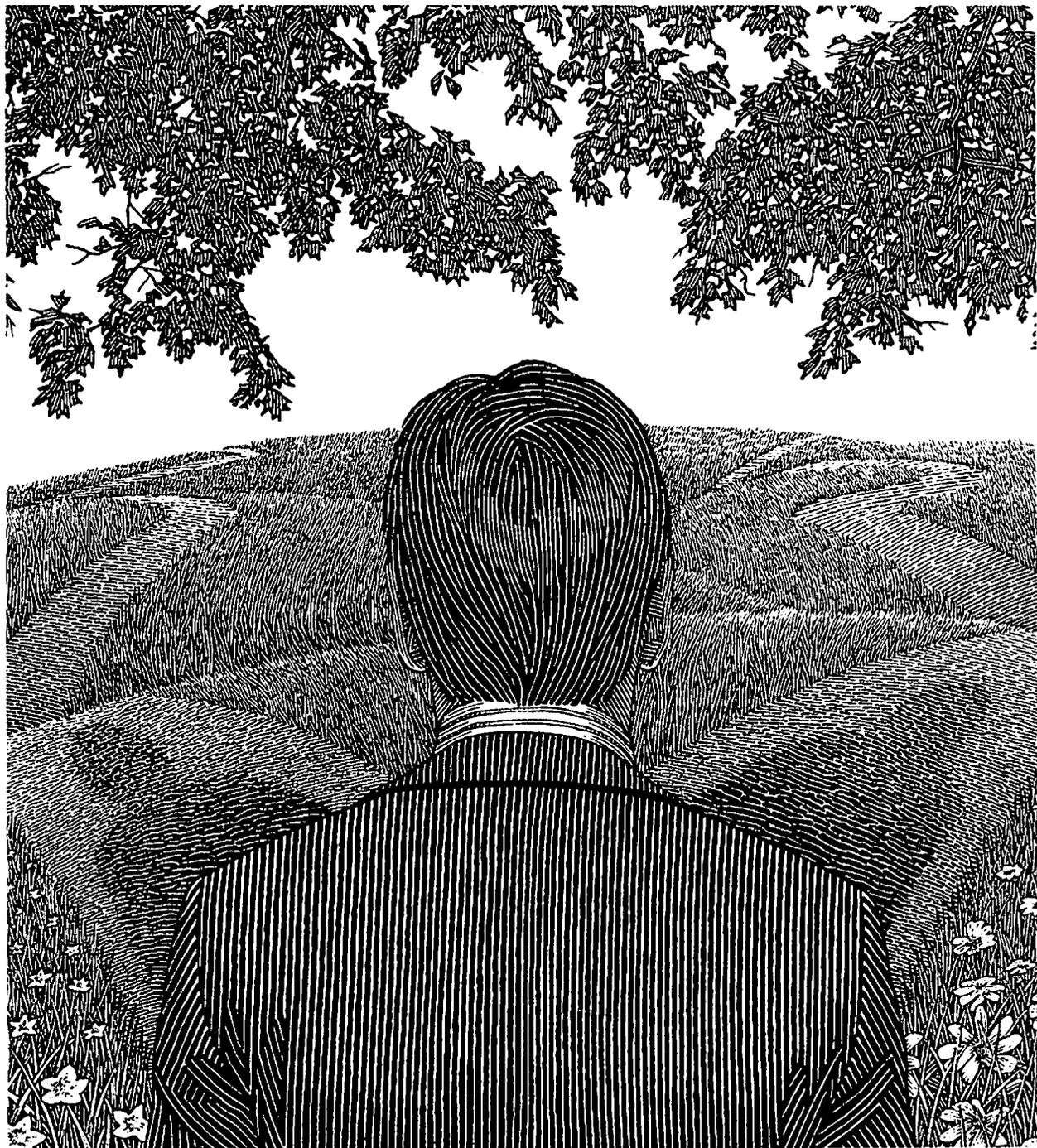


THE MESSENGER

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FROM THE EDITOR

I hear a great deal of talk these days on the reality vs. the unreality of evil. It is very popular, in certain quarters, to see "evil" as illusionary and to believe that the mind is capable of creating all things. Swedenborg, on the other hand, rather consistently held forth that, evil was not created by God and is a perversion of "good;" evil is nonetheless a necessary consequence of freedom—without which there would be no development of intelligent life. This question has been around for thousands of years, actually, but like all profound and complex philosophical areas, it comes up for fresh examination every once in a while.

The New Thought Movement and other related metaphysical movements emerged in the last quarter of last century propounding the idea that beliefs are all-powerful. Ultimate reality resides in the realm of the mind. Christian Science, Religious Science (or the Science of Mind), Divine Science and Unity churches all sprouted from this heritage. But now, in the widespread cultural phenomenon explicitly identifying itself as "New Age," there is a renaissance of the teaching that it is possible to eradicate all vestiges of evil through the power of the mind.

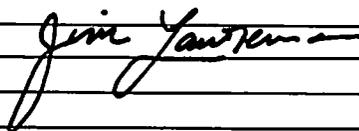
I find that my common misgivings in the "New Age" movement, whose umbrella is now so broad that I'm not sure how useful the term is anymore, is in this very area. How can we maintain a healthy respect for integrity of the human being, while not succumbing to a naive innocence of the long reach of the Dark Power permeating creation?

It seems to me that if the premise of the New Thought Movement is valid, then the mind must have some pretty firm functional boundaries. We're still stuck with the same experiential reality. As Professor Woofenden dryly observed in his article: we have merely succeeded in re-stating the problem, not in solving it.

And, indeed, though I sympathize with their reaction against the hand-wringing, groveling type of religion, none of the individual New Thought churches seem to have banished evil as handily as their philosophy would suggest.

Since the Swedenborgian Church has some definite common ground with both the New Thought Movement, begun several decades ago (Horatio Dresser's books are still being published and used today in New Thought circles), and with the "New Age" Movement of today, I thought it would be good to bring a discussion into the pages of *The Messenger* on the subject of "evil."

The Rev. Dr. William R. Woofenden, professor of philosophy, theology and homiletics at the Swedenborg School of Religion in Boston, agreed to tackle the topic. Marge Ball, who sits on the Board of Managers for the theological school and who is actively involved in the "New Age Movement," graciously agreed to publish her perspective, which derives from both her lifelong Swedenborgian roots and her interest in current streams of spirituality. I thank them both. □



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The Origin And Role of Evil

William Ross Woofenden

After Anu* had created the heaven,
And the heaven had created the earth.
And the earth had created the rivers,
And the rivers had created the canals,
And the canals had created the morass,
And the morass had created the worm, The
worm went before Shamash,** weeping . . .

(Assyrian, ca. 100 B.C.)

*Sky god. **Sun god.

The problem of evil, put in philosophic terms, involves the apparent contradiction between the reality of evil on the one hand and religious beliefs in the goodness and power of God on the other.

The ancient Assyrian verse quoted above is one indication that the awareness of the problem has not been limited to the Judeo-Christian tradition. Most world views of evil have done little to solve the problem. For instance, whether you consider the Vedanta teachings of Hinduism or the contemporary view of Christian Science — both of which define evil as illusion — you really are no closer to a solution of the problem; you have merely restated it.

If we should consider the dualism found, for instance, in Zoroastrianism with its opposing good and evil deities, again we have little more than a redescription of the origin of evil rather than a solution. Although there are many shades of opinion on the topic in Christianity, here more than anywhere else, great effort has been expended to answer in reasonable terms the big WHY questions: (1) Why does an infinitely good and powerful God allow moral evil in his universe? And, correlatively, (2) Why does God permit pain and suffering?

One of the great and terrifying instances of such apparent permission is the history of war stretching back to the edge of prehistory, and the persistent, nagging present-day threat of human annihilation in the holocaust of a nuclear confrontation.

Part of the divine plan is that human beings must be left in freedom to choose to love good rather than its opposite.

For many people attracted to the Christian tradition, the fact that the Old Testament is so full of references to war and fighting, often engaged in at God's behest, is a real stumbling block to belief. Equally disquieting is the presence of such puzzling Scriptures as Isaiah 45:7 ("I form the light and create darkness, I bring prosperity and create disaster; I, the Lord do all these things" — or, as the King James version put it, "... I make peace, and create evil") and Deuteronomy 32:35 ("It is mine to avenge; I [the Lord] will repay").

For the Swedenborgian, the answer to the question of both the origin and the role of evil is admittedly complex, but there *is* an answer given in our teachings — a reasonable and satisfying one — if we will have the patience, first, to seek it out, and then to ponder it long enough for its wisdom to penetrate our world-hardened consciousness. Whether or not I can do justice to the answer in one article (even a fairly long one) remains to be seen!

At least two main areas need to be explored briefly: (1) The nature of God, which led to the creation of humans in the first place, and (2) The psychological nature of us humans which among other things dictates the necessity of the existence of evil. On second thought, make that *three* main areas! (3) The true nature of the basic, extensive and timeless major written communication God has given us, which we call the Word of the Lord, contained in the Bible.

Each of these thought areas could profitably be the basis of a number of extensive papers, so our obvious need to be concise is heavily underscored. Our discussion must be limited in each case to details which bear only on our basic topic, and thus each discussion will perforce be incomplete.

1. The one concept that Swedenborg's writings undergird and stress repeatedly is that God is essentially a person. For instance, in the small work on *Charity* [¶148] we read that "the heavenly form is, in the least things and in the greatest things, human [or, a person (*homo*)]; consequently the entire heaven is human, every society is human, each individual angel is a person. This is because the

Lord, from whom is heaven, is a person."

Earlier, in *Arcana Coelestia*, he had written, "The reason the Lord's internal person, which is Jehovah, is called human [or, a person] is that nobody is human except Jehovah, for in its genuine sense, human means that being from which humanity derives its being. Being itself — from which humanity derives its being — is divine, and is consequently celestial and spiritual. Without that divine celestial and spiritual there is nothing truly human in humanity, only something animal-like such as exists in beasts. It is from Jehovah's or the Lord's being that every person is a person, and from this alone is called human." [¶1894]

The human *form* of life, of which God is the prototype, does not basically involve the human *shape* or outward appearance, but does involve those functions which are uniquely human. (It was, of course, because of the very nature of human functions that human beings were and are created in the human shape, that shape or outward appearance being ideally suited to performing human uses.) Human uses in turn are patterned on divine uses.

Thus we read, "There are two things which are the source of order and which give it permanence, namely, divine love and divine wisdom. Human beings were created to be receptacles of these." [*True Christian Religion* ¶65] God, as the only perfect person, created humans in his own image and likeness; that is, as much like himself as finite creatures can mirror the infinite, in order to assure an unending proliferation of beings capable of performing truly human functions or uses. In the space available to us we can do no more than list a few of these: the practice of righteousness, of responsibility, of kindness, morality, goodness, rationally ordered habits, etc.

2. This leads us to our second area of exploration, namely, the psychological nature of us humans which among other things dictates the necessity of the existence of evil.

In Swedenborg's work on *Divine Providence*, in a chapter on "Why Evil Is Per-

mitted," the main proposition is that evils are tolerated for the sake of the goal, which is salvation. The analysis set forth is that humans were originally created with love of the neighbor as the dominant love. But part of the divine plan is that human beings must be left in freedom to choose to love good rather than its opposite, and vice versa; to love the neighbor more than self, or vice versa, the human race in time — in the exercise of this freedom of choice — actually itself created evil. [¶275]

Thus the thesis is that all human beings are now born with hereditary tendencies toward evil, and in the process of life must somehow be led away from those evil tendencies. Evil tendencies, in turn, cannot be pushed to the side unless they appear and we become conscious of their existence. If, when they do appear, we choose to push them to the side, the Lord can free us from their power over us. But it is a sobering thought that so long as we live on this plane, since these evil tendencies have been merely pushed aside, we remain capable of returning them to a place of center focus in our lives.

Fundamental to Swedenborg's psychology is that affections and thoughts have reality only as they become in turn (1) changes and variations of *state* of the organic substances of the mind, and (2) changes and variations of the *form* of those substances. Memory, thus, becomes the permanent state of such changes. Therefore, a human being truly *is* what he or she loves and believes.

As we pass through spiritually significant events and stages in our ongoing life, we are constantly altering and refining both the state and the form of the organic substances of our minds. Eventually a more or less permanent state and form will emerge for each one of us, which in turn will determine whether we are choosing to live eternally in heaven or hell. In *Arcana Coelestia* [¶2121] we read that "the Lord casts no one into hell," but that those who are in hell are there by their own free choice. And the same is true of those in heaven: no one is "rewarded" by being allowed to enter heaven, but everyone in heaven is there from personal choice.

There is really no great mystery to the process by which a person may gradually opt for an evil life rather than a life of good. Day by day we are confronted with the need to make ethically and spiritually significant choices or decisions. In this decision-making process, our teachings tell us that we are encouraged by good spirits to recognize and choose in each case the good alternative, but at the same time we are enticed by evil spirits to choose the opposite. We as individuals must give our consent to one of these alternatives.

If we consent to the selfish option, the next downward step will be to indulge the evil *purposefully* whenever opportunity arises. This, in turn, will lead to the final hellish decision and that is to indulge the evil out of the sheer *enjoyment* it affords us.

One striking statement of this sequence is found in Alexander Pope's epic "Essay on Man." (Pope was born the same year as Swedenborg, by the way, and wrote this poem in 1733.) He wrote:

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

One of the clearest antidotes for this is found in Psalm 1:

Blessed is the man who does not walk
in the counsel of the wicked
or *stand* in the way of sinners
or *sit* in the seat of mockers.

The retrogressive series of "walking," "standing," and finally "sitting" matches well with "enduring," "pitying" and finally "embracing;" and also with "consenting," "purposing" and finally "enjoying."

Perhaps we can move on to our third major area of exploration after just one more observation: an observation that is relevant both to the nature of God and to human nature. My resource is *Arcana* ¶8227, which states that the Lord does nothing but good, doing evil to no one. And that those who insist on evil thoughts, feelings and actions cast themselves into the punishments that evil, by its very nature, demands. Further, the Divine tolerates such results because it cannot prevent them nor take them away. If, in fact, the Divine were to

A more or less permanent state and form emerges for each one of us, which in turn will determine whether we are choosing to live eternally in heaven or hell.

prevent or take away such punishments, vastations, persecutions, temptations and the like, the Divine would then be willing evil, for then there could be no amendment and evil would increase until it had dominion over good.

This basic premise is later underscored in *True Christian Religion* [¶489] under the heading, "If there were no free will in spiritual things, God would then be the cause of evil." Part of the argument is that it might be thought that the free will we are given in spiritual things was the indirect cause of evil; consequently that if free will had not been given to us we could not go astray. But, my friend (says Swedenborg), pause and consider whether anyone could have been created so as to be human and not have free will in spiritual matters. If we were deprived of that, we would no longer be humans but only robots.

3. Let us now conclude this study by trying to give a valid rationale for why the prevailing mood of the Old Testament seems to be that of Divinely mandated warfare and slaughter of one's

With this premise in mind as one opens the Bible, the God who, in the literal sense, seems to be an arbitrary warmonger is transformed, in the symbolic or spiritual sense, into a loving Father instructing us as to how we can wisely and effectively deal with our *real* enemies, the forces of evil and falsity which we spoke of above. The Word of the Lord contained in the Bible is written in a consistent system of symbols which we know as the language of correspondence. Every object, event, person, place, etc., in addition to its literal intent, also has a deeper symbolic intent, representing or signifying some spiritual reality.

Thus, to generalize, every instance of war in the Bible refers at the deeper level to the individual temptation battles each one of us must engage in if we are to become regenerate or spiritual beings. Further, the particular nations or peoples who are engaged in war by the Israelites in the literal account each stand for particular sorts of besetting tendencies toward evil (mentioned above) which each of us must contend

For the Christian of the New Age, the Bible as a whole, and the Old Testament in particular, is of little interest as a history book. Seen in the Swedenborgian perspective it is an extended parable, a book whose only contemporary significance is as a guidebook to leading a spiritual life here and now.

enemies. To deal with this we need to explore something of the true nature of the Bible itself, as we understand it with the aid of Swedenborg's writings.

Anyone who reads the Bible thoughtfully soon realizes that although much of its contents seems to be historical in nature, there is also much that is obviously written in figurative language, and that much of its intended message is therefore symbolic rather than literal. For the Christian of the New Age, the Bible as a whole, and the Old Testament in particular, is of little interest as a history book. Seen in the Swedenborgian perspective it is an extended parable, a book whose only contemporary significance is as a guidebook to leading a spiritual life here and now.

with as we struggle to become reborn Christians.

Just to give one example to back up this thesis, let us look briefly at the seemingly autocratic and outrageous command given to king Saul in regard to the Amalekites, as recorded in I Samuel 15. "This is what the Lord Almighty says:

'I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.'

Surely that sounds about as blood-thirsty as one could get! If I were to try to defend the command at the literal

level, I suppose I would have to take refuge in the excuse that it was a primitive time in human history and revenge was an accepted way of life. The crime of Amalek had been to attack when the nation was exhausted from forced marches. In Deuteronomy 25 we read, "When you were weary and worn

tains to it — all the related thoughts and feelings that come with depression — becomes a remarkable and enlightened aid for coping with one of the most insidious enemies to spiritual growth that any of us can ever face.

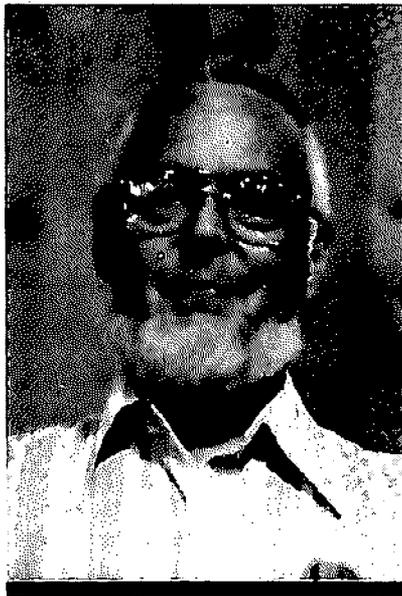
Perhaps with that I may conclude that I have completed my task? If you agree, or disagree, please let your thoughts be known by writing a letter to the Editor. □

Every instance of war in the Bible refers at the deeper level to the individual temptation battles each one of us must engage in if we are to become regenerate beings.

The Rev. Dr. William R. Woofenden is Editor of Studia Swedenborgiana, pastor of the Bridgewater, Mass. Swedenborgian Society and Professor of theology and philosophy at the Swedenborg School of Religion in Newton, Mass.

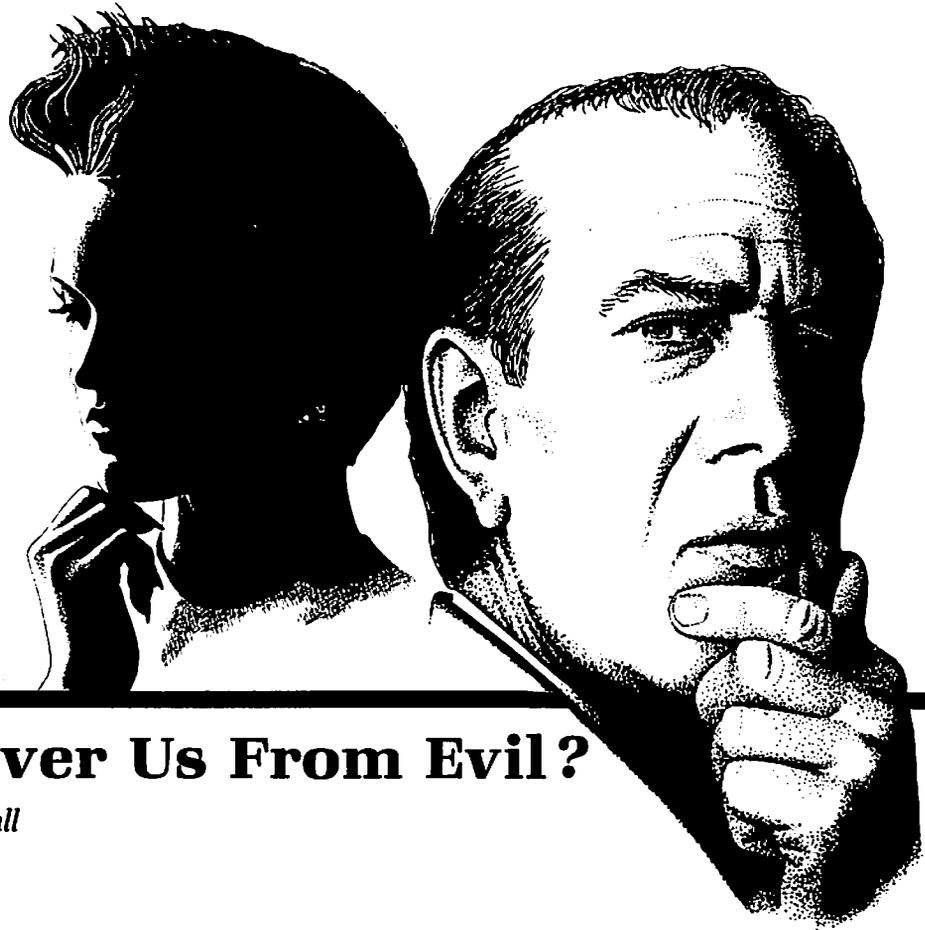
out, they met you on your journey and cut off all who were lagging behind; they had no fear of God."

I find it quite easy to despise people of that sort, bullies and cowards who attack only the weak and helpless! I'm not even sure I would not applaud a concerted effort to wipe out such scum! But you need not agree with me on that. If, however, we translate it into an enemy of our spiritual life — not a flesh-and-blood group of human beings, but a devilishly scheming attack on our souls, perpetrated when we are least able to cope with it — then I presume all readers of this article would agree that such an enemy of the spirit needs to be utterly destroyed if we are to survive spiritually.



It is that sort of enemy which the Amalekites correspond to; put most simply, they symbolize the arch enemy of the soul we know as "discouragement." Or we might even label it "depression." There's no logic to it; it makes no claims against the reasonableness or the goodness of our faith. Instead, it attacks us when we are weary from temptation struggle and insidiously plants doubts in our minds as to whether the struggle itself is worthwhile — worth all the flack and misery it imposes on us. How easy it is at such times to succumb to that diabolical sort of false reasoning!

Seen in this light, the message to destroy Amalek and everything that per-



Deliver Us From Evil?

Marge Ball

In the February issue of *The Messenger*, the Rev. Horand Gutfeldt reviewed a new book, *People of the Lie* by Dr. M. Scott Peck, in which it is suggested that it is time to renew our understanding of what evil really is—in ourselves and in our society.

I agree with this. During the past several decades, but especially in the past ten years, we have learned a great deal about ridding ourselves of negative thoughts, habits and behaviors. It is time to look anew at the subtle evil influences we experience and act from, usually without our realizing it.

One of these influences is a subconscious belief that punishment teaches. This feeling is rooted in fear and anger. Triggered by criminal behavior, this feeling not only wants to regain orderliness, but also wants retribution. Even after a criminal has "paid the dues," we often don't want to forgive. An eye for an eye.

If we apply more than feelings to this issue, we know that the majority of released criminals repeat their crimes to society. A leading Indian sage and healer says that if we feel contempt for others, we put ourselves in a perfect position to receive their contempt. We have such anger, fear and contempt for these people that our crime wave surges. He suggests that we save our contempt for the crime, not for the

people.

It is difficult to talk about evil without considering immediately the emerging viewpoints of the New Age and the Second Coming of Christ—a spiritual coming of Christ. There are four strong themes. 1) Life is One. Everything that exists is connected. To the extent that we align ourselves with this connectedness, we receive power for good. 2) Deep love is unconditional. Deep love is God, the absolute essence of all that is. 3) There is a spiritual presence within us, and we have available to us direct help from the spiritual world. Whereas we have traditionally relied upon "prayer," which I suspect most of us know only superficially, we now have several methodologies of meditation, which help us to go inward, lifting us into contact with the presence of God within us. 4) We need purification at all levels to become powerful channels of good. Only such a purification can clear out the bad, the evil.

The Swedenborgian faith teaches that evils come from the hells. We do not need to ascribe it to ourselves, and we need not attach it to others whom we know, either. We have the choice to cast it right back from whence it came. It helps to keep uppermost in our minds that each person is a channel for some particular good aspect of God. Seeking always to relate to the goodness in

another effectively frustrates evil: it gives it no air to breathe.

When my children were small, our minister would say to me, "Never tell your children that they are bad. Tell them, if need be, that what they are doing is not good." I have found that putting my words in a positive mode rather than a negative one is a powerful force for good. It has been a most

Human beings are quite clever at rationalizing evils in their lives. How many sins are committed under the old cliché, "That's how it is in business."?

wonderful lesson to discover how many ways I can avoid saying "no." Now, when it is really necessary, saying "no" is all the more effective.

If we understand and believe that God is both an unconditional love and a wisdom providing us with unlimited choices for good, then we can become "good." Jesus tells us that if we believe in the two great commandments, all else will be added unto us. This is no idle promise. Believing in unconditional love and the Oneness of all things implies that anything we think, feel or do which separates us from this love and each other is evil.

Belief without action, though, does little good. Charity is integral to love—love must be in action. Swedenborg strongly suggests in *Divine Providence* (para. 278) that humans are quite clever in rationalizing evils in their lives. How many sins are committed under the old cliché, "That's how it is in business"? We glibly accept, also, the standard, "All's fair in love and war." In the above-mentioned passage from Swedenborg, he suggests that he finds it acceptable to "plunder" the enemy, if it is in times of war! How relative our "goodness" can be!

Do we recognize our subtle acceptance of the old saying, "the end justifies the means"? If we think that the city council is acting against the public good, for instance, are we inclined to go "give 'em hell"? We might, instead, present facts, results and alternatives in a non-judgmental way, looking beyond the bad feelings to the good we might enact.

Another interesting channel of evil influence is the way we use words and expressions. Though most of us believe in the concept of peace, we continue to use terms which stem from war. We "fight" for right, instead of *working* for the same. We want to "combat" this or that. How many of us thrill

to the hymn "Onward Christian Soldiers"? It seems that we are mistaking force for power. Is this now a subtle justification of the Christian Crusades?

We might, instead, be thrilled at the personal courage it takes to look at one's faults and to try to change for the better. We might applaud the bravery it takes to stand up for what is right, to participate in peace vigils, to demonstrate for ERA, to march for racial equality. Are we not prone to react negatively to people who engage in these "theatrical" events?

Perhaps the biggest sin, aside from disinterest, is allowing fear of change and the unknown to deter us from growing spiritually. I can just see those spirits from the hells doing their best to paralyze everyone they can, trying to discourage people from exploring new spiritual practices.

God permits evil for the sake of salvation, Swedenborg tells us. As we work toward a new clarification of the ethics of love in the New Church, perhaps now is a good time to take a new perspective on evil, even as we pray, "... and deliver us from evil, for Thine IS the kingdom, and the power, and the glory, forever. Amen." □



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Why Are We?

Gwynne Dresser Mack

The man said: "His son will arrive any day now. Are you ready to greet him?" At the same time, in a different place, another man said: "Why do people insist on talking about Christ's second coming? *He never went away.*"

Both these men were ministers, giving sermons at their churches on a Sunday morning. The latter was a student of Swedenborg's writings, and remarked that the Bible does not speak of Jesus as having a first and second coming, but indicates that He be called "Emmanuel . . . God with us."

The fact is that a second coming has already happened: during the week after His death by crucifixion, when Jesus suddenly appeared again to His disciples, just as they had known Him. He remained with them for forty days, instructing them to go out among the people and teach as He had done. He said: "Go into all the world, and preach the gospel. . . I am with you always."

Since then, Christian beliefs have accumulated to include the idea that the crucifixion of Jesus cleared away all sins and, with self-willed human beings through the centuries piling up more and more sins, Jesus will return to wipe them out. Yet while God in the form of Jesus (God with us) was outwardly with human beings, He taught consistently that they must *learn about goodness and choose it*. This is what humans are here on earth to do - to struggle through mistakes and difficulties until finally they understand *what choices to make*, and in *freedom* choose to be with God in spiritual living forever. He also taught that *He is with us* always and responds to everyone who reaches out to Him.

Numerous church-goers live unworthy lives on week-days, confident in the thought that Jesus is coming before long and will make all our wrong-doings fade away and disappear. This promise is heard at big evangelical gatherings, and in religious programs on television. There are many persons who say they believe there is a God, yet have no further knowledge or thoughts about Him. And while the human population on earth has been "exploding," it has contributed more and more disorderly individuals who lack intelligence and com-

petency, with no sense or responsibility or self-control, and least of all any awareness of God. From this increasing portion of humanity come all the injustices, destructions and crimes reported to the world d after day after day.

Yet there is at the same time a powerful shaft of light shining across the earth. The Gospel of John, in the Bible, says: "In the beginning was the Word. . . and the Word was God. . . In Him was life; and the life was the light of men." *The Word* means Truth in action. We say "I give you my word," indicating truth and reliability; and we say "I saw the light," meaning the truth. Therefore, if God is the Word, God is Truth which lights up all human existence. The dictionary describes truth as "reality, actuality" —in other words: "what is."

It was Emanuel Swedenborg who said: "We are, because God is." In all of earth's history, and amid all of its individuals with super-ability, nobody has ever surpassed Swedenborg. Born in Sweden almost three hundred years ago, he was given the name Emanuel to remind him always of "God with us." His life on earth was the most impressive attainment ever demonstrated — of intelligence, talents, knowledge, comprehension, and accomplishments — in science, invention, politics, philosophy, theology, and in book-writing. For the last twenty-seven years of his earthly existence he wrote and published books concerning spiritual realities, and was perhaps the most prolific author of non-fiction ever known. This has given him eternal honor in the progress of humanity on earth, not because he could write so much, but because *what* he wrote is unique and of basic importance for human development.

The great shaft of light shining across our world is Swedenborg's work divinely guided for teaching humanity its direct relatedness to the Father of the Universe, of Whom the Apostle John said: "He was in the world, and the world was made by Him, and the world knew Him not." When will the whole human race discover that light, and learn the Truth given by God in the form of Jesus Christ -and again in the writings of Emanuel Swedenborg?

There is a powerful shaft of light shining across the earth.

Having had extra-sensory perception since childhood, Swedenborg not only studied it, but included the entire scope of what is now called "psychic phenomena," which are strange happenings without any obvious explanation. The word "psychic" applies to the human soul, spirit or mind, as distinct from the physical body. During the past year *The Messenger* offered articles about some of the best-known evidences of psychic phenomena: haunted houses, possessed people, and what is called "recovering past lives." There are other phenomena, too, including psychokinesis, poltergeistic activity, precocious children, telepathy, extra-sensory perception — now widely known as E.S.P.

These mysteries are solved in Swedenborg's many volumes, not directly as they are considered today, but through discussions of the very active part of human existence which is not externally apparent. There are numerous organizations investigating psychic phenomena, yet none seem to have arrived at the central knowledge which explains. For years Russia has been studying in this area, but with the concept that it comes from undiscovered abilities in the brain.

Exactly what is it that Swedenborg tells us about these persistent mysteries? Throughout his writings his concern was to learn everything possible about God and His connection with human potentiality. Knowledge is the first necessity for humans to function consciously; but functioning is greatly limited without *understanding*, and *this comes only from fitting knowledges together and coordinating them*. With his extra-sensory perception Swedenborg was able to know much that is beyond the average person; and with his superior intellect he was able to understand. This isolated him from people with mental limitations, and therefore explains why he (like Jesus) has not been fully appreciated thus far. For those who value what he has given to the world, he is a source of great encouragement and assurance as to what life all about.

For he learned that the physical earth is only the beginning (like kindergarten) of every person's development which God wants continued until capable of contributing to His eternal family of human beings, in a Universe that is one integrated containment of Divine creations. Thus "earth life" and "heaven and hell" are not places, but people dwelling together in affinitive groups according to the extent of their spiritual maturity. We do have concepts of a

difference between physical and spiritual: what we react to outwardly, compared with inwardly. However, we do not feel that our physical world is interwoven with the spiritual, as we have not yet acquired the sensitivity to see it.

Actually, within earth's immense population there are always some (including a few small children) who experience contact, occasionally or maybe often, with persons or actions at the fully spiritual level, which is like the unseeable winds, moving around us all the time. For a quarter of a century Swedenborg was not only conscious of the intermingling of these two environments, but he entered into it. This was so definite and continuous, and so productive of information, that we have to believe his account of having been assigned to using his writing-ability for spreading God's Truth to all corners of the earth. Might this have been God's plan for continued teaching of what Jesus first introduced (and mis-interpreted by early Christians as a "second coming")? Swedenborg wrote at a time in history when many more people could read than in the days of Jesus.

Swedenborg began and continued to write extensive reports of all that he learned in those twenty-five years of living at both levels of human awareness. These ongoing experiences assure us that we all are to move into an entirely spiritual aspect of life —not up in the sky or some other unknown space, but *right here* at a different level with different vibrations, therefore with a different perspective. The oneness of a human life, beginning with temporary physical machinery for acquiring spiritual activity, confuses persons who have not thus learned. So when death of the body leaves them standing in a completely spiritual situation, they spontaneously separate from those who have developed. Then attempts may be made, over a period of what we call "time," to revert to familiar scenery and habits.

This creates certain types of psychic phenomena: trying to use physical equipment as before, by talking about themselves through hypnotized or deluded persons still on earth (reincarnation); trying to settle down into (or disturb) places previously attached to or disliked (haunted houses); controlling weak, unstable personalities by invading their minds and their bodies (possession). The less spectacular forms of psychic phenomena like E.S.P., psychokinesis and such, occur in individuals still on earth more often than is generally realized. Swedenborg explains that the various forms of E.S.P. are

In all of the earth's history, and amid all of its individuals with super-ability, nobody has ever surpassed Swedenborg.

spiritual abilities born in us, but are usually not active until we transfer to the fully spiritual world where they are continually in use. Intuitions and impulses are parts of E.S.P. and are recognized by us, with a feeling of surprise if we do not know that they are evidence of mental equipment for later on.

The Truth which all people need to understand is that the life we are living now — in physical equipment on a physical land — is the start of unending existence in a spiritual environment *which surrounds us here and now and always*, although our physical senses are not aware of it.

This is the one and only cause of all the mysteries of psychic phenomena, so perplexedly studied by researchers. Until they finally explore that shaft of light which shines across our earth, indicating the spiritual world around us, they will never understand that psychic phenomena are evidences of the continuity between physical and spiritual endeavors in a universe created and loved by the Father of us all. "We are, because God is." □

Mrs. Mack resides in Fryeburg, Maine. She has been a frequent contributor to Swedenborgian publications and is author of her popular book Talking With God.

Women's Peace Network

Mary C. Ebel

Betty Bumpers, a 57 year old housewife, a mother and a former teacher from Arkansas, has taken on the biggest and most important job any person could face—helping to prevent nuclear war.

On a Sunday morning in early February, Betty Bumpers (wife of Arkansas senator Dale Bumpers) was a guest on the Bauman Bible Telecast, a local program which my husband and I have been watching for 25 years. This season the course is "Blessed Are the Peacemakers." Most of the time I just hear what is being said, with only an occasional glance at the screen as I rush around dressing, breakfasting and collecting things to take to our Sunday church service. This particular morning I found myself intrigued. I began taking notes and getting more fired up by the minute.

Betty Bumpers, realizing that there must

be millions of women who felt as she did, has founded Peace Links so women could work together in finding ways to end the nuclear threat. What is Peace Links? Here is what their brochure says:

"PEACE LINKS—Women Against Nuclear War is a growing network of women nationwide who are leading their families, clubs and communities in activities that will help prevent nuclear war. PEACE LINKS is founded on the belief that in a democracy, we the people share the responsibility for determining public policy. We must establish the priority of ending the nuclear threat and cause our leaders to find alternatives to nuclear arms escalation.

"PEACE LINKS' purpose is to reach a new audience of mainstream women who have not previously been active on this issue. We encourage women to understand everyday activities, such as coffee parties and club meetings, to continually bring the nuclear issue before new groups of people. It is our goal to increase the number of people who have made a personal commitment to preventing nuclear war."

PEACE LINKS is a non-profit, non-partisan organization which seeks to awaken women to the nuclear danger and to encourage women to become involved in lessening the nuclear threat. I hope to inspire Swedenborgian women to join me in exploring ways to be effective. I will have more information on the Peace Table at Convention in June. If you cannot wait, the address of PEACE LINKS is 723½ 8th Street, S.E., Washington, DC 20003

It is important to be reminded of the warning by Pres. Eisenhower: "Every gun that is made, every warship launched, every rocket fired, signifies in the final sense a theft from those who hunger and are not fed, those who are cold and are not clothed. Our security is the total product of our economic, intellectual, moral, and military strengths. . . There is no way in which a country can satisfy the craving for absolute security—but it can easily bankrupt itself, morally and economically, in attempting to reach that illusionary goal through arms alone." □

Mary Ebel is a member of the Church of the Holy City (Swedenborgian) in Washington D.C.



A Ministry To Isolated Persons

Ernest Martin

We take pride and satisfaction in knowing that the Swedenborgian movement in North America is widespread. The General Convention has churches from Portland, Maine, to San Diego, California, and from DeLand, Florida, to Vancouver, British Columbia. Our churches are widely scattered, however and our members are VERY widely scattered. These geographical facts of life make it difficult for our denomination to keep in touch with, and minister to, the individual members.

Modern transportation allows us to travel more easily and attendance at our annual conventions is increasing. Over 400 people attended the convention session at Geneva Point, New Hampshire last summer. A good attendance is expected at Almont, Michigan, and Windsor, Ontario, this June.

Some Swedenborgians, who are unable to attend worship services on a regular basis, make a special effort to attend pre or post-convention conferences, convention sessions, association meetings, and summer camp programs. This participation helps us to feel involved in the life of the larger church. Reading the pages of the **The Messenger** and following the services of **Our Daily Bread** also help us to maintain ties with fellow members of Convention.

The General Convention is concerned to

provide ministerial services at other times of the year. The Board of Missions has written to all of our parish ministers to determine what ministers are able to visit church members who live beyond commuting distance of our local churches, or because of age and health are unable to attend worship services.

On behalf of the Board of Missions, the Rev. Ernest O. Martin is developing and coordinating a program of ministerial visitation to isolated church members. Write to him if you would like to be visited. He will then ask a minister in your state or region to get in touch with you. You may want to gather a group together in your home for worship, films or discussions. There may be issues or problems that you would like to discuss privately with a minister. Worship and study materials, such as cassette tapes, are available for you.

If we can be of help to you in providing ministerial visits and services, please write to: **The Rev. Ernest O. Martin, 714 Ashford Road, Wilmington, Delaware 19803.** □

People and Places

Swedenborgian Scholasticism

The Rev. Dr. Ted Klein, professor of philosophy at Urbana University, co-pastor of the Urbana Swedenborgian Society and Hospice Chaplain for Champaign County in Ohio, has had three articles accepted for publication this year. One article, "Competitive and Cooperative Philosophizing," will soon appear in *Contemporary Philosophy: Philosophic Research and Analysis*. Another article, "Educating and an Educated Person," is scheduled to appear later this year in *Educational Theory*, the official journal of the Philosophy of Education Society. Dr. Klein also presented a paper entitled, "Can Morality Be Taught?" at the annual meeting of the Ohio Philosophical Association in April. The paper will be published in the proceedings of the Association.

Life After "Death" Lecture

The Rev. Eric Allison, co-minister of the Church of the Good Shepherd in Kitchener, Ontario, recently presented a lecture open to the public on Swedenborg's insights into the process of awakening in the other world after passing from this physical world. Held at the "neutral" site of the Waterloo Motor Inn, Rev. Mr. Allison discussed Swedenborg's book *Heaven and Hell*, contrasting it with other classics on the subject. Copies of *Heaven and Hell* were on hand to sell to an interested audience of approximately 40.

Swedenborg Film Festival

The San Diego Swedenborgian Church will be staging a Film Festival of Swedenborg Foundation films on June 1st. Open to the general public, films on Helen Keller, Johnny Appleseed, William Blake and Emanuel Swedenborg are all to be among the fare.

Theatre In Worship

Friends of the Wayfarers Chapel are sponsoring a special production of "Family Portrait" as part of the worship service on May 12 in honor of Mother's Day. Written and directed respectively, by Swedenborgians Henry Swanton and Ethel Swanton, the play concerns the lives of the family of Jesus and the effect of Jesus' activities on them. This production will be a shortened version, centering around the role of Mary as Jesus' mother.

Swedenborg Library Featured

The Swedenborg Library on Newbury Street in BackBay, Boston, operated by the Massachusetts New Church Union and managed by Rafael Guiu, was featured recently in the Harvard Real Estate Newsletter, which covers news and information for Harvard area residents. The Swedenborg Library offers a diverse menu of services, including monthly public lectures, such as the one on Feb. 20 by Professor Kenneth Stein of Salem State College. In his lecture, entitled "Philosophy in Swedenborg's Teachings," Professor Stein analyzed the relationship between modes of thinking in modern philosophy and Swedenborg's approach to questions about truth and reality.

Kitchener Team Makes Use Of Cable TV

The team ministry of the Revs. Paul Zacharias and Eric Allison at the Church of the Good Shepherd in Kitchener, Ontario has utilized cable television several times in the last fifteen months. Most recently, both



ministers and laypersons Grace Sudden and Lynn Williams were on a talking program discussing the provocative book, *Has the Church a Future?* The segment aired Easter Sunday and again the following Friday.

Convention Minister Presents At Holistic Conference

The Rev. Dr. Horand K. Gutfeldt, pastor of the Hillside Community Church (Swedenborgian) in El Cerrito, California, will be presenting a workshop entitled "Personal Transformation and Spiritual Growth (Regeneration)" at a *Dayspring* holistic retreat at the United Methodist Conference Center near Browns Mills, New Jersey, from August 25-30. This workshop will review traditional New Church viewpoints of regeneration in a wider framework, demonstrating some viewpoints experientially and looking at parallels from Eastern disciplines and Western holistic movements. Techniques and processes will be provided to deepen the participant's understanding of how these concepts apply to one's personal

life. Dr. Gutfeldt holds a Ph.D. from the University of Vienna and teaches at J.F. Kennedy in addition to his work as a parish minister. For further information contact Garry Hyatt, 3355 Baldwin Rd., Huntingdon Valley, PA 19006.

Mid-Atlantic Association Sponsors Spring Retreat

The Middle-Atlantic Association of Swedenborgian Churches sponsored a "springtime renewal" retreat in April at the Hilltop House in Harpers Ferry. Led by Dr. Perry S. Martin and the Rev. Ernest O. Martin, the retreat focused upon images of spring for growth, renewal and transformation.

Convention Scholar Acclaimed

Teaching rabbi, Reb Yonassan Gershom, of Minneapolis, had this to say concerning the new book *The Holy Center* by the Rev. Dr. Dorothea Harvey, after searching for material to round out the curriculum in a course on Jewish liturgy: "Dr. Harvey's research is accurate and thorough, and her approach very closely parallels the interpretations in Jewish mystical texts long known and studied by traditional Jews. I have been looking for a layman's book in the English language, and this is the best I've seen. It may interest you to know that Jewish liturgy contains some of the very passages used by Dr. Harvey. It is also clear that she consulted Rabbinic sources, and her references to Jews and Judaism are respectful and accurate." *The Holy Center* may be purchased from the Swedenborg Library, 79 Newbury St. Boston, MA 02116.

Fryeburg Assembly Family Camp Program Set

The Fryeburg, Maine, Swedenborgian family camp located in the scenic mountains of western Maine will be held from August 3-18. Themes for lectures will be the Book of Daniel, Nature and Spirit (with guided nature walks), Worship and Meditation, and the Life of Swedenborg. For registration information write to: Louise Woofenden, 48 Highland St., Sharon, Mass., 02067.

Centennial

Best wishes go to Vida French Bell, member of the Riverside, California Swedenborgian Society, who celebrated her 100th birthday on Feb. 26. Congratulations! ☐



Nominations from the Nominating Committee

Vice President

Fred Perry, New Hampshire

In the course of the past year, with the sad loss of our leaders, Roger Paulson, Director of the Central Office, and Calvin Turley, our President, and later at convention with the retirement of Ethel Rice, our Secretary of long standing, I have learned more about the workings and aspirations of the General Convention of Swedenborgian Churches, with the help of the many strong people who are here and who care about our church.

Obviously, General Convention is in a period of important transition, as exemplified in part by the introspection and results of same by the Ad Hoc Committee on the goals and priorities of the General Convention for the 80s and beyond.

I would like to continue as Convention's Vice President so that I may assist our new leaders in their endeavors to make Convention more useful to our members, and to help in the transition from our past operating style to what we hope is a better way for our times, as a result of the work of the Ad Hoc Committee and of all of us.

Recording Secretary

Dorothy deB. Young, Massachusetts

I have served as Recording Secretary for the General Convention for one year now, and I have served the Boston Society as its Secretary for ten years. Other endeavors have been as Sunday School teacher, Church Council, Board of Trustees, Executive Board of the Massachusetts Association of New Churches, and the Board of Directors of the Swedenborg School of Religion.

Treasurer

August Ebel, Maryland

Incumbent treasurer completing his seventh one-year term. Retired from the U.S. Navy with rank of Captain. Member of the Washington D.C. Society. Treasurer of the Swedenborg School of Religion. Member of Board of Trustees of Urbana University. Age 63 and in good health.

General Council (4 year term)

F. Robert Tafel, Minister, Massachusetts

Born in Philadelphia, I grew up in the Wilmington, Philadelphia, St. Paul and Chicago Swedenborgian Churches. I have served as pastor of the San Diego, Washington D.C. Swedenborgian Churches, as well as co-pastoring at the Kemper Road Center For Religious Development in Cincinnati. I am the current pastor of the Cambridge, Mass. Swedenborgian Church and the chaplain at the Swedenborg School of Religion.

I have served as Secretary of the Council of Ministers, on the Committee on Worship, and on the Board of Managers of the theological school. Currently Chair of Convention's Retirement Committee. I also serve as Secretary of the Ad Hoc Committee.

I am excited about the opportunities and challenges which face us, and I am concerned about our church's renewal and well-being. I would welcome the opportunity to contribute to the work of the General Council.

Virginia Branston, Layperson, New York

Virginia Branston is completing two consecutive terms on the Board of Communications and has served also on the Board of Managers of the Swedenborg School of Religion.

John Perry, Layperson, Massachusetts

John Perry has served as Treasurer and is currently President of the Boston Church of the New Jerusalem.

Board of Education (3 year terms)

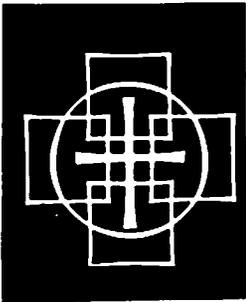
Laura H. Lawson Tucker, Vermont

Laura Lawson Tucker has been working for the Board of Education for the past two years as co-facilitator of the pre-convention Workshop and will be doing so again this year. She has her Master's Degree in Education.

Board of Communications (4 year terms)

Carol Lawson, Virginia

Carol Lawson is a public affairs officer in the U.S. Environmental Protection Agency. She designs annual plans and budgets for



agency-wide multimedia programs and is a spokeswoman for EPA's Superfund and hazardous-waste programs. For many years, she was Associate Editor of *The Messenger*.

Board of Missions (3 year terms)

Theodore LeVan, Minister, Indiana

I am currently minister of the LaPorte New Church, President of the Illinois Association and the American New Church Sunday School Association, and member of the Governing Board of the National Council of Churches of Christ. I would like to be a member of the Board of Missions because I have found many opportunities to share the Good News of the New Church to many people in scattered places during the past two years, and I see this as a very fertile field that our church could be pursuing with enthusiasm.

*Lisa Reddekopp, Layperson,
British Columbia*

I have lived and worked with my husband, the Rev. Erwin Reddekopp, in the Western Canada field for 15 years prior to our move to the Detroit and San Francisco parishes. For the past six years, we have been back again in Canada, though in another area. I am presently Secretary of the Western Canada Conference, and I am active in Church Women United. I would like the opportunity to serve my church for another term on the Board of Missions.

Nominating Committee (5 year terms; two people nominated for one position)

Martha Richardson, Maine

I am active in the Fryeburg, Maine Swedenborgian Church. I have served as President, Vice President, and Treasurer of our local congregation. I am presently serving my second term as Vice President of the Women's Alliance. I have also taught Sunday School for twenty years and served as Secretary for the Fryeburg New Church Assembly for eight years.

I feel that I am familiar with the workings of the General Convention, and I would really enjoy being able to serve in our great church family.

Gladys Wheaton, Ohio

As a candidate for the Nominating Committee, I bring the following background: I have functioned as a parish minister since 1980, serving the Cambridge, Mass. and Cleveland Churches; I have served on the Executive Committee of the Council of Ministers and as a delegate to the National Council of Churches of Christ; I have attended convention regularly since 1968; I have been active also at Almont's summer pro-

gram and in the Massachusetts, Illinois and Ohio Associations.

Through these experiences I have met many people and gained some insight into qualities, skills and talents useful for serving on boards and committees, as well as healthy respect for the transition process the General Convention is undergoing.

Augmentation Fund Committee (5 year terms)

Marilyn Turley, Massachusetts

Committee on Admission into the Ministry (1 year term)

Dorothea Harvey, Minister, Ohio

Dorothea Harvey has served on the Committee for Admission into the Ministry for several years. She is professor of religion at Urbana University and the co-pastor of the Urbana Swedenborgian Church.

*Elizabeth Johnson, Layperson,
Washington*

Board of Managers of the Swedenborgian School of Religion (3 year term)

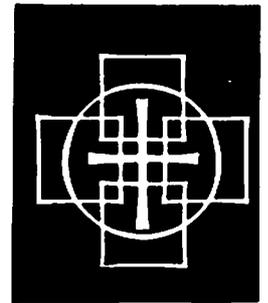
Marge Calby Ball, California

As a Christian born and raised in the Swedenborgian perspective and as an educator with a recent Master's degree in Educational Curriculum and Instruction and as a lifelong student, I am very interested in the operation of the Swedenborg School of Religion.

I am excited for the school's chances of improving its academic credibility by granting degrees and possibly becoming accredited. I am especially excited by the spirit of the New Age which is evident in the fine quality of the course offerings and among the students, the faculty and some of the new ministries coming out of the school. For these reasons I would like to be of use by serving a second term on the Board of Managers of SSR.

Margaret Krause, Kansas

Mary Crenshaw, Michigan



WOMEN COMMUNICATING

ANNELLA SMITH, EDITOR
BERTHA BERRAN, CO-EDITOR



Mother's Day

On May 8, 1914 President Woodrow Wilson, responding to a joint resolution of Congress, issued a proclamation setting aside the second Sunday in May for displaying the American Flag, and as a public expression of our love and reverence for the mothers of our country. Today Mother's Day is celebrated throughout the world.

In her book *Red Letter Days* Elizabeth Hough Sechrist writes: "In observing the second Sunday in May we are doing more than just showing our love for our mothers. We are giving expression to a feeling of respect and reverence for all mothers everywhere—those now living and those who have passed on. Many of them have blessed the world with sons and daughters who have made great contributions to civilization. 'All that I am or hope to be, I owe to my angel mother. Blessings on her memory,' said Lincoln.

"Most beloved of all famous mothers is Mary, Mother of Jesus. Gentle, loving and pure, she symbolizes the sacredness of mother-love through the ages, and we see her today wherever the spiritual light of love shines through a mother's eyes."

Maternity

Within the crib that stands beside my bed
A little form in sweet abandon lies
And as I bend above with misty eyes
I know how Mary's heart was comforted.
O world of Mothers! blest are we who know
The ecstasy — the deep God-given thrill
That Mary felt when all the earth was still
In the Judean starlight long ago!

—Anne P.L. Field

Oh! when a mother meets on high
The babe she lost in infancy,
Hath she not then, for pains and fears,
The day of woe, the watchful night,
For all her sorrows, all her terms,
An over-payment of delight?

—Robert Southey

World Day of Prayer Celebration at the Los Angeles Church

Winifred Armstrong

We, of the Los Angeles Church, were happy to welcome members of the Church Women United in the Wilshire District. Nine different churches participated in the Special Service on Friday, March 1, 1985.

The program was written by the Women of India, and the Lotus flower was the symbol, dramatizing the struggle up from the

mud of suffering and pain to the heavenly peace that we hope to attain through prayer and action.

The Rev. Susan Turley-Moore welcomed everyone to our church, as did Leta Chance, our Women's Group President. There followed some scripture readings, a hymn, and a poem by India's great Rabindranath Tagore, which all read silently and then prayed it aloud.

One lady brought a beautiful wood carved Lotus Candlestick, which was lighted for Christ's Light in the World. Next our own Karen O'Hare sang "Let there be peace on earth," the beautiful song to Peace written by June Jackson Miller and her husband.

Six ladies came to the front wearing names denoting different groups of people - Philipinos, Americans, Youth and Indians. Each one asked "Is there peace where you live?" And the answer was "No, there is no peace in my country."

The offering was taken up by two of our ladies in Native Dress. The offering is devoted to projects such as hunger, human rights, family stability and peacemaking (some of you may remember The Ribbon many of us made). We took in \$65.00, which was quite an achievement considering only 24 people attended.

The little ceremony of Passing the Peace started with the Minister and the two first people clasping hands, saying "The Peace of Christ be with you" and the reply is "And also with you." This is passed along to all the others. The Litany of Hope was said responsively, ending Sending Forth by the Minister. We then served coffee and cookies in the Parish House and enjoyed some conversation with our new friends.

From Your President

Marge Ball

Spring is coming and close on its heels will be the Pre-Convention Workshops at Almont, followed by convention in Windsor, beginning Wednesday, June 26. Our Alliance representative, Mindy Jester, to the Planning Session did a great job of scheduling us in. The two Board meetings are included, so check the schedule program when you arrive.

Bright and early Thursday morning we will be conducting the Morning Worship at 7:30 A.M. Bring the men and children with you! Then our Alliance Luncheon will be held Friday noontime. It is open to everyone

interested, and there will be very little business conducted there. Most of the business will be done in the Board meetings. These are open to all members.

It is my desire to have either a speaker or several women from our Swedenborgian community discuss being women in this New Age. Being caring, loving, needing, building creative women, what do we see as needs for and ways to improve our attitudes, concepts, behaviors and lives? All this includes the men, too, for they also have or need new understandings, positions, new ways of relating and so on. It has been suggested that the younger women have different problems and needs than we who are in the later decades of our lives. I am aware that in many of our best marriages of long duration the partners have become so dependent on each other that when one goes, the other is barely able to cope. I like the new thought about marriage being for the building of two people. . . . How does that fit into the conjugal principle?

For some years I have had serious questions about how we tend to let others—individuals, groups, families, Christian mores, as interpreted by others—shape our behaviors, even though many times it has meant never fulfilling some of the soul needs we have. For example, if I have a certain professional role such as teacher or minister in the community, I am expected to behave in a moderate and low-key way. I must not speak out on issues I really care about, nor do anything conspicuous such as display a bumper sticker for a Nuclear Test Ban Treaty or march for black and minority rights. Such importance and value is placed on these outward things, more than on our spiritual attitudes. There are subtle ways people close to us and not close to us "lay the trip on us." What about that? IS soul development the major reason for living? If it is, do we need to rethink that by which we measure approval?

Can we do a better job of becoming free, of letting others be free to develop soulfully, while at the same time loving and supporting their efforts? Female/male issues are related to all this, and all our building of each other is building for heaven. Please let us in some way share with each other about this at our Convention meeting.

Some of the business to be accomplished at the Board meeting concerns our Mite Box Projects. It has been suggested that since Rev. Mooki's College for ministers in South Africa has been given permission to go ahead with their building, that it would be a good place to give Mite Box Funds next year.

Helping children to get to Convention is this year's giving. Have you visited the Children's Program, play and craft area? Be sure to do so this year. Other concerns will be to become aware of how the women in our ministries are getting along, as well as the camps, and other usual business.

Please write to me with your ideas, reactions or questions. Please come to Convention, and I hope to see you at a workshop at Almont, too!



Notice of Meeting

The Annual Meeting of the Corporation of the New Church Theological School will be held in conjunction with the General Convention of the Swedenborgian Church:

Saturday, June 29, 1985, 2:30 p.m. at the Almont New Church Assembly Almont, Michigan

The Board of Directors recommended an amendment of Article VI, Sec. 1 of the By-

Laws of the Corporation. The change is to be made in the last sentence of the article, which presently reads: "This article shall be amended only by a unanimous vote at an Annual Meeting of the Corporation, the notice for which shall contain the specific amendment proposed." The sentence as amended would read: "This article may be amended by an affirmative vote of at least three quarters of the members of the Corporation present and voting, at an Annual Meeting of the Corporation, the notice for which shall contain the specific amendment proposed."

Butterfly Meditation*

Ted Klein

(God is with us in each of these stages!)

1. Picture yourself as a caterpillar. Some things are keeping you down, but you can still move. What is keeping you down? What would you like to see change?

2. You withdraw into a cocoon—a protected and safe place. It is o.k. to withdraw, to be in this safe place now. Feel the safety of where you are.

In this safe place you can begin to change and grow.

3. In the cocoon you are growing—growing a new kind of body, growing wings. Feel the growth. Feel yourself ready to break out.

4. It is now time and you break out of the cocoon. This is a resurrection, a rebirth. You are entering a new life.

5. At first you feel not sure what to do. Gradually you become calmer. Now you are ready to take off and fly. Let yourself go—into your new life.

*This meditation was used as part of an Easter service in Urbana, Ohio, on April 7, 1985. But it could be significant at any time in the year or in one's inner life.



Board of Education Notes

Rachel Martin

The Swedenborgian Church's national Board of Education met for its spring meeting in Almont Michigan March 15-17, 1985. We would like to share with you some of the highlights of that meeting.

At the top of the agenda were the Board's plans for the church's annual national convention to be held in Windsor, Canada this June 26-30th. The Board of Education sponsors what has been called the "pre-convention conference" which meets for the several days immediately preceding convention. This name will need to be changed, as each year there are additional programs scheduled during this same time. The theme of this year's pre-convention growth conference is *Living Communication*, and it will meet from June 22-26th. See the pages of this issue of the *The Messenger* for further information.

The Board of Education is also organizing "mini-courses" for this year's convention. These are 1½ or 3 hour courses on a wide variety of subjects to be offered during convention. You will have many courses to choose from. The topics are:

Issues from Swedenborg's Theology Introduced and Connected with Day to Day Living, The Mystic Quest, When Bad Things Happen to Good People, Swedenborgians in Mainstream Churches, Clowns and Worship, Discovering the Reality of the Presence of God Within, pre-convention Growth Conference Sampler, Meetings that Work, Ad Hoc Committee Sharing, Go For The Gold!, Publicity and Outreach, Movement and Liturgical Dance, Use of Video Technology in the Churches, Rainbow Meditation, Homeopathy, New Church Summer Camps, Swedenborgian Wellness, Religion of India, and India Religion and ours.

When you register for convention you will be sent a description of each of these mini-courses, so that when you arrive at convention you will be all ready to register for one or two of them.

The Leadership Education Institute, *LEI*, is being revitalized. This is a week long experience for young people, generally between the ages of 16 and 20. The integration of content and process is stressed during the workshop. There has not been an *LEI* for

several years now and the holding of one this summer is being met with great enthusiasm. It will be held at the Almont New Church Assembly in Almont, Michigan, immediately following convention, from June 30 to July 7th. See the pages of *The Messenger* for further information or call or write to Rev. Ron Brugler, 1513 Cameron Rd., Almont, MI 48003, (313) 798-3575.

A conference for the leaders of our church camps was not held this year and the feedback received is that it was missed. The Board talked about organizing and running a conference for camp leaders next year. The vitality of our church camps was recognized by the Board, and the Board desires to nurture and support this vitality. Camp Paulhaven in Western Canada is celebrating its 25th year this year. We send them our hearty congratulations.

The possibility of planning a retirement conference was discussed. There have been several retirement conferences held in the past, and interest has been expressed for one to be held again. One church member suggested that it be a *traveling* conference—that the participants actually would travel together to pre-selected locations. If you are interested in a retirement conference, look for preliminary information at the Board of Ed. table at convention, or share your interest and ideas with the Board's Adult Work Chairperson, Lorraine Sando, 1518 S.W. 130th St., Seattle, WA 98146.

Speaking of the Board of Ed. table at convention—don't miss it! It will have information concerning many of the Board's projects; also the pre-natal booklet and tape you have seen advertised in *The Messenger* will be on sale.

The Board of Ed. recognizes and celebrates the emergence of a major ministry: the conference/growth/retreat center ministry. While not new in our church, this ministry is nonetheless undergoing a Renaissance. The Board hopes to plan a conference this year for those who are actively engaged in dreaming about, studying, planning, creating, building, and running New Church conference centers. If you are engaging in such ministry and are interested in a conference to share resources, experiences, and ideas, please be in touch with Ron Brugler (address noted above.) □

LETTERS

Reader's Freedom

Dear Editor,

Yahoo! I wonder if your March, editorial made the same impact on anyone else that it made on me. I happen to belong to the generation that was around when Karen Horney's book, *Tyranny of the Should*, came out. It is in psychoanalytical language, dealing with crippling internal "shoulds." "Should," in print, to me, is a red flag. Authority speaks!

When the "should" or "must," is preceded by a "we," I feel doubly chastised and stranded. Who is "we"? Everyone in the whole wide world? Everyone who agrees with the author? Everyone who should, with no further thought, agree with the author? Stuart Chase, in his study on Semantics (*The Tyranny of Words*, P. 9) says, "When people can agree on the thing to which their words refer, minds meet. The communication line is cleared."

Wonderful things happen when, through a book or article, an author and a reader meet; when, through autobiography, recorded personal discovery, expressed experience, shared visions, the reader senses the "I" of the writer. Whatever he says rings true. (I am not talking about Truth.) Every time a real human being speaks to me on the page, allowing for inner response on my part, I grow a little, love more, do better. I cry, I laugh. No book lives until the reader gives something of himself.

All this, of course, is from the viewpoint of someone pretty unschooled in theology, with no background in public speaking or writing, without advanced degrees, etc., etc., but a person, nonetheless, not a "we" who "should." You can understand why I see a breakthrough in your editorial. I thank you.

Ella Baker

Madison Heights, Mich.

Writers Workshop

Dear Editor:

In February Muff Worden and I went to Rockport, Maine to attend a workshop at the Proprioceptive Writing Center. Dr. Tobin Simon and Linda Metcalf, with two other staff members, led a small group in two days of exciting and liberating writing. Their unique method, developed to help college students work through writer's block and evolve a creative style, involves listening to our thoughts, writing them down, listening to what each member of the group has

written, and listening to ourselves listen. In a warm, totally non-threatening atmosphere Muff and I shared in a real thought bank, and I was amazed at what I had written! Words came; thought flowed, expanded, and focused.

The Proprioceptive Method is a discipline which is done not only at the workshop, but at home, afterwards, in a continuing practice, alone or with others.

Now comes the good part: The Department of Communication is sponsoring Linda Metcalf and Mary Bok in a Proprioceptive Writing Workshop at the Post-Convention Conference. If you know you are a creative person, but think you can't write; if you do write, but don't have the confidence, or impetus, or success you would like; if you never thought about writing, but know you have thoughts you need to examine and express—come to this Workshop! But sign up soon as the enrollment will be limited.

Louise Woofenden

Sharon, Mass.

What's In A Name?

Dear Editor:

I do not like the name "Swedenborgian." It was proposed back in the 1940's when people decided they didn't like "New Jerusalem." Swedenborg was a very humble man: he wrote and published the writings, at first not even signing his name. He said he got his information from the Lord as he read the Word. Now we have writers for *The Messenger* referring to the writings as Swedenborg's concept, Swedenborg's theology. Swedenborgian theology, Swedenborg's system. Are we not teaching in our seminary that we have the writings through Emanuel Swedenborg? Although I think Emanuel Swedenborg was the greatest man who ever lived, when it comes to our church, his name should be in the background.

Gilbert Heddaeus

Pittsburgh

Church Architecture

Dear Editor,

I am interested in obtaining information and photographs of various church edifices of the Church of the New Jerusalem in the United States, Canada and in other countries around the world. This project involves church architecture from the Swedenborgian perspective as it has developed from the very beginnings of the New Church to

the present time. I hope to open new channels of thought regarding ecclesiastical architectural styles in correlation to ideas in Swedenborg's writings. I also hope to publish eventually a book with both text and photographs.

Thus far I have sent out several dozen letters requesting pictures, line drawings, snapshots, etc. of churches—but the response has been minimal. Perhaps some persons "out there" may have some photographs and something of the history of Swedenborgian churches, which they would be willing to send me.

William Schlichter

San Francisco

Correction

Dear Editor:

Referring to my letter in the March 1985 *Messenger*, the first sentence of the second paragraph contains a typographical error. It should read: "Biologically, both fetus and child are ALIVE," (not alike). The meaning of the sentence, as printed is radically distorted.

Gustave Bischof

Lititz, Penn.

Thank You!

The Messenger wishes to express its sincere gratitude to those who have recently made a financial contribution to help defray the costs of publishing *The Messenger*. A hearty *thank you!* to: Ruth Abaecherli, Cincinnati; Eleanor Allen, Riverside, Calif.; Maxine Beckham, Wichita, Kan.; Orrin and Bertha Berran, San Diego; Allen Brumbach, Littlerock, Calif.; Mr. and Mrs. Bobby Buchanan, Carlisle, Mass.; Isabel Carpenter, Naranja, Fla.; Jo Cowern, St. Paul; Dorothy Doane, Littlerock, Calif.; Adrienne Frank, Westport, Conn.; Howard Hagemann, New Baltimore, N.Y.; Mrs. Conner R. Jester, Greenwood, Ind.; Aylmer Kempton, Melrose, Mass.; Mrs. C.H. Korsten, Edmonton, Alberta; Vonda Krahn, Hanley, Sask.; Olive Larson, Gwynedd, Penn.; Hilda MacDonald, Olmsted Falls, Ohio; J.E. Martin, Boaz, Ala.; Margaret Nabers, Chicago; Alice Pederson, DeForest, Wis.; David and Martha Richardson, Brownfield, Maine; Bernhard A. Toombs, Wilmington, Mass.; Jesse F. Thompson, Corpus Christie, Tex.; Eileen Turner, Westminster, Md.; M.P. Wiebe, Hope, British Columbia; Nadia Williams, Pigeon Cove, Mass.

CHURCH RECORDS

Baptisms

Duffey—Karen Duffey, student at Urbana University, was baptized into the Christian faith at the Almont New Church Assembly, Almont, Mich., on August 15, 1984, the Rev. Glady's A. Wheaton officiating.

Lewis—John L. Lewis was baptized into the Christian faith on Sept. 17, 1984, at the Swedenborgian Church of Cleveland, the Rev. Glady's A. Wheaton officiating.

Menefee—Jacquelyn Menefee was baptized into the Christian faith and confirmed into the life of the Church of the New Jerusalem, Boston Society, in a private ceremony on March 13, 1985, the Rev. G. Steven Ellis officiating.

Nolan—Thomas Matthew Nolan, infant son of Melody and William Nolan, was baptized into the Christian faith on April 15, 1984, at the Swedenborgian Church of Cleveland, the Rev. Gladys A. Wheaton officiating.

Schmidt—Nicole Kathleen Schmidt, daughter of Dennis and Kathleen Schimidt, was baptized into the Christian faith on Feb. 24, 1985, at the Church of the Good Shepherd, Ontario, the Rev. Eric Allison officiating.

Walter—Elizabeth Walter was baptized into the Christian faith and confirmed into the life of the Church of the New Jerusalem, Boston Society, in a private ceremony on March 13, 1985, the Rev. G. Steven Ellis officiating.

Zara—Steven Zara was baptized into the Christian faith and confirmed into the life of the Church of the New Jerusalem, Boston Society, the Rev. G. Steven Ellis officiating.

Births

Lederman—Jesse Lederman, son of Jamie and Glenna Lederman, members of the Church of the Good Shepherd, Kitchener, Ontario, was born on January 11, 1985.

Healey-Cushman—Anna Healey-Cushman was born to Mary Healey and Pat Cushman, members of the Swedenborgian Community Church, Portland, Maine, on March 13, 1985.

Confirmations

Barber—Dennis Barber was confirmed into the New Jerusalem Church of Los Angeles (Swedenborgian) on February 24, 1985, the Rev. Susan Turley-Moore officiating. A potluck celebration followed the worship and confirmation service, during which a copy of Swedenborg's *The Four Doctrines*

was presented to the newly confirmed member. This is a beloved tradition begun by the late Rev. Andre Diaconoff. It was a moving service with song, prayer and poetry. Some members found themselves reflecting upon their own confirmations service, leading to the agreement to provide opportunities for members to renew their confirmation vows in the future.

David—Michael V. David was confirmed into the life of the Church of the New Jerusalem on January 20, 1985, the Rev. Theodore J. LeVan, of La Porte, Indiana, officiating.

Snyder—Edward Snyder, of Youngstown, Ohio, was confirmed into the Swedenborgian Church of Cleveland on October 14, 1984, the Rev. Gladys A. Wheaton officiating.

Winship—Joyce Elaine Winship was confirmed into the life of the Church of the New Jerusalem, Philadelphia Society, on March 17, 1985, the Rev. Ernest O. Martin officiating.

Deaths

Anderson—Ruth Anderson, member of the Swedenborgian Community Church, Portland, Maine, since 1985 and active in Ladies Aid, passed into the spiritual world in Dallas on February 8, 1985.

Andrew—Florence Andrew, member of the La Porte, Indiana New Church (Swedenborgian), passed into the spiritual world on March 19, 1985. Resurrection services were held at the La Porte New Church, on March 21, the Rev. Theodore J. LeVan officiating.

Cole—Dora Cole, member of the New Jerusalem Church, Pretty Prairie, Kan., passed into the spiritual world on Feb. 11, 1985. Memorial services were held on Feb. 13, the Rev. Eric J. Zacharias officiating.

Johnson—Everett E. Johnson, longtime member of the Swedenborgian Society of Deland, Fla., passed into the spiritual world on January 31, 1985. Memorial services were held at the Swendenborg House, Deland, the Rev. Ernest Frederick officiating.

Law—William Law, 92, a lifelong member of the Swedenborgian Church and last surviving member of the Toronto New Church Society, passed into the spiritual world on March 2, 1985. Resurrection services were held in Toronto on March 5, the Rev. Paul B. Zacharias officiating.

Meisky—Anne Meisky, 91, former member of the Church of the Holy City, Wilmington,

Del., and recently active in the Detroit Swedenborgian Society, passed into the spiritual world. Memorial services were held at the Detroit Swedenborgian Center on March 17, 1985, the Rev. F. Gardiner Perry officiating.

Romare—Ethel Romare, longtime member of the Chicago Swedenborgian Society, passed into the spiritual world on January 19, 1985. Memorial services were held on Feb. 24, 1985, at the Church of the Holy City, Chicago, the Rev. Thornton O. Smallwood officiating.

Schwartz—Ben J. Schwartz, 94, member of the New Jerusalem Church, Pretty Prairie, Kan., passed into the spiritual world on Feb. 17, 1985. Memorial services were held on Feb. 22, the Rev. Eric J. Zacharias officiating.

Vette—Waldo B. Vette, 79, of Amana, Iowa, lifetime member of the Lenox Township Church of the New Jerusalem (Swedenborgian), passed into the spiritual world on Feb. 18, 1985. Memorial services were held on Feb. 20 in Marengo, Iowa, the Rev. Charles Birchmier officiating.

Webb—Lillian Webb, 91, passed into the spiritual world on Feb. 22, 1985, in Kitchener, Ontario. Resurrection services were held on Feb. 25, the Paul B. Zacharias officiating.

Marriages

Graber-Adams—Debbie Marie Graber and Dennis Ray Adams, of the New Jerusalem Church, Pretty Prairie, Kan., were united in Christian marriage on March 15, 1985, at the New Jerusalem Church, Pretty Prairie, the Rev. Eric J. Zacharias officiating.

Houghton-Ekberg—Brenda Houghton and Ernie Ekberg, former youth leader in the American New Church League, were united in marriage on Valentines Day, 1985, in Lubbock, Texas, the Hon. John McFall officiating.

Welch-Bandy—Kim A. Welch and Larry Bandy, members of the Church of the New Jerusalem (Swedenborgian), Pawnee Rock, Kan., were united in Christian marriage on March 1, 1985, the Rev. Eric J. Zacharias officiating. □

Living Communication

a pre-convention conference

June 22 to June 26, 1985

Almont New Church Assembly
Almont, Michigan

Leaders:

Lorraine Sando, M.A.

Laura Lawson, M.Ed.



We'll 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 growing will be prayer, movement, art, guided imagery, small group experiences, doctrinal wisdom, healing and more. Further input will be provided from Dr. Dorothea Harvey and the larger pre-convention gatherings.

Registration closes June 1st.

For further information write:
Rachel Martin
12553 Wissant Lane
St. Louis, MO 63146

Leadership Education Institute

Sun., June 30 - July, 7, noon

Almont New Church Assembly
Almont, Mich.

Open to all 16 - 22 years olds
within convention

Cost: \$120 (U.S.)

Staff:

Ron Brugler

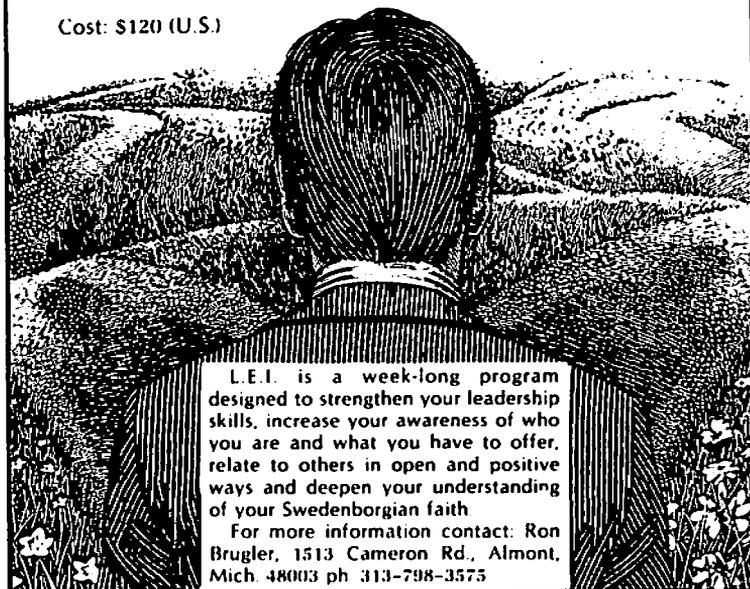
Kim Kearns-James

Perry Martin

F. Robert Tafel

Steve Pults

Muff Worden



L.E.I. is a week-long program designed to strengthen your leadership skills, increase your awareness of who you are and what you have to offer, relate to others in open and positive ways and deepen your understanding of your Swedenborgian faith

For more information contact: Ron Brugler, 1513 Cameron Rd., Almont, Mich. 48003 ph 313-798-3575

ADVANCE CONVENTION REGISTRATION

(We hope you'll join us in a wonderful week. The theme is Communication!)

General Convention, 1985, Almont and Windsor

June 26-30, 1985

NAME _____ PHONE: _____

ADDRESS _____

CITY _____ STATE/PROV _____ ZIP _____

ACCOMPANIED BY: _____

CHILDREN: NAME AND AGE:

1. _____

2. _____

3. _____

NCYL MEMBERS BETWEEN AGES 13 AND 18 PLEASE FILL THIS IN:

_____ My parent's will be at Convention. They are _____

_____ My guardian at Convention (if no parents present) is _____

REGISTRATION FEE

_____ I have enclosed a check for \$25.00 (\$15.00 if BEFORE May 15, 1985) made out to GENERAL CONVENTION '85, to cover registration. Everyone 12 years of age and over must pay this fee. Registration is PER PERSON and covers some Convention costs and special events. Mail this form and your fee to Central Office, 48 Sargent St., Newton, MA 02158.

TRANSPORT

_____ I will arrive at Detroit Metro Airport on: Date & time: _____
Airline & Flight: _____

_____ I am driving to Convention on: Date: _____
My first meal will be _____ breakfast _____ lunch _____ dinner on: _____

_____ I am a passenger in the car of: _____
Arriving at Convention on: date: _____ time: _____

_____ I need directions to ALMONT from: _____

_____ I need directions to WINDSOR from: _____

_____ I will arrive at Windsor Airport on: Date & time: _____
Airline & flight #: _____

(NOTE: PICKUPS HERE ARE SCHEDULED ONLY JUNE 26 THROUGH 30)

_____ OTHER MODE OF TRANSPORT: _____
Arrival date & time: _____

HOUSING

_____ I would like a single room.

_____ I would like a double room, sharing with: _____

(If you don't have a roommate yet, be sure to answer the following:)

_____ I would like to have a roommate assigned to share my room.

_____ I would like (if possible) to have a room near: _____

_____ (For Almont) I would like dormitory accommodations @\$20. per day, adult.

Please also complete the reverse side!

SPECIAL NEEDS

- I am a vegetarian, with no other restrictions.
- I have these dietary restrictions: _____
- I am not able to climb stairs or hills
- I am not able to walk very far without discomfort
- I have these medical requirements: _____
- I am _____ diabetic; _____ a heart patient; _____ other: _____
- Other physical/special/dietary needs: _____

If you don't let us know, we may not be aware of your needs!

SPECIAL REQUIREMENTS FOR CHILDREN

(Children's programs will run during Pre-Convention days beginning Saturday and continuing through the week until after worship on June 30)

- My child/children will be participating in the Children's Program for ages 4 to 12 beginning on: date _____
- My child/children will need the Child Care program for age 3 and under beginning on: date _____
- My child's/children's special needs are: _____
- My child has _____ has not _____ attended a pre-school program

OTHER PROGRAMS

I wish to co-register for the following programs:

- Ministers' Study Committee (Almont, June 20-22; limited to Comm. Members.)
- *Pre-Convention Conference (Almont, June 22-26; open to all)
- *Music and Movement Workshop (Almont, June 23-26; open to all)
- New Church Youth League Officers (Almont, June 23-26; officers only)
- Council of Ministers (Almont, June 22-26; ministers & SSR students)
- Ministers' Spouses (Almont, June 22-26; ministers' spouses only)

- Women's Alliance Luncheon on Friday, June 28.

- *Proprioceptive Writing Workshop (Almont, June 30-July 3; open to all)
- *LEI (Leadership Education Institute) (Almont, June 30-July 7; open to all college-aged people)
- *R & R (Rest and Recreation) (Almont, June 30-July 3-ish; open to all, as space permits.)

(NOTE: ASTERISK (*) DENOTES ADDITIONAL FEE REQUIRED.)

We will be in touch with you to give you more information on your choice.)

Almont New Church Assembly
Almont, MI
July 21 - August 4, 1985

1985 theme:
"He's Got The Whole World
In His Hands"

- * All ages welcome
- * Fishing, boating, tennis, swimming
- * Modern facilities, including newly remodeled dormitory complex
- * Swedenborgian fellowship and education

To receive the 1985 bulletin,
contact:
Rev. Ron Brugler
1513 Cameron Road
Almont, MI 48003

Beside-The-Point
Rocky Fork Lake
Hillsboro, OH
July 7 - 13 (Teens)
July 14 - 20 (8-12 yr. olds)

Located on a lake, this camp offers swimming, boating, fishing, waterskiing, sports and crafts, and ranger - naturalist programs through the nearby state park. This year's theme will be the "Goodness of Life". For more information contact:

Kemper Road Center
9035 E. Kemper Road
Montgomery, OH 45242

Camp Blairhaven
S. Duxbury, MA

In order to develop a year-round ministry as a conference center, the facilities at Blairhaven are being extensively remodeled. Due to this, the 1985 children's camp has been cancelled.

Keep in touch . . .
at a Summer Camp



Fryeburg New Church Assembly
Fryeburg, Maine
August 3 - 8, 1985 (All ages)

Three related themes will be studied the first week; the Book of Daniel, Life Tapestry and the Life of Swedenborg.

The second week will welcome professional naturalist Ann Perry. The themes explored the second week will be Nature and Spirit and Worship. Leaders for the two weeks will be regulars - William Woofenden, George Dole and David Reinstra with Steve Ellis, Robert McCluskey and S.S.R. student Donna Keane. For more information write:

Mrs. William Woofenden
48 Highland Street
Sharon, MA 02067

Paulhaven
near St. Paul, Alberta
July 21 - 28 (ages 8 - 18)

Paulhaven, this year joyously celebrating its 25th anniversary, is dedicated to fun and learning. Its wooded site, nestled on the shores of a lovely lake, provides an ideal location for swimming, boating, hiking, crafts and other enjoyable activities.

The program is staffed by members of the Western Canada Conference. For more information contact:

Mrs. Lorrie Lipski
3 Nootka Road
Leduc, Alberta T9E 1x2

