiating.

PARMENTER—Janice M. Parmenter (mother) and Heidi L. Parmenter (daughter), baptized on February 19, 1984 at the Church of the New Jerusalem, Fryeburg, ME, the Rev. David L. Rienstra officiating.

CONFIRMATION

PARMENTER—Janice M. Parmenter confirmed on February 19, 1984 at the Church of the New Jerusalem, Fryeburg, ME, the Rev. David L. Rienstra officiating.

MARRIAGE

EDSON-MABEE—Barbara J. Edson and Georges S. Mabee, Elmwood New Church, were united in marriage on December 1, 1983.

DEATHS

BURNELL—Shirley W. Burnell, member of the Fryeburg New Church, died on February 1, 1984 in Buxton, ME. Resurrection services were held on February 5, 1984 at the Church of the New Jerusalem, Fryeburg, the Rev. David L. Rienstra officiating.

GREEN—Mabel J. Green, lifelong member of the La Porte New Church, Indiana, died on February 17, 1984. Memorial services were held on February 20, 1984, the Rev. Thornton O. Smallwood officiating.

SWEDENBORG SCHOOL OF RELIGION **DECISIONS**

A WEEKEND FOR LEAGUERS AND FRIENDS 18 AND UP

CAREER — COLLEGE — COMMITMENT —
MARRIAGE — DIVORCE — FAMILY — RELATIONSHIPS — VIDEOS — MUSIC — FUN

STAFF: MARLENE LAUGHLIN*
STEVE JAMES PULTS*
KIM KEARNS JAMES†
ROBERT McCLUSKEY*
KEN TURLEY*

*STUDENTS AT SSR

†STUDENT AT EMERSON COLLEGE

DATE: APRIL 27 6 P.M.
APRIL 29 3 P.M.

PLACE: SWEDENBORG SCHOOL
OF RELIGION
48 SARGENT STREET
NEWTON, MA

COST: \$12 PRE-REGISTRATION
\$15 AT TIME OF RETREAT

SEND: NAME
ADDRESS
PHONE
PRE-REGISTRATION
TO
KIM KEARNS JAMES
48 SARGENT STREET
NEWTON, MASS. 02158
(617) 964-9339

CONVENTION NOTES

1984 RESIDENT CAMPING AREA RATES (10 available):

\$12.50 per person per day or portion thereof. Includes lodging in canvas shelters owned by Geneva Point Center, three meals, and program facilities.

1984 TENT AND TRAILER SPACE RATES:

Space limited to 10 sites, with meals to be paid at individual meal rates.

One overnight: \$6.50 per unit per day (maximum of 4 persons per unit). Additional persons \$2.00 per day.

1984 INDIVIDUAL MEAL RATE ADULTS

Breakfast	\$4.00
Lunch	5.00
Dinner	<u>7.00</u>
TOTAL	\$16.00

CHILDREN

under 2 yrs old free
age 2-5 yrs: 50% adult rate
age 6-9 yrs: 75% adult rate
over 9 yrs: full adult rate

1984 COMMUTER RATES:

(A buildings and grounds fee for day visitors when no meals taken) \$2.00 per person per day or portion thereof to a maximum rate of \$6.00 per family.

NOTE: RATES QUOTES AND SERVICES ARE SUBJECT TO CHANGE

Artists and crafts artisans: Bring your creations to convention! For sharing or selling. For more information contact Louise Woofenden, 48 Highland St., Sharon, MA 02067.

Banners: Each year at convention we have a procession with banners from each Society. Please bring old ones and/or make new ones. Poles and stands are available.

We respectfully urge everyone again to let us know your arrival plans as completely and early as possible.

General Council has again approved funds for helping families to attend convention. These funds are intended to help defray travel or room and board costs for

children under twelve years of age. Assistance is limited to those who have used the fund fewer than two times in previous years.

If you are interested in applying for assistance, write to me before May 15, 1984. Please include the names and ages of your children, and the kind of help that you need—either with travel or room and board. Travel assistance will be mailed prior to convention. Room and board assistance will be credited to your account at the registration desk.

I will consider all applications for assistance, but cannot guarantee that the amount you request will be granted. Also, assistance is limited to the days that Convention is in session.

Ron Brugler
246 Lafayette Ave.
Pittsburgh, PA 15214

NOTICE

The General Council recommends to the the General Convention that its By-laws be amended by the following addition:

ARTICLE VIII, Section 5

There shall be an Executive Committee consisting of the President, Vice President, Secretary, and Treasurer of Convention, which shall deal with any matters referred to it by the General Council.

* * * * *

The General Council recommends to the General Convention that its By-laws be amended as follows:

ARTICLE XVIII

That the title of the Article be changed from "Board of Publication" to "Board of Communication;" that the words "Department of Publication" be changed to "Department of Communication;" and that the phrase "publishing work for the Convention" be changed to "communication both within and across the boundaries of Convention."

ADVANCE CONVENTION REGISTRATION
SWEDENBORGIANS CELEBRATING THE LIFE OF REGENERATION
Geneva Point Center, Centre Harbor, New Hampshire
June 27 - July 1, 1984

NAME _____ PHONE _____

ADDRESS _____

CITY _____ STATE/PROV _____ ZIP _____

Accompanied by:

Children

Name	Relationship of child	Age
_____	_____	_____
_____	_____	_____
_____	_____	_____

REGISTRATION FEE

___ I have enclosed a check for \$25.00 (\$15.00 if BEFORE May 15, 1984), made out to The General Convention '84, to cover registration. This includes EVERYONE except children under 11 years of age. Registration fee is PER PERSON, and covers some Convention costs and special events.

TRANSPORT

- ___ I will arrive at Logan Airport, Boston on _____ Airline, Flight # _____
on (date) _____ at (time) _____
- ___ I will arrive in Boston by Amtrack train on (date) _____ at (time) _____
- ___ I will arrive in Boston by (circle one) Greyhound/Trailways bus on (date) _____ at (time) _____
- ___ I will need transport from Boston to Geneva Point. (A fee will be charged for this service -- amount to be announced later)
- ___ I am driving to Geneva Point on (date) _____ at (time) _____
- ___ I need directions to Geneva point from _____
- ___ I could swing through Boston on the above date to pick up _____ passengers
- ___ I am a passenger in the car of (driver) _____

AFTER CONVENTION

- ___ I will be staying for R&R at Fryeburg New church Assembly
- ___ I will/will not need transport to Fryeburg
- ___ I will/will not need transport back to Boston on (date) _____

MEALS AND HOUSING (figures are Per day Per Person)

- ___ I would like a single room at up to (check one) ___ \$20 ___ \$30 ___ \$40
- ___ I would like a cabin/room for two at up to (check one) ___ \$25 ___ \$30 ___ \$35 ___ \$45
- I will be sharing with _____
- ___ I would like a cabin/room for 3 (or more) at up to (check one) ___ \$20 ___ \$25 ___ \$30 ___ \$40
- I will be sharing with _____

** ___ If necessary, I will agree to be housed in the next higher category. (Due to limits in numbers of housing units, specific ones may NOT be requested. We'll do our best for you!)(**This could also mean the next lower category).

SPECIAL NEEDS

- ___ I am a vegetarian, with no other limitations.
- ___ I have these dietary restrictions _____
- ___ I am not able to climb stairs or hills
- ___ I am not able to walk very far without discomfort.
- ___ Other physical needs _____
- _____
- ___ Other special needs _____
- _____

(Remember - if you don't share your needs with us, we may not know them!)

General Convention of the New Jerusalem
in the United States of America
The Messenger
48 Sargent Street
Newton, Mass. 02158

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Table of Contents

THAT DAY	Jim Lawrence	78
SPIRITUAL HEALING AND SWEDENBORG	Gwynne Dresser Mack	79
SPIRITUAL THERAPY	Wilson Van Dusen	82
SPIRITUAL HEALING	Margaret Schwarm	85
WOMEN COMMUNICATING		88
REPORT OF THE GENERAL COUNCIL	Ethel Rice	91
THE HOLY CENTER	Wilson Van Dusen	94
WE GET LETTERS		95
CHURCH RECORDS		97
CONVENTION NOTES		98