

The Messenger

OFFICIAL PUBLICATION OF THE
GENERAL CONVENTION OF SWEDENBORGIAN CHURCHES

JUNE 1984



A Special Institution

The Swedenborg School of Religion hosts the annual summer convention of the General Convention of Swedenborgian Churches this year, and as this issue of *The Messenger* immediately precedes convention, we are taking this opportunity to steal a glimpse at SSR, one of Convention's most vital institutions.

The school's president, Dr. Robert H. Kirven, gives us an overview of the school's trends, current and past. As he mentions in his article, the school's current population has been focusing on some specialized categories of ministry in addition to parish ministry. Two of these, music and video, are presented for you in articles by Ken Turley and Stephen James Pults, respectively. Both of these areas have stimulated and enlivened the educational atmosphere at SSR. I hope you can intuit at least a glimmer of the sense of adventure for ministry in these times shared by us here.

Second year student Donna Keane was gracious enough to consent to write a piece

on a very special person at 48 Sargent St., Cal Turley. Just days before this issue was ready for press, Dr. Turley died unexpectedly. The impact of his loss is tremendous, and we are still trying to function in the immediate aftermath of his sudden departure from us. It seemed to many of us here that it would be good to run this piece as planned in the hopes of expressing just part of what made Cal so important to us.

As both Professor of Pastoral Care and Caring at SSR and as President of Convention, Dr. Turley's roles were apt to switch around, flip-flop and combine in ever-confusing configurations! And this didn't even include his work at Turley and Associates Pastoral Counseling Center. Dr. Turley's presence at the school helped to provide a link to the outside world and church through his own many connections to them. We will miss him—both as a professional and as a friend.

J. L.

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Jim Lawrence, Editor
Paul B. Zacharias, Editorial Adviser
Kim Kearns-James, Layout and Design Artist
Antoine M. Laurent, Typesetter

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Letters

REMEMBERING

Dear Editor,

I feel a great void since the passing of our Central Office director, Roger Dean Paulson. Roger was a dear friend and one of my greatest communicators of Convention news. He used to telephone regularly to the Boston Church office to talk to me, "Ms. Wiggins," or "Mr. Tudball," Steven—his nicknames for us after a Carol Burnett Show sitcom. I was the gumchewing, dim-witted secretary and Steven the nervous-wreck boss. Roger's humor was never ending. He would let us know if someone was sick, in need of support; or he might inform us of other church's calendar events or simply call over to give us a word of encouragement. His sensitivity to church related situations helped me through my first year and a half as a minister's wife. May the emptiness I feel by his death be re-born into my giving to others the warmth, kindness, and humor and sincerity that he gave to me.

Brenda L. B. Ellis
Boston

Roger Paulson has always held a special place in my heart. Although my personal acquaintance is short lived in the history of his time with the New Church, he was a remarkable and dedicated man.

My husband and I paid a visit to S.S.R. in the mid-1970's and stayed at the school for some ten days. Roger was our guide to all places of interest in the Boston area, not to mention the side trips on which he took us. We visited Concord with him, we had his expertise in the fine dining establishments of the near Eastern sea-board and all hospitality embellishments.

Roger was also a collector of my mother's paintings. This patronage was especially dear to me. Every time Roger visited California he purchased one of her paintings. He would proudly show them to Bob and I. I remember kissing and thanking him for his

sensitive appreciation and understanding of mother's fine art. It's just part of the wonderful Roger that we all knew and loved.

Karen O'Hare
Woodland Hills, CA

ON NOMINATIONS

Dear Editor,

A question arose at the last meeting of the Convention Local Arrangements Committee. How do people, especially isolated church members, who are not now serving on convention boards or committees, let people know they are interested in being considered or nominated?

My suggestion is this: Anyone who is interested in such a post should so indicate in a letter to me at Convention's Central Office, 48 Sargent Street, Newton, MA 02158. The letter should include a listing of the person's abilities and training, their hobbies and personal interests, and an idea of which board or general area they are interested in.

This information will be added to the talent pool information we have already (which will go on computer this summer), and then I'll pass the letters along to the Nominating Committee Chairperson.

Short of this very direct approach, anyone is welcome to speak to a local society officer or someone currently on a Convention board, to ask them to present their names.

Thanks,

Ethelwyn Worden
Director, Central Office

BOOK REQUEST

Dear Editor,

I am seeking a couple of copies of the cloth-bound edition of *Dictionary of Correspondences*. Any help out there?

Mildred E. Berger
608 W. 26th Street
San Pedro, CA 90731

The Many Hats Of Cal Turley



By Donna Keane

Reverend Doctor Calvin E. Turley, President of the General Convention of the Church of the New Jerusalem, sees new life and vitality in the church's future.

"This is a great time to be a part of this church. There are wonderful opportunities opening up for us all. We can see the exciting work of the Ad Hoc Committee tapping the marvelous resources of the people in our church. It has distilled the essence of our being and translated that essence into a viable organizational design. The specifics may need more work and definitive honing, but the design is basically sound and workable. Most importantly, it is compatible with the spirit of the Holy City of the New Jerusalem."

This enthusiasm is indicative of the energy and commitment Cal brings to all of his many positions in our church. As well as being president, Cal is a member of the faculty at the Swedenborg School of Religion in Newton, and maintains a private psychological counseling practice at his offices at 31 Channing Street in Newton.

Sitting in his office/study at the school, he found a few rare moments between meetings, classes, phone calls and client

crises to sit and talk about his life and roles within our church. As we spoke, three people approached the door, looking for his time and attention.

"I guess the presidency of Convention is like being a parish minister, only on a larger scale, but with the same scope of responsibility. I believe the president can make an effective difference to the life of the Convention as a whole.

"Trying to keep the pastoral perspective is hard, though. I do it by giving a lot of time and energy to presidential pastoral visits to as many Swedenborgian centers as I can. In the first 18 months, I travelled to as many places as I could get to, given my time constraints with teaching and counseling.

"I really enjoyed being with the people and talking with them. It was a wonderful opportunity to touch the heart of our organization, the people. And it helped me keep the pastoral perspective active.

"The visits provided a means of building a sense of networking, of belonging to and with one another. I think it was an experiential counter to the expressed sense of isolation and detachment I had heard in

some centers.

"In the last 18 months, I have not travelled nearly so much but have tried explicitly to be a channel of communication between all of the working boards and committees since the President sits as a member on most of them.

"I believe our church has turned a corner, with a stronger awareness of our community but with a more honest sense of some of our organizational weak spots. However, the sense of community and oneness will help all of us, the people of the church, make the new organizational design come alive with flesh and blood and be useful in the Lord's divine purpose here on earth."

As the time progressed, Cal continued to be animated and excited about the future of the church and the people in it. However, all was not rosy all the time, as he pointed out.

"I do get tired. Most of the time, I go flat out between teaching 10 hours a week and faculty meetings, counseling 2 days a week at my office, and functioning as president; I have more than a full schedule.

"The most stressful thing is the constant need to shift focus all the time, and rapidly, too. I have to wear three hats at once sometimes, or maybe only one, but that's not often!"

Cal laughs as he recalls his typical morning arrival at the school.

"It took me one half hour to go from the front door of the school to my study. I first functioned as president, then as faculty member, then as student advisor, then as advisor to the central staff, and then handled three or four questions involving knowledge of some committees I'm on. The last stop was to sign some checks. And that's a typical beginning to my day, except that my answering service often has emergency calls from my counseling clients that I have to return, too."

But Cal's energetic lifestyle seems to mesh well. Each of his functions relates to the others in a unique blending of them all.

"It's an interesting thing. People may not understand the connection between all three roles, but I am convinced that my counseling is actually my research, my raw data which I can bring to the classroom and bring alive the very alive real issues of

pastoral care and caring which the students will be meeting as they graduate.

"I know that being president allows me to see the corporate overview of the workings of our church organization so that I can bring that knowledge to the classroom and help students understand better the internal mechanics of our convention, as well as give them a clearer idea of our inter-relatedness.

"Equally important, my teaching function has helped me to see the visions of the church, which the students bring to life as they move through the educational process, and to transmit that to the convention as a whole in my visits with each center and in my workings within the committees and boards.

"I believe strongly that these three roles conjoin in all areas of my sense of ministry. There is no inherent conflict, but there may often be a more pragmatic question of time and focus.

"I am sixty years old and have been a minister of this church for 32 years. As a good theologian, my ministry has been to try to convey Swedenborg's ideas and concepts without using obscure or confusing words, and to live a life of practical theology. I have a very strong conviction that one of a minister's functions is to provide theological thinking to people in response to life situations, whether personal or global.

"In teaching, I try to help students think pastorally and theologically. In counseling, I try to bring a sense of the divine, the ultimate reality of the spiritual to troubled people stuck sometimes only in the natural world. As president, I am trying to serve our church and to help us all see that we must bring our theology into our lives and our relationships with each other and our neighbors in order that we may see this world and each other as God's gift, with which we can integrate our beings harmoniously to better serve His purpose here and hereafter."

Donna Keane is a second year student at the Swedenborg School of Religion.

IN MEMORIAM

The Reverend
Calvin Earl Turley
1924 — 1984



He lives in more than memory, of course, since Saturday night when his body died. But memory is a familiar place where he has been at home for a long time with all who knew him, so it's the natural place to turn to cope with the gaping hole that has appeared so suddenly in our lives.

Cal Turley died of a massive heart attack, after supper at the end of a pleasant day in his home in Maine—the house in the woods at the edge of the lake, where he and Marilyn planned to retire. Marilyn, his wife for thirty-seven years, was with him. His daughter, Susan, her husband Cliff, and his grandson Keith had been with him earlier that evening.

For those who were with him the days and weeks before he died—his family, colleagues, students, counselees and other friends in the Boston area—one immediate memory is of the pressure and fatigue that he had experienced as his body had begun to fail more seriously than anyone guessed. Another memory is of the characteristic impatience with which he dismissed such apparent limitations.

But those memories quickly give place to others. There are memories of help and support that Cal gave to so many, memories of battles fought side-by-side with Cal, memories of battles fought face-to-face with Cal (and the loving relationship that was undisturbed by

them), memories of exciting brainstorming with Cal, and memories too specific to be categorized, too personal to be easily shared. Parts of everyone's memories involve the many-sided activities described in the preceding article, "The Many Hats of Cal Turley." A random and arbitrary selection of others appear here.

A few remember, and a few more once did, that Cal was born in Rolling Prairie, Indiana, outside LaPorte. He grew up in that rural, middle-American setting with parents who drew a continuing living from the land of Indiana and later Oregon, with a brother Owen who also entered the Christian ministry in the service of the Swedenborgian Church, and a sister Gwen who married a Swedenborgian minister, Rollo Billings.

His horizons broadened radically with service as a naval officer in the Pacific during most of World War II, and with his education. Starting toward a medical career at the University of Chicago, he changed his curriculum to the study of theology, and after work at the University of Chicago transferred to Boston University and the Swedenborg School of Religion (then known as New Church Theological School in 1949).

After graduation and ordination in 1953, he drove his growing family from Cambridge,

Massachusetts to Portland, Oregon, where he "built up the church" more literally than most pastors have done: using his Union Carpenter's skills, he built much of the new Cherry Park Community Church with his own saw, hammer and hands. In 1957, as a member of the Board of Missions, he recognized the need for a new effort in the Seattle-Tacoma area of Washington. As he had done so often, he moved to meet the need he saw, and soon had gathered the congregation of the Church of the Good Shepherd in Bellevue, Washington (an eastern suburb of Seattle). That congregation progressed from meeting in a school room to worshipping in a strikingly modern church building. That congregation became the nucleus, and that building became the focal point, of the exciting experiment that came to be known as Project Link, in which Cal was joined by his brother Owen and the Rev. David Johnson in a team ministry.

In 1969, he left that project and returned to school, continuing his pastoral education at the Southern California School of Religion at Claremont, where he received his D. Min. degree. After that graduation, in 1971, he returned to NCTS (which by now had changed its name to the present SSR), where he became Director of Field Education and Professor of Psychology and Theology. He extended his influence into the broader community of theological education in the Boston area by becoming a Supervisor for the Boston Theological Institute. In addition to his Diplomate status in the American Association of Pastoral Counselors, his Clinical Membership in the American Association for Marriage and Family Therapy, and his California license as a Marriage, Family, and Child Counselor, Cal now was recognized by the Commonwealth of Massachusetts as a Licensed Psychologist. With this credential, he established the counselling organization, Turley Associates—which he thought of as the nucleus for a long-planned spiritual growth center which was part of his dream for the future.

Whatever is developed out of those plans is in the hands now of those he taught and inspired, those in whose memory he lives, and whose work he will continue to influence in a more active way than "memory" seems to describe.

Robert H. Kirven

From Your Extended Family

Cal, dear brother, the memories overwhelm me. You and your dear family came to Bellevue, the doorbell a-ringing.

You established a church and a wonderful community family.

Then you went on to team ministry a-singing.

With Dave, Owen and all of us, new frontiers we sought to believe.

Dear Cal, you were the leader with your anxious search,

With your hurts, your fears and your humanness on your shirtsleeve.

Always loved you, Cal, for this, and helping us to recognize our human church.

The ministry of counseling and loving groups
Provided the thrill of the soul our ministers
Knew that was true and good,
And directly helped others understand life's
alphabet soup.

The thrill, the sorrow, the danger of leading
new ways, with General Council to administer.

Your family we loved, with all the wonderful
times.

The lake, the camping, retreats, and Matt,
baseball,

Kenny, Cindy and Sue were family members
with which love bonds us

The love and tenderness of your dear Marilyn
provided strength to us all.

You left Bellevue to become a doctor, a professor, a president.

The meetings and moments together after that
were far too few.

Searching and leadership you provided has set a
future precedent.

The feeling of loss and grief we feel is eased by
the memory of love for you.

Learning to reach out and love others is the
most precious gift a minister can give.

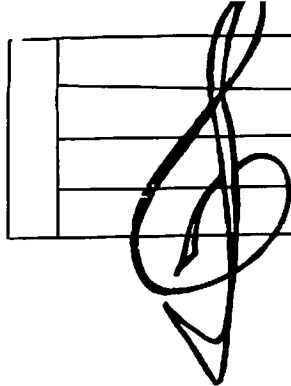
Dear Cal, you gave each of us this gift, sisters
and brothers, to share with others which we
know and live.

Your ability to kindle God's light in us still
Has not been without your own challenges of
strength

But a friend's love has been lighted that will
Carry on to eternity and shall never shrink.

His spirit shall love you forever.

Don Lovell and Family,
and all of us in the Northwest



When entering S.S.R., you are likely to encounter music in almost any place and in almost any form. It is here, first in the hidden places of the spirit, it is there waiting in vocal chords and instruments, it is there in sheet music, it is there in records and tapes, and it is there in practice and in live performance. And there are so many different settings and purposes for its use.

Coming through the front door one might hear Muff Worden, our new Administrative Assistant (but old friend), listening to the soundtrack from the latest New York musical as she types; or perhaps she will be singing an aria for contralto from one of the more obscure Italian operas as she goes out to feed the squirrels. But if you wander upstairs to the student living quarters, things become quite diverse. From Steve and Kim's apartment comes New Wave and the latest FM rock, and once in a while one of those albums by Stephen James, a notorious Northwest rocker (Alias: Steve Pults). Then, passing Dave Fekete's room on the right, you might hear organ music by E. Power Biggs or the occasional Beethoven symphony; and if not one of these, it would most assuredly be "99 Red Balloons." A little further down the hall you would pass Ken and Jim's room. Jim would be hunched over the computer with his "walkman" on, so there's no telling what he's listening to, probably the latest "New Age" meditation music. Meanwhile, in the back room I might be analyzing sacred jazz by the Paul Winter Consort, or transcribing a Telemann recorder sonata, or perhaps I will be meditating on one of Santana's hotter guitar licks. Marlene, across the hall, might be "afloat" listening to meditation music or totally "aground" chasing the right song on her AM dial. And then, down in the faculty

wing, Dr. Dole might be absorbed, with equal intensity, in either Gregorian chants or the tenor part from his latest escapades in Gilbert and Sullivan. Across the hall Dr. Woofenden was seen tuning the didgeredoo he brought up from "down under," and Dr. Turley next door, is preparing a sign-up sheet for a Barber Shop Quartet (after finally being convinced not to try and sing all four parts himself). And it is a complete stand-off as to who can be found humming to himself more often: Dick Byrne in his Irish brogue or Dr. Kirven in computer-speak!

As you can see (if not actually hear) for yourself, the variety of music enjoyed around the school attests to the variety of people who are here. And the diversity of the music listened to is evenly matched by the diversity of the music practiced and played. Along with George Dole, Muff is involved in the community production of Gilbert and Sullivan's "Iolanthe." She's the fairy queen, he the Lord Chancellor. And while George faithfully lends his voice to lead the hymn singing in chapel, the music that Muff sings may be anything from high brow classical to low brow blues. Marlene, in her voice lessons with Muff, may cover anything from scales to Scottish folk songs, from traditional Spirituals to Broadway show tunes. And upstairs Ken could be practicing technique for classical guitar, singing a Psalm set to a rock beat, or doing something that could only be called "improvisational." And underneath all of this, there are regular sessions in the basement practice room as Steve and Ken crank up their array of electric instruments for some of their peculiarly esoteric, but highly spirited brand of rock and roll. (The dance at this year's Convention ought to be a real barn-burner!)

MUSIC AT S.S.R.

The piano downstairs may, on a given day, be the instrument for anything from the beautiful and unpredictable sounds of Steve warming up his fingers with one of his spontaneous compositions followed by the solid sound of one of his original songs; or it could be the slow movement of a Beethoven Sonata or a Bach Prelude as Dave unwinds; at odd moments of the day Donna Keane will sit down and play a lyrical Etude, or, when she thinks no one is listening, an occasional boogie-woogie! Dr. Woofenden has been known to try his hand at a piece of Beethoven, but more characteristically it would be one of his favorites from the ragtime era of Scott Joplin. At times you might even find Ken at the keys, but more likely it will be Muff, with Ken standing behind, urging her on as she struggles to read through the latest scratchings on one of his unfinished compositions. Yes, the old piano gets quite a workout in a week's time!

What is not immediately audible here at S.S.R. is the incredible learning occurring in worship and personal transformation through the arts. Much of that learning process is in partaking of, digesting, and absorbing, only to reform later into something new, that which was experienced in any of the numerous workshops, performances, and worship services students are able to attend in the culturally rich Boston area. Contact with people who work with the arts, in other schools, in the local neighborhoods, and in the religious community has provided an influx of knowledge and inspiration at a time when many other people are awakening to the more spiritual dimensions of music and the other arts.

As we begin to see the presence of God all around us, and see all we do as our

response to that presence, the role of music takes on a special significance. For, more easily than many things, music becomes the expression, and even fulfillment, of what we have deeply experienced, of what we love most, and of what we would become. If all of life is an offering before God, music is one of the most beautiful and powerful. Music meets the heartfelt need for expressions of joy and happiness, sorrow and remorse, thankfulness, praise and unity of the spirit. It is also in these that we find the basic elements of our most personal expressions of worshipping God. Music links directly with our outer being as well as with our inner spirit. In those special moments, music provides the very link between human life and the experiencing of the presence of God. This takes place in formal worship and in simple songs. It takes place in the beauty of the sanctuary, and it takes place in the beauty of the earth. Music is ever waiting to be the catalyst for spiritual experience.

As you can see, music is many things to many people. Here at S.S.R. it serves a multitude of purposes and uses. At times it is to soothe and focus, at times it is to excite and entertain. It can be an absorbing discipline or merely a diffuse background. The music at S.S.R. is unpredictable, surprising, often chaotic, but it creates an environment that is rich and vibrant. Much as a tapestry is made by interweaving individual threads, the varied musical strands of each individual weave together at S.S.R., creating a pattern reflecting the richness and diversity of the personalities it represents.

Ken Turley is a third year student at the Swedenborg School of Religion.

Freely Sharing Through The Electronic Media

The new video by Stephen James Pults and Kim Kearns-James, "48 Sargent St., A Look at the Swedenborg School of Religion," will be premiered at the annual meeting of the N.C.T.S. Corporation, June 29, 2:30 P.M.

By Stephen James Pults

The subject I bring to this article currently fills me with a great deal of excitement and enthusiasm. That is: sharing the perspective and the values we have come to know in common with Emanuel Swedenborg through the means of videotape, television, film and radio.

Emanuel Swedenborg needed volumes to get across what he experienced. As a theological student at the Swedenborg School of Religion, I have come to know this truth intimately. It's good that he put such effort into carefully sharing every detail of what he saw. Often it takes a great deal of repetition from various angles to get a thorough

idea of what he is talking about. But for Swedenborg to convey what he saw as essential reality, it's no surprise such an undertaking took hundreds thousands of words.

Yet once an idea is successfully shared through the printed words, it often can be seen with simple connectedness and clarity. We've all heard the old saying, "A picture is worth a thousand words." Well, here's a good example of where that saying can prove true. Jesus taught through stories. In a single parable He would give insights within and beyond human understanding.

In both cases, the sharing of information, insights and truths was given in the hope of sharing love and in giving life meaning and happiness. My hope is that this church, this group of people who want to focus their love for others in a common way, may extend that purpose and message through the mass media via video and film documentaries, plays, musicals and songs.

But seeing the opportunity is only the first step. If we want to share a message, we have the responsibility of making that message worthy of a receiver's time and interest. That requires both work and adaptation to people's tastes and cultural level.

My personal hope is to promote the production of professional and entertaining media products by this church for use in discussion groups, Sunday schools, young people and teen groups, and outreach to society. I see our message as most valid for our world today. This can be a better world as we bring more love and understanding for one another into it. I see it not only as an opportunity for this church but as a responsibility in communicating freely and without credit what could and can be.

On a more pragmatic level, we have many real opportunities in today's world to rent videotape players for sharing materials in discussion groups, using cable access time for outreach and sharing, developing the talents within our church to write stories and songs and scripts that capture what we hope to share.

This article only scratches the surface of possibilities. That's why I think I'm so excited. I know there's much more potential than I can see. It's like getting a whole new way to love somebody. We have the potential of helping more people than we can know. And that's exciting.

Annual Meeting N.C.T.S. Corporation

The Annual Meeting of the New Church Theological School Corporation will be held at the Geneva Point Center, Center Harbor, New Hampshire on June 29, 1984 at 2:30 P.M. to elect officers and transact such other business as may properly come before it. One such item of business is a recommendation of the Board of Directors to amend the By-laws to establish the office of Assistant Treasurer.

The Boards of Directors recommends that the following amendments be adopted:

a) ARTICLE II Section 1: change the first sentence to read "The Officers of this Corporation shall be a President, a Vice President, a Clerk, a Treasurer, an Assistant Treasurer and a Board of Directors.

b) ARTICLE III Section 4: change by adding a new sentence: The Treasurer shall instruct the Assistant Treasurer in the duties and responsibilities of the office of Treasurer, and shall assign to the Assistant Treasurer those duties that may be most useful in furthering the requirements of the Corporation.

c) ARTICLE III Section 5: change by adding a new sub-paragraph "D": The Board of Directors shall appoint an Assistant Treasurer of the Corporation each year to assist the Treasurer in performing the duties of that office. The selection of the Assistant Treasurer shall be made in consultation with the Treasurer, and may, or may not, be a member of the Corporation.

This notice serves as an official call to that meeting.

Harvey M. Johnson, Clerk
Corporation of the New Church
Theological School

The Swedenborg School of Religion insofar as its real estate, buildings, staff and faculty is financed by the "Corporation of the New Church Theological School."

Other Convention activities such as the Board of Missions and the Augmentation Fund support the School in other ways such as underwriting student tuition and living costs.

The School operated first in Boston, then Cambridge and now in Newton, Mass. The School was incorporated while in Boston on May 17, 1881, having been established several years earlier. It is interesting to note that the requirement for membership in the Corporation on May 17, 1881 is still the same in 1984 except for one word!

Article I "members" in the 1881 By-laws read: "Any male member of the General Convention of the New Jerusalem in the United States of America or of any Association or Society connected therewith, may become a member of this Corporation by signing these By-laws." Today's membership requirements are exactly the same, except for the deletion of one word "male". Needless to say, the Corporation is the better for it.

The Board of Directors is changed with conducting the business affairs of the School. In recent years this has resulted in deficit spending—more going out than coming in. Since the Corporation had several years of not spending all its income, these surplus funds have helped. We are now approaching a time when deficit spending will begin to seriously cut into our capital funds.

All concerned with the school-corporate members, the Board of Managers, faculty etc. have been working to insure that the school is unsurpassed as an educational institution, and to make certain that ministers of our denomination have top-notch credentials.

To keep up this work requires that new sources of funds found. One such source is you. Won't you take the time and effort to send along a contribution to this very important asset of General Convention?

Simply send a check to Swedenborg School of Religion, 49 Sargent Street, Newton, Mass. 02158.



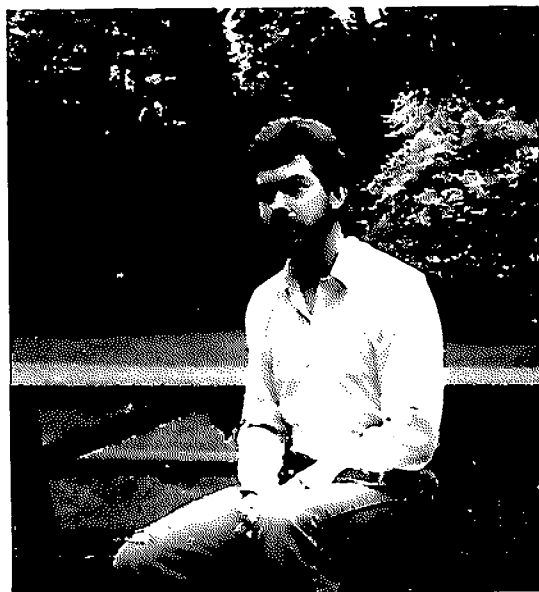
Second year student Donna Keane is working toward an integration of counseling and parish ministries.



Third year student Ken Turley is seeking to introduce music into his ministry in creative and engaging ways.



Second year student Marlene Laughlin wants to be a parish minister.



Second year student Stephen James Pults hopes to include video, music and theatre in some form of a media ministry.



Graduating senior Robert McCluskey is looking forward to the challenge of participating in the transformation of parish ministry in Convention.



First year student George Bryce is interested in service-oriented ministry.



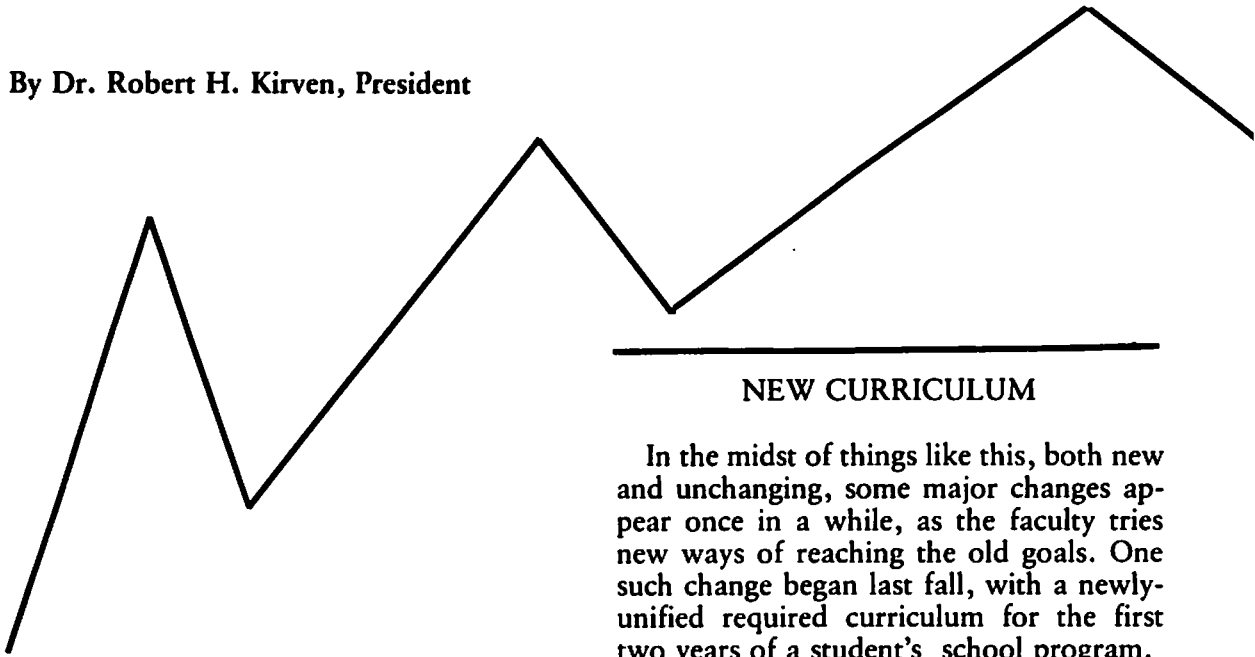
Second year student Donna Sloan will be a resident in a hospital chaplaincy program next year.



Third year student David Fekete is pursuing a degree from Harvard Divinity School concurrent with his training at SSR.

Stability and Change at SSR

By Dr. Robert H. Kirven, President



Over the years, SSR both changes continuously and stays the same.

Some of the changes and some of the samenesses are obvious: the students change from year to year, the faculty has remained the same since 1971 except for the part-time addition of F. Robert Tafel as Chaplain (non-teaching faculty).

Also, there are constants and changes that are more unpredictable and subtle: the mood or atmosphere changes from more to less harmonious (or the other way round) from time to time (happily, we're still in a string of very harmonious, good years); the extra-curricular interests of the students change, and with them the sound and appearance of the school after class (where we once had painters and potters, we currently have writers, composers and musicians); but something about the mood or atmosphere seems familiar and stable to graduates returning for committee meetings, and some of our small-school bad habits (such as starting and ending classes with a casual gradualness more-or-less approximating the scheduled time) seem to survive every reform and become a fact of SSR life.

NEW CURRICULUM

In the midst of things like this, both new and unchanging, some major changes appear once in a while, as the faculty tries new ways of reaching the old goals. One such change began last fall, with a newly-unified required curriculum for the first two years of a student's school program.

A list of more than twenty required courses, that seemed to be constantly proliferating, has been reduced to a single, two-year course of an entirely new kind. Planned to occupy about twenty hours (5 in class, 15 studying) of a student's forty-hour school-week, the course has two teachers at a time scheduled in shifting patterns, and covers in two years at least the most-essential aspects of all those separate courses in the old curriculum which more-closely followed the pattern of large, traditional graduate schools.

It's a radical experiment, designed to take advantage of our small size and close interpersonal relationships between students and faculty. Since our first year's experience with it is not finished at this writing (with a full-scale review involving reactions from students, faculty and representatives from the Board of Managers scheduled for June), no evaluation can yet be made—except for the plain evidence that SSR still is trying to do better what it already does well, namely, keeping the required and optional courses (and other opportunities for learning and training) as relevant as possible to the needs and interest of the ever-changing student population.



THE IMPENDING FUTURE

Of course, that "as possible" is a constant qualifier on any school's relevance to the needs of students preparing to serve a rapidly changing culture. Some of what we teach will never be used by some students, and each student will need some skill or knowledge that she or he was not taught; and much of what we teach about methods of ministering and about the church and its context will be out-of-date before the student buys his or her first clerical garb. Without the foreknowledge that the Divine reserves for himself, however, we can't avoid that dilemma: we can only compensate for it by reminding students of its existence in an age of "future-shock," and teaching them what we can of ways to accommodate what they know to the fast-changing and unprecedented developments they will be meeting.

One kind of insulation against future-shock is the Apple computer, which is available to students wishing to learn word processing, data management, or spreadsheet handling. All five ministers at the school use Apples for various tasks, such as writing this article; and the students use it enough that the "computer room" is a busy place with a sign-up sheet to schedule time. One outcome: the new Editor of *The Messenger* learned enough about computers while at SSR that he now plans to write and edit the monthly issues on a Department of Communications computer at his new church in St. Louis, then set it in type on the computerized type composition equipment in the Central Office in Newton, Massachusetts, using telephone lines to connect the two machines!

THE FARTHER FUTURE

Along with the continuing stability and the changes that arise from changing population, mood, interests, and curriculum, I foresee some unprecedented changes coming in the almost-immediate future. I cannot predict the nature of these changes now, except to say that they will be responses to several new facts about the world and the church which our students are training to serve. Those facts include the following (which are not arranged in order of importance because I do not yet know which will prove more important!):

(A) The use of teams of ministers to serve churches in a region has long been talked about at the school and in the Council of Ministers, and now for the first time, a team has contracted to minister to a region (in southern California, including Wayfarers' Chapel and the Los Angeles Society). The emergence of this trend will have effects on SSR's curriculum.

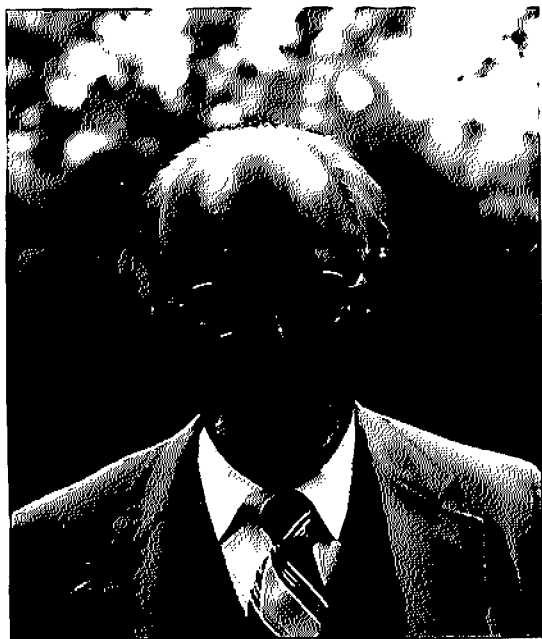
(B) With prices now lower for the "hardware" which could provide "high-tech" solutions to some of Convention's problems (such as the geographical spread of our churches), and more and more ministers and laypeople gaining familiarity and even expertise in the use of computers, there are too many possibilities opening up to believe that none of them will be grasped—and new opportunities require new kinds of preparation and training.

(C) Two trends, now visible but unconnected, are the school's Board of Managers increasing the geographical spread of the curriculum (getting students out of New England), and the increasingly desperate shortage of ministers for Convention pulpits. If these trends should develop in ways by which they intersect,

the possibilities are open-ended. Some faculty members might one day be serving parishes or other Swedenborgian centers at great distances from New England, and perhaps teaching their specialty to students who visit them to combine off-campus experience and academic development. The kind of high-tech solutions mentioned above in (B) might solve some of the most obvious difficulties with such a possibility.

These perspectives on the future are based on some of the most obvious data, and they should be scary enough for those who fear the future and resist being involved in change. Personally, I look forward to it, and many of our students have long been impatient for really fundamental change.

To focus on an intermediate step toward a familiar biblical promise: eye has not seen, ear has not heard, neither has it entered into the heart of humanity how exciting and how great things are going to be on the way to the Holy City!



Robert H. Kirven

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Peace Page

The Path To Global Peace

By Willis Harman

Global peace is possible. The price is changing our minds.

To that price there is great psychological resistance. Most of the world would still prefer risking nuclear annihilation to risking a fundamental change of mind.

* * * *

What is being discovered in the field of research on human consciousness is that the perceptual bias of Western industrial society (disguised as objective science) has been limiting in a way that until recently was largely unsuspected. The more fully the spectrum of creativity is explored, the more it appears that the demarcation line between "plausible" and "preposterous" is a marker of our resistance, and there is no need to have it there at all. That does not mean, of course, that we should believe everything we see or hear. But it does mean that we need not cling so tenaciously to our beliefs that certain things couldn't happen. As the Danish philosopher Kierkegaard once said, there are two ways to be fooled. One is to believe what isn't so; the other is to refuse to believe what is so.

* * * *

It is the destiny of our generation to imagine a viable global future and to begin to create it. Only one barrier yet needs removing—the resistance brought about by our own fears. But since those fears are the product of our unconscious beliefs, they too can be changed.

* * * *

One of our more limiting beliefs is the belief that certain knowledge is threatening in that it would imply the need for belief change. The mind, unconsciously protects against such knowledge; this is the phenomenon of resistance. We can be sure that any attempt at self-discovery will be accompanied by the uncovering of resistance. It is less obvious that the phenomenon of resistance is the chief obstacle to dealing creatively with the global-level problems. But think of what is known about the power of suggestion to "reprogram" the unconscious belief system. And think of the negative suggestions we reinforce to one another every day: "People are inherently aggressive—there will always be war." "The nuclear weapons problem is too complex; eventual nuclear holocaust seems inevitable." "As long as the population explosion continues there is little that can be done about world poverty."

As we come to comprehend the awesome power of suggestion to block or release creative potential, it becomes apparent that changing the kinds of suggestion that are communicated is absolutely essential to responding creatively to our historic emergency. We are as though hypnotized to believe we can't "lift the chair," when in fact the unseen bolts holding the chair to the floor are our own negative beliefs.

It is necessary to start with re-perceiving our own image of our ultimate limits and most basic motivations.

* * * *

Willis Harman is President of the Institute of Noetic Sciences and Senior Social Scientist at the Stanford Research Institute. This piece has been excerpted from the Institute of Noetic Sciences Newsletter.

Women Communicating

Annella Smith, Editor

Bertha Berran, Co-Editor

Think on These Things

Celebrate Summer

And the earth brought forth grass and herb yielding seed after his kind and the tree yielding fruit whose seed was in itself after his kind and God saw that it was good.

Genesis 1:12

It is good! It is so good to see the green grass grow and the trees burst forth with blossoms and to enjoy their fragrance in the air . . . the weather is warm and wonderful and the whole world seems alive! Summer is really here! That rich and glorious season of strawberries and swings and swimming . . . of roses and reunions and rockers on the porch. Schedules let up . . . vacations begin and once again there is time to poke around at the flea market or a favorite antique shop . . . time to read a book in the warmth of the sun or the shade of the tree . . . time to garden, to grow, to gather . . . to gather fruits and flowers and fond memories that may one day warm the coldest of winter nights. Before this precious time slips away . . . before it is lost somewhere between compulsive activity and total laziness, let's pause to ponder and appreciate the value of being neither a tortoise nor a hare . . . the value of knowing we are *not* running a race . . . the value of remembering we *are* trying to regenerate and regeneration can happen only when we capture precious moments . . . only when we treasure "remains" in our heart . . . only when we keep in touch with heaven. Our hearts and minds need tending just as surely as our gardens. Tender young sprouts — pure and holy impressions — need to be nourished, so . . . *"whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, Think on these things."*

Philippians 4:8

Carole Rienstra
Alliance Religious Chairwoman

Message from Mareta

I'm looking forward to another opportunity to see our Alliance friends, and I hope you all are planning to come to Geneva Point to participate in our annual meeting and dinner to be held this year on Thursday, June 28 at 4:30 to 7:30. An early executive Board meeting is scheduled for Wednesday, June 27th at 5:30. Our post-convention Board meeting will be on Friday at 4:30.

I want to thank Jean Gilchrist for representing us at the Convention Planning meeting in January. I will be contacting the various committees necessary to help in preparing details.

The article by Doris Tafel in *The Messenger* on "The Ribbon" outlines plans for this project agreed upon last June. I sincerely hope all the local Alliances are joining on this Peace movement and will bring their ribbons to Convention. Since then our group has been asked to participate in assisting our Guyana friends with the sale of their crafts. We have also been asked to assist a student at Urbana College, and I will ask Corinne Tafel to report on the outcome. The Mite Box is to be donated to the Infant Program this year. I want to thank Marge Ball for the articles in *The Messenger* and ask all Alliances to send their donations to her as Chair.

Annella Smith and Bertha Berran have published many interesting pages and thanks go to all who contributed during this year. The editors are asking for news items from all Alliances. The pins and tie-tacs will be at Convention — be sure to get orders ready or contact Ola-Mae Wheaton, Treasurer. Our display table will be available for material on our projects — Church Women United, The Ribbon, Mite Box, Pins, Register for all local Alliance Officers and addresses (be sure to bring them with you), cards for absentee members, and any other appropriate items of interest.

IMPORTANT NOTICE

To all local Alliances: please have current officers' names and addresses brought to our session or have them sent to our Secretary, Margaret Kraus. This will help us to update our mailing list.

I will be at the Lake early June 27th to greet all of you and ask all of our officers to be on hand for the early board meeting. These have been interesting and pleasant years of service as your president, and I want to extend my best wishes to the new president and her board for future years.!

Let us all have a good session in New Hampshire. See you there!

Infant Program — Mite Box

(From book by Henry Septimus Sutton 1895)
Section XXX p. 164 — *Angelic Offgivings*

"Celestial love flows in out of heaven with mothers while they carry in the womb; as also with embryos; hence exists the love of infants with mothers and innocence with infants" (*Apocalypse Explained*). Celestial love itself comes to earthly parents from the inmost heaven, and so far as they love their offspring better than mere animals do, it is to a gift from that heaven that they owe it. And while it depends on the conjugal love of the parents for each other with a love better than mere animal love, the angels' service to their infants does not depend on that, for all infants are so befriended by angels, alike whether their parents are in conjugal love or otherwise. The business of the angels there is to nourish celestial love not only in the mother, but also in the child, and the latter does not have any such love by heredity from its father or mother, but is wholly indebted to it for angelic ministration from the Lord.

BABY

Where did you come from baby dear?
Out of the everywhere into here , , ,
Where did you get those eyes so blue?
Out of the sky as I came through.
Where did you get this pearly ear?
God spoke and it came out to hear.
Where did you get those arms and hands?
Love made itself into bonds and bands.
Feet, whence did you come you darling things?
From the same box as the cherubs' wings.
How did they all just come to be you?
God thought about me, and so I grew.
But how did you come to us, you dear?
God thought about you, and so I am here.

—George Macdonald

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!

—William Wordsworth

Church Women United "Peace Causeway" Returns From USSR

Sixteen Church Women United leaders representing 10 denominations and 14 states have returned from a 16-day Peace Causeway to the Soviet Union. This historic visit, a "first" by a totally ecumenical women's delegation, was undertaken from April 11-26 in response to an invitation sent nearly a year ago to Church Women United by the Russian Orthodox Church. Significantly, the trip coincided with Holy Week, the highest of holy days in both Western and Orthodox church calendars and observed this year on the same dates. The delegation celebrated the Feast of the Entrance of Our Lord into Jerusalem (Palm Sunday) at the Patriarchal Cathedral of the Epiphany in Moscow and the Feast of the Holy Resurrection of Christ (Easter) at the Cathedral of Vladimir in Kiev, cradle of Orthodoxy in the Soviet Union. The purposes of the trip were to experience the richness of the Russian Orthodox Church, its people, traditions and celebrations; to learn about the history and culture of the USSR; to meet Soviet women "believers" within the Russian Orthodox and other Christian faiths, including Roman Catholic, Lutheran and Baptist; to become acquainted with peace activities in the Soviet Union and to begin the process of building bridges of understanding and trust between the people of our two nations.

SPONSORED BY THE ALLIANCE OF NEW CHURCH WOMEN

Adams, Jefferson and The Fourth Of July

By Ernest O. Martin

John Adams and Thomas Jefferson, during the last fifteen years of their lives, engaged in one of the most intimate and profound correspondences of American History. Jefferson had drafted the Declaration of Independence, and Adams was instrumental in gaining its adoption by the Continental Congress. Jefferson was vice president under Adams and four years later succeeded him as president. Adams, bitter at his loss of the election, left Washington at 4 a.m. in a horse-drawn carriage rather than attend Jefferson's inauguration.

Through the mediation of a mutual friend, Dr. Benjamin Rush, Adams and Jefferson were later reconciled, and their friendship and correspondence continued until their deaths. In 1812 Jefferson wrote to Adams:

tion of the woodcutter on Mt. Ida. I cannot see wood for trees. So many subjects crowd upon me, that I know not with which to begin." Jefferson likewise expressed his impatience with friendship by correspondence: "I regret the distance that separates us so widely. An hour of conversation would be worth a volume of letters. But we must take things as they come."

Religion was the subject of much of their correspondence. Although Jefferson was vilified as an atheist and unbeliever, Adams admired and respected him. He wrote to his friend: "How much more I believe than you, I may explain in a future letter. This much I will say at present, I have found so many difficulties (in my religious studies) that I am not astonished at your stopping

The term is not very distant, at which we are to deposit in the same ceremony, our sorrows and suffering bodies, and to ascend in essence to an ecstatic meeting with the friends we have loved and lost, and whom we shall still love and never lose again.

"I have given up newspapers in exchange for Tacitus and Thucydides, for Newton and Euclid, and I find myself much happier. Sometimes, indeed, I look back to former occurrences and remembrance of our old friends and fellow-laborers, who have fallen before us. Of the signers of the Declaration of Independence, I see now living not more than half a dozen on your side of the Potomac, and on this side, myself alone." And a year later, "Another of our friends of seventy-six is gone . . . We too must go, and that ere long."

Adams confided: "Whenever I sit down to write to you, I am precisely in the situa-

where you are; and, so far from sentencing you to perdition, I hope soon to meet you in another country."

In regard to his religion, Jefferson wrote: "It is known to my God and myself alone. Its evidence before the world is to be sought in my life; if that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one."

As the two men grew older, they shared more and more of their belief in immortality. At the age of 80, Adams stated: "Without the supposition of a future state, mankind and this globe appear to me the most sublime and beautiful bubble, and

bauble, that imagination can conceive. Let us then wish for immortality at all hazards, and trust the Ruler with his skies. I do; and earnestly wish for his commands, which to the utmost of my power shall be implicitly and piously obeyed." At the close of the letter, Adams declared: "I prophesy that you and I shall soon meet, and be better friends than ever."

and know each other in a future state; nor does revelation, as I can find give us any positive assurance of such a felicity. My reasons for believing it, as I do, most undoubtingly, are all moral and divine. I believe in God and in his wisdom and benevolence; and I cannot conceive that such a Being could make such a species as the human merely to live and die on this

I know not how to prove physically that we shall meet and know each other in a future state; nor does revelation, as I can find, give us any positive assurance of such a felicity. My reasons for believing it, as I do, most undoubtingly, are all moral and divine.

In November 1818, Jefferson learned of the death of John Adams' wife, Abigail. He wrote to his dear friend immediately: "Tried myself in the school of affliction, by the loss of every form of connection which can rive the human heart, I know well and feel what you have lost, what you have suffered, are suffering, and have yet to endure. The same trials have taught me that for ills so immeasurable, time and silence are the only medicine. I will not, therefore, by useless condolences, open afresh the sluices of your grief, nor, although mingling sincerely my tears with yours, will I say a word more where words are vain, but that it is of some comfort to us both, that the term is not very distant, at which we are to deposit in the same cerement, our sorrows and suffering bodies, and to ascend in essence to an ecstatic meeting with the friends we have loved and lost, and whom we shall still love and never lose again. God bless you and support you in your heavy affliction."

John Adams was greatly consoled, and he replied: "Your letter gave me great delight not only by the divine consolation it afforded me under my great affliction; but as it gave me full proof of your restoration to health. While you live, I seem to have a Bank at Monticello on which I can draw for a Letter of Friendship and entertainment when I please."

Adams then went on to reflect on his own faith in life beyond death: "I know not how to prove physically that we shall meet

earth. If I did not believe in a future state I should believe in no God. This universe; this all; this totality; would appear with all its swelling pomp; a boyish Fire Work. And if there be a future state, why should the Almighty dissolve forever all the tender ties which unite us so delightfully in this world and forbid us to see each other in the next?"

Jefferson faced death with serenity and in 1823 wrote to Adams: "I await God's time and will, with more readiness than reluctance. May we meet there again, in Congress, with our ancient colleagues, and receive them with the seal of approbation, 'well done, good and faithful servants.'"

As the end of his life drew near, John Adams described his innermost feelings to his beloved friend: "You say that you would like to go over life again. In this I could not agree; I had rather go forward and meet whatever is to come. I have met in this life with great trials. I have had a Father, and lost him. I have had a Mother and lost her. I have had a Wife and lost her. I have had children and lost them. I have had honorable and worthy friends and lost them—and instead of suffering these griefs again, I had rather go forward and meet my destiny.

"I am certainly very near the end of my life. I am far from trifling with the idea of death which is a great and solemn event. But I contemplate it without terror or dismay; either it is a transformation, or it is the end. If the end, which I cannot believe, and do not believe, there is then an end of

all, but I shall never know it, and why should I dread it, which I do not; if a transformation I shall ever be under the same constitution in the universe, and I am not afraid to trust and confide in it."

On July 4, 1826, President John Quincy Adams was listening in the Capitol to patriotic speeches commemorating the 50th anniversary of the signing of the Declaration of Independence. Unknown to the President, his father lay dying in Quincy, Massachusetts, while Jefferson was near death in Virginia.

John Adams, 91 years old, knew it was the Fourth. "It is a good day!" he said. He had already sent a toast to the townspeople of Quincy: "Independence forever!" Resting quietly, he spoke to members of his family, and in the afternoon, about one o'clock, his granddaughter saw his lips moving and heard him say, "Jefferson still survives." At six o'clock, he slipped quietly into death.

Only five hours earlier—at one o'clock, just as Adams spoke his last words—Thomas Jefferson, the author of the Declaration of Independence, died at Monticello in his 83rd year.

The deaths of the two old men, who had been patriots and colleagues in Philadelphia that hot July of 1776, then political rivals, presidents, and finally friends again, seemed beyond mere coincidence. When John Quincy Adams learned of the events and circumstances, he wrote: "The time, the manner, the coincidence . . . are visible and palpable marks of Divine favor." He had the following words inscribed on a marble tablet placed next to his father's tomb:

On the Fourth of July, 1826,
He was summoned
To the Independence of Immortality
and to the judgment of his God.

The focus of the complex life of Thomas Jefferson can be summed up in a single word: freedom. "I have sworn," he wrote in 1800, "upon the altar of God eternal hostility against every form of tyranny over the mind of man." For his tomb he chose the epitaph:

Here was buried Thomas Jefferson,
author of the Declaration of American
Independence,
of the statute of Virginia for religious
freedom, and father of the University of
Virginia.



Rev. Martin has had pastorates in Wilmington, DE and Washington, D.C., has served as President of the Swedenborgian Church, and is currently minister at the Wayfarers' Chapel in Palos Verdes, CA.

**"JOHN QUINCY ADAMS HIMSELF
IS QUITE WELL, THANK YOU!"**

When John Quincy Adams was eighty years of age, he met in the streets of Boston an old friend, who shook his trembling hand and said: "Good morning, and how is John Quincy Adams today?"

"Thank you," replied the ex-president, "John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Times and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well."

FARM JOURNAL



IN MEMORIAM

Roger Dean Paulson

1927 — 1984

On April 13, 1984, Roger Dean Paulson passed into the spiritual realm, thus ending a life of service to the Swedenborgian Church. To get just an incomplete sense of Roger's many connections within and across Convention, three separate memorial services in three different states were held for him. As has been more and more evident as letters and cards have circulated throughout Convention since Roger's passing, he touched the lives of countless people during his many years of dedicated and caring service.

After spending some years in the business world in St. Paul and Manhattan, Roger accepted the highly strategic and crucial job of Business Manager of Urbana College in 1965. The College was facing some of its darker days as it was threatened with declining enrollment and burgeoning debts. With both business acumen and creativity, Roger led a drive for growth and excellence which eventuated in a new library, new dormitories and a new student center. During these years the college's enrollment increased well over two hundred percent. Though a great many people were part of this overall effort, it is not incorrect to say that this period of healthy growth is highly identified with Roger Dean Paulson.

In the early seventies it was decided that the Convention needed a Central Office to function as a sort of central artery through which projects and communications of the whole Church could pass. But this crucial role would need to be headed by a person with both a keen sensitivity to people's needs and thorough knowledge of the workings of Convention. Roger Paulson was deemed the man for the job, and he served the Swedenborgian Church well in this capacity to the end of his life.

But it was the personal side of Roger that endeared him to so many people. Roger had a way of picking up quickly on people and then trying to help them along in whatever way he could. He was, above all, a people person. He enjoyed hearing about people, talking to people, writing to people, caring about people.

You couldn't know Roger for long without detecting his passion for the finer things in life. Roger loved fine design in a great many areas: architecture, furniture, china, art-work. His life-long penchant for collecting objects of beauty marked his home, his office and his conversation. His knowledge and love of whatever city he was currently living in made Roger a delightful host (see letter in this issue).

Roger's gourmet chefing combined with his warm wit also made him a wonderful host for old friends and new wayfarers. His knowledge of food and cooking made him always a delight when needing a few quick tips for one's upcoming dinner party. He is famed, in fact, for spoiling an entire generation of young people at LEI with his culinary feats — and this when camp-style cooking was the expected fare.

I mentioned above that Roger was a great collector of things of beauty. But I failed to mention that Roger was best at collecting people. As we have been trying to move into the phase beyond Roger Paulson's presence here at 48 Sargent St., it has become increasingly obvious that Roger has more deep ties across Convention than any of us realized. He cared about so many people, kept his finger on the pulse of so many lives.

The life of Convention will be different without Roger Dean Paulson. Though there is sadness associated with our loss, it is truly a time to celebrate the completion of a life well-spent in serving, in caring, and in loving. Let us pay tribute to a dedicated worker for the Kingdom of God, and raise a glass of good cheer, as he would want us to, wishing him godspeed for the next leg of his journey.

J. L.

CHURCH

RECORDS

BAPTISM

ARCHIBALD, PATERSON—Linda Archibald and Kathryn Paterson were baptised into the Christian faith in the Church of the Good Shepherd, Kitchener, on Palm Sunday, April 15, 1984, the Rev. Paul Zacharias officiating.

DEATHS

PAULSON—Roger Dean Paulson, lifelong member of the Virginia Street Church, St. Paul, MN, died on April 13, 1984. Memorial services were held April 29, 1984 at the Swedenborg Chapel, Cambridge, MA, the Revs. G. Steven Ellis, F. Robert Tafel and Calvin E. Turley officiating.

CONFIRMATIONS

LASSO, SCHNEIDER, PATERSON, ARCHIBALD, HALL AND HIUSER—Mark Lasso, Stuart Schneider, Kathryn Paterson, Linda Archibald, Marcia Hall and Ron Hiuser were confirmed into the faith and life of the New Church in Kitchener, on Palm Sunday, April 15, 1984, the Revs. Eric Allison and Paul Zacharias officiating.

TURLEY—Calvin Earl Turley, President of the General Convention of Swedenborgian Churches and Professor of Pastoral Care and Caring at the Swedenborg School of Religion, died on May 12, 1984 in Bridgton, Maine. Memorial services were held May 16, 1984 at the Swedenborg Chapel in Cambridge, MA, the Revs. F. Robert Tafel and Robert H. Kirven officiating.

MARRIAGE

TAFEL-SIMARD—Gretchen Lee Tafel and Philip Henri Simard were united in marriage at the Kemper Road Center for Religious Development, Cincinnati, OH, on May 5, 1984, the Rev. Richard H. Tafel, Sr., Ms. Tafel's grandfather, officiating.

WADY—Pansy Wady, longtime member of the Boston Church of the New Jerusalem, died on March 18, 1984.

The Joy of Regeneration



Geneva Point, N.H.
Saturday, June 23 to Wednesday, June 27
First session begins at 7:30

FACILITATORS

Lorraine Sando, M.A. psychotherapist, artist
Laura Lawson, M.Ed. dance and movement therapist

The butterfly emerging from the cocoon symbolizes the theme of this year's pre-convention conference—The Joy of Regeneration.

On the beautiful shore of Lake Winnepesaukee, at Geneva Point, New Hampshire, we'll use structured group activities to explore the nature of joy and regeneration, and how we can experience more of these in our daily lives. We'll use prayer, movement, art, music, guided imagery, small growth groups, poetry, doctrinal wisdom, healing and more to facilitate our growth and discoveries.

Special treats are planned: Ron Davies sharing a poetry experience; a shared experience of liturgical movement with the Music and Movement Workshop; and the sharing of each participant's unique resources and more.

Register early and join pre-convention's beloved community!

Cost: \$20.00 registration fee plus room and board. Make checks for \$20 payable to General Convention of Swedenborgian Churches.

Send registration by June 1st to:
Rev. Rachel Martin
Executive Secretary
Board of Education
48 Sargent Street
Newton, Mass. 02158

The Swedenborgian New Age Pioneers
1984 West Coast Workshop

REGENERATION PERSONAL AND SOCIAL CHANGE

August 19 - 26

Staff:

Rev. Paul Martin Grumman, M.A.
Rev. Horand Gutfeldt, Ph.D.



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

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

The workshop is open to people 17 to 150

years old, regardless of religious affiliation. The fee for the eight day session is \$100., although some scholarship money will be available.

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

APPLICATION

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

Applications and any questions should be sent as soon as possible to: Paul Martin Grumman, 20215 320th N.E., Duvall, WA 98019. 206-788-6916.

General Convention of the New Jerusalem
in the United States of America

The Messenger
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