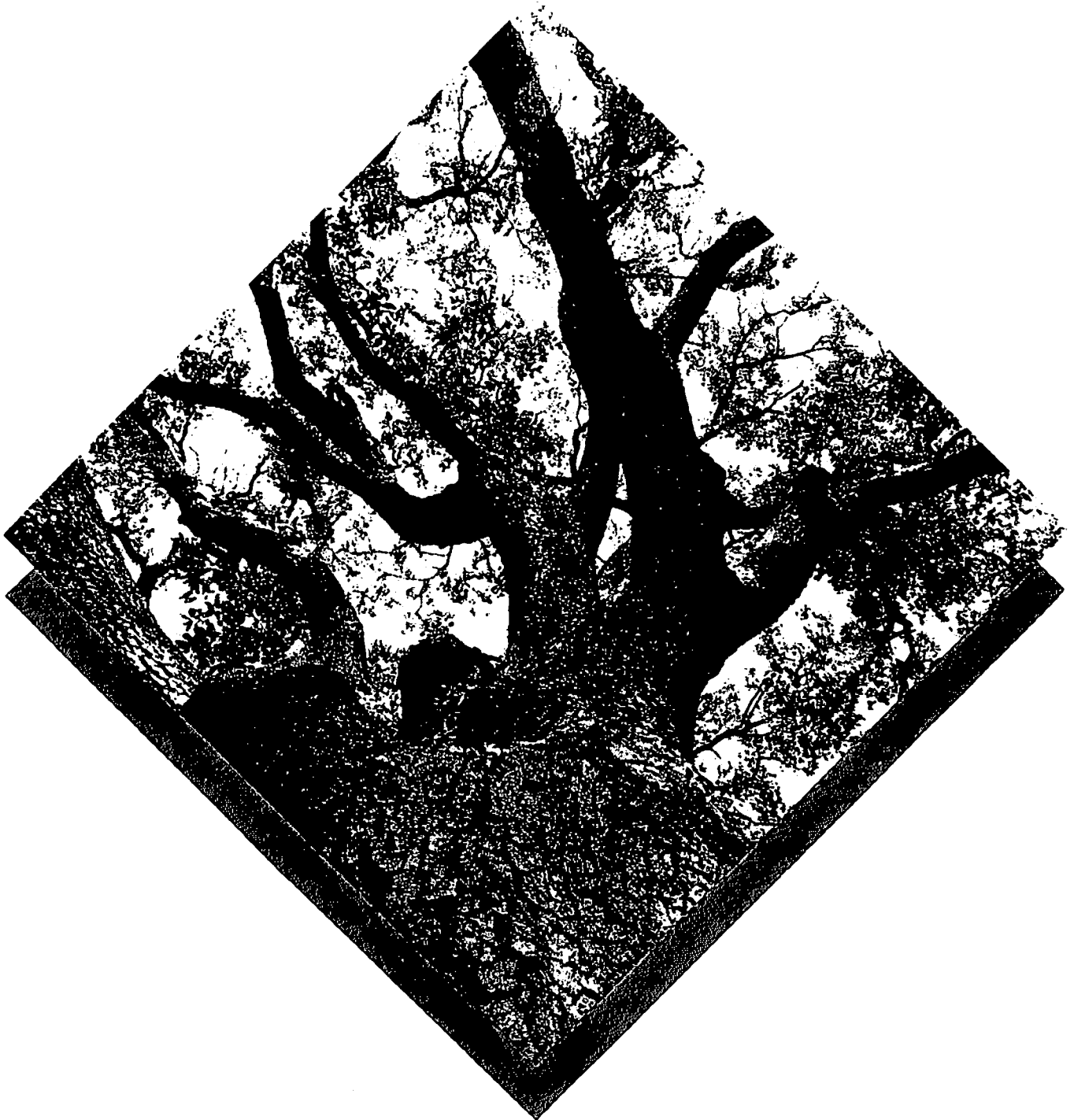


THE MESSENGER

Official Publication of the General Convention of Swedenborgian Churches
MARCH, 1985



FROM THE EDITOR

Those of you who closely monitor developments within the world of **The Messenger** have likely noticed that something is faintly different about this issue.

Another thumbing through the issue will probably be sufficient for you to notice that **The Messenger** has an entirely new format (within the new format), which we expect to be our style for awhile to come.

We have been fortunate to have the professional talent and attention of Paul Maring, member of the St. Louis Swedenborgian Society. We are deeply grateful for the hard work he has put into redesigning our monthly publication, providing us with a format that is attractive, consistent and easy to work within.

We continue this month with a symposium examining various responses to the question: "What Should The New Church Be Doing In The New Age?" One interested Swedenborgian wrote to tell me that the question was loaded with inappropriate terms—namely, "should" and "New Church." The New Age, she suggested, is a time when "should" and "ought" will be eliminated from our vocabulary. These terms produce guilt and lead us to focus more on what others think we need to be doing—"should" be doing—rather than on what WE think we need to be doing or want to be doing.

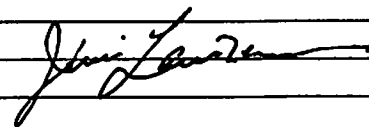
I agree. Actually, I thought about that when I conceptualized the symposium, but I didn't give it too much weight. Upon further reflection, I hereby recant—in fact, I recanted in time to change the wording on the cover of last month's **Messenger**, to read, "What Might The New Church Be Doing In The New Age?" I've come around to valuing highly the freedom inherent in "might" and to repudiating the trappedness of "should."

Concerning the term "New Church," I didn't really expect people to equate our physical Swedenborgian institutions with Swedenborg's "New Church." I was and am using "New Church" as a play on words with "New

Age," hoping to excite the many possible connections among what Swedenborg meant by New Church (a spiritual state of affairs), with how we see our external church, called for many, many years the New Church, and with the New Age that many of us believed is visible throughout modern culture.

The three writers, two Swedenborgian ministers and one soon-to-be-ordained student, are all interested in the growth center concept for modern and effective ministry, though none of them focuses on growth or retreat centers for their contribution to this symposium. The Revs. Ernest Martin and Paul Martin Grumman and Ken Turley each speak of the need to address the questions the culture is asking. This is, indeed, a formidable challenge, for it is usually only in retrospect that we understand with any clarity what question the culture has been asking at any given point.

As you read through and reflect upon these pieces, try to formulate what you think is the essential religious question of our time, and how might we, as a church, go about addressing it? Let me hear your answers. I would love to share them with others, who are wondering, at some level, the same thing. □



THE MESSENGER MARCH, 1985

VOL.205, No.3
WHOLE NUMBER 5093

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
Naida Bradshaw, Layout and Design
Paula Sonia Bairos, Typesetter

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

EDITORIAL, BUSINESS & SUBSCRIPTION ADDRESS:

THE MESSENGER
1040 Dautel Road
Creve Coeur, MO 63146

Deadline for material:

1st 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.

The Church In The New Age

Paul Martin Grumman

Everybody seems to agree that we are moving into a New Age, but what is this "New Age" and how can the Church contribute to its coming? It is difficult to point to what the New Age is because it is so all-pervasive, involving changes in consciousness, awarenesses, and new attitudes and ways of perceiving everything. As the New Age unfolds within each of us we feel the need to express these new ways of being. It is these expressions which we can point to as signs of the New Age's coming, but there are dangers in this. We must remember that they are only effects of the New Age's coming and not the New Age itself or its cause. We also must avoid quibbling over whether specific signs or expressions are really new or good.

I see signs of New Age's coming everywhere, but the most striking to me is the holistic health movement. This movement is based on the growing awareness of how all aspects of physical, mental and spiritual health overlap and relate. The medical profession, in the past, has to a large extent focused on reacting to symptoms, usually with drugs or surgery. In the New Age I see a growing interest in the causes of disease (and health) and an increasing emphasis on preventive medicine and natural cures. This involves a recognition of the relationship of diet, exercise, lifestyle, and one's state of mind and spirit to physical health.

Mental "illness" has been viewed in psychology as a disease to be treated by doctors with drugs, surgery, electro-shock, or, at best, individual psychoanalysis. In the New Age there is an increasing recognition that psychological problems are the result of inadequate relationships. Sometimes people's relationships with their parents were so negative, inconsistent, or lacking that they never learned how to form good relationships. Sometimes we are in a period of overwhelming loneliness, anger, despair, or emptiness; feel cut off from other people and the world around us. We need to be loved.

Group and family therapy are becoming increasingly popular, and even in individual therapy the emphasis is on establishing a positive relationship between therapist and client as a model for other relationships.

Psychology, which has been so anti-religious and behavior oriented, is becoming more spiritual. Psychosynthesis and transpersonal psychology are leading in this direction. People are trying to get in touch with their "higher selves," "spiritual advisors," or even "God." Though many have been reluctant to use the term "God," because of negative associations and a false understanding from their religious upbringing, people are definitely moving toward the spiritual dimension of life.

The New Age is having its most profound effect on religion. In the past the emphasis was on behavior. People were supposed to follow specific rules and rituals, to do what was required of them

relate to life, if it is going to be relevant, and, for the most part, the churches have not done this.

Recently many Westerners have turned to Eastern Religions. This is not because the Eastern theology is superior or more meaningful than Christianity. It is because they have emphasized experience and responsibility. They teach specific spiritual practices such as meditation, diet, fasting, silence, and breathing techniques that deepen one's awareness of self, others and God.

Regardless of what the church does, the New Age is coming. If the church wants to participate in its coming it must become personal, relational, and relevant. Swedenborgian theology is unique-

People are no longer willing to have the church be an authoritarian figure, telling them what is right and wrong. They realize they must be responsible for making their own moral decisions.

and, especially, to avoid doing all those evil things. In the New Age, people see religion less in terms of behavior and more in terms of relationships. Spirituality is the quality of our relationships with God, our fellow beings, and ourselves. In the past, the church and priests served as intermediaries between God and the people, interpreting God's will for them. At first (e.g. Moses) the people, pleaded with the church to assume this role because they were so afraid of direct contact with God. Later, the church promoted this role for itself to maintain its power and out of fear that the people would misinterpret the Word. Whereas in the past people were content to just have faith in God, in the New Age they desire a direct personal relationship.

The mainline churches have been declining in membership over the past few decades, partly as a result of the coming of the New Age, but also as a result of the mainline churches' style. People are no longer willing to have the church be an authoritarian figure, telling them what is right and wrong. They realize they must be responsible for making their own moral decisions. They do not want the church or a priest to be an intermediary between themselves and God. People see that religion must

ly qualified for the New Age, if we can figure out how to apply and present it. In fact, Swedenborg's concept of the New Church is a description of the New Age. It is an age when the church is a personal relationship with God, focused on growing spiritually by becoming more useful and loving in our relationships.

Swedenborg's theology is intensely personal. It is based on his personal experience, not on theory or conjecture. His whole theology essentially concerns personal spiritual growth (regeneration). It emphasizes personal freedom and responsibility in following one's true conscience, rather than faith in, and subservience to, an abstract authoritarian God. Swedenborgian theology does not contradict, but rather reinforces, personal experience.

Swedenborg's teachings are holistic and relational. His concepts of "correspondence" and "degrees" show not only that everything is related, but how they are related. He emphasized the significance of marriage and relationships to the process of spiritual growth. He believed that Love is both who we are spiritually and what bonds us together, so that, to a large degree, we ARE our relationships.

Swedenborg stressed the concept of Use and being absolutely necessary in giving Love and Wisdom any power in, or relevance to, life. Finding ways of being useful is essential to the process of spiritual growth. We must focus on how our religion is relevant to today's issues and concerns.

I believe that if we, as a church, follow Swedenborg's teachings, and not just repeat, teach and preach them, we can be personal, relational and relevant. We must emphasize regeneration because people are interested in spiritual growth—and besides, that's what it's all about. We must focus on developing our love in our relationships with our families, friends and congregations. We must stress how our faith is relevant to the current issues in our communities, country and world. Should we be supporting the violent overthrow of the democratic Nicaraguan Government? Should we be sustaining and escalating the civil war in El Salvador? Should we be deporting Central American refugees to face oppression, torture and death, or

support the Sanctuary movement? How should we deal with the racist South African Government? How do our religious convictions relate to racism, sexism, homosexuality, abortion, poverty, war, and human rights? We have not been very willing to look at these issues because it means making difficult decisions and risking the alienation of some people. Yet so long as the church does not confront these issues, we continue to alienate many more people, who legitimately charge us with being irrelevant.

Swedenborgians do have something to contribute toward the coming of the New Age. But we must take the first step to be effective: we must become more personal, more open and more loving with each other. That is how we will become relevant to the world we live in. □

What Can The New Church Be Doing In The New Age?

Ken Turley

In asking the above question, let alone attempting to answer it, one must begin with a clear definition of terms. First, the "New Church" can be defined as: 1.) a Swedenborgian term referring to all people everywhere who love God (however they may conceive that to be) and are attempting to live their lives consistently with their understanding; and 2.) a (if you'll excuse the expression) "political organization" intended to fund, administer, and support the religious life of a community of people. For the purpose of this article, I will be, for the most part, referring to the latter definition. Second, the term "New Age" must be considered, not as something in the future about to happen for the first time, but rather as that moment in time which is constantly before us. It must be understood as we understand the Second Coming: it has, is,

and will continue to happen! We are moving into the "New Age" now, as we have been moving into the "New Age" for quite some time. It was common in the early 1900s to refer to their era as the "New Age," so we are by no means the first. This, however, does not diminish the importance of our responsibility to address this concept, for our future is constantly becoming our present. What we do now, in this "present," directly influences what our future "present" will be.

The Ad Hoc Committee has already accomplished at least one tangible contribution to the life of the New Church, and that is to succinctly state its purpose as contributing to "the spiritual growth and well-being of persons." Though very general, this definition includes all that is essential for what we are about here on earth.

According to Emanuel Swedenborg, human beings are created by God for the formation of heaven. As a church attempting to follow the precepts of Swedenborg, it should be our purpose to facilitate this process with everything we have and are, first within ourselves as individuals, then within our own membership, and finally within the community at large of which we are a part. Acknowledging and confirming this as the fundamental goal is the essential first step in accomplishing that goal.

It is in attempting to answer the question "How?" that things really get interesting. I do not claim that the following ideas have all originated with me, nor do I imply that they are in any way fixed, for they seem to be in a "permanent state of continuous change." However, this is how I see it here and now.

services many times a day, do we limit ourselves to worship once a week and in one format? To serve a diverse population, our churches (and I say churches rather than ministers, for leadership roles need to extend to the laity as well) must offer a variety of times. This may include the formal and traditional service on Sunday morning, the informal contemporary service on week nights, the prayer group before work or at lunch, the study and/or personal growth group after work or in the evenings. We must also begin to develop the kinds of group activity focused on social service and/or social recreation that provides the opportunity for "use"fulness, and for human interaction on all the levels that are part of healthy human living. The church in this day and age must reclaim its role as a center for community activities of all kinds. In so doing,

In this particular phase of the New Age, the realm of media is the most dominating cultural force . . . Our culture, from top to bottom, is intellectually and emotionally tied into media.

We must act in three areas:

1.) Speak to and improve the spiritual life of members within the church through worship, study, work and play, and the fellowship which is a part of these activities.

2.) Reach out to the general public, presenting an image of church life and spiritual growth that is caring, affirmative, challenging, and relevant to life in this world today.

3.) Improve and expand relations with the local and national spiritual, academic and healing communities.

As a church we are presented with a particularly thorny problem in addressing that first of these areas. We are a comparatively young denomination (just over two hundred years), but we have a strongly defined tradition in our forms of worship and styles of self-government. To a large degree, these have been supported and maintained by what is now, for lack of a better term, a "senior generation." This group has served and been served by this church faithfully for many years and through many changes in fortune. In so doing, they have more than earned the right to continue being served by this church in the ways that are important and meaningful to them. On the other side of the coin, however, is the realization that for this church to continue (and hopefully grow!) we must reach out to and serve the needs of a "junior generation."

To address this diversity, we must present spiritual growth experiences in a variety of forms and styles. Why, when Catholics hold

we will provide an alternative to the bar scene, the video arcades, and the T.V., and we will create a place for healthy social relationships and the potential for spiritual growth that is inherent in all human interaction.

The church is also a place for the development of programs designed for personal growth in the small group format. We must begin to offer and support a variety of workshops and seminars that will be useful to the growing spirit of the "Human Potentials" movement. We must develop the use of existing facilities in creative ways, and begin, in creative ways, developing new facilities. We must also begin to develop ways of reaching and serving those who are not inclined toward "church" in its usual sense. For it is in developing a tolerance of and appreciation for various avenues of worship and spiritual growth that we will develop the ability to contribute to the spiritual growth of a diverse community, and then, in turn, find strength and meaning within that diversity.

The second area of real need is contained in the words "reach out to the public." I will not discuss here what is to be communicated, for I have faith in the teachings and, for the most part, the practices of our church. But we have failed in the past fifty years to successfully "reach out to the public." We must not make the mistake of thinking that people will come to us, unless we are willing and able to make it known

that we exist! In this particular phase of the "New Age," the realm of media is the most dominating cultural force. The T.V. is on in most homes an average of seven hours a day. Movies, popular music, both live and recorded, and now music videos are multi-million dollar businesses. Our culture, from top to bottom, is intellectually and emotionally tied into media. In comparison to other mainline churches, we are sadly behind the times in making use of these vehicles to communicate what it is that we have to offer. Christian rock'n roll is one of the fastest growing markets in commercial music. Videos, both musical and dramatic, presenting everything from Bible studies to morality plays, are being produced and presented commercially and publicly on T.V. at a phenomenal rate. I believe that what the New Church has to offer in our theology, and as a loving and understanding community, can be just as valid, just as exciting, and just as rewarding as anything that is being offered by other groups, secular or religious. But we must make ourselves known! We must support the development of creative and contemporary forms of communication and then we must get them out into public visibility.

The third thing the New Church should be doing is expanding and improving relations with the spiritual, academic and healing communities with whom we share the New Age. The synthesis of the spiritual and the natural is but one area emerging in other helping professions that is similar to our theology. If in fact the Lord's church is all people who believe and are trying to live consistently with that belief, there are many practicing "New Church" people who have no idea that they are "New Church." It is not

that we should be trying to convince them to join our earthly organization; but rather, we can be encouraging and supporting the spiritual growth of all. We can be making contact with like-minded people to share ideas and experience, to share encouraging support and caring criticism, and to strengthen the sense of an over-arching unity within which flourishes individual diversity

This is a tremendously exciting time. "New Frontiers" are opening up after a time when even space seemed to have been conquered. These new frontiers, however, are in the realm of the spirit and mind, as understanding of the physical world begins to extend beyond the physical. They are in the heart, as the recognition of love as essential to human well-being blossoms in everything, from the last bastions of medical science to the higher echelons of high-tech business.

If we are to be useful in this growing and changing world, we must offer our services and ourselves in ways that can be understood and used in today's world. There can be no more sitting back and waiting for the world to discover us. If we do not prepare ourselves and move out into the world, we will discover that the world has passed right on by.

The Second Coming is happening. There is no question that it is time for the New Church to be preparing for the New Age—for the New Age is NOW! The question is: will we be a part of it, or we will become a curious anachronism? □

Ken Turley is a graduating senior at the Swedenborg School of Religion in Newton, Massachusetts.

The New Frontiers are in the realm of the spirit and mind and heart.

THE CHALLENGE OF THE NEW AGE

Ernest O. Martin

"We are at the door of a new era," wrote the poet Edwin Markham. "In the old time the motto was, 'Live and let live.' That sentiment was good enough, perhaps, for the old years that are behind us. But we are now in the early dawn of a new era and the new motto must be, 'Live and help live.' "

Citizens of the new age have been described as having a deep concern for

authenticity; being indifferent to material comforts and rewards; being caring persons who seek new forms of community, of closeness, of intimacy, and shared purpose; having a general distrust of scientific "progress;" desiring to explore inner space and being drawn to the mystical and transcendental dimensions of life; feeling a closeness to elemental nature; striving for

awareness that they are continually in process, always changing, and in this process they are spontaneous, vitally alive, and willing to risk; and trusting in their own experience, profoundly distrusting all external authority.

The openness to the transcendental or spiritual dimension to life has been marked by a growing interest in and even fascination with the broad theme of eternal life. The science of medicine has broken through taboos regarding death, and with its research into death and dying, has given new life to the question of death and survival. It is ironic that most theologians are embarrassed when they are asked if they believe in a life after death. Meanwhile, the public is titillated by sensational headlines in the supermarket tabloids describing communication with the dead.

The Second Coming may have begun at the time of Swedenborg; it did not end there. The Lord continues to speak to humankind, and we must be open to truth wherever it can be found and from whatever channels it flows.

The Swedenborgian Church has the resources to deal constructively with these basic concerns about life's meaning and destiny. It is not enough to distribute books and tracts, to sermonize and lecture. Neither can we advertise Swedenborg as having the last word on questions of life and death. The Second Coming may have begun at the time of Swedenborg; it did not end there. The Lord continues to speak to humankind, and we must be open to truth wherever it can be found and from whatever channels it flows.

The most stimulating book I have read in recent years is **ETERNAL LIFE? Life After Death as a Medical, Philosophical, and Theological Problem** by the Catholic theologian Hans Kung. Kung's inquiring mind is a product of the new age, and we can learn from him and other seekers after truth as we relate the insights we have gained through the study of the life and teaching of Swedenborg to modern thinking and discoveries.

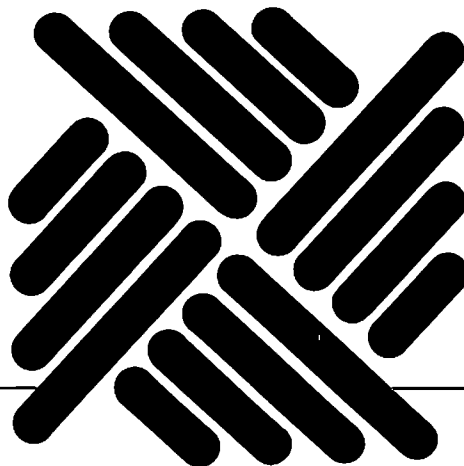
In order to gain a firmer and more coherent grasp of truth, let us join with men and women of other faiths and disciplines in research projects, seminars and workshops. The subject of eternal life is one suggestion for consideration. It is timely at the same time that it is beyond space and time.

The subject is not for the theologians alone. Death is an inevitable experience for all of us, and it comes to every family. We need training to deal empathetically and constructively with the bereaved and to honestly confront our own mortality. The hospice movement, which ministers to the terminally ill, is growing in America; some of our ministers and laity are active participants. Professionals and volunteers are needed to help the dying die with dignity. As we seek to put our religious convictions to use, we can offer our services in the forwarding of the hospice movement.

Each of our churches can decide where to place its focus as we develop new forms of ministry for the new age. The St. Louis Church is cooperating with a funeral director in providing counseling service for the bereaved and offering their garden sanctuary and ministerial leadership for memorial services. A number of churches are developing wedding ministries, involving both ministers and laity. I have met with a rabbi in Philadelphia, and we are offering our services and places of worship for couples wishing inter-faith wedding services. Because of our conviction that there are many gates into the holy city, it is appropriate and essential that we give expression to our faith and cooperate with people of other denominations and faiths.

The Ad Hoc Committee on Goals and Priorities for the Eighties has set before us a statement of purpose that challenges the best that is within us—our vision, dedication and commitment: "The General Convention exists to help people be open to the Lord's presence and leading, especially by fostering personal and ordained ministries which facilitate the spiritual well-being of people, and which have in common a working for the Lord in bringing in the New Age—the descent of the Holy City, New Jerusalem." □

Rev. Ernest Martin is conducting a feasibility study for the creation of Swedenborgian Growth Centers, while he serves as interim pastor to the Philadelphia Society.



SWEDENBORGIAN WELLNESS

Dorothy Travers-Davies

Last summer at convention, I shared some health information at tune-ups, those half-hour early afternoon classes, on what I called Swedenborgian Kinesiology. Through my study of "Tremulations," Swedenborg's early work on how the mind affects the body, I realized that the body could be a message center for a great amount of information using a muscle testing technique.

John Diamond, M.D., was a depressed and "burned out" psychiatrist who turned to preventive and energy-raising methods, using nutrition and muscle testing. His book, *Behavioral Kinesiology*, is still available and has many illustrations. Not always accepted by the orthodox medical community (because the result can be affected by the mind), it is a fine tool for teaching. At convention, I worked with some 14 children one day out in the barn. I am sure some of you parents recall when these young and very young people came home, ideas on cigarette smoking, coffee and tea drinking, and sugar use and tried to show you how your muscles would react when those materials entered your body's force field, even without being ingested.

Diamond found that 90% of the people he tested have an underactive thymus gland and that the emotional states that weaken the thymus are hate, envy, suspicion and fear. Swedenborg said the same thing 260 years earlier. But Diamond also found that the opposite states activate the thymus—the states of benevolent love, faith, trust, gratitude and prayer. Swedenborg called the low-vibrational state "undulation" and the higher state "contremiscences."

Using the thymus, an endocrine gland, as a point of reference, Diamond studied how this gland could become an indicator of what the body could and could not use. He found, during his research, that this gland is quite small and atrophied at death when the death is by natural causes. The thymus, in response to acute stress, has been shown to shrivel to one-half its size in 24 hours. Studies showed that soldiers killed in the Korean War had thymus glands considerably smaller than those of the same age who died from chronic illness in hospitals.

When the thymus is removed or destroyed

(and the medical profession used to perform thymectomies), there is a lessening of immune capabilities. Blood cells that are responsible for the immunological reactions hold the lymphocytes that come from the bone marrow to the thymus. This sounds involved, and a complete explanation is not needed here. But when the thymus malfunctions or becomes incompetent, the body can't recognize invaders.

Since the thymus is the first gland to be affected by our emotional state, it is a way we can examine ourselves on many levels. How to do this? (1) Have the proper attitude. The test, which involves two people, is not a test of strength; it is to find information with two consenting adults, the tester and the testee. (2) Use the proper position by raising the arm straight out in front of the body and closing the fist. Four muscle groups become activated, the anterior deltoid, the pectoralis major clavicular, the corachobrachialis and the biceps. (3) The tester places one hand on the outstretched arm just below the elbow. (4) A trial push down is made when the testee is centered, ready and gives a sign that he or she is set to resist. (5) In order to test a food or attitude, compare the difference when the testee thinks about something disturbing or takes hold (in the other hand) of a substance. Toxic materials will considerably weaken the muscle tone. Both the tester and the testee will realize that there is a difference in the response when compared to the established norm.

All this is too subjective for much of the medical profession, but used correctly, it becomes a valuable tool. Three points should be kept in mind. (1) Before testing, talk about the procedure and ask if there is any reason that a particular arm shouldn't be used. Be sure that the consent and cooperation is established between the tester and testee. (2) Demonstrate the "range of motion" by showing the testee where the arm will go when it moves downward under pressure. This helps relax the testee and keeps his or her body from going into a phase of resistance, which will result in false information. (3) When actually testing, move in very slowly to give the body-mind time to respond. If the muscle breaks by the "lock," this is a sign that this attitude or substance is affecting the body-mind negatively.

Always remember that this is a cooperative endeavor, not a competition of strength. The pressure should only be for an inch or an inch and a half and should not be held for more than two seconds. After testing, tap three or four times under the notch at the throat to aid the body in resumption of balance and do not test any

one person more than three or four times without taking a resting period of at least five minutes.

How to use this? Try sugar, salt, coffee or teas (only a few grains of each, but test individually) and see what happens. Then try alfalfa sprouts or parsley and see the difference! Vitamins and supplements can be gauged as to efficacy and dosage if muscle testing procedures are followed carefully. This body, in its infinite wisdom, is in a state of change: what may be needed in January 1985 may not be needed in May of 1985. So test yourself and be flexible. Sometimes we get locked into a pattern which is no longer valid, but we continue on the same road long after we should have taken a turn-off.

Test your stomach-aids (which are often full of heavy metals); try your aspirins and histamines. See how you respond to uplifting classical music; then turn on some hard rock. Will your nervous system react like those plants that leaned backward as

much as 27° trying to escape that percussive thumping?

Have fun with this and take more of your own life into your own hands. Become the focal

point of your own reality and share this with your family, children and friends. By raising your own level of awareness and influencing others, maybe we can change some of the statistics that show we are not doing everything we can to prepare our children for life. More than 400,000 young people, some only pre-schoolers, tried to kill themselves last year.

One has to conclude that all humankind needs more information, regardless of age, concerning body-mind-spirit connection and how to apply it every day on a useful basis in order that we and this planet can survive. Life is to be lived and lived more abundantly with joy and good energies that come from fulfillment and health. Let's drink a carrot juice to that! ☐

Causes, Remedies For Excessive Media Sex, Violence Debated At NCCC Hearings

Members of the entertainment industry testifying at a National Council of Churches hearing here agreed that there is too much sex and violence in film and television. But they strongly rejected any outside regulation or intervention as solutions to the problem.

"Is there too much violence on the airwaves, screens, stages of America? Of course there is. Why? It's easier," commented Robert E. Lee, co-author of "Auntie Mame" and "Inherit the Wind," at the Jan. 22-23 hearing. "It takes less ingenuity to get and hold an audience by hitting people on the head with a baseball bat than with an idea."

But censorship isn't the answer, he and other participants in the hearing said. Commented Gene Reynolds, who for five years each produced "MASH" and "Lou Grant," "I don't want anybody, no matter how well-intentioned, to tell me what to write."

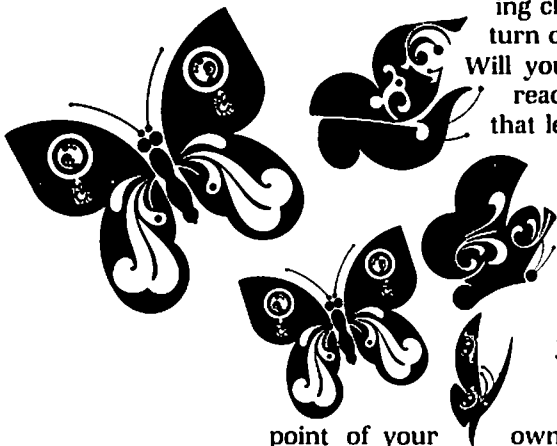
Lee and Reynolds were among 14 writers, producers, and actors, media researchers and others who testified at the hearing, the second in a series sponsored by a special committee of the National Council of Churches' Communication Commission.

The committee—chaired by the Rev. James M. Wall, editor of *The Christian Century*, Chicago—is exploring how to deal, short of censorship, with excessive depiction of sex and violence in films, cable and broadcast television, and videocassettes, and will draft a final report and recommendations this fall.

"The people in the industry keep saying they do not want censorship, do not want outside forces telling them what to produce," Wall said. "We keep saying if not that, what are you willing to do voluntarily?"

William F. Fore, NCCC assistant general secretary for communication, said the study is "the first national religious study to seriously examine the problems presented by sex and violence in the media, and at the same time remain dedicated to preserving the Constitutional guarantee of free speech."

The study was initiated in September 1983 in response to rising concern from church people, he said. The National Council of Churches' 31 member church bodies have a combined membership of about 40 million



people. A third hearing by the NCCC Communication Commission's 10 member committee on sex and violence in film, cable and television will be in June in Washington, D.C.

At the hearing here, Lee questioned "whether it is fair or productive to blame the media for the diseases which arise from deep within the guts of our society," particularly in the "wrenching disparity" that exists "between the ruling class and a great body of the economically crippled."

"The excesses of the media may be deplorable, but they are not causal," he argued. "No disease is cured only by treating the symptoms." Lee asserted that television "does not see patterns for violence" by this country's "standing armies of the underprivileged;" instead, "the little screen shows them how good it could be, and how little of it they're getting."

But other speakers were less willing to call media violence just a symptom and not a cause of violence in life. Media are among many factors causing violence, said Dr. Neil Malamuth, chair of the communications department, University of California at Los Angeles (UCLA), who has conducted research on the causes of violence against women. His work has shown a greater acceptance of sexual violence after repeated exposure to such materials as popular R-rated "slasher" films.

Most attention at the hearing, however, went to the pressures on the creative people in the entertainment industry to produce excessively violent and sexually exploitative films and television programming. Also discussed at length was how to reduce such excesses.

"When it comes down to push and shove, the buck wins out," said actor David Soul, co-star of the television series "Starsky and Hutch." Media sex and violence "make money," he said; ratings indicate that people want it, and he expects it to increase. Soul urge parents to "turn off the set" to protect their children against objectionable material.

Producer Gene Reynolds said the worst thing that could happen would be outside control by any group—including the National Council of Churches. While he judged it acceptable for the Federal Communications Commission to require news or children's programming, he said in-house network control is best; nevertheless, he noted that although the industry has attempted self-censorship, "the profit imperative throws our arguments for a loop." The advertisers who sponsor television programs have great power, Reynolds con-

tinued, but he said sponsors have escaped responsibility in the last 20 years.

More than one person said the blame for excesses of sex and violence in film and television lies with "the system" more than with any identifiable individuals in the industry. Fore said one clear message at the hearing was that "nobody is in charge."

"Ninety percent of the people in the communication industry want to do a better job," Fore said. "They don't like the amount of gratuitous sex violence. But they say they are required to put it in by the system. The system is stronger than any one person and the system diffuses accountability so that no one is responsible."

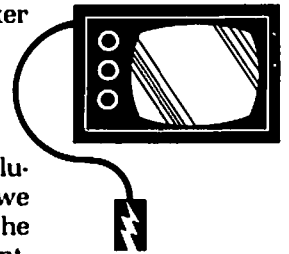
Commented David Levy, executive director of the 176-member Caucus of Producers, Directors and Writers, "There are no wild men in media today. They are all in a system that traps them." William Sackheim, writer and producer with credits including TV's "Gidget" and film's "The Competition," said, "It's the audience who ultimately are the masters."

Participants rejected censorship as a solution to media excesses. Said Lee, "In fact, we cannot—even in the interest of making the world a better place—tamper with content. Thank God for the First Amendment."

Said Arthur Knight, a film critic and professor in the University of Southern California film department, "The only threat that is any good is that people won't watch the bad films, the exploitation films."

Other ways to encourage "good work" might include seminars for writers and directors, positive reinforcement in the form of awards, boycotts, write-in campaigns, shareholder resolutions and more "media education" for both children and adult viewers, various participants suggested. "Don't underestimate the value or importance of pressure groups," Levy said. "But they have to be consistent."

Commented Fore, "Somehow we must discover how to have an impact on this entire system—from bankers and sponsors to producers, writers and directors and also, perhaps above all, the public." □



WOMEN COMMUNICATING

ANNELLA SMITH, EDITOR

BERTHA BERRAN, CO-EDITOR



THINK ON THESE THINGS-

CAROLE RIENSTRA, RELIGIOUS CHAIRPERSON

RAIN

The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in His season and to bless all the work of thine hand. Deuteronomy 28:12

In the spring we get lots of rain
Sometimes we get
too much rain.

After two or three days
of clouds and rain
We long to see the sunshine.
The one thought we might
keep in mind
to see us through
is that we need the rain
for spring planting
to help the grass grow
to fill the wells for
the long hot summer.

In the Bible
rain corresponds to Truth
But often we are tired of hearing
about truth
reading the Bible
going to Church
that we are selfish
that we should study
We went to Sunday School
when we were young
We try to live a good life
we don't hurt anyone

we don't kill or steal
That's all that is expected of us
Or is it?

What happens if the plants
don't get water every day few days
What if the sun shines all the time?
They can't store up enough rain
for a season.....

...and neither can we!
We need the Lord's Truth
every day to make us grow
to make us alive
to make us clean and fresh
to bless the work of our hands
to guide our steps in peace
There is no way we can rely on past
knowledge

We may think so
We may get along fine for awhile
But sooner or later

sorrow
death
tragedy
will hit hard
trouble may come our way
We will cry out in pain,
for the Lord - but if we haven't
looked for him before
How will we know
where
to find Him?

DOCTRINE OF USES FULFILLING

*Majorie E. Knox,
Oceanside, California*

One of the primary teachings of our church is the doctrine of use and, although the ladies in our Senior Citizens Mobile Home Park are not Swedenborgians, they certainly practice this primary teaching.

When Ken and I first came to the park in April of 1984, I resolved to find an outlet for my particular talents to help others. I am interested in sewing, crocheting, knitting, needlework, quilting, crafts, etc. etc. Bingo, cards and the like don't particularly interest me as I would rather be doing something useful with my hands and my time.

I was delighted to find that there was already a group of ladies under the leadership of someone who felt the same as I. I immediately became involved with the group and have thoroughly enjoyed every moment of it.

We meet once a week in our clubhouse for fellowship. We sew new clothes for the Crisis Center for Abused Children - known

as Casa de Amporo. It is located close to the Camp Pendleton Marine Base in Oceanside, California. We sewed 37 Christmas stockings and filled them with stuffed animals and toys, etc., of which 19 were given to the Casa de Amporo group and 18 went to the Women's Resource Center group for the children of the battered wives at Christmas time.

Another project we work on all year is making Lap Throws for the Convalescent Hospital patients. Some are knitted or crocheted and others are sewn by hand or sewing machine. We also make the large terry cloth bibs for these same patients.

Besides all this, our park holds a monthly Saturday evening dinner for which this group of ladies makes the table center pieces for all the tables.

This has all been so very rewarding for me and I am grateful that I now feel that I am fulfilling the doctrine of use. ☐

Swedenborg 1688-1772

The most famous sign of his genuine seership concerned John Wesley. Swedenborg wrote Wesley that he had been informed "in the world of spirits" that Wesley wished to converse with him and that he would be happy to receive a call. Wesley was overwhelmed by this letter because Swedenborg had been almost continuously in his mind for weeks. Wesley replied that although he was going on a six-month's preaching tour he would, when he returned, do himself the pleasure of waiting upon Mr. Swedenborg. Swedenborg, however, immediately replied that Mr. Wesley would be too late as he (Swedenborg) would enter the world of spirits on the 29th day of March, never more to return. This happened precisely as he predicted. He was in the best of health to the last day of his life.

.....And now we come to the end of this absorbing story of a man and his mission. It is London and Swedenborg is in his eighty-fifth year. We find him in the humble home of a wig-maker and his wife, a Mr. and Mrs. Richard Shearsmith. The sun is setting,

and this great man is finishing his life's labor. It is five o'clock in the afternoon. He sleeps, but as the clock strikes, he wakes and asks the time. On being answered he says: "It is well. I thank you. God bless you," and a minute later, his spirit gently departs, trailing the prayer that had kept his soul humble in the midst of greatness: "O Lord Jesus Christ, send Thine angels to lead me. To teach me. To inspire what I shall think, what I shall say, and what I shall do. Amen." ☐

It's In Sharing the Heart Delights

Louise Pinkerton Fritz

Love lives at the end of our fingertips
But there it will dormant lie
Until we extend a helping hand
To a fellow passer-by
For love, like all beauty,
is meant to be shared,
Not hidden away from sight;
For it's only in giving that we
receive,
It's in sharing the heart delights.



People and Places

Blake Lecture and Film

The Boston Church of the New Jerusalem celebrated Emanuel Swedenborg's birthday in fine style, as usual. After a delightful catered dinner, members and guests assembled for a presentation on William Blake by Rev. Robert McCluskey, minister of the Portland, Maine Swedenborgian Church. This was followed by a viewing of the newest Swedenborg Foundation film, "The Marriage of Heaven and Hell," a Blakean perspective of several key Swedenborgian concepts.

Holography and Swedenborg

Professor George F. Dole presented and facilitated an evening on the topic, "An Image of God in a Mirror," at the Boston New Jerusalem Church on Feb. 15. Working from both holographic and Swedenborgian concepts, Dr. Dole sought to provide a fresh understanding of the omnipresence of God.

Swedenborgian Leadership

Rev. Dr. Horand K. Gutfeldt, minister of the El Cerrito, Calif. Swedenborgian Church, has been named president of the Berkeley Area Interfaith Council. A unique form of cooperation, the B.A.I.C. is an association of Christian, Muslim, Hindu, Buddhist, Jewish and other religious churches and groups, who have come together in an effort to bring greater harmony through working together. Support in sudden emergencies, cooperation in direct aid programs and educational activities, teamwork in peace work, are all areas in which the Interfaith Council concerns itself.

Panel on Ethics

Urbana University sponsored a panel discussion on "Ethics" on January 29, to recognize the 297th birthday of Emanuel Swedenborg. Members of the discussion panel included Dr. Dorothea Harvey, Urbana University chaplain and Professor of Religion; Dr. Theodore Klein, Professor of Philosophy at Urbana University and co-pastor of the Urbana Swedenborgian Church with Dr. Harvey; and Dr. Horand Gutfeldt, formerly Professor of Psychology at Urbana University and currently minister of the Swedenborgian Church in El Cerrito, Calif. The discussion focused on psy-

chological, philosophical and Biblical dimensions of ethics.

Forgiveness Celebration

The Church of the Open Word, Swedenborgian, in St. Louis, co-sponsored an evening of celebration with the Miracles Contact Center of St. Louis, on Feb. 9, the last day of International Forgiveness Week. Open to the general public, the all-day affair featured guided meditations and prayers throughout the day in the garden sanctuary, followed by a potluck dinner, some Sufi dancing and a showing of the award-winning Swedenborg Foundation film, "Images of Knowing." Attendance for this light-filled day was approximately 60.

Wedding Booth

The National Swedenborgian Church in Washington D.C. recently promoted their wedding ministry in an innovative way. On Jan. 12 and 13 at the Sheraton Hotel and Exhibition Center, along with approximately 100 other exhibitors, the Wedding Chapel of the Church of the Holy City staffed a booth alongside many dozens of florists, travel agencies, photographers, and wedding apparel merchants for the 1,000 or so brides and 4,500 visitors, all of whom are interested in planning or knowing more about weddings. Rev. Richard M. Baxter reported that they were the only booth offering to actually do the wedding.

Monthly Lectures

The Swedenborg Library in Back Bay Boston has offered several stimulating lectures to the general public this year. On September 20, Tom Cratsley gave a talk entitled, "Healing Through The Subconscious." Approximately 30 people were present for Mr. Cratsley's theme that our thoughts can and do mold our living realities.

On Oct. 17, Dr. George Dole, Professor of Bible, Theology and Languages at the Swedenborg School of Religion, presented a lecture entitled, "An Unresponsive World," covering such topics as the interaction of the mind and body and time-lapse photography. Drawing substantially from the worldview of Emanuel Swedenborg, Dr. Dole pointed out the difficulties involved in understanding long-range spiritual purposes, due to the influence of short-term judgments upon our perception.

On Nov. 5, Murray Denofsky presented a talk entitled, "The Poetic Development of Edgar Poe." Poe is one of the nineteenth century luminaries often cited to have been influenced by Swedenborgian concepts. Attending the talk were Mary Bowden, poet and editor of the *Journey Through New England*,

and Norman George, noted interpreter of Poe.

Swedenborg Scientific Association

The 88th Annual Meeting of the Swedenborg Scientific Association will be held in Pendleton Hall Auditorium, Bryn Athyn, Penn., on Monday, April 29, 1985 at 8:00 pm. A short business meeting for the purpose of electing a president and board of supervisors will precede the address. The speaker will be Dr. Charles H. Ebert, who will present an address on the subject of "Computers and the Human Mind." Dr. Ebert holds a Ph.D. from the University of California, Los Angeles, and is Assistant Professor of Mathematics at the Academy of the New Church. The Association was organized in 1898 for the preservation, translation, publication and distribution of the scientific and philosophic works of Emanuel Swedenborg, having in view their relationship to the science and philosophy of the present day. Membership is open to anyone interested in the Association's purposes. All correspondence should be addressed to: Mr. E. Boyd Asplundh, Treasurer, Box 11, Bryn Athyn, Penn., 19009.

Swedenborg The Discoverer

The following letter appeared in *Science News*, in October, 1984: "In D.E. Thomsen's "Planetology in the laboratory with ice" (SN: 9/1/84,p.133), he reports that the nebular hypothesis was first articulated by Pierre Simon Laplace in the 18th century. Although Thomsen's dating is correct, his attribution of this theory to Laplace is not. The person who first developed the notion that the planets formed out of a tenuous nebula around the sun was Emanuel Swedenborg. Kant, who read Swedenborg's works, later took up this idea, and so, along with Pierre Laplace, contributed the theory to a wider scientific audience.

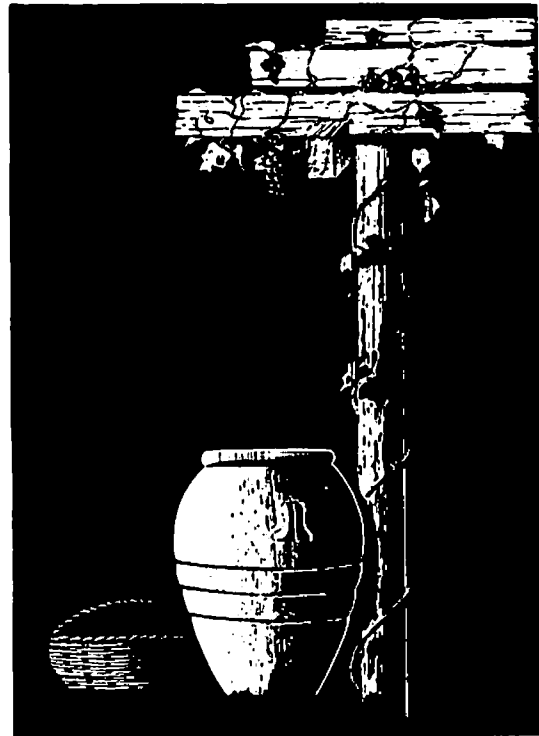
The reason Swedenborg has never been widely known as the author of the nebular hypothesis is that his achievements as a scientist tend to be overshadowed by his notoriety as a theologian. Although he was in some sense a "mystic," his approach to religion was basically that of a scientist. In his search for sense amidst the fog of orthodox dogma, Swedenborg managed to step on a lot of toes. And so there descended over him a veil of theological controversy under which his intellectual achievements lie largely hidden to this day."

Brockton Society Moves

The Brockton, Mass. Swedenborgian Church has moved to a new location. They now meet at the Pentecostal Methodist Church, as of January 27, 1985.

San Francisco Pastor's New Address

Rev. Edwin Capon and Mrs. Esther Nicastro-Capon have moved to a new address. They now reside at 2988 Washington St., San Francisco, Calif., 94115. □



LETTER

Crucial Distinction

Dear Editor,

Recognition of the distinctions between fetus and child may shed some light on the controversy between "pro life" and "pro choice" adherents of the abortion issue.

Biologically, both fetus and child are alike, as evidenced by growth and development; both have genes with inherited tendencies, constituting the natural selfhood or *proprium*. Mentally and spiritually, they differ in that the fetus plays a relatively passive role and the child an active one.

God's great gifts of free will and rationality differentiate us from all other living creatures. The fetus has the capacity to receive these gifts, but not to use them. The crucial difference, then, between a fetus and a healthy child is that the child has the capability to begin exercising the will and understanding and make those choices which lead to regeneration.

Gustave J. Bischof

Lititz, Penn.

Thank You!

The Messenger would like to extend a hearty "thank you" to the following people, who have recently given a contribution to defray the expenses for publishing our monthly international magazine: Jeanette L. Ryan, Cederville, Mich.; Julia V. Anger, Boynton Beach, Fla.; Alfred and Evelyn Bentley, Riverside, Calif.; Steve Koke, Grass Valley, Calif.; Margit Tobisch, Berkeley, Calif.; Eleanor Allen, Riverside, Calif.; Dorothy and Lawrence C. Young, S. Easton, Mass.; James Hacker, South Bend, Ind.; Elizabeth and Rafael Gulu, East Bridgewater, Mass.; Annella and Eldon Smith, North Shore, Calif.; Paul Oesch, Santa Barbara, Calif.; William Schlichter, San Francisco; Katherine Swiger, Wheeling, W. Va.; Lillian Epp, Laird, Saskatchewan; M. Elbert Prettyleaf, Lewistown, Penn.; Dorothy Doan, Littlerock, Calif.; Allene Brumbach, Littlerock, Calif.; Helen Mummert, Clayton, Del.; Florence Steward, Pretty Prairie, Kan.; Lavina Siebert, Larned, Kan.; Lewis Anderton, Worthington, Ohio; Miriam and Frank Houghton, Elmwood, Mass.; The Ohio Association; Dorothy Schmucker, Bryn Athyn, Penn.; Goldie Clary, Battle Creek, Mich.; Agnes Cowern, St. Paul Ill.; Claire Gabrielle, San Pedro, Calif.; Olive Larson, Gwynedd, Penn.; Bernhard A. Toombs, Wilmington, Mass.; Bertha Berran, San Diego, Cal.

Church Records

Baptism

HELOW—Katharine Grace Helow, daughter of Peter and Kristi Helow, was baptized into the Christian faith on January 9, 1985, at Jacksonville, Fla., the Rev. Ernest L. Frederick officiating.

Birth

TUCKER—Benjamin Lawson Tucker was born to Robert Elliot Tucker and Laura H. Lawson Tucker, member of the SNAP Society, on January 19, 1985, in Brattleboro, Vermont.

Deaths

MUMMERT—Wilbur O. Mummert, member of the Church of the Holy City, Swedenborgian, Wilmington, Del., passed into the spiritual realm, with resurrection services on Sept. 6, 1984, the Rev. Randall Laakko officiating.

SCHLEIFF—Elta M. (Albaugh) Schleiff, 91, former member of the Cleveland New Church, passed into the spiritual realm on January 2, 1985. Graveside services were held in Santa Paula, Calif., on January 4, 1985, the Rev. Ben Ellis Serris officiating.



Pre-Convention Conference:

LIVING COMMUNICATION

The conference begins Saturday, June 22 with a 6 pm dinner and extends to Wednesday morning, June 26. "Living Communication" is the theme of this year's pre-convention growth conference. We will learn to use all aspects of ourselves—intellectual, emotional, physical and spiritual—as we improve our communication with self, others and God. Our tools for growth will be prayer, movement, art, guided imagery, small group experience, doctrinal wisdom, healing and more. Because of the importance of building a trusting climate for sharing in our conference, we are asking that ***all participants be there by the first session.*** Only under special circumstances with the permission of the leaders can people be admitted after the first session.

Leaders: Lorraine Sando, M.A.,
psychotherapist and artist

Laura H. Lawson
Tucker, M.Ed., *dance and*
movement therapist

Registration is \$30 (\$25 if you register by May 15) plus room and board. Please register by sending your name, address, telephone number and fee to: Rev. Rachel Martin, 12553 Wissant Lane, St. Louis, MO 63146.

Convention '85 News

Muff Worden
Central Office Director

Many of you are wondering about Convention in June and how to plan for it. As more information comes up, please "watch this space" for updates, or please feel free to write or phone the Central Office for more detailed information. In this issue I will be able to let you know certain details about the Almont and Windsor segments of the week, about rates, and about the

Writers' Workshop. Things like "program" and "schedule" were detailed out by the Convention Planning Committee in mid-January but will not be "engraved in stone" for a while yet. Once they are, the basic program will be included in the *Messenger*. But yes, indeed, the mini-courses are back this year!!!

DATES & LOCATIONS:

Pre-Convention meetings (see below) at Almont New Church Assembly, Almont, Michigan, June 20 (see below) through June 26 AM.

Convention Session at the University of Windsor, Windsor, Ontario (just across the bridge from Detroit), June 26 through June 30.

Post-Convention sessions (see below) at Almont New Church Assembly, June 30 through July 7.
Y'all come!

RATES:

Briefly: *Almont* (Council of Ministers, Ministers' Spouses, Pre-Convention Conference, Music and Movement Workshop, Children of any of the above...there is really no room for anyone else, SORRY!!!) - Adults in private rooms, \$27. per day; Adults and teens in dorms, \$20. per day; Children 6-12, \$12. per day; Small children in parents' rooms (3-6 yrs) \$4. per day.

Windsor (All of the above and everyone else besides)-based on Wednesday dinner through Sunday lunch - Adults in single room, \$106.86 American, \$138.92 Canadian; Adults in double room (two people), \$97.65 American, \$126.95 Canadian; Youth (10-18), double, \$87.15 American, \$133.30 Canadian; Children (3-9) in bed in parents' room, \$62.96 American, \$81.85 Canadian; Children (3-9) in sleeping bag in parents' room, \$24.19 American, \$31.45 Canadian. (That's Canadian money versus American, folks-it's not that we are charging our Canadian family more!!!)

PROGRAMS:

The Ministers' Study Committee, Council of Ministers, Ministers' Spouses, Pre-Convention Conference (see blurb in a later issue) and Music and Movement Workshop, and a Children's Program for children of participants in the above, will meet at Almont with various beginning dates: The Committee on Thursday, June 20; The Council, Spouses and Pre-Convention on Saturday, June 22; and the Children's Program and Music and Movement Workshop on Sunday, June 23.

THE CONVENTION

SESSION, preceded by General Council and Augmentation Fund Committee meetings in the afternoon/morning, respectively, will open Wednesday evening, June 26 in Windsor and will conclude with lunch on Sunday, June 30.

Unless there is a very specific reason for your arrival in Windsor earlier than on Wednesday (setting up exhibits, staffing Convention, etc.), because all dorm spaces will not be available, we ask that you plan your arrival in Windsor for Wednesday, June 26. We have secured just a very few rooms for those few who will have to come early Tuesday for set-up. Thanks for being aware of this problem this year.

POST-CONVENTION MEETINGS:

LEI-The Leadership Education Institute which was developed in the 60s and 70s by Convention and which ceased with the 1973 session, will be back in action this year under the leadership of Rev. Ron Brugler and his staff. It will be held at Almont from Sunday, June 30, evening, through Sunday, July 7, AM. It is for older young people in the college age crowd. More information is forthcoming, and it sounds exciting!

WRITERS' WORKSHOP-The emphasis this year is on Proprioceptive Writing (WHAZZAT????!!). Anyone of any age and background can do it. It is a gentle discipline of following your own thought process through writing, in a manner that is taught and guided at first although you learn quickly and continue on your own or in a group. It is a great way to work through problems, get in touch with yourself, learn to listen creatively, reawaken a love of language and imagery and sounds, discover facets of yourself you had no idea were there. The size of the group will be limited (sorry!), so please inquire and register early for this. More detailed information will be coming. This workshop will be from Sunday, June 30 evening through Wednesday, July 3 lunch. (The Central Office has material on this which may be requested at any time).

R & R-For those who wish to relax a bit before the drive homeward or elsewhere, or who want one last dip in Brandau Bay, or who wish to sit on a porch with their feet up on the rail ruminating about the Convention session just past, Almont New Church Assembly will have a limited amount of space open during the week after Convention. Rates will be the same as listed above, and you should make your own

plans with Rev. Ronald Brugler at Almont New Church Assembly, 1513 Cameron Road, Almont, MI 48003. Last minute decisions are fine, as long as the space is there.

So—step right up folks, and make your vacation/Convention plans to include as many of our upcoming goodies as you can. Don't forget that half the fun is getting there and back, so plan your scenic routes accordingly.

TRAVEL:

Detailed directions and maps will be available later this spring. But for those of you who will be flying, please make your reservations into Detroit Metro Airport. Canadians, if you find it easier, may fly Air Canada into Windsor Airport. Details of how to get you from there to where you want to be are still being worked on, so stay tuned...

Campers—there is plenty of camper space, with electric hookup possible, at Almont, but we haven't found any yet at Windsor.

GOODIES:

During the Convention Session there will be two time spaces for a variety of mini-courses. Please watch this space for a title listing later on this spring. Also during Convention, Saturday will be spent at Almont, and in addition to the Sunday School Association and New Church Theological School meetings, there will be a barbecue, lots of fun and games, swimming, and the ordination of Kenneth Turley. Fear not—transportation will be provided.

Questions? Write to Muff Worden at the Central Office, 48 Sargent Street, Newton, Massachusetts 02158; or phone: (617-969-4240). □



MESSANGER INDEX 1984

ALDEN - PHILIP M.

Missions Stamp Outlet	8
Grow Old Along With Me	247

ALLISON - ERIC

Thanksgiving Reflection	235
-------------------------	-----

BALL - MARGE

The New Year & The New Age	27
----------------------------	----

BAPTISMS

Antonucci, Anthony Scott	68
Archibald, Paterson	153
Brachman, Kyle Jeremy	277
Brady, Edward Aaron	68
Crowell, Kelly Dawn	21
Erickson, Blaine	180
Erickson, Bradley	180
Frizzell, Paul Robert	180
Hackett, Steven Edward	97
Leach, Heather Ann	277
Leffering, Corrie Diane	254
Mason, Ellen Madara	210
Mason, Debra Alexis	210
Mason, Meryl-Leigh	210
McBride, Chelsea Grace	180
Miller, Amy Carolyn	254
Moore, Lee Joseph	180
Murphy-Rohrer, William Lincoln	277
Murphy-Rohrer, Susan Ellen	277
Odhner, Johann	124
Parmenter, Janice M.	97
Parmenter, Heidi L.	97
Tingley, Sarah Elizabeth	68
Vath, Adrian Dion	277
Wharton, Brian Patrick	124
Wharton, Grace Elizabeth	124
Wiens, Megan Marie	277
Wiens, Stephen Michael	68
Winthrop, Joshua Paul	277

BIRTHS

Brachman, Kyle Jeremy	181
Brady, Edward Aaron	47
Joseph, Sarah Elizabeth	254
Wiens, Kelsey Godfrey	277

BOOK REVIEWS

George F. Dole	9
George F. Dole & Wm. Woofenden	36
David J. Fekete	184
Wm. Woofenden	236

BRUGLER - RON

My Religious Education Ministry	107
---------------------------------	-----

CHRYSALIS:

New Swedenborgian Magazine	269
----------------------------	-----

CONFIRMATION

Archibald, Linda	153
Cushman, Patrick	47
Doerfelt, Wolfgang	47
Graham, Nadene	47
Graham, Don	47
Hall, Marcia	153

Hiuser, Ron	153
Lasso, Mark	153
Mason, Carla A.	210
Miller, Diane	47
Miller, Jerry	47
Moore, Clifford Jesse	47
Parmenter, Janice M.	97
Paterson, Kathryn	153
Rowcliffe, Shirley	47
Rowcliffe, Ted	47
Schneider, Stuart	153
Timbrey, David	47
Timbrey, Marianne	47

CONVENTION

Convention Note	13
Convention Note	74
Rice, Ethel - Report of General Council	91
Notes	98
Nominees 1984	120
Convention 84 - James Lawrence	158
Zacharias, Paul - Council of Ministers Report	166
Davies, Ron - Pre-Convention Conference	168
Nicastro-Capon, Esther - Ministers' Spouses Institute	171
Rice, Ethel - Highlights of the Business Session	175
Celebrate Regeneration - Ron Brugler	178
Tafel Dick - On With the Dance	160

COOK—BILL JAMES

John Henry Cook & the Johnny Appleseed Pew	216
--	-----

DEATHS

Battles, Mildred Broadhurst	124
Braun, David	124
Burnett, Shirley W.	97
Churchill, Percival Newton	124
Conti, Ruth E.	210
Cook, Harriet	124
Czegka, Katherine Kunhardt	181
Dirks, Annie L.	68
Dolley, Alma M.	124
Dzeryk, William H.	68
Ford, Fanny Parker	124
Friedrich, Robert A.	210
Green, Mabel J.	97
Hedstrom, Elizabeth Mary	124
Kiesman, Dorothy T.	277
Law, Marion	21
Paulson, Roger Dean	153
Pruitt, Priscilla Webster Johnson	254
Ruby, Mildred	21
Smith, Eugene	68
Stoner, Philip	181
Strath, Ronald H.	210
Turley, Calvin Earl	153
Ulmer, George Joseph Henry	277
Wady, Pansy	153
Werben, Cecile	181
Wienes, Edward	181
Zachrisson, Hilda	68

DOLE — GEORGE F.

The Holographic Model	36
Parabolic Thinking	222

GARRETT — DAVID		the Fourth of July	149	TRAVERS - DOROTHY CLAYTON	
The New Jerusalem	264	MARTIN — PERRY S.	41	Swedenborgian Wellness	198
GRIESSE — ROSALIE		Reaching Out	242	Swedenborgian Wellness	221
Thoughts on Incarnation	263	MARTIN — RACHEL		Swedenborgian Wellness	272
GRUMMAN — PAUL MARTIN		Board of Education Notes	215	TURLEY — CALVIN E.	
Anticipating Christmas	268	MCLUSKEY — ROBERT		The Guyana Project	62
GUIU — RAFAEL		Six Years at SSR: Reflections & Visions of Ministry	196	TURLEY — KEN	
Audio Archives	39	MESSINGER INDEX — 1983	19	Music at SSR	136
Inside the Swedenborg Library	55	MOOKI — OBED		Music & Movement Workshop	170
HELDRLING — CLAUDIA		The Role of Girls in the Church in South Africa	204	VAN DUSEN — WILSON	
Alice Ann	3	MUNGER — ELIZABETH		Spiritual Therapy	82
Calvin E. Turley	134	LaPorte Society Celebrates 125th Anniversary	191	The Holy Center	94
Roger D. Paulson	152	NEW MEMBERS		WOOFENDEN — LOUISE	
Cecile Werben	182	Baker, Linda	181	A Little Taste of Sunday School	104
Andre Diaconoff	274	Beck, Brenda	181	WOMEN COMMUNICATING	
JOHNSON — DAVID		Clements, Dr. Robert	181	Annella Smith & Bertha Berran, Co-Editors	
New Vision for the SSR	186	Dees, Sharla	181	Smallwood, Florence	
Each Day A New Beginning	246	Ekenberg, Arvid	181	New Year Goals	14
JOHNSON — ELIZABETH		Lapping, Richard	181	Conger, Karen N. - Marriage Encounter	32
A New Image of Being	244	Roth, Claudia	181	Van Boven, Alice - World Community Day	33
KEANE — DONNA		Torpey, Howard	181	Early, Marlene - Planting Time	34
The Many Hats of Cal Turley	132	Wright, Dr. Carolyn	181	Lent	56
KINGSLAKE — JILL		NEW URBANA PRESIDENT -		Ball, Marge - Bad Habits	58
Women in the Church in South Africa	6	James M. Eaton	34	Plains Banner - Best Wishes	58
KIRVEN — MARIAN		O'HARE, KAREN		By-Laws	58
My Philosophy of Education	110	Sarah & "My Religion"	195	Saul, Mareta - From the President	59
KIRVEN — ROBERT H.		PEACE PAGE		Tafel, Doris - The Ribbon	59
Stability and Change at SSR	142	Richard H. Tafel Sr.	10	Easter	88
Turley Memorial Fund	183	Jack Mayer	35	Rienstra, Carole - Think on These Things	88
KLEIN — J. THEODORE		Emanuel Swedenborg	64	Armstrong, Winifred V.- Church Women United	89
The Nature of Swedenborg's Revelation	28	Robert Fuller	114	Witness for Peace	90
LAWRENCE — JIM		Willis Harmon	145	The Books Our Mothers Read	116
Two Thorny Issues for NCCC	5	Ian Arnold	255	King, Peggy Cameron - The Clubwoman's Glossary	117
Inside Notes	50	POEMS		Rienstra, Carole - Celebration Summer	146
That Day	78	LeVan, Leon - Poems from Swedenborg	113	Message from Mareta	146
Convention '84	158	Ball, Marge - Spring Song for Mite Box	90	Infant Program - Mite Box	147
LAWSON — LAURA		Goeggler, Edward - Love the Lord	90	Church Women United - Peace Causeway	148
To Move is to Live	70	Ladies Aid Society - Author Unknown	90	Armstrong, Winifred - Visit of the Christian Leaders	206
LEVAN — THEODORE		Macdonald, George - Baby	148	Alliance Worship Service - Convention 1984	207
Jaspis Kolonie	260	PULTS — STEPHEN JAMES		Alliance Officers 1985	228
LITTLE — NANCY		Sharing Freely Through the Electronic Media	138	He Restoreth My Soul	229
League Outlook	51	RANKIN — SYLVIA		Jester, Mindy - Mite Box	229
MACK — GWYNNE DRESSER		Reflections	231	Rienstra, Carole - Thank God for Tough Times Too	238
Who Are We?	60	RIENSTRA — DAVID L.		Torita, Kei - Epistle from Tokyo	238
Spiritual Healing & Swedenborg	79	Bath Society Severs Ties	40	Cherish Christmas	270
Moving In	200	RIESTRA — CAROLE		Commentary by Harry Reasoner	271
Taking Over	266	Fryeburg: That Hometown Feeling	52	WORDEN — ETHELWYN	
MARRIAGES		SCHWARM — MARGARET		Editor's Note	2
Adair - Perry	181	Spiritual Healing	85	Writers' Workshop	250
Crawford - Jantzi	254	Spiritual Vision	199		
Edson - Mabee	97	SWIGER — EDMUND			
Heath - Charles	277	A Green Christmas	259		
Hebert - Varga	181	TAFEL — F. ROBERT			
Hensley - McDonald	68	Why the Fuss About A New Lectionary?	18		
Kimball - Hatch	181	TAFT — EMILY HINKLEY			
Lamon - Clinkingbeard	21	Prophecies			
Martin - Lawrence	181	TAYLOR — EUGENE			
Sittler - Schneider	254	The Hope of the Great Community	162		
Snyder - Turley	181				
Swett - Chaplin	181				
Tafel - Simard	153				
Travers - Davies	277				
Tuttle - Simmons	181				
Urgese - Osgood	21				
MARTIN — ERNEST O.					
Adams, Jefferson &					

General Convention of the New Jerusalem
in the United States of America
The Messenger
1040 Dautel Road
Creve Coeur, MO 63146

NONPROFIT ORG.
U.S. POSTAGE
PAID
ST. LOUIS, MO
PERMIT NO. 4517

Return Postage
Guaranteed

Address Correction Requested

TABLE OF CONTENTS

Departments

46 Editorial *Jim Lawrence*

53 Swedenborgian Wellness *Dorothy Travers-Davies*

56 Women Communicating *Annella Smith/Bertha Berran*

59 Letters

60 Church Records

58 People And Places

Articles

49 What Can The New Church Be In The New Age? *Ken Turley*

61 Convention '85 News *Muff Worden*

51 The Challenge Of The New Age *Ernest O. Martin*

47 The Church In The New Age *Paul Martin Grumman*

54 Causes, Remedies *NCC*

62 Messenger Index, 1984
