

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
MAY 1979

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NOMINATIONS

For Election at 1979 Convention

VICE PRESIDENT: Mr. Fred Perry
Nagog Woods, Mass.

SECRETARY: Mrs. W. (Ethel) Rice
Brockton, Mass.

TREASURER: Mr. August Ebel
Washington, D.C.

GENERAL COUNCIL (4 - year terms)
Minister: Rev. Robert Kirven
Boston, Mass.

Lay Members: Mrs. Polly Baxter
St. Paul, Minn.
Mr. John Keller
Columbus, Ohio

Minister (1 - year term)
(Filling un -
expired term) Rev. David Johnson
Bellevue, Washington

BOARD OF EDUCATION:
(1 3 - year term)
Mrs. Betsy Ledingham
Urbana, Ohio

BOARD OF PUBLICATION:
(1 4 - year term)
Rev. Richard Tafel Sr.
Philadelphia, Pa.

BOARD OF MISSIONS (2 3 - year terms)
Rev. Galen Unruh
Pawnee Rock, Kansas
Mrs. Jean Gilchrist
Edmonton, Alberta

NOMINATING COMMITTEE
(Two to be nominated, one to be
elected for a 5 year term.)

Rev. Eric Allison
LaPorte, Indiana

Second nominee to be announced
in the June *Messenger*.

AUGMENTATION FUND COMMITTEE
(1 3 - year term)

Rev. Erwin Reddekopp
San Francisco, Calif.

**COMMITTEE ON ADMISSION
INTO THE MINISTRY**

(2 1 - year terms)
Rev. Ernest Martin
Palos Verdes, Calif.
Mrs. Mary Ebel
Washington, D.C.

S.S.R. BOARD OF MANAGERS

(3 3 - year terms)
Mrs. Corinne Tafel
Philadelphia, Pa.
Mrs. Pat Zacharias
Kitchener, Ontario

Mr. Don Lovell
Bellevue, Washington

Respectfully submitted,
Mr. Page Conant, Chairman
Rev. Randall Laakko
Mr. James Zehner
Mrs. Pat Zacharias
Miss Cecile Werben

THE MESSENGER MAY 1979

Vol. 199, No. 5 Whole Number 5030

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Paul B. Zacharias, Editor

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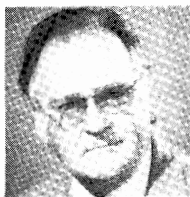
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FRED PERRY*Vice President*

After 31 years with Arthur D. Little, Inc., an industrial research consulting firm in Cambridge, Mass., where I am employed as a senior staff consultant, I have chosen to work at a more leisurely pace. With the resulting flexibility in the use of my time, I am creating space in my life to pursue other interests. This includes the church, of course, which is why I have accepted the nomination for Vice President of Convention.



Currently, I am serving the church as a Trustee of the Rotch fund, a Trustee of the Fryeburg New Church Assembly in Maine, and Director of the Swedenborg School of Religion. I am also a member of the Swedenborg Foundation and a Trustee of the Chapel Hill - Chauncy Hall School in Waltham, Mass.

I have been exposed to the workings of Convention all my life as a former member of the Boston Society and later the Newtonville Society. Now, I feel I can bring a fresh perspective and some worthwhile guidance to the church through this office from my varied experiences.

I received my B.S. and M.S. from MIT in Chemical Engineering. I married Nancy Clark from the Cleveland, Ohio Society, and we have four grown sons.

ETHEL RICE*Secretary*

Born in Chicago, Mrs. Rice's earliest Church associations were with the Humboldt Park Parish, a society established by her Grandfather, the Rev. Adolph J. Bartels.



With her husband, minister of the Cambridge Church, Mrs. Rice has worked energetically in such widely separated pastorates in Chicago; Fryeburg, Maine; St. Paul, Minnesota; and Elmwood, Mass. Her chief interests are music and Sunday School work.

Mrs. Rice was elected to the post of Recording Secretary in the 1968 Convention held in Windsor, Ontario.

AUGUST A. EBEL*Treasurer*

Incumbant treasurer completing fifth one - year term.

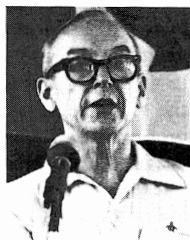
Retired from U.S. Navy with rank of Captain.

Member of Washington Society.

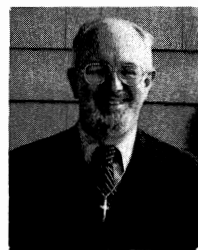
Treasurer of Swedenborg School of Religion.

Member of Board of Trustees of Urbana College.

Age 58 and in good health.

**DR. ROBERT H. KIRVEN***General Council*

Voting member of 22 consecutive conventions; Member of Faculty of Swedenborg School of Religion 17 years; Editor of *The Messenger* for 9 years; Past President, New Church Board of Publication, Inc.; Past Chairman, Annual Appeal Committee, Public Relations Bureau; Member, Massachusetts New Church Union Standing Committee, Massachusetts Ministers' Relief Committee, Swedenborg Publishing Association Board of Directors, Convention's Committee on Worship, Committee on Library and Documents; Convention Representative on Commission on Faith and Order of the National Council of Churches; former member, Illinois Association Executive Committee, Massachusetts Association Executive Committee, Convention Board of Missions, Sunday School Association, Board of Publication, Department of Publication, Council of Ministers' Executive Committee. I am honored to be nominated, I would like to be elected, and (if so) will serve as regularly and conscientiously as I can.

**DAVID P. JOHNSON***General Council*

The Rev. David P. Johnson was ordained into Convention's ministry in 1943. He served as pastor of the Kitchener Society for 21 years, and since 1963 has been leading the Swedenborgian program in Bellevue, Washington. During his ministry he has served on a number of Convention Committees and Boards, and was President of the General Convention for two terms.

POLLY H. BAXTER*General Council*

Since joining the New Church in Washington, D.C. in 1968, I have served in various capacities on both the society and association levels. In July 1978, Rev. Eric Zacharias appointed me a Lay Leader for the St. Paul Society.

During my studies at the Swedenborg School of Religion, it was a great joy to visit many of our societies as my husband Dick and I travelled across the country to our field work in the San Francisco area. This has given me a broad experience of the many facets of our church.

I am currently employed as an accountant in a St. Paul public accounting firm.

I would delight in the opportunity to serve Convention on the General Council.

JOHN KELLER*General Council*

I attended Urbana Jr. College in 1941 - 43. Following service in the Army Air corps, returned to U.J.C., graduating with A.A. degree in 1947. Received B.Sc. from O.S.U. in 1949. Taught for eight years, then returned for Air Force duty, retiring with total of 26 years military service. Presently teaching physics in Columbus, Ohio. Joined the Urbana New Church in 1941, serving as an officer of the Society several times. Have been a member of the Urbana College Bd. of Trustees for 7 years.

GALEN UNRUH*Board of Missions*

I have been serving the Pawnee Rock, Kansas Church since 1958, have served on Convention Committees — Nominating Committee, Board of Missions, General Council, Pension Board, and Research Committee. Served the Kansas Ass'n. in the capacity of President and Vice President. Have attended every session of General Convention since 1958 except the World Assembly in 1970.

JEAN GILCHRIST*Board of Missions*

My grandfather, father and several uncles were New Church Ministers. I have been active in Convention all my life. At present I am Vice - President of the Board of the Edmonton Church, organist, superintendent of the Church School, Sunday School teacher, secretary of the local Women's Group, on the Nominating Committee of the Convention Sunday School Association, and second Vice - President of the Women's Alliance.

My husband Doug and I have four children and six grandchildren.

ERIC ALLISON*Nominating Committee*

The Rev. Eric Allison received his education at Urbana College, Ohio, and was ordained into Convention's ministry in 1977. He has served the LaPorte Society since his ordination and has also played an active role in promoting and leading New Church camp programs.

**ERWIN REDDEKOPP***Augmentation Fund*

The Rev. Erwin Reddekopp was ordained into Convention's ministry in 1953. He served the New Church in Western Canada for a number of years, then went to the church of the Holy City in Detroit, Michigan, and this year will conclude his full time ministry in San Francisco. The Reddekopp's plan to move to southern British Columbia this summer, from where Erwin will serve scattered New Church groups on a part - time basis. He has served on many Convention Committees, including General Council and S.S.R. Board of Managers.

**BETSY LEDINGHAM***Board of Education*

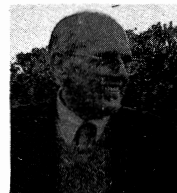
I was born in Kitchener, Ontario and grew up in the Swedenborgian church there. I presently live in Urbana, Ohio with my husband, Steven and 13 - year - old daughter Corina. I am an alumnus of Urbana College and received a Master's degree in Social Work from Ohio State University. I have been employed for the past 5 years as a family therapist in Springfield, Ohio for Mental Health Services of Clark County.

I have been an active member of the Urbana Society since 1970 and presently am responsible, along with Sherry Smith, for the operation of our first Sunday School in many years. I am also serving as Secretary for the local society and in the past have been on the church board.

RICHARD H. TAFEL SR.*Board of Publication*

The Rev. Richard H. Tafel was ordained into Convention's ministry in 1934, and has served as pastor of the New Church in Philadelphia since the mid - thirties. He has edited *Our Daily Bread* for over twenty five years, and during his ministry has written and edited a number of New Church pamphlets and books.

Rev. Tafel was President of the General Convention for two terms, and has served on numerous Church committees during his ministry.

**ERNEST O. MARTIN***The Committee on Admission to the Ministry*

I have served in the ministry of the Swedenborgian Church for 25 years including pastorates in Wilmington, Delaware, and Washington, D.C., the presidency of Convention, and presently as an associate minister at the Wayfarers' Chapel. I have a special interest in our theological school and served for several years as chairman of the Board of Managers. It is especially important that we maintain high standards for our ministry, and I would like to work with students from the time of their admission to the school until their graduation and ordination to help prepare them for a ministry that is challenging to them and provides strong leadership for our church.



MARY CALBY EBEL*Committee on Admission into the Ministry*

Life - long member of the Swedenborgian Church.

During the last 23 years a member of the Washington, D.C., Church, active on various committees, including a number of terms on the governing body of the society.



Participated as a delegate to Convention over the past 10 years.

Married — 2 children.

Personally committed to the elimination of artificial barriers of freedom of choice by women and men in our society. Actively supports the Equal Rights Amendment of the Constitution.

The future growth and development of the New Church and of Convention are important to me. With my background and convictions I can serve them effectively as a member of the C.A.M.

CORINNE B. TAFEL*Board of Managers*

As the wife of a minister and the mother of two Swedenborgian ministers, graduates of our Theological School, I have had a long association with most of the aspects of the ministry — what it means to preach, to teach, to minister and to love people in the light of our Church teachings, I feel I would be of help on the Board of Managers with not only this past knowledge, but with constructive ideas of how to help and encourage theological students and to implement the curriculum of the School so as to train the best possible ministers for our Church.



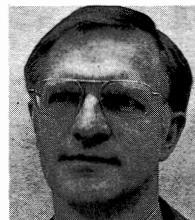
I was born in Stratford, Ontario, graduated from Urbana Junior College and the University of Michigan, and have been active in the life of the New Jerusalem.

PAT ZACHARIAS*S.S.R. Board of Managers*

There is so much to learn when serving on one of our Convention boards or committees. Now that I have completed my first term on the Board of Managers of the Swedenborg School of Religion, I feel I could be even more useful serving a second term. I am enthusiastic and proud of our faculty and curriculum at S.S.R. and would like the privilege of continuing to serve the Church on this vitally important Board.

**DON LOVELL***Board of Managers*

I am an engineering executive for The Boeing Company. With the people I daily interface, I strive to be part of an environment of concerned love and meaning. This is an important ministry in my life.



Presently, I am president of the Board of Trustees of the Church of the Good Shepherd in Bellevue. I have been involved with the church for 16 years; including monthly meetings and work shops at McNeil Island Federal Prison and three years on faculty of LEI.

MINI - COURSES CONVENTION 1979 URBANA COLLEGE

Philosophy of New Church Education —

Dorothea Harvey, Ted Klein

This mini - course will explore the question of what New Church education can be and will look at different philosophies of New Church education. We will explore how a New Church philosophy of education might be similar to and different from other philosophies of education. Participants will be encouraged to reflect on their own views of New Church education.

Convention Views of Revealed Truth — Wm. R. Woofenden

Ours is a church in which the idea of revelation is basic to our faith. Do we have an unclouded view of what "revelation" is? And what it is not? This mini - course is aimed at clearing up some misconceptions about revelation, as it relates to the New Church.

Futuring — Our Church in the next Twenty Years — Dick & Polly Baxter

A "how to" approach to charting your society's course in the future.

Holistic Health and Healing — SNAP Staff, Mary Kay Klein, Betty Drummond

Physical, emotional, and spiritual elements in wholeness, health, and growth in the spiritual life.

(Cont'd on page 118)

The Starting Line ————— by Eric Zacharias



A "Service of Welcome" for Convention President Eric Zacharias in the Georgetown, Guyana, New Church.

The Surinam Airlines Boeing 727 lifted itself quickly into the blue Caribbean sky. The Guyanese shoreline vanished and I was on my way home — with mind and soul filled to the point of bursting after a most delightful stay with our New Church friends in the Republic of Guyana. The events came back — parading in a long and colorful line.

The warmth of our people, their devotion to the Church, the enthusiastic singing at our services, the brilliant costuming of hundreds of small children as this new nation celebrated the ninth year of its life and the proclaimed International Year of the Child, the visits in the homes of our people and the discussion with the American Ambassador concerning the Jonestown tragedy — all of these and the countless scenes in the city of Georgetown itself have left me with a profound sense of gratitude.

Our Society in Georgetown is well and growing under the capable leadership of Mr. Llewellyn Fraser and a devoted core of persons committed to the concept that there is a vital place for the Church of the New Jerusalem in Guyana. Worship services are held each Sunday morning in, "The Church on the Corner with a Corner For All." A robed choir contributes to the richness of the worship life of the congregation. The Sunday School, with leadership provided by Miss Loraine Lyght, is reaching out into the community which abounds in potential students.

Mr. Llewellyn Fraser, employed full time by the Guyana National Lithographic Co. Ltd., leads the congregation in its worship services, conducts a mid-week Doctrinal Class and spends late afternoon hours every day at the church in an effort to make the church more accessible to the neighbourhood. He calls upon his minister friends of other denominations for the Rites and Sacraments. Mr. Fraser has the support of his people in this leadership role and it is their hope that he may be ordained into the ministry of the Swedenborgian Church without undue delay.

Our congregation in Georgetown has introduced two programs which are innovative and supportive of the future of the Church. First, the establishment of a group known as the "Friends of the Church." These are people who do not hold official membership but who have declared an interest in the Church, its life and its future. They give of their talents, time and resources to its well being. Second, there are those who are "Honorary Members" of the Church. Again, these are people who have an interest in the Society and are supportive of its uses and its place in the community. The Guyanese Minister of Information, Mrs. Shirley Field - Ridley, for example, is an "Honorary Member" of the Society.

Guyana is a developing nation. Its future, politically and economically, will not be an easy one. There is much that needs to be done. Our people there are forward looking in their hopes for what the Church can become. It is my hope that we will have periodic reports from Guyana in which our people will share with us their needs and their dreams for the New Jerusalem in that tropical land.



Mr. Llewellyn Fraser, leader of the Georgetown New Church Society, in the pulpit.

ALL GOD'S CHILDREN

**Jacquie Keiser,
Southfield, Michigan**

Several years ago, my husband and I, together with the children, attended a small American Lutheran Church. The last of our two year association with this congregation found them without a minister. We pooled our talents and energies, sustaining church life and making each Sunday service unique. In May, I was asked to give the Mother's Day sermon. What follows is, in essence, the content of that message, presented to a congregation unfamiliar with Swedenborg. Because 1979 has been designated the International Year of the Child, I felt this might be an appropriate time to share it with you.

Mother's Day is traditionally a time of sentimentality. We send cards and flowers, and do thoughtful things to acknowledge another year of Mother Love and all that it implies. Even when relationships are strained, hearts tend to soften and our longings for closeness and love take precedent over our feelings of being used, denied, and/or cheated as children and parents. The greeting card business is a multi-billion dollar industry that enables us to communicate tender affections that some of us, otherwise, might not risk expressing.

On this day, motherhood is often glorified in an unrealistic fashion. Forgotten are the times when mother was confused, frightened, ill-tempered, impatient and insensitive. But this is a day, set aside, to think positively, and so we do.

It appears that Mother is the source of all life on our natural, earthly plane, and she has been recognized as such since earliest times. Small stone figurines of pregnant females have been found all over Europe, going back to the neolithic age, revealing a preoccupation with fertility and motherhood long before the advent of the powerful male Gods of Egypt, Sumer and Babylon.

As Christians, we say God is Love, and the Source of ALL Life. We are then receivers of nature's life sustaining forces on this earth and God's Perfect and Infinite Love. If anyone is loving and good, that love and goodness can only have its source in God.

When asked, "Good Master, what shall I do, that I may inherit eternal life?" Jesus replied, "Why callest thou me good? There is none good but one, that is, God."

We are quick to agree that God is the Source of Love and Life, but frequently, we are equally as quick to take the credit for our loving thoughts and charitable actions, ascribing to ourselves more power than our spiritual state would warrant.

We take pride in our children and in their accomplishments as they grow older, accepting praise from teachers and friends with a sigh of relief. We must have done something "right"! When we are embarrassed or ashamed of them, often we take the blame for what we perceive to be their mistakes and failures.

Many of us, at times, believe that all we have — both material and spiritual — has come to us through our own efforts. But if we accept God as The Source and He alone as Good, then this belief becomes an illusion. For those who have an excessive need to control and dominate others, this illusion may color every aspect of their lives.

It was God who said, "Let there be light", and the Christian world calls Christ, "The Light of the World." If we walk in the light of our own self-understanding without acknowledging the Source of ALL Light, then perhaps we need to re-evaluate the source of authority in our lives.

The 7th Commandment states: "Thou shalt not steal." As tiny children we learned it is wrong to take things that do not belong to us. But in a deeper sense stealing could be interpreted as taking the credit from God and claiming it as one's own.

Many parents see their children as possessions, as extensions of themselves, to be molded into the parent's image, or into whatever they feel the child "should" be. At one time or another we may all fall into this category. Babies are easy to love, for most of us, but as toddlers they begin to exercise their own little wills, and as older children and teenagers they strive harder against the parents to assert themselves as individuals. Conflicts arise when the loving parent feels a responsibility to shape and mold the child's values to conform with his own. We teach our offspring that we are "All God's Children", but too frequently our words and actions suggest that we hold ourselves to be the authors of Love and Wisdom.

When a child sees the parent as good he might ask, "Why do I need God? I have you." Coming from a secure, trusting child, this is a valid question. Here, the parent has an option: to take the authority and run with it, or to teach the child, in a day to day learning experience with the parent, to shift this trust and dependency from the parent to God. I find the latter option infinitely wiser for two obvious reasons. First, while a well meaning, responsible parent does the best he or she can at any given time, as humans, we are all subject to error. Secondly, natural death is totally out of our control, and the dependent child who sees the parent as ALL, is lost should the parent die.

It is easy for a child to perpetuate the myth of the all powerful parent. Such a perception is a great source of security, until the parent fails to live up to the child's image of perfection. At this point the child has a choice, to deny reality or to become disillusioned. However, if the child has been taught from the very beginning that the parents are subject to human weakness, like himself, then he can begin to develop a respect for his parents as individuals without distortion. Often we fail to meet our children's needs for loving guidance and security. The child who can realistically accept his parents as imperfect is in a position to develop dependency on God within the context of a sympathetic and loving relationship with the parents.

The term dependence is defined, in part, as "subjection to the direction or disposal of another; reliance; trust; and that on which one depends or relies." The term is a relative one and can only be defined within the context of a situation. Life is, by definition, changing and uncertain. Things are not always as they appear. Being dependent can be pleasant or unpleasant. It can also be fraught with conflict.

Seeing ourselves as dependent on God can be frightening, because God might not even be there.

I cannot see God, and sometimes the people I can see have not made me feel secure. How do I know He is there? I think I'll do it on my own. I can always turn to God in a pinch, if and when I need help!

Some of us can live a long time, perhaps our entire lives, without ever feeling that we need God. We are permitted to see ourselves as independent. If we have had our health, financial security, happy children and a good marriage, God may have been the object of our gratitude. But some of us are not so fortunate, and we need not look far to find those whose lot in life has forced them to acknowledge that their own natural resources have run out, and human limitations have made it impossible to cope without spiritual nourishment. Only when burdened by unanswerable questions, untimely death, sickness and disaster, are some of us able to let go of the illusion of control.

If we accept God as Good, as the Source of Love, Life and Light, and His Will as Order, then it would follow that we must also accept our dependency on Him. Our natural well-being is dependent on the services of many professionals who have skills exceeding our own, and we are wise to take advantage of their knowledge. However, the Universe is not run by the skills or knowledge of men.

When we begin to accept (few of us ever fully accept) our dependency on God, the question is no longer "Why?" but "What?" What can be learned from what God has given?

As mothers, what have we to give our children? We may nourish their bodies with food and their minds with knowledge, but if we neglect the foundation of their spiritual development we may have done little more than satisfy our own need to be mothers.

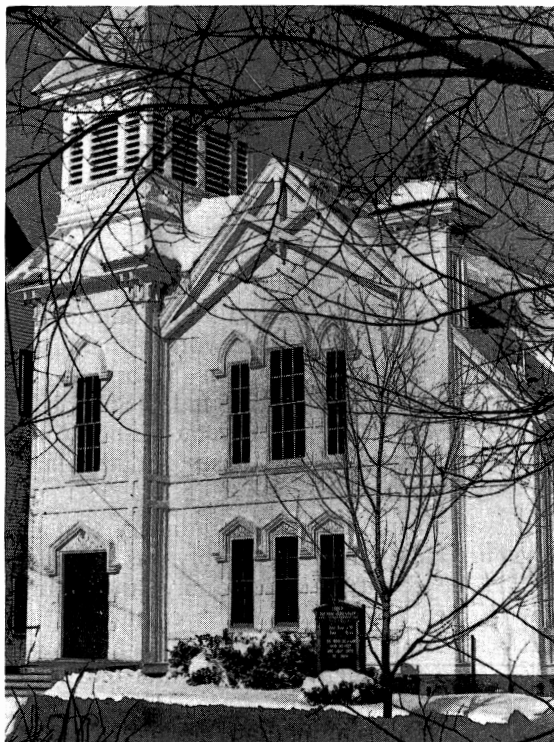
When my child admires me I feel I have a responsibility. Any child, as a child of God has a right to know the source of the parents' love and strength and wisdom. Can we see ourselves as open vessels, into which God's Love flows! We, in turn, can pour out what we have received, acting as if from ourselves, but always acknowledging the Source.

Another Mother's Day will come and go. Mother's everywhere will feel a sense of warmth as they receive the thoughtful gestures of their children. And the children, loved in the deepest sense of the word, will come to know that their mother's love, strength and wisdom, is God working through her.

WE ARE CELEBRATING OUR CENTENNIAL

Biography of the Fryeburg New Church — Her First Hundred Years

*by Margaret Briggs
Intervale, N.H.*



The Fryeburg New Church, built in 1897 for \$4000.

Her birth was not an easy one, but most amazing. The travail was the conflict between loyalty to tradition on the part of the Congregational Church authorities and the remarkable awakening to new viewpoints on the part of a perceptive man.

Baman Stone was that man. Called to become minister of the Fryeburg Congregational Church in 1874, he was accepted on his doctrinal platform which avoided mention of atonement and of trinity of persons. For three years he was devoted to his people and they to him, expressing real interest (though at times disagreement) in his sermons. They were sermons which spoke to deep questionings of their minds and hearts, forceful sermons illustrated with down-to-earth examples from nature and everyday living. Baman Stone had been bred a country boy in

Hopkinton, Massachusetts, by understanding parents of great faith. Dartmouth College and Bangor Seminary led him further into faith, and his own insights gave him independent stands. While ministering to the Congregational Church, he read books of Emanuel Swedenborg and preached more and more from these new insights.

When the Church fathers realized what he was doing, Baman acknowledged the source of his growing perception and offered his resignation which was accepted in no uncertain terms, though nearly half his congregation was convinced that he was sharing new and satisfying solutions to the mysteries of faith. When Mr. Stone left the Church, those who were devoted left also and urged him to start a separate church based on his deepening convictions. He was unwilling to do so if the people were swayed merely by affection for him. He would leave town, to return only if called to start a New Church because of the people's devotion to the doctrines he now held. It was less than a month before a call came on this basis.

The first Service of this new group was scheduled for June 3, 1877. They were remarkable men and women of Fryeburg and surrounding farms down the valley who pulled their horses into the driveway of the gracious old Oxford House on that morning and gathered to worship in its Courthouse — a hundred or more — leading citizens of the town, with sixty children for the Sunday School. The names Osgood, Warren, Walker, Whitman Towle, Dr. William C. Towle are still well known. The occasion was described as beautiful and harmonious, but for the Town it was traumatic, breaking up families and friendships — all of which welded the New Church group the more firmly.

For two years the Courtroom was their meeting place. Parish and Church were officially organized the first year, and their building for worship (Victorian Gothic) was completed the second — for the price of

\$4000. — and occupied on June 22, 1879. Pictures of the dignified brown Church are alive with people in Sunday - best of that era; and horses and carriages await. Inside, gas chandeliers make soft color on the light wood of the pews and parlor organ, green carpeting and walls to match, bordered with Grecian design. Always, in a New Church, stands the Word in the center of the chancel, where it can be opened as each Service begins. In Fryeburg, an open - work railing around the chancel lends itself to the art of decorating with branches from the woods or flowers from the fields. Mary Weston Post was one such artist.

The wonders of Creation and of Providence are brought to focus in the New Church — and the inter - relatedness of it all — reflection of man's spiritual being and of the oneness of the Lord.

This is the secret and atmosphere of the New Church — simple enough for a little child, "May I show Jane my Church?" and deep beyond all telling. Mr. Stone was sought after for funerals, the county around. He saw the homelike atmosphere of heaven, the surrounding love there, and the compelling activities, through Swedenborg's eyes, from intimate experience of twenty - seven years' awareness while still active in this world.

Is it a wonder that people of the New Church in Fryeburg respond to the bell in their belfry, inscribed "O Jerusalem that bringest good tidings, lift up thy voice with strength!"?

This is what that first hundred gathered to be part of, a hundred years ago. It is what holds two hundred and fifty members together now, and keeps a group of them working like a hive of bees. Everyone loves the hundred or more children who surprise the teachers with their perceptions.

Baman Stone, with Mrs. Stone after their marriage on June 3, 1880, served the New Church in Fryeburg for forty years before he retired.

During his pastorate, the parlor organ gave way to the present Estey pipe organ with its mellow tone — first used on June 7, 1908, and pumped by boys until electricity came in, a number of years later. The bell, given by Colonel A. A. Gibson in memory of his wife Sarah, was chosen with great care for its tone and its ability to be heard up and down the valley. It was raised to the tower, on the outside of the building, and rung for the first time on Easter Sunday, April 25, 1886. Many a senior

citizen has been honored at his funeral by a tolling of the bell, a toll for each year of his or her long life. Marks along the belfry wall can still be seen tallying the number of years.

The present Paugus Grange Hall was bought by the New Church from the Methodist Church in 1896, its spire taken down, and the building used as the New Church Hall for its suppers and fairs and social occasions. The summer fairs were very elaborate, each set up to carry out some special theme: "Japanese Fete," "Rainbow Festival," "Rustic Bazaar."

The Rev. Earl C. Hamilton came in 1917. He was a short term minister while Mr. Stone was still Pastor Emeritus.

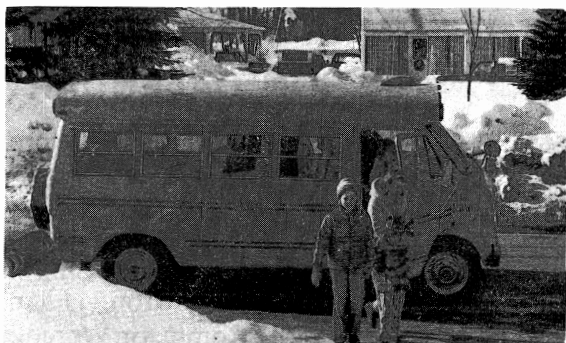
The Rev. Louis A. Dole came in 1920 from his presidency of Urbana College in Ohio and was much beloved as Pastor of the Fryeburg New Church for eighteen years. He was devoted teacher of old and young and alternated his study and pastoral work with unusual gardening or laying pattern - floors at the parsonage. His additional Sunday Schools in East Conway and East Fryeburg and, for a time, in Bridgton were bases for the large Sunday School today.

It was during Mr. Dole's ministry that the Fryeburg New Church Assembly was started in 1921. The country - wide family study camp now nestled along the Saco river at the State line is a nostalgic spot to many a lad and many a lass who met there long ago and, under the same roof or the same stars, learned ideals together, perhaps more than they realized. This same Church building has also been their place of worship.

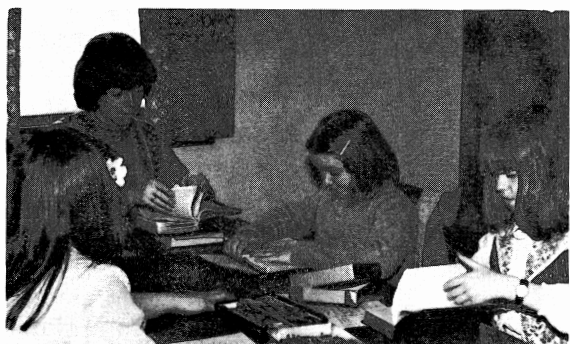
Mrs. Dole will long be remembered for her national Sunday School notes and for mothering generations of young people. She contributed also a beautiful trained voice and encouraged most of the Church singing to be from the Bible itself, an expression of power felt even by visitors.

The Rev. Wilfred Rice followed Mr. Dole for another seventeen years. He also taught well and, with the help of Mrs. Rice, had a large choir of unusually sweet voices.

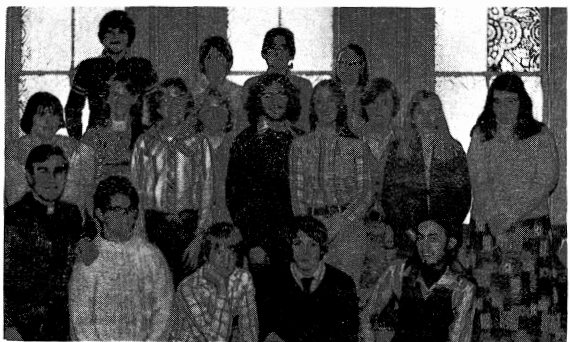
The Rev. Horace Briggs came to the Church in 1951. During his twenty - five years the New Church Hall was sold to Paugus Grange and the basement of the Church building made ready for the bulging Sunday School, and made into kitchen and dining hall. The wood furnace was replaced by the present oil furnace. In



Sunday School children arriving by bus.
f.b. — Marianne Eastman, Tonya McAllister, Lori Smith, Kelly Smith.



5th grade class.
l. to r — Robin Powell, Debbie Dolley, Marriann Eastman, Andrea Smith.



League Retreat in the Fryeburg New Church.



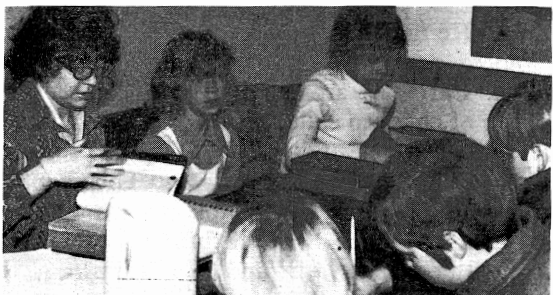
Women's Alliance, Embroidering quilt squares.
l. to r. — Gladys Leach, Renie Chaplin, Martha Richardson.



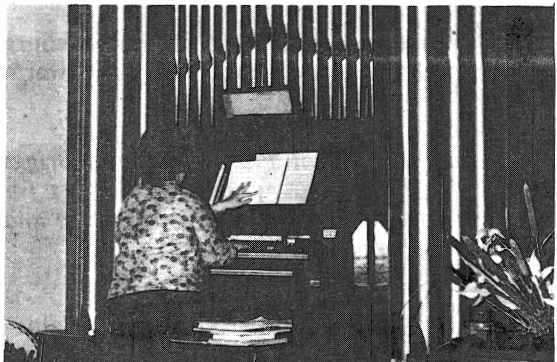
6th and 7th grade class. — l. to r. (facing) David Richardson, Michelle Holt, Lori Smith, Cara Lewis.
(backs) Randy Heath, Jeffrey Blake, Shawn McAllister.



Helping Hands enjoy refreshments.
l. to r. — Katie Rienstra, Beth Hatch, Cara Lewis, Shara Lewis, Robin Powell.



4th grade class. — facing: Carole Rienstra, Tammy Smith, Melanie Baker.
backs: Ricky Yashaw, Richie Ela, Robert Chaplin.



Sandra Lewis at the organ.

1966, six rooms were added to the northeast end of the Church for the still growing Sunday School, and, finally, in 1976, five more rooms above these six — these for minister's office and counseling room as well as Sunday School. This last addition is a great help to the work of the Church. It was started before Mr. Briggs died and dedicated to his memory. His ministry will be remembered: for the large Sunday School, at times over 150, many of whom he personally transported to the Church; the wide activities of the young people's Leagues; the principles which he upheld; and his visiting of the sick. Participation from Fryeburg in the national Church Convention was greatly increased during Mr. Briggs' ministry.

The Church feels greatly blessed to have a history of such long pastorates. It speaks well for the mutual respect between the people and their ministers. The Church now feels privileged to welcome a very special new couple at the parsonage. The Rev. David L. Rienstra was installed as Pastor of the Fryeburg New Church, last October. The people are delighted to realize that this gives some permanency to his position, for they already know him as a warm friend, firm in his convictions but an understanding counselor, one who brings them much help in his sermons, on the level of their understanding and of their living. And they know that when trouble comes, he is right there. He and his wife, Carole, and the three children are most welcome additions to the town. Carole is an imaginative leader of the group of children called "the Helping Hands." She is loved as Sunday School teacher and as frequent hostess to the "Now and Then Club" of senior citizens, as chaplain also of the Women's Alliance. She is helpful with the choir and with pageants. Mr. and Mrs. Rienstra have beautifully redecorated the parsonage with their own hands and have already opened their doors numerous times for special occasions. In fact their doors are always cordially open, and those at the Church too.

The second hundred years of the Fryeburg New Church has made a good start and a warm one.

(We might add that author Margaret Briggs served the Fryeburg New Church Society for twenty five years with a selfless devotion and love that is also worthy of an article. Ed.)

Pictures by Laurie Chandler, Bridgton, Maine

CONVENTION CALENDAR

May 3 — 5	S.S.R. Bd. of Mgrs. Newton, Mass.
May 5	Bd. of Directors N.C.T.S. Newton, 10 a.m.
	Annual meeting, Corp. of New Church Theological Sch., Newton, 11 a.m.
May 7 — 9	Comm. on Worship Newton, Mass.
May 9 — 11	Governing Board, Nat'l Council of Churches, San Antonio, Texas
May 13	Swed. Pub. Ass'n. New York City
May 14	Swed. Foundation Annual Meeting Ford Foundation N.Y.C. 3 p.m.
May 16	Urbana College Exec. Comm. Urbana, Ohio
May 18 — 20	Illinois Association LaPorte, Indiana
May 18 — 20	Board of Missions, Blairhaven, Mass.
June 7 — 9	Urbana College Bd. of Trustees, Urbana, Ohio
June 24 — 27	Ministers and Wives meetings, Urbana, Ohio
June 27 — July 1	Convention '79 Urbana, Ohio

CRAFT EXHIBIT AT CONVENTION

Convention goers are invited to bring their hand - made crafts and art - work to exhibit and/or sell at Convention '79 in Urbana, Ohio. This is a golden opportunity for the many talented people in Convention to display their handiwork . . . another way to show that we are "Moving Ahead." Ceramics, paintings, wood carving, leather work, sewing and knitting finery . . . let's make this the biggest and best Craft Exhibit ever! These works of art will be displayed in the Community Center at Urbana College.

THE MITE BOX GOES TO INDIA

*Margaret Sampson
New York, N.Y.*



Rev. David Samuels, leader of the New Church Society in Madras, India.

Our attention has been drawn to a New Church Society in Madras, India, which merits encouragement in the work they are doing. For some years Mr. David Samuels, the leader of the group, and his brother, a Tamil scholar, have been obtaining literature from the Swedenborg Foundation. Much of it has been translated into Tamil and the family operates a book distribution center.

Professor Stephen Larsen, a member of the Board of Trustees of the Swedenborg Foundation, obtained a sabbatical leave from the college where he teaches psychology, and went to India to study the religious philosophies of that country. Together with his wife, Robin, and son Merlin, they visited shrines and attended ceremonies from Nepal to Sri Lanka. While staying in Madras the Larsens visited David Samuels and his family and spent many happy and instructive hours in their home. They learned a great deal about the community; it is fully Christian, with churches of various denominations clustered around St. Thomas Mount, doing much good work among the poor, the socially exiled and the untouchables. This is unique in India.

We are presenting a photograph of David Samuels, his wife, brother, sons, daughters and grandchildren, taken in front of their Swedenborg Book Distribution center.

Here follows Mr. Larsen's report to the Foundation.

"In February 1976 we visited the New Church Society in Madras, India. The society is located in the suburb of St. Thomas Mount, a largely Christian community about five miles south of downtown Madras.

"We were welcomed by Mr. David Samuels, his sons Arul and Stephen and their families. There was a wonderful atmosphere of hospitality and friendship. Most of the family speaks English well and we were able to communicate about many things. At present the society numbers about twenty members, meeting every Sunday evening. Although they do not have official services, these are available at other Christian churches in the area, and several members of the family have held important positions, including deacons and lay preachers. The family also includes scholars of note.

"Mr. Samuels' house (rented) houses a small meeting room and a book display which includes Swedenborgian publications in English and translations of some works in Tamil, the language of South India. Some of the



Rev. Samuels, with family members.

translation has been done by members of the family. The house also serves as living quarters for the sizable family. Stephen and his wife, Joy Dollima, have professional training as a medical technician and medical social worker respectively, and have been quite active in providing charitable medical care for the society and others in the community. In addition the family has sponsored a clothing drive which is badly needed among the poor. Our general impression has been that even with their small resources this family has been deeply committed to the practice of Christian charity, and in a social environment where this virtue is of greatest importance.

"At present this society receives no financial support from any national or world organization. We have seen the incredible creative and useful results of such charitable support in other Christian organizations in India. Our impression is that the Madras New Church Society has abundant talent and human and spiritual resources to do similar good works, especially if there were seed money or funds for ongoing charitable programs made available to them. It is our observation that in India a very little can go a long way.

"The Madras area has many resources to recommend it as a central area for Christian work in India. It is the largest city in the south (4 — 5 million), and the center of Indian Christianity, which can authenticate its origins to the coming of St. Thomas the apostle to South India in 50 A.D. The Christian community of St. Thomas has an integrity of its own and an ecumenical collection of churches around St. Thomas Mount, the legendary site of St. Thomas' martyrdom. Madras is also the ancient center of Tamil scholarship, and boasts 15 colleges and universities. Also the Theosophical Society in Adyar, where we stayed, is nearby with an excellent library of religious and philosophical works in many languages."

From all this we can see that Mr. Samuels and his group has a wide field of endeavor and would use the Mite Box contributions wisely. Send your donations to the Alliance treasurer:

Mrs. Robert W. Tafel,
115 Treaty Road,
Drexel Hill, Pa. 19026

ANDRE

(Prepared and read at a birthday celebration for the Rev. Andre Diaconoff in Los Angeles in January, 1979)

"May we be playmates in heaven some day?"
he said

Love — pure and strong shines from the eyes
of

Our beloved Andre.

He has served our church and God

For over fifty years now.

He stands just ahead of us, in greeting,

As we walk from church.

Tall and straight and strong

'Though well in his seventies.

He takes walks to keep his strength;

And the beautiful timbre in his voice

Make his sermons ring with spiritual truths

Through the beauty of its tone.

A devoted husband and servant to all

A dedicated man of God.

We are blessed to know him

And call him friend.

To know Rev. Andre is to know love.

Beneath the strength he shows to us all

Is a man

Who, very much like our Lord, has suffered

Known tragedy and disappointment

And risen above them; as well or better

Than most of us

And continues, day in and day out,

To serve.

Who serves you, Andre?

Who among us is worthy to anoint

Your head and feet with oil?

Who listens to your troubles?

Who feeds your spiritual hungers?

It is He who leads us in the paths of

rightousness —

Beside the still waters — that prepares

A home in heaven

Like you should have known on earth.

"May we be playmates in heaven some day?"

he said.

Karen Hare

THE CONNECTING POINT

SO LIVE TOGETHER

by Gwynne Dresser Mack

If someone applied for a job, would he get it if he declared that he expected to be allowed to work "in freedom", free to come or leave when he wished, free to do as he liked?

In labor - management negotiations for considering workers' "demands", the issues always include (from management's viewpoint) balancing privilege against responsibility and (from labor's point of view) protecting "rights". Often too much is exacted in proportion to what is reciprocated. Likewise in today's substitute for, or avoidance of, the marriage status — popularly called "living - together" — the participants are preoccupied with privileges and pleasures based upon personal freedom, with little concern for mutual commitments and responsibilities. Marriages, the most continuous and intimate of adult relationships, is regarded by many nowadays to be less important and more damaging to freedom than holding a job! The foundation for a true marriage: each caring for the other more than for self, is replaced in casual living - together by taking from the other and breaking away if it seems not enough or if a need for sacrifice rears its unwelcome head.

Rationalizations for this arrangement are numerous and dressed - up to appear mature and intelligent. As one girl put it: "I'm not ready yet to give up my freedom; I have to gather experience and find my place in the world." Or as some explain themselves: "We don't want to make a mistake; we're going to be sure, first, if marriage is right for us." Or "We consider ourselves really married. Rituals and ceremonies have no connection with our love for each other."

In this loose - ends set - up characterized by independence, there is not the secure atmosphere which creates a home with emotional stability. An established marriage, based upon voluntary yet disciplined merging of interests, abilities, and desires, is a divinely intended opportunity for the spiritual growth of those involved, and thus for the proper development of any new human lives produced. The high incidence of divorce these days is used to justify living - together, ignoring the fact

that there is no fault in the marriage status itself but only in the persons involved.

The parental partnership in a secure home and family context is God's arrangement for protecting, providing, guiding and teaching babies, children, and teen - agers, who are the perpetuation of humanity as planned by its Creator. (What is now called "sex", the means of carrying on this plan, is part of the Divine order for marriage and its fulfillment; in any other expression it is disorderly.)

Shelter, food, clothes are the obvious focus for protecting and providing; schooling for mental guidance, enforced as it is, more or less assures some learning but is only as good as the educational system offering it. The most urgent instruction, least attended to these days, concerns the ethical, moral and spiritual facts of life which parents and churches are responsible for teaching. In the Old Testament Jehovah tells the human race how it should be — that His words and commandments "shall be in thine heart: and thou shalt teach them diligently unto thy children." (Deuteronomy 6:5 - 7)

Thus "getting married" involves very much more than just living - together, which is why the latter appeals to those who do not perceive the deep joys and wide horizon of unrestricted mutual caring - and - sharing. From initial living - together, some might indeed finally decide that they want marriage. But those who have grown up knowing the Lord in a loving way through bedtime prayers and thanksgiving at family meals, and have responded to sustained religious training from parents and church, do not feel a preference for just living - together. They can appreciate the spiritual togetherness which through selfless coordination achieves a quality and permanence of freedom unknown elsewhere.

Some years ago when divorce was beginning to gain acceptance, a saying went around: "the family that prays together stays together". Husbands and wives, parents and children, who talk with the Lord in prayer and keep close to Him, connecting their responsibilities and privileges with His plan for their lives, are thus

held close to one another. Weddings that are religious ceremonies are not simply social custom but are open commitment to God and each other by two individual lives dedicating themselves to a steadfast union. Marriage, an essential part of the Creator's order for the regeneration of mankind, through the milleniums has been corrupted among humans by deviant arrangements and practices, or ignorance of its meaning. Yet it has also been adhered to by the churches of the world, and cherished by the spiritual instincts of men and women.

The ceremony, of course, does not create the marriage but simply starts it on its way with a witnessed declaration and a setting of direction. From then on, the happiness is balanced by work — which is not included in the scheme for living - together. Work is constructive activity for a definite purpose, and for the married couple this is the day - by - day patient and careful weaving together of their objectives into a rounded wholeness for becoming useful in the world.

The New Church is unique in having a definite rational explanation (as indicated in the Bible) of the fundamental significance of marriage, and so teaches that the marriage relationship between one man and one woman is sacred because it represents the relatedness between the one God and His human race which He created in His own image and likeness.

The New - Church Book of Worship, in one of its prayers for the marriage ceremony, says:

"Make them ever thoughtful and gentle, patient and forbearing, regardful of each other's feelings and opinions, and lenient to each other's infirmities. In all the experiences of life, give them one heart, one mind, and one way. Make them to find their highest joy in learning and doing Thy will together."

And the benediction ends with "so live together in this life that in the world to come ye may have life everlasting."

THAT'S A GOOD QUESTION!

*Richard H. Tafel
Philadelphia, Pa.*

"Swedenborg seems to say in Marital Love 279, and elsewhere, that if a marriage is very bad, it is better to "pretend" — to go through the external motions of a relationship — than to be divorced. Few present day counsellors would agree with this approach, and I wonder what you think about it?"

According to the way you have phrased your question, I would certainly have to go along with most present day counsellors, and, I may add, with any thinking person. However, I have the same difficulty in answering your question that I would have if you force me to answer "Yes" or "No" to the question, "Have you stopped beating your wife?" I am aware, of course, that *Marital Love* is not a book of theology but treats "of morals," to use Swedenborg's own words (Tafel's *Documents Concerning Swedenborg*, II, page 306). Here he strives to place every proposition, as he says, *coram ratione*, "before the reason"; but if your question correctly represents his thinking, I would be leery of anything he says anywhere,

and would wonder if he has anything to say to the world today.

So I am glad that you said, "Swedenborg seems to say," for as I read him I have to disagree with all three parts of your question: (1) "if a marriage is bad;" (2) "better to pretend;" (3) "Be divorced."

Where do you find grounds for concluding that in this chapter Swedenborg is referring to "a marriage that is very bad," or even to a "bad" marriage? But granting for the moment that he is, can he be chided for not advising divorce in that case, when in his day "divorce" was not possible except on the ground of adultery, and difficult to obtain even on that basis?

In the previous chapter he does talk about "bad marriages", and cites the solutions that were possible in his day: "separation from bed and room;" "separation from house" (noting at #252 that this is "rarely decreed by a judge"); and "divorce" (only possible in case of adultery). Also we should note that when he

says, "Nevertheless matrimony in the world is to continue to the end of life," and "since therefore the covenant of marriage is for life," he is citing the status of marriage in his day; it does not necessarily reflect that that is the way he thinks it should be, or how he would like it to be. Although he could hardly have envisioned the dissolution of marriage by divorce, as we know it today, something of his feeling for this comes through to me at #276: "The case would be different if marriages were not entered into and agreed upon for life, but were dissoluble at will, as they were with the Israelitish nation."

The poet Robert Browning's words to his beloved wife, the outpouring of his mind and heart, "How do I love thee? Let me tell the ways," would have been almost unintelligible to the average man or woman of Swedenborg's day. It is the catching of the vision, and making it one's own, of true marital love made possible to us by the Lord in this New Age of his Second Coming. It is a love, inward and outward, which binds partners together in an indissoluble union on all levels of their being, and which is the core of this whole present book. Swedenborg states that this love was so rare in his day as to be almost unknown. "Hence they (the people of his times) know nothing of the liveliness and joy and still less the enjoyments and blessedness of true marital love; these are hardly more than fables to them." He states that in his day marriages were "generally contracted according to external affections" and that "internal affections were rarely consulted." He says, in #272, "Internal affections, which are of the mind do not appear; with many hardly a trace of them shows. It is clear from this that nearly all may be conjoined in the natural world as to external affections — but not as to internal affections if these disagree and make their appearance. They unite because every affection has its own enjoyments, and enjoyments bind the minds together."

This is why married partners here on earth can have love and affection for one another and can experience the joys and delights of marriage, even though inwardly on the range of spirit they are "cold," that is, do not have the warmth of love and the community of ideals and interests which bond soul to soul, as in the case of true marital love. So long as we have physical bodies, the inwardness of our spirit is concealed from our sight and consciousness: so long as we are in this world, it is possible for us to be one thing outwardly and another thing inwardly. This is impossible in the World of

Spirit, where what is reality inwardly shines forth in the face. It is only in light of this fact that Swedenborg entitles this chapter on Love and Favor "Apparent." It is not that such qualities in the marriage only "seem" to be; they are real, felt, experienced, and children growing up in a home where these are present would feel bathed with the mutual love, affection and respect of their parents. He uses the word "apparent" as that relationship is viewed from the inward structuring of those partners.

Technically he calls what is experienced in a purely external union "simulations" (note, not "dissimulations"). Outwardly they can scarcely be distinguished from what is experienced in a true marital relationship. Far from your "pretending . . . going through the external motions of a relationship," they are real, felt, precious and would be jealously guarded. Swedenborg is quick to call these "marital simulations," and to distinguish them from "hypocritical simulations," from which he says they are entirely different.

He begins Chapter XI by saying that the love present in a purely external marriage "at times resembles, at times emulating (rivaling) the warmth of genuine love."

In reading this book we are faced with catching the timeless spiritual principles and truths underlying the relationships between the sexes, and at the same time realizing the status of marriage in Swedenborg's and our day, together with the differences in marriage expectations which two hundred years have brought about. It may be difficult to judge how close our world has come to achieving true marital love, but the number of beautiful and soul-satisfying and mutually fulfilling marriages must be one of "the signs of the times" of the New Age. Certainly our present deep interest in interpersonal relations, and our growing disposition to be satisfied no longer with a shallow and surface relationship in marriage, are very encouraging. There is evidence of course, too, that there are those today who are satisfied with an external marriage and content with a "semblance" of true marital love, just as in Swedenborg's day. Let me cite two remarkable instances of this as recently reported in the press. Two wives, one here and one in Holland, charged their husbands in court with rape. Following traumatic trials, both wives want to continue to live with their husbands; one couple has been happily reconciled, and in the other case the wife has petitioned the court to lift the prison

sentence imposed on the husband so that they may be reunited. This blows our minds! What goes on here? Obviously there was no inward bonding of heart to heart, mind to mind, soul to soul, or there would have been no occasion for such court action; but just as obviously there must be enough mutual affection, enjoyment, satisfaction and value in even that kind of a marriage to make them want to continue it. And perhaps that is the best answer to your question.

Mini - Courses (cont'd from page 105)

Growing Through Relating — Ernie & Perry Martin, Betsy Young

How is our regeneration influenced by our various relationships; family, friends, colleagues, groups, et al?

Reading Swedenborg with Understanding — George Dole, Ginger Tafel

The emphasis will be on the concreteness and affectional force of the writings, with time for questions.

Art, Music and Our Doctrines — Lorraine Sando, Christine Laitner

The emphasis will be on an experience of creative communion.

Sharing Our Teachings With Others — Dick Tafel, Jr.

How to talk about our church so people can understand what it is and why it is important to us.

Our Children in Church and Home — SSA

New directions in Sunday School teaching, a creative approach to bible story presentation.

ANNUAL APPEAL TOTAL

Convention's Annual Appeal, which closed on March 31, 1979, totalled
\$18,688.

This is the largest amount contributed in many years and we thank all Convention members and friends who supported the Appeal.

Your financial contribution enables Convention to perform ever greater uses in the world.

Convention Children's Program

A new dimension is being added to this year's Urbana Convention: **our first children's program.** In the past many parents who have wanted to attend convention have had to make arrangements for someone to stay home with the children, or else have brought them along only to have them faced with little or nothing to do. The Board of Education in an attempt to provide an exciting and educational alternative for the children have proposed that we make creative use of this opportunity; therefore as the Religious Education Resource Person I have been busy designing activities and classes for the children.

This year's program will utilize the convention theme of 'Moving Ahead Together,' and will include a variety of classes, crafts, games, and recreational activities for children between the ages of four through twelve. Younger children will have baby sitting provided, while the older ones can participate in the New Church League program. So, if you are a parent who has been wondering what to do with the kids while you are at Convention, your worries are over. Bring them along!!!

Also, if any of you would be interested in leading a session with the children, or would want to assist someone else, please let me know soon. My address is:

Ronald Brugler
225 Beau's Drive
Lake Arthur Estates
Portersville, Pa. 16051

Thank you, and I'll see you all at Convention '79.

1970 World Assembly Slides

Time will be made available for showing slides of the 1970 World Assembly held in London, England. If you have slides and wish to share them, please bring them with you to convention at Urbana College. Since the 1980 World Assembly of Swedenborgians has been announced this might serve as an interest catalyst for those who haven't made up their minds to attend. The 1980 World Assembly will be held August 2 - 7, 1980 in Nottingham, England.

ADVANCE CONVENTION REGISTRATION

"MAKE A Joyful Noise Unto the Lord!"
Urbana College, Urbana, Ohio 14

~~June 27 - July 1, 1979~~

June 24 June 28, 1981

Name _____

Address _____ Phone: _____

City, State _____

Accompanied by:

Names

Relationship

Age of children

12, 6

16 & 8

27 x 8

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. ~~Private room and board is \$16.50 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. No outdoor fires can be permitted because of local burning ordinances. Campers may use Coleman stoves or charcoal broilers for cooking. *Camping area must be reserved in advance.*

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. *Leaguers planning to attend must also send advance registration form.*

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.

Registration
Make checks payable to the "General Convention—~~1979~~ 1981" and mail with registration form to:

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

1979 STATISTICS

Association	Societies		Ministers		Membership		Total
	Act.	Inact.	Ord.	Lay	Act.	Inact.	
Canada	1		1		135	24	159
Connecticut							9
Illinois	5		2	1	167	37	204
Kansas	3	2	2				188*
Maine	3		1	1	296	18	314
Massachusetts	7		8		282	185	467
Michigan	1		1		42	28	70
Middle Atlantic	4		3	1	187	119	306
New York	2		1	1	71	39	110**
Ohio	5	1	3		116		116
Pacific Coast	7		7		277	65	342
Southeast	2		2				142*
Western Canada							
Conference	8		1	4			171*
Gulfport Society	1						25

* active/inactive members
not specified

** last year's figures

2623

Spotlight on Convention People

The Rev. Galen Unruh in Pawnee Rock, Kansas, had a pleasant surprise the other week. TED SIEBERT and LAVINA WEDEL came over to discuss their wedding plans, and asked if he could officiate at their marriage in the Wayfarer's Chapel. The necessary arrangements were made, and the entire wedding party travelled to our lovely Glass Chapel by the ocean for the ceremony.

The Kansas Association, always missionary minded, sends "Our Daily Bread" free to twenty two public libraries in Kansas.

PEGGY HOWLAND and GALEN UNRUH will lead a six week course in the parables at the Marcus Center in Wichita. This free university level series began on April 17th.

* * * * *

MAUD CHURCHILL, a member of the Elmwood New Church, and to the best of our knowledge the oldest New Church person in the world, celebrated her 105th birthday early in March. Except for her hearing, all other faculties are keen and alert, and she thoroughly enjoyed holding court to a large crowd of well -

wishers on her birthday. Congratulations to a dear old friend.

* * * * *

In the Kemper Road *Salmagundi* we see that GRETCHEN TAFEL took first place on the balance beam and fourth place all - around in gymnastic trials. This qualified her for the Region V, 1979 Junior Olympic Regional Championships. Congratulations and best wishes, Gretchen.

Kemper Road is providing a number of very interesting programs this spring season, including: "Awareness for Singles", "Women's Dream Group", "Life Planning Workshop", and "Prayer and Healing", the latter led by Dorothea Harvey. Day Camp and overnight Camp programs for children will be held this summer. The first Camp session, July 1 - 6, is for teens, 13 to 18, and this begins on the same day that Convention '79 ends. There may be teen - agers attending Convention who would like to stay on and spend another enjoyable week in Ohio at beautiful Rocky Fork Lake. Camp tuition this first week is \$45 plus \$10 registration. For further information

write: Kemper Road Center, 9035 E. Kemper Road, Montgomery, Ohio 45242.

* * * *

Speaking about very pleasant summer prospects, ERNEST MARTIN invites *Messenger* readers to rent one of their cottages on Long Lake in Bridgton, Maine. Facilities include a sandy beach, boats, and tennis court, with excellent mountain hiking trails not too far away. For information write Ernest Martin at 31214 Marne Drive, Rancho Palos Verdes, California 90274.

* * * *

The following news item from EDWIN CAPON. This year Lansing celebrates its centennial as the capital of Michigan. Michigan was granted statehood in 1847 but it took over thirty years of haggling and indecision before the capital city was selected and named. No one could agree on a name for the new capital. Among those considered were Thorbush, Marcellus, SWEDENBORG, Algoma, and Pewanogawink. Our history might be quite different if the name Swedenborg had been chosen for the name of Michigan's capital city!

* * * *

GLADYS WEST, from the Church of the Holy City in Washington, D.C., tells of a new, successful program in that Society. Once every three months a Birthday Party is held for everyone in the congregation whose birthday falls in that quarter. Everyone is invited; a modest contribution defrays expenses; and a gala time is had by all. A fun way to promote good fellowship.

* * * *

Urbana College student SHARON SLOUGH, daughter of Erwin and Lisa Reddekopp, was awarded the Carolyn Blackmer Scholarship during Urbana College's recent Honors Day Convocation. The award was made by U.C. trustee Dr. Alice Skinner, daughter of the late Carolyn Blackmer. Criteria for selection for the scholarship stipulate that the student be an upperclassman, preparing for a career in education.

The Rev. RANDALL LAAKKO, Chairman of our Council of Ministers, was guest speaker at Swedenborg's birthday party at Urbana College on April 6. Swedenborg was born on January 29, 1688, but to avoid the rigors of

winter weather, a spring observance has become traditional at the College. Laakko, pastor of the Swedenborgian Church in Wilmington, Delaware, spoke on the theme of religion and psychology.

* * * *

Mrs. KENNETH SWANSON of Massachusetts was instrumental in sending a large altar Bible to the New Church Society in Georgetown, Guyana. On January 14 a special service of dedication was held, pictured below.



Dedication service for the Bible presented to the Georgetown New Church by Mrs. Kenneth Swanson of Massachusetts was held on January 14, 1979. L. to R. — E. L. Fraser, Lorraine Lyght, Dr. B. O. Berry, Florezelle Bungan, Hazelle Preville.

"CLASSIC COMIC" CONTEST

In an effort to stimulate a broader interest in the life and works of Emanuel Swedenborg, the Foundation announces an Illustrated Classic ("Classic Comic") Contest.

The publication is intended to introduce Swedenborg and appeal to the young by visual means. This concept has long been successfully used.

We invite the submission of no less than 15 to 20 significant and dramatic episodes in the life of Emanuel Swedenborg, with suitable titles and brief descriptions, to furnish themes for professional illustrators.

Prizes of \$200, \$100, and \$50 will be awarded to the winners by the Foundation's Editorial and Publication Committee.

Submit entries to:

C. C. Contest
Swedenborg Foundation
139 East 23rd Street
New York, NY 10010

ENERGY

~~SHORTAGE~~

ABUNDANCE

RENEWAL AND REVIVAL

OPEC
Oh heck!
A dollar a gallon for gas?
Alas!

When your energy gets depleted,
You feel defeated,
You wish to be seated
And not to be needed.
Distressed?
Depressed?
This state of affairs need not be.
For a change, come to P.C.C.

New sources of energy can be found —
Infinite resources abound —
Sharing, caring,
Teaching, reaching,
Creating, relating,
Feeling, healing . . .

POST - CONVENTION CONFERENCE

July 1 — 5, 1979, Urbana, Ohio

The theme will be ENERGY ABUNDANCE: RENEWAL AND REVIVAL. Through a variety of experiences, art, music, worship, movement, dream work and doctrinal discussion, we will explore the ways our energy can be replenished. Your steering committee will be the Rev. Ronald Brugler, the Rev. Dorothea Harvey, Lorraine Sando and Perry Martin. We start Sunday evening, July 1, and end with breakfast, Friday morning, July 5.

Cost will be \$15 registration plus \$13.50 per day if you stay in the dormitory and eat your meals at the college. You may camp, or if you live nearby stay at your home. Please register before June 10th so we know how much space will be needed.

Send your registration fee with the form below to: Nancy Perry, Executive Secretary, Board of Education, 48 Sargent St., Newton, Mass. 02158.

Name

Address

Yes	No	
<input type="checkbox"/>	<input type="checkbox"/>	I will stay in the dormitory.
<input type="checkbox"/>	<input type="checkbox"/>	I will eat meals at the college.



Almont New Church Assembly Summer 1979

Session I — July 21 to August 4 under the leadership of the Rev. Edwin G. Capon, Superintendent. Lecturers will include Mr. Capon and the Rev. Messrs. Ronald Brugler, Robert H. Kirven, F. Robert Tafel, and Eric Zacharias. There will be instructors for children at three age levels as well as leaders for recreation and crafts.

Session II — August 4 to August 15 under the leadership of the Rev. Walter Orthwein, Assistant Superintendent. Staff will include Bishop Louis B. King and the Rev. Messrs. Brian Keith, George McCurdy, and Frank Rose.

The weekend of July 27 - 29 will be observed as Homecoming Weekend with special activities planned. It is hoped that many who have not been in Almont in recent years will plan to be back at least for these three days.

The annual business meeting of members will be held on Saturday, August 4th, beginning at 10 a.m. and will include election of officers.

RATES

Room and Board per day:

Adults	\$9.00 — Heritage Hall
	\$8.00 — All other buildings
Children	\$7.00 — Ages 12 - 17
	\$6.00 — Ages 8 - 11
	\$4.00 — Ages 3 - 7
	\$1.50 — Under 3

For information and to register write:

Mrs. J. W. Keith
16300 Tubspring Road
Almont, Michigan 48003

Fryeburg New Church Assembly 1979 Session August 4 — 26

Lecture Themes:

First week — The Book of Jonah
Second week — Laws of Divine Providence
Third week — Temptation

The staff will include: Mrs. Gertrude Tremblay and the Rev. Messrs. George Dole, George McCurdy, David Rienstra, William Woofenden and Paul Zacharias.

Mornings are devoted to lectures, worship, and class periods for adults and children. Usually afternoon and evenings are free for adults for activities of their own choice, while a youth director plans and supervises a variety of activities for the young people. Wednesdays are "outing" days, with a number of local scenic trips available. Recreational activities include swimming, volley ball, ping pong and other indoor and outdoor games.

RATES

Registration fee: \$10.00 for 3 - week session;
\$4. per week (No fee for children 12 and under)

Weekly Board: \$60.00 for adults and teen -
agers
\$30.00 for children 7 - 12
\$15.00 for children 3 - 6
(under 2 — free)
Transient meal charges:
\$10.00 per day

Weekly Room: \$30 — \$36 for available
cabins
\$14 — \$22 for main building
rooms
\$25 single, \$36 double for
Perry Wing rooms
\$10 for dormitory or tent
space
\$20 for trailer space with hook
ups

For Registration or further information write:

Mrs. William Woofenden
48 Highland St.
Sharon, Mass. 02067

WHOLISTIC LIVING SERIES OUTSTANDING SUCCESS

Four Monday evening lectures on Wholistic living were sponsored by the Church of the Good Shepherd in Kitchener, Ontario, during March. With expectations of possibly 50 - 75 people, we were overjoyed at turnouts of up to 130 people each night.

Rev. Ken Beal, Kitchener - Waterloo Hospital Chaplain, gave us an overview of some of the factors which have led to our unhealthy dependence on institutions. As individuals, we no longer have the confidence to take responsibility for our own lives. At every crisis from birth right through to death, we rush out to find a 'specialist'. The result is that we become fragmented, compiling a list of symptoms for which each successive specialist has his own bandaid! With the wholistic approach to living, we seek to put our Humpty Dumpty selves together again. We must realize that body, mind, and spirit are interdependent and that the health of any one part is affected by the well being of the whole person.

Dr. Larry Kelly, a doctor in the emergency room at K - W, gave a fascinating talk and slide presentation which showed us some of the many ways in which stress affects our health. He spoke of two kinds of medicine. There is a place for traditional medicine. If you are having a cardiac arrest — that's no time for do - it - yourself techniques. On the other hand, if we take responsibility for our own level of wellness, we can stem the tide of degenerating disease and mental illness that is presently escalating our medical costs out of sight. Dr. Kelly recommended a book by Don B. Ardell called *High Level Wellness*.

Dr. Gordon Smith, a local Naturopathic doctor who also uses homeopathic remedies, spoke on the subject of food as a healing substance. He talked of the many factors in today's lifestyle which predispose us to disease. Such things as lack of exercise, smoking, alcohol and drug abuse, convenience foods loaded with refined sugar, flour and salt. He mentioned an interesting book called "Sugar Blues" by Wm. Dufty which indicates sugar as one of the causes of mental and physical problems to - day.

At the last session, Rev. Jo Harris, wife and team mate of a Unity minister, gave an exceptional talk on prayer and meditation. She spoke of the healing power which we can all

utilize if we learn to meditate. She emphasized the uniqueness of the individual and the ability to be transformed by the creative force within us. She then led us in a carefully guided relaxation and meditation which climaxed in a very moving expression of thanksgiving with everyone singing "alleluia," while her assistant played the autoharp.

Each meeting concluded with the serving of fresh apple cider, herb tea, and health breads made by members of the congregation. Altogether it was a very satisfactory program in Outreach with many new friends brought to our church. A number of pamphlets and copies of the April "Wholistic" *Messenger* were picked up by those who attended.

Betty Drummond

DEATH AND DYING SYMPOSIUM

On March 10, 1979, at Kemper Road Center, Montgomery, Ohio, death and dying came to life. An all - day Symposium on Death and Dying drew 32 participants and 5 leaders from near and far.

Leaders were Rev. Dr. Dorothea Harvey, professor of Religion and Philosophy at Urbana College; Rev. Randy Laakko, President of Council of Ministers, Swedenborgian Church, U.S.A.; Rev. Henry Marksberry, Program Coordinator for Pastoral Counseling Service at Bethesda North Hospital, Montgomery, Ohio; Dr. Grant Gilbert, Emergency Room Staff at Bethesda North Hospital; and Rev. Dick Tafel of Kemper Road Center.

Some of the questions discussed were: How does the person who has abandoned the conventional religious mythology approach death with dignity? What is clinical death? Do I have any say in my own death? What resources are available for coping with the issues of death and dying we encounter in our own lives?

The speakers shared personal experiences, their own doubts, fears and coping techniques. Death and dying was also seen in such things as moving away, divorce, loss of friendship through misunderstanding, etc.

Material from Dr. Elizabeth Kubler - Ross, Dr. Raymond Moody, Emanuel Swedenborg and the Tibetan Book of the Dead was used to illustrate and clarify some of the discussions.

During the closing session, members of the total group decided they would like to meet again in the fall to study the impact of the Symposium on their lives.

FOURTH ANNUAL FLORIDA CONFERENCE SWEDENBORG HOUSE, DELAND, FLORIDA

Theme: "Spiritual Well - Being — From Birth to Eternity"

There were 14 in attendance at the four day retreat; coming from Florida, Massachusetts, Maine, California, Alberta, Washington, D.C., Maryland, Rhode Island and Virginia. Weather presented a problem by depositing large areas of fog and snow in various sections of the country, including 24" of snow on Washington, D.C. People kept straggling in late because flights were cancelled and baggage was late. Rev. Frederick kept tabs on everyone and everything, travelling frequently to greet and transport many from the airport.

It was a happy gathering with our gracious and attentive hosts, Rev. and Mrs. (our own Hazel) Frederick and their well chosen and faithful staff. They assisted us with love, comfortable surroundings, hospitality, good food and fruit from their beautiful citrus orchard. There were fresh flowers colorfully arranged inside, also growing outside. These are only a few of the assets I must mention that lifted us physically and spiritually in a way that only Swedenborg House can do.

Rev. Dr. Calvin Turley and his wife Marilyn opened the conference as scheduled on the evening of February 21st. They presented to us for contemplation the two great commandments: "Love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength," and Love thy neighbor as thyself." Cal emphasized that the commandment calls for a love of self and asked each of us to share one trait considered lovable by each of us. They released us to our assigned areas for the night with a seed question for meditation, "Looking at my life today, how would I define 'Spiritual Well - Being'?"

We all grew with each day's assignment, even though Cal had to keep reminding us that it was not theirs or ours, but each person's own spiritual well - being we were learning to search for, and to view it from our own personal standpoint. We had fun, and indeed everyone participated whole - heartedly as we divided into pairs, groups, and sometimes alone, to confer with each other and our God; then to return to discuss our opinions with Cal and Marilyn.

We were shown a slide film of children completely uninhibited and unaware that they were being studied by their archeological peers, who felt that only yesterday they were children

too. A comparison was made among philosophers, particularly Jung and Freud, with Erickson and Swedenborg's listing of stages of spiritual growth being discussed.

We discussed the inhibitors of spiritual well - being. All must face the fact that there is still sin in this world and each must be aware of it and take it seriously. There are the 'olics', which include not only alcohol, food and money, but anything to which we cling like small gods. It is most important that each understand and try to realize and analyze their very own archeology — what their obstacles and hang - ups are, and how we've allowed our so - called "giants" to block our spiritual well - being by not trying to overcome them. Some of the negative aspects we talked about and agreed we must avoid are: superstitions, poverty consciousness, negative attitudes, inability to accept help, exaggeration of trivia, caustic tongue, inner turmoil, etc.

The conclusion of this study proved that participating in "pity parties" and being guilty of cherishing one's "do - it - yourself crucifixion kit" is indeed contrary to any person's spiritual well - being.

On Saturday the conferees ran off for an afternoon of play and fellowship with a trip to Silver Springs, stopping for a picnic at Juniper Springs in Ocala National Forest.

On Saturday night Cal asked each person to express what they had derived from the conference and what they believed spiritual well - being meant to them. The answers were rewarding, including: inner peace, serenity, consciousness that "all things work together for good", in the flow of love, and a feeling of being in close touch with God. The session closed with a beautiful communion service, and on Sunday morning at the regular church service Dr. Cal shared his own version in summary of the conference, starting by asking the congregation to imagine open windows into heaven through which the various aspects of spiritual well - being could be viewed as he talked.

It was a beautiful four days and I believe as we all went our separate ways we felt a little more beautiful in God's grace for having participated.

Norinne B. Bradley,
Oxford, Maine

Inflation Labeled As Sin

by George W. Cornell

NEW YORK — Moral outrage at the crunch of inflation is generating in the religious sphere. Theologians and church convention representatives are starting to see it as a form of sin.

"It is essentially a moral problem rather than financial," says Quaker philosopher Elton Trueblood of Richmond, Ind., adding that the fundamental answer to inflation demands ethical - spiritual redirections.

IT'S TERMED A modern "plague" by Rabbi Dr. Ely E. Pilchik, president of the Central Conference of American Rabbis.

"Inflation is the curse and the danger of the free Western world," he says.

The Rev. Robert G. Howes of Cheyenne, Wyo., an official of the Roman Catholic National Pastoral Planning Council, cites motives of "greed and grab" behind the inflationary spiral.

"ITS ROOTS ARE deep in that selfishness which (historian) Arnold Toynbee rightly calls the cardinal sin of our times," Howes writes in the *National Catholic Reporter*.

That view of inflation as a manifestation of a rampant evil impulse has shown up as a new moral battlecry in some church gatherings, simultaneously with criticism of the long church silence about it.

But the issue is heating up in the churches, as indicated by a spate of proposals at the recent Southern Baptist convention in Atlanta, urging voting leverage to keep from office those supporting inflationary spending.

IT IS THE hidden "robber of the people" by stealing from the worth of their earnings, declared one resolution. That proposal would have urged the 13 million Southern Baptists to vote only for congressional candidates who promise to "forfeit their right to continue in office" if the federal government spends more than it takes in.

Another proposal would have demanded a U.S. Constitutional amendment barring deficit spending except in time of war. Although the specific measures never reached the floor in the program crush, they showed a rising sense that inflation impinges on moral premises.

"It is the human cost of runaway inflation that is so terrible to contemplate," writes Trueblood in his quarterly letter to "Yokefellows," a transdenominational association committed to exercising Christian disciplines in everyday life.

HE POINTS OUT that inflation hits hardest at the most economically prudent — those who have saved and maintained life insurance — by devastating those assets. He says the present course also will inevitably "cheat our children."

Saving the national budget has multiplied five times in about 12 years, from about \$100 billion to \$500 billion, he cites the swelling staffs of public office holders, their tax - paid travels, the "double - dippers" on the public payroll also receiving government pensions, and adds:

"As our bureaucracy grows, both in numbers and in level of payment, a large part of our total budget is that which pays those who are rendering no present service of any kind."

SOCIOLOGIST - THEOLOGIAN Peter Berger sees the growing bureaucratic - regulatory and intellectual - planning elite as a "new class" feeding off and dominating the working producers.

Howes says inflation "fuels materialism" in society, the idea of getting "as much as you can as soon as you can, no matter how, and the devil take those who can't keep up."

At the same time, he says, it forces "the elderly, many farmers and people on fixed income to walk a perpetual treadmill of anxiety and deprivation."

SAYING THE churches so far have been "thunderingly silent" about the pervasive evil of it, he adds, "Pious platitudes won't work. As with other civil rights, the right to a stable economy will be won only by fighting its foes whenever and wherever they show their fat faces."

Either the churches must "roll up their sleeves, call a spade a spade" in nailing the "cancer" of inflation, he says, or else they should "stop pretending they are out to save the world."

WE GET LETTERS

ANOTHER OPINION

Dear Paul:

Your March editorial, "A Difference of Opinion" thrilled me. I can't understand the mentality that could make only "garbage" of the most timely article in the December *Messenger*.

I have lived through three wars; lost my husband through war associated injury in World War I; both sons saw overseas duty in World War II; and a grandson served Stateside in our shameful "war of interference." I don't believe that too many true Christians share his views.

Thank you for publishing Gwynne's "The Connecting Point" — it makes the loss of our Prayer Fellowship less painfully missed.

Each *Messenger* seems to mean more to me than the last! I especially enjoy Eric's "The Starting Line" in which he "talks" to us as though face to face.

Hope to see you at Convention in Urbana.

Jean H. Hoyt,
Yucaipa, Cal.

LET'S KEEP "SWEDENBORGIAN"

Dear Paul:

Regarding the letter by Claes Gustafson on the name "Swedenborgian." As I see it the term "Swedenborgian" is taking nothing away from the Lord. There are Catholics and their churches. There are Protestants and their churches. We are not Catholics or Protestants. We are Swedenborgians and belong to the New Church, "The New Jerusalem."

M. P. Wiebe,
Hope, B.C.

LEARNING FROM "THE SHADOW"

Dear Paul:

The main character of the radio program "The Shadow" was a goodguy, Lamont Cranston. His axiom was, "The weeds of crime bear bitter fruit — the Shadow knows." A sardonic laugh and the ability to make himself invisible by clouding the minds of those who practiced evil so they could be foiled provided many hours of radio entertainment. Only his friend Margot Lane knew of Lamont's talent for using his alter ego. Orphan Annie's goblins are still an unending series of adventures of good against evil. Neither are nor were intended to be horror stories.

I agree with Rev. Johnson that a guilt trip for shortcomings is a waste of time. We have to be aware of evils to subdue them, to trust implicitly in the Lord, and to carefully avoid a Jim Jones or a thousand like him. For starters read AC 10776 or D.P. 215 - 220.

Marjorie Gale
Jamaica Plain, Mass.

Favors A Strong Military Posture

Dear Mr. Zacharias:

I have devoted all 18 years of my career so far to weapons development. I like to think that I am serving my country and my Lord in the work I do. You can understand why I am somewhat disturbed by the article "Churches Ponder Tax Fight Over Arms Costs" in the December, 1978 *Messenger*, and your rebuttal to a letter which you received from a Massachusetts reader, in your editorial "A Difference of Opinion" in the March, 1979 *Messenger*.

You point out that Swedenborg wrote about the concept of a "just war," but, you ask, "Since Hiroshima, can we still think in those terms?" I can! You say "History tells us that every new weapon that has been invented has eventually been used." I am not sure what you mean by "new weapon," but numerous nuclear weapons which have been developed have become obsolete and removed from our stockpiles without having been used in war. No one wants nuclear war, and though we could easily have wiped North Viet Nam off the map during that war, we didn't. At the time President Truman ordered the bombing of Hiroshima (which may have been a mistake — I don't know), there was no public outcry against nuclear weaponry, because virtually no one had heard of it. Also, there was no threat of equal retaliation. Today's situation is different. I personally don't believe that nuclear warfare, biological warfare or poisonous gas will be used in any future war, but I believe that we must continue to make the temptation of nuclear attack on the U.S. or other free nations unattractive.

The money put into weapons development accomplishes many different things. One example is making nuclear devices (i.e. weapons) safer to handle. There are also a lot of spin-offs from weapon supported research. As one small example, I have recently been involved in the design of a "Weapons Neutron Research Facility," which was built with weapons money, but which is being used for

research in understanding DNAs and proteins, as well as weapons related research. There are numerous such multi - use facilities.

Much effort is also being given to hardening our nuclear weapons to make them less vulnerable to destruction by enemy attack. Many weapons would not survive an attack however, so an adequate defense must include many more weapons than you would ever want to use.

You say "Is it not strange that America has more firepower than ever before, and yet we don't feel stronger or more secure!" I do! And I like to believe that the Lord has a roll for the U.S. to play in bringing the day when weaponry will no longer be needed, and in insuring that, in the mean time, we maintain the balance of power so that that day may come.

Swedenborg points out that in the world we have those who will to rule over others, and that they can not be bound, for every one must be allowed to act from freedom.¹ He states also that wars which have as an end the protection of our country and Church are not contrary to charity.² I suggest that the same could be said for a strong defensive preparedness to prevent war.

You suggest a five year moratorium on arms production and development. I have heard discussions concerning President Carter's desire to have a moratorium of weapons testing, and one of the major concerns here is that there is only a handful of people with expertise in weapons diagnostics, and under a moratorium in our free society, some or all of those people would likely become involved in other work and not be willing to return. In a controlled society such as the Soviet Union has, this would not be a problem. The same argument can be made against a total weapon production and development moratorium. After a moratorium, it would take much longer for us to come up to speed than it would the Soviets. Also, the Soviets have been known to cheat. We need to talk about peaceful alternatives, but I do not believe that a

moratorium would be to the free world's advantage.

Al Bateman
Los Alamos, N.M.

¹ *Divine Providence*, 251

² *True Christian Religion*, 407

"THE SPIRIT OF RELIGION"

To the Editor:

"Van"'s comments on People's Temple were excellent. I hope people do read them and consider the lessons carefully. Having followed news accounts of People's Temple activities both in Mendocino County and Southern California for several years, I was acutely aware of the unfolding horror. A few random thoughts.

We believe that freedom to choose is a God - given right. We need to learn more about this and to become aware of the overt and subtle ways with which individuals and society abridge our freedom to choose and act.

"There shall be no other Gods before me." It is not permitted that a person try to become God. Our goal is only to try to be more like God — God compatible. It seems that a leader is vulnerable to the temptation to play God in direct proportion to his power, talents, and charisma, as a leader.

As I listened to the tape of those last few moments leading to the mass suicide, I was impressed by the thought that this may have been the only real thing of importance that most of them had ever done — or at least that they *felt* was important. Are we aware of the lasting value of little things we do? Do we take the time to let others know of the value of what they do?

". . . the spirit of religion, which tries to elevate all." was an interesting phrase which caused me to think. It seems likely that some Christians and some Swedenborgians may not view that as the central spirit of religion. Many seem too hung up on authority — authority of their interpretation of the Bible, authority of the writings (hopefully in that order). For instance, if one truly believes that religion is for the elevation of all, "even the least of these", why is there such a rhubarb about women as leaders and ministers of the rites and

sacraments? There seems to be no question that we need leadership in our endeavors. If ministers are facilitators to a more spiritual life, what do mother and father differences have to do with it? But, that is another subject — or is it?

Margaret Ball
Ventura, California

FROM CHURCH RECORDS

BIRTHS

MORIN — Danielle Elizabeth Morin, born to Ellen (Peck) and David Morin, on March 14, 1979, at Virginia Beach, Virginia.

UNRUH — A son was born to Mr. and Mrs. Lanny Unruh of Ness City, Kansas, on March 13, 1979.

WOOD — Tyler Edward, son of Susan and Marvin Wood of the Kemper Road Center, arrived on March 26, 1979.

BAPTISMS

DUTTON — Casey Adrian, son of Mr. and Mrs. Jim Dutton, was baptized into the Christian faith in the Church of the New Jerusalem, Fryeburg, Maine, on March 4, 1979, the Rev. David Rienstra officiating.

FERRARO — Mrs. Vivian Ferraro, was baptized and received into church membership in the Los Angeles Church on February 23, 1979, the Rev. Andre Diaconoff officiating.

HAYES — Evelyn Sue, daughter of Mr. and Mrs. Fred Hayes, was baptized into the Christian faith in the Church of the New Jerusalem, Fryeburg, Maine, on March 4, 1979, the Rev. David Rienstra officiating.

KIM — Hyunjoo Jeannette, daughter of Mr. and Mrs. Richard Kim, was baptized into the Christian faith in the Los Angeles Church on January 7, 1979, the Rev. Andre Diaconoff officiating.

HALLE — Mr. and Mrs. Dan Halle, and their daughter Arianne Marie, were baptized into the Christian faith in LaPorte, Indiana, on December 31, 1978, the Rev. Eric Allison officiating.

BRAUN — Owen William, son of Mr. and Mrs. Albert Braun of Saskatoon, Sask., was baptized into the Christian faith on February 3, 1979, the Rev. Henry Reddekopp officiating.

HILL, SHELLEY — Kathryn Amy, daughter of Mr. and Mrs. Charles Shelly of Saginaw, Michigan, and Michael Steven, son of Mr. and Mrs. Douglas Hill of Germantown, Wisconsin, were baptized into the Christian faith at the Almont New Church Assembly on July 23, 1978, the Rev. George Dole officiating.

IRVINE — Irene Adelle, born February 19, 1976; and Katrina Leah, born May 13, 1978; daughters of Donald and Mary Ann (Gibson) Irvine of Yorkton, Saskatchewan, were baptized into the New Church in Roblin, Manitoba, on February 24, 1979, the Rev. Ottar T. Larsen officiating.

EIDSE — Shannon Louise, daughter of Robert and Louise (Posey) Eidse of The Pas, Manitoba, born October 30, 1978; was baptized into the New Church at the home of Mr. and Mrs. John Schellenberg, Winnipeg, Manitoba, on March 24, 1979, the Rev. Ottar T. Larsen officiating.

LIROS — Nicole, born May 5, 1964; Christina, born June 21, 1968; Alexandra, born April 25, 1970; and Sarah Merrill, born April 25, 1972, children of Mr. and Mrs. Serge Liros, were baptized into the Christian faith in Alexandria, Virginia on March 21, 1979, the Rev. George McCurdy officiating.

CONFIRMATIONS

ROYCE, SCHNITZEN — On October 15, 1978, Helen Royce was confirmed into the faith of the New Church; and on March 18, 1979, Margaret Schnitzen was confirmed into the New Church faith, both in St. Paul, Minn., the Rev. Richard Baxter officiating.

INGRAM, JANTZI, SCHNEIDER, VAN WAGNER, McBRIDE, RUDDY — On Palm Sunday, April 8, 1979, Sherelle Ingram, Karen Jantzi, Douglas Schneider and Beth Van Wagner were confirmed into the faith of the New Church in Kitchener, Ontario, the Rev. Paul Zacharias officiating. David McBride, Helen and Joe Ruddy were received into membership in the Church of the Good Shepherd, also on April 8.

CRAMER — REINER — Ralph and Pat Cramer were confirmed into the faith of the New Church in the Los Angeles Church on March 11, 1979. Robert Reiner was confirmed on Sunday, December 17, 1978, in Los Angeles, the Rev. Andre Diaconoff officiating at these services.

YENETCHI — Carl Yenetchi, Newton, Mass., was confirmed into the faith of the New Church on November 5, 1978, in the Bridgewater New Church, the Rev. William Woofenden officiating.

MARRIAGES

COOPER - LAVOIE — Russell Cooper of the Manchester Society was married to Leslie Ann Lavoie of Bedford, N.H., on February 24, 1979 in the St. Elizabeth Seton Catholic Church. The Reverends Maurice W. Richer and Ronald Brugler performed the ceremony which incorporated both the Catholic and Swedenborgian services.

DEATHS

LIBKA — Mrs. Charles (Adena Lavinia) Libka, Long Beach, California, died on March 1, 1979 at the age of 96 years. The funeral service was held on March 6, the Rev. Andre Diaconoff officiating. Adena Lavinia Libka was born October 28, 1882. She was the eldest of nine children of the Rev. and Mrs. Jacob Schroeder, minister of the New Jerusalem Church in Kansas. A brother, O. J. Schroeder, 95, is living in Norwalk, California. Mr. Charles Libka was also a member of the Los Angeles Church. He was a veteran of the Spanish American War. Mrs. Libka served at one time as President of the United States War Veterans National Auxiliary. She was in our midst a person of loving and radiant spirit.

SCOTT — Milford Manning Scott, a member of the Cambridge Church Council, died on February 22, 1979. The Rev. Wilfred G. Rice officiated at the resurrection service.

RUMELY — Fanny Scott Rumely, a member of one of LaPorte's most distinguished pioneer families, died March 7, 1979, at the age of 101. The Rumely home was a mecca for world famous personalities in politics, business and the arts, including Henry Ford and President

Theodore Roosevelt. The resurrection service was held on March 10, with the Rev. Eric Allison officiating.

MORRIS — Joan Pinder Morris died in North Hollywood, California, on March 21, 1979. Rev. Andre Diaconoff conducted the resurrection service.

TYRRELL — Miss Jessie M. Tyrrell, deceased on November 29, 1978, services at Gawler's Chapel, committal service at Oak Hill Cemetary, Rev. F. Robert Tafel officiating.

GLEASON — Mr. George Waldo Gleason, deceased February 18, 1979, services at Gawler's Chapel with Dr. Edward W. Bauman officiating. Interment at Cedar Hill Cemetary with Rev. F. Robert Tafel assisting.

1979 CONVENTION BANQUET

The Saturday evening theme for the 1979 Convention at Urbana College (June 30) will be an Ohio Country Picnic. Appropriate clothing for the Picnic/Banquet, hay rides and square dancing would be jeans or dirndle skirts, red bandana handkerchiefs, comfortable shoes, floppy straw hats and unlimited stamina and/or endurance. Passive participation is fun too, if this all sounds exhausting! The services of an expert square dance caller and appropriate orchestration will be secured so this would be a great opportunity to learn to square dance if this is something you've *always* wanted to do. Every effort to have horses pulling the hay wagons is being made. It's likely to be *very warm* outdoors in Urbana at this time of year so be prepared.



THE UPPER ROOM

THE LOWLY HEART

*Leon LeVan
St. Petersburg, Florida*

Samson's humility just before his death in Gaza makes us think of Jesus' lowliness of heart just before His Crucifixion. In the Garden of Gethsemane, it is said that Jesus "fell on his face and prayed." He bowed Himself down even to the sweating of "great drops of blood." As His death approached He accepted rejection, shame, and despair. In a sense, He took the burden of all the world's evils upon Himself.

It must have seemed to Jesus that all men would forever think of Him according to the reports of the Jerusalem authorities. He could only believe in that dark hour that He would be described to the world as an imposter, traitor, even as a criminal. But in His profound humility He chose that and much more rather than betray the Divine trust He knew was His to fulfill.

Man's self - nature must come to naught, and it can only do so as we choose the Lord's will instead of our own. So great is humility.

Humility is selflessness. Humility is willingness to be led by the Lord. Humility binds up the wounds of the broken heart — and is the origin of peace and goodwill. Humility is the sun and rain of the soul, the power by which the soul grows. If humility disappears, the soul's growth disappears. Humility breathes the spirit of angels. Humility is the inmost principle of the life of Heaven. Humility is conjunction with the Lord.

Samson "bowed himself with all his might" when the final hour of his life was upon him. The Philistines had dug out his eyes. They had bound him in chains. They had made him a slave to "grind in their mills." They had made him their object of scorn and laughter. By virtue of their capture of Samson, the Philistines were able to taunt Jehovah and proclaim that their fish - god Dagon was stronger than Jehovah. Finally, they took Samson out of his prison and brought him into

the courtyard of their temple to make sport. There Samson knew that his own debasement carried with it debasement of Jehovah God. The only prayer we have of Samson's is not long; but it has the Divine measure of humility which every prayer should have.

And Samson called unto the Lord and said: O Lord God, remember me, I pray thee and strengthen me, I pray thee, only this once

And Samson took hold of the two middle pillars upon which the house (of Dagon) stood

And Samson said, Let me die with the Philistines. And he bowed himself with all his might. And the house fell upon all the lords and upon all the people that were therein."

Samson bowed himself in the Philistine temple of Dagon. Jesus bowed Himself in the Garden of Gethsemane. You and I must "bow ourselves" before the Lord in humility of heart. Humility does not mean weakness in doing right. Nor does it mean that we should surrender to the idea that evil is good, or that falsity is truth. We must think, will, and act "from the Lord" in all the circumstances of daily life whether in the church or out of it. Humility is our "refuge and fortress," our internal defense against the spirits of Hell. Humility is our life with God.

As Jesus lived, suffered, and died in the "garments of humility", so He gives us strength to live the life of humility with Him. Samson "bowed himself with all his might." You and I must also bow ourselves with all our might as we reject our own evils — our own self - intelligence and self - will — and seek only to live according to the will of our Lord and Savior, who "bowed Himself" in Gethsemane and prayed: "Let this cup pass from Me if it be possible. Yet not My will, but Thine, be done."

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