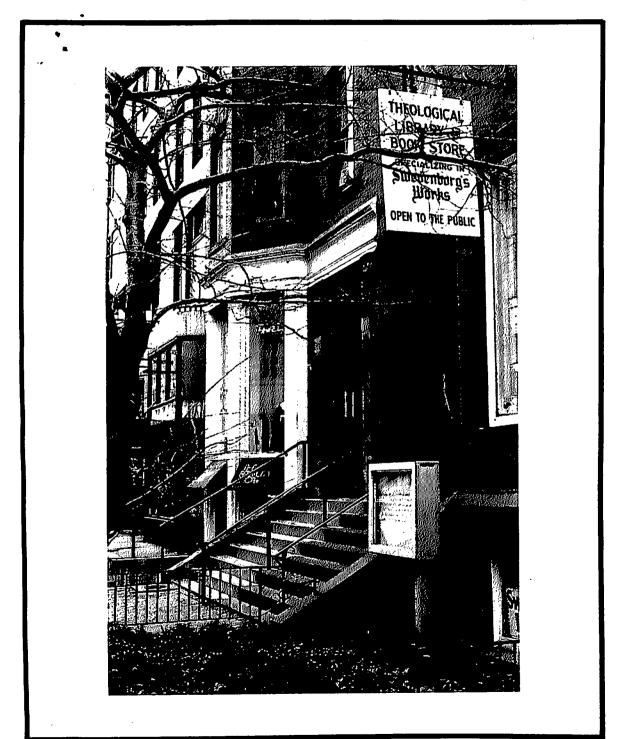
The Messenger

OFFICIAL ORGAN OF THE GENERAL CONVENTION OF SWEDENBORGIAN CHURCHES MARCH 1984



INSIDE NOTES

The primary focus of the Peace Page over the past few years has been to search out creative possibilities for dealing with the nuclear crisis. With the threat of human decimation at the least and extinction at the worst, our fear of nuclear consequences has forced the national debate into two rather polarized camps.

One side stresses nuclear destruction; they put their energy into eliminating nuclear weapons. The other side stresses slavery to aggressive enemies; they put their energy into maintaining a capable weapons system. Each side seems to minimize the source of the fear of the other camp. Oneside suggests that our "enemies" are actually no more dangerous than we, that they are products of history and geopolitical concerns like us. The other group suggests that nuclear war, though terrible, is not life-ending, that only a portion of the planet would be directly affected in a nuclear exchange, and the risk is worth the preservation of freedom.

Into this fray I introduce Emanuel Swedenborg. I have taken the liberty of selecting representative passages pertaining to issues of war and peace and editing them as if they were submitted as an article for the Peace Page. My purpose has been to make Swedenborg's thoughts from various sources and contexts cohere into a readable whole. For those who would like to followup on my editing, the primary passages are *Heavenly Secrets* 10790-1, *Divine Providence* 251, *Charity* 166, *True Christian Religion* 408 and *Heaven and Hell* 286.

The challenge we face in promoting world harmony is enormously complex. Perhaps for some remarkable people it is radically simple—but I doubt it. I offer all readers of *The Messenger* the opportunity to write an article or send in an article by someone else which makes headway in understanding the issue of peace for you. If the Peace Page is to be an effective channel of dialogue, we need a variety of perspectives. This month's cover photo is submitted by Nancy Little of East Bridgewater, MA. Nancy is the president of the New Church Youth League. On the following page you can find out more about this talented president's views on the League and their plans for the future.

The subject of the cover photo, the Swedenborg Library in Boston, can be explored inside these pages. Rafael Guiu, manager of the Library, gives us an overall look at the operation of this multi-faceted ministry.

For those who have noticed a new Look to *The Messenger*, I direct your attention to our graphics artist, Kim Kearns-James. Kim is a fine arts student majoring in design at Emerson College, and she resides at the Swedenborg School of Religion where her husband, Steve, is a full time student preparing for the ministry. Together, they are training in all aspects of video media.

Ads and Guyana artwork is by Val Brugler.

J. L.

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> Jim Lawrence, Editor Paul B. Zacharias, Editorial Adviser Kim Kearns-James, Graphics Asst. Antoine M. Laurent, Typesetter

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LEAGUE OUTLOOK

by Nancy Little President, NCYL

During the past five years since I've been involved in the youth arm of the Swedenborgian Church, I've seen a lot of big changes. Everything from a new set-up with regional officers covering five regions across the U. S. and Canada, to a new constitution, to even changing the name of the organization from the American New Church League to the New Church Youth -League.

These changes have been good for the League and are important to the League's health. This year we have printed the League Handbook as a special edition of *Clear Blue Sky*. It includes our constitution, articles on how to run a local league, how to plan and run a League retreat, how to put together *Clear Blue Sky*, and rules for leaguers at convention.

This handbook was written for the League by past and present leaguers. Currently, its form in the *Clear Blue Sky* is still in rough draft. We expect to publish the final version in 1985. I encourage interested readers to take a look at the handbook; it will give you an idea of how the League operates within General Convention. Some of the changes will take some getting used to—not least of which is our new name!

I have hope for positive changes within the League. Lack of communication and motivation are perennial challenges. I'm afraid there isn't a simple solution, but it would be nice for us to turn a corner. Keeping an active youth organization going in such a small denomination requires a great deal of creativity, perseverance and perhaps a little providence!

Another difficulty we face is a lack of adult support, especially in the local leagues. We really need advisers in our local groups to help with meetings and study. Without an adviser, programs usually lose steam. Local leagues are crucial to a healthy NCYL! They are often the units which plan and stage area retreats—and retreats are so vital to the growth and cohesiveness of the NCYL.

The most important event occurring during the year is convention. This is the time when leaguers come from all over the U. S. and Canada to meet together. We have business meetings, and we work on projects. We also spend valued time together swimming, playing games and simply hanging out as a group.

At convention, we renew old friendships and create new ones. For the upcoming convention in New Hampshire, we hope to have the League more visibly active with General Convention as a whole. I think it's important for the NCYL to know what's going on at convention.

I want everyone to feel that the NCYL is a cherished part of our church. In turn, I want the League to understand the workings of General Convention. Together, we can be a stronger church.



Nancy Little

FRYEBURG :

That

by Carole Rienstra



Junior Choir: they earned the money for these robes

Nestled under the magnificent White Mountains of New Hampshire is the little village of Fryeburg. This little village lies just across the state line into Maine (the exact location of the Fryeburg New Church Assembly). If you go down Main Street past the Post Office and Library, you will come to a bank on the corner of Oxford Street. Turn right and you will see our church! It's a wooden building with cranberry color (barn red) doors and a bell tower at the top. Over one hundred years old, it is a bit Victorian in structure, but definitely New England.

Come pay us a visit.... stay for a week. It's 9 A.M. on Sunday and Frankie (Franklin Estes) is ringing the bell as he has done every Sunday for over twenty years now (absolutely *never* missing a time what a joy!) Dave and I have been here for an hour or so now. We turn on the heat; he goes over his sermon and I practice the organ. Now some of the Junior Choir members will start to come. There are about ten or twelve in this group of seven to fourteen year olds, and they are a great asset to the church. They sing quite often and look forward to putting on a play for Children's Sunday in June. Last year they earned enough money to buy themselves lovely new blue robes.

We gather around the piano and the church starts to come alive as we sing and others start to arrive to get things ready for Sunday School and coffee hour. Soon more children start arriving, and, before we know it, Dave is telling me it's time to break for the opening of Sunday School. After the opening, our twenty or so little ones are dismissed as the older ones are asked questions about last week's lesson. This is a heartwarming sight to see hands raise and children eager to answer. They are really learning the Bible stories, and many are grasping the meaning of correspondences. We use the Dole Notes as did the Briggs', Rices, and, of course, as the Doles did when they actually taught here themselves! The children then march orderly to class singing, "Brightly Gleams our Banner."

When they return we have a closing; now there's fifteen minutes before church. Almost enough time to pick up the Hosan-



Rev. David L. Rienstra, John and Joan Kozar and baby during baptism

Hometown



Youngest Sunday School class during Christmas Nativity

na Song books, get two candlelighters into robes and rehearse the choir, if they are singing! Once again we hear Frankie ringing our bell, and we welcome the sight of the people beginning to arrive. One of the thrills (or disappointments) of Sunday morning is seeing who comes. We usually average about fifty, but each Sunday is a Sunday all its own and the mixture of people always different. The element of surprise is quite frequent.

I begin the organ prelude while our two little "angels unaware" light the candelabra for the beginning of worship. We use the first order of worship. Dave has a good sermon, usually on the Sunday School lesson, so parents and children can discuss the lesson and grow spiritually. Sermons are usually only twelve to fifteen minutes long, so that within the hour candles are extinguished and we are enjoying coffee and fellowship. Two ladies on a rotating schedule provide this service every week, except the last of the month when we have a potluck lunch. This rotating schedule seems to work well for many dutiesushering, cleaning, candlelighting-thanks

Feeling

to the efficient workers who call, set it up and remind people through bulletins and cards.

Sunday evening may find the building used again for our Senior League. They meet almost every Sunday night at 6:30 P.M. to play ping-pong, talk, study. We feel fortunate to have newlywed Debbie Osgood Urgese as their advisor.

Monday the church office is closed, but the building will be open for nursery school. Mrs. Gordon's Playschool has been here for some fifteen years now. She uses the main room in the basement every morning from October to May. We are delighted to have this good use for our building. Monday evening will find one of many activities happening. Our trustees under the leadership of Dave Richardson may meet in the church library to attend to the overall operation of the church. They govern the physical maintenance of the building as well as the spiritual program.

Working with the Women's Alliance, they were able to have the church exterior painted. Now they are working on a program for redecorating the interior. The



Johnny Appleseed Club on float for Fryeburg Fair Parade

Women's Alliance also has a Monday night group meeting monthly in the church basement or member's homes. With Janet Baker as current president, this group is always extremely busy; they provide the main source of funds needed to maintain the church.

The list of projects they do would make your head spin! From church suppers, luncheons, fairs, receptions to Bloodmobiles and Christmas presents for each and every Sunday School member-this group does it! And they even find time to have fun, like a costume party at Halloween or a progressive supper to wind up the year. They also support the gigantic undertaking of a food booth at the Fryeburg Fair, a real oldtime agricultural county fair drawing over 250,000 people and lasting over a week! This booth, under the managerial duties of Ola-Mae and Lou Wheaton, Sally Harnden and Beverly Walker, coordinates over 1100 people hours, over and above the time spent at home preparing stews, baked beans and homemade pies!

Monday evening might also see a Fish and Game supper Meeting at our church. Four times a year they meet and bring their wives. We profit by cooking a supper for a guaranteed number of around fifty.

Tuesday morning starts the work week for Dave and our devoted volunteer secretary Sally Harnden. By 8:30 A.M. the church is open and coffee brewing. Sermons are typed, committees phoned, monthly and weekly bulletins prepared, records kept, appointments made and a congenial atmosphere created for people to stop by and chat or talk seriously.

On Wednesday you will find some of the Sunday School teachers and others at the parsonage, our home on Elm Street, for a study class. Before this begins though, Sally or I will have a class at our Health Care Center; we take turns going. Reading and discussing the lesson from the Dole Notes to a lovely group of about twelve-fifteen very dedicated residents, we feel we are ministering to an important, but often neglected part of our community.

Thursday A.M. will find a counselor from Western Maine Mental Health using one of our classrooms for appointments. Dave is a member of this board. Thursday may also find Dave giving a worship service to both The Health Care Center and Hicks' Nursing Home. He ministers in these facilities together with six other area ministers.

Friday will find the office getting the weekly bulletin ready for Sunday and Dave busy putting his sermon together (he hopes)!

On Saturday the Junior Leaguers may meet to go ice skating or make bird feeders or prepare a float for the Fryeburg Fair Parade. Under the excellent leadership of Donese Hicks this group is very active. Saturday will also find The Johnny Appleseed Club (7-9 year olds) meeting at the church or sledding at the Fletcher Farm.

Well, there you are, a regular busy week. But to get the total picture I would also like to mention a few special added attractions. A lovely Thanksgiving Eve Service is held at our church with the Congregational minister and the Catholic priest participating along with Dave. During the holidays we can frequently be found on a haywagon with some forty or more youngsters singing Christmas Carols through the streets of town to shut-ins. The Sunday before Christmas our Sunday School presents The Nativity followed by a party and visit from Santa. On Christmas Eve we'll be down at the Congregational Church for a beautiful Candlelight Service, which Dave and Rev. Dick Beebe present to a full house. And at Easter we have a Sunrise Service with three neighboring churches at various places from The Health Care Center to a mountain top! During the summer we are hoping to have guest ministers in July. In August the Fryeburg Assembly, our local church camp, will come worship on Sundays with us.

We hope you have enjoyed your visit with us. It's a great place to live, and you might like to even *really* visit here sometime. In today's innovative society, we might seem a bit old-fashioned, but we like it that way! For many, our church is a welcome return to a simple country pleasure. The evidence of this lies in their ongoing determination and hard work. Providing this service speaks well for the love and wisdom of the church past. We rejoice in the promise for the future!

Inside the Swedenborg Library

by Rafael Guiu

Our present quarters at 79 Newbury Street are the eighth in the Union's history, previous accommodations being at 21 Bromfield Street, 2 Hamilton Place, 169 Tremont Street, 16 Arlington Street, 134 Bowdoin Street, 3 Joy Street, and 175 Newbury Street. The original purpose of the Union, as stated in its Constitution, is as follows: "To maintain in the city of Boston a religious library and reading room and to promote the knowledge of the doctrines of the New Jerusalem as revealed in the Word and taught in the theological writings of Emanuel Swedenborg."

When I was hired by the Standing Committee of the Union in 1968, there was no job description given to me, and my first task was to write one. The Book Rooms, then located at 3 Joy Street, consisted of three rooms on three different floors connected by an elevator. After a thorough evaluation of the location, the Book Rooms were moved to 175 Newbury Street and several years later to their present address at 79 Newbury Street. The first floor is very spacious with its front facing a lovely Japanese cherry tree. The reference library is well designed and efficient as is the lending library and the shipping room. The two front rooms are neat and attractive, and there is a kitchen and an office as well. Newbury Street is the perfect location for the Book Rooms because it is around the corner from Copley Square and near many universities and cultural centers.

As the outreach program expanded with lectures at local colleges, Boston Book Festival Exhibits, and other events, the budget was bursting at the seams. Some-

how the Board of Directors of the Union managed to allocate more income to cover our expenses. We began an intensive advertising campaign to publicize Swedenborg's books in such magazines and newspapers as "New Age," "East West Journal," "Boston Ledger," "Harvard Crimson," and others, which eventually increased our mail-order sales of books. A series of public lectures was instituted every month from September to May. Spiritual counselling, based on the Bible, was offered as were classes for those interested in the study of the inner sense of the Bible. These classes continue to meet every Tuesday evening. An increasing number of people have become aware of the Library.

An important role of the Swedenborg Library is to maintain contact with other religious bodies outside the New Church. As General Secretary of the Union, I have been an active member of the Massachusetts Council of Churches and was recently appointed a member of the New England Consultation of Church Leaders. I have been invited on several occasions to speak at the Sisters of the Sacred Heart Convent in Saco, Maine. The Union is also a member of the Department of Publication, helping to coordinate the printing of Convention's New Church literature.

This is but a brief description of the activities of the Swedenborg Library and Book Store, which is also the headquarters of the Massachusetts Association of the Church of the New Jerusalem. I would like to invite anyone who is interested to visit the Library, which our friends affectionately call "a spiritual oasis in the midst of the busy city."

WOMEN COMMUNICATING

Sponsored by the Alliance of New Church Women

Annella Smith, Editor

Bertha Berran, Co-editor

To keep a true Lent

- 1 IS this a Fast, to keep The Larder leane? And cleane From fat of Veales, and Sheep?
- 2 Is it to quit the dish Of Flesh, yet still To fill The platter high with Fish?
- 3 Is it to fast an houre, or rag'd to go, Or show A down-cast look, and sowre?

4 No: 'tis a Fast, to dole Thy sheaf of wheat, And meat, Unto the hungry Soule.

- 5 It is to fast from strife, From old debate, And hate; To circumcise thy life.
- 6 To shew a heart grief-rent; To sterve thy sin, Not Bin; And that's to keep thy Lent.

Robert Herrick

Lent

by Margaret Briggs Intervale, New Hampshire

"Blessed are they which do hunger" Matthew 5:6. "He was an hungered" Matthew 4:2.

He hungered. But there was no fruit on the fig tree. He yearned for the fruitful deeds—the salvation—of everyone in the human race. But there was no response.

He fasted forty days and forty nights. And afterwards He was an hungered. He was in combat against all hell, alone, and the nearer He came to glorification, the more intensely He longed for response.

How should members of the New Church observe Lent?

Lent was established by the early Church as a forty day period of fasting in preparation for the feast of Easter.

Lent, meaning long, was a word for springtime because of the lengthening of days in that season. And this we are happily observing. So, the forty days of fasting in the spring eventually took on the name Lent. Forty days of fasting, "In the example," Webster says, "of Moses and of Elijah, and in special commemoration of Jesus' temptations in the wilderness." All three fasted "forty days and forty nights."

Moses in the mountain "was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."

Elijah journeyed forty days and forty nights on the strength of what the angel had fed him under the juniper tree, and came to the same mountain, Mt. Horeb: "and, behold, the word of the Lord came to him."

Should we, then, fast in the mountain of the Lord? And in doing so, be writing the words of the covenant? Or fasting, should we come up into the mountain of the commandments from a state of despair, and there hear the word of the Lord?

I think so. But those of the New Church look within the symbol to the reality.

Of course, observance of a six-week period called Lent is not prescribed by the Bible; but I am glad and feel it providential that such a time was set apart. It has been valuable to so many in this non-stop existence of living on the surface.

Some churches rule a literal fast. A certain amount of literal fasting does often clarify the spiritual plane of the mind, and self-discipline never did anyone any harm. If, however, it is detrimental indulgences which are being "given up" during Lent, it seems almost more harmful to go back to them afterwards than never to have given them up in the first place.

Should this be a warning to us, too? The good we have emphasized during Lent should not be forgotten when Lent is over. But we were starting to look within the symbol—the forty days and forty nights of fasting—to the reality found there. A symbol is so filled with meaning that to explore it runs the chance of losing the perfection of the whole with its power, as the thrill given by a smile is lost in analysis. Perhaps we shall one day speak in symbol again, as in music, art, and as, most perfectly, the Lord speaks in the Word.

Meantime, to members of the New Church, fasting means coming into a state of longing for the Word of the Lord that we may incorporate it into the goodness of our lives. "Blessed are they which do hunger and thirst after righteousness." First, of course, we must come into a state of recognizing a need in ourselves—not a general, indefinite need, but a specific, urgent one. A task is to be done, impossible alone. How?

Up into the mountain we must go to the Lord. We turn to the Word for strength, for specific direction and power in the law.

Often the sense of need does not come without a trial or testing, a conflict—the more accurate meaning of temptation in the Bible and as Swedenborg uses it. "Oh, what can I do!" We feel desperate after a seeming failure; and the despair softens the feeling of self-satisfaction, perhaps even contempt for others, until we come to the point of longing for wisdom intensely enough to carry us through in the way He leads. Or we may reach the recognition of need by a search of heart, an examination of our thinking and willing in the light of the ten commandments. We begin to see a weakness here, a lack of wisdom there.

Fasting is finding the need; hungering is longing for it to be met. Must we fast the "forty days and forty nights?" Yes! For the forty represents the completeness of the trial without which Swedenborg says we cannot be regenerated. Without such trials, we lack a sense of needing God. When complete, we hunger—are open and receptive to life from the Lord which is necessary for the goodness of living.

I like the paradox: it is only when we realize that we have no power of our own that power comes.

In the example—or symbol—of Moses' and Elijah's fasting, we should fast. We should come to a sense of need and, as they did, find the Word of the Lord. It seems providential that we have a time like Lent set apart. As individuals and as Churches we should make the best possible use of this period of preparation for Easter and all that it can mean.

He hungered

What of Jesus' hunger and temptations? Lent can bring us to a sense of longing, but what of the Lord's? He is not indifferent to our reception of the gifts He offers for our goodness of life or in the Holy Supper.

Lent is in special commemoration of the Lord's fasting and temptations in the wilderness, a parable told so simply and so briefly that we may fail to see its significance. It is a parable which tells of the temptations which He went through from early childhood to the last "Father, forgive them" on the cross. Most of us, Swedenborg says, have no real temptations until we are adult because full use of the understanding is needed. But the Lord's began when He was a young boy. The Gospels tell us very little about His struggles. The disciples knew little of what He was going through. He was silent. "He was oppressed, and He was afflicted, yet He opened not His mouth."

"And when He had fasted forty days and forty nights, He was afterward an hungered." Swedenborg tells us that His hungering means that from Divine Love He willed and longed for the salvation of the human race, for their response to the wisdom and power which He was making available.

Temptations are an assault against one's love and are as severe as one's love is deep. The Lord's love was toward the whole human race, "so great and of such quality as to be nothing but pure love." Thus, "It may be evident how grievous His combats were."

During His last week on earth, the Lord came to the fig tree and found no fruit. His hunger represents His desire for the words of love and service in every life and in the Church. The desire grew more intense toward the end. If there could only be some response, some fruit!

He hungers for the fulfillment of Divine love, not only in Himself, but in lives of people everywhere. We are the response for which He hungers—He looks for us to do works full of love. He longs to see courage in refusing wrong, strength and patience, and joy in living the good life, in living to the full.

As we become hungry for the life that He can give us, let us not forget that He is not only ready but longing to have us ask. The giving and reception of wisdom, love, and power for our tasks Swedenborg calls "conjunction," which we should experience in our everyday living as well as in the Holy Supper. Is not Lent preparation for this?

Bad Habits

There is a thing that Swedenborgians do, And other people, too, Christian or not, That distresses me, and so I thought Of telling you for your reflection. Perhaps we'll get a new direction. It seems so easy for us to judge badly some things that people say or do with which we don't agree (or did we really understand?) and place a negative connotation on their whole discourse, bad and good alike. We freely discount or discredit whatever else the person has to say, and sometimes even feel dislike for her or him.

Think about it, please Do we do that?

We should beware, and also be aware, that negativity shuts out good, and harms not only others but oneself. Set aside what we don't like. Turn our feeling thoughts around. Attend to what is GOOD. Good things are all that count. If we close our ears, our hearts are sure to follow.

"I choose the feelings that I feel.

Dear Lord, please help me know what's real

So I can better live Your way.

Place love within my heart today."

Marge Ball Ventura, California

Best Wishes

We wish the very best of success and the Lord's blessing, too, for the newly organized Bible League that has been formed in Pawnee Rock, Kansas, under the leadership of Vivian Bright, Connie Helm and Marian Mull. This grade school age group meets in the church on the 1st and 3rd Wednesdays of each month at 4:30 p.m. The program will consist of Bible stories, songs, games and refreshments.

-The Plains Banner-

By-Laws

We publish the intention of making the following changes in the By-Laws:

By-Laws—Article VIII, Dues. To raise the amount of the per capita tax from 50 cents to \$1.00.

Article VI, Section I-1 from "for the use of the Board of Missions" to "for use of a home or foreign mission project chosen by Alliance members in consultation with the Board of Missions."

From Our President

After the Convention planning meeting at SSR in late January I will be communicating with each of you regarding our annual meeting in June. Jean Gilchrist will be representing us. As of now, I want to remind each Board Member to prepare all reports and send them directly to Roger Paulson for publication of our Alliance Report. Deadline: May 1st! At this time I want to extend to Roger and his staff our thanks and appreciation for their assistance each year in compiling our Report so well and attractively.

Looking forward to seeing all of you in June on the Lake.

Mareta Saul Newport Beach, California

The Ribbon

by Doris Tafel Drexel Hill, Pennsylvania

At our 1983 Alliance meeting, we learned of the Ribbon and decided to participate as a means of showing our concern for Peace. We want to: protect the earth; prevent the bomb; work and pray for Peace.

We accept the terrifying reality that we now have enough nuclear weapons to destroy the earth and all of its people and growing things.

The Ribbon provides an opportunity to be a part of the Peace Movement and share in the creation of the Ribbon. Singly or in church groups we can sew or paint our thoughts, prayers and messages of Peace. . . . those things we cherish most which would be destroyed by nuclear war.

Ribbon segments are to be made of muslin or other sturdy fabric, double thickness, $18'' \times 36''$ after hemming. Stick 2'' borders on all sides. Embroider, quilt, applique, draw or paint your own personal Peace message in the center. Put your name, town and state on one of the 36'' hems. If your group makes more than one segment, please join them, end to end at the 18'' hems. You are asked to bring your completed segments to our 1984 Convention. If you are not attending Convention, please send them with someone who is. Winifred Armstrong and Doris Tafel will take them to the Church Women United Assembly at Purdue University in July, 1984 to be joined to an even longer Ribbon in 1985.

In 1985 on the fortieth anniversary of the Nagasaki and Hiroshima bombings, the Ribbon will be tied around the Pentagon as part of a huge national Peace Program. The Ribbon will be our proclamation to the world that we do not accept nuclear war as inevitable. Our only viable alternative is Peace.



Who Are We?

by Gwynne Dresser Mack

The handsome elderly man looked up from his woodcarving and smiled at the lady as she approached.

"Good morning," he said. "I am the king of Norway. I am pleased to meet you. I would introduce you to the queen, but she is not here now."

A young man was walking back and forth nearby. His legs were wrapped tightly in bands of white cloth from shoe to knee. Asked, "have you been hurt?" he replied: "Oh no; I am getting ready for the big race." The attendant, who was guiding the lady through an occupational therapy workshop, murmured: "He thinks he is a horse."

Not everyone can be hypnotized; but those who coordinate with the process become vulnerable to suggestion, manipulation and unusual reactions.

All this is a true report of a few minutes in a psychiatric hospital. Fortunately it was not necessary to try to convince the two men that they were not who they thought they were.

Periodically we human beings become absorbed in ideas which gather acceptance and dominate many of us. The use of meditation is one, and a favorite focus to meditate upon is "Who am I?" Why this is important seems rather vague, since the obvious first answer is a name (among millions of names, often alike) which simply serves for identification. But the name then leads to another idea: our roots. Who and where are they? So people read books and travel to find their backgrounds.

This comes face to face with the ancient belief in reincarnation: the return of dead people to new physical bodies on the earthplane. In recent years belief in this happening has gained great momentum, thanks to the use of hypnosis. Hypnosis has brought help to the medical world, for healing injuries and curing illnesses. It also is used in psychology to reveal a person's innermost tendencies and struggles. In searching for an answer to the question, "Who am I?", a strange result often occurs. Under hypnosis, the person begins to talk about himself as somebody else years ago. Repeated hypnosis-sessions sometimes imply that an individual has been several somebody-elses reaching far back through the centuries.

This is reincarnation. It is astonishing how many people believe in it. They think of it as a chance to do better on earth than they have done before, or to make reparation for some fault or harm in a past existence. The concept is based upon a certain ignorance of the spiritual and fundamental realities of human life in its relationship with God, and of the meaning of physical death. The idea feeds upon attachment to the physical world and to the self connected with it. The laws of heredity and the process of spiritual growth within one life seem to be unknown to reincarnation-enthusiasts. For a Swedenborgian, reincarnation is like sending children, after they graduated from high school, back to kindergarten!

In recent years belief in reincarnation has gained great momemtum, thanks to the use of hypnosis.

How do reincarnationists learn about past lives? By talk that emerges under hypnosis in the first person: "I was in the Civil War;" "I lived on a farm in France and died from the black plague;" "Alexander the Great was my father." Details are then discussed and, along with names, addresses and other facts, are often verified.

If this sounds familiar, it is. For years psychic mediums have claimed contact with persons who, having died, continue their

lives at the spiritual level of existence, yet at the same time remain active in ours. To understand this we need to know that human life is not a formation of flesh. blood and bones, but entirely of "spirit" derived directly from God. This spirit consists of powers which we call "love" and "wisdom," expressed by emotions and mentality, and controlled by "freedom of will"-God's gift to humans which allows them to make their own decisions. Each newborn spirit is equipped with a physical covering called "the body," serving as protection and machinery during the stages of development which prepare humans for continuing life in a completely spiritual world.

According to needs and usefuless on the physical plane, spiritual development is an individual experience carried on more quickly by some than by others. Eventually each one's turn comes to make the transition, but not all have the same degree of enlightenment. Those who have never established a relationship with God, or who have not accepted knowledge of activity beyond that of the physical body, finally enter the spiritual world with no preparation for it. Then what do they do?

They have brought with them their tendencies and habits and whatever knowledges have been acquired, and they cling to these—which, based on relatedness to the physical world, pull such persons back to the environment they feel at home in. Absorbed in trying to express themselves in the only way and place they know, they linger in the earth's atmosphere observing people here and striving for response. Psychic mediums open a door for these spirits yearning to be recognized and listened to.

Another door is opened by hypnosis. Not everyone can be hypnotized; but those who coordinate with the process become vulnerable to suggestion, manipulation and unusual reactions. The stage can be set easily for turning them in a specific direction, and in the trance-state there is no active control or judgment. This becomes the welcome-mat for "earthbound" spirits who can, in such situations, use an unconscious mind and voice for speaking through—at last! With delight they answer questions and give accurate accounts of *themselves* and *their* lives. The one who is hypnotized talks glibly, in the first person, of many memories.

If, in further hypnosis-sessions, different spirits take turns at center-stage, it seems obvious that the one hypnotized has had several different lives on earth. In accounts of such results, no evidence appears of spiritual progression for the individual involved—as claimed, by the reincarnationists, to be the purpose of returning to existence on earth.

An occasional aspect of repeated sessions is that at times an individual may indicate being female, but at other times male. This supports the probability that various entities in the spiritual world are speaking. In circumstances as with the two men in the psychiatric hospital, there is no way of discussing *who* they are. Their own statement becomes their fact, and only rationality could change it.

From this viewpoint, it is entirely reasonable to interpret what are supposed to be one person's memories from past lives as, in reality, memories from several people who, now in the spiritual world, are psychically enabled to project communication into our midst here.

Understanding that communication *is* in numerous ways always maintained between the physical and spiritual levels, should help us to perceive their relationship and to evaluate our time on earth more deeply and with a higher purpose than is generally done. We might stop meditating about "Who am I?" and instead be concerned with "What am I?" Am I conscientious and reliable, prompt, accurate, careful—am I humble and a learner, unselfish, compassionate, and loving? If we meditate on what we are, it will push us ahead as who we are does not.

If we steadily move forward in the process of continuous living, it will increasingly take us upward and for always, into heavenly existence and the radiant presence of our God.

Gwynne Dresser Mack is the author of the popular book Talking With God (four editions) and numerous articles and pamphlets, including E.S. and ESP.

THE **GUYAN**

Christian Love Tra

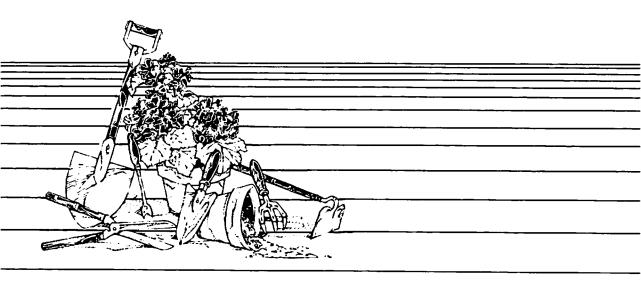
by Dr. Ca

Have you ever had the pleasure of helping someone who was committed to selfhelp? Fun isn't it? Well, the opportunity is ours to enter into that kind of fun! We are ready to begin our Convention-wide response to the needs of our sisters and brothers in Guyana.

During Convention '82 and Convention '83, many of us had the pleasure of meeting Rev. Llewellyn and Shandrena Fraser and friends from our congregation in Georgetown, Guyana. They were a personal delight and an inspiration of faith for us all. During February of '83 Marilyn and I had the pleasure of being in Guyana for the occasion of Llewellyn's ordination. That visit and celebration was reported in some detail in the November '83 issue of *The Messenger*. In addition to the gracious friendliness of the people and their government, we also reported the deep impression which their commitment to self-help made upon us. In the fulfilment of that commitment, help is needed, and we can assist.

The Prime Minister of Guyana, Dr. Ptolomy Reed, was asked how we could help through our Church, and he responded by suggesting three needs to which we might respond. First, there is need for higher education. A proposal, with the cooperation of Urbana College, has been made and we are at this time awaiting response from Guyana. In addition to this there is a need for books of all kinds, on all subjects and for all ages. These we can gather from our own libraries, collect at the Central Office, and forward to Guyana.

Second, there is the need for garden tools and seeds. By "garden tools" we mean rakes, shovels, hoes and weeders. Roger



PROJECT

ending Boundaries

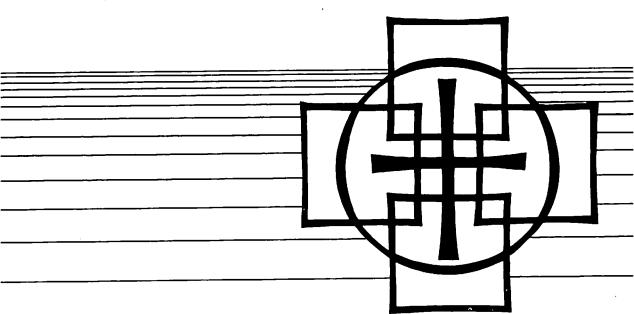
. Turley

Paulson is seeking the best wholesale price ve can find, and, with your response, we vill purchase these and have them forwarded o Guyana. We haven't worked out details et, but it seems like a fun idea for our leaguers, in the spirit of Johnny Appleseed, o take on the challenge of raising funds for he purchase of seeds.

Third, if Llewellyn is to minister in esponse to the many opportunities that exst, and if he and other members of the conregation are going to be able to move round in service, a 12-passenger van is learly needed. Preliminary investigation as been made, and we believe we will have one available by time for Convention '84.

In addition, there is a need for light veight clothing for all ages, and, of course, hildren's toys, coloring books and colored bencils can always be used. We can't do everything, but these things we can do. Once adequate funds have been given, the material will be loaded into the van and the whole gift shipped to our church in Guyana.

Watch the mail and future issues of *The Messenger* for details of ways to help. In the meantime, you can begin dreaming your own dreams for helping. We're thinking of not only special gifts, but of a special Guyana Sunday throughout Convention, a special week of programming to inform ourselves more about Guyana, her people, and our plans for long-term helping. It will be spiritually good for us as we strengthen bonds with our Lord's fellow children across the miles. Dream your dreams, pray for the Lord's guidance in our efforts, and forward your ideas to the Editor of *The Messenger*.





On War and Peace

by Emanuel Swedenborg

Wars are not of God since they involve murders, plundering, and other evil acts utterly opposed to Christian charity. Yet, wars cannot *but* be permitted due to the ruling loves of humanity. Since a very ancient time, symbolized by Adam and his wife, a love for ruling over others and possessing the wealth of the world has dominated a great portion of the human population.

These two loves of greed and power cannot be kept artificially bound by God, or we would otherwise lose the freedom which makes us human in the first place. We absolutely must be allowed to act freely according to our reason. Without the freedom of evil to be expressed, our undeveloped nature, with its weaknesses, could not be recognized, and we could not therefore be led into good and be reformed. Unless these evils are permitted to break out, we cannot see them. We would lose the opportunity to reject them and learn from them.

This is why God does not and cannot repress evil. If evil were repressed and allowed only to lurk beneath the surface without our opportunity to see and reject it, evil would, like cancer and gangrene, then spread and consume all that is vital in humanity.

It is through this freedom that there are lesser and greater wars; lesser between possessors of estates and their neighbors, and greater between the sovereigns of countries and their neighbors. Lesser or greater makes no difference except that a lesser "warrior" is kept within bounds by the laws of the nation, while countries can transgress their own laws during wars and are contained only by the limits of what is possible.

Other Reasons for War

There are other reasons why wars between countries are not repressed by God, neither in the beginning nor in their progress, but only at the end, when the power of one or the other has become so weakened that it is in danger of total destruction. Some of these have been revealed to me, and chief among them is this: that all wars, however much they may belong to civil affairs, represent in heaven the states of the church. They correspond powerfully and completely to the spiritual condition of the churches. This is true of all the wars in the Word and of all the wars at this day.

The wars described in the Word are those which the children of Israel waged with various nations — the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, and the Assyrians. When the children of Israel, representing the spiritual condition of the church, departed from their divinely-given precepts and statutes, and fell into the evils which each of those other nations spiritually represented in the symbolism of scripture, they were punished by that nation. For example, when the children of Israel profaned the holy things of the church through idolatry, they were "punished" by the Assyrians and the Chaldeans. In scriptural symbolism, Assyria and Chaldea represent the profanation of what is holy. This is still true of the wars in the present day. Wherever a war exists, as with anything which takes place in our natural world, there is a direct relationship to the spiritual world and the spiritual condition of the church at that time on earth. But we cannot really see these things easily in the natural world. In this world we see only the external institutional church, which is not what I mean by "church" at all. The state of the church, reflected in civil life by war or peace, is the state of reception of the true God in the hearts of people.

God's Management

A spiritual person can see fully that wars in the world are actually governed by the Lord. A natural person, however, won't see this, though when a festival is thrown after a victory he might give thanks on his knees to God that he was given victory. When he returns to himself, however, he then either ascribes the victory to the prudence of the general or to some occurrence during battle. Divine providence, which natural people call fortune, is in the most minute details of life. If you can see this, you should certainly be able to see it in the affairs of war. Divine providence operates especially in the counsels and preparations of the general, even though he may ascribe all of his wisdom to himself. He may certainly do this, for he has full liberty to think for or against God. But let him know that no part of the counsels and preparations is from himself. It all flows in, either from the heavens or from the hells — from hell by permission due to freedom, from heaven by providence.

God permits a great variety of evils to maintain order. Anyone should be able to see that order cannot be maintained without governors whose job it is to observe society and to reward those who live according to order and punish those who live contrary to order. If this is not done, the human race would simply perish, for we are here to develop, and in our early stages we are given to all sorts of lower passions: we wish to command others and to possess the goods of others. This gives rise to the world's enmities, hatreds, revenges, deceits, cruelties and many other assorted evils. All people are born with an inherent drive toward these evil passions, and it is part of the very purpose we are in the world for — to bring to light evil and reject it.

The Good Soldier

A soldier who looks to the Lord and flees from evil as utterly sinful and who does his work sincerely, justly and faithfully is a channel of good just like anyone else. Such a soldier is absolutely averse to unjust killing or violence. Such a soldier abhors unjust spilling of blood.

In battle, it is quite another thing. He is then not averse to it, for he thinks of the foe as a foe who is after his blood. His fury ceases as soon as he hears the sound of the drum calling him to desist from the slaughter. This sort of soldier also looks upon captives after victory as neighbors according to the quality of the goodness they show.

Before battle, the good soldier raises his mind to the Lord and commends his life into the Lord's hands; and when he has done this, he brings his mind down from its elevation into the body, and he becomes brave. The thought of the Lord, of which the soldier is then unconscious, still remains in his mind and inspires his bravery. If he dies, he dies in the Lord. If he lives, he lives in the Lord.

Since charity, in its origin, consists in goodwill, and goodwill has its seat in the internals of a person, it is clear that when someone who has charity resists an enemy, punishes the guilty, and chastises the wicked, they do it by external means. When they have finished, they return to their internal state of charity. Then, so as far as it is useful, the charitable soldier or other rebuker wishes the enemy well, and from goodwill does good toward them.

But those who have real charity have zeal for what is good, and zeal in the external actions may seem like anger and flaming fire. Yet, on the repentance of the wrongdoer, it is instantly extinguished. It is otherwise with those who have no charity in their hearts. Their zeal is anger and hatred in reality, for their internal delights are heated and set on fire by evil passions of dominion. Divine peace is in the Lord and results from the union of the Divine and the Human in Jesus the Christ. The Divine of peace in heaven is from the Lord and results from the Lord's conjunction with the angels of heaven, and, in particular, from the conjunction of good and truth in every angel. These are the origins of peace.

Peace in the highest sense denotes the Lord. In its most interior application within a person it affects the "good" aspect rather than the "truth" aspect. Peace is the essence of those who are fully in good. So long as people are in knowledge of truth, but not yet in an affection for good, they are in a troubled state. Only when we attain to goodness do we find tranquility, which is the highest peace.

But those who believe they govern themselves are continually restless. They are given over to lusts of various sorts, into improper desires for the future, and thereby into a great many anxieties. All restlessness arises from evil and falsity; at the least, a lack of trust in God persists.

Innocence and peace are the two most interior things of a heavenly state. They are said to be the most interior because they proceed directly from the essence of God, for the Lord is innocence and peace itself. From innocence, the Lord is called the Lamb; and from peace, He said, "Peace I leave with you; My peace I give unto you."



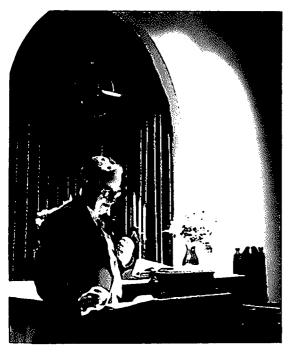
Emanuel Swedenborg was no stranger to war. As a young man and budding scientist, Swedenborg was befriended by Charles XII, one of Sweden's most historically important kings. Being an advocate of maintaining a capable defense and serving one's country, the young scientist assented to working on a number of military projects. (Swedenborg designed and supervised the construction of what is still the world's largest drydock.) Much to Swedenborg's dismay, Charles XII eventually led Sweden into some aggressive and needless campaigns which ravaged the country. Late in Swedenborg's life, Sweden entered unwisely again into a war, this time in alliance against a very strong Frederick the Great of Prussia. The war combined with a domestic crisis to produce a very bleak chapter in Swedish history. During this war and its accompanying difficulties, Swedenborg penned what most historians agree are the most significant political writings of his fifty-odd years in the House of Nobles.

SWEDENBORG SCHOOL OF RELIGION TO REPLACE PRESIDENT

By his own choice, the Rev. Dr. Robert H. Kirven, President of the Swedenborg School of Religion, wishes to step down from that office. Health, a desire to put his energy into teaching at the school and writing have led him to this decision.

The Board of Managers has established a "Search Committee." This is a preliminary notice that detailed information will be appearing shortly with the qualifications the committee will be seeking in a new administrator.

PEOPLE AND PLACES



Wilson Van Dusen

The Massachusetts New Church Union sponsored a "Swedenborg's Birthday Celebration" on January 29 at the Church of the New Jerusalem in downtown Boston. Dr. Wilson Van Dusen, author of the two books, *The Natural Depth in Man* and *The Presence of Other Worlds*, was brought in from California for the after-dinner lecture. At both the Swedenborg School of Religion the day before and at Swedenborg's birthday celebration Dr. Van Dusen presented some of his emerging ideas and experiences within his subject of "Experiencing Enlightenment Through Swedenborg's Writings."

Coming from a primarily Buddhist and Hindu background, Dr. Van Dusen emphasizes that Swedenborg's teachings can be, for the open-minded student of the writings, a pathway to a particular sort of enlightenment more commonly associated with Eastern approaches to religion. Stressing the importance of cultivating an abiding awareness of God's presence in all things at all times, the former psychology professor unpacked Swedenborg's concept of divine influx at considerable length. In an inspiring weave of personal experience and Swedenborgian theory, Dr. Van Dusen offered many examples of ways seekers might deepen their relationship with the immanent God.

His popular pamphlet, Uses: A Way of Personal and Spiritual Growth, is one such approach to the writings. Dr. Van Dusen urges us to see that Swedenborg's teachings on being useful can be applied even to the most "trivial" of our tasks. In paying close attention to the nature and purpose of, say, tying one's shoelace, in performing this small task lovingly, in desiring to do the task well because it is of God—this consecration of the task provides the context for powerfully experiencing the genuine God.

* * * * * *

At the Swedenborg Library in Boston, about forty people gathered to hear Dr. Peter Sifneos talk on "Further Considerations on Mind-Body Influences — A Psychiatrist's Viewpoint" on Tuesday evening, November 15, 1983. One year ago, Eugene Taylor gave a lecture at the Library on the topic of "The Influence of the Mind Upon the Body," a historical description of the development of psychiatry in Boston. Dr. Sifneos presented a continuation of Mr. Taylor's lecture, only with a slightly different emphasis. Illustrating his points with actual case studies, Dr. Sifneos pointed out that there are many factors that contribute to disease. When treating any illness, it is important that medical personnel examine psychological, social, and biological influences, not just physical symptoms.

* * * * * *

Our regional minister in the northwest, Rev. Paul Martin Grumman, reports that a new group has started in Olympia, WA, under his leadership. They are beginning their ministry together by exploring Wilson Van Dusen's *Presence of Other Worlds*. Based in the Seattle area, Rev. Grumman ministers to groups from Portland to Vancouver. A panel discussion featuring four administrators and faculty members was held Jan. 31, at Urbana College to recognize the birthday of Emanuel Swedenborg.

Subject of the panel discussion was "What Is Swedenborgian? What Is a Swedenborgian College?" Members of the panel were Acting President James M. Eaton; Dr. Dorothea Harvey, college chaplain and professor of religion; and Dr. Theodore Klein, professor of philosophy. Dr. Mary Kay Klein, associate professor of philosophy, moderated the discussion.

Classes were dismissed at Urbana College on Jan. 31 from 10 A.M. to 12 noon to enable all students and faculty to attend.

* * * * * * *

The Church of the New Jerusalem, Riverside, CA, held a public lecture on January 20 by noted author and television personality Mary June Parks. Speaking on the theme of nutrition's relationship to spirituality, Mrs. Parks brought much experience to her talk. Besides writing two books, Mirth and Miracle and Will Bible Foods Prevent Cancer?, she has also coauthored two books, Cooking for the Lord and A New You, with her husband, Burgess Parks. In addition, Mrs. Parks is Associate Foods Editor for the Saturday Evening Post.

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After re-locating from Zurich to a small village in Germany near the Swiss border, Rev. Christian Mania is conducting a wideranging ministry both in geography and programming. Serving groups in Zurich, St. Gallen, Freiburg, Stuttgart and Berlin, Rev. Mania blends traditional and emerging forms of ministry. Besides worship services and Bible study groups, Rev. Mania is developing skills in leading workshops. He writes of leading a weekend workshop in a beautiful chalet in the Swiss Alps recently. With eighteen participants, they ventured into "Man and His Symbols—the Mystical Spiral." From the south of France, Rev. Patrick Duvivier writes, "I am living a day to day adventure in which things are moving fast." Rev. Duvivier is leading regular workshops at the Aquarian Center in Aix en Provence with participation ranging from ten to forty. As an aside, he mentions that he conducted his first baptism recently. The child's name was Jean-Baptiste, and the baptism occurred on St. John's Day!

CHURCH RECORDS

BAPTISMS

BRADY—Edward Aaron Brady, son of Kenneth and Edris Brady, Los Angeles Society, baptized in the Swedenborgian New Church, Los Angeles on January 8, 1984, the Rev. Andre Diaconoff officiating.

ANTONUCCI—Anthony Scott Antonucci, son of Kevin and Rebecca (True) Antonucci, baptized on January 8, 1984 in the Church of the New Jerusalem, Fryeburg, ME, the Rev. David L. Rienstra officiating.

TINGLEY—Sarah Elizabeth Tingley, daughter of David Anthony and Wendy-Lee Tingley, baptized in the parents' home, Western Canada Conference, on December 27, 1983, the Rev. Erwin D. Reddekopp officiating.

WIENS—Stephen Michael Wiens, son of Howard and Denise Wiens, baptized in the parents' home, Western Canada Conference, on Dec. 4, 1983, the Rev. Erwin D. Reddekopp officiating.

MARRIAGE

HENSLEY—McDONALD—Michael L. Hensley and Joy Eileen McDonald were united in marriage in the New Jerusalem Church, Montezuma, Kansas, on October 29, 1983, the Rev. Eric J. Zacharias officiating.

* * * * * * *

DEATHS

DIRKS—Annie L. Dirks, 93, member of the Church of the New Jerusalem in Pawnee Rock, Kansas, died on November 5, 1983. Memorial services were held on November 8, 1983 in Larned, KS, the Rev: Eric J. Zacharias officiating.

DZERYK—William H. Dzeryk, 53, member of the Church of the Holy City, Edmonton, Alberta, died on October 29, 1983. Resurrection and Memorial services were held on November 2, 1983, the Rev. Henry Korsten officiating.

SMITH—Eugene F. Smith, life-long member of the Humboldt Park (Chicago) and Park Ridge, Illinois, Swedenborgian Churches, died on September 16, 1983. Resurrection services were held in Des Plains, Illinois.

ZACHRISON—Hilda Zachrison, of the Church of the Holy City, Chicago, Ill., died on August 20, 1983. Memorial services were held on Aug. 20, the Rev. Thornton O. Smallwood officiating.

Thank You

The Messenger receives loving and generous donations from time to time from many readers and members who choose to support the work of the Church through these pages. We warmly thank the following contributors: Winifred Armstrong, Los Angeles, CA; Maxine and Earl Beckham, KS; Alice Van Boven, Redlands, CA; E. R. Carlson, Knoxville, Iowa; Allen T. Cook, Wetmore, CO; Agnes G. Cowern, St. Paul, MN; Mildred and John Dodd, KS; Chris Laitner, Midland, MI; J. G. Light, Abbotsford, B. C.; Wilfred G. Lorenz, Portland, OR; Grace B. Mead, Kinnelon, NJ; Ohio Association; Pacific Coast Women's Alliance; John W. Peter, Springfield, OH; Ednah E. Richard, Tacoma, WA; Mrs. Ernest Schrader, St. Paul, MN; Annnella and Eldon Smith, North Shore, CA; Katharine and George Ulmer, N. Batttleford, Sask; Mr.and Mrs. M. P. Wiebe, Hope, B. C.



To Move Is To Live

by Laura Lawson

Throughout history people have partaken in dance to heal the sick, to bring about changes in climate, or even to kill an enemy.

Before man can do anything he must draw breath, he must move. Movement is the source and condition of life. (Sachs, 1952)

Scientific studies of human growth have shown that motion is necessary in human life. Infants are born moving, and people stop moving when they die. "We move because we are alive, we are alive because we move." (Lowen, 1972) People relate to their world through action—large or small.

Not only do we "move through" our lives, "speaking with" gestures, facial expressions, and personal movement style, but we also dance. We dance alone or with others. We dance in celebration, in reverence and prayer. Often our "dances" express our connection with others, affirming our spiritual (or otherwise) interrelatedness. Victorious football players have their high-jumping, hand-slapping dance. Newly-married couples have their whirling celebrating dances. A congregation and minister have their dance of communal spiritual nourishment during the sacrament of communion-walking from the pews, up the aisle, kneeling at the altar, bowing heads, while the minister walks back and forth from the altar to the kneeling people.

Dance has always been important in the human experience. In primitive times dance served an important function in religious practices and beliefs. Throughout history people have partaken in dance to heal the sick, to bring about changes in climate, or even to kill an enemy. People have also danced at important rites and ceremonies concerning childbirth, puberty, marriage, death, and proclamations of war and peace.

Dance has symbolic and magical aspects. The dance experience allows a release of energy and emotion. The communicative and therapeutic significance of movement is demonstrated in dance/movement therapy. The dance/movement therapist and client share in a relationship in which movement is the basis of their communication. The client's movement behavior is regarded as the "gateway" to their psychic state.

Mary Wigman, a pioneer in modern dance, writes about the phenomenology of dance. She recognizes dance as the means for people to communicate a universal humanness as well as to express individual emotions:

> The dance is a living language which speaks of man—an artistic message soaring above the ground of reality in order to speak, on a higher level, in images and allegories of man's innermost emotions and need for communication.

Laura Lawson, of S. Newfane, VT, is a dance and movement therapist. Some of you may have met her: she co-led last year's Pre-Convention Conference with Lorraine Sando, and will be doing an encore this summer due to popular acclamation.



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

FACILITATORS

Lorraine Sando, MA 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 Winnipesaukee, 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

WE GET LETTERS

PEACE AND PROVIDENCE

Dear Editor,

During the past few months I have been attending a "Peace with Justice" group at a United Church in Tacoma. This group is sincerely studying Christian publications toward finding ways of ending the arms race.

With a friend from this group I attended a showing of two films, "If You Love this Planet" with Helen Caldicott and a short film showing unrehearsed statements of children and young teenagers expressing their fear that they will not live to grow up. Both films are well presented and very frightening. Now we have a new film for television, "The Day After," which is even more frightening.

I deeply appreciate the Peace Page in *The Messenger*, and I feel that all of us have an obligation to work in every way we can to stop the arms race. I know that this fear of complete annihilation is real. We do have the power to wipe out all the people in the world many times over.

But somehow I wonder if we as Swedenborgians, who know that we live in the New Age and know also that the Lord's Providence will not allow anything to happen to this world that cannot be overruled for good, cannot help immeasurably to lessen this fear.

I have a strong feeling that the New Church should help people to understand the laws of Divine Providence. Especially today our New Age knowledge of life after death is needed. If all children knew this wonderful truth they would not be so terrified. I have recently bought several copies of Rev. Paul Zacharias' booklet, "Insights into the Beyond," an excellent easy-to-read condensation of Swedenborg's "Heaven and Hell." People need our knowledge as never before. A professor of religion in a local university told me that most of his students do not believe in a hereafter. No wonder there is so much fear. Along with our work for peace with justice, I feel that it is imperative for us who have the teachings of the New Age to do all we can to help spread the good news of the kingdom of our Lord, who is working with us today to make his Kingdom in the heavens a reality on earth.

> Ednah E. Richard Tacoma, WA

NEW CHURCH WOMEN

Dear Editor,

Jill Kingslake's article in the last *Messenger* both interested and bothered me. It seems she feels strongly that the women of Africa have found a very special role to play in the church, and though she feels, quite rightly, that we should make no effort to change them, yet she would make an effort to change us. We, too, the women of North America, are a product of our time and environment as much as the women of Africa, and deserve an equal respect for the roles we play. I do not know many passive women in the New Church!

So often, those who interpret the writings of Swedenborg fall into the trap of assigning feminine characteristics of love to females, and masculine characteristics of reason to males. Did not Christ, in his male body, personify the divine balance of love and reason? Should I not, then, aspire to achieve that same balance in my female body?

I do not feel that you can ask the women of the church to prepare the floor, or the men to design the superstructure. Each child of God must play his or her own individual role in the appropriate time and place in God's plan.

> Fran McIntosh Kitchener, Ont.



CONVENTION NOTES

(Please read before filling out registration form)

HOUSING

This year housing will be in a variety of cabins, motel-like units, or rooms in a cottage or the Inn. Prices vary from one unit type to another, from a low per adult of about \$18 per day to a top of \$44 per day, meals included. (In increments of about \$2 or \$3, not the giant leaps noted on the form). There is NO way we can handle requests for a specific unit. We ask that you trust us (Muff No. 1, specifically) to do the best we can for you based on your needs. Please therefore check the highest price you will consider paying, per person, and we will take it from there. Children cost less, depending on age. Under 2 years of age are free. Please indicate if you cannot handle stairs or much walking or hills, etc. (All air conditioning at Geneva Point is natural, and most nights are comfortably cool.)

TRANSPORT

Geneva Point is 3 hours north of Boston. To get you there (those arriving by means other than private car), the Transportation and Hospitality Committees and the Boston Church are cooperating. Please read this carefully!!! If you indicate your arrival information, you will be picked up at the airport, train or bus station and taken to the Boston Church (to relax. nap. sightsee, shop or have snack) to wait for one of two scheduled daily bus or van trips to Geneva Point. It is very important we know your EX-ACT arrival plans in order to work out scheduling of those bus/van trips to the Convention site, and to plan to meet you at your Boston terminal. There will be a fee charged for the ride to (and from) Geneva Point, but it has yet to be determined. Please be sure to fill out every applicable blank on this section of the registration form, or to make sure the Central Office receives it as soon as possible.

DIET

If you are a vegetarian, or have dietary restrictions and special needs, the Geneva Point kitchen staff will try to provide for you as much as they can. Please indicate these needs or limitations in the appropriate blank on the registration form.

PETS

No pets are allowed at Geneva Point. Several kennels and pet motels are not too far away. Call or write us for information.

DRIVING

If you so indicate on the registratrion form, we will be glad to help you with directions from your house to Geneva Point. In general, you will be able to find Centre Harbor, New Hampshire in a road atlas at the top of the largest lake (Winnipesaukee) in the state, between Meredith and Moultonboro. Best route is from Interstate 93 (running north-south through New Hampshire). Get off I-93 at Exit 23, Rte. 104 -Meredith. Follow Rte. 104 East to a stop sign where you must turn LEFT and downhill. Continue into Meredith and around the lake to your right. Shortly, BEAR RIGHT on Rte. 25 (toward Moultonboro) and continue on Rte. 25 several miles to and through Centre Harbor, keeping the tiny Chamber of Commerce booth on your right. Continue to the Matterhorn Motel on right. TURN RIGHT, at that Motel, onto Moultonboro Neck Road and proceed 41/2 or so miles to small road going off to left, with large multi-wooden sign for Marina and so on, including Geneva Point down toward bottom. TURN LEFT, proceed past large barn-type building on right. TURN LEFT at next small crossroad (small cemetery enclosure just ahead to right) and proceed through woods, past paddock and horse barn, to Geneva Point. Pull into first parking lot on right and complete registration at the office there.

CHILDREN

Infant and child care will be provided the entire pre- and convention week. Beginning Thursday, children under 4 years will be with baby sitters (including someone trained to care for infants). Those 4 and over will be a part of Ron Brugler's children's program.

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

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

ADVANCE CONVENTION REGISTRATION SWEDENBORGIANS CELEBRATING THE LIFE OF REGENERATION Geneva Point Center, Centre Harbor, New Hampshire

June 27 - July 1, 1984

NAME		PHONE
ADDRESS		
CITYSTATE/PROV		ZIP
	Accompanied by:	
	Children	
Name		
	Relationship of child	Age
	REGISTRATION FEE	
cover registration. This inclu	5.00 (\$15.00 if BEFORE May 15, 1984). udes EVERYONE except children unde onvention costs and special events.	made out to The General Convention '84, to 11 years of age. Registration fee is PER
	TRANSPORT	
I will arrive at Logan Airport, E	Boston on	Airline, Flight #
on (date)	at (time)	
I will arrive in Boston by Amtra	ick train on (date)	at (time)
I will arrive in poston by (circle	one) Greyhound / I railways bus on (date)	at (time)
later)	on to Geneva Point. (A fee will be charge	d for this service — amount to be announced
	(date)	t (time)
I need directions to Geneva poir	at froma	t (time)
— I could swing through Boston	on the above date to pick up	Dassengers
	AFTER CONVENTION	
I will be staying for R&R at F		
I will/will not need transport i	o Fryeburg	
I will/will not need transport l	back to Boston on (date)	
м	EALS AND HOUSING (figures are Per	ter no no s
	p to (check one) \$20 \$30	
I would like a cabin/room for	two at up to (check one) \$25	_ 340 \$30 \$35 \$45
I will be sharing with		330 <u> </u>
I would like a cabin/room for will be sharing with	3 (or more) at up to (check one) \$2	20 \$25 \$30 \$40
• If necessary, I will agree to be h		o limits in numbers of housing units, specific
ones may too t be requested.		also mean the next lower category).
_	SPECIAL NEEDS	
I am a vegetarian, with no othe		
I have these dietary restrictions		
I am not able to climb stairs or I am not able to walk very far		
Other physical needs		
(Remember - if you don't share your	needs with us, we may not know them!)



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

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Address Correction Requested

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