

The Messenger

OFFICIAL ORGAN OF THE GENERAL CONVENTION
OF SWEDENBORGIAN CHURCHES

JANUARY 1984



EDITOR'S NOTE

It seems odd to be wearing the guest editor's hat of something non-musical, although I was editor of the (non-musical) alumni quarterly at Wesley College in Delaware for six years . . . it just seems so long ago! But it is a pleasure to fill in for Jim Lawrence and to learn firsthand the intricacies of our own national church publication.

The issue contains a diversity of material which I am sure you will enjoy, and in this space—in which I may do “anything,” according to Jim and Paul—I will stick to the non-musical and instead whisper enticements to Convention '84 at the Geneva Point Center on Lake Winnepesaukee, New Hampshire!

It is quiet, secluded and spacious, at the end of a country road through the woods about 7 miles from Centre Harbor, NH. The largest building, the Inn, contains a gift store, meeting rooms, bedrooms, a nice gathering parlor with old pump organ and piano (tuned), and the dining facilities on the ground floor. Its wide, loooong porch has many chairs to relax in while you chat and admire the Ossipee Mountains across the lake.

The Inn is at one end of a huge lawn surrounded by individual cabins, trees, the snack bar, laundry room, a gazebo; at the other end of the lawn is a craft cottage (which may house our child care program), the camping area, and the Barn, just right for community gatherings, square dances and so on. Halfway between these two large buildings, on one side of the lawn, is the Chapel, a comfortably rustic clapboard building in which most formal meetings are held. And the grounds continue into the woods and down the hill toward the lake, with more individual cabins and multi-roomed buildings.

The waterfront, a mile and a quarter of it, has lifeguards on duty most of the day, and it will be the “in” place to beat the mid-day heat, or to take a dip before meals, according to schedules. Clay tennis courts—rolled each morning—and volleyball, tether ball, badminton, horseshoes, and much else, are available to help get the kinks out from sitting.

Lovely woods to wander in; the beautiful White Mountain area to explore; nice, clean fresh air with just a tinge of pine aroma, especially in the early morning; transport for those who have trouble navigating on foot; and a fairly good chance of finding someone whose background permits an authentic Yankee “ayuh” in response to a question (and you thought Muff #2 had an accent—just wait), are all highly likely at Geneva Point during pre-convention and convention week activities. And the more the merrier—so please think strongly about coming to join us, in the very first convention sponsored by the Swedenborg School of Religion. It will be the happy adventure of your summer.

And keep your eyes open for notices about transportation to convention from Boston and its Logan Airport—you'll need to make arrangements early, since Geneva Point is three hours north of Boston, the nearest major railroad and airport terminal, and we are already working on ways to ease the last leg of the trip!

Ethelwyn (Muff) Worden

Cover and ads artwork by Valerie Brugler

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Jim Lawrence, Editor

Paul B. Zacharias, Editorial Adviser

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ALICE ANN

by Claudia Heldring

Claudia Heldring, pictured at left, is the youngest child of Fred and Colette Heldring of Wayne, PA. Fred is president of the Philadelphia Church, where Alice Ann is a beloved and dedicated member. This paper was given by Claudia at the Agnes Irwin School, where it was awarded the assembly prize, touching the hearts of all who heard it.

It was March 19, 1959, in the delivery room of the Bryn Mawr Hospital at 11:30 p.m., when a 9 lb. 2 ounce healthy baby girl was born, bringing great joy to the parents who had two sons. She was named Alice Ann. The first three days of her life were routine. Life could not be better. However, on the fourth day Alice Ann began to spit up her baby formula, and the color of her skin seemed a bit yellowish. Initially, her pathological report was completely clear and normal. Late in the evening on the fourth day Alice Ann had a high fever and was clearly jaundiced.

In 1959, hospitals throughout the United States had a perilous problem with an infection called staph (staphylococcus). In March of 1959, staph had invaded the nursery at Bryn Mawr Hospital. Four babies had already died from it in the week that Alice Ann was born. On the fifth day, the doctor announced that Alice Ann was affected with staph, which was then diagnosed to have caused meningitis, or brain fever, and septicemia, or blood poisoning. Within twelve hours, this once healthy baby was critically ill and only had a slight chance to survive. The infected blood was coursing through the whole body and brain, and it was too late to think of a blood transfusion. In a month of living day by day, always anticipating death, the parents came to the intensive care unit of the hospital every day to see their child from behind glass windows. The baby was

in a glass incubator, handled only by the nurses and doctors who administered the various tubes that kept Alice Ann alive.

Miraculously, Alice Ann survived.

The first year of her life seemed fine but was very guarded. Of course, the doctors anticipated that Alice Ann's progress would be delayed because of her slow start in life. She never began to crawl and she never tried to sit up, but that was merely considered slow progress. She was just a content baby who happily lay in her crib, passively observing the world around her. At 10 months, a series of earaches began and an eye flicker was noticed. A neurosurgeon at Children's Hospital diagnosed brain pressure. Two brain surgeries were immediately performed to literally peel off the scar tissue on the brain, which had been caused by the staph infection. The first surgery was very successful in removing the scar tissue from the left side of the brain. The second surgery, however, for the right side of the brain, showed that the scar tissue had caused damage to some of the brain cells.

As a result, Alice Ann was permanently brain-damaged.

Again her life was in critical condition, and, after 70 days in the hospital where she spent her first birthday, the prognosis was poor. The advice given by the neurosurgeon was to immediately place Alice Ann in an institution because he presumed she did not have much of a future.

Alice Ann recuperated and was not placed in an institution. Today she is the third eldest child in a family of seven. I am Claudia Heldring, the youngest in that family of seven, and Alice Ann is MY retarded sister. For 17 years, I have lived with the knowledge of retardation. It has been a part of my life. I have seen society's response to it with thirteen-year-olds spitting on Alice Ann's head as she got off a school bus to go to her special class, and others giving her a standing ovation when she received an award for collecting attendance slips in Junior High School.

I have observed Alice Ann's frustration, when she was younger, at not being able to tie her shoelaces or fasten her buttons.

I have heard her garbled speech, unable to express her fury at other children's cruelty, and yet, she could stand in front of a microphone and give a toast to my father in front of a hundred people.

I have seen her knees bleeding from falls from iceskates, rollerskates, and bicycles, and yet, after forty private driving lessons and two driving test failures, she now drives a car, her greatest source of pride and accomplishment.

Through the years, Alice Ann could not possibly have competed with her two older brothers, and she lived with four younger siblings finally passing her by and going far beyond her potential. But as life progressed, Alice Ann gave all of us so much—impinging on our lives all the way. Her most precious gifts are unfailing love and absolute loyalty.

So what is mental retardation?

It is one of the most challenging problems of childhood. It affects not only the child but also his parents, his brothers and sisters, and the community. The mentally retarded child needs the help of the physician, psychologist, social worker, teacher, and even the lawmaker.

Fortunately, the question of mental retardation is now being brought into the open. The child who is mentally retarded is no longer hidden behind closed doors. Mental retardation, formerly looked upon as a stigma, is now considered a disease, like leukemia or diabetes.

Mental retardation is defined as subnormal intelligence with a reduced capacity

for learning. There are so many types of, and degrees of mental retardation that there is no single definition that can include them all.

Two main types of retardation are mongolism, or Down's syndrome which is the most common type of retardation and is distinguished by such special characteristics as slanting eyes, a short neck and chubby fingers.

The second is cretinism—another notable form of retardation, which is caused by thyroid deficiency. As in most cases of mental retardation, there are different degrees of mental deficiency in both mongolism and cretinism. They range from those who are only mildly retarded to those whose minds are almost totally blank.

In former years, all mentally retarded children were referred to as either idiots, imbeciles, or morons, but these words have been eliminated from our vocabulary. With a more understanding attitude and a more progressive approach to the problem, physicians use various terms to characterize different degrees of retardation. There is the educable mentally handicapped child with an I.Q. of between 50 and 80, which represents a maximum mental age of between 7 and 10 years old. The trainable mentally handicapped child has an I.Q. of between 35 and 50 with a mental age of 3 to 8 years. The child who is considered custodial has an I.Q. of less than 35 and a maximum mental age which approaches three years or less at maturity.

There is no single cause of mental retardation, but many. First, there are the prenatal causes. The health of a mother during pregnancy may affect not only the physical, but the mental health and development of her child.

Second, birth abnormalities caused by insufficient oxygen, a brain hemorrhage due to injury to the baby's head during delivery, a premature birth, or an underdevelopment of the infant's brain will cause retardation.

Infections at adulthood such as syphilis, encephalitis, (an inflammation of the brain), and meningitis, (an inflammation of the covering of the brain), could cause brain damage as could also chemical poisoning, trauma, or nutritional deficiencies.

There is no cure for mental retardation, and the only way to prevent it is to remove the conditions that cause it.

Mental retardation ranks as one of the leading national health, social and economic problems affecting approximately 126,000 babies born each year in the United States. Mental retardation afflicts twice as many individuals as blindness, polio, cerebral palsy, and rheumatic heart disease combined. Mentally retarded children are found in the families of the rich, poor, ignorant, and educated. It appears in every race, every nation, and every creed. Mental retardation is indeed a universal problem.

But, is mental retardation really a problem or is it a blessing in disguise? For me, I consider Alice Ann a blessing. Through our relationship she has taught me certain important values—charity, patience, tolerance, and above all, a deeper understanding of other peoples' differences.

I hope that each one of you will learn to understand and appreciate the mentally retarded. For who knows, ANY ONE of you out there may have a mentally retarded child of your own.

TWO THORNY ISSUES FOR THE NCCC

by Jim Lawrence

The Swedenborgian Church sent four delegates and one press agent to the Hartford Assembly of the National Council of Churches of Christ, November 9 to 11. Rev. Sue Turley-Moore, of Portland, Maine, Val Brugler of Pittsburgh, Ken Turley and Marlene Laughlin of Newton, Massachusetts sat on the Governing Board, and Jim Lawrence participated in press conferences and other press-related activities.

The Hartford Assembly may go down as one of historic importance for dealing simultaneously with two of the most controversial issues since its inception 33 years ago: the admission of a homosexual-oriented denomination into the Council,

and the publication of a worship lectionary in inclusive language. Shortly after the meetings, the President of the NCCC, Bishop James Armstrong, resigned from his post, citing personal reasons.

A controversial two-year bid by the homosexual-oriented Universal Fellowship of Metropolitan Community Churches to become a member of the National Council of Churches of Christ was rejected for the foreseeable future by the ecumenical body's Governing Board Nov. 9.

By a vote of 116 to 94 after almost two hours of debate, the board agreed to "postpone indefinitely" a decision on whether the UFMCC was eligible for membership in the ecumenical agency. The action was interpreted by the parliamentarian to mean that the Metropolitan Community Churches would have to submit a new application to be considered for membership in the future.

The Governing Board, in the resolution as adopted, also resolved to "develop a process whereby the NCCC and the UFMCC can remain in study and conversation together" and to "recognize that our reluctance to take action on the eligibility for consideration for membership of the UFMCC results from unresolved differences regarding ecclesiology, interpretations of the Word of God, human sexuality and Christian unity within the NCCC,"

United Methodist Bishop James Armstrong, NCCC president, who called the decision "agonizing" for many "in this room and for many beyond it," said that while the present process of considering the church for membership has been ended, the dialogue that has been in progress since September of 1981 will continue.

"We are not ready now, perhaps we will never be ready to receive this church into membership," Armstrong said. "But we will keep the lines of communication open."

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Continued on Page 9

WOMEN in the CHURCH in SOUTH AFRICA

by Jill Kingslake

It is almost impossible to write of the women of one culture in terms of another, especially when the cultures are so very different as those of Africa and America. By judging merely the outward life-style and activities of women, you will inevitably come to the most erroneous conclusions, until you have lived among (and with) them, for quite a considerable time. Unfortunately, it seems to be built in to our white Western culture, that we are in every way better, or "right." We feel sorry for these people whom we think of as "backward" or ignorant, and think it is our duty to make them as like us as possible. This certainly shows a good intention, but just as certainly shows gross ignorance! We realize how pitifully mistaken were the early missionaries, when they had a pile of flannel night-dresses at the door of the church, to clothe the nakedness of the children while they are in church. But in much more modern times we met a most devoted lady from America who told us how terribly "primitive" the Africans were—they would not even allow their wives to sit down to eat with them! "Of course," she said, "I soon put that right, and told the women to sit down with us in a Christian manner!" Did she really imagine they would do that on the next day, when she had taken her good-works elsewhere? Even Brian and I, with our built-in concept of Democracy, took some time to learn that the African did not want to be "democratic," with Church Committees, Secretaries and Treasurers arguing and laying down the law of "freedom," English style!

So what is the role of women in the African Church? Most people in the Western world think of the African women as being down-trodden, humiliated and completely subservient to the men. This is a

much truer description of most of the women in the White churches! We fail to understand the basic difference in our conception of the sexes and of marriage. The white man is shocked at the custom of "lobola" or bride-price. "They even buy their wives for a few cows!" they say. But this is not a complete understanding. The lobola is a sign of respect for the woman, an acknowledgment to the bride's family that her future children will belong to the husband's clan. The African could well scorn our idea that the wife must bring a dowry before she is worth anything to her husband! As a rule among the Africans the husband and wife are not seen together in public, certainly not holding hands or arm in arm: such behavior would be considered immodest and improper. The marriage relationship is private and personal, not for public display. The wife will go out with her girl friends and the husband with his male companions. Even in church they sit on different sides of the building.

This does not mean that the wives are shut away from the world, as in a Moslem harem. In fact, they form a very powerful element in all aspects of life. In the Church, they are the solid base on which the doctrinal superstructure is built. On Sundays their children are all in church, around the mother; the babies at the breast, the two-year-olds asleep on a blanket spread on the floor. The three and four year olds join the "Little Stars;" the older girls form the Junior League, and when married they constitute the Women's League. The Africans do not approve of Sunday Schools where children are catered to separately: the girls follow their mother and the boys their father. "If we give them special treatment and make them feel important, they will become as bad as your children are!" they

explain to the well-meaning white man.

The Women's League is the real body of the Church. They have their own Conference, a different date and place from the men. Their members travel hundreds of miles from all over South Africa, to meet for a week or more at one of our churches. Much of the Conference time is devoted to doctrinal talks and worship, but the business and financial side is very competently handled. Delegates from all the churches bring their donations for the year, which generally total several thousand rand, and compete with the money raised by the men at their Conference. The Women's League Banner, proudly carried in processions, is awarded for the year to the League which raised the largest sum. A day is set aside for the presentation of the money, in large parcels of coins. It is a time of unhurried rejoicing as each league is called upon to come forward in a proud and happy procession. In England, the time set aside for FINANCE is usually cold and gloomy. Not so in Africa!

The importance of the Women's League can be seen in their uniform. It is a proud and touching scene when a young woman is first dressed in her uniform of white hat, white blouse, black skirt and blue jacket, at a special service in the church, supported by her older friends. There has been no argument about the Ordination of Women in Africa, but this service has a very similar significance. The uniform is worn with care and pride at all Conferences, Holy Communion, Weddings, Baptisms and Funerals.

Think what a stir it would cause if the Women's League in America or England were to set out on a uniformed procession through New York or Manchester! On Thursdays the uniforms are worn for the League Meetings, which are as inevitably on Thursdays as Church worship is on Sundays. All the different denominations have their distinctive uniforms; for instance, the Methodists have red instead of blue jackets; and the Ethiopian Catholic Church in Zion, which amalgamated with us in 1961, had black with leopard-skin hats. To see all the women in their various uniforms streaming into their churches on Thursday afternoons makes one realize the role of the women in Africa.



The South African New Church Women's League.

To sum up, I would say that the influence of the woman in the Church in Africa is as great as or greater than it is with us in the West. She has more influence on her children than we do. It seems that she handles the money more often than the man does. In the old days, twenty or thirty years ago, I watched six women in a line on their knees, backing gradually away from the altar towards the door, as they laid the floor of a newly-built church; they sang in a natural lovely rhythm as they swung their arms from side to side, to smooth out the mixture of anthill mud and cow-dung, leaving a delicate pattern with their finger-tips. Next day it would be dried and firmly set like cork, and the men would put on the roof. Of course today our churches are not built in this way. On a return visit a few years ago we saw a beautiful church built after we left Africa, with a floor of polished Marley tiles and elegant windows. But the principle of shared responsibility is still there. The women in England play a much more passive role—perhaps not quite so passive in America? All the influences of "religion" seem to be much more uninhibited in the African woman, much more real and readily available in the natural affairs of life. I will end with one incident which demonstrates what I mean.

When we first went to South Africa in 1950 I was a very shy, inarticulate person. You would have had to give me warning if you wanted me merely to second a vote of thanks! The first time I went to the Thursday meeting of the Women's League at Orlando (Soweto) Mrs. Mooki introduced me to the twenty or so women, and then quite casually said, "Our mother will now lead us in prayer;" and they all knelt down facing their chairs which were in a circle around me. Panic! I had never, in 17 years as a minister's wife, been expected to do that! The significant thing is that I could and did pray, freely and relevantly. Why? Because it never dawned on them that I couldn't. It never occurred to them that anyone would be unable to talk with God! In a flash I learned a whole new outlook on life; I became a new person.

This is what I would like to see as the woman's role in the church throughout the world. Whether as an ordained minister or as a mere woman member, she should be the seed-bed of the future church, ever extending from generation to generation, forming the sure foundation or "floor" upon which the man may build the superstructure of Truth, nourished by the woman's innate and out-going warmth of Love.

Jill Kingslake has worked with her husband, the Rev. Brian Kingslake in pastorates in England, South Africa and the U.S., where she led the Prayer Fellowship. They now live in Bath, England.

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Send your cancelled postage stamps—which are processed and sold to benefit work of our Board of Missions. Your help will be gratefully accepted.

A NEW BOOK IS ON THE WAY

New Church Collateral publishing in Australia is getting ready to publish its second out-of-print New Church work by John Clowes. This work, originally titled *On Mediums*, has thrilled all who have been fortunate enough to read it. It's the type of book you like to lend to friends. Although it is full of the revelation given through Swedenborg, it has no direct quotations from his writings. It is like a light shining on the outside world, or a 'link' book for those who are seeking.

As you may recall, the first reprint, on the Gospel of Mark, was precisely that, with no changes in the text at all. This time, however, the work is being thoroughly revised, updating the language, rearranging the text in more logical sequence, and retitling it as *Channels of Spiritual Strength*—how they help promote regeneration. The reason for this should be obvious: today the word "mediums" carries a connotation of the occult. But what Clowes had in mind was those immediate agencies, means, instruments or channels which the Lord uses to help each of us to make that difficult transition from being merely worldly creatures to being potential angels.

It is a book teeming with practical concepts, quite contemporary in its outlook on life, and beguilingly unsophisticated as it gently nudges us toward the heavenly path.

Les Sheppard, of Brisbane, Australia, the one-man dynamo behind New Church Collateral Publishing, is inviting Swedenborgians all over the world to assist him in this worthwhile enterprise by "buying shares" in the project. He notes that the "Working Shares" and the "Action Shares" are already "sold out," meaning that the editing and production tasks have already been "contracted." What is left, depending on your degree of concern, are "Enthusiasm Shares," "Interest Shares," "Effort Shares." Les promises to issue attractive "share certificates" of nil worldly value (but priceless in spiritual value) to all share holders who willingly assist the project.

For further information please write to New Church Collateral Publishing, P.O. Box 45, Woolloongabba, 4102, Queensland, Australia.

In the first inter-denominational effort of its kind to express the biblical message to all persons in an unbiased manner, the National Council of the Churches of Christ (NCCC) in the U.S.A. today announced publication of "An inclusive Language Lectionary."

This collection of Scripture readings, recast in language that includes both women and men, is meant to reflect the church's understanding that "the Gospel is for all persons," said the Rev. David Ng, NCCC Associate General Secretary for Education and Ministry, a Presbyterian Church (U.S.A.) cleric, who staffs the project.

For use in public worship by congregations on a voluntary basis, the new, experimental resource also seeks to avoid words that express bias against persons on the basis of their race. It was prepared by a committee of scholars of the Old and New Testaments, theology, English, education and worship on behalf of the NCCC, the nation's largest ecumenical organization.

"The Inclusive Language Lectionary" is "not an official lectionary of either the Division of Education and Ministry, or of the National Council of Churches as a whole," said NCCC General Secretary Dr. Claire Randall. See related story in this issue of *The Messenger*.



The Holy Center, by the Rev. Dr. Dorothea Harvey (N.Y., The Swedenborg Foundation, 1983.)

The love of the doctrines in the heyday of our church gave rise to many gems, now precious to the few and inaccessible to the many. Dr. Harvey has worked a modern labor of love in taking one of these, John Worcester's *Jewish Sacrifices*, scrubbing off the dust of decades, and mounting it in a truly contemporary setting.

This is not a book for the resolute intellectual, though Mr. Worcester's solid scholarship undergirds it throughout. It is a book for the participant. Dr. Harvey has given it a fresh and personal cast, bridging the gap between theological language and everyday experience. Each chapter concludes with a meditation designed to enable the sensitive reader to perform his or her own rites of inner worship and sacrifice, not merely to think about the meaning of Scripture, but to enter into it.

Dr. Harvey also works from a thoroughly ecumenical perspective. Convinced that the essential message is of value to persons of all religions, she has very gently removed all traces of the sectarian or the parochial. This in no way diminishes the value of the book for our own membership—it in fact enhances it, offering us new expressions of familiar thoughts—and it makes it appropriate for a far wider audience.

It should be regarded as a pioneering work in the history of our literature. It would have been far easier simply to update the language by light editing, simpler still to reissue the original unchanged. But anyone familiar with Mr. Worcester's work will recognize that on every page Dr. Harvey has asked "What does it mean?" and "What is its use?" The result is a "doctrinally sound" book that can stand on its own among contemporary works on spiritual discipline—a truly striking achievement.

GF Dole

* * * * *

Dorothea Harvey



Peace Page

PEACE MEDITATION

by Rev. Richard H. Tafel, Sr.

Our Lord Jesus said:

"Peace I leave with you, my peace I give unto you;
not as the world giveth give I unto you."

It would be a lovely word he would have been using: "Shalom," so rich in nuance, catching up the concepts of wholeness, well-being, security — "peace" in that high sense of the word. Note how he contrasts it to "peace as the world gives it," as the world for too long has thought of it: the break between acts of hostility and armed violence, as merely the absence of war and battle.

Yet our Lord's "Shalom-Peace" is not to be sought by withdrawing inwardly within ourselves, closing eyes and ears to the world around us with its "wars and rumors of wars." The Bible calls that, "Crying, Peace! Peace! when there is no peace." On the contrary, the Lord's peace is to be "pursued," which means an active, aggressive attitude. But we talk so easily about "Pursuing Peace With Justice." Do we see the implications of this? To our Western World? To our own country? To us individually?

More than half of the world goes to bed hungry every night; hundreds of thousands are dying each year of famine. Can there be "Peace with Justice" as long as we allow this to continue, and while we are content to pay our farmers not to produce the fruits of our rich land? Is there not a time bomb in world hunger as potential, as powerful, as any nuclear war-head? Why are we not marching for "Food for Peace" as ardently as we are in our protest against atomic holocaust?

"Pursue Peace With Justice!"

Can there be the "Shalom-Peace," which our Lord promised us, when the gap between the "Have" and the "Have Not" nations continues to widen? Why are we not crying out in protest? Would we be willing to pour out our dollars in a gigantic "Marshall Plan for The Third World? That would mean tremendous taxes for every one of us! How much do we desire peace? Enough to "pursue it" with justice?

God, at Creation, entrusted us with the stewardship of the earth and all its riches. He said, "Have dominion over it:" to rule it, control it — not despoil it. As a small minority of the world's teeming millions, our nation consumes one third of all the earth's non-replaceable resources. Do we see the implications in this for peace? Are we willing to mend our ways? This would mean a change in life-style for every one of us. Are we willing to check our appetites for gadgets and to cut back on our creature comforts? Under the threat of nuclear annihilation we cry loudly, "Peace! Peace!"But when it comes down to the nitty-gritty? Peace is bound up in so many ways with being "our brother's keeper!"

"O, that thou hadst hearkened to my commandments!
Then had thy peace been as a river, and thy
righteousness as the waves of the sea."

"Why call ye me 'Lord! Lord!' and do not the things I say unto you?"

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

On what depends our peace? Is the threat to that peace truly nuclear? Or is it our un-concern, our lack of caring, our callous disregard of the needs of our world neighbors and the demands of the New Age?

All this is so beautifully caught up in Psalm 85, and I find myself turning back to it again and again.

Lord, thou wast favorable to thy land,
Thou didst restore the fortunes of Jacob.
Thou didst forgive the iniquity of thy people;
Thou didst pardon all their sins.
Restore us again, O God of our salvation,
And put away thy indignation toward us!
Wilt thou not revive us again,
That thy people may rejoice in thee?
Show us thy steadfast love, O Lord,
And grant us thy salvation.
Let me hear what God the Lord will speak,
For he will speak peace to his people,
To his saints, to those who turn to him in their hearts.
Surely his salvation is at hand for those who fear him,
That glory may dwell in our land.
Steadfast love and faithfulness will meet;
Righteousness and peace will kiss each other.
Faithfulness will spring up from the ground,
And righteousness will look down from the sky.
Yea, the Lord will give what is good,
And our land will yield its increase.
Righteousness will go before him,
And make his footsteps a way.

Let us Pray.

O Lord our God who came to us as the Prince of Peace, we earnestly pray for peace on earth, good will toward men. May the nations of the world meet together in a spirit of friendly cooperation rather than in deadly rivalry, realizing that humanity is one and indivisible, and to hurt one group is to hurt all; and that we are brothers and sisters one to another, because you are our heavenly Father.

We ask your blessing on all who are underprivileged, and are suffering on account of color, creed, or honestly held political belief. May we do our best to improve the lot of any underprivileged whom we know.

We pray that our warfare be not against peoples, races, or nations, but against evils and falsities, as these manifest themselves in society throughout the world, and in ourselves. Give us victory on this battlefield, O God, and bring us peace in our time. Amen.



PROPHECIES

It is wonderful to trace God's prophecies and purposes down through the ages until the Lord appeared in person. The first is found in Genesis.

Owing to the disobedience of Adam and Eve, beguiled by the crafty insinuations of the Serpent (who represents our natural sensuous nature) the life in Eden ended. The members of this very first Church or Dispensation, called the Most Ancient Church, were scattered in every direction. But before that happened the Lord God addressed the Serpent in these words of warning—(Genesis 3:15) "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shall bruise his heel." Here in the Most Ancient Church was the promise of divine help.

Evil would be deprived of some power, its head bruised "by the seed of the Woman," and yet it would not be utterly destroyed, for evil has lived on since the Incarnation. This is figurative language, according to correspondence, such as this first church, founded by the Creator, understood and used. This Most Ancient Church was celestial, and if it had remained in its integrity, the Lord would have had no reason to come into the world and take our nature upon Him.

When the first church came to a most tragic conclusion, the God of the whole earth brought a complete change in the human internal structure. Before, humanity had been of one mind and one impulse; the two were inseparable. Now, for the preservation of the race, the will and understanding were divided, to make it possible for humanity to see the truth and follow its teaching independent of the perverted will. Hence a new Dispensation came into existence.

Where do we find another promise of a deliverer in the Sacred Scriptures belonging to this second period? In Numbers 24: "I shall see Him, but not now; I shall behold Him, but not nigh: there shall come a star out of Jacob and a sceptre shall rise out of

Israel." These words were spoken by Balaam to King Balak in the dramatic scene we know from childhood.

Who was Balaam? He belonged to the remnant of the Second Dispensation, the Ancient Church. His allusion to a Star—which represents spiritual knowledge—was in keeping with a leading quality of that church.

The next to follow was the Hebrew Church so called from Heber. Abraham was of that church in its decline. In Genesis 28:18, we read the Lord's promise to this man who had left his native country at God's command, with the objective (really) to found a new religion in Palestine. To this nomad of the East, God announced His promise afresh. "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." In our personal regeneration this represents "the first turning of the affections from natural and worldly things to heavenly things."

We move on to the beginning of the Israelitish branch of the church, so called from Jacob's name being changed to Israel, which in our regeneration stands for a further step forward.

In Genesis 49, Jacob blesses his sons. We are then given the man's name (Judah) whose descendant should come and hold the people together, lest they go down to ruin.

"The sceptre shall not depart from Judah, nor from a law-giver between his feet until Shiloh come; and unto Him shall the gathering of the people be."

The name Shiloh signifies the Lord's presence and the tranquility of peace. But that is still a long way off in our journey heavenward.

Then followed the Jewish Church. This was established permanently by the setting up of the Tabernacle in Palestine after it had been carried through the Wilderness period. David had it brought up to Mt. Zion with much ceremony.

The prophetic office became an outstanding feature of the Jewish Dispensation. We find Isaiah, Jeremiah, Ezekiel and a group of minor prophets having close association with the ruling sovereign in time of danger.

The advent of a Messiah to save the na-

tion grew to be a strong note in their pronouncements. We have in the book called Isaiah the prophecy of a child to be born into the world with his many names and attributes:

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

Then follows Micah 5:2, giving the place of the Child's birth. —"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."

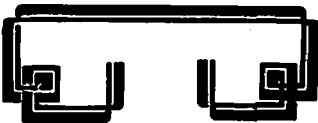
This was the prophecy that Herod asked for when the wise men from the East arrived and inquired, "Where is he that is born King of the Jews?" Now Herod was an Edomite, a descendant of Esau, so that branch also knew of the Messianic promise. The Jewish rulers quoted it to him; and acting on this piece of information the Magi started for Bethlehem.

"And lo, the star which they saw in the East went before them, till it came and stood over where the young child was."

We may wonder why did the star not guide the travelers to Bethlehem, instead of waiting at Jerusalem? The spiritual reason is to teach that most of us be directed by the Church (Jerusalem) how to find the Lord. But there is also the obvious natural reason that the record could be kept of this visit, and also the request of Herod to be told the expected birthplace of the King who was to reign over the nation.

There are two ways of approach to the Lord: one as the shepherds came, direct; this must be with an innocent loving heart. The other as the Magi were led, by a knowledge of heavenly truths, through the teachings of the church.

Emily Hinkley Taft



WHERE'S THE BOX ?

In 1938 American New Church League documents concerning its first fifty years of existence were locked in a box by its first president, Ezra Hyde Alden of Philadelphia, at a League celebration during the 1938 Convention in Washington, D.C. The box was to be opened in 1988 on the 100th anniversary of the League, now known as the New Church Youth League.

The whereabouts of this box is not known at this time. If anyone can shed some light on its whereabouts, please write to Mr. Philip M. Alden, 32 St. John Circle, Lititz, PA 17543. Philip, Ezra Hyde Alden's son, has documentation that the box was filled and sealed at Convention of 1938. Officers of the League at that time included Betsy Young, Rev. David P. Johnson and Gwynne Mack, and an article also mentions the presence of C. Fred Burdett, in case any of you can peruse your memories that far back!

BLAIRHAVEN SEEKING STAFF

Camp Blairhaven is seeking qualified people interested in the following positions: Camp Director, Religious Educator, House Mother, Barn Father, Waterfront Director, Arts and Crafts Counselor, and Sports and Recreation Counselor. Job description will be sent upon receipt of application. Those interested may write to: Camp Blairhaven, c/o Swedenborg Library, 79 Newbury St., Boston, MA 02116.

CONVENTION NOTE

Because of the variety of housing possibilities and costs, housing will be at once easier and more difficult to handle. This subject will be the focus of an article in a subsequent *Messenger*, and I urge you to look for it, note the many possibilities in costs and housing, and then be thorough in filling in your registration form. Families will be able to enjoy "real live bunk beds" for their children in some cabins, and prices will have a fair range from rooms in the Inn to the highest-priced, individual units in a motel-like building right on the lake.

WOMEN COMMUNICATING

Sponsored by the Alliance of New Church Women

Annella Smith, Editor

Bertha Berran, Co-editor

New Year Goals

A New Year is before us—a time for looking back over the past year, then with new perspective to go forward into the New Year, with the help of the Lord to make spiritual growth in our own lives and in our relationships with others.

As a first step in this direction, I suggest we ask ourselves these questions: (1) Have we achieved any of the goals we had in mind for the past year? (2) If so, did they bring us lasting satisfaction of mind and spirit? (3) If not, what was the reason? (4) Were they strictly of an external nature or to help only ourselves or to please only ourselves?

As Christians, and particularly with the truths given to us in the Writings of the Church, we have the tools with which to examine our motives and purposes in life. Are we centered in self or are we seeking to serve the Lord and the neighbor? While here upon earth our states may vary, fluctuating between love of self or the world, and love to the Lord and the neighbor; but we need to ask ourselves which is becoming more dominant in our concerns and our life. We know from the Writings that there are three universal loves (the love of heaven, the love of the world, and the love of self) into which all humans are born. At birth, because of our natural inheritance, these are in inverted order, with love of self and love of the world in domination. Hence, we need to be created anew (born again spiritually.) This is effected by the Lord by means of faith and charity when we look to Him, shun evils as sins and live according to the Ten Commandments. These commandments, as recorded in Exodus 20, are specific and need to be kept. However, for me they are summed up by Jesus, as recorded in Mark 12: verses 29-31 as follows:

"The first of all the commandments is,

Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

Difficult for us to do? Yes, indeed, but this is a lifetime process. Of ourselves we cannot do it; but the Lord gives us all the help we need, if we ask Him for it. To help me keep my proper perspective and be always mindful of the true source of all life and spiritual sustenance, John 15: 5-12 have been most meaningful. The 5th verse begins: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Verses 10-12 read: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

His love and joy are the sweet rewards given to us if we faithfully keep His commandments.

If you will read John 15: 1-17 once or twice a week, prayerfully and thoughtfully, I think you will find in it a means of judging your own motives, your priorities in life, your relationships with others, and determining what you want your goals and purposes to be—not only for the year ahead but for a lifetime.

P.S. When I received a letter from Annella Smith, asking me to contribute something for the Alliance January issue about new beginnings or resolutions—some-

thing that would be appropriate for the beginning of the New Year—my first reaction was that I could not.

I have not been very successful in keeping resolutions I have made in the past, and so I abandoned the practice. Nevertheless, since added to the specific request just mentioned were the words, "However, whatever you wish to send we will be delighted to use," I decided to give the matter some consideration. As I pondered related subjects and implored the Lord for His help, if I were to contribute anything, some ideas began to come. The death of several dear friends who were motivated, I believe, by love to others and contributed much to their welfare; then the death of someone I did not know personally but from newspaper accounts who likewise contributed to the welfare of others made me realize the outward acts of all were similar, but what were the motives activating their lives? I cannot know and therefore cannot judge—only the Lord knows.

I began to think of my own motives and failure to achieve some of my goals. Then the Lord began to reveal to me how self-centered some of my motives and desires have been, and therefore my prayers were not granted. To me the end to be achieved had been worthy, it seemed; yet I realize now that my life was not fully to His higher purposes of having His love and love or charity to the neighbor dominate my life. Self examination, with His help, was a very useful tool in seeing changes to be made in my life.

Florence Smallwood

In Commemoration of Swedenborg's 296th Birthday:

When an angel spoke, "the life of wisdom from the wife was perceived in his discourse; for in the tone of his speech was her love: thus experience testified to the truth."

(Conjugal Love 56)

* * * *

"Angels who are in the inmost heaven...love infants much more than do their fathers and mothers. They are present with infants in the womb, and through them the Lord cares for the feeding and full development of the infants therein; thus they have charge over those who are with child."

(Arcana Coelestia 5052)

* * * *

"The embryo, being yet in the womb, partakes more from the good of innocence than after it is born."

(Apocalypse Explained 710)

* * * *

..."There is also an influx of that love out of heaven with mothers during the time of gestation, and into the embryos; and from it springs the love of the babe with mothers, and innocence with babes."

(Apocalypse Explained 710a)

* * * *

..."While a person is an embryo or while yet in the womb, he is in the kingdom of the heart; but when he has come forth from the womb, he comes into the kingdom of the lungs...."

(Arcana Coelestia 4931:3)

ANNUAL MEETING

The Pacific Coast Alliance had their annual meeting on Sunday morning, September 3rd, 1983, in Palos Verdes, California, in conjunction with the annual meetings of the Pacific Coast Association. Everyone attending Association was invited to attend the breakfast sponsored by the Alliance.

After breakfast, the meeting was called to order by the President. The worship part of the meeting was opened with the song, "Let There Be Peace," followed by the Worship Service which had been written by Carole Rienstra and used at the Convention in Ohio last summer.

During the singing of the Alliance hymn, the offering was put in baskets provided on the tables. Evelyn Clinkingbeard from Riverside presented a talk on "Peace," stressing that it begins within each one of us. At the conclusion of this portion of the meeting, there was a break while the men left before the start of the business meeting.

The officers for the coming year are: President, Mary McCormick from Riverside; Vice President, Phyllis Bosley from San Francisco; Secretary, Annella Smith from San Diego; and Treasurer, Alice Gomez from Los Angeles.

Monies were voted for the Othmar Tobisch Chapel in Africa, a Sustaining Membership in the Alliance, a contribution to *The Messenger* and a Travel Fund for the Pacific Coast Alliance officers.

Reports were presented from the Los Angeles Stitch and Study Club, San Diego Women's Alliance, Riverside, the Pacific Northwest, San Francisco and El Cerrito.

Marge Ball, Chairperson of the Mite Box Committee, gave a report, and Mareta Saul, President of Alliance, shared information about the projects for the coming year. The following goals were adopted for the Pacific Coast Alliance:

- 1) To support the purpose of General Convention;
- 2) To support the aims of the Alliance of New Church Women;
- 3) To learn to love the neighbor, remembering that all religion has relation to life, and the life of religion is to do good;
- 4) To study the Bible and the writings of Swedenborg;
- 5) To raise funds for the good of the Church;
- 6) And to bear in mind that in all these objectives our paramount purpose is in the interest and growth of the Church.

The group voted to accept the project of compiling a booklet, "Recipes for Living the Good Life" for the coming year. We hope both men and women will contribute some sage advice, humorous comments or recipes to be included in this booklet. It should be published and ready for distribution by Convention, 1984.

The meeting was adjourned so those in

attendance could attend worship services at the Wayfarers' Chapel.

Annella Smith, Secretary

Contributions for the recipe booklet mentioned above will be welcomed from everyone. If you would like to send something, please mail to: Mary McCormick, 3141 Chesnut Street, Riverside, CA 92501 or Annella Smith, P.O. Box 1505, North Shore, CA 92254. We need them no later than March 1st. Here is a sample:

A WELL BALANCED DIET

Food for thought;
Food for the soul;
Food for Strength;
Takes all three to make us whole.

IN THE BEGINNING

When in the dim beginning of the years
God mixed in man the raptures and the
tears
And scattered through his brain the starry
stuff,
He said, "Behold, yet this is not enough,
For I must test his spirit to make sure
That he can dare the Vision and endure.

"I will withdraw my face,
Vail me in shadow for a certain space,
Leaving behind me only a broken clue—
A crevice where the glory glimmers
through,
Some whisper from the sky—
Some footprint in the road to track me by.

"I will leave man to make the fateful
guess,
Will leave him torn between the No and
Yes,
Leave him unresting till he rests in me,
Drawn upward by the choice that makes
him free—
Leave him in tragic loneliness to choose,
With all in life to win or all to lose."

Edwin Markham

CAUSE FOR A NEW YEAR'S RESOLUTION

Many of us wonder: "Why so few in Church?" That new couple who came.... "felt like a sore thumb." Anyway, their friends had come more than once and had "not understood the sermon." Hmm.... had it touched their needs? Others had found the sermon helpful. Did they not realize that the actual worship was the most important part? They came so little... perhaps the meaning of the Service had not had a chance to grow in their worship or in the daily happenings of the week.

Other couples come to mind; and individuals, twenty-five, thirty, who came regularly once, and now find it impossible to be present, or very difficult for one reason or another. Others have not sought the help that the Church could bring, and have possibly not even thought of their presence as being needed by the rest of the group.

In some of our churches the pews are filled with children at 9:30. If parents recognize the importance of religious life for their children, is it possible that they feel it unimportant for themselves?

What part should worship have in one's life? Is it possible to live a spiritually full life without it? Does going to Church insure a full spiritual life? The answer is "No" to both these questions.

Why go? To confess that your own judgment is insufficient, your own vision short-sighted, your own power inadequate—and so to listen, to open yourself to His will for you, His blessing of fullness of life. In worship together there is power proportional to the number of worshipers in the group, for there is reception and sharing of love and of wisdom from the Lord in such group worship which we cannot begin to understand. Your help is needed. And you in turn may be amazed how much more worthwhile and effective your work and home-life become, until you wonder, "How could I have ever thought that hour of worship impossible!"

Margaret Briggs

(Reprinted from January 1, 1958
Messenger)

A NEW DAY

A new day is dawning
for all humanity,
A day of peace and plenty
for all peoples of the world.
You came to us a little child,
Dear Jesus, our Redeemer.
You fought our battles
and bore our sins,
And triumphed over death.
One with the Father Omnipotent,
Yet Human to walk with us.
I see in the evening's glow
Your coming in the "clouds"...
To banish hate and warfare,
Light breaking in the east.
Open to all Your Holy Word,
As long ago on Emmaus' road
You explained to Cleopas.
Wipe away the clouds of darkness,
Clearly may all see Your love
Illum'ning every page.
Speak to us and lead us
into Your bright New Day.

Ednah E. Richard

PINS AND TIE TACKS

For anyone who wishes to order pins or tie tacks, please contact our Alliance Treasurer:

Mrs. Louis Wheaton
11274 Tropic Drive, S.E.
Bonita Springs, Florida 33923

These pins and tie tacks, emblems of the General Convention of the New Jerusalem, bring together those symbols drawn from the Word and our doctrines which signify unity in relationships.

The Cross symbolizes the Glorified Lord, and stands for his Church; The Circle, unending, represents the Divine and its universal power; the Square signifies a just union of what is good and what is true. In Four Squares joined by a Cross within a Circle we can see righteous lives, ruled by the inflowing love of God, united by the Lord into his Church.

REMEMBER OUR MITE BOX!

"WHY THE FUSS ABOUT A NEW LECTIONARY?"

by Rev. F. Robert Tafel

A new "lectionary" has been published recently which has evoked more than a little controversy. Not that controversy was unexpected—such is usually the case with new things. But what is a lectionary? What is this particular lectionary; why should it be controversial?

Swedenborgians may be familiar with the use of a lectionary, since the 1950 Book of Worship contains one, entitled, "The Christian Year." Like most lectionaries, it simply lists passages from the Old and New Testaments to be read for each Sunday beginning with Advent. These passages are only suggestions; no one needs feel bound to use them.

Many lectionaries go beyond simply listing the passages to be read. Some provide commentary on the passages, while some provide the actual passages from the Scriptures, using various translations.

The new book is of this latter type: providing the passages of Scriptures to be read, using a new "inclusive language" translation which builds on the basic wording of the Revised Standard Version.

Certain passages raise serious theological questions deserving consideration. However, the preponderance of the newly rendered Scriptures are commended to the worship leader and/or preacher who has tried to be sensitive and caring about the pattern of exclusion and male bias in English usage in the Bible.

I highly recommend the new lectionary to the readers of *The Messenger* for two reasons. First, I support the notion of a lectionary in general. That is, I believe in having structure in the selection of Scripture in relation to the Church calendar. The passages selected—regardless of the translation or version being used—have been agreed to by many Christian denominations: the United Church of Christ, the Christian Church (Disciples of Christ), the Lutheran and Presbyterian Churches, the Protestant Episcopal Church, the Roman Catholic Church, and the Consultation on Church Union. The lectionary cites

passages in a three-year cycle, which, when followed, provide for most of the New Testament, and a significant portion of the old. Some Sundays, such as the one closest to June nineteenth, most of us would choose our own texts.

The second reason I recommend the new lectionary has to do with the inclusive language, which I welcome. Even though, as I have mentioned, a number of passages do raise theological issues deserving attention.

An example of the inclusive language is: "No one can serve two sovereigns . . ." The word "sovereigns" is chosen over "Lord;" sovereign being free from strictly male identification (as, Elizabeth II, currently sovereign of England) "Lord" is a biased translation when referring to God, who is beyond sexual identification. While appropriate in reference to the historical Jesus, "Lord" is biased when used in reference to the risen Christ.

Another helpful change from the standpoint of overcoming bias in the language of Scripture is the substitution of "realm" for "kingdom" as: "Blessed are the poor in spirit, for theirs is the realm of heaven." Also helpful is the addition of women's names to the text, indicating their presence and inclusion. For example, "we have Abraham as our father and Sarah and Hagar as our mothers . . ." Further along this line is the addition of "sisters" or a change to "friends." When the word "brethren" appears, the new lectionary substitutes "sisters and brothers" or "friends."

Perhaps somewhat problematic, or at least requiring further thought, is the substitution of "God the Father and Mother" for "the Father." The phrase is new, and perhaps the newness is what I react to. This one fact remains: the change is a vast improvement over the male-biased language in present versions.

"An Inclusive Language Lectionary: Readings for Year A" (Philadelphia, The Westminster Press, 1983.) Prepared for experimental and voluntary use in churches by the Inclusive Language Lectionary Committee appointed by the Division of Education and Ministry, National Council of the Churches of Christ in the U.S.A.

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CHURCH RECORDS

BAPTISM

CROWELL — Kelly Dawn Crowell, daughter of Ruth (Martin) and Gary Crowell, baptised in Bridgton, ME on November 27, 1983, the Rev. Rachel Martin officiating.

MARRIAGES

URGESE—OSGOOD — John B. Urgese and Debra L. Osgood were married at the Church of the New Jerusalem, Fryeburg, Maine on Nov. 12, 1983; the Rev. David L. Rienstra officiated.

LAMON—CLINKINGBEARD — On Sunday, October 30, 1983, in the Riverside, CA church, John Patrick Lamon and Theresa Charlene Clinkingbeard were married, the Rev. Andre Diaconoff officiating.

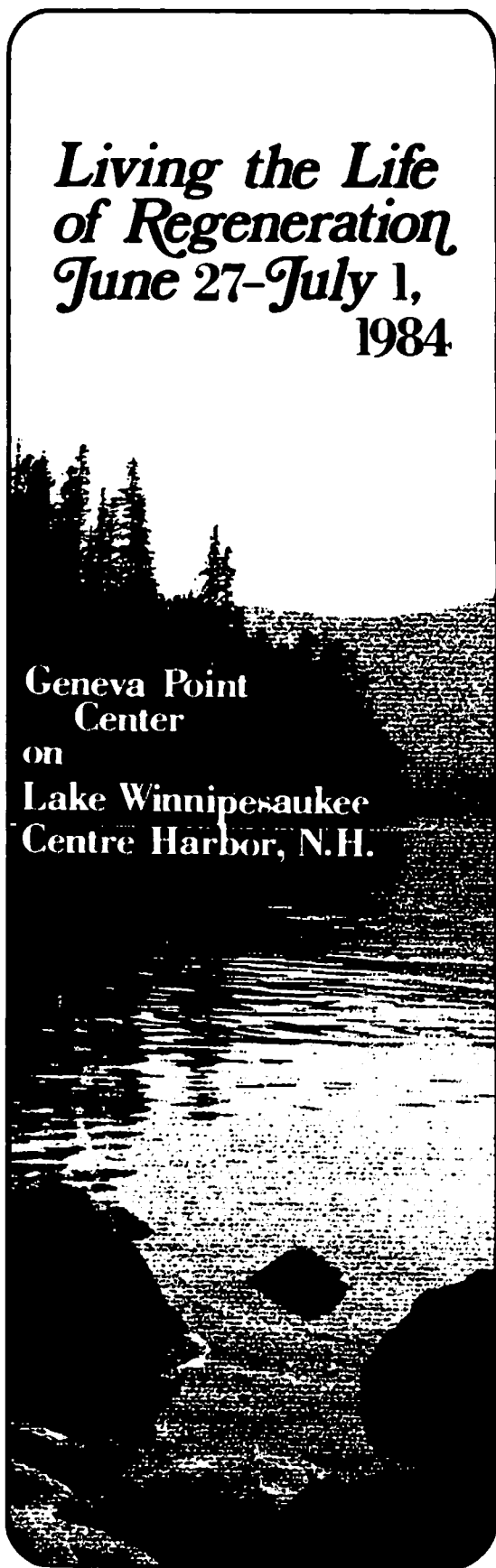
DEATHS

RUBY—Mildred Ruby, 88, a lifelong member of the Swedenborgian Church, died on September 16, 1983. A memorial service was held in the Church of the Good Shepherd, Kitchener, Ont. on October 3, 1983, the Rev. Paul Zacharias officiating.

LAW—Marion Law, 97, died in Toronto, Ont. on October 30, 1983. The resurrection service, conducted by the Rev. Paul Zacharias, was held in Toronto on Nov. 2, 1983.

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

**Geneva Point
Center
on
Lake Winnepesaukee
Centre Harbor, N.H.**



NOTICE

Convention has been notified that at its fall meeting, the Maine Association accepted with regret the withdrawal of the Bath Society from the Association, and thereby from Convention. Letters of good will have been sent to the Bath Society by both the President of Convention and the President of the Maine Association, leaving the door open for them rejoining us should they wish to.

BOARD OF EDUCATION NOTES

The prenatal tape and booklet under the direction of Ken Turley and Ron Brugler for the infant program have been completed and are in the process of being reproduced. Finished products will be available soon. The material is exciting and the Board is enthusiastic about the possibilities of this new ministry.

Val Brugler's training as a graphic artist, sponsored by the Board of Education, is nearing completion. Val displayed samples of her work at the meeting, and the Board was impressed and delighted. Val's expertise as a graphic artist is available to the Church through the Board of Education. The creation of posters, promotional materials, pamphlets, advertising for church camps, programs, workshops, retreats, etc. are all possibilities for Val's services.

Lorraine Sando informed the Board that Laura Lawson has agreed to work with her in leading the Pre-Convention Conference again next summer. The workshop will take place before convention at Geneva Point, New Hampshire. Creative discussion was heard concerning how the Music and Movement Workshop scheduled for the same days may tie in with the Pre-Convention Conference.

It was reported that Rev. Paul Martin Grumman is planning another New Age Exploration Workshop (formerly called S.N.A.P.) on Convention's property in Holy City, California in the Santa Cruz Mountains during the summer of '84.

**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!

The N.C.Y.L. has printed a draft of the new league handbook, and it has been distributed through *Clear Blue Sky*. They hope to print a final copy in a more permanent form. The handbook includes how to run a league retreat, how to run a local league, an explanation of how Convention works and a copy of the League Constitution.

The Dole Notes Activity Books are nearing completion. All four will likely be available by this summer.

Dr. Perry S. Martin reported on her work as Convention's Board of Education Adult Resource Person. She is pleased with the responses she is receiving from local church societies.

Rev. Dr. Calvin Turley reported on plans for convention this summer at Geneva Point. He told the Board that Fryeburg will be open for Rest, Relaxation and Recuperation immediately following convention. Cal is continuing to work toward making convention into a week-long spiritual retreat, and he is pleased with the progress we are making in that direction. Cal suggested that Music and Movement program be moved from the Committee on Worship to the Board of Education. This was made into a motion and was approved by the Board. It was also moved and approved by the Board, at Cal's request, that the Board of Education add a line item into the N.C.Y.L. budget to help subsidize new leaguers' room and board at convention. This is shifting an item covered by General Council's budget last year to the Board of Education budget.

Rev. Rachel Martin

There is only one religion, though there are a hundred versions of it.

George Bernard Shaw

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

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

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