

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
MARCH 1979

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Editorial

A Difference of Opinion

Recently we received a five - page letter from an unhappy *Messenger* reader in Massa - chusetts. He objected strenuously to the article, "Churches Ponder Tax Fight Over Arms Costs" in December, 1978 *Messenger*.

Excerpts from his letter follow: "One of my most fervent hopes is for a world at peace, free of fear and hate, suffering and want.

But if we don't keep a strong defence we won't have to worry about taxes, draft evasion, too much money spent on weapons or anything else. If anyone — Quaker, Mennonite, Brethern, Swedenborgian or whomever — thinks that by withholding taxes that go toward weapons . . . that this will stop the country from producing and using weapons in defence of their homeland . . . they are sadly mistaken. The money not paid in taxes will be taken from social and economic programs anyway.

It is also not going to stop our Russian counterparts in government and war industry from continuing one of the most awesome buildups of military hardware in the history of the world. The United States has continually reduced its military forces since Vietnam . . . and has only now begun to reverse that most dangerous trend in the face of massive Soviet buildup. The last paragraph calling for a 25% decrease in military spending borders on the edge of idiocy. The only thing the Russians respect is strength, and if these denominations have their way — also I might add the National Council of Churches and several members and clergy of the Swedenborgian Church — then Canada and the U.S.A. might as well run up the white flag and surrender.

If we keep cutting back on our defences, then we as a Christian Church and people are in for a lot more trouble, and have failed Christ. This was appropriate for the garbage pail. Please remove my name from the *Messenger* mailing list."

I imagine many Americans and Canadians share this view. We are told often enough that the Russians have surpassed the Western World in land, sea and air power; and we do like to be #1. And we are also frequently reminded that Communists are out to dominate the world. This could be true, though it is difficult to see how Moscow could control the entire globe; or what it would really gain in the process. They are having enough trouble now in curbing a few satellite nations in eastern Europe. In any event, there are those who say we must continue to escalate the arms race. Many sincere

Christians hold this view. They are convinced that to be #1, militarily, makes us strong and secure.

Is it not strange that America has more fire - power than ever before, and yet we don't feel stronger or more secure! We can kill every Russian now, with weapons presently available, twelve times over. And they can do the same to us. If we could kill them all twenty times over, would this make us feel more secure?

History tells us that every new weapon that has been invented has eventually been used. That frightens me. Not that I mind dying — we all have to go sometime — but I would really resent being incinerated in an atomic fireball. The incredible waste of it all. One hundred million people would die in the first few weeks of atomic warfare. At least half of the world's population would die within five years. The other half would wish they were dead. And for what purpose? Swedenborg wrote about the concept of a "just war", but since Hiroshima, can we still think in those terms?

The world spends \$400 billion annually on weapons. Just think what this money, manpower, energy and technology could do if it were channeled into peaceful purposes! I'm not talking about disarming. I am urging that world leaders consider a five year moratorium on arms production and development, thus giving us all a chance to catch our breath. Let's sit down and talk about peaceful alternatives. I feel sorrow that our friend has withdrawn from further discussion. Continued dialogue could have been one small step toward a more peaceful world.

P. Z.

THE MESSENGER MARCH 1979

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Paul B. Zacharias, Editor

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The Starting Line

—by Eric Zacharias

The cold, snow - bound fields of Kansas were now far distant. The temperature stood at 80 degrees. Out of the shimmering Pacific there came a soft wind that stirred the lofty palms. The eternal throb of the rolling surf washed over the waiting beach. This was Hawaii. The date — January, 1979.

The General Council meetings, held at the Wayfarers' Chapel, had concluded only hours ago. The concerns of the Church were still very much on our minds as we, the Rev. and Mrs. Erwin Reddekopp, Ames and Penny Zacharias and Rev. and Mrs. Eric Zacharias, now relaxed under the most welcome Hawaiian sun.

"One of the problems we continually face in our Church is the diversity of our convictions. There appears to be no unifying principle that binds us together in a common effort toward an effective Church. Surely, it is the responsibility of leadership to provide direction and guidance to our membership as social, ethical, moral and spiritual questions press upon us. We would feel so much more hopeful about the Church and about ourselves if we knew exactly what the position of the Church is."

One part of me cries out for satisfying, authoritative answers to troubling questions as these relate to the process of regeneration, the Church as it exists within us, the dimensions of a New Church in a New Age. Leadership must surely consist, in part, of the ability to lead a Church to its chosen goals. There is another part of me that hears the voice of another drummer — "Everyman is his own love, and thence his own good and his own truth." S.S. 100. Here is a principle that recognizes our uniqueness and it gives room for the development of the spiritual life in accordance with our individual need and spiritual state. Of the two positions, this must surely be the most difficult to live out — but also the most rewarding. It also places a severe obligation upon us.

The leadership of the Church has an obligation to all who are a part of it. Operating from principle, there surely can be no more appropriate place of beginning than

this — "Yet man becomes spiritual no further than in the proportion in which he is in truths; for every man is regenerated by means of truths and a life according to them; for by means of truths he knows life, and by means of life he does them. Thus does he conjoin good and truth, which is the spiritual marriage in which is heaven." D.P. 83 It is the "conjoining process" that offers to us the greatest challenge — and sometimes trouble.

The depth of this trouble is dependent upon the relationship that exists between ourselves, ministers and laity alike, and God's Word and the teachings of the New Church. When we, for example, read, "Everyman is his own love, and thence his own good and his own truth," this surely is not to be taken as a God - given invitation to live as our lower - self dictates. If we are to experience the freedom which this principle offers, then, it must be lived - out within the bounds of the Lord's authority and the authority of our teachings. Human prudence does not concede readily to this truth. "The reason one's own prudence persuades and confirms that all good and truth are from man and in man is that one's own prudence is the intellectual proprium of man inflowing from the love of self . . ." D.P. 316

The Lord's authority, however, is neither harsh nor dictatorial. "A bruised reed shall he not break . . ." Isaiah 42. He extends to us the invitation to discover the authority of his truth, to grow in our faith of that which we have not yet seen. Thus, there is advanced the possibility of trust between ourselves, God and the growth process. Freedom in its finest form is, then, to be experienced within the authority of God's Word. This is not conformity — rather our uniqueness is enhanced and the opportunity to serve the Lord in the building of his Church is infinitely increased — for here authority and freedom are joining hands in the most exciting of life's adventures.

I will welcome comments from *Messenger* readers who feel that they would like to share their thoughts regarding God's authority, the authority of the writings, human prudence and freedom.

Highlights of General Council Meetings

General Council met for its mid - winter sessions January 18 - 20 at the Wayfarer's Chapel. All members of Council were present except John Harms. Roger Paulson and Stewart Poole were present by reason of their positions in Convention.

The Rev. George McCurdy attended Council's opening session on Thursday evening because he wished to convey fully to fellow Council members his reasons for severing his connections with General Convention. General Council heard with regret that Mr. McCurdy has decided to resign from his position as Pastor of the Boston Society as of June 30, 1979, and enter the employment of the General Church. He has also tendered his resignation from Convention's Council of Ministers and the General Council. It was voted to accept Mr. McCurdy's resignation with regret, and the Secretary was instructed to apprise the Nominating Committee of the need to fill Mr. McCurdy's unexpired term.

Confirmation was voted of a recent Letter Vote, approving a loan to the Los Angeles Society of \$6,000 for five years at 6% interest.

General Council voted to approve the purchase of a "Compugraphic Camera

System" for the Central Office, to assist in final preparation of the new Book of Worship.

In response to a request from the Department of Publication that the Director of the Central Office be made a member of the Board of Publication, Council voted that the Director might be listed among the Representative Members of the Department, but does not consider it proper that he be made a member of the Board.

Council was informed that the Board of Managers of the Chapel had met on January 18th, and that great concern is felt for the safety of the Visitors' Center, one corner of which has sunk five inches due to torrential rains last year and geologic faults. The Chapel itself, and the colonnade connecting the two buildings, are not affected.

It was reported that the committee charged with finding a new president for Urbana College has narrowed its choices to five persons, three of whom will be visiting the college this week. Final choice is to be made in March by the full Board of Trustees.

(con't on page 55)

THE SHADOW LIVES

*by David Johnson
Bellevue, Washington*

Do you recall the old radio program "The Shadow"? With squeaking doors and ominous voice — "The Shadow knows" — the program began. Hundreds of thousands listened to those fearful tales. Did you have the story of Orphan Annie told you as a child? She was not always good and then she "up and disappeared." "And the goblin's will git you, too, if you don' watch out." What draws us to horror stories? Exciting, aren't they? Stir some uncomfortable feelings deep inside, too!

Or, we watch a movie, or read a story of "rags to riches." We love the Cinderella story. We watch the beauty pageant, or the give-away shows. We tell ourselves it's just entertainment, but we can hardly stay away. Or, perhaps we feel more sophisticated and are above these things. But we glow when we are invited to the social event of the season, or pretend we don't care if we are overlooked.

Can we be honest enough with ourselves to acknowledge the shadow — the opposite side of our nice selves? Our religion has taught us that these things are bad. We shouldn't have thoughts or wishes like that; we must learn to put them aside and overcome them. But, honestly now, don't they keep rearing their "ugly heads"? Like, "I hate him!" Like, "I do love to buy expensive things." Like, "Sometimes my anger creeps out in forgetting or withdrawal or moodiness or sarcasm?" Like, "As much as I tell that unpleasant thought to go away, it still keeps coming back?"

As I became acquainted with the psychology of Carl Jung in the process of my own journey to self - understanding, I found his concept of "the shadow side" of our being, not only a great help, but also brought me a sense of release and hope I'd never known before. Jung came to realize that our shadow side is always with us, and that we must bring it into true relationship with our positive side. Each, in reality, needs the other and out of the conflict between them comes the strength and energy to move forward on our journey toward wholeness, toward regeneration.

What a release of energy comes to us if we can accept the concept that our evil, hateful, angry, vicious wishes and desires are with us always! A release because I need no longer spend the energy to "get rid of them"! How scary that is at first thought. What might I do? What might others do? *Accepting is not approving or encouraging the acting out of those negative feelings. But through acknowledgement of their being, I can decide what I shall do with them.* If I deny them, they may crop up in actions that surprise me. I must know and acknowledge them to be in charge of them. Elizabeth Kubler - Ross constantly reminds us, "There is a Hitler in each one of us."

And strange to say, once I acknowledged that my shadow side is always a part of me, I began to have fun with that part of myself. I could laugh at the David who thought he'd overcome retaliation. Actually I abhor it as a useless and destructive act and I do a pretty good job of not exercising it. But having felt I'd overcome the desire was phoney. Desire for retaliation is a part of me. I'm much clearer now when that desire arises. I can laugh at my belief I had "put it away". And I'm much more alert when the desire arises, so I can avoid "acting out" in many more instances.

Swedenborg pointed out that when we recognize evil deeds, thoughts and feelings we may repent of them and take steps toward regeneration. But he reminds us that no matter how much we try to put them away from us and no matter how far they are in the background, they are always a part of us. My growing feeling is that Jung adds to this an active concept that is helpful to us. That is, the very reality of our shadow side is a tool for our growth as it comes into conflict with our creative, constructive desires and wishes. In that conflict are the energies that lead us on our journey to wholeness or regeneration. Our goal is not to deny or repress this negative aspect of ourselves, but to recognize it as a part of us, take charge of it and allow it, as it confronts our good desires, to clarify wise actions and help us to move on creatively.

As Jung describes the unconscious in which the shadow is found, he repeatedly makes it clear that the unconscious is unstructured. With our logical minds it is hard to comprehend, much less accept the fact, that a part of this intellectual structure, "me," has a part that is unstructured. However, it is, and our dreams and fantasies and unexpected actions tell us this is so. It is this very characteristic that makes the shadow dangerous. 1. If I am unaware of the unconscious and its influence on my life as a

part of me and; 2. If I deny the existence of my shadow side. The danger lies in the fact that it will influence my behavior without my knowing it or that I will even be unable to ask how it is that I behaved in some way I am less than proud of. I am likely, instead, to blame my behaviour on someone else, some thing else, people, circumstances.

The world has been saddened and deeply shocked about the tragedy at "The People's Temple" in Guyana under the "leadership" of Jim Jones. As you read the story you discover a man who set out to help the disenfranchised, the lonely, the rejected. He accomplished good things. What happened? How did he go wrong? Like so many who seek to help, like so many who believe love and goodness will cure all, he felt that evil must be denied in one's self. Only so, it is believed, can love rule the world. Consequently all unpleasantness must be suppressed and, paradoxically, error, wrong, or disagreement severely punished. All this did take place with Jim Jones and his followers, it appears. So much so that in his own eyes he became the perfect one, devoid of evil, the messiah — one who could do no wrong.

The other basic characteristic of the total picture was a group of people who had lost faith in themselves as individuals. People who needed someone to trust, depend on and guide their lives. People whose sense of "I" had been deeply hurt and was lost to them. Or they were afraid to trust their own inner sense of direction. And so they turned over their "I" to Jim Jones, the all loving, all wise, all present one who would lead them to a life of paradise where "all their troubles were taken away."

The tragedy lies, I am convinced, in the fact that Jim Jones and his followers denied the reality of evil; they believed they could live only loving, beautiful lives devoid of unpleasantness and evil. This is to deny the reality of the shadow side of our being. Consequently, Jim Jones own greed became clear as he gained possession of property, jewelry and personal property, amassing a fortune of millions of dollars. His gross need for power became evident in his control of people's lives through fear and anger, hidden from himself, but apparent in the punishment he demanded. Finally, as apparently is recorded on tape, his delusions of grandure, his feeling of omnipotence became evident as he declared he needed his name to go down in history as he demanded the death of his followers. Greed, power, omnipotence were always in the shadow side of the unconscious, though he could not allow it to come to his awareness.

Yet, only goodness was claimed by Jones. The shadow side, in all its irrationality, in all its Hitlerian, demonic, satanic power, burst forth in what some of his own followers are publically calling mass murder. Denying his own hate, anger and destructive desires, the "Shadow" took possession of him and those who had given their "I's" to him, they lost control of their own lives and died submissively rather than fight for their lives.

One very significant factor is the reality that these people had made Jim Jones the "Divine". Carl Jung, in *The Undiscovered Self* points out

the danger we face in making individuals, institutions or governments the object of our supreme allegiance. We must, Jung says, always have the "Divine", that which is greater than ourselves, as our supreme object of allegiance. In that, we can allow ourselves to question what temporal leaders or institutions are demanding. Through the faith in the "Divine" we can gain a different vantage point, avoiding any question of obedience to others where it is unwise, hurtful or destructive. Without this higher awareness, humanity will not survive.

Aftermath of a Tragedy

PEOPLE'S TEMPLE

by *Wilson Van Dusen*
Ukiah, California

When the news of People's Temple broke, I followed it with particular interest because I had met Jim Jones and visited the Temple. Our small town paper gave the unfolding horror detailed coverage because the headquarters of this church had been in Redwood Valley, just a few minutes north of here. The main question everyone asked was, "How could people be such fools?" A major piece of the puzzle was missing in the newspaper accounts, but I saw it on my visit to the Temple.

At the time I was a clinical psychologist in a nearby state hospital, working with therapeutic communities. In these the whole living environment, including people's interactions, was shaped towards teaching social responsibility. Some people who had graduated from our drug abuse therapeutic community had joined People's Temple. They suggested I visit to see this other kind of community. I went to an evening meeting in which the Reverend Jim Jones gave an inspirational talk. I was quite aware that programs put on their best face to impress visitors. What did impress me was unsaid that evening. It was the mix of people present. It was as though the Temple welcomed all the lost discards of society, everyone who had been given the short end of the stick. There were alcoholics, drug users, unwanted children, the aged, mentally retarded and minorities. Compared to what we were doing in the hospital, with patients segregated as to types, this was a bold social experiment. Jones himself came across as a very vigorous, intelligent leader of people. I think most people who met

Jones and his people at this point in time would be impressed. In fact, after the massacre, I asked several friends who knew Jones and they all had been uniformly impressed by him. I see in Jones a strong mix of good and evil. The good attracted people to him and then the evil was excused. I heard of punishment sessions in the Temple and reasoned that strong discipline would be needed with some of these group members. Jones was impressive. He took unwanted children of various races in his home as his own. He was doing what other Christians talk about. For me this is the missing piece of the puzzle that explains why so many might follow Jones to their death.

The faith of the people bound them together and enabled this diverse group to help each other. So a little sleight of hand by Jones in pulling out phoney bloody organs in psychic surgery was good because it engendered faith. They should give up their property to the church, so a little fraud and deception simply speeded up the real estate transactions. Have everyone sign a confession to a heinous crime so they can't defect. Use young girls to seduce and blackmail government officials — for after all, it was for the good of the Temple. And kill the enemies of this good. In the name of a higher good lying, cheating, stealing and murder is okay. This is the effect of a strong mix of good and evil.

The whole enterprise doesn't resemble any therapeutic community. In our communities there was no one Big Leader. Leadership shifted easily. The strength of the group is in

the quality of their work together. The Temple also doesn't really resemble a church to me. It is much closer to a dictatorship and Jones was closer to Hitler, the spellbinder. In the name of the greater Reich we can overlook the killing of a few people for they commit crimes against the state! The writings make clear that good and evil are an intolerable mix. One has to overcome the other. People's Temple was to me a powerful mix of good and evil that like an unstable mix of chemicals, has to burn itself out to its resting point.

Setting one person as the Great Man also seems antithetical to the spirit of religion, which tries to elevate all. It makes the group dependent on the health and sanity of the Leader. Should the Leader be a benevolent dictator, as in Plato, all might go well. But the Temple became an extension of Jones, the Father. Because he was paranoid about authorities, they had to share this paranoia. Because he was sick and dying, they had to die, too. A good Leader would have detached his dying from others.

After I visited, a delegation of ladies from the Temple turned up at my office and gave me a cake. I was surprised and puzzled. For a visit I didn't deserve so much. I bragged to my wife of the cake only to learn she had been given two cakes for being an exemplary public school teacher of their children! The cakes were similar to the Temple's massive letter writing campaigns to influence public officials. But what is the purpose of excess flattery except to gain your vote and bring you under the control of others!

I don't think 900 people died in vain. They intended their death to be a social statement. I think it was, but not the kind they expected. It said something to each of us about how terrible and foolish people can be. It is a lesson for all of us, having varied uses according to the qualities of our own lives.

CONVENTION CALENDAR

March 1 — 3	Urbana College Board Urbana, Ohio
March 16, 17	Board of Education Newton, Mass.
April 16 — 18	Committee on Worship Newton, Mass.
April 23 — 25	C.A.M. Newton, Mass.
April 25 — 27	C.O.M. Exec. Com. Newton, Mass.
June 27 — July 1	Convention '79 Urbana, Ohio

Slide and Cassette Shows Available for rent through the Central Office

Wayfarer's Chapel — narrated by
Ernie Martin

City of Jerusalem — narrated by
Bill Woofenden

Our Summer Camps — narrated by
Louise Woofenden

Approximately 30 minutes each
\$5.00 fee for postage and handling each

Write to: Nancy Perry
Central Office
48 Sargent St.
Newton, Mass. 02158

Highlights of General Council Meetings

(con't from page 52)

The President reported that the 1979 convention will be held at Urbana College, June 27 — July 1st, and the Convention Business Committee has been in communication with the College relative to setting up cost estimates for the convention. This year's convention theme is to be "Moving Ahead Together".

Thanks were expressed to Adolph Liebert and other members of the Philadelphia Church who have re-activated the Paris Trust, thus enabling a resolution of troublesome legal problems.

The General Council, with a resolution adopted by unanimous vote, records its thankfulness to Dr. Ester Perry for her donation of the Santa Cruz property. It has already been the site of a very successful camp program in 1978 and should afford Convention many opportunities in the future. Her thoughtfulness and generosity are deeply appreciated. The Secretary was directed to communicate this resolution to Dr. Perry.

In response to inquiries received by the President, General Council voted to adopt a guideline for ministers' salaries similar to the

(con't on page 65)

SUNDAY AT THE WAYFARERS' CHAPEL

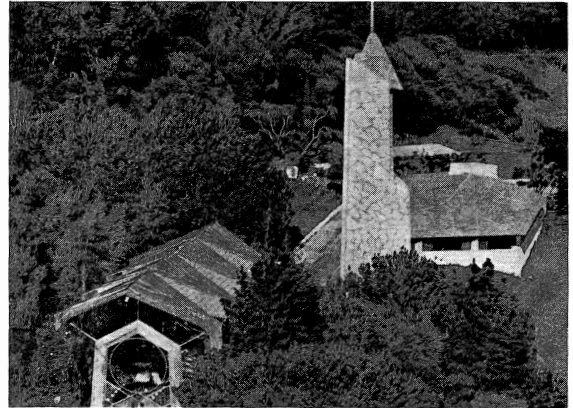
by Perry and Ernest Martin

The sun is just breaking through the mist over the Palos Verdes hills as Rita and Ernest Gregg unlock the chain across the driveway. They drive up the hill and park their van under the pine trees that frame the view over the ocean. The mountain tops of Santa Catalina Island are barely showing over the morning fog.

In the early morning silence, Ernest unlocks the shed. He settles his visored cap firmly over his long grey hair and heads back with his broom to the driveway and paths which are covered with long brown pine needles blown down in yesterday's wind. Rita plugs in the old vacuum cleaner and pleasantly makes ready the chapel and the offices for the day's activities.

At nine - thirty, Mildred Berger drives up in her yellow Plymouth. She opens the visitors center, makes sure the books, flyers, brochures, and postcards are all in order, for the visitors are already arriving on the grounds. Mildred settles down at the desk by the doorway, well prepared to answer the most - often asked questions: "Where are the restrooms?" and "How much are the postcards?" Cheerfully she accepts donations for the postcards and illustrated brochures of the chapel. She affectionately hugs the "dear little" Mexican grandmother who is up visiting her successful son's family, since the beaming wrinkled lady cannot speak English. Mildred recalls giving her only book in Japanese to an old man the week before; how he sat in his truck reading **True Christian Religion** and came to tell her in sign language that the book was "right." A teacher of transcendental meditation comes in; Mildred had given him some literature last Sunday, and he is back for more.

By this time Ernest Martin is in his office. He has put a cassette on the tape recorder and music of the harp and flute fill the sunshiny chapel. He inserts hymn sheets in the folders for the morning worship service. Ray Fullerton checks the candles and distributes copies of the service folders and **Our Daily Bread** in the pews. Before the service begins, Ray makes sure the altar Bible is closed, carefully adjusting the ribbon markers. He lights the candles, then glances around the chapel to make sure all is in order.



The chapel is about half full this morning. Some of the worshipers attend often, most are visitors. After the service a couple greeted by the minister asks for a recording of the offertory solo, "Amazing Grace," as sung by Judy Collins. Ray makes the copy which they will pick up next Sunday.

After the service many gather in the visitors center where coffee and hot chocolate are served throughout the afternoon. Lu Fullerton sits at a desk at the back of the room: until five o'clock she will be answering telephone calls and talking to the couples who come in person to inquire about weddings.

At 12:45 a young couple arrive and meet with Ernest Martin to talk about the baptism of their 3½ month old daughter. After a half hour's visit and discussion they go into the chapel for the baptism. There are no guests present, only the godmother and her child. During the service some visitors enter the chapel, sit down and listen quietly. Afterwards pictures are taken and the minister offers to photograph the couple with their baby.

Meanwhile Harvey Tafel is meeting with a young couple to plan for their wedding. Harvey interviews three couples that afternoon, spending an hour with each. The third couple, both in their thirties, are pilots for the Flying Tigers. As they enter the office, there is a brief scramble for the chair on the left — the pilot's seat. An interesting discussion of male - female roles ensues. "Some women are as capable as some men — or more so — in roles traditionally assigned to men," Harvey points out.

These wedding interviews take place in the new office added to the visitors center. Floor to ceiling windows look out over the cliffs and surf of Abalone Cove. During the week the office is used for the ministers' interviews and for counseling sessions by Chapel counselor, Perry Martin.

Next to the office is an all - purpose room where staff members gather for lunch, taking turns as they spell each other at the desk and telephone. Mildred generously offers Ernest Martin a turkey sandwich, from Lu Fullerton's ingredients. They are joined by Pam Chacko, a recently confirmed church member. Pam is an Indian doctor who often helps Mildred at the desk on Sundays.

In the early afternoon a handbell choir of eleven women arrives with their director. Long tables are set up at the front of the chapel, and covered with bright green cloths. For a half hour the choir rehearses, delighting visitors.

By three o'clock the parking lot is full. Music co - ordinator Beverly Ackerson hands programs to the overflowing audience which includes Barbara Norris, chapel business manager, who is also a musician. After the introduction by Ernest Martin, the musicians fill the chapel with delicate echoing notes of their brass bells. The audience applauds appreciatively after each selection on the program which varies from Bach and Tschaiikowsky to Polish and Italian folk music. After the concert, the director invites the audience forward to greet choir members and examine the bells.

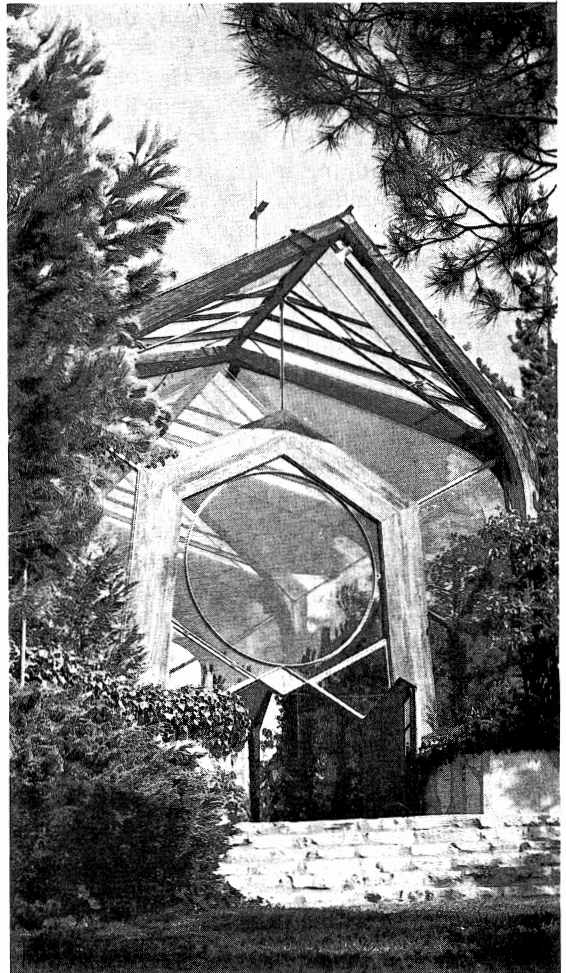
Meanwhile a wedding party has arrived early so that the photographer can take advantage of the daylight in the beautiful chapel grounds. Other photographers have been on the grounds during the day, with tripods and zoom lenses, and one enthusiast has been requested to get out of the garden as he trained his lens on the January roses.

A chorus of frogs offers a second concert from the memorial pool. A singularly adventurous frog enters the chapel in time to add its voice to the processional wedding march.

Harvey Tafel conducts the wedding. The Japanese bride, whom he describes as very beautiful, wears a long white dress and her groom a black tuxedo. They have chosen the traditional Wagner and Mendelssohn marches for the 5 o'clock wedding. After the service more pictures are taken of the wedding party in the candlelit chapel.

Soon after the departure of the wedding guests, the family arrives for the memorial service which will take place at seven o'clock. Ernest Martin, who met with them earlier in the week, invites them into the ministers' study. The widow is a friend of the Schellenberg family; she recalls attending the wedding of Mary and Stewart Poole. She says that she and her husband often visited the chapel which was a very special place for them. The service includes music, scripture, meditation, and a personal tribute written by the family. The minister shares the faith of our church in the reality of ongoing life. Following the service the family greets their friends and neighbors as they leave the chapel.

When everyone has gone, high school senior, Jim Delaney, closes the chapel, the offices, and the visitors center among the night sounds. In the empty chapel, the grief, beauty, and joy of the day linger still. The dark sky is illumined by the cross above the tower, God's candle shining out to the sea. Sunday, January 7, 1979.



THE CONNECTING POINT

PROOF AND BELIEF

by Gwynne Dresser Mack

Requests have been made for reports about "answered prayers" — remarkable healings, emergencies suddenly dissolved. There are many more of such than is generally known, for one does not talk about them to the skeptical and there seldom is visible evidence of a connection between prayer and the dispelling of problems. What we call "miracles" are usually private happenings to individuals, of a very subjective sort. Yet whatever touches only one person is just as *real* as something affecting multitudes.

Established publications like Guideposts, Reader's Digest, National Enquirer, feature accounts of amazing help received by persons who in times of peril used prayer. Following is a brief summary of some occurrences which should be evaluated as you would judge an experience of your own. These have not been publicized or documented but truly did happen to members of the New - Church Prayer Fellowship or others known to them. Each situation involved earnest prayer or a desperate plea, when no other help was available.

A family, camping in an isolated spot, was awakened at midnight by their small boy screaming from an earache. There were no remedies within reach, and the suffering increased. Finally the mother placed her hand upon the ear and asked God for help. Immediately the child said "It's gone!", closed his eyes and fell asleep. It did not return.

A teen - ager with extensive sunburn developed an unbearable all - over itching which two doctors could not alleviate. After a day of this the boy implored his mother to *do something*, and she said "We must ask the Lord." Silently they prayed together, and suddenly he exclaimed: "It's a miracle! I'm healed! A miracle has been given to *me* — an agnostic!"

Crippled from birth, a baby was declared by doctors to be unable ever to walk. The little girl had not been baptised because the father did not believe in such rituals; but the mother felt that baptism would make the baby well. So she herself baptised the child and asked God for healing. That baby walked.

An elderly woman lay in a coma from terminal cancer. She was prayed for by a clergyman who worked with healing. The next day the woman came out of the coma, made a

rapid recovery and lived for a number of years before dying from a quite different cause.

An S.O.S. for prayer - help was sent out one evening for a little girl with a critical kidney condition, under intensive care in the hospital. Next morning the child was sitting up in bed, eating, playing with toys, and was soon sent home.

Suffering from repeated internal pains, a man was told he must have surgery. The date for it was set, and he asked friends to pray for him. When the doctor did the preliminary examination before operating, he found that all the symptoms had vanished. There were no pains thereafter.

Circumstances forced a family to move under time - pressure, and only two houses — neither fully suitable — were available where they were going. They could not determine a choice and, as the day for decision arrived, the wife in a panic asked the Lord which house to take. A definite answer flooded her mind: "It makes no difference," and with it came a strange sense of peace. When they went to their appointment, they were offered a third house which had just become available and was exactly right for them.

A couple who had borrowed money could not settle up when the repayment date approached. Being conscientious, they were in despair and prayed for a miracle. The day before the due - date, a check arrived in the mail. It was a gift from a cousin for whom they had done a big favor years before, who now had received an inheritance and decided to share some of it with them in gratitude for their former kindness. The check was for exactly the amount of the loan.

An educational institution was in financial crisis with no hope of escape from collapse. One of its staff asked for prayer - help. A month later a bequest was received amounting to \$385,000 which fully rehabilitated this struggling but dedicated school.

There are countless similar instances — which some people believe while others do not. Belief is not only a product of understanding but, foremost, of the *will*. Refusal to change a belief usually rests upon unwillingness to investigate whatever might require changes in the pattern of one's thinking. With a will to

learn, we can be glad to gain more and more knowledge and can confidently use it for our own, and others', well - being.

Often people say, of life after death: "I wish I could believe in it; but there is no proof." (To be accurate, it should be put this way: "I am ignorant of any proofs that may exist.") And the reply might be: "Is there any proof that life does *not* continue beyond death? With these two equal choices, isn't it happier to believe the more pleasant alternative?"

Likewise we can deal with evaluation of answered prayer. If there is no proof that the Lord specifically responds to urgent needs, is there proof that He does not? Choosing to

believe that we really can talk with God and directly receive His concerned supervision, gives a strength and peaceful security unknown to non - believers.

"The Lord has not only a general care but a particular care for the least details of a man's life." (Swedenborg) Since prayer connects us with this Divine care, we can reasonably believe that it would go into action especially when called upon in times of great stress. Belief is the connecting point with realization; and impossible dreams can come true when they are empowered by a desire to believe in them *and* to believe that "*with* God all things are possible." Matthew 19:26

A New Position:

Religious Education Resource Person

by Ron Brugler

"The children just aren't as interested in Sunday School as when I was their age."

"We used to have an active youth program; picnics, plays, classes, parties. Our church sure misses that."

"I don't know what we would do if we had more children come to church. We don't have enough teachers as it is."

"We want to have a Sunday School, but what can be done with only three or four children from one or two families?"

What are your reactions to the above statements? In some of our societies these would be somewhat surprising, but in others they are familiar comments and represent a real problem that confronts our church as a whole. Convention's records for the past several years show a general decline in both our adult and children's enrollment. In some of our societies the children's programs have been discontinued. Conversely, in others there are new programs being developed or older established programs showing clear signs of growth. The increased youth participation is resulting in a rejuvenation of spirit and purpose within the entire congregation.

Perhaps it is time that as a church we ask ourselves some serious questions concerning our children's programming. What is it that our successful churches are doing so well? Can ideas be taken from these and be applied to other groups where programs aren't doing so well? What other alternatives are available to societies that want to do something to improve their Sunday schools and other youth activities?

The Board of Education has acted to help our local societies, church related camps, associations, and Convention as a whole to examine these and other questions by sponsoring a new part time position, that of Religious Education Resource Person. I have been hired to fill this position, and am writing this article to explain further what it is we can do together, and how your particular group might use my services.

First of all it should be made clear that this position began after last summer's convention in Kitchener. My time thus far has been spent in a variety of activities ranging from working at the Kemper Road summer camp and attending Almont, to conducting several planning sessions with some of our local groups. Out of necessity I have been concentrating on churches in the mid - west and Ohio Association since I am also starting my Cleveland and Pittsburgh ministry, but over the course of this spring and summer I will be able to do more traveling. I will attend the Illinois Association meetings, prepare for the Almont Summer School, plan the first - ever children's program for convention, and work with the Kemper Road Camp. And I have just received an invitation to come to Kitchener in April or May.

It is not so easy for me to tell you what we will do for a workshop or planning session, for this depends entirely upon your needs, goals, facilities, and in particular the children who are in your program. In general though, I have found that it helps to begin by identifying the

(Con't on page 63)

CAREER DEVELOPMENT

*by Stephen G. Gladish
Director of Career Development
Urbana College*

"Career development is not just a job to me," I've told students, "it's my religion. I believe in it. I am committed to it." As a career counselor, and family counselor, I believe the two most important decisions in a person's life are, "Where will I work?", and, "Whom will I marry?" Oftentimes one is affected and even determined by the other. Of course, there are decisions not to work and not to marry as well. But I believe a person defines oneself and his or her purposes in life chiefly through these two means, stated as questions. Career education, counseling, and placement is a lifelong process, involving attitudes, feelings, interests, values, skills, aptitudes, and beliefs. It is concerned with the total person, with unpaid activities, as well as paid employment. It is dedicated to the goal of a meaningful life with satisfying work.

The New Church has long championed the doctrine of use, or service. In fact, the three heavenly loves — which hold here on earth, the promises of real freedom and real happiness, are love of God, love of neighbor, and love of use. We are taught that each person has a special illumination from and within his or her use, and is regenerated or spiritually born anew from and within this use. "Except you be born anew, you shall not enter the Kingdom of heaven," the Lord told us; so how important it is for us to find our special niche in life. Swedenborg wrote, "The use itself which a person loves determines his or her life, and distinguishes him or her from others" (AC 4439⁷). Finding the use which each person loves is not immediately obvious, and takes careful self - assessment. Assuring ourselves of successful marketing of that use requires knowledge of alternate occupational titles, economic trends, and understanding the current or future job market. When we read that 50% of the college graduates complete their schooling with the inappropriate major, and 80% of the country is underemployed, now working up to their capacity or fulfillment, and we read that 25% of the labor force is unhappy and dissatisfied with their work, we can see the value, indeed, necessity, of career counseling and career planning. Social Psychology studies show that money, or status is not the work

reinforcement; work itself *is* the reinforcement, the bestower of health and happiness. In addition, Swedenborg succinctly states, "Happiness is in use, from use, and according to use" (AC 454 - 7). Except for the cynic, most people do things in an effort to attain happiness. Swedenborgian thought vividly magnifies and enlarges common career development goals, and places sharp focus on the new reasons for the goals.

Swedenborgians know too that the constant effort to perform our uses honestly and well brings the gift of a constantly growing love of uses, and an increasing delight as well as an increased ability in our uses. Drudgery, dissatisfaction, and discontented feelings increase with dishonesty or faithlessness in the performance of our uses. In terms of employability skills, this knowledge helps us keep our job; it also taps into spiritual laws of reward or punishment, self - inflicted. Employers lately have complained about the lack of employability skills in students, and even the lack of moral fibre. Career development must then produce human beings of integrity who like to work, who know where they work best, who know the values underlying their work, and who know that work is its own reward, not performed merely for financial or external rewards. This is important.

The real worship of the Lord lies in performing uses, serving our country, society, and neighbor from the heart, acting with sincerity in all our relations, and performing our duties prudently. The life of religion, then, is in the marketplace; in the real world, and not within cloistered walls, cathedrals, or confessional chambers.

Every man or woman, in any religion, is led by the Lord, knowingly or unknowingly, willingly or even unwillingly. The Lord does what He can, while leaving us in freedom, to lead us to a life of fulfilling uses, because He loves us and wants us all happy. There are many chances, and crossroads of change available to all of us on life's journey. We are functioning as a crossroads here. We can even turn "The Road Not Taken" into the new road taken, for alumni, and for returning students. In career development at Urbana College, we know that to the person living in the stream of Providence, "there is given an affection and longing to do good; and then nothing is more happy to him or her than to perform uses" (AC 6325²). So we feel it's more than a job to work in career development, it's a way of life, a leading on the road to happiness.

CLOSER CHURCH — COLLEGE TIES

*by Stephen Gladish
Urbana College*

Since its founding by followers of the Swedish philosopher/theologian Emanuel Swedenborg (1688 - 1772), Urbana College has maintained a close association with the General Convention of the New Jerusalem (Swedenborgian). Recently, a committee comprised of UC board of trustee members and faculty was formed to further strengthen the relationship between the institution and the church.

The first report from the Committee on Church Relations was delivered to all trustees by the Rev. Eric Zacharias during a regular board meeting which convened Fall Quarter on the Urbana campus. Board members serving on the committee, in addition to Rev. Zacharias who was elected chairman, are Roger Dean Paulson and Dr. John Peters. Also on the committee are Dr. Theodore Klein (faculty representative) and Dr. Dorothea Harvey (administrative liaison).

Acting on a recommendation made by the committee, board of trustee members agreed to clarify ownership of the Swedenborg Collection which is housed in the college library. The board deemed the collection the sole property of the college and suggested that students wishing to use the collection in the room in which it is stored be given priority over others requesting use of the area.

The committee extended a formal invitation to all members of the college community to attend the Annual Meeting of the General Convention of the New Jerusalem Church which will be held on campus in June. Dr. Harvey, college chaplain and minister of the Urbana Swedenborgian Church, explained that plans for the meeting are being finalized by the local congregation. In outlining the various activities in which she is involved, Dr. Harvey told the board that she was pleased to minister to the needs of a "very strong and active" church group.

"We have approximately 20 members," she pointed out, adding that all are associated with the college in one way or another. "We present a valid opportunity for students to interact with members of the church by encouraging critical thinking and by exploring the emotional side of religious life."

According to Dr. Harvey, the church has a confirmation class, a Sunday School and an

adult study group whose current topic is "Healing." In addition, Dr. Harvey said she has been available to students and staff members for weddings, funerals, baptisms, counseling and prayer. The local congregation has as one of its goals regular weekly worship services on campus.

Rev. Zacharias noted that the college's InterFaith Center, located in North Hall, is now scheduled to be completed, with Dr. Harvey's office occupying part of the building. The center looks forward to sponsoring a series of value clarification workshops throughout the academic year.

Prior to the conclusion of the committee's report, Rev. Zacharias announced that an introductory level course in Swedenborg's thoughts will be offered to UC students enrolled at the main campus and at the college's various outreach centers. He also expressed the panel's desire to make the church's position and presence more visible at Urbana College by increasing the number of church-related articles which appear in the student newspaper, by implementing on campus the church's philosophy as it is expressed in the college catalog and by emphasizing the aspect of human development in materials promoting the college.

The board agreed with the committee that the college's affiliation with the church should be included in any printed material distributed by the institution.

The next meeting of the Committee on Church Relations will be held prior to the full board of trustee meeting in March.



Dr. Dorothea Harvey,
College Chaplain and Faculty member.

NEW LIFE IN OLD NEW ENGLAND

*by Marilyn Turley
Newton, Mass.*

Nineteen hundred and seventy nine brings a New Year and continued new life and enthusiasm to the Swedenborgian Church across from Harvard Yard, the Cambridge Society of the New Jerusalem.

Six years ago when the Rev. Dr. George Dole assumed full time faculty responsibilities at SSR, the congregation called the Rev. Wilfred Rice to be its pastor. It has proven to be a happy choice for he has brought a wise, loving, and cheerful ministry. During the 46 years since his ordination in 1932 he has learned the art of showing care and love to the individual members of his congregation — all with a humourous twinkle in his eye. His frequent requests for suggestions and ideas to build and enrich the life of the congregation indicate the degree of respect and openness he holds for the members of the congregation he serves. A history buff and a reader of six languages, Rev. Rice also brings a richness and a practical application of Swedenborgian theology to his preaching ministry.

The congregation has received an added blessing for with Bill has come Ethel, his efficient and capable helpmate, with a light of her own. She, too, had a delightful sense of humor, a dedication to the ideal of Christian fellowship and the practical know - how to express that idea in programs of service.

About the time the Rices came to Cambridge, a wandering member of our congregation who had grown up in the Sunday School (where his father served as superintendent for many years) returned to our midst: Paul Guinta. Paul has brought new life in the form of lovely plantings, both inside and outside the chapel, a new altar cloth and banners he handmade, assisted by Marion Kirven. These have added to the beauty of our chapel. His enthusiasm in reaching out to new people has started a "seedling" of a new church school.

Adding further beauty to the chapel has been the restoration of the art work in the altar by Susan Moore and the refurbishing and expansion of the memorial organ. This latter has given an added dimension to the consistently superior music provided each week by our organist, Sally Konitzky and our soloist, Emily Romney. Building on the foundation work of our musicians, with the addition of

guest artists, an expanded program of Sunday afternoon concerts has been successfully offered over the last few years. As an integral part of this outreach, the Christmas Eve Candlelight Service has filled our chapel to overflowing the last three years.



The New Church Chapel
Cambridge, Massachusetts

Photo by Bernhard Toombs

The new life around the Cambridge Church has also attracted new members. Twelve persons have joined the congregation in the last two years and share with us the spirit of renewed love and community.

Several other features have become an integral part of this new life. Early each fall a special service of welcome to the faculty and students at SSR is followed by a dinner in the parish hall. This has given rise to an increasing sense of "belongingness" between the congregation and students. Over the past couple of years several students have been involved in field education placement at the Cambridge Chapel — an expression of the traditional close ties between the Cambridge congregation and SSR. A reflection of this is the active involvement in the life of the church by Hella and Friedemann Horn, Marion and Bob Kirven, and Cal and Marilyn Turley. Also, at the present moment three members of the congregation are enrolled at SSR: Gladys Wheaton, Susan Moore and Paul Guinta.

Another new sign of life is the "Resource Group". Under the direction of Ethel Rice a new group has been formed to "serve the needs of the church." This group held its first "Church Yard Sale" and raised over \$500.00.

The monies were used to purchase a Phone Mate which enables us to answer calls from both within and outside of our church family. About thirteen of us come together briefly each month to discuss the kind of "resource" we can be for our church. This group is mainly women, but is open to men of the church also. It is an additional opportunity for those of us to serve who are unable to attend the long - established "Ladies Circle". The Circle has for many years provided an opportunity for service to the members of the church, and continues to do so.

One cannot think of the new life that is emerging without being keenly aware of the dedication and perseverance that the long - time members have given to the church. Presently serving in a variety of ways, building on the firm foundation and stability so essential

in every congregation are: John Guinta, Cliff Archer, Elizabeth Wisdom, Ray and Betty Guiu, Bernhard Toombs, Langdon Goddard, Josie Ellis, Fanny Ford, Harriet Whitehead, Dorothy Carter and many others who add to the life of the congregation.

Each Sunday morning as the fifty or so members join in our new worship service followed by an hour of sociability, we experience the joy of new life. Often when a church requires a minister, the young man or woman just out of theological school is looked to for the surge of life that is needed. Here in Cambridge we have found that of equal value to a congregation is the experience, warmth, and wisdom that comes with age. We are indeed fortunate to have the Rev. Wilfred Rice as our pastor.

(Religious Education Resource Person con't from page 59)

goals and objectives that you have for your program, and working from there. More specifically, for a group of teachers in your church we might continue by spending some time reviewing your current activities, scheduling for the next year, exploring new teaching techniques and methods, and looking at various resources that you might wish to use in your classes.

Again, it must be understood that what we accomplish will be determined by what you need, or want to do together. Before I come to your church, you might ask yourself the following: How much time can we spend together? A weekend? An afternoon? Why do you spend the time that you do in planning and leading your Sunday classes or discussions? And, are you serious enough about this to look at ways of improving and expanding your children's activities?

After you have discussed these questions among your group, and if you decide that you would like to invite me to come, then please get in touch with me, and we'll arrange a time. At the present time I have a few dates available for the spring and summer, but hope to schedule two or three churches for the fall to help with programming for the new church year.

Interested groups should also know that the Board of Education has included funds in their budget for my travel expenses, but you are asked to make a contribution towards these, and provide me with room and board while I am there. In addition, the Board has asked that churches pay twenty five dollars per day for my services; which money will go towards purchasing new equipment, materials, and paying for other costs related to the position.

This honorarium should be sent to: Nancy Perry, 48 Sargent St., Newton, Mass. 02158. However, no group has to feel as though they can't afford my coming — these fees can be waived.

In this, the International Year of the Child, our church through the Board of Education has chosen to embark upon a new venture with the hope of improving our children's religious education programs and better serving the needs of the youth of our church. I have often heard it said that we should do more for our children because they are the future of the church. This is not why this position is being started; but rather because children are members of the church now and have a right to receive from the church, in ways that they can use and understand, the message of the Lord's New Age.

This is what this new position is all about, and I am confident that it will strengthen our church. The Lord said, "Let the children come unto me." He told us this for a reason; that as a church we can receive from children, and can give to them in return. As a church we are not only to teach, but to listen to them as well; and in so doing as adults hear more of what the Lord is telling us in ways that perhaps we have forgotten or ignored.

Through working together we can discover new ways of teaching, and new ways of understanding exactly how learning takes place, and how we can enhance and encourage the learning process. In so doing, we will learn many ways that we can "let the children come unto Him;" and, as teachers and others concerned in children's programming, learn how to do a better job.

Alliance of New Church Women

BIBLE STUDY OUTLINE

by *Alice Van Boven*
Riverside, California

THE WEDDING GARMENT is in Matthew 22: 1 - 14; also in Luke 14: 16 - 24.

The Sower Vol. IV pages 278 - 281 and Mitchell pages 224 - 244 treat of it.

The New Church teaching about marriage is a beautiful one. C.L. 41 says that to be married is to be conjoined with the Lord, and to enter into marriage is to be received in heaven by the Lord. That is why the Lord told parables about marriages.

A.E. 195 (11) says that the wedding garment signifies the intelligence of the spiritual man, which comes from knowledges of truth and good. The man who had not a wedding garment signifies a hypocrite who by a moral life counterfeits a spiritual life, when yet he is merely natural. To bind him hand and foot signifies the deprivation of the knowledges from the Word, by which he has put on the likeness of a spiritual man. To be cast out into darkness means among those who are in falsities from evil.

A.E. 252 (2) says that the supper means heaven and the church. Those called who excused themselves mean the Jews, with whom the church at that time was. Compare the account in Luke, which says that those called in from the street were the poor, the maimed, the halt and the blind; this means those who were spiritually poor etc., who were then outside the church. Heaven and the church are likened to a supper and a wedding because heaven is a conjunction of angels with the Lord by love, and with charity among themselves.

THE PARABLE OF THE FIG TREE is in Matthew 24:32 and in Mark 13:28 and Luke 21:29, 30.

It is not included in *Sower Notes*, but is in Mitchell, pages 245 to 257.

A.C. 4231 explains that this parable signifies the first of a new church after the old church has been judged. It takes some knowledge of correspondences to see that the Lord's coming can be compared to a fig tree, its branches and leaves. The fig tree is the good of the natural; the branch is the affection of this good, because affection springs from good as a branch from a tree; the leaves are truths. When a new church is being created by the Lord, the

first thing that appears is the good of the natural, that is, good in the external form with its affection and its truth.

Question: Does this sequence of tree, branch, leaves, apply to newly organized groups or churches? Can it apply to the New Church?

THE PARABLE OF THE TEN VIRGINS is in Matthew 25: 1 - 13 and in no other gospel.

Mitchell treats of it on pages 258 to 269. *The Sower* takes up this one and the Talents on pages 295 to 303.

A.C. 4635 to 4638 gives a five page explanation of this parable, which should be read.

A.E. 242 (8) says there is a spiritual sense in every particular thing the Lord said. The Kingdom of heaven means heaven and the church. The ten virgins are all who are of the church; ten means "all" and virgins mean those who are in affection of spiritual truth and good, hence all who are of the church. "Zion" also signifies the church; so "virgin daughter of Zion" has meaning. (Is. 37:22) The bride-groom in the parable means the Lord, who is joined to the church by love and faith. The lamps taken to meet him are the truths of faith. The prudent and foolish virgins are those in the church who are in faith from love, and those who are in faith apart from love.

THE PARABLE OF THE TALENTS is in Matthew 25: 14 - 30 and in no other gospel.

The Sower includes it with the Ten Virgins, but Mitchell gives it a chapter on pages 270 - 282. (The parable of the Pounds is in Luke 19: 11 - 27; it is similar to this but different.)

A.C. 2967 (2) explains this parable by saying that all who are being reformed and regenerated by the Lord are gifted by Him with charity and faith, but each according to his capacity and his state; for there are evils and falsities which have adhered to man from infancy, and these stand in the way of one person receiving a like gift as another. Of course these evils and falsities must be vastated before one can be regenerated; after regeneration there is a residue of heavenly and spiritual life, and this residue can be

enlightened with truth and enriched with good; it is this residue which is called "remains", and they are reserved in the internal man, and cannot be brought out until the external man has had temptations and vastation. Then corporal things become quiescent, and celestial things can flow in. It is these remains, stored in the man by the Lord, which receive life. This is the reason that everyone is reformed according to his own state and capacity. It is illustrated by the parable of the Talents.

A.C. 4424 explains that in the other world those who are in knowledges of good and truth, yet in a life of evil, are kept in evils, and the knowledges of truth and good are separated from them. This is done to prevent them from profaning good and truth, which is inevitable when good and truth are commingled with evil and falsity. This is meant by the man who hid his talent in the earth.

A.C. 7779 (2) and (3) say that the very knowledges of truth and good which have been possessed by those of the church who have known about faith yet lived a life of evil, are transferred to those who are of the spiritual church. The reason is that they apply these knowledges to evil uses; but good people apply them to good uses. The knowledges are the same, but the application to uses affects their quality with each person. □

Highlights of General Council Meetings

(con't from page 55)

1975 guidelines, but raising the salary figure to \$15,000. As with the previous guidelines, this figure would include housing and automobile allowances and Social Security payments. Council expects to re - evaluate these guidelines from time to time.

Much time was spent in discussion of how wisely the Convention is using its resources. The growth of the church and the wise use of financial resources are of vital concern to Convention's leaders. In the opinion of many, a great deal of the work of our various Boards and Committees overlaps, and efficiency is lost thereby. Consensus was that the Church needs to define its goals and then develop appropriate plans to achieve these objectives. It was therefore voted that the President appoint a "Resources Utilization Study Committee" to re - assess the use of our resources and develop an overall coherent plan for resource use and utilization, with the main goal being adequate financial support of the ministry.

General Council voted to approve the budget as submitted by the Treasurer, with only minor changes.

Council voted to increase the appropriations to camps by \$1500; such appropriations are made at the discretion of the President.

Consideration was given to the need to increase contributions to the Pension Fund. It was therefore voted to increase the amount paid by the Societies for ministers' pensions to 7% of the ministers' salaries, effective May 1, 1979.

Council voted to approve a loan of \$20,000, interest free, to the Sunday School Association to complete cost of printing the Dole Notes. Certain stipulations are to be worked out by the Central Office.

In response to General Council's vote to supply matching funds to any Society proposing new and innovative ideas for outreach efforts in their communities, two proposals were given consideration:

a) Kemper Road Center was given a grant of \$10,000 to carry out proposed remodeling of the Center to enlarge space, and to purchase new duplicating material which would permit increased publicity about the Center's programs.

b) A plan for advertising literature in the local papers, submitted by the San Francisco Society, was judged not to be new or innovative, and was not approved. San Francisco was invited to re - think its proposal, in order to qualify for the matching grant.

A vote of thanks was offered to the Wayfarer's Chapel personnel for their kind hospitality, with special thanks to the Martins and the Rev. Harvey Tafel.

Respectfully submitted,

Ethel V. Rice, Recording Secretary

Eric J. Zacharias, President

Frederick G. Perry, Vice - President

August A. Ebel, Treasurer

PROGRESS REPORT ALLIANCE FRIENDSHIP QUILT

Quilt patches have been coming in quite well — more are needed to complete the project. All who wish to participate are reminded to embroider their name, at least one half inch from the edges, in a dark color on a 6½ x 3½ inch patch of good quality broadcloth (no bleached cotton please). Men of the Church are also invited to participate. The \$1.00 donation for each patch is to be a donation to the women's group of the local Society.

Betty Zacharias

COME! COME! COME!

Where?

To the Post - Convention Conference, Urbana, Ohio

When?

July 1 — 6, 1979, beginning Sunday evening after Convention and ending Friday morning after breakfast.

What for?

To experience religious awareness, to grow in a community of love and support.

How?

By learning; by exploring something new, like art or dreams; by getting involved; by experiencing different forms of worship.

Who?

You — you who want something more in your life, more understanding of yourself and others, more meaning, more use, no matter what stage of life you are presently in.

Who else will be there?

A group of seekers like yourself, leaders and participants who want to share what they are learning, people who want to find more ways of living loving, joyous lives.

What will it cost?

\$15.00 registration fee, plus the cost of room and board at the college, or you can bring a tent, or if you live nearby you can stay at home and maybe even offer a room to someone else.

Any more questions? Write Nancy Perry, Executive Secretary, Board of Education, 48 Sargent Street, Newton, Mass. 02158.

Kemper Road Center's Summer Camping Program

Another year has rolled around and Kemper Road Center's summer camp program is in high gear. In endeavoring to bring the best possible experiences to our young people, we have expanded the lake camp to two weeks and divided campers into two age groups.

Because Convention sessions are being held at Urbana this year, our teenage camp session (13 — 18 year olds) is being held immediately following Convention, from July 1 at 4:00 P.M. through July 13 at 10:00 A.M.

The camping experience is based upon the premise that everything we do is religious. With this approach, our sharing around the campfire in the evening brings together all the experiences of the day: classes dealing with our perspectives on life, chapel time, nature study, swimming, water skiing, sailing, fishing, crafts, meal times and quiet times.

We hope to have a portion of our new facilities ready for this summer's sessions; however, we will still use a basic back - to - nature concept, with sleeping bags, etc.

Although the staff is just about complete, if any readers have interest in working with young people and would like to work in this session, please let us know. The way our camp program is set up, we can always use more staff.

A new dimension has been added in this year's staff. Gard Perry, third year student at our theological school and looking forward to ordination this June, will coordinate our recreational program for the first week. What makes this noteworthy is that his special area of interest is the theology of sports. We at Kemper Road Center are eagerly looking forward to this new experience.

During the second session, Rev. Ron Brugler will again be sharing his expertise in the area of religious education for children.

Kemper Road Center's camp program is held at *Beside - the - Point* at Rocky Fork Lake. Our campsite abuts State Park property and is 300 feet from the water's edge. Sandy beaches with life guards, marinas with boat launching facilities, and the State Park Naturalist add to our staff and facilities at no additional cost.

Although costs have not been set, they will not exceed \$50 for the first and \$45 for the second week. This includes registration, room, board, and expenses for basic crafts, skiing, etc.

Rocky Fork Lake is located near Hillsboro, Ohio, only about an hour and a half drive from either Urbana or Cincinnati.

For registration or further information write or call: Kemper Road Center for Religious Development, 9035 East Kemper Road, Montgomery, Ohio, 45242. Phone: area code 513 - 891 - 7090.



IF YOU THINK SWEDENBORGIAN IS HARD TO SPELL . . .

Marge Zibbel, the Lutheran campus minister at Michigan State University, never knew there were so many varieties of Lutheranism.

The university gave her the religious affiliation cards of all incoming students who had written in anything resembling the word "Lutheran."

A significant number of students were "Luthern," but many were "Luthren" or "Lutheren."

Other variations included: Luthran, Luterean, Luthurn, Lurthern, Leutheran, Luthuran, Lutharan, Lurthurn, Lutherean, Lutheron, and Luthrun.

YOUTH CHRISTMAS RETREAT AT ALMONT

Neither winter snows nor cold temperatures could chill the warm atmosphere at the recent youth retreat at Almont during the last week of December. Sixteen participants from Michigan, Ohio and Indiana attended, and the staff included the Reverends Edwin Capon, Eric Allison, and Ron Brugler, as well as Esther Capon who looked after the food preparation. Chris Laitner attended for a day and a half.

The retreat program explored the theme "The Good Life in the New Age," with many questions and topics examined. We each took a journey into the New Age, and discussed just what the New Age is, when it began, and what our values and beliefs are as we live in it.

Other activities included ice hockey and skating, late night walks, indoor games, and a visit to the Almont cinema.

Both the Michigan and Ohio Associations and Convention's Board of Education helped defray retreat expenses.

An adult retreat will be held at Almont on May 25 - 27, and all Swedenborgians in the Great Lakes region (Michigan, Ohio, Illinois and Canada Associations) are invited to participate.

Ron Brugler



Roger and Paul Collanton listen while the Rev. Eric Allison explains a point at the Almont Christmas Youth Retreat.

1979 S.N.A.P. PROGRAM

*by Paul Martin
Lyne, New Hampshire*

Inspired by the successful 1978 S.N.A.P. program, another has been planned for this coming summer. The purpose of this year's S.N.A.P. program will be to explore the New Age dimensions of health and healing. This is an area in which many people have expressed interest and which should be of concern to all of us. We will be exploring the physical, psychological, and spiritual dimensions of holistic health and healing, as we know they are all interrelated and interdependent. The workshops will often be run in an experiential manner involving deep personal exploration and sharing. It will be a group learning experience with each person sharing his/her knowledge and experience.

This year's S.N.A.P. program will run from August 18th to 26th. We will camp together in the Santa Cruz mountains, in Holy City, California, on the land donated to the church by Dr. Esther Perry and used by last year's S.N.A.P. The camping conditions are primitive with no modern conveniences (running water, electricity, etc.). The campsite is a short walk up a steep path through redwood trees. During the workshop we will all be sharing the daily responsibilities, including shopping, cooking, cleaning, etc.

The S.N.A.P. program is open to applicants of all ages and religious backgrounds who feel they would fit into the program and would enjoy the primitive camping conditions. There will be a \$35. fee for the nine day workshop to cover food expenses. Each participant will be responsible for paying his/her own transportation expenses. Possibly car pools can be arranged from different parts of the country. There will be some scholarship money available for those who need it most. There is a limit of 20 people for the workshop so send in your application as soon as possible. Applications and any questions should be sent to: Gardner Perry, Swedenborg School of Religion, 48 Sargent St., Newton, Mass. 02158.

1979 S.N.A.P. APPLICATION

Answer the following questions on a separate sheet of paper. Please put some thought into your answers. In the case of too many applicants your answers could determine whether or not you are accepted into the program.

1. Name, address, phone number, date of birth.
2. Why do you want to participate in this year's S.N.A.P. program?
3. What experiences have you had in the areas of healing, holistic health, spiritual growth, group process, nutrition, etc.?
4. What topics or areas of interest would you like to see explored at S.N.A.P.?
5. What are your feelings about openly sharing your thoughts and feelings with others you may not know very well?
6. Do you have any physical limitations or ailments? Please describe them.
7. Are you now or have you recently been under medical or psychiatric care? If so please explain (type of problem, medication, etc.).
8. If you are unable to attend S.N.A.P. without some financial assistance, how much money would you need?

ADVANCE CONVENTION REGISTRATION

Urbana College, Urbana, Ohio

June 27 - July 1, 1979

Name _____

Address _____

Accompanied by:
Names

Relationship

Age of children

Mode of transportation _____

Arrival _____ Departure _____

(Give date, hour, and COMPLETE flight information — if applicable.)

RATES

Room and board, based on double occupancy, is \$13.50 per day in air conditioned residence halls. Leaguer's and children's room & board, based on double occupancy, is \$12.00 in non-air conditioned residence halls. Children under 2 years old are free, in their parent's room. Camping and trailer sites are available at \$3.00 per day plus \$7.50 per day board charge. No outdoor fires can be permitted because of local burning ordinances.

Registration fee is \$15.00 per person 18 years or older. Registration fee must accompany your registration form. The Registration Fee will be \$25.00 per person if postmarked after June 1, 1979. This fee covers cost of receptions, Saturday banquet, transportation to and from airport, and common meeting rooms, etc.

All registrations should be in prior to June 1st for facilities and transportation planning at the College. The Dayton, Ohio airport is the only place we can pick up people coming in by airplane. Accurate arrival times are required. Meeting place at the Dayton International Airport will be at the large world globe in the front lobby, next to the baggage pickup area. The Springfield, Ohio bus terminal will also be serviced.

Make checks payable to the "General Convention—1979" and mail with registration form to:

Roger Paulson,
General Convention Central Office
48 Sargent Street,
Newton, Mass. 02158.

FROM CHURCH RECORDS

BIRTH

LEWIS — Congratulations to Mr. and Mrs. James Lewis of Brockton, Mass. on the birth of their daughter Lindsay Ellen on October 16, 1978.

BAPTISMS

CATHCART — James Lawrence, son of Mr. and Mrs. Larry Cathcart of Kitchener, Ontario, was baptized into the Christian faith at the Church of the Good Shepherd on January 21, 1979, the Rev. Paul B. Zacharias officiating.

CZUDYJOWYCZ — Jon Paul, son of Mr. and Mrs. Nicholas Czudyjowycz of Kitchener was baptized into the Christian faith at the Church of the Good Shepherd, by his grandfather, the Rev. Paul B. Zacharias on January 21, 1979.

ELA — Kurt Daniel, son of Mr. and Mrs. Allen Ela was baptized into the Christian faith at Fryeburg New Church, Maine, on December 24, 1978, the Rev. David Rienstra officiating.

HEBERT — Rebecca Lynn, daughter of Mr. and Mrs. Leo Andrew Joseph Hebert, was baptized into the Christian faith at the home of Mr. and Mrs. John Schellenberg, Winnipeg, Manitoba, on January 21, 1979, the Rev. Matthew S. P. Glowe officiating.

LANE — Alison Brooke Lane, daughter of Elvin and Veneta Lane was baptized into the Christian faith in Pretty Prairie, Kansas, on December 24, 1978, by her grandfather, the Rev. Eric Zacharias.

LUKERIS — Katherine Sophia, daughter of Mr. and Mrs. Spiro Lukeris, was baptized into the Christian faith at the Elmwood New Church, Mass., on December 24, 1978, the Rev. Arvid Anderson officiating.

TWEEDIE — Steven Harold, son of Mr. and Mrs. Alan Tweedie, was baptized into the Christian faith at the Fryeburg New Church, Maine, on December 24, 1978, the Rev. David Rienstra officiating.

KLEIN — Jimmy John, son of Phyllis and Michael Klein, was baptized into the Christian faith in the Philadelphia New Church on December 17, 1978, the Rev. Richard H. Tafel officiating.

MIKLOSH — Dennis Joseph, son of Karin and Dennis Miklosh, was baptized into the Christian faith in the Philadelphia New Church on January 14, 1979, the Rev. Richard H. Tafel officiating.

CONFIRMATIONS

ANDERSON, GOODRICH, SCOTT — Julie K. Anderson, Grace M. Goodrich, Brian H. and Helen A. Scott were received into Church membership of the San Francisco parish on December 10, 1978, the Rev. Erwin Reddekopp officiating.

MARRIAGES

BOELSMA — WINSOR — Anston Boelsma Jr. and Jeanne Winsor were married in the Elmwood New Church on December 11, 1978, the Rev. Arvid Anderson officiating.

SEAVEY — MORRISON — Roland Seavey and Marcia Morrison were married in the Fryeburg New Church on December 16, 1978, the Rev. David Rienstra officiating.

CHOKAN — BAKER — Christopher Chokan and Mary Elizabeth Baker were married in the Swedenborgian Church of Greater Cleveland on December 9, 1978, the Rev. Ron Brugler officiating. On the same day Elizabeth Marie Chokan was baptized into the Christian faith and life.

50TH WEDDING ANNIVERSARY

We congratulate and extend our love and best wishes to **Adolph and Anne Liebert**, of Havertown, Pennsylvania on the celebration of their 50th wedding anniversary on March 1, 1979.

DEATHS

HAWES — Mr. Albert Hawes of Saskatoon, Sask., died on December 23, 1978. The resurrection service was held on December 27, the Rev. Henry Reddekopp officiating.

HEDSTROM — Mr. Herbert Hedstrom, a former member of Boston Church, died in Zephyrhills, Florida, on December 29, 1978.

KINGMAN — Miss Bessie R. Kingman, oldest member of the Brockton Church, died on August 19, 1978.

BRUCE — Mrs. Robert S. (Mabel) Bruce, 92, a member of the Boston New Church living in Seattle, Washington, died November 19, 1978.

WEAVER — A memorial service was held Sunday, January 28, 1979, for Leona Weaver, the Rev. Richard Tafel officiating. Mrs. Weaver had been an active member of the Philadelphia Society for many years, but had resided in Ocean City, N.J., in recent years.

MacKENZIE — Katherine Louise MacKenzie, 72, of Vancouver, B.C., died on December 27, 1978. The resurrection service was held on December 30, the Rev. Harold Taylor officiating.

THE UPPER ROOM

VICTORY OVER SISERA

by *Leon LeVan*
St. Petersburg, Fla.

For twenty years Jabin, king of the Canaanites, and Sisera, his military leader, had "mightily oppressed the children of Israel;" and all that the Israelites had to oppose King Jabin's army was a woman Judge named Deborah, and her military leader, Barak. Finally, after those twenty years, Deborah sent an order to Barak saying: "Take 10,000 men and go to Mount Tabor, and God will give victory."

So they went to Mount Tabor, which overlooks the low plain of the River Kishon in southern Galilee, and Sisera brought against them a "mechanized army" including "900 chariots of war." But Sisera did not count on Providence. During the night there came a downpour of rain. The river rose. The valley flooded. The horses and chariots were bogged down, helpless in the flood. Barak's "10,000 men" came rushing down the slopes of Mount Tabor; and at the close of the battle the Canaanite army was destroyed and Sisera himself was slain.

Then Deborah and Barak fashioned one of the oldest victory songs in history: "I will sing unto the Lord. I will sing praise unto the Lord God of Israel. They fought from Heaven. The stars in their courses fought against Sisera. O my soul, thou hast trodden down strength."

Every spiritual-minded man and woman (yes, and boy and girl) is called to take a faithful place in the "army of the Lord." No one is exempt. Until we rise like Deborah and Barak and take our post on some spiritual "Mount Tabor" we remain in servitude to "Jabin and Sisera," the evils and falsities of the worldly mind. We stand between Christ and Caesar. We inevitably enroll with one or the other.

For many years we are likely to try compromises. We try to be in both camps at once. On Sundays we may be in the "army of the Lord." During the rest of the week the worldly reasonings of our natural minds prevail. We are like the indifferent Tribes that did not help in the war against Sisera. "Asher remained by the seashore. Dan remained in ships." Gilead remained beyond Jordan. The Tribe of Reuben looked to its flocks. All could have helped in the war but did not. "Curse ye Meroz said the

angel of the Lord; curse ye bitterly the inhabitants thereof because they came not to the help of the Lord, to the help of the Lord against the mighty."

Let us be like those men and women who decide that their bondage to evils and falsities has gone as far as it is going to go. A decision is made for the Lord, the Word, and the Church; and like Deborah and Barak we "go up to Mount Tabor" to take our place. "Nine hundred chariots" of the "enemy" oppose us — each "chariot" like some worldly or reasoning argument against the truths of Heaven and the Church.

We gather our forces on the "Mount Tabor" of the soul. We prepare to confront the "reasonings" that have dominated our minds. Then it is that the Lord Himself seems to take part in our behalf. "Rain from Heaven" — truths from above — comes to our aid; and the "900" arguments and reasonings of the natural mind become feeble and helpless like Sisera's horses and chariots weakened by the flood; and almost by a miracle we find ourselves victorious.

To be the Lord's people we must live from the Lord and the teachings from His Word, not just from the natural mind. We must think from Divine truths. We must march in the "army of the Lord." The hosts of Sisera (with their "900" arguments) are not primarily arguments by acquaintances and friends. They are our own natural-minded reasonings, our unheroic deeds, our denials of the Word.

No man or woman of the church need be without the light of truth. The way to the Lord is always open. "Deborah" and "Barak" (in the language of Scripture) signify good and truth from God; and Deborah and Barak have their "Mount Tabor" in your soul. You draw up your army against Sisera. You fight the battle from your spiritual Mount Tabor. You strike the "900 chariots" of worldly reasonings and unspiritual thinking; and when the victory over the "army of Sisera" is won, you take your permanent and rightful place in the "army of Christ."

"They fought from Heaven. The stars in their courses fought against Sisera. O my soul, thou hast trodden down strength."

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