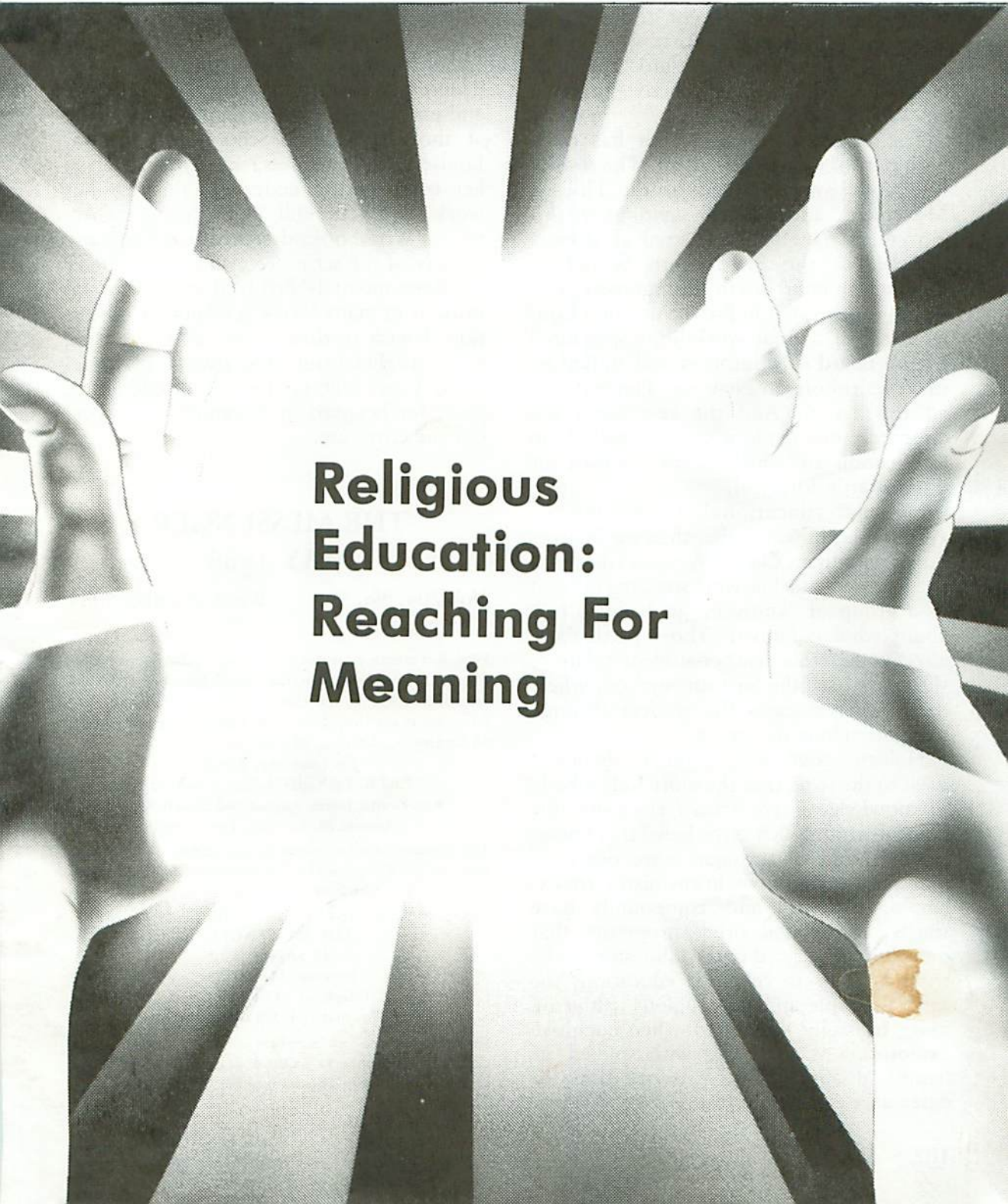


# The Messenger

OFFICIAL PUBLICATION OF THE  
GENERAL CONVENTION OF SWEDENBORGIAN CHURCHES

MAY 1984



**Religious  
Education:  
Reaching For  
Meaning**

Notions on the nature of education seem always to be changing. I run the risk of being too engrossed in my own place in history, but nevertheless it seems to me that the current atmosphere in the educational world is greatly in flux. A major 20th century revolution persists in the field of education, and though this revolution has not always found its way into the public education system, it has effectively created its own environments.

The Swedenborgian Church has often been part of that environment. The revolution goes by the name of the Holistic Movement, and positive sightings of this movement have been reported at Urbana College, at the Swedenborg School of Religion, in churches in Montgomery, OH and El Cerrito, CA, in Pre-Convention Conferences, in annual workshops sponsored by the Board of Education and staffed by the Swedenborgian New Age Pioneers (see ad this issue). And the revolution undoubtedly has made a stand elsewhere in Convention of which I am unaware or momentarily forgetful.

Holistic educational forms involve avenues of knowing other than the instructional paradigm. Classic Western education has featured "the knower" standing in front of a group of "knowees" with much talk about what is known. Those particularly alive within this teacher-student relationship have used the Socratic method, where the teacher engages the student through mind-stretching questions.

Holistic education, though, dedicates itself to the tenet that the more fully a body of knowledge is *experienced*, the more fully it is known. Implicit is the belief that knowledge is known through more processes than just the cognitive. In chemistry, for example, elements and compounds have smells, colors and other properties that must be experienced in the laboratory to be truly known. In religious education, the same principle applies: religious truths are more fruitfully integrated when cognitive exploration is combined with studied attempts at application. It is one thing to agree as a group that love is a good thing,

but quite another to agree upon how this good thing can be applied in daily living. Or again, it is easy to agree that health is a worthy goal, but quite a bit more challenging to come to consensus on what healthiness is specifically.

In this issue we hear from three Swedenborgians who have been committed to advancing the educational aims of the Swedenborgian Church. Marian Kirven teaches and participates in the exciting atmosphere at the Swedenborg School of Religion; Louise Woofenden has recently concretized her own holistic endeavors through her work (with Betty Hill) in producing the Activities Workbook, designed to accompany a study of the scriptures; and Rev. Brugler has been intensely involved in educational projects at many levels in General Convention. I wish to thank them all for sharing their insights from their own experience. Also, I am grateful to Val Brugler once more for her part in designing and laying out the cover art.

J. L.

### THE MESSENGER MAY 1984

Vol. 204, No. 5

Whole Number 5084

Published monthly, except for the one double issue in July-August, by the Swedenborgian Church (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America.) Central Office: 48 Sargent St., Newton, MA 02158

Jim Lawrence, Editor

Paul B. Zacharias, Editorial Adviser

Kim Kearns-James, Layout and Design Artist

Antoine M. Laurent, Typesetter

The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

EDITORIAL, BUSINESS & SUBSCRIPTION ADDRESS:

THE MESSENGER

48 Sargent St.

Newton, MA 02158

Telephone 617-964-9339

Deadline for material: 5th day of the Month.

Subscription free to members of the Swedenborgian Church: non-members, \$8.00 a year; foreign \$15.00 a year; gift subscriptions from a member, \$5.00; single copies \$1.00.

# Letters

## SPIRITUAL CAUSES

Dear Editor,

I read with great interest (and considerable sympathy) Margaret Schwarm's article on "Spiritual Healing" in the April 1984 issue. Once I got past the first column I had no problems whatever, feeling that both her analysis and her methodology were first-rate and well worth our careful study.

All my warning flags went up, however, as I read the conclusions that were drawn, presumably as a logical consequence of the passage from Swedenborg's *Divine Love and Wisdom*. In Dr. George Dole's new translation, by the way, that passage reads: "All the things that happen in the natural world are results, and all the things that happen in the spiritual world are the causes of the results. No natural phenomenon occurs that does not have its cause in something spiritual." [DLW ¶134]

I find this wording more clear than the older version, especially in the final phrase, that the cause is in "something spiritual." Granted that your author's sentence following the quotation is somewhat ambiguous, I read it to imply that every individual's illnesses are direct effects of correlative spiritual illnesses *in that same individual*. This may be good Christian Science theology, but it is not acceptable Swedenborgian theology. While I would be more than willing to concede that quite a few of our bodily ills are the direct result of our mental or spiritual disorders, I should have to insist that there is no warrant for a generalization which covers *all* bodily ills.

Surely we cannot apply this logic to the infant or small child who contracts a dread disease such as leukemia. Nor can we rule out the physical effects on our physical bodies of such things as germs and viruses. In short, there are often clear indications that physical illnesses have identifiable physical causes. And this, by the way, does not contradict the intent of DLW ¶134, for it is forever true that spiritual causes are

always behind either physical causes or physical effects.

The fallacy is to presume that there is always a direct one-to-one relationship between the physical ills of an individual and that same individual's spiritual state. As one of my colleagues noted, if such an equation were true, then every pastor would do well to insist on complete *medical* records of all of his/her parishioners in order to know how best to minister to them!

There is yet a further complication, and it is perhaps best summed up in a companion work of Swedenborg's, *Divine Providence*. In that work ¶142 begins, "No one is reformed in a *state of bodily sickness* because his reason is not then in a state of freedom; the state of the mind depends on that of the body. When the body is sick, the mind is also." The passage then goes on to stress the importance of one's mental attitude about his/her illnesses, both before and during the state of illness. And this, may I submit, may be the key to the whole matter: It is not in the long run so much a matter of the degree of our physical disability, be it temporary or permanent; it is more a matter of our attitude toward it. One may be terribly ill or handicapped but handle it with good grace and not become preoccupied with self-pity or the "victim role," as Ms. Schwarm aptly puts it. Another may be only slightly ill or disabled and fall into a maudlin and self-defeating state of mind because of the disease.

It is perhaps to this latter type of mind that the article speaks most forcefully and realistically. And to the extent that any of us indulges in such states of mind we would do well to listen and heed the sage advice found in the article in question. But for others who may be suffering for causes that are in no way relatable to their own spiritual states, let us view their states from an entirely different perspective.

Rev. Dr. William R. Woofenden  
Sharon, MA

# Religious Education

## A Little Taste Of Sunday School

By Louise Woofenden

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But secretly I thought, "I wish she had missed the Bible stories more than the food!" I had failed in the most important aspect of the lessons.

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Not long ago a family who had formerly attended our church but now lives too far away to attend regularly came back to have the new baby baptized. Before the service began, the seven-year-old came into my Sunday school room, where I was putting things away after my nursery class.

"Oh," said Jessica, "I wish I could come to your class again! We had such good things to eat!"

I laughed and said, "Jessie, I'd love it if you could come back, but you know, you're such a big girl now that you'd be in another class."

But secretly I thought, "I wish she had missed the Bible stories more than the food!" I had failed in the most important aspect of the lessons.

Then I rationalized. Jessie has a thing about eating. Of course she remembered the food. She had always loved the days when there was some mention of food in the Bible story because she knew that then we'd be eating. We had put on a "wedding

banquet;" we'd been ravens bringing bits of food to Elijah; we had tasted grapes, pomegranates, figs, olives, cheeses; we'd baked unleavened bread.

Jessie had been introduced to some Bible correspondences through her senses of taste, smell and touch. Undoubtedly there were deep impressions in her mind connected with the Passover, the wilderness wanderings, the story of the butler and baker. These will always be waiting for recall when Providence has the opportunity. And what better image of what Sunday school is all about than eating and drinking?

Still, my disappointment nagged me, and I kept thinking about the incident. My thinking began to evolve, however, and I suddenly realized that I had missed the most important part of Jessie's remark: "I wish I could come back . . ."

Which brought me to the idea of "remains," a doctrine we have claimed to be uniquely New-Church, but which is

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acknowledged in some form in many other disciplines and is recognized by religion and psychology wherever it is practiced sincerely and intelligently.

Swedenborg defines remains as "things that are the Lord's;" "knowledges of good and truth;" "celestial things which the Lord preserves and stores up in people without their knowledge;" "everything good and true that the Lord insinuates into people from infancy even to the end of their life;" and more fully, "not only the goods and truths that a person has learned from the Lord's Word from infancy . . . but also all the states thence derived, such as states of innocence from infancy; states of love toward parents, sisters, brothers, teachers, friends; states of charity toward the neighbor and also of pity for the poor and needy; in a word, all states of good and truth."

Swedenborg leaves no doubt in our minds as to the importance of remains: without them no one can reach a heavenly state. "It is from remains that a person is a person;" "According to the quality and quantity of the remains . . . do people enjoy bliss and happiness in the other life;" "people cannot live without remains;" "when the way for remains is closed, the person is no longer human, because he cannot be protected by the angels, but is totally possessed by evil spirits."

person from infancy to old age. "Celestial things are insinuated into a person chiefly during the state of infancy up to childhood, and in fact without knowledges; for they flow in from the Lord and affect him, before the person knows what love is and what affection is." These Swedenborg calls "first remains." At a later stage the person is "imbued with spiritual and celestial things by means of knowledges, which must be implanted in the celestial things given from infancy."

We have acknowledged this intellectually, I'm sure. We know that in infancy and early childhood more emphasis needs to be put on the affectional side than on the intellectual. We recognize it when the child becomes more interested in the facts of the stories, and then we put more emphasis on the intellectual side. But are we perhaps assuming that by reading and teaching from the Word *we* are planting remains? (We add, almost as an afterthought, "with the Lord's help.") Have we unconsciously believed that "New-Church" remains are better than "Old Church" remains?

Now it would appear that a *truth* imparted can remain only if at the same moment it joins with a good affection which is ready for it. We cannot be sure that *any* truth will necessarily become remains, though many times truths we have thought completely lost on the child *will* become re-

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Today we've come into the New Age with a bang. We are being challenged in ways unthought of a generation ago . . . Old ways of doing things are obsolete. The world is exploring a new dimension.

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**R**emains, therefore, are essential to the spiritual life of everyone. Further search, however, informs us that remains are not a static thing. They change with the changing

mains. It is the Lord's work, and we really have little control over the inner states of the children.

Knowing this, let's think about the par-



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ticular children we have worked with and are working with. Our teachings tell us that there is a rhythm of development in the life of each young person. Briefly stated, they are the period represented by Abraham (the time of simple obedience), the time of Isaac (when the spiritual rational is developing), and the time of Jacob (when the youth desires to be self-reliant).

**F**or some young people, this last-mentioned state means a break with the church. It can be a break in time and space, or it can be a receding on the inner level. Sometimes it lasts for a long time (or forever); sometimes it is just a brief period. But everyone experiences this drifting away in some form or other. It is inevitable and even necessary so that the person may feel, for a while, that he is in control of his life. In time there will hopefully be an awareness in the spiritual poverty of the state and consciousness that something is missing. We have to "leave" for a time in order to appreciate our real need of God.

Foreseeing this probability, let's stop moaning about how our children have drifted away. Rather let's start thinking about the present and the ones who are with us. Today we've come into the New Age with a bang. We are being challenged in ways unthought of a generation ago. All around our children are new and exciting things to think about and do, as well as many dangerous influences which most of us were ignorant of in our own childhood. Old ways of doing things are obsolete. The world is exploring a new dimension.

It seems that the secular world is at last recognizing the existence of the spiritual, making it more than ever important that we teach our children and young people the doctrines of the church to the full limit of what they can receive. But we have a new challenge to provide them with rich and varied activities which embody the doc-

trines at many levels of experience. We must teach in such a way that truth joins itself with the corresponding good affection.

Can we make our religious education at least as exciting as their favorite cartoon show or the local baseball game? Can we make the early years of religious training exciting, challenging, noisy, active, creative (and good-tasting)? Will each child bring away a sense of having been engaged body and spirit in an experience that will be remembered with joy?

Let's have no illusion that a multi-dimensional method of teaching will hold all our young people in a pattern of church and Sunday school attendance. But when the inevitable happens and a youth withdraws, whether in time/space or in mental outlook, a period of effective religious education may well provide inner resources on which divine providence can draw to bring the person back to the Lord (not necessarily to the organized church!) when the time is ripe. The youth, or young adult, or older adult will say in effect what Jessie said that Sunday morning, "Oh, I wish I could come back . . ."



*Louise Woofenden, Sharon, MA is Editor of Five Smooth Stones, a monthly Sunday School Association publication, and Editor and co-author of the Sunday School Activity Book Series, which accompanies The Dole Bible Study Notes.*

# Religious Education

## My Religious Education Ministry



By Ron Brugler

For the past six years I have been employed by the Board of Education as Religious Resource Person. Writing this article has given me the opportunity to evaluate this ministry before all of you, which is not a comfortable task. After all, can a minister really be honest in evaluating his/her ministry with laity? I will do my best to be honest with you, and I hope that you will find this evaluation to be informative.

Q.

"Has my ministry aided the growth of our church?"

A.

As I review the lists of Sunday Schools found in the Convention Journal, I am confronted with the reality that when I began my ministry we listed twenty-one Sunday Schools with an average attendance of 314 people. The 1983 Journal lists only fourteen Sunday Schools, with no mention of attendance. My guess is that this has gone down, perhaps much lower than we would care to admit.

I cannot help but find this disturbing, for after all, Sunday Schools are *my* ministry! Yet, as I reflect upon it, just maybe this is a sign of growth and a very real acknowledgement of my ministry. It is an acknowledgement of honesty and growth in our denomination's attitudes towards religious education. During my ministry I have visited several of our churches where Sunday School classes are held for one or two children, not because this is something that is done for love, but is done rather from obligation. In these situations, week after week the teachers feel put upon in giving up their personal worship because they have to teach the children. The children sense these unspoken feelings and do not enjoy, nor learn from the classes. The result is an unfortunate experience for all concerned.

As a religious education professional, one truth that I can share with you is that any church that has a Sunday School because the adults believe that a church "ought to" have one is doomed to failure. My advice in these situations is to let the old format die and take time off to allow a new, more productive format to emerge.

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We too often forget that religious education can be something that both adults and children enjoy; that religious education can occur in a variety of settings and formats; that religious education does not even have to be on Sunday! If there can be a "good" reason for the apparent decline in our number of Sunday Schools, I hope that this is it.

Q.

"Has my ministry been worth the financial investment?"

A.

I realize that this question can best be answered by those individuals and churches who have received my services. But, being a money-conscious individual, I realize that this is a very expensive ministry costing Convention almost \$70,000 over the past six years. I have travelled many thousands of miles and written more letters and made more telephone calls than I care to count.

My efforts are concentrated in conducting planning sessions for Sunday Schools and leading Teacher Training classes. I distribute numerous materials, books, filmstrips and teaching aids, which I believe are helping to make our classes more exciting, interesting and informative. My hope is that our teachers have been honest with me when they have said, "I appreciate knowing that someone from my denomination cares about what I'm doing here."

My religious education ministry, in this sense, is to the teachers, not to the children. I hope that as a result of my visits, our teachers feel more worthwhile, more appreciated, and consequently do a better job of organizing their classes and teaching. I do wish, however, that I could report that

many of our Sunday Schools are growing in attendance. For now, though, I must settle for reporting that we are growing in attention!

Q.

"Have I helped to bring about any changes in our church?"

A.

I will admit to a bit of pride in responding to this question, for I do know of one concrete change that I have helped to bring about, and believe me, it is a change for the better. There are now children at the annual Convention!

I attended Convention once during theological school, and I honestly do not remember there being one child present. Not one. In fact, I have learned since then that, in some respects, children and parents of small children were discouraged from attending Convention.

Since my ministry began, this has changed. The Children's Program has brought an average of twenty-five children to Convention each of the past five years. General Council now provides financial assistance for children attending Convention with their parents! From where I sit at Convention, our church is growing, active, playful.

This change is much broader than a mere addition of a new program. It is a change in mind-set, a change in attitude. I thank God that we now seem to value children as an important part of the church, not because they represent our future, but because they are here now! If you really want to understand this, then come and spend some time at the Children's Program and see what I mean. But before you do, take a look around the adult meetings. Notice the sleepy eyes, the bored looks, the strained



# Religious Education

postures. Then come to the Children's Program and be prepared to have a child run up to you and exclaim, "Isn't our church fun!"

Q.

"Where can I go from here?"

A.

My position with the Board of Education is not stagnant, but rather evolves yearly. With new directions and opportunities opening before me each year, I find myself in a very exciting ministry. In the months to come the Infant Program will be completed and work will begin on the next unit, Being a Toddler's Parent. If deemed worthwhile by the Board of Education, an additional unit will follow to include religious education resources for pre-school children.

During the upcoming year a much more radical change will occur within my ministry: I will be moving to the Almont New Church Assembly in northern Michigan, where I will begin serving as the year-round General Administrator. This position will enable the Assembly to become a retreat, conference and camping center for our denomination and will build upon Almont's current position as one of our few growth centers.

Seldom in our denomination is growth a cause for alarm, but at Almont our current growth is just that! Either we expand our programs, or we must turn people away. My energies will be focused on developing new camping programs for children, teens, handicapped children, families with a terminally-ill member, and other groups.

I realize that this is in no way a complete evaluation of my ministry as Religious Education Resource Person, but I hope that

it at least gives you a glimpse into what it is that I actually do within the position. It is not often easy, though it is not usually hard work in the traditional sense either. In fact, it is fun!

---

Let's Face It:

*Summer Camps Are Fun!*

Why don't treat your children, your grandchildren, or even yourself to a spiritually nourishing summer camp experience this year? The Swedenborgian Church operates several family and children camps across U.S. and Canada, offering warm community, stimulating programs for all ages and a spiritual perspective unique in the Christian world. Check the following for the camp nearest you!

Camp Blairhaven, S. Duxbury, MA on Cape Code. July 1-14 (ages 8-10), July 15-28 (ages 11-13). Write to: Blairhaven Committee, Massachusetts New Church Union, 79 Newbury St., Boston, MA 02116.

Beside-The-Point, Rocky Fork Lake, Hillsboro, OH. July 8-14 (teens), July 15-21 (ages 9-12). Write to: Kemper Road Center For Religious Development, 9035 E. Kemper Road, Montgomery, OH 45242.

Almont New Church Assembly, Almont, MI. July 29-Aug. 12 (all ages—this is a family camp). Write to: Ron Brugler, 246 Lafayette Ave., Pittsburgh, PA 15214.

Fryeburg New Church Assembly, Fryeburg, ME. Aug. 4-19 (all ages—this is a family camp). Write to: Mrs. Louise Woofenden, 48 Highland St., Sharon, MA 02067

Paulhaven, near St. Paul, Alberta. July 22-29 (children 8 and over). Write to: Mrs. Lorrie Lipski, 3 Nootka Rd., Leduc, Alberta T9E 1X2.

# Religious Education

## My Philosophy Of Education

**“ I think education is a process of learning to perceive relationships. ”**

**By Marian Kirven**



I believe that God is Love, that God creates out of Love, and that God wants to be loved. I believe that “Evolution” is God’s system for creating on Earth. And I believe God has a wonderful sense of humor. Surely, anyone who would set up a system that could produce the fantastic variety of living beings as have existed here must have quite a marvelous sense of humor.

The “instincts” in these beings are God’s laws for them, and to the extent that living beings or creatures obey their instincts, they express love to God. People are part of this evolutionary system. As jaws grew smaller, brains grew bigger; this larger brain characterizes people. With the larger brain people began to do a wider variety of

things, and instincts lost some of their power over people. People eventually became aware of God’s presence with them, and they were able to communicate this to each other.

From these experiences people realized that they were free either to love and thank God for helping them or to hate God. I would imagine that love freely given to God is more pleasing to receive than built-in “love” responses such as instincts. Therefore, God creates people to have a heaven of angels to love God and be companions. In the Creation Story the first thing God does not approve of is Adam being alone. This not-good experience of being alone is probably one that, before crea-

# Religious Education

tion, God knew first-hand.

Therefore, the purpose of the existence of human beings is to create a heaven of angels who will love God voluntarily from their emotional and intellectual knowledge that God is the source of all love, good and truth. The human being is born without this intellectual knowledge, but, it is to be hoped, gains it by the process called education.

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**I would imagine that love freely given to God is more pleasing to receive than built-in "love" responses such as instincts.**

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In *True Christian Religion*, Swedenborg defines God as creator, love, substance itself and form itself. Today, we know energy is the substance of reality, and relationship is the form of reality. In other words, all matter is made up of energy: protons, neutrons, electrons. The difference between me and this typewriter I am pecking at is just the relationship or order in the structure of the energy forming the typewriter and the energy forming me.

I think education is a process of learning to perceive relationships. A person who can sing three songs such as "Happy Birthday," "The Farmer In the Dell," and "Mary Had A Little Lamb" has learned to perceive tone intervals and time intervals as well as singing words in tune and time. Putting on clothes, catching a ball, riding a tricycle, jumping rope, reading and identifying colors are all learned by perceiving relationships. That is why the little boy can laugh when he puts on daddy's hat or shoes; he sees the absurd relationship between his foot size and daddy's shoe size. Most types of relationships can be placed in one of the following categories:

1. God to people — theology
2. People to God — religion
3. People to people — sociology, history, art, music, etc.
4. Person to him/herself — psychology
5. People to the rest of the environment — ecology
6. The rest of the environment to itself — physics, chemistry, astronomy, botany, zoology, etc.

The basic relationship people must perceive to fulfill their purpose is that of theology: God is Absolute Good, Absolute Truth, and Absolute Love. All other truths and goods are varying mixtures of truth with falsity and good with evil. Since there is "good" and "truth" in all these relationships, there are good things to be learned from them. Gaining specialized knowledge for use in helping humanity, after all, is one of the best ways to express love to God.

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**Regeneration as a process of experiences is different for each individual. We see the diversity inherent in God's system of creation; God seems to desire variety.**

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There is no more fundamental teaching of Emanuel Swedenborg than this: salvation is by means of regeneration, which is a process of spiritual growth by means of education. Regeneration is a process by which influx and intellect change the will of people so that they acknowledge the love and good that they receive from God and return to God in a life of usefulness.

Regeneration as a process of experiences is different for each individual. We see the diversity inherent in God's system of creation; God seems to desire variety. Therefore, a person does not strive to imitate another person, nor to imitate a given stan-

dard model in order to become perfect. Rather, a person seeks to perfect his or her own talents that they may be used to express love to the neighbor and to God. With this understanding of regeneration, Swedenborgians recognize that the regenerating process is a process of growth and change extending from conception into the eternity of the spiritual world. The function of education is to make people aware of all the various ways it is possible for them to change and grow.

The purpose of the Swedenborg School of Religion is to train people, according to the teachings of Emanuel Swedenborg, for Christian ministry. Thus a Swedenborgian minister will be conscious of the process of his or her own regenerating and will want to help others become actively aware of the regenerating process in themselves. Ministers can expect their whole lives and ministries to be a process of growing and changing. Likewise, all the people they are working with will be growing and changing, too.

If, by chance, we should lay waste to this world with our foolish firecrackers, we, who already exist, will continue to exist in some spiritual world. Those who have started the process of regenerating will probably keep on, if they want to. If humans cease to exist on earth, some other animal will probably evolve who will be smarter and more loving than we have been. We do think, after all, that we are smarter than the dinosaurs were.

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*Marian Kirven, twice past President of the Sunday School Association for the Swedenborgian Church, is Instructor of Religious Education and Theology at the Swedenborg School of Religion, as well as serving as the librarian for the same institution. She lives in Brighton, MA.*

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In purely rational, moral and spiritual matters truths appear from their own light, provided that people, from a right education, have become somewhat rational, moral and spiritual.

## MUSICIANS!!!

At Convention this year there will be lots of chances for musicians (instrumentalists and singers) to make music — jamming, music for worship, special occasions, chamber music, music for fun — so plan to bring your instrument, if it's portable! (Pianos are already there.) To help coordinate musicians' availability and needs with Convention's needs and schedule, please, BEFORE JUNE 1, write to: JUDY DENNIS, 125 N. Russell St., Urbana, OH 43078. Tell her who you are, what you play, and at about what level of proficiency; and also include your dates of arrival and departure at Convention. Thanks!

## GUYANA APPEAL SCORECARD

Dorothy Young of the Boston Society has a marvelous suggestion for those attending Convention at Geneva Point Center in New Hampshire: bring with you your gifts of used, lightweight men's, women's and children's clothing. If coming by air, train or bus, consider bringing an extra suitcase and return with lighter luggage! If driving, could you find room for your and perhaps others' gifts as well? Also needed are gardening tools, books and games.

The Guyana Appeal has generated \$4,403.00 to date. This money will be used to purchase a much-needed used van and the shipping costs for getting our love gifts to our congregation in Georgetown, Guyana. We are very encouraged by the generous response from Swedenborgians all over Canada and the U.S. Please keep the mail carrier busy delivering your care envelopes and packages to the Central Office at 48 Sargent St., Newton, MA 02158. Dorothy and others will be on hand to accept your gifts at Convention, too.

# Poems From Swedenborg

By Leon C. LeVan

## LORD'S PURPOSE

The Lord's coming  
Is for the purpose  
Of forming a new Heaven  
Of those who have  
Believed in Him  
And for the purpose  
Of establishing a new Church  
Of those  
Who shall hereafter  
Believe in Him.

## THAT NONE PERISH

Love to the Lord  
Cannot possibly be separated  
From love toward the neighbor  
For the Lord's love  
Is toward the whole  
Human race  
Desiring to save it  
And to adjoin it  
Entirely to Himself  
So that none perish.

## DWELLING PLACE

Man becomes  
An inhabitant  
Of the Spiritual World  
Because that is his  
Real dwelling place  
And (as it is called)  
His native land  
For there he is to live  
To eternity  
After having lived  
For a few years  
In the natural world.

## LIKE A GARDEN

The word is like a garden  
That may be called  
A Heavenly paradise  
In which are  
Delicacies and charms  
Of every kind,  
Delicacies from the fruits  
And charms from the flowers  
And in the midst of it  
Trees of life  
And near them  
Fountains of living water.

## AS THE HEART

If the Lord's Church  
Should be  
Entirely extinguished  
On the earth  
The human race could  
By no means exist  
But one and all would perish.  
The Church  
Is as the heart.  
So long as the heart lives  
The neighboring  
Viscera and members can live  
But as soon as the heart dies  
They one and all die also.

## TO FILL HEAVEN

The thought of what God is  
Is great enough to fill  
Heaven  
And to constitute  
The entire wisdom  
Of the angels  
Which is ineffable  
For in itself it is  
Infinite  
Because God is  
Infinite.



# Peace Page

## A Better Game Than War

By Robert Fuller

I was running around the track one sunny day, and I saw right behind me, connected to my own feet, my shadow. No matter how fast I ran, my shadow kept up with me, and it occurred to me that that was the metaphor for the arms race—a race with one's own shadow. No matter how fast you go, the other guy's going to keep up with you and stay connected with you; in fact, he's a part of you. He is the projection of yourself—of your dark side—just as your shadow is the sun's projection of your body on the ground. No one will win the arms race, nor will anyone drop out. We can never outdistance the fear of those parts of ourselves that we have projected on others: Americans on Russians, Jews on Arabs, Protestants on Catholics, Whites on Blacks. Making the bomb the issue and disarmament the goal shields us only briefly from the realization that it is we ourselves—we human beings—that are the source of the danger.

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**War provides moments of individual exhilaration, camaraderie, nobility, leadership, courage and glory that other activities seldom match.**

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We must understand why we are afraid of our "shadow." What is the origin of the fear of "the other," and how can we deal with it? Why do we project on other societies qualities we have within ourselves, and then maintain that they are the bad guys and we are the good? They are, of course, doing the same thing with us.

It is illuminating in approaching war to look at the histories of some other human scourges, such as illiteracy, slavery, and hunger. A thousand years ago the only persons who knew how to read were priests and the very wealthy. This special knowledge was hoarded and transmitted selectively from elite to elite. Gradually, though, a great transformation occurred: from the idea that only a special privileged few could ever learn to read, to the idea that anyone could learn to read, and ultimately to the idea that everyone would learn to read and write.

We can transcend a condition like illiteracy or slavery when we can thoroughly imagine and know how to produce another condition that's manifestly preferable. Slavery, hunger, and illiteracy are *conditions* that people live under, and it's possible to imagine another set of conditions that could replace each of them. You imagine a world of free people; you imagine a world well-fed; you imagine a world where everybody reads.

But war is an activity. If you imagine its absence, what you get is nothing; you get a non-activity. We call it peace, but the problem with peace, and the reason it is hard to create a desire for peace except in the immediate aftermath of a war, is that no one can imagine it, or everyone imagines it differently. "Peace" is not a set of activities that people do.

War has been an activity that men and women have played and have loved. They have also hated it, but it's crucial that we admit our own eternal fascination with the business of it, with the fact that it provides moments of individual exhilaration, camaraderie, nobility, leadership, courage and



glory that other human activities seldom match. The horrible side of war is well known and usually focused on, but until we acknowledge our secret attraction to it we're likely to keep on "doing" it.

In using the word "game," I do not mean to suggest that war is a frivolous activity. War is war—an immensely complex, irreducible activity of institutional character, involving virtually all facets of society. In addition to provoking the recognition of our attraction to it, referring to war as a game suggests there are roles, moves, transactions, strategies, outcomes, winners and losers—and, most important, that we do have a choice as to whether to keep playing it.

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### What the world needs now are nonpartisans who specialize in introducing different cultures to each other.

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In my thinking I've set aside disarmament as a primary strategy and peace as an immediate goal, and now address the question of what the activities are that will replace the game of war and meet some of the same needs. We are beginning to design a game that is more fun to participate in than the old war games, or even the inseparably related "stop-a-war" games. The game that might be better than both these games is that of *Completion*—of completing ourselves through each other by incorporating into ourselves the delicious truths that other peoples embody and exemplify.

You might admit that you sometimes hate the Russians, for example, but if you can remember what it is you love within all that and use it as a handle, you can hold your hatred in its proper, subordinate place. Until you know what you love in what you hate, your hatred can assume command over your behavior.

The minute you find what you love in someone else, you become bigger and stronger; you're more powerful. That will be, I think, the meaning of power in the 21st century. It's power that comes from the completion of self, from the incorpora-

tion into your behavioral repertoire the other person's (or culture's) "secrets."

In looking at Black, Islamic or Russian culture, I try to identify that aspect of the truth they bear most prominently. Our initial reaction to other people is often negative because we see that they fail to embody something we take as supremely important. Only after getting through this can we appreciate what it is that they have to offer. I don't expect ever to assimilate into my perspective the way a Chinese sees a landscape, or the way Muslims feel about their friends. But to begin to see what such qualities are, and to square another way of seeing or being with your own so the two are not in contradiction, is the work that the world urgently needs to get on with. Otherwise we're going to react out of our initial distaste and annihilate the differences.

What the world needs now are *nonpartisans* who specialize in introducing different cultures to each other, people who develop the skill to create in antagonistic nations or cultures the capacity to *hold in check* that ancient familiar impulse to fight. And this involves a philosophical shift in thinking: away from dualistic, possessive presumptions to a more inclusive world-view.

Imagine that an agreement was negotiated among the nations of the world to exchange for two years, beginning in say 1985, a million people, going and coming from nation to nation in approximate proportion to population—a mammoth, multinational Peace-on-Earth Corps moving not just from America to developing nations, but rather from each country to all the others, focusing on the issue of establishing relationships, and thereby building mutual security. An Event on this scale could mark a turning point in human affairs and initiate the needed psychotectonic shift away from war.

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*Robert Fuller is the former president of Oberlin College and founder of The Hunger Project. This article is reprinted from The Humpty Dumpty Report.*

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# Women Communicating

Annella Smith, Editor

Bertha Berran, Co-Editor

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## The Books Our Mothers Read

We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
And all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from the quest,  
To find that all the sages said  
Is in the Book our mothers read.

*John Greenleaf Whittier*

During the month of May, we celebrate Mother's Day. When we think of mother, we usually think of the home, the center and source of all our activity and freedom.

Parenthood is one of the great privileges and blessings of this life and is of Divine institution. Parenthood was ordained of God as a means of our regeneration, as genuine love is not self-love. There is no true love which is unwilling to make sacrifices for others. Parents who love their children make self-sacrifices willingly. They give their own desires and plans, fortunes, health and lives.

Marriage is the source of the family and of all its blessings. It is the school in which character is purified and perfected, and the center from which unselfish love develops and spreads over the earth. It takes thought away from self. Through marriage and the home the Lord's love is received in human hearts. From marriage and the home come life's greatest blessings and happiness.

Parenthood makes great demands but the compensation is equally great. For a home to be happy there must be the true love of children in it, as they bring out the best qualities in the parents. Life is broadened and deepened by the coming of children. The home should be the happy center of child life and a place for parents to prepare the children for a faithful and full life.

All good things in life begin in this environment and all forms of happy life come from the Lord. The formation of men and women into happy families is the work of the Lord alone. Keeping the commandments in the home is the food by which true family life is nourished and sustained, keeping the mind and soul pure, protecting the innocence in children. This is the source of the highest wisdom and angelhood.

Let us use this coming Mother's Day to bring to our realization the importance of the home and of the precious gift of human life — the first birth. Let us turn our love from self and share it with others, developing it into that great and all-inclusive love of humanity. Let us recognize our Heavenly Father and Mother, the Lord and the Church, as the means of our second birth.

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# Ladies, Please Come To Order

By Peggy Cameron King

With our annual meeting just around the corner, we thought some information on meetings might be in order —

## The Clubwoman's Glossary

If you've somehow managed to reach voting age without joining a club, your first exposure will confuse you more than an expressway cloverleaf. Nowadays, a club is an organization which a girl joins to develop her id. You're not familiar with that term? Call it what you like — psyche, mystique, libido, personality — that's *id*.

Don't be misled by Webster's varied definitions of the term "girl" as: 1. a female child; 2. a maidservant; 3. a sweetheart; 4. a roe-buck less than two years old. Under these narrow interpretations most members won't qualify, so in clubwork any reference to *the girls* is concerned only with sex, and includes females of any age, even those long past their prime (that is, over thirty-three). On formal occasions an acceptable synonym for "girls" is "ladies" even for the ones who tend to be vulgar.

"Will the meeting please *come to order*?" is the standard opening and you should not interpret it as either an insult or a threat, even though the presiding officer is armed with a mallet. Business will be conducted largely by *motions* which have no relationship to calisthenics. If the chair asks, "Do I hear a motion?" it isn't because she's deaf; she's just making a desperate plea. Although *seconds* play a vital role, just as in a duel, the chief physical activity is of the tongues, since a verbal hassle results whenever anyone makes a suggestion. The preliminary rounds involve not only motions, but *amendments*, and sometimes amendments of the amendments. You don't have to be a gracious hostess to *entertain* a motion. Finally, one of the girls will make a motion which is either *carried*, or is *tabled* (without using the furniture). In extreme cases it may be *killed* (without violence).

The fine points of protocol are dictated by the *constitution*. Some clubs never get around to drawing one up, although no artistic talent is needed. Just as you need an annual physical, a club's constitution should have periodic overhauling.

Even though the president knows everyone personally, she will sometimes announce that she wishes to *recognize* a member. If she's in a generous mood, she may even *give her the floor*. It is customary for the president to *leave the chair* if she wishes to make a motion or voice an opinion; but lots of presidents voice an opinion without leaving the chair if they're mad enough.

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There's very little physical exercise in a regular meeting, although some of the terms imply it. You can *spearhead a drive* without either a weapon or a car. No one who is *running* for office actually does any sprinting. Some clubs encourage their members to *go through the chairs*, but they don't want the furniture demolished. It is permissible to make a suggestion *from the floor* without lying on it, and *standing* committees are allowed to function sitting down, just as *outside speakers* are allowed to come indoors. Even when it is announced that the treasurer's report *stands approved*, nobody rises.

When you are told to *listen to the minutes*, don't hold your watch to your ear, and if asked "What is your pleasure?" you're not expected to launch into a recital of your hobbies. The presiding officer's request for a "show of hands" doesn't mean that you're in for a motherly inspection. Be assured that the fact that the group has seven *vice-presidents* is no reflection on its morals. Also a *chairman* has other responsibilities than looking after the seating arrangements, just as a *toastmistress* performs at banquets not breakfasts. If you are told that everyone is *going Dutch*, you don't wear wooden clogs. Any talk of *operating expenses* has nothing to do with surgery.

At the annual meeting, the nominating committee will *present a slate*, but only theoretically, because slates went out with hatpin holders. After you've been associated with the organization long enough to give its interests top priority, but not long enough to be completely fed up, you'll be asked to *accept an office*. By now you'll know that this doesn't mean rent-free occupancy, and that with other officers of the executive you will assemble periodically for *board* meetings, some as dull as they sound. And of course, when you *retire* from office, you don't go to bed.

But I have an idea you'll need to when you get home from your first club meeting. Is there any second for the notion?

## Mite Box Reminder

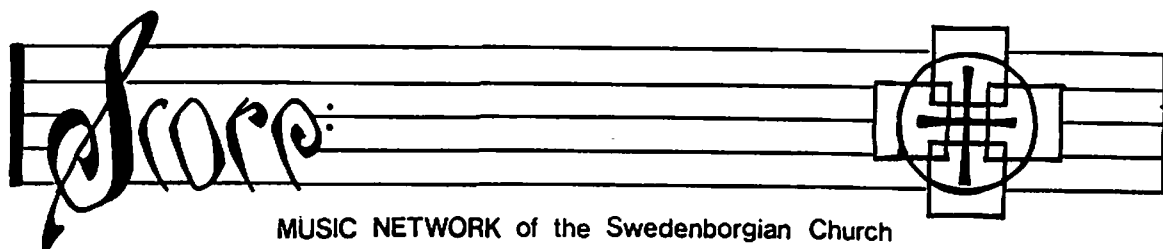
The Infant Program, object of our Mite Box giving, will be ready for distribution at Convention. Checks sent to me must be mailed before June 1. Better still, bring them with you when you come to Convention.

Marge Ball  
Chair

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SPONSORED BY THE ALLIANCE OF NEW CHURCH WOMEN

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## MUSIC AND MOVEMENT WORKSHOP

June 24-27, 1984

Geneva Point Center, Centre Harbor, NH

The MUSIC AND MOVEMENT WORKSHOP will be held during the pre-Convention days at Geneva Point, beginning with a 7:30 P.M. session on Sunday, June 24 and concluding with the morning session on Wednesday, June 27.

Leaders are Ken Turley, B.Mus., classical guitarist, composer and seminarian at Swedenborg School of Religion; Muff Worden, B.Mus., and graduate study in music history and literature, a professional singer, voice teacher and choral conductor; and Mary Jane Wolbers, B.Mus.Ed., M.Mus., D.Mus., head of the dance and liturgical dance department at East Stroudsburg State College in PA.

Sessions will include methods of beginning, activating and carrying out music programs in churches; choral methods; new music; beginnings of a Convention choir for this year's sessions; improvisation; liturgical dance (worship in movement), and more.

Anyone who is interested in music is welcome to participate, and the only requirement for being a part of the movement sessions is that you breathe on your own! No previous experience is necessary, but if you do play an easily-portable instrument, please bring it with you.

**Note for church musicians:** During the entire Convention week we will have music publishers' display of music and accessories usable in pre-school through adult church programs, including organ and piano solo music for liturgy and services. We hope you (and everyone) will take the time to browse!

## MUSIC AND MOVEMENT WORKSHOP REGISTRATION

NAME \_\_\_\_\_ PHONE \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ Zip \_\_\_\_\_

- ☐ I would like to participate in the full workshop, June 24-27. (7 Sessions)
- ☐ I would like to attend only the movement sessions June 26 and 27. (3 Sessions)
- ☐ I enclose a check/money order. made out to GENERAL CONVENTION '84 — MUSIC WORKSHOP
- ☐ for \$15.00 for full 3-day workshop.
- ☐ for \$ 5.00 for only the 3 movement sessions
- ☐ for \$ 2.00 for 1 yr. subscription to Swedenborgian Music Network Newsletter (SCORE), published bi-monthly
- ☐ I play, and will bring with me a/an \_\_\_\_\_ instrument

**Return this half of form, with check to:**

**Muff Worden  
48 Sargent Street  
Newton, MA 02158**

(Early registration will help our planning)

# Nominating Committee Announces Nominees for 1984

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## BIOGRAPHIES

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### FREDERICK G. PERRY *Vice President*

I look forward to moving further into the 80's and to change and progress for Convention. To help in this direction, I wish to continue to serve as Vice President and to be involved with several of its important committees.

After being on the staff of Arthur D. Little, Inc. for 34 years as a chemical engineer and management consultant, I retired as of July 1st, 1981 and moved permanently to our house in Jackson, New Hampshire. Nancy and I are now finding time for our other interests—home improvement projects, gathering wood for burning in our wood stoves, tennis, skiing, and our work for the church.

### DOROTHY deB. YOUNG *Secretary*

The Boston Society of the New Jerusalem accepted me into membership in 1946. That same year, I became the wife of Lawrence C. Young. Presently, this is the tenth year that I have served the Boston Society as its secretary. Other endeavors have been as Sunday School teacher, Church Council, Board of Trustees, Executive Board of the Massachusetts Association of New Churches, Board of Directors of the Swedenborg School of Religion and the usual layperson's input into the life of a Church.

In civic activities, I have been a founder and secretary of an organization serving the interests of retarded citizens, and secretary of our home town Improvement Association. Experience in the commercial field has been as secretary to executives in the communications industry, engineering, rare books and residential real estate (I am a Mass. licensed broker).

My most challenging "job" to date has been mother to seven children, grandmother to twelve and great-grandmother to one.

### AUGUST A. EBEL *Treasurer*

Incumbent treasurer completing his seventh one-year term.

Retired from U.S. Navy with rank of Captain. Member of Washington Society. Treasurer of Swedenborg School of Religion. Member of Board of Trustees of Urbana College. Age 63 and in good health.

### RANDALL E. LAAKKO *Minister, General Council*

I was ordained into the ministry of the Swedenborgian Church in June of 1965. For the first 1½ years I served as one of a team ministry serving our churches in Philadelphia, Pa. and Wilmington, Del. Since June, 1967, I have been the minister of the Wilmington church. During these years I have served in a number of positions, including League Chaplain, an unexpired term of the General Council, representative to the NCC, chair of the Council of Ministers, et. al. If elected, I could bring both experience and understanding to my term on the General Council.

### CHARLES S. McCORMICK *Layperson, General Council*

I graduated from Augustana College, Sioux Falls, So. Dakota in 1941 with a B.A. in math and physics. My wife, Mary, and I have been married forty years and are the proud parents of four daughters and one son.

For most of my working life, I was a System engineer and engineering manager, first at Hughes Aircraft Company on various airborne fire control systems and later at TRW, where I assisted the Air Force for 26 years on the Thor, Minuteman, and MX Weapon systems.

I have served one term on the General Coun-



cil, and am presently a member of the Ad Hoc Committee and the Pacific Coast Association Board. I am also president of the Riverside Society, a member of the Wayfarers' Chapel Board, and was the organizer and recent president of the Friends of Wayfarers' Chapel. In addition I chair the committee investigating the feasibility of forming a cluster ministry for Southern California.

I am vitally interested and concerned about our church and its future. From my church experience I have gained a rather broad knowledge of the church and its problems. From my system engineering experience I have learned how to analyze and solve complex problems, and I believe I can contribute in a meaningful way in charting the future of our church.

### **BETTY LOUISE SCHNEIDER**

*Layperson, General Council*

I have been a member of the Church of the Good Shepherd in Kitchener since my marriage in 1952. Since that time I have been an active Church Board member from 1969 to 1971 and for the last two years have been president of the board. Also, I am presently sitting on Urbana College Board of Directors.

I have lived in the Kitchener-Waterloo area all my life and have devoted a great deal of time to being a mother (of six children), a school teacher, a community service worker and founding chair of a private girls' school.

During the past three years I have been involved in developing a small management consulting firm which has been carrying out some Quality of Working Life Projects for the Federal Government. The firm is also active in planning and implementing workshops for business and industry. I am presently completing my doctorate in adult education and organizational behaviour.

My main interests center around continuing education, futuring, change, creative problem solving, counseling and dealing with groups of all kinds.

### **BARBARA R. MACKEY**

*Board of Education*

Since becoming involved in the Swedenborgian Church, I have paid special attention to the innovative work of this important Board, which has actively promoted and supported so many religious programs for people of all ages. My involvement in the church includes membership on the Ad Hoc Committee, membership on the Nominating Committee of the Ohio Association, and serving as the current Presi-

dent of the Urbana Society. Professionally, I've been a teacher and musician, a counselor at City University of New York and Dean of students at Urbana. Currently I am Director of Community Programs at Wittenberg University. I have my Ed. D. in Higher and Adult Education Administration, and I am currently an off-campus student for the Swedenborgian ministry at the Swedenborg School of Religion.

### **LOUISE WOOFENDEN**

*Board of Publication*

I am a member of the Bridgewater, Massachusetts Society. I have been active for many years teaching Sunday School and writing and illustrating educational materials for children. As Chair of the Teaching Aids Committee of the Sunday School Association, I am helping in the publication of the Activity Books which are planned to accompany the *Dole Bible Study Notes*. I have designed and produced slide programs and brochures for the Sunday School Association and for the summer camps. Currently I am editor of *Five Smooth Stones*, the monthly Sunday School magazine, and I serve on the Massachusetts Association Executive Committee and the Blairhaven Committee.

### **HORAND K. GUTFELDT**

*Board of Missions*

I grew up in Latvia, one of the three Baltic States, today occupied by Russia. We fled the country when the Russians took over. Our family belonged to a New Church group, but I had turned away, and only came back later when I began to read Swedenborg. I studied theology and psychology at the University of Marburg, Germany, for I became interested in all levels of application of our teachings, especially for regeneration. I continued my studies at the New Church Theological School and obtained a master's degree from Harvard. My wife is from a very active New Church family from Berkeley, California. I served first as assistant, then as second minister in Berlin and was ordained in Zurich, Switzerland in 1956. For ten years, I was minister in Vienna, Austria, visiting many groups and individuals behind the Iron Curtain and conducting an International Youth camp every summer. Since I speak German, French and Italian, I visited most New Church groups in these countries, as well in England.

I became professor of behavioral science in Urbana, Ohio, as well as college chaplain, and later followed a call to the Community Church in El Cerrito, California, where I am presently serving. I have traveled twice around the world,

visiting most New Church groups in several continents. I am candidating for the Board of Missions, hoping to put my experience at the service of our church in the world.

**ADRIENNE FRANK**  
*Board of Missions*

My husband, Erich K. Frank, and I were married by the Rev. Arthur Wilde in the New York church on June 11, 1949, and we subsequently moved to Connecticut where Erich was employed as a chemist in the DuPont Company. Under my husband's sponsorship (financial and otherwise!) I received my B.A. at the University of Bridgeport, and after a short period with the Connecticut Division of Child Welfare, I attended the University of Connecticut and obtained my M.S.W. in June '63.

I was employed as a school social worker for the city of Norwalk from June '63 to June '78, when I retired to assume full care of my husband who had suffered a massive stroke in '76.

Since my husband's death in October '82 I have been re-evaluating my priorities and have become more active in the church. I had, in previous years, depending on work and other obligations, attended convention, been president of the Ladies Aid and local Alliance, served as Secretary of the Sunday School Association and on various publishing boards. I am presently on our Church Committee, New York Association Board of Directors as well as filling the unexpired term of Mrs. Capon on the Board of Missions. I would like to continue to serve the church on this Board.

**RAFAEL GUIU**  
*Nominating Committee*

A native of Cuba, Mr. Guiu has lived a diverse life which amply displays his wide-ranging interests. He has had university training in sculpting and painting, as well as in medicine. After emigrating to the United States, he gave himself over more fully to his love of the natural sciences. He has procured training and employment in drafting, mechanical engineering, analytical chemistry and electromechanical engineering. He notes that he has attended Convention and served various committees for some 40 years. Such experience has helped him to know intimately the inner workings of Convention's life. Since 1968 Mr. Guiu has been Manager of the Theological Library specializing in Swedenborg's works, located near downtown Boston. He is currently General Secretary and Treasurer of the Massachusetts New Church Union.

**ELIZABETH L. JOHNSON**  
*Committee on Admission to the Ministry*

I am currently completing my first year on the Committee on Admission into the Ministry. During this time I have been involved with the process of evaluation of the needs of the church, and the qualifications of students as they relate to the future welfare of our church. I am aware of the importance of making reasoned decisions in the best interests of both the student and the church. I believe my forty years as a minister's wife in both traditional and innovative settings, and my observance of many ministers and their work, have served to foster my ability to make a worthwhile contribution to the deliberations of CAM. I wish to continue serving on this important committee of Convention.

**POLLY BAXTER**  
*Board of Managers, SSR*

Mrs. Baxter has spent many years serving the church in various capacities. During the years of her husband Rev. Richard M. Baxter's theological training at the Swedenborg School of Religion, she completed many courses satisfactorily. For the past several years during her husband's pastorates in St. Paul, MN and Washington, D.C., Polly has guest-preached on numerous occasions, and has fulfilled many of the other duties arising in the normal line of fire in parish life. Her strong interest in parish growth and church stability, combined with her experience in theological training render her well-qualified to continue serving on the Board of Managers at SSR.

**JONATHAN L. TAFEL**  
*Board of Managers, SSR*

Dr. Jonathan L. Tafel grew up in the Philadelphia Church of the New Jerusalem and is now living in Columbus, Ohio.

He graduated from Urbana College and received his Ph.D. from Ohio State. He has taught at the University of Portland and Ohio State University. His special field is Education Curriculum and Sociology. He has also served as Coordinator for Redesign Curriculum at Ohio State, and is presently the Administrator for Program Authorization for Colleges and Universities for the State of Ohio Board of Regents.

He would like to serve on the Board of Managers as he feels that because of his training and experience he can best serve the Church in that capacity.

**JOHN KELLER**  
*Augmentation Fund Committee*

Born in Louisiana and raised in Arkansas, I journeyed to Urbana in 1941 to attend college. I joined the Urbana Society, and I have maintained my membership ever since. My Urbana connections were interrupted during World War II, but I returned to graduate and then go on to Ohio State University for my bachelor's degree. I began teaching but continued my Urbana and military ties, retiring from the Air Force Reserve as a Lt. Colonel after 26 years as pilot. I have not yet retired from teaching. I am continuing my active participation with Urbana College, serving as a member of the Board of Trustees since 1969 and currently as the chair of that board. Although I live with my wife, Donna, and daughter, Kristin, in Columbus, Ohio, I am privileged to share the friends and activities of the Urbana Society on a regular basis. In October, 1983, I completed my third one-year term as president of the Ohio Association and continue to serve that body as a member of the Executive Committee. I have also served Convention as a member of General Council (1979-1983) and two terms as a member of the Augmentation Fund Committee.

**BETSY YOUNG**  
*Board of Managers, SSR*

I have just completed my first stimulating term, serving for the past two years as chairperson. This is a policy making Board for the school and as such operates at the core of much that will determine the style and competency of our church of the future. It is an exciting challenge. During this period we have established specific times for the Board and the Faculty to explore together "what is" and "what might be" and have implemented by mutual effort changes in the educational style which have exciting possibilities for the students. We have also taken steps to open more fluid lines of communication between the students and the Board which establishes and monitors the policies under which their education is planned.

My background in the Church has not changed since I was elected for my first term. I have served on the Board of Education and have twenty-five years experience as a parish minister's wife to support my credibility and value to this Board. I am completing twenty-six years in public schools with a B.A. in Individualized Education. I ask you to give me further opportunity to serve our Church on the Board of Managers of the School.

**BETTY JEAN (B. J.) NEUENFELDT**  
*Nominating Committee*

I am a member of the Michigan Association, serving as secretary of that group. Growing up in Detroit, I was actively involved in the Detroit society during my school years. As a Leaguer I attended several Conventions and was on the Executive Committee of the A.N.C.L. (now N.C.Y.L.).

Since college graduation in 1972 my husband, Tom, and I have never lived within driving distance of a Swedenborgian Church, but we have remained involved through active participation in the Almont New Church Assembly (where I hold down the position of treasurer as well as teacher when needed). A Satellite Group implemented in the Michigan Association for "isolated" members has also provided regular contact with fellow church friends.

I have attended the last four conventions. At the last three I have worked with the children on their musical program. In 1983 I was elected to the nominating committee for the Women's Alliance.

I feel that I could be an active participant on the nominating committee and a good representative for the mid-west section of our country.

**PAUL ZACHARIAS**  
*Committee on Admission to the Ministry*

I have served as pastor of the New Church societies in Elmwood, Mass., Portland, Oregon, and presently into my 21st year in Kitchener, Ontario. During my ministry I have served Convention in many capacities, including six years as Chair of the Council of Ministers, two terms on General Council, several years on the Board of Missions, and I edited *The Messenger* for 8 years. All of these experiences have been invaluable in shaping my concepts of ministry, and I feel I can make a worthwhile contribution on the Committee on Admission into the Ministry.

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To do God's commandments is love toward the neighbor, for to follow the commandments is to be useful to the neighbor.

Swedenborg  
*Apocalypse Revealed*

# CHURCH

# RECORDS

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## BAPTISMS

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**ODHNER**—Johann Odhner, son of Rev. and Mrs. Grant Odhner, baptized on March 10, 1984, in Natick MA, the Rev. G. Steven Ellis officiating.

**WHARTON**—Brian Patrick Wharton, baptized on March 11, 1984 at the Swedenborg House, Deland, FL, the Rev. Ernest L. Frederick officiating.

**WHARTON**—Grace Elizabeth Wharton, baptized on March 11, 1984 at the Swedenborg House, Deland, FL, the Rev. Ernest L. Frederick officiating.

## DEATHS

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**BATTLES**—Mildred Broadhurst Battles, 97, life-long member of the Brockton, MA Society, died March 28, 1984. Funeral services were held March 31 at the Brockton Church, the Rev. Wilfred G. Rice officiating.

**BRAUN**—David Braun, 76 of the Kelowna, British Columbia, Group, died on March 19, 1984. Memorial services were held at the Garden Chapel in Kelowna, the Rev. Erwin D. Reddekopp officiating.

**CHURCHILL**—Percival Newton Churchill, member of the Elmwood New Church, died on March 10, 1984. Memorial services were held in Brockton, MA on March 17, the Rev. Wilfred G. Rice officiating.

**COOK**—Harriet Cook, wife of longtime General Convention treasurer Chester T. Cook, died on Dec. 1, 1983. Memorial services were held on Dec. 3 in Stonington, ME, Rafael M.J. Guiu officiating.

**DOLLEY**—Alma M. Dolley, member of the Church of the New Jerusalem, Fryeburg, ME, died on March 19, 1984. Memorial services were held on March 22, the Rev. David L. Rienstra officiating.

**FORD**—Fanny Parker Ford, life-long member of the Cambridge Society, died on January 14, 1984. Memorial services were held in the Cambridge Chapel on January 29, the Revs. F. Robert Tafel and Wilfred G. Rice officiating.

**HEDSTROM**—Elizabeth Mary Hedstrom, longtime member of the Boston Church of the New Jerusalem, died on Jan. 12, 1984. Memorial services were held on Jan. 14, the Rev. William Gordei officiating.

\* \* \* \* \*

Just as we were getting ready to go to press, we learned that Roger Paulson passed into the spiritual world early on the morning of Friday, April 13. We are still absorbing the shock of this sad news. Next issue we will dedicate an In Memoriam to our good friend.

J. L.

## CERTIFICATES AVAILABLE

The Committee on Worship announces that certificates for male and female baptisms, confirmations and marriages are now available from the Central Office, 48 Sargent St., Newton, MA 02158, at a cost of \$1.25 each, plus postage. These certificates have the Convention logo on the cover, with the Book of Worship service for each printed inside. Printed on the finest quality paper, the certificates make a very handsome memento of these sacred occasions.

The new Book of Worship, in a flexible open-binder format for easy addition of new hymns, liturgical material and prayers, is also available from the Central Office at \$15.00 each plus postage.

## Communications Expert Offers Workshop

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During 1980 Southeastern Community College in Kentucky was one of seven community colleges nationally to receive monies to develop a project to train citizen leaders.

As head of the local project I considered skills I thought to be most critical for persons in leadership areas. I also consulted with citizen leaders, and together we decided that, in this information age, leaders need proven public information techniques of communicating their groups' plans and activities.

I worked with public information and media educational specialists to design a training package in public information techniques. We then field-tested that project with twenty citizen leaders from Southeastern Kentucky, and have since used the materials in teaching a graduate class entitled "School and Community Relations."

In training sessions, participants are taught to write press releases, design brochures and flyers, write newsletters and prepare materials for use on local radio stations. An acceptable skill level in these areas is easily acquired, and the benefits to your church members are readily apparent once the participants complete the training and begin their work.

Dr. Vivian Blevins, Director

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For more information concerning course content, call or write Carol Lawson, after 6:00 P.M. at her home, 4806 Albemarle St., N.W., Washington, D.C. 20016. Phone 202-363-1580. The workshop fee is \$60.00, which includes room and board for the three day workshop. Send reservations and fee to E. Worden, Central Office, 48 Sargent St., Newton, Mass. 02158. Transportation from Geneva Point, New Hampshire will be arranged.

### Writers' Workshop



### Three-Day SPECIAL WORKSHOP

### Learn How To Improve Your Writing Skills For All Media

Post-Convention  
Fryeburg, Maine

For Reaching Out  
Beyond Convention  
For Keeping In Touch  
Within Convention

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.



# ADVANCE CONVENTION REGISTRATION

## SWEDENBORGIANS CELEBRATING THE LIFE OF REGENERATION

### Geneva Point Center, Centre Harbor, New Hampshire

### June 27 - July 1, 1984

NAME \_\_\_\_\_ PHONE \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE/PROV \_\_\_\_\_ ZIP \_\_\_\_\_

Accompanied by:

Children

Name

Relationship of child

Age


#### REGISTRATION FEE

\_\_\_\_\_ I have enclosed a check for \$25.00 (\$15.00 if BEFORE May 15, 1984), made out to The General Convention '84, to cover registration. This includes EVERYONE except children under 11 years of age. Registration fee is PER PERSON, and covers some Convention costs and special events. Mail form and fee to Central Office, 48 Sargent St., Newton, Mass. 02158

#### TRANSPORT

\_\_\_\_\_ I will arrive at Logan Airport, Boston on \_\_\_\_\_ Airline, Flight # \_\_\_\_\_  
 on (date) \_\_\_\_\_ at (time) \_\_\_\_\_

\_\_\_\_\_ I will arrive in Boston by Amtrack train on (date) \_\_\_\_\_ at (time) \_\_\_\_\_

\_\_\_\_\_ I will arrive in Boston by (circle one) Greyhound/Trailways bus on (date) \_\_\_\_\_ at (time) \_\_\_\_\_

\_\_\_\_\_ I will need transport from Boston to Geneva Point. (A fee will be charged for this service — amount to be announced later)

\_\_\_\_\_ I am driving to Geneva Point on (date) \_\_\_\_\_ at (time) \_\_\_\_\_

\_\_\_\_\_ I need directions to Geneva point from \_\_\_\_\_

\_\_\_\_\_ I could swing through Boston on the above date to pick up \_\_\_\_\_ passengers

\_\_\_\_\_ I am a passenger in the car of (driver) \_\_\_\_\_

#### AFTER CONVENTION

\_\_\_\_\_ I will be staying for R&R at Fryeburg New church Assembly

\_\_\_\_\_ I will/will not need transport to Fryeburg

\_\_\_\_\_ I will/will not need transport back to Boston on (date) \_\_\_\_\_

#### MEALS AND HOUSING (figures are Per day Per Person)

\_\_\_\_\_ I would like a single room at up to (check one) \_\_\_\_\_ \$20 \_\_\_\_\_ \$30 \_\_\_\_\_ \$40

\_\_\_\_\_ I would like a cabin/room for two at up to (check one) \_\_\_\_\_ \$25 \_\_\_\_\_ \$30 \_\_\_\_\_ \$35 \_\_\_\_\_ \$45

\_\_\_\_\_ I will be sharing with \_\_\_\_\_

\_\_\_\_\_ I would like a cabin/room for 3 (or more) at up to (check one) \_\_\_\_\_ \$20 \_\_\_\_\_ \$25 \_\_\_\_\_ \$30 \_\_\_\_\_ \$40

\_\_\_\_\_ I will be sharing with \_\_\_\_\_

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

#### SPECIAL NEEDS

\_\_\_\_\_ I am a vegetarian, with no other limitations.

\_\_\_\_\_ I have these dietary restrictions \_\_\_\_\_

\_\_\_\_\_ I am not able to climb stairs or hills

\_\_\_\_\_ I am not able to walk very far without discomfort.

\_\_\_\_\_ Other physical needs \_\_\_\_\_

\_\_\_\_\_ Other special needs \_\_\_\_\_

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

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

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