

The Messenger

OFFICIAL ORGAN OF THE GENERAL CONVENTION
OF SWEDENBORGIAN CHURCHES

FEBRUARY 1984



INSIDE NOTES

We are grateful to Ted Klein for his willingness to do the difficult task of condensing and popularizing a very academic paper. I was excited when he wrote it last year, and it is a pleasure to bring it out for you now. Ted zeroes in on a key insight for Swedenborgian studies: namely, that Swedenborg continued to transform his thinking after his revelatory period had begun, changing ideas many times in subtle and not-so-subtle ways, struggling mightily to grasp clearly that which he sought to communicate.

Some may shrug their shoulders at these lines, but Swedenborg's literary style was to be extremely definite, full of hyperbole and emphasis. He often created the impression that what he was writing was plain to him and ought to be "self-evident" to any discerning person. This tendency in the Writings sometimes leads us to a facile "certainty" toward what is true and real.

Like Ted, I see the stain of sweat of Swedenborg's brow on every page. I believe he progressed, expanding here and consolidating there, throughout his many blessed years. If he were still around today, I suspect he would be conveying truths in a manner likely to alter how we perceive some of his most central teachings. So the primary fruit of Ted's work in this article is to keep us searching and humble, alive to the challenge of seeing truth more actually, wary of ready jargon which shrouds truth's resistance to once-and-for-all definitions.

Thanks go also to Marge Ball of Ventura, CA for her offering on the most beautiful of spiritual laws: loving others *and* (as) ourselves. In so doing, we practice the worship and love of God.

Dr. George Dole's interpretation of the holographic model for modern lives and culture seems to me truly visionary. Application of the model to Swedenborg's descriptions of reality flings open the shutters of Newtonian thinking and allows us to behold a vista at once more comprehensive and

magnificent. This article is but a sample of the creative excitement crackling at the Swedenborg School of Religion.

And speaking of scholarship, Dr. Dole teams up with his colleague at SSR, Dr. Wm. R. Woofenden, to give a lucid and helpful review of the new translation of *Arcana Caelestia* (Vol. I). I, for one, tremendously appreciate the balance of this review as well as the carefulness of thought. I encourage every serious student of Swedenborg to give this review close attention.

Overdue kudos go to Annella Smith and Bertha Berran for overseeing continuously uplifting editions of *Women Communicating*. In this month's section, Karen Conger's welcome information concerning Marriage Encounter seems particularly apt for a church which not only offers much profound theology on the subject of marriage, but sustains a number of wedding chapels as well.

The pen and ink city-scape of a snowy Manhattan scene on this month's cover is generously submitted by Carolyn Judson of Greenwich Village.

J.L.

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THE NEW YEAR AND THE NEW AGE

Marge Ball

New Age Thinking: Several ideas have been surfacing lately, from a number of varied sources. One of them can be found on Page 418, Vol. 1, in *A Course in Miracles*.

"I am responsible for what I see. I choose the feelings I experience, and I decide upon the goal I achieve. And everything that seems to happen to me I ask for, and receive as I have asked."

This quotation has many implications, but foremost for me is the idea of *choosing*. Swedenborg talks a lot about choosing and the absolute necessity of being maintained in freedom to choose "... whatever does not enter in freedom into the person does not remain; because it is not of the will. This then is the reason why people cannot be reformed except in freedom." (H.H. 598).

As our understanding of love increases what good is, what God wants us to be and become, (if it is our desire to become more "in the image and likeness of God") our choices become more in line with our goal.

We are learning more about the reality of choice. A simple exercise is to list things we love to do the most. Then, beside this list, we write what we do every day and how much time we spend doing it. How much time do we actually spend on those things we think we value most? Do we really value what we think we do?

How are we choosing to spend our time? One reply was, "But how can I spend less time keeping house and doing things for my family?" The reply was, "You asked the question, now go about it as if there were answers. Don't ask the question as though it were a fact that you can't spend less time than you do now. If you value something else as much as family care, make time for it. Have your family share the load, and let them know why!"

This kind of choosing (to make time for things we value) leads us to another major idea emphasized in New Age Thinking: valuing ourselves, respecting ourselves, loving the true Self that God gave each of us. Now that is a switch. All my bringing-up days I was told in myriad ways to forget self and to love and do for others - this being the way to heaven. I wonder what that Puritan inter-

pretation did with Jesus' teaching - "Love thy neighbor as thyself." To be Other-oriented is only half of the message.

What we are to love in ourselves and in others is the Good, the God-spark in us, the True Self, the best we have in our spiritual storehouse - and the True Other, the best in the other person. This attitude can also solve the problem of how to love a person you don't like! Actually, if you examine your feelings about such a person more closely, you will find out that you don't like what the person does, how they behave, and how their actions make you feel. "I choose the feelings I experience".

If I react negatively to that person and choose to hate or be resentful of that person, I am choosing against what God would have me do. He said. "Love thy neighbor." It helps to hold before you the idea that it's the "every good thing" in that person that you are to love. For instance, think of the person as the lovable, sensitive, accepting child she/he was before the world crowded him/her onto that more negative path. We don't have to like the negative views and actions in people, but we do need to accept and respect their freedom to choose. We must do whatever we can with our own attitudes and actions to help that person not to feel so negative where we're concerned. "... nothing truly becomes part of a person except that which is done from affection, which is from love. God is love." (H.H. 598)

And, speaking of love, there's another practice which is in wide use today: that of image-ing, imagining the white light, brilliant, golden white light of the Lord's love surrounding the place, person, or yourself, wherever you are desiring to direct your love and the Lord's love, especially for healing and protection. In the example of those we dislike, let us surround them with the light whenever we think of them. It is hard to do when you want to jump up and down and scream at the person, but gets easier with practice. And be prepared to see and accept an improvement in the person.

Well, what do you think of these ideas? Write a letter to Jim, our editor. I'm sure he would be glad to hear from you.

The Nature of Swedenborg's Revelation

J. THEODORE KLEIN, Ph.D

Swedenborg writes that we can know about God, eternal life, and how we should live only through revelation by God (AC 8944, 10318). He also suggests that revelation is a special knowledge from God that goes beyond, but yet is in harmony with, our natural knowledge. If we view Swedenborg as communicating a revelation from God, what did this revelation involve? The view I will develop is that Swedenborg's revelation involved a long series of spiritual experiences. His theological works are a revelation in the sense that they are drawn from and based upon his revelatory spiritual experiences. If this view is true, I believe we can avoid two extremes, one that views the theological works as sacred scripture consisting only of literally true statements, and the other that views them as in no way essentially different from writings of other scientists, philosophers or theologians.

Swedenborg's revelation involved ongoing spiritual experiences, and he was not presented once and for all with a static and unchanging body of truth. The spiritual experiences were the raw materials and foundation for Swedenborg's written revelation. Many of the general doctrinal principles or generalizations Swedenborg presents as resulting from an extended series of spiritual experiences. Again and again he speaks of years of experience making something evident, manifest, or clear to him. The following examples are only a few out of many illustrations that could be given.

1. Swedenborg states that there is only one life, which is from the Lord, and that spirits and persons on earth are recipients of life. This, he states, has been known to him by experiences so manifold as to leave not even the least doubt (AC 3742).

2. Swedenborg states that there is an influx from the spiritual world through angels and spirits into persons on earth. Accord-

ing to Swedenborg, he has been granted to know this so manifestly by the experience of many years that nothing can be more manifest (AC 6307: DLW 355).

3. Swedenborg states that the existence of correspondences has, during several years, become so familiar to him that hardly anything can be more so (AC 2998).

4. According to Swedenborg, it has been granted him, for several years, to perceive that all good and truth are from the Lord (AC 5758).

5. Swedenborg claims that, on the basis of all the evidence, covering many years, he can insist that angels are people in form (HH 75).

Each of these examples presents a very important general principle, and each views the principle presented as based on years of spiritual experiences. From these and similar examples, we can say that Swedenborg's revelation was received in and through spiritual experiences.

Swedenborg saw his experiences, although unique, as still in accord with order and based on normal capacities of human nature.

Swedenborg's dominant state in receiving spiritual experiences was wakefulness, and these experiences were like sensory experiences in many ways. If someone has a vivid and memorable sensory experience, it does not make sense to question the power and certainty of the experience. Later questions about what the experience meant or what conclusions can be drawn from it do not take away from the certainty of the experience itself. If the certainty is questioned, one can simply say "I saw," or "I heard," or "I felt." Similarly, in anticipating a questioning of his spiritual experiences, Swedenborg

answers “. . . I have seen, I have heard, I have felt.” (AC 68).

Swedenborg reports that he has seen things in the spiritual world exactly as he has seen things in this world (HH 174). He even goes further, saying that with the eyes of the spirit he has sometimes seen things more clearly than with the eyes of the body (AC 4622:5). Spiritual experiences he viewed as so clear that he could not affirm anything with greater certainty (WE 1149). The certainty of Swedenborg's revelation is fundamentally a certainty of experiences.

Swedenborg saw his experiences, although unique, as still in accord with order and based on normal capacities of human nature.

I take the “mouth of the Lord” as a symbol of the Lord's leading and teaching of Swedenborg.

Persons were so created by the Lord as to be able while living in the body to speak with spirits and angels, as in fact was done in the most ancient times, for, being a spirit clothed with a body, a person is one with them. But because in the process of time persons so immersed themselves in corporeal and worldly things as to care almost nothing for anything else, the way was closed. Yet as soon as the corporeal things recede, in which persons are immersed, the way is again opened, and one is among spirits, and in common life with them. (AC 69)

Swedenborg saw us as created with a capability much like what was actualized in his case. This natural opening was closed as people on earth withdrew from a concern with heavenly things and became increasingly concerned with earthly things. Yet, despite this closing, the sight of the human spirit, according to Swedenborg, has been opened at certain times. As examples he mentions experiences of the prophets, the seeing of Jesus after the resurrection, the writing of the Apocalypse, and his own case (AE 53).

Swedenborg remarks in a personal letter that the gift of conversing with spirits can only be given by the Lord opening a person's spiritual sight. The existence of a natural capacity for awareness of spirits should not

be taken as licensing deliberate attempts to contact spirits, though. Swedenborg warns sternly against such efforts, claiming that the Lord provided him with special protection.

Swedenborg's revelation was governed and guided by the Lord, and in this sense it was from the Lord alone. However, the Lord taught Swedenborg by means of spiritual experiences. Although some statements, if taken literally and out of context, seem to suggest the Lord “dictated” a revelation to Swedenborg, most of Swedenborg's statements about his revelation contradict such a view. If the revelation has been dictated, there would have been no need for Swedenborg to have years of spiritual experiences.

Swedenborg tells us that he was not allowed to take anything from the mouth of any angel, but “from the mouth of the Lord alone.” (De Verbo 29) Again, the Lord has revealed truths “from His own mouth or from His Word, and by Inspiration.” (Coronis 18). I take the “mouth of the Lord” as a symbol of the Lord's leading and teaching of Swedenborg. The Lord taught Swedenborg through spiritual experiences with the Word as a basis. This is consistent with the statement that the Lord revealed truths from the Word (Coronis 18), and the statement that Swedenborg received doctrines for the New Church from the Lord while reading the Word (TCR 779).

According to Swedenborg, he has not taken anything from himself or any angel, but from the Lord alone, and yet the Lord has opened the sight of his (Swedenborg's) spirit and taught him (A.R. preface). Swedenborg's revelation, based on spiritual experiences, was from the Lord alone in the sense that the Lord alone governed the overall process and taught Swedenborg in it, . . . Whenever there was any representation, vision and discourse, I was kept interiorly and intimately in reflection upon it, as to what was useful and good, thus what I might learn therefrom . . . Thus have I been instructed, consequently by no spirit, nor by any angel, but by the Lord alone . . . (SD 1647).

This description along with recognition of reading of the Word as central (TCR 799), can be most helpful in understanding the following statements.

1. No spirit or angel has dared or wished to tell me about the things of the Word or its doctrines. The Lord alone has taught me (DP 135).

2. It has been given to me to perceive clearly what comes from the Lord and what comes from angels. What has come from the Lord has been written, while what has not come from the Lord has not been written (AE 1183:12).

If one takes these statements too literally, they would contradict the fact that Swedenborg often does report what spirits and angels have said. What needs to be emphasized is that Swedenborg's revelation is "from the Lord" not as something dictated, but in that the Lord was its ultimate source and guide in its development.

Swedenborg was not a passive instrument, but was active in receiving and stating revelation. His mind was wholly involved, and the communication of what was revealed included thinking and rethinking, discriminating and examining, writing and rewriting. One can distinguish two meanings of Swedenborg's revelation: (1) an ongoing series of spiritual experiences in his life; and (2) a body of statements in his theological works.

The words of Swedenborg's theological works are Swedenborg's own, and yet they are often open to and express a revelation. In that way they are very different from the way, for example, the words of this article are my own.

Swedenborg would often rework the same ideas several times, even in those works which he himself published. This strongly indicates that his theological works were a process and not a fixed body of statements. Swedenborg's manuscripts make it clear that he often deliberately rejected one word in favor of another, making changes in what he had already written. This supports the views that the words in the theological works are Swedenborg's own, and that he was active rather than passive in receiving and stating revelation.

Part of the way Swedenborg's whole mind was involved in the revelatory process was in the translation of spiritual experiences into words understandable to people on earth. He explains that if he wrote according to the understanding of spirits and angels, it would

be so obscure to persons on earth that they would scarcely apprehend anything (SD 3473). Swedenborg's whole mind was involved in explaining and describing spiritual experiences, doctrines, and internal meanings of the Word.

With what I have written so far as background, I will now directly confront a question that has been a very difficult and controversial one. The question is: are Swedenborg's theological works the Word? One of the reasons why this question has been so difficult is, I believe, a mixing together of two meanings of "the Word." One meaning identifies "the Word" with any revelation or enlightenment which comes to persons from God's presence. The other meaning identifies "the Word" with written sacred scripture. My view is that Swedenborg's theological works are not "the Word" in the sense of sacred scripture. Thus I would not view them as a testament of sacred scripture. Also, although the theological works reveal something of the internal sense of the Word (sacred scripture), I do not think they are identical with the internal sense.

Swedenborg would often re-work the same idea several times, indicating strongly that his theological works were a process and not a fixed body of statements

Swedenborg sometimes clearly speaks of the Word (sacred scripture) as something different from his theological works. For example, he indicates the theological works are based on spiritual experiences together with the Word (sacred scripture) TCR 779). The theological works, according to him, can aid the reader in being enlightened by the Lord through the Word (sacred scripture). Doctrine should be drawn and confirmed from the letter of the Word (TCR 229; SS 50ff). The theological works are a means to aid us in being enlightened from the Lord through the Word (sacred scripture).

Swedenborg does claim that what the Lord has revealed is, with us, the Word (AC 10320; NJHD 251). Here he seems to be speaking of revelation or enlightenment in general rather than of sacred scripture. There

were revelations from the Lord before sacred scriptures were written, and there are revelations to the person who is in good (AC 8694:3). Swedenborg seems to be saying that, for us now, the Word as sacred scripture is the basis for the Word as enlightenment (Cf. AC 8694:2).

What is the relation between Swedenborg's theological works and the internal sense of the Word (sacred scripture)? We know that the Lord has revealed to him the internal sense (TCR 780; Inv. 44). He also writes that the heavenly doctrine (which might be identified as the internal sense) was revealed to him out of heaven (NJHD 7). However, saying that the internal sense was revealed to Swedenborg and saying that Swedenborg's theological works are a revelation of the internal sense does not require us to say that his theological works are identical with the internal sense. Instead they can be regarded as different from the internal sense while revealing something of it.

Swedenborg claims to describe only a very small fragment of the internal sense concealed within a particular passage of scripture.

Swedenborg indicates that the internal sense is not only what lies concealed in the literal sense, but also what results from a number of passages rightly collated and discerned by those who are enlightened by the Lord (AC 7233:3). I believe the theological works of Swedenborg were given to aid in this process. Yet an aid to what is perceived by an enlightened understanding is not the same as *what* this understanding perceives.

Swedenborg often claims that what he is describing is only a very small fragment of the internal sense concealed within a particular passage of scripture. I will provide a few of these statements as illustrations.

1. Swedenborg states that the things he has set forth concerning Genesis, Chapter 2, are but a few of the things contained (AC 166). The number of arcana in each particular verse is past telling (AC 167).

2. Swedenborg states that because Genesis, Chapter 12, treats of the Lord,

more arcana are here contained than can ever be thought and declared (AC 1414).

3. Swedenborg states that very few arcana in the internal sense can be described to human apprehension. The arcana which transcend human apprehension and cannot be described are innumerable (AC 3509:3).

These examples, to me, support the view that Swedenborg's theological works are not the internal sense of the Word (sacred scripture), but reveal something of that sense and are given as an aid to enlightenment in that sense.

Dr. Klein is Professor of Philosophy at Urbana College. This article is a much-condensed version of a paper the author wrote while a student at the Swedenborg School of Religion during the Fall of 1982.

God open my eyes
so I may see
And feel Your presence
close to me...
Give me strength
for my stumbling feet
As I battle the crowd
on life's busy street,
And widen the vision
of my unseeing eyes
So in passing faces
I'll recognize
Not just a stranger,
unloved and unknown,
But a friend with a heart
that is much like my own...
Give me perception
to make me aware
That scattered profusely
on life's thoroughfare
Are the best gifts of God
that we daily pass by
As we look at the world
with an unseeing eye.

Helen Steiner Rice

WOMEN COMMUNICATING

Sponsored by the Alliance of New Church Women

Annella Smith, Editor

Bertha Berran, Co-editor

*February is the month of birth
Of two immortals of the earth.
One led our nation into being,
The other saved it when torn and bleeding.
(Borrowed from Salmagundi)*

ABRAHAM LINCOLN

"Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

Hon. John Bigelow, author of *The Bible That Was Lost and Is Found*, *The Mystery of Sleep*, and *Resist Beginnings*, was appointed by President Lincoln as Envoy Extraordinary and Minister Plenipotentiary to the Court of France in April, 1865.

Bigelow, in his appreciation of President Lincoln, wrote, "The greatness of Lincoln must be sought for in the constituents of his moral nature. I do not know that history has made a record of the attainment of any corresponding eminence of any other man who so habitually, so constitutionally did to others as he would have them do to him. In the ordinary sense of the word, Lincoln was not a statesman. The issues presented to the people at the Presidential election of 1860 were, to a large extent, moral questions, humanly speaking, than were those presented at any other Presidential election . . . Looking back upon the Administration, and upon all the blunders which from a worldly point of view, Lincoln and his advisers seemed to have made, and then pausing to consider the results of the Administration . . . we realize that we had what above all things we most needed, a President who walked by faith and not by sight; who did not rely upon his own compass, but followed a cloud by day and a fire by night, which he had learned to trust implicitly."

"MARRIAGE ENCOUNTER"

About five years ago, my husband Stan and I became involved in an organization called "Marriage Encounter." You may have heard of it but be unfamiliar with its purposes and uses. It has been a very positive guiding and helping tool for us in our marriage, and I would enjoy sharing a little about it with you.

Marriage Encounter is a 44-hour long crash course in communication for married couples who love each other. It isn't counseling and wasn't designed for "problem" marriages, though there are important exceptions to that rule.

Basically, on a Marriage Encounter weekend, a couple learns a communication technique that they can use the rest of their lives to nurture their commitment to one another.

The Marriage Encounter technique was developed in Spain by a Catholic Priest, Fr. Gabriel Calvo, who met with couples who already had good relationships, but wished to enrich them. Eventually Marriage Encounter spread to other countries and was introduced to American culture in 1967 at Notre Dame University.

Now what, you may ask, could a celibate possibly teach couples about the marriage relationship! Remember that Marriage Encounter is about communication: deep and fearless. I suspect that clergy know more than some (if not most) about that particular subject!

So, what happens on a Marriage Encounter weekend? First of all, it usually means you and your spouse will be staying at a hotel, college dorm, or some religious or other facility from Friday evening through to

Sunday evening. The idea behind this is to enable you to shut the world out of your lives for two full days. You may even be asked (asked – not ordered) to remove your watches! Forget time – sheer bliss!

After each presentation, each couple separates, writes their answer to a question that has been given to the group, and then meets again in the privacy of their own room. There they exchange, read and talk about what they have written (no one but you and your spouse, if you wish it, will ever see what you have written). It's as simple, or as complicated, as that!

Though you go with a group, this is not a group-shared experience. There are a couple of times when the group will be asked if anyone would like to share what they are feeling or experiencing. But most couples don't share and one certainly isn't "expected" to.

Those of us who try to explain the Marriage Encounter experience to others can become frustrated in the process. The whole thing may sound too simplistic to some couples and downright threatening to others! Actually it is rather simple – and therein lies some of its power.

Stan and I have remained involved in Marriage Encounter (helping to organize and give Weekends) because we're convinced it's the Lord's work as well as because it gives us joy. It's truly a wonderful experience, particularly in the light of our remarkable doctrines revealing the beauty of the marriage covenant.

As we are fond of saying, "You don't need Marriage Encounter. You deserve it!"

Karen N. Conger
Canoga Park, CA

WORLD COMMUNITY DAY

On November 4th, I attended World Community Day, a celebration held by Church Women United all over the world. Each year the worship service is written by a different group from a different country. This year it was written by women in Australia. The closing hymn was so expressive of the feeling that we are all one in Christ, that I wish I could quote it; all four stanzas; but it is copyrighted, so that is impossible without the

permission of the copyright owners.

The first verse was a song of peace for all lands, where all people have hopes as high as ours. The second verse is an appeal to God to hear the prayers for peace from all the nations. The third verse calls for His Kingdom to come, and His will to be done, that all may serve Christ with hearts united to live as one. The last verse is a song of peace for every nation, and closes with a wish that we find our oneness in the Saviour in spite of differences of race.

We learn from Swedenborg that the Lord looks at the whole Christian Church as one, that many who hold some incorrect doctrinal views will accept instruction from the angels when they come to the other world and, if their lives have been good, will find their homes in heaven. With these thoughts in mind we can worship and work with women from all denominations and unite in fellowship as we all seek to follow our Lord and Saviour.

Alice Van Boven
Redlands, CA

The following Skit was written by Alice Van Boven and presented at the Pacific Coast Association Talent Night last September by Alice with Ethel Swanton's help. Their names have been used to help you visualize the situation.

ETHEL: In the beginning God created heaven and earth.

ALICE: Would a building permit be required, or an Environmental Impact statement?

ETHEL: And God said, let there be a firmament to separate waters below from waters above.

ALICE: What kind of flood protection will He use?

ETHEL: And God said, Let the waters be collected into seas, and let dry land appear, and let the land bring forth plants bearing seed.

ALICE: Native seeds would be better to use; and I hope groups like Friends of the Earth will hold no objection.

ETHEL: And God said, Let there be lights in the firmament of heaven to give light to the earth.

ALICE: How will the lights be made? Will there be power houses? Would thermal pollution result? Might there be strip mining?

ETHEL: A sun which is a ball of fire will give light for the day, and a moon will give light for the night.

ALICE: Will there be smoke from the ball of fire? Will it cause acid rain? To conserve energy the lights should be turned off part of the time.

ETHEL: And God said, Let the waters bring forth living creatures and let birds fly over the earth.

ALICE: Does He have the approval of the Fish and Game Department? Does the Audubon Society approve?

ETHEL: And God said, Let the earth bring forth all kinds of animals, large and small; let humanity have dominion over all.

ALICE: I hope humanity's dominion will not be a dictatorship. Has He been told about representative government?

ETHEL: It will take six days to complete the work.

ALICE: It would take more than six weeks to review the Impact statement, and a public hearing should follow, then review of what was said in the hearing; then if there are no complaints filed, the work could start!

Planting Time

Spring is the time for gardening. With spring just around the corner, let us take note of the following:

"Cultivating a happy and healthy life can be compared to planting a garden as follows:

First, plant five rows of "lettuce";

Let us practice good health habits;

Let us be patient and wise;

Let us be kind and faithful;

Let us forgive those we wish to despise;

Let us love one another.

Next, plant four rows of "peas";

Practice loyalty and trust;

Pursue interesting work and play;

Purity of thought is a must;

Pray each and every day.

Four rows of "squash" are needed:

Squash gossip and unjust criticism;

Squash indifference to those less fortunate than we;

Squash selfishness and intolerance;

Squash hatred and hypocrisy.

Finally, no garden should be without "turnips":

Turn up with a cheery greeting;

Turn up with a smile;

Turn up with determination to make your life count for Something good and worthwhile.

During the cultivation and nurturing of our garden, we may find it necessary to reseed some rows more frequently than others to reap the harvest we desire."

Marlene Early

New Urbana President

James M. Eaton, Urbana college's new president since the end of October, has a name familiar to many New church people, and with a reason: his great, great grandfather, Col. John H. James, founded Urbana College, which admitted its first students in 1850. His grandfather, the Rev. Russell Eaton, was president of the College from 1932-1946, and Eaton Hall, an administrative building on campus, was named for him.

Eaton, a native and resident of Urbana, serves as treasurer of the Urbana Society of the New Church. At the time of his appointment he had been serving as Vice President of Marketing and Corporate Planning for the Johnson Manufacturing Company in Urbana and as chair of the College's Board of Trustees. Succeeding Eaton as Board chair is John W. Keller of Columbus, Ohio, also active in the Urbana Society.

The new president and his wife Carolyn are the parents of two children, James Jr., 16 and Margaret Cait, 11. Both of Mrs. Eaton's parents, Mr. & Mrs. Kenneth Kessler, are alumni of Urbana College.



James M. Eaton



Peace Page

Peace Bell Treaty

*As citizens of the lovely planet Earth, we
gather to declare ourselves at peace with
all other peoples. Therefore:*

*We order the governments of the world to
make peace with mutual security.*

*We order all nuclear weapons be eliminated
from the planet.*

*We are a wondrous species, endlessly
creative and capable of great love. With
the ringing of this bell, I affix my signature
to The Peace-Bell Treaty.*

Dear Friends of Peace,

Our marvelous civilization is capable of complete self destruction. This is reality in the Nuclear Age.

If the people of the Earth proclaim peace we can have it. This too can be reality in the Nuclear Age. "Thoughts are but dreams till their effects be tried." (Shakespeare)

In 1983 thousands of bells rang on Mother's Day in Brazil, Germany, the United States, and Canada in people's local communities declaring peace. This year on Mother's Day, Sunday, May 13, 1984 from 12 Noon - 1 p.m. in every time zone of the world, young people and children will lead us in the ringing of symbolic peace bells. On Mother's Day we celebrate the nurturing spirit and the mother of us all, our Earth. As the noonday sun touches each new time zone, children, whose voices are rarely heard in the nuclear debate, will lead their elders in a simple and powerful plea for life.

The Peace-Bell Treaty has circulated throughout the world by person to person communication. There is no organization or political ideology behind this treaty. As a children's doctor in the United States I offer this to the children. But I am only one man. I need your help, for this is a gift that each of us can treasure and share only if we all participate. Only *you* can give life to *The Peace-Bell Treaty*. This is something you can do to end the madness of the nuclear arms race and help reassure the children. By inviting our

children to participate and even lead us in this act of sanity and reverence for life we are returning to them a sense of control and optimism.

Here's what you can do:

1. Read this letter a few times; think of the possibilities.

2. Copy this letter and mail it to as many people as you can. Mail it overseas; mail it to children and young people; give it to the clergy; send it out in newsletters; try to get translations.

3. Return the form below to tell me of your plans.

Keep a list of the people you mail this to. There will be another letter sent to you in March 1984. *We are going to do this every year until the madness is stopped.* I encourage your creativity and boldness in planning this 2nd year of celebration. Let's circle our Earth with the message of the bells.

In Peace,

Jack L. Mayer, MD
Enosburg Falls, VT 05450

☐ I Will Participate

☐ I Will Help Plan a Local Event

IDEAS OR PLANS:

Name _____

Address _____

THE HOLOGRAPHIC

Our task is to recognize and externalize our actual oneness.

We use things we see to understand and describe things we cannot see. We talk about our mental processes in terms of light and darkness, of journeys and discoveries, of conflicts and resolutions. One result of this is a close connection between scientific discoveries and self-understanding. Newtonian physics, with its emphasis on universal law, has had a profound influence on both social and psychological theory. This influence is subtle enough that when we speak of our reactions, of needing social leverage or of maintaining peace through a balance of forces we may take these as literal descriptions rather than as the images they originally were.

To the extent that these images become current, it must be because they work; and to the extent that they work, it must be because they actually portray at least some significant aspects of the unseen. To the Swedeborgian, this should come as no surprise. The belief that the physical world reflects the spiritual is very basic.

Science has come a long way since Newton's time, though, and has provided us with a number of new models. We have yet to fathom the inner implications of such concepts as relativity, probability theory, and Heisenberg's indeterminacy principle in any detail, but they are such powerful tools for working with physical reality that we may suspect them to be equally powerful images of the unseen.

One such concept is embodied in holography. A holographic plate is a record of the interference pattern of light waves associated with an object made in such way that, properly illuminated, a three-dimensional image of the object appears. One of the most striking features of a holographic plate is that every part of it contains the whole image. If it is cut into pieces, each piece, again properly illuminated, will recreate the whole three-dimensional "picture."

Contrasted with Newtonian physics, this offers us a radically different image of ourselves and of ourselves in relation to each other. The holographic model points to a level of the unseen in which, if you will, each of us is a microcosm, a particular image of the whole. I am a miniature model of my family, my community, my nation, my culture, my world. Yet, since I do change, it is not a matter solely of my being determined by larger forces. It is also true that any change in me also changes the whole pattern.

Under the holographic model, I am externalizing a kind of mental pattern which you will recognize and respond to if and only if it actually exists in you. I suspect that, as human beings, we keep trying to communicate

PHIC MODEL

because of a profound, unexamined assumption that the patterns we perceive in ourselves are in some sense universal. If "nobody understands us," we try very hard to believe that it is not that we are so odd, for we seem to have an instinctive sense of kinship which resists extinction very powerfully. On the affirmative side, we are nurtured and even healed by the discovery of our oneness with others.

This is perhaps one of the more potent possibilities of the holographic model. It suggests a level of being where our task is not to design a social machine that works, a machine in which all the separate little parts mesh and there is no grit, but where there is no such thing as a "separate little part." On this level, we are already inter-related and interparticipatory. Our task is to recognize and externalize our actual oneness.

This model may also alert us to meanings in Swedenborg that we have tended to gloss over. Think of a hologram, for example, and reflect on the statement that people are received into heaven who receive heaven in themselves, on the statement that we are created in the image and likeness of God, on the statement that the Divine is everywhere present and everywhere the same, or on the statement that the human form is the form of the individual, the community, and the universal heaven, as well as of every thought-plus-affection within an angel. These are only a few of many "holographic" images from Swedenborg's pen.

To me, there is a deep tide of hope in the thought that our social task is not so much to create a non-existent unity out of radically separate and unique parts, but to realize the unity that has so far kept us from coming apart completely. The Newtonian model is not to be discarded. It too is a part of the pattern, having brought us from feudalism to the new physics, a point where we can realize our need for a world community. And the Newtonian model will continue to work on those levels of reality where "things" do function separately.

But at this crucial juncture in the story of the human race, when we find ourselves so threatened by our own achievements, it seems no coincidence that there should emerge an image that so strongly suggests an underlying oneness. This vision is undercutting all our efforts to "stake out our turf," to get by depriving, to justify by blaming. We are being encouraged to see ourselves as participants in each other, as well as in the entire human community.

Dr. Dole teaches Bible, Theology and Languages at the Swedenborg School of Religion.

To the Swedenborgian, the belief that the physical world reflects the spiritual is very basic.

by G. F. Dole

book review—

The Swedenborg Society, London, have begun what they have called their "most significant publishing enterprise in the twentieth century: the first new translation of Swedenborg's major work for 120 years." These words herald the appearance of a completely new translation of the first volume of *Arcana Caelestia*, the first and largest of the New Church theological works. The translator is the Rev. John Elliott, who has been at work on the project for the past ten years, assisted by consultants in Great Britain and the United States. One has to admire the degree of dedication and persistence this represents. It is estimated that it will take between ten and fifteen more years to complete the work.

Mechanically and aesthetically the first volume is a most handsome and high quality piece of work. The type style is attractive and eminently readable, the paragraph numbers are unobtrusive, the running heads are properly informative; all told, it is a fine example of the art of printing.

The Translator's Introduction is carefully written and includes basic information of interest to all readers. In the back of the volume there is a one-page glossary or word list which probably should be read first, since it deals with some of the more troublesome words which confront the translator of Swedenborg. This reviewer found it refreshing that no attempt was made to define "conjugal" as a technical term with hidden or special meaning.

A step has been taken toward eliminating what has been come to be called in some circles "Swedenborgese." No longer must the reader cope with such barbarisms, anachronisms and pedantic forms as "to appropriate"—often implying taking without permission in contemporary use—(now "take to oneself"), "corporeal" (now "bodily" or "bodily minded"), "concupiscence" (now "craving"), or "cupidity" (now "desire"). The ambiguous "remains" (*reli-*

quiae) is rendered with the Biblical "remnants." John F. Potts' ingenious but cumbersome "memory-knowledges" is now simply and sensibly "facts." The archaic "phantasies" appears as "delusions," and "consummation of the age" is replaced by "close of the age." The outdated "intercourse" is now "interaction." No doubt there are many other such improvements.

The Latin *homo* (which has no sexist bias) is frequently translated "person"—which all of us may applaud. But, curiously, from time to time the word "man" crops up, often when "person" would have been more appropriate. The translator's introduction gives no clue as to the principles underlying his choices.

In any number of cases a trend away from painful literalism can be seen. This movement away from literalism is cautious, however—for example, "cognition" is used to translate *cognito* in spite of the fact that the current basic English meaning of "cognition" does not reflect the Latin cognate, as the translator's word list or glossary entry indicates.

Progress toward genuine English syntax and style, unfortunately, is even more cautious. "That *x* is so, may be seen from *y*" is poor English, stilted and pedantic. We have more direct ways of expressing the same relationships, but Mr. Elliott all too often fails to use them. One possible reason for this may be gleaned from his introduction (page viii). Here Mr. Elliott presents himself as steering what he calls a middle course between two extremes: faithfulness to the original, which he equates with being literal, and faithfulness to the English reader, which he equates with being idiomatic. Strong objection must be voiced here to the apparently *a priori* dogma that literalism is faithfulness to the original, and the translator is hereby challenged to present either linguistic or doctrinal support for this bias.

Being idiomatic may be understood in at

least two ways. If by "idiomatic" Mr. Elliott has in mind speech forms *peculiar to themselves* within the usage of a given language (such as regional speech or dialect), then the pervasive normalcy of Swedenborg's Latin would militate against an "idiomatic" transformation in this sense. But if by "idiomatic" he means "the specific grammatical, syntactical and structural character of a given language" (*American Heritage Dictionary*), then the situation is different. In this sense, Swedenborg wrote idiomatic Neo-Latin, and faithfulness to the original demands equally idiomatic English.

In the 1899 edition of *Divine Providence*, John Ager's Translator Note says, "The defects in previous translations of Swedenborg have arisen mainly from too close adherence to cognate words and to the Latin order of words and phrases. This is a formal rather than an essential faithfulness to the original. To convey to the English reader the *meaning* of the original with the utmost attainable accuracy and fulness and *clearness* (italics added) has been the aim and effort of this translation."

To the present reviewers, Mr. Elliott's theory of translation seems a distinct step backwards from that of Ager. If his admirable classical scholarship could be matched by a sense of the treachery of formal faithfulness and the vitality of essential faithfulness, then this massive work would be more accessible to the modern reader. It is to be hoped that we do not have to wait another 120 years for a translation which consistently conveys the prevailing urgency and simplicity of the original.

George F. Dole
Wm. R. Woofenden

Volume 1 of the New English Translation of Arcana Caelestia can be ordered from the Swedenborg Society, Swedenborg House, 20-21 Bloomsbury Way. London WC1A2TH

AUDIO ARCHIVES

In years past at Convention, various Church members have expressed a desire to preserve some of the valuable history of Church life found in the memories of the old timers.

Recently, the Department of Publication presented me with the task of interviewing some in the Church who, while still young - between the enviable ages of seventy and ninety - might be willing to sit down before a tape recorder and remember their lives in a candid manner. Thus, the Department initiated the establishment of the *Audio Archive of Church and Personal History*.

The project began with the recording of a conversation between Revs. Richard Tafel and David Johnson. I thought that selecting those who had worked together for the Church would be the most fruitful method; each could evoke recollections in the other. Some other names have been suggested.

Using this approach, I hope that people will cooperate in sharing their precious memories. With the Lord's help in giving these subjects a longer life on earth, we will accomplish our task.

—Rafael M.J. Guiu
79 Newbury St.
Boston, MA 02116

NOTICE

On October 23 at a legally called meeting, the St. Petersburg Society voted to donate their buildings, contents and grounds to the General Convention and to discontinue worship services following Christmas Sunday. The Rev. Dr. Calvin E. Turley, President of Convention, notes, "We know and share their sense of sorrow in arriving at this decision to close the church in St. Petersburg. At the same time, I suggest that it is also an act which celebrates the fulfillment of a ministry of love and care that has spanned many years and enriched innumerable lives. Thus, love sheds the tear of sorrow while offering thanksgiving for the moment of fulfillment."

BATH SOCIETY SEVERS TIES WITH GENERAL CONVENTION

The Maine Association met for their Annual Meeting in October, 1983. As President of the Association, I had the sad duty to report that at a special meeting on October 18, 1983 the Bath Society voted unanimously to withdraw from membership in the Maine Association, thus severing their ties with the General Convention of the New Jerusalem Church.

The following quote is from a letter from the president of the Bath Society, as to their reasons for dis-association from the General Convention:

"Many reasons could be listed here for taking this sad and serious step. I think we all recognize that a chasm has been widening between the Bath Society and the General Convention over the past twenty-five years. During this time we have tried to temper our views when they conflicted with those of the General Convention. There have been, however, some basic changes in the direction of that organization which we are not able to concur in; these are namely three:

1. The declining authority of the Writings.
2. Women in the ministry.
3. The acceptance of avowed homosexuality.

As the years went along, many of us felt that Convention's views would change, so that we would all be able to accept the Writings in what we consider to be their true meaning. It is saddening, but we now realize that the gulf has become too wide, and we can no longer pass over."

Until this latest action the members of the Bath Society had maintained their affiliation with the Maine Association, though they felt alienated from General Convention as a whole. Of course, as they have stated, there have been many reasons over the past twenty-five years that led to their final step of withdrawal.

The Bath Society hired a General Church minister to provide for their pastoral needs, and perhaps the action taken at the general sessions of Convention this past summer was the one that made them decide on this final course of action.

At Convention, an amendment to Article IV, section three, was voted on which concerns delegate strength at Convention sessions. This amendment reads:

"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 five below."

As we know, this amendment passed with an 87 - 20 vote.

In the past we have had other Convention churches utilize General Church priests. However, at the passing of this amendment, the Bath Society was the only church of Convention doing so. They naturally felt that this amendment was directed specifically at them. I, myself, stated on the floor of Convention that if this amendment were passed that such action, as was taken by Bath, might be forthcoming.

There was an attempt at conciliation after the Convention sessions. Members of the Executive Committee of the Council of Ministers, the Rev. Al Nicholson of Bath, representatives of the Bath Society and myself met to see if the Bath Church, with Rev. Nicholson as their pastor, could be accepted as a body in good standing with General Convention. In this meeting the Rev. Nicholson did agree that he would encourage the Bath people to support the Maine Association and to attend with their allotted delegate strength the next General Convention session in New Hampshire. The Executive Committee of the Council of Ministers voted to accept the Bath Society in good standing until after the next General Convention sessions. This still was apparently not acceptable to their church at large, and thus led to their unanimous vote to withdraw from the Maine Association, thus severing their ties with General Convention.

In the final analysis, we can do no other than accept their withdrawal, continue our dialogue with them, and meet as friends and members in the New Church.

Rev. David L. Rienstra

REACHING OUT

by Perry S. Martin

Reach out and touch someone, urges Ma Bell. I remember a lady in our church, when urged to shake hands and introduce herself to strangers, saying, "My hand just wouldn't come up." Recently I have spoken to a woman who was interested in Swedenborg and contacted one of our churches about their study group. She did not feel encouraged or welcomed; she never went. Another woman, a lifetime Swedenborgian, started attending one of our churches and said, "I didn't exactly feel I was welcomed with open arms." A young woman, related to me, attended a small Episcopal church on Easter and, when she returned a few weeks later, was called by name and asked to participate in their activities. She now sings regularly in the choir.

We want to grow, we want more members, but we don't know how to make contact. I am not sure we even make much real contact with the members we already have. How shocked we were in Washington when our church president committed suicide. Few of us even knew how depressed he was.

If we are to make genuine contact with others, we must first know who we are, how we feel about ourselves, how we respond to new or different people. Second, we need to communicate with others. To communicate is to get our meaning across. Instead of following old rules we may not need any more (like not asking personal questions, not touching, not talking about ourselves) or parroting phrases we have memorized about our teachings, we might speak genuinely from our inner selves. We then reach out of our realness as we know the angels do.

Third, we listen to others when we make contact. Who are you, what do you want, what do you need? What are you looking for? Over-eager Swedenborg enthusiasts sometimes drive people away, answering unasked questions or pushing a theology of words before they know anything about the person they are talking to. Talking at.

As a church, we feel comfortable with our little family group where we belong, but we have a kind of inferiority complex about our smallness, our newness. When we feel insecure, we often give our power over to others, rather than take responsibility for our own actions. What will they think of us, we ask ourselves as we inhibit our going out to them. Or, we say, if they are genuine seekers, they will find us. Or, these people are different and wouldn't be interested in our church. Those feelings of insecurity are uncomfortable, so we become super-rational. We may study Bible correspondences or paragraphs from Swedenborg, but we leave out the feelings. At an adult study group talking about memory knowledges, one elderly lady spoke plaintively about her loss of memory as she aged. Her long-time friends and acquaintances sat in silence embarrassed by her expression of feeling. Then the leader resumed her reading.

Reaching out and touching another human being requires being in touch with our own feelings, willingness to communicate them and listening to others. What good are teachings about love and wisdom if we do not connect them with our own lives and actions? When we know our religion from personal experience, rather than knowing *about* it, when we connect with the power of God in our lives, we have something to share.

Our task, then, is to know ourselves and what we have to offer about our God, to learn to communicate our meaning to others, and to listen to their needs. If you want help with this work, contact your Convention Adult Resource Person.

Perry S. Martin, Ph.D., works with church societies and individual ministers, through the auspices of the Board of Education. Her services are largely funded through the General Council. She may be contacted at 31214 Marne Drive, Rancho Palos Verdes, CA 90274, (213) 541-2291.

WE GET LETTERS

CENTERS AND OUTPOSTS

Editor: Though I am a Methodist minister, I have been reading your magazine for a few years. It always stimulates and helps me, your insight and honesty are always impressive. In last month's article, "Time For Decision," Ernest Martin's critique of the Swedenborgian Church was a marvel. I can't imagine such a penetrating analysis of our failures in any other denominational journal.

Let me hazard this suggestion as a direction Rev. Martin might consider. Swedenborgians admire Swedenborg, as I do, but they do not seem to try to explore the other worlds as he did. With perhaps a few exceptions, the Swedenborgian movement is not now at the forefront of transpersonal psychology. The same might be said for the Carmelites in the Roman Catholic Church. They respect and admire St. Teresa, but they do not have visions or levitation as she did. Would it not be possible, with the help of new research into altered states of consciousness, to try to enter into the experimental life in which Swedenborg was such a master?

Secondhand experience - whether it be Methodist or Lutheran, Carmelite or Swedenborgian - plays out in time. What we need is a fresh aliveness akin to the experimental aliveness of our pioneers. Your churches should become centers, outposts, laboratories for the exploration of other worlds.

Rev. Pierce Johnson
Tacoma, WA

LOVE IN ACTION

Dear Editor,

I would like to tell you that even though we need more readers to communicate through *The Messenger*, I, for one, really appreciate this periodical and read it cover to cover.

I was an isolated Swedenborgian and this was my only touch with the church. It was, and is, very important to me.

I wish that Swedenborgians would use it to discuss and communicate more. We are in the process of great and diverse changes, and though we pride ourselves in our independence, we don't seem to make a whole lot of effort to communicate and discuss each other's feelings. It is more important now than ever as the Ad Hoc Committee needs our concern and input. I do wish Swedenborgians were active in their dear institution, the church. Love should be in action.

Judith Dennis
Urbana, Ohio

NEW MINISTRY

Dear Friends of General Convention, you are in my mind almost always due to living among you for the past ten years. I have been busy with so many things since my return to Japan, including hunting for an apartment, unpacking, re-adjusting to the "new" environment, meeting many people, becoming involved in community activities, beginning my ministry in working with my father, Rev. Shiro Torita. I have also been job-hunting, but I'm finding out how difficult it is to get work in Tokyo today.

Yet, I am finally settled in my little apartment, though there is much to be done for its improvements. I want to start meetings for women and young people in my apartment, but I need to wait until Spring due to a heating problem.

I am struggling, but I have great hope, and I am working toward my goal of building up the future church, so I would like to ask you to remember me in your prayers.

Rev. Kei Torita
Tokyo

TRANSFORMATION

Dear Editor,

At the October 16, 1983 meeting of the Massachusetts Association, Rev. George F. Dole spoke on the work of the Ad Hoc Committee which includes some re-organization of the structure of Convention. The bulletin called **LEADING EDGE - Frontiers of Social Transformation** (P.O. Box 42247 Los Angeles, CA 90042) for Sept. 5, 1983 reports on the first International Symposium on Organization Transformation (OT), held at the University of New Hampshire, and devotes much of the bulletin to OT. I feel that some of the things being said about other organizations could apply to the General Convention of the New Jerusalem as a whole and to its individual parts. Therefore, I quote extensively and comment some.

The symposium "came together to honor a new idea: the shift from organization development (OD) to organization transformation (OT). . . . Organizations face a choice: obsolescence or transformation. . . . The contemporary organization is like the dinosaur, . . . Its anatomy and physiology are no longer adequate to the task. This does not mean the organization is bad, . . . Quality circles and management workshops alone cannot meet the need for organizational metamorphosis." Maybe that is what our Church needs: to burst its cocoon and fly; but how?

Other quotes: "Change is becoming recognized as a natural state. The structures and processes of organizations are seen to be forever subject to the forces of transformative energy. Nothing is held to be inherently sacred. . . . Past efforts at organization development have focused too much on behavior modification. . . . The tools and approaches that got us where we are today are not the ones to use to advance to another level of operations. . . . It's the capacity to lead by example and to recognize that energy is not possessed. Energy is channeled, focused and applied to pupose. . . . The leader serves others, guiding 'organizational energy' by a vision of higher purpose. Strategic plan-

ning becomes a search for meaning, rather than a search for advantage. It is intuitive process . . . " "We can facilitate the free flow of energy in organizations to the degree that we can recognize its pathways. . . . Organizational energies are abstract, elusive entities that can be likened to ocean tides. . . . Managing change in organizations is like trying to harness the tides. . . . But like the early sailors learning the rhythms of ocean tides and winds, we can discover enough about them to accomplish things only dreamed of previously. . . . We see much suffering as dreams fade and cherished institutions work less effectively. It's time to join together to create new dreams."

I guess that is what the Ad Hoc Committee is trying to do: create new dreams and map the energy pathways, so dead ends are eliminated and everyone knows how to use the energy flow.

Marian Kirven
Newton, MA

PARALLEL WORD?

Editor:

In reading Martin's "Time for Decision" in the December Messenger I realized that it was a fantasy but I started wondering what could be done to advance the knowledge of the internal meaning of the Word. Those of us who read Swedenborg have ample references to Bible quotations but perhaps we should reverse it for Bible readers who are not acquainted with Swedenborg.

One of the main purposes of his writings is to advance the second coming of the Lord by having people understand the internal meaning of the Word. Perhaps this could be done by writing a Bible with appropriate quotations inserted, explaining the particular section of the Bible so that the reader could understand the internal meaning.

Of course, the Swedenborg Foundation would be the logical medium to achieve such a purpose.

Forster W. Freeman, Jr.
Lakewood, New Jersey

**PRE-CONVENTION
CONFERENCE
Geneva Point Center
June 23-27, 1984**



**facilitators:
Lorraine Sando
Laura Lawson
Be Beautiful This Summer!
Growth takes place in many
unseen ways. Come, Grow and
Spread your Wings!**

A CONVENTION NOTE

In preparing for Convention there are always many needs and questions - people need to request audio-visual set-ups, or to know dimensions of a display area, or if the kitchen can accommodate a special dietary need, or if infant care will be provided, and so on. The Local Arrangements Committee is usually able to help with answers, and for your interest and early ease-of-mind we include their names and addresses below.

If you are not sure to whom to address a question, H. Page Conant, the committee chair, or Muff Worden, the convention coordinator at Swedenborg School of Religion, will be glad to receive your question and pass it along to the proper person.

NAMES, ADDRESSES AND PHONE NUMBERS OF COMMITTEE MEMBERS OF LOCAL ARRANGEMENTS FOR CONVENTION '84

General Chair:

Mr. H. Page Conant
45 So. Elm St.
W. Bridgewater, Mass. 02379
Tel: 617-583-8037 (before 9:00 a.m.)

Transportation Committee:

Mr. Rafael Guiu
232 Laurel St.
E. Bridgewater, Mass. 02116
Tel: 617-262-5918 (daytime)

Child Care Committee:

Mrs. Martha Richardson
R.F.D. 1
Brownfield, Maine 04010
Tel: 207-935-2501

Worship Arrangements Committee:

Mrs. Lucile Flagg
718 Bedford St.
Elmwood, Mass. 02337
Tel: 617-738-2603

Hospitality Committee:

Mrs. Carole Rienstra
8 Elm St.
Fryeburg, Maine 04037
Tel: 207-935-2089

MUSIC AND MOVEMENT WORKSHOP

Geneva Point
Center

June 25-27, 1984

leaders:
muff worden
ken turley
mary jane
wolbers



For more
information
contact:
Muff Worden
48 Sargent Street
Newton Mass. 02158

Convention Desk Committee:

Miss Muff Richardson
Newbury Junior College
198 Commonwealth Ave.
Boston, Mass. 02116
Tel: 617-267-0233

Housing:

Miss Muff Worden
37 Gorham Ave.
Brookline, Mass. 02146
Tel: 617-244-0504

Business:

Mr. Roger Dean Paulson
48 Sargent St.
Newton, Mass. 02158
Tel: 617-969-4240

Audio/Visual Committee:

Mr. Larry Young
88 Turnpike St.
S. Easton, Mass. 02375
Tel: 617-238-6564

Food & Refreshments Committee:

Mr. Roger Young
114 Chandler St.
Boston, Mass. 02116
Tel: 617-262-6774
Mr. Gary Flavin
114 Chandler St.
Boston, Mass. 02116
Tel: 617-262-6774

Function Room Assignments Committee:

Mr. and Mrs. Fred Perry (Nancy)
Box 50
Jackson, N.H. 03846
Tel: 603-383-4286

Display Committee:

Mrs. Louise Woofenden
48 Highland St.
Sharon, Mass. 02167
Tel: 617-784-5041

Publicity Committee:

Mrs. Marilyn Turley
935 Washington St., Unit 11
Newtonville, Mass. 02160
Tel: 617-965-2990

Musical Resource Committee:

Ms. Judith Dennis
125 N. Russell St.
Urbana, Ohio 43078
Tel: 513-653-4364

POST CONVENTION VACATION OPPORTUNITY

(The Three Rs: Rest, Relaxation & Recuperation!)

Persons planning to attend Convention in New Hampshire in 1984 are invited to register at the same time for up to five days of rest, relaxation and recuperation at the beautiful 22-acre grounds of the Fryeburg New Church Assembly, located one hour's drive from the Convention site.

Room and board daily rates will be comparable to those at Convention, ranging from about \$18 to \$25 a day, depending on whether you choose a room in the main building or a cabin with private bath. Included in the cost will be food for do-it-yourself breakfasts, pack-it-yourself lunches and a hot evening meal served in the Assembly dining hall.

The site leaves very little to be desired. It is situated on the clear, swift Saco River - which offers both swimming and canoeing - and is within easy driving distance of the White Mountains, one of the great year-round vacation areas in the country. The cool, fragrant Maine woods surround you and invite you to stroll and enjoy the peace. There will be an opportunity for a full-day down-stream guided canoe trip, suitable for young and old alike.

Although the Assembly has an adequate supply of comfortable beds and blankets, you are asked to supply your own towels and bed linens. (We have a limited supply of sheets and pillowcases in case you forget.)

The temperature range can vary widely even in midsummer, so both summer clothing and warm sweaters or jackets should be brought. On cool mornings and evenings, wood fires crackle in the two magnificent back-to-back stone fireplaces in the main building (one in the dining hall, the other in the Dole wing lounge).

If you have never attended the regular August session of the Assembly, this will be a great opportunity to look us over. In case you wonder if you will be comfortable or find it enjoyable, just ask anyone who *has* attended.

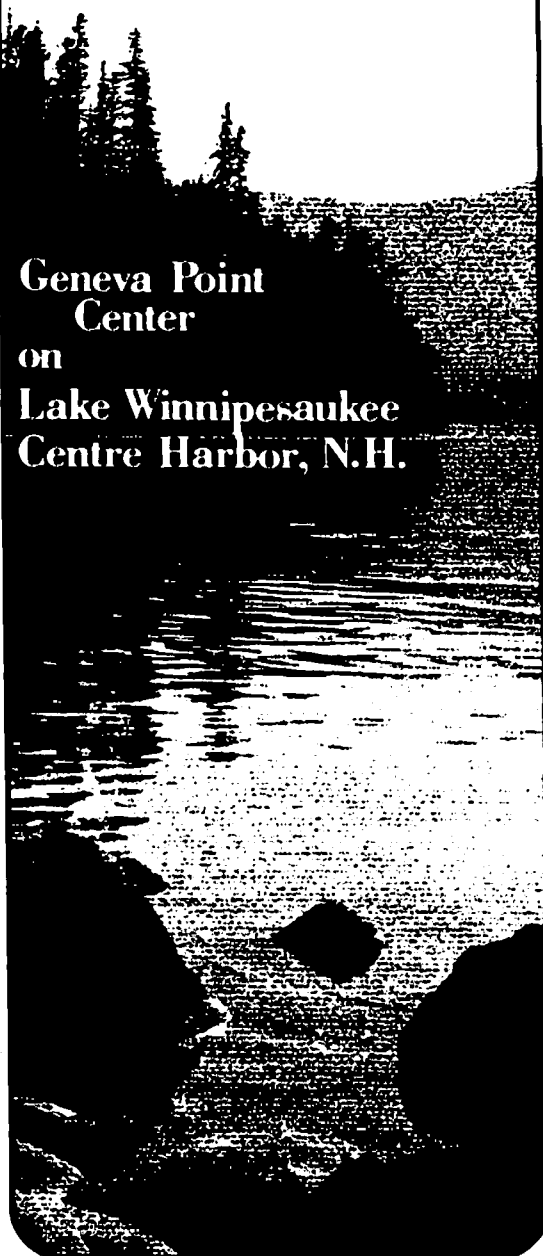
Wm. R. Woofenden
President, Fryeburg Assembly

*Living the Life
of Regeneration*
**June 27-July 1,
1984**

**Geneva Point
Center**

on

**Lake Winnepesaukee
Centre Harbor, N.H.**



CHURCH RECORDS

BIRTH

A son was born to **Ken and Edris Brady** of the Los Angeles Society, named **Edward Aaron Brady**, on Dec. 1 in Pomona, CA.

Diane and Jerry Miller, Nadene and Don Graham, Marianne and David Timbury, Shirley and Ted Rowcliffe and Wolfgang Doerfelt were received into the membership of the Church of the Good Shepherd, Kitcheners, Ontario on Sunday, Dec. 4, the Revs. Eric Allison and Paul Zacharias officiating.

Clifford Jesse Moore and Patrick Cushman were received into the membership of the Swedenborgian Community Church in Portland, ME, on Dec. 11, the Rev. Susan Turley-Moore officiating. They wish to note that this date was chosen to coincide with Human Rights Week, stressing their parish's concern with social issues.

CONVENTION '84 "TRAVEL STRAW VOTE"

To help the local transportation committee plan ahead for *your* ease of travel from Boston to Geneva Point; please fill in the coupon below and mail it, *as soon as possible*, to: MUFF WORDEN, 48 SARGENT STREET, NEWTON, MASSACHUSETTS 02158.

This is only a "straw vote" to get an idea of our needs, *not* a firm commitment!

NAME: _____ PHONE: _____

_____ I will probably drive to Convention.

_____ I will probably fly (come by ☐ train; ☐ bus) to Boston and need transportation to Geneva Point.

☐ Saturday June 23

☐ Wednesday June 27

☐ Sunday June 24

☐ Thursday June 28

☐ Monday June 25

☐ Friday June 29

☐ Tuesday June 26

☐ Saturday June 30

I will probably need transportation back to Boston on:

☐ Saturday June 30

☐ Sunday July 1

☐ Monday July 2

☐ I am probably staying over for "R & R" or Writers' Workshop at Fryeburg, and will need transportation to get there.

Comments/Special Needs: _____

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