

# The Messenger

OFFICIAL ORGAN OF THE GENERAL CONVENTION  
OF SWEDENBORGIAN CHURCHES

November 1983



Clear Lake, La Porte, Indiana

## *TREES OF LIFE*

“Did you ever take the time to really look at a tree? When I see a tree, I see its complexity, yet I also see simplicity. It is beautiful and strong, yet flexible and ever changing. Although the branches, roots and trunk all seem to be pulling in different directions, that tree is one solid functional organism and stands alone. Humanity is like that tree in many ways; beautiful, dynamic, co-operative mass, constantly moving with the winds of change that blow through the branches.

Cont'd. on back cover

Photographs by Eric Allison

## AS I WAS SAYING . . .

Giving up the editorship of the *Messenger* after eight and a half years evokes a lot of memories, mostly pleasurable, and a host of mixed feelings. Let me share a few of these feelings with you.

My first editorial, 94 issues ago, stated: "I believe in an open, democratic, responsible press. The *Messenger* belongs to all of Convention, thus it will strive to reflect the many shades of opinion within Convention. The rights of both minorities and majorities will be protected. *Responsible* is the key word here. Always the overarching question remains: 'What is in the best interests of the Church?' This will be the main factor in selecting material for the *Messenger*."

And again: "I believe that no one individual, or no one Church, can have a monopoly on Divine Truth. Only the Lord himself is the Way, the Life and the Truth. We are all more or less walking in appearances, in the shadows of life. This belief has many implications, which I leave you to think through for yourself."

This has been my editorial philosophy and I leave it to you as to how successful I have been in my endeavors.

It's been a very interesting and challenging experience. Every issue is different; every month the deadlines zoon up with unsettling regularity. Some issues almost fall into place by themselves; other times I'm sure the sweat and anguish and near-panic has been clearly visible in the pages. But that's the way all of life is—some parts come easily and gracefully while others require a great deal of effort and patience.

In some respects being editor is an awesome responsibility. Due to the size of our organization, and financial constraints, it is essentially a one-person job—and how can one person do justice to this many-faceted and vitally important position? One tries to be fair-minded and objective in making difficult decisions, but there are a lot of gray areas and editorial judgment is a very personal matter.

To what extent should the *Messenger* reflect what is going on within Convention, and to what extent should it be out in the vanguard, breaking new ground? (The difference between a thermometer and a thermostat!) This is a critical question. Ideally I assume it should address both levels of Church life. But can you see the inherent difficulties? As mentioned, it's

been a most interesting and challenging experience.

Over the years I've had a lot of help and support from members of the Dept. of Publication, from Roger Paulson, and from several clergy colleagues, especially Richard H. Tafel Sr., Leon Le Van and Eric Zacharias. To one and all, my heartfelt appreciation.

Jim Lawrence comes to the editorship of the *Messenger* with an abundance of enthusiasm and writing ability (as you will see in this issue), and most importantly, he is a young man of unusual maturity and poise. We look forward to his many contributions to Convention in the coming years.

The *Messenger* is your magazine. Articles, news stories, poems, letters, and features of all kinds are always warmly welcomed.

P.Z.

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## Introducing . . .



I'd like to introduce myself by sharing something of my views on *The Messenger*. Primarily, I have something to say about communication. For more than 150 years, *The Messenger* has been a vehicle for communication. So vital is communication to the life of General Convention that we have always taken it for granted that we need a regular publication. The reason is straightforward. To the extent that we fail to communicate, we lose relationship with each other to the same degree. If we cease to be in relationship, we are no longer a Church in any meaningful sense. There's little point, after all, in belonging to a Church if one chooses not to understand or to be understood by the larger family.

We need to communicate with each other simply because we are not static beings. As our values and perceptions continually reorganize, our Church subtly becomes continually something new. But our collective spiritual journey can be experienced only as we effectively communicate our evolving perspectives to each other. Communication within the Church is a necessity, not an afterthought.

With dedication and goodwill, we will learn more about what is important, exciting, useful or frustrating for each of us. We will come to greater mutual understanding. With love and attention, I hope *The Messenger* will serve our common purpose of discovering the New Age for each of our lives and for the world.

Real communication, though, is tough business, and many forego it. This is my ninth draft trying to get on paper exactly what I want to say to you as I come to the editorship of *The Messenger*. The more I grappled with my thoughts, the clearer they became: I wanted to write on the value of communication itself. If I'm getting across what I'm wanting to say, then the effort is well-spent.

I hope enough of you agree. Your involvement is the essential ingredient. With the assistance of my able predecessor, Paul Zacharias, and the Board of Publications, I pledge my best effort toward the goal of a lively, *communicative* Church magazine.

Jim Lawrence

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## CORRECTIONS

In the September issue of the *Messenger* we stated that the new translation of the *Arcana Caelestia* was being published by the British Conference. In fact, this new publication is sponsored by the Swedenborg Society in England. Our apologies if this error caused misunderstanding in the minds of our readers.

Volume One of the *Arcana*, which should shortly be available in all New Church book stores, will sell for \$12.00 (U.S.) and \$15.00 (Can.) hard back, and \$7.50 (U.S.) and \$9.95 (Can.) paper back.

\* \* \* \* \*

And in the October *Messenger* both proof readers were asleep at the switch when "Swedenborg Church" appeared on the front cover. Again, our regrets. It has been suggested that the masthead read: "Official organ of the General Convention of Swedenborgian Churches", which is a more accurate and focused description of the *Messenger*.

# REFLECTIONS FROM EUROPE

*by Rev. Dr. Calvin E. Turley*

As the plane banked through the clouds, the green hills, low mountains and orderly fields came into view, and it seemed we were descending over the Cascades into Portland, Oregon or Seattle, Washington. And then, the red roofs of small villages came into view and I remembered, we're landing in Zurich, Switzerland. It was the beginning of a week's visit with our fellow Swedenborgians in Europe.

It was Friday noon, Zurich time. Friedemann and Hella Horn met me and we were soon off to their home. Thirty three hours after I had started "the day" in Boston, I managed a few hours sleep and awoke to find Gudmund and Laura Boolsen had arrived from Copenhagen. People were gathered for the first meeting of "The Continental Association" to be held in six years. From Freiburg, Berlin, Trieste, Lausanne, Zurich and Austria some twenty five to thirty persons gathered to make new acquaintances and renew old friendships.

The formal meeting time was Saturday. Beyond the necessary question of renewing the Association as a living organism, the gathering provided the opportunity to share some of the current life and trends in Convention and to explore the question of the ambiguous organizational relationship of the ministry on the Continent with General Convention. For discussion, the question had been placed before the Association, "Shall we apply for membership in Convention?" Though General Convention has traditionally invested mission monies in the field, and all the ministers have been trained at the Swedenborg School of Religion, the confusing fact is that organizationally the Association and General Convention are totally autonomous from one another. This may well be good and as it should be. But, since we all feel a spiritual oneness, the question of a closer organizational tie needs evaluation. No decisions were made, nor called for, but the discussions will continue on both sides of the Atlantic.

Late Saturday afternoon I left for West Germany to be the overnight guest of Christian and Sybilla Mania—a drive just over an hour to Steisslingen on the German side of Lake Constance. Because of government regulations, the Manias have not been allowed to make

Zurich their home. The situation has caused a great deal of personal stress, and some difficulty for Christian's work in Zurich, but the situation now is workable and we believe will become characterized by increasing stability.

Sunday morning we were back in Zurich for worship and holy communion. The service was done in German and English with ministers serving Sweden, Denmark, Germany, France, Italy, Austria and the United States participating. Indeed it was this experience of multi-nationals, worshipping together within the Swedenborgian perspective—transcending nationalistic differences—that lifted me to a new experience of the personal presence of the One God of heaven and earth. In these days of political, economic and international tensions, there is a Christian mission to manifest our oneness as children of God.

The Association meeting closed with Sunday dinner at a beautiful inn in the foothills of the Swiss Alps. It was time to say *Aurevoir*, *Auf Wiedersehen*, *Arivederci* and *Goodbye*. A memorable moment warmed with expressions of genuine respect and affection across the barriers of language and cultural differences.

Sunday afternoon Christian, Philippe Boulvin and I left for the drive to Lausanne. It would be tempting to attempt a travelog of this drive. Let it be enough to say that if you have ever driven through the Cascade Mountains of the west and down the Willamette Valley of Oregon with the Coastal Range on one side and the Cascade Mountains on the other—then you may have a sense of the beauty of this country. There was one big difference. At one point in our drive, the clouds lifted for a moment and the French Alps appeared, majestically and dramatically ascending from the shore of Lake Lemman at our feet. For a moment, I thought I was looking at Lake Louise in the Canadian Rockies. Once in Lausanne, we visited the church center which included a small chapel, a moderate sized meeting room, a small book-room fronting on the street, and a modest apartment. We were later to be received in the beautiful home of Mr. and Mrs. Galone of the Lausanne Society who were our gracious hosts for the night.

Monday morning we made our way on to the very heart of France, near Moulins to La Presle (pronounced La Prell), the chateau now owned by the Paris Society and the site of the new ministry of the Rev. Claude Bruley and his wife, Jaclene. Until Thursday, the ministers of the Continent and I met in this idyllic setting to discuss our professional, pastoral and organizational concerns. During this time, all of the ministers were present: the Rev. Patrick Duvivier (a new missionary effort near Marseilles in southern France), Claude Bruley (La Presle and Paris), Philippe Boulvin (Lausanne, French speaking Switzerland and cooperative workshops and seminars with Claude), Friedemann Horn and Christian Mania (Zurich and German speaking Switzerland, Freiburg and Berlin, Austria and Trieste, Italy), and finally Gudmund Boolsen from Copenhagen.

It was a time for sharing the work of each of the ministries, a time of exploring hopes, dreams and frustrations, a time for identifying our oneness and our separateness. It was a time of professional and spiritual nurturing. I don't know how to communicate the essence of meetings of this kind, but a word about the work of each of the ministries might be helpful and of interest.

Patrick's work is perhaps most fluid. The beginning of his work has been delayed by extensive and deeply stressful housing difficulties but he is now settled with his brother and their two families in Puylobier, near Aix-en-Provence. His work has begun and he has made extensive contact with "New Age" groups in this university and cultural center. He has led worship celebrations for the leaders of several New Age gatherings, has presented workshops on Swedenborgian ideas himself at such gatherings and has the beginnings of a group who wish to support his ministry. With his very crowded living quarters, and as yet no space to call his center, Patrick is most desirous of finding space to call his "church home." One breakthrough comes with the invitation of a woman in Marseilles to use space in her home. Monthly worship services will begin there this fall.

Of the new ministries of Europe, Claude Bruley's is perhaps the most settled and the most developed. Having sold the church property near Paris several years ago and purchased a small chateau in the center of France, Claude has developed an impressive ministry around residential seminars ranging from two days to two weeks. His schedule is full and registrations are over subscribed.

Topics include such foci as: "Chronic Disease and Spirituality," "The Wisdom of King Solomon," "Joseph and the New Masculine Role," "The Mystery of Golgatha—the Beginning of a New Stage for Humanity."

During the months of July and August, there were some 219 persons who participated in seminars at La Presle. Claude has confirmed some 90 people into the faith, provides services twice a month in Paris, and continues to write, translate and publish in French. He has sold over 3,000 copies of Swedenborg's *Heaven and Hell* and has nearly exhausted his supply of *Conjugal Love*. His latest publication is a biography of Swedenborg by Jean Prieur, a French author, to which Claude has contributed an extensive bibliography. In a true sense, Claude's ministry is experimental, rapidly moving beyond this stage to become a paradigm for others who would seek to find new means for ministry to new people in the New Age.

Philippe Boulvin has done a beautiful job in Lausanne. He has renewed the life of the congregation there, renewed their buildings in the heart of the city (from the outside the building is one of a row of "business buildings"), begun a ministry to new persons under the name "The Alpha-Omega Society" which provides workshops and seminars on religious and spiritual themes and opened a small bookroom/reading room on the street floor. While continuing his ministry in Lausanne, this coming year he will move to a small village in France to facilitate his own spiritual renewal and experientially explore the possibilities of communal living. One possible outcome might be the establishment of a spiritual retreat community just outside the city of Lausanne or some other metropolitan center.

In the United States and Canada, we perhaps feel most familiar with the ministry in Zurich. The pastoral work to the congregation in Zurich continues, as does the extensive work of translations and publications done by Dr. Friedemann Horn. Since the arrival of the Rev. Christian Mania, not only has he been able to assume some of the pastoral and worship ministry in Zurich, he has added a dimension to the Bible study classes, seminars, meditation and dream workshops. Because of the residential difficulties noted above, Christian's ministry has not yet established its impact to its fullest extent. Living now on the German side of Lake Constance, he finds some twenty members of the Zurich Society living in his vicinity. Perhaps there is here the beginning of

something new. In addition to these ministries, both Friedemann and Christian travel extensively seeking to provide ministry to the scattered flock throughout Germany, German speaking Switzerland, Austria and northern Italy. It is a large pasture and the needs for shepherding are many.

The Rev. Gudmund Boolsen and Laura are the newest in Europe, having re-established their residence only last January. Yet, since that time they have been able to purchase a "condominium church" in the building where they live, provide bi-monthly worship services and pastoral care to their membership. Gudmund feels especially handicapped by the lack of translations into Danish. Though he confesses he's not a linguist, Gudmund continues working on translations and asks for help from any and all who would assist with the effort.

Such a sketch of activities, of course, misses the spiritual essence of the various ministries in Europe and of our times together. More detailed and verbal reports will be given to our General Council, the Board of Missions and the Swedenborg School of Religion. In reflection, I'm pleased that time could be found for this visit. I hope it has strengthened the spiritual bonds between Convention and the Continental Association and in some small way added to the renewal of the church. It is clear that the first task to be faced is the rebirth of the Continental Association to a living, viable organization of mutual support. Then, and only then, will it be time to seriously consider the question of organizational relatedness between our two bodies. In the meantime, it is good to report that the ministers of the Swedenborgian faith in Europe are vital, competent and faithful to their sacred task. May they hear the Lord's call and be enriched by his blessing as they pursue the work of ministry in this New Age.

## A Peek At Clinical Pastoral Education

*by Jim Lawrence*

Except in extenuating circumstances, all students headed for ordination at the Swedenborg School of Religion are required to complete satisfactorily a basic unit of Clinical Pastoral Education. Not many theological schools require ordinands to take C.P.E. like SSR, but most recommend it.

War stories abound from those who have survived the legendary program, and the certificate of completion is a kind of trophy, which, like the Purple Heart, causes knowledgeable ones to regard its holder with a new respect. C.P.E. is widely thought, in fact, to be the toughest testing during all of seminary. More than camps. More than Final Exams. More, even, than all but the most rigorous parish internships. Since the laity is generally unaware of this specialized category in their minister's training, we thought it good to share a first-person account of a C.P.E. experience.

I was one of six students at SSR who spent this past summer in the trenches of a basic unit of C.P.E. As it happened, I was the only one who chose the most common type of site, a medical/surgical hospital. Other options include mental and social work institutions. But I especially wanted to work in a medical hospital, so I picked Bethesda North Hospital in Cincinnati to get my stripes.

C.P.E. is a 400 hour clinical crucible where a student minister's pastoral skills are put under heat and hammered into a more useful form. My regimen included a minimum of 40 hours per week of on-site physical presence, plus the usual spate of paperwork (reports and reflection) to be taken care of largely after hours. A variety of tools are used in the molding. The educational sledges and mallets, as it were, can be separated into five distinct learning processes.

The fundamental learning tool is the "clinical" pastoral visitation, usually with patients, but also with staff, including doctors. I was responsible for the daily pastoral care of patients in eighteen rooms. Note the word "clinical." The second process involved weekly sessions when each student presented a document containing a verbatim script of an actual conversation. Attached would be a systematic and detailed analysis of the conversation, the patient, and the student. We examined these from sociological, psychological and theological angles, trying to get the best possible insight for our work in assisting the healing process. Then the group would respond—sometimes gently, sometimes roughly. (Just for fun, try to remember an entire 30 minute conversation—verbatim—you had yesterday.)

Interpersonal group sessions met twice a week. There we shared our feelings about our work and about each other. As one might gather, these sessions could get pretty steamy. Also, very important to me were the weekly sessions of private supervision with my immediate supervisor, a man with fifteen years in the parish and three years clinical experience.

The last, but certainly not least useful, learning tool was the six hour weekly block of lectures and seminars, covering some twenty five topics. For these, our small group combined with two other small groups and their supervisors from other hospitals in the city. Altogether, these activities comprised the core of my stint in pastoral care boot camp.

The humor of military analogy, however, goes only so far. We were hoping to heal rather than destroy. Funny thing about the military, though. In the intensity of war, men from opposite backgrounds with opposite interests sometimes develop a kind of intimacy lasting a lifetime, surviving the deepest cultural chasms. Somehow they get to that tender center inside where we are all alike.

That's a little how it was for us. There were seven of us, counting the supervisor, and we couldn't hardly have hoped for a more diverse group: the supervisor, Jim, a Floridian in the United Church of Christ; Nancy, a local Lutheran; Tony, a Roman Catholic priest-in-training from Spain; Josh (New Jersey) and Henry (Louisiana), both rabbinic students; Derek, a Fundamentalist hailing from California. And myself, something called a Texas Swedenborgian. I gave the group an exotic touch!

Wearied from the intensity of our schedule and humbled by the negligible difference doctrine made upon our caring for those suffering, we found ourselves without ecclesiastical barriers by the third week. There was something frighteningly profound in the discovery that we each reached-out to those in pain in much the same way.

It is one thing to believe in ecumenicity, but quite another to experience it as part of an inter-religious pastoral care team: to listen to a Fundamentalist and a Jew play guitars merrily together; to watch a Roman Catholic priest hold a Lutheran woman overcome by the misery on her floor; to engage, as the resident Swedenborgian, in repeated and inspired dialogue with my UCC supervisor.

What did I learn? Lots of theory and statistics from the lectures, assuredly. Lots of insight into my style of interaction with others,

certainly. And, yes, lots of helpful hints about hospital visitation. But somehow I'm aware that I can't really begin to dredge up the most important stuff; the experience is too full and too close.

On the last day of the program all three small groups, along with the supervisors, gathered together for a closing worship service. We had to create it ourselves. Right then. One of the rabbinic students, the priest-in-training and myself were given twenty minutes to write a Litany of Remembrance. Sharing this may convey some idea of what C.P.E. was all about for me. Here's what we came up with:

### *Litany of Remembrance*

We came, O God, to learn to do your work.  
 We came, O God, to learn more about your ways.  
 We came and beheld the pain of your creation.  
 We came broken and burned and in pain ourselves.  
 And we saw, felt your healing touch.

As we struggled to be instruments of your blessing,  
 we were given new vision.

We shared our different pathways to you,  
 though we came in disunity.

Together we found another face of you,  
 and through this discovery  
 we are somehow more transparent,  
 more caring,  
 more whole.

We came to be in relationship with you  
 and you gave us relationship with each other.  
 And in relationship with each other,  
 we discovered the richness of relationship  
 with you.

We found joy and sadness;  
 we found loneliness and connectedness;  
 we found playfulness and intensity.

We found ourselves through each other  
 and through each other  
 we found new dreams.

Thank you, O God, for sharings and for  
 remembrances.

### **IN THE DECEMBER MESSENGER . . .**

Time For Decision                      Ernest O. Martin  
 Dreams of a Free Life                      Harmon Bro  
 Was Swedenborg a Vegetarian?                      William Axon  
 Your Department of Publication                      Rafael Guiu  
 And more . . .

# WOMEN COMMUNICATING

*Sponsored by the Alliance of New Church Women*

*Annella Smith, Editor*

*Bertha Berran, Co-editor*

## "GIVE US THIS DAY OUR DAILY BREAD"

Back of the loaf is the snowy flour,  
And back of the flour the mill,  
And back of the mill is the wheat and the  
shower,  
And the Sun and the Father's will.

Maltbie D. Babcock

## 23rd PSLAM

*Verse 5. Thou Preparest a Table Before Me  
in the Presence of Mine Enemies.*

How wonderful this is. How many enemies  
there are to contend with.

Little creatures of the woods and fields break  
into the gardener's rows of growing plants:  
birds of the air steal buds and seeds, and  
innumerable pests below ground and above  
attack roots and growing shoots. Despite all  
this we are able to keep our harvest festivals: a  
table is prepared for us in the presence of our  
enemies.

It is similar on the spiritual side of life: so  
many enemies seen and unseen to control.  
Attractive but thieving affections, like the  
creatures of the fields, come into the garden of  
the soul to devour its crops. So do flitting  
thoughts that, like hungry birds, steal and fly  
away. Then there are miserable minute desires,  
seen and unseen, in the soil of our lower nature  
that are ever busy attacking all our efforts to  
prepare a garden of the Lord in our minds.

Enemies above, below, and all around us!  
Yet if we follow our Shepherd in paths of  
righteousness and through the valley of the  
shadow of death (temptations), He will meet  
all our needs. With gladness in our hearts we  
will be able to say: "Thou preparest a table  
before me in the presence of mine enemies."

All the enemies of the soul spring out of the  
love of self and the love of the world. Self  
cannot fight self! We can only escape from  
these pests of the soul by following our  
Shepherd. He knows how to save us, and He  
said if we follow Him, He will give us eternal  
life.

Reg Lang

## THINK ON THESE THINGS

"Thou wilt show me the path of life; in thy  
presence is fullness of joy." Psalm 16: 11

The leaves are falling on the garden path . . .  
once again time is marching on and I'm  
listening to a different drummer. I'd like to  
linger a while longer in the green garden of  
summer . . . where the vines are full and the  
fruit is ripe, the flowers bloom and the birds  
sing. I'm not ready to have the frost creep in  
and wipe out all this beauty . . . to leave the  
tranquility of summer for the frantic rush of  
fall. But the seasons turn . . . the soft summer  
days are gone . . . the days when we seem to live  
beyond the natural boundaries, closer to the  
Divine. "And the angel lifted up his hand to  
heaven and swore . . . that there should be time  
no longer." (Rev. 10: 5, 6) Perhaps that is why  
we hate to leave summer . . . it's not locked into  
time and space . . . meetings are fewer . . .  
alarms don't always buzz . . . schedules relax  
and we seem to find an inward stillness . . . a  
stillness where we no longer have to listen to the  
vain opinions of the world . . . we don't even  
have to listen to our own imperfect thoughts.  
We can take the time to listen to God . . . time  
to know Him, time to lift our hearts and minds  
above the grossness of time and space . . . But  
we also know we still live in time and space . . .  
we still live here on earth and we cannot just  
seek our own personal enjoyment but we must  
work for the welfare of others. We must order  
our lives and commit ourselves to some use . . .  
to some meetings . . . to some alarms and some  
schedules . . . some leaves to rake to find the  
garden path and "thy presence and fullness of  
joy."

Carole Reinstra,  
Religious Chairman.

*Thanksgiving is a time for being thankful  
and sharing. We thank Shandrena Fraser for  
sharing her Convention experience with us!*

## My Visit To Convention '83

When word was received that I would be  
attending Convention '83, I had mixed feelings.  
But in the short space of time I had, I began to  
prepare for this wonderful experience. Event-



ually after all the fuss of packing, unpacking and repacking, the day of my departure came. I left home accompanied by my husband, Rev. E. L. Fraser, who was head of the delegation, and we motored to the airport where we met the other delegates. The checking-in was not very long, so after about 15 minutes going through immigration and security sections the group of four boarded the aircraft at approximately 7:15 p.m. Guyana time. With all these preliminaries behind, we were seated as close together as possible. A window seat in front of the wing afforded me many beautiful views from golden sunset to complete darkness.

We arrived in New York at 11:15 New York Time. After immigration, customs, meeting of relatives and introductions, we left for our respective places to spend the night and as pre-arranged to meet at La Guardia Airport by 9:00 a.m., Sunday the 26th. There was a little mix-up with one of the delegates, whose relatives did not locate the right entrance, so she did not travel until Monday. This caused some anxiety until she arrived. Dr. Turley phoned New York where she stayed with the instructions that she should travel the next day. A car and two persons with a placard bearing her name was sent to ensure her safe arrival at the registration desk. The C.O.M. took a two-minute break to announce her arrival. This was perhaps a Divine Act for us to understand the true fellowship we were to enjoy at Convention '83.

On my arrival at the registration centre I was warmly greeted by the Tafels who visited Guyana in January-February, 1981, who in turn introduced me to Muff No. 1, who was in charge of the operation. Registration was slow, but steady. By that evening's supper, there were well over 100 persons, and I was introduced to every one of them before supper was over. One introduced the other and there was a lot of hugging and glad-to-know you expressions. People had been seeing Rev. Fraser for the past two years, but only now Mrs. Fraser. Every day from Sunday to Wednesday there were new people to meet. Convention took on a new look this year in that there were more sections where delegates could align themselves: Minister's meetings, ministers and spouses, musical workshop, pre-convention, the children and young people's department. No one was left out—there was something for everyone to do and to take part in.

An early morning service, conducted by a different minister each day before breakfast, began every Convention morning. At breakfast music was shared by members of the musical workshop. Their hospitality extended to each

meal, which helped make them more appetizing.

I attended the ministers and spouses meeting and had what I'll call an introduction. Then we were separated into two smaller groups for discussions. These groups were led by specially invited personnel on specific subjects. In the evening we returned for either further discussion or relaxation therapy. I thoroughly enjoyed my group which seemed to me as a family having a heart-to-heart talk.

There were two additions of new minister's wives shared by Gretchen Tafel and myself. Though she came in late and had to leave early, we promised to work together should any problem arise. We will share experiences. She loves music and plants, as I do, and even though I cannot read a note in music, I know flowers and vegetables. So when I met her again in Cambridge Chapel at a reception held for Rev. Fraser, she gave me some seeds as a start and books for guidelines.

There were many highlights. At one, during a tribute to members, the master of ceremonies skillfully thought of a way to include almost everybody. That is when members of my delegation present were made Honorary Members of Kemper Road Center, who hosted the Convention this year. Also at this function a dedicated member and worker was honored for attending "Fifty-five" Conventions unbroken.

The following day I was privileged to visit Kemper Road Center. This building is ideally set near the slope of a hill with the road passing not far away from it. There is no seating accommodation inside, and as was explained, it is used for a community center and for large dinners at different times. One worship area is in an open space between trees. We arrived just before the setting sun. This scene added to the splendor of the location. I could not resist going down to the edge of the woods. Our visit here was for the graduation of the four new ministers who were to be ordained the next day back at Wilmington College Chapel.

The program was crammed with activities. There was not a moment to waste, and at each gathering there was the usual exchange of smiles and hugs. This seems to be part of the Doctrine of Swedenborgianism.

I had to miss out on the visit to the "Beside the Point" summer camp site, which is being built by the Kemper Road Center, because of needing to attend the Luncheon and Meeting of the Women's Alliance. At this gathering, Guyana was welcomed to Convention by its President, Mrs. Mareta Saul, and I was asked

to receive the token of a Yarrow flower in a basket representation of the Mite Box Fund, donated for the development of Yarrowkabra Mission on the Linden Highway, Guyana. Mrs. Marilyn Turley took the opportunity of making a presentation to Hyacinth, the other female delegate, and to me of an album of the "Ordination Pictures" of the Rev. E. Llewellyn Fraser, the purpose for which they visited Guyana earlier in the year.

My experience at Convention '83 will always be treasured, and I am deeply grateful to the Women's Alliance and all concerned who were instrumental in making this trip possible. My impressions are summed up in a few words: Every Society, Association or individual should, where and when financially possible, attend Convention. It educates one on what is happening around the world with our brothers and sisters. It unites us all as a family, and we learn more about the meaning of our Doctrine in a practical way; in other words, it is a rich and rewarding fellowship.

Finally, the business sessions bring us up to date with the Constitution and Amendments, especially in a society like ours that was in darkness for so long.

Once again, THANK YOU! THANK YOU! THANK YOU! and GOD BLESS US ALL.

Shandrena L. Fraser

## Something of Interest About Spiritual Nurturing

Perhaps THE most exciting thing going on in our Convention this year is *The Infant Program*. (If you think another one is as exciting, let's hear about it.) Initially presented in a booklet of the Sunday School Association in 1982, it has been expanded and now includes ideas about spiritual as well as physical nurturing from conception through early childhood. The importance of parental attitudes and feelings in creating optimal conditions for the welfare of their child is central to the programs, I believe.

After reading about *The Infant Program* as our Mite Box project, Alice Spear, of the Los Angeles Swedenborg Library, sent me a book written in 1865 by Walter M. Fernald, a Swedenborgian. It is titled: "A View at the Foundations: or, First Causes of Character, as operative before birth from hereditary and spiritual sources." In it he declares: "The life and happiness of individuals, the love and harmony of families, the prosperity and stability of States and Kingdoms, and the protection of life, liberty, and person, are more dependent on influences that bear upon human beings before birth, than can be brought to bear

on them afterwards. What is organized within us, in our pre-natal state, is of more consequence to us and more vital to progress towards perfection and happiness, than what is educated into us after we are born."

The author quotes Swedenborg on the soul: "The interior man, for it appears there altogether as a man, with all the members and organs that man has, and it is also the man himself within the body." The author continues: "The spiritual and natural worlds are so intimately connected, and those whose physical and spiritual organisms are the most suitably prepared can most easily receive moral and spiritual good. The Holy Spirit is limited by its own receptacles and makes music or discord of humanity according to the substantial materials over which and through which its Divine breath circulates."

We need formers rather than reformers. He tells us it will be a difficult task because of all the generations of negative and discordant materials we inherit, but in the long run it may be the easiest way back to that spiritual beauty and perfection.

"Spiritual beings have much more to do with births . . . and the whole pre-natal condition from the moment of conception than we are aware of." Angels of the highest heavens preside over conception and are guardians of the child. Influences and conditions of a natural character, attending both parents through the entire pro-creative term and gestation, are of vital importance, he says.

"The laws of sympathy, impression, outward circumstance and inward state—how marvelously they operate." The author looks to the day when children will be born into this world without bad tendencies, and education will be only to refine more and more, and to spiritualize, enlarge, and elevate the nature, freed from all conflict.

This mighty vision is shared today in a newer age by people who find no need to put it into the 19th century context describing how depraved society had become. The authors of this program seem to start from the knowledge that goodness and love have all the power necessary to create any spiritual state we desire, that, in fact, we as parents can promote the most favorable climate in which spiritual beings can operate more fully. All things can be accomplished gently by those who believe!

Thanks, Alice, for the book. I hope we will be reading more about the Infant Program in these pages. Meanwhile, keep on plinking those coins into your mighty Mites.

Marge Ball,  
Mite Box Chairperson

## THE PEACE PAGE

# NCCC PRESIDENT JOINS CALL FOR NUCLEAR WEAPONS FREEZE, REDUCTION

WASHINGTON, D.C., Sept. 20—Charging that the world's superpowers are acting "more and more like little children playing with matches in a sea of gasoline," National Council of Churches President James Armstrong today joined other religious and political leaders in a call for a nuclear weapons freeze and reduction.

The superpowers "are feeding the flames of proxy wars across the globe," Armstrong said. "The Soviets' barbaric reaction to the deaths of 269 innocent civilians, deaths for which they must be held primarily responsible, is beyond belief.

"The American deputy ambassador to the United Nations angrily tells U.N. members that if they don't like the way the United States, as host nation, is imposing its national will on them, they can take their marbles and go home," he said.

"A nuclear Armageddon" is the "promised end result" of such behavior, he said.

The group, which included Sen. Edward Kennedy (D. - Mass.) and Sen. Mark Hatfield (R. - Ore.), issued its call at a news conference in a hearing room in the Dirksen Senate Office Building. Group members said they had been calling on senators Monday and today in support of the Kennedy-Hatfield nuclear freeze resolution.

Bishop Armstrong, United Methodist Bishop of Indiana, in March 1982 joined Kennedy, Hatfield and others in support of the nuclear weapons freeze resolution, which had just been introduced at that time in both houses of Congress.

Armstrong began today's news conference with a moment of silence, in which he asked those present to pray in their own way that the "human family might be spared the ravages of nuclear war and that peace with justice might prevail."

Then, in his statement, he said that "thoughtful leaders of the religious community stand as one—joining with millions of other concerned, alarmed American citizens—demanding a reversal of the arms race, a toning down of the belligerent rhetoric, a freeze on the production of nuclear weapons and a reduction of the present nuclear arsenal with mutual verification procedures each step of the way.

"With Marines under unnecessary siege in Lebanon, with military violence savaging the present population of Central America, with

bellicosity and hysteria inching us ever closer to a nuclear abyss, it is time for the Congress of the United States to say to this administration—and to the rest of the world—enough is enough, turn back from the doomed futility of your present course, and for God's sake, put a lid on the nuclear arms race now," he said. "This is the least you can do."

Besides Armstrong, Hatfield and Kennedy, speakers at the news conference included Paul Warnke, chief SALT II negotiator; Bishop Thomas Gumbleton, Auxiliary Bishop of Detroit and president of Pax Christi U.S.A.; Rabbi Mordecai Waxman, President, Synagogue Council of America; Randall Kehler, National Coordinator, Nuclear Weapons Freeze Campaign; Dr. Helen Caldicott, President, Physicians for Social Responsibility; Terry Herndon, Past President, National Education Association, and Jeremy J. Stone, Director, Federation of American Scientists.

Sen. Hatfield and Kehler both spoke sharply against what they called the "build down" theory, which Kehler said is like reducing hostility by replacing two bows and arrows with one new machine gun. "'Build down' is really a license to build," Kehler said.

Sen. Hatfield said that in one two-day period he received 30,000 letters from Oregonians regarding proposed withholding of tax on interest earned by savings accounts. "If banks can mobilize like this on money, we can on nuclear weapons," he said.

Sen. Kennedy said he and Sen. Hatfield "are committed to taking our resolution to the Senate floor so that the full Senate can debate and vote on this critical issue." The House passed a similar measure this summer.

"We face an uphill battle in the Senate and we may not win on the first vote," he said, "but I intend to raise this issue again and again until a mutual and verifiable nuclear weapons freeze becomes the policy of our nation."

National Council of Churches release

*Decide to be peaceful  
Render others peaceful  
Be a model of peace  
Irradiate your peace  
Love passionately the peace*

*of our beautiful planet  
Do not listen to the warmongers,  
hateseeders and powerseekers  
Dream always of a peaceful,  
warless, disarmed world*

*Think always of a peaceful world  
Work always for a peaceful  
world.*

Robert Muller  
Assistant Secretary General  
of the United Nations.

## Church World Service Launches Largest Appeal Ever

VANCOUVER, British Columbia, Aug. 5—In the face of a steadily worsening global food crisis, Church World Service, the development and relief agency of the National Council of the Churches of Christ in the U.S.A., has appealed to its member churches and the U.S. public for the largest response in the organization's 37-year history.

The NCCC's Church World Service today announced that it is seeking \$6.5 million in cash and donated goods to assist its overseas church partners in overcoming food shortages in severely affected areas of the world, to supplement the efforts U.S. communities are making against hunger at home, and to educate people in the U.S. about the gravity and causes of the crisis.

A worldwide string of major natural disasters—floods, droughts, earthquakes—has brought to a crisis point the food shortages in developing countries already struggling, because of the worldwide economic crisis and, in many cases, civil warfare, to feed adequately their populations.

"The requests to Church World Service from our colleague churches in the countries affected by drought, flooding, warfare, are unprecedented and are beyond our current resources," says Dr. Paul F. McCleary, the United Methodist clergyman who is the executive director of Church World Service. "Therefore, we are making this special appeal at this time to our member churches and to the U.S. public to assist in this grave situation."

In announcing the appeal at a press conference here, McCleary explained that proceeds will be used primarily to support the programs against hunger of colleague and partner churches and agencies in Africa, Latin America, Asia, the Pacific and the Middle East. Their programs include both short-term emergency response (such as providing food for maternal/child care centers, feeding stations, and family distribution) and longer-term development assistance (such as providing

seeds and tools, digging wells, strengthening irrigation systems).

To meet the food requests coming from overseas, CWS plans to apply for U.S. government food reserves. The government, through the Agency for International Development (USAID), will donate such food commodities through its Food and Peace program to agencies such as CWS that can demonstrate their ability to distribute the goods.

In launching the appeal, Dr. William P. Thompson, co-stated clerk of the Presbyterian Church (U.S.A.) and chairman of the Church World Service committee, said that it is necessary for the churches to help feed the hungry. "The test that Jesus indicated he would use to determine whether his followers had been faithful was whether they had fed the hungry. So, through Church World Service, the churches actually provide food, but they also help countries in which hunger exists to create systems for better long-term production and distribution of food."

Church World Service, a unit of the NCCC's Division of Overseas Ministries, is the development and relief arm of the 31 Protestant, Orthodox and Anglican member communions of the U.S.A.'s largest ecumenical agency.

## THANK YOU

In the past few months we have received contributions from the following New Church friends and we are deeply grateful for this ongoing support. Many thanks for the well wishes and kind words.

Ernie and Joan Funk, British Columbia; Myrel Allison, Ohio; Arthur James, New York; Roberta McCollum, New Mexico; Kathryn Balk, Arkansas; Goldie Clary, Michigan; Arthur Wagner, Georgia; Fern Fell, Pennsylvania; Church of the Holy City, Michigan; Deborah Mabbott, Washington; Elinor Johnson, Michigan; and Jimmy Parham, North Carolina.

# PEOPLE AND PLACES

From the Church of the Good Shepherd and the Northwest Spiritual Growth Center: Rev. Paul Martin Grumman has been showing Swedenborg Foundation films at several area colleges, which he follows with a question and answer period. Most recently, Rev. Grumman presented "Swedenborg: The Man Who Had to Know" at the Theosophical Society in Tacoma, Washington.

\* \* \* \*

From the San Diego Swedenborgian Church: Members and friends of the church said goodbye to Rev. Ivan and Eva Franklin at a farewell reception on August 14th. Ivan and Eva were given a silver candelabra, wishing them well in their new venture in West Virginia. Ivan will be continuing in his psychiatric practice as well as serving as a minister-at-large.

\* \* \* \*

From the Church of the New Jerusalem in Fryeburg, Maine: On Sept. 17 the church staged a Johnny Appleseed Look-Alike Contest for children between the ages of 7 through 9. The winner will get to ride as Johnny Appleseed on the Club Float for the Fryeburg Fair Parade. And speaking of the Fryeburg Fair, the church will be hosting its traditional Church Fair Booth, serving some of the best food to be found in western Maine, at this annual regional event.

\* \* \* \*

From the Church of the Good Shepherd in Kitchener, Ontario: Rev. Eric Allison coordinated a two-part lecture series in the church featuring Rev. Ken Beal, well-known area hospital chaplain. The title of the series was "Illness: A Crisis of the Human Spirit." Speaking to an overflow crowd, Rev. Beal laid the groundwork for a Holistic approach to well-being. He particularly stressed that often illness is intentional and can be regarded positively. Our body does not lie; we need to listen to it more closely. He suggested that being sick or being well is not paramount. What really matters is our relationship with ourselves and how we use both healthy times and sickness times.

\* \* \* \*

## THE NEW YORK SOCIETY JOINS IN THE MURRAY HILL BLOCK PARTY

The New York Society's church is located on 35th Street in Manhattan in a neighborhood known as Murray Hill. This is a neighborhood of well-kept brownstone town houses con-

taining several landmark mansions. (J. P. Morgan lived in this area; his library is now an important museum.)

Murray Hill has an active Committee which organizes an annual Block Party on 35th Street between Lexington and Madison Avenues. Our church looks out into the middle of all the activity which includes tables selling books, crafts, plants, collectibles, clothing, baked goods, exotic foods, etc. The Block Party also includes an orchestra and other entertainment. This has long been considered one of New York's ten best street fairs.

This year the Block Party was held on Saturday, June 4th and the Church Committee agreed to open our church garden to give our neighbors a chance to become acquainted with us. We put out chairs where people could relax and eat their snacks. We also had a long table filled with literature and books donated by the Swedenborg Foundation. A sign made it clear that all proceeds from the sale of books would be donated to the Youth Program of the Council of Churches of the City of N.Y. Virginia Branston, Arthur James and Howard Gottlieb hosted.

Although we were not overwhelmed with people, a few dozen visitors did come by and take literature. Several others bought books and stopped to ask questions about New Church teachings. Everything about the day was pleasant—the attractions, the people, the food, the music, and the opportunity to meet our neighbors and tell them a little about us.

Arthur James



Arthur James (left) with two Church members, Mr. and Mrs. Julio Ragasa, Sr. Fair goes crowd the street in the background.

# WE GET LETTERS

## ONE SOURCE OF TRUTH

Editor:

Re: George McClure's "Universal Religion and the New Church." While it is most difficult for truth in its essence, as revealed by Emanuel Swedenborg, to readily enter into the perceptions of man, whose life is primarily immersed within the latitude of environment, our Church nevertheless remains both the guardian and trustee of these spiritually revealed truths. They were given to us, with no mention of time for their dissemination. Let us therefore continue even to eternity, to sow these seeds of truths into good ground, that they may bring forth fruits, some a hundredfold, some sixtyfold and some thirtyfold.

I have, in the far distant past, partaken of the fruit of this "Divine Consciousness" mentioned by the author. Although sweet to the taste, it did not contain the basic spiritual energy to sustain my spirit. The spiritual nourishment which I was seeking I found in the writings of our great benefactor, servant of the Lord and "spiritual astronaut" Emanuel Swedenborg, whose translation of divine consciousness is given in his AC9032: "The Divine Human of the Lord should reign universally in everything of thought, affection and worship." This is truly the universal religion of the New Church, and in this may the Lord give me the strength to retain in my conscience and life forever more.

John Powerly,  
St. Petersburg, Florida

## THE REAL NEW CHURCH IS GROWING

Dear Editor:

I read George McClure's article twice. And then I read it again. I found much with which I sympathize, a little that I didn't absorb, (my fault, not his), and a little with which I disagreed.

Certainly we worry too much about the growth—or lack of it, of our church. Worry is an evil and shows a lack of faith. Especially is this true of the Lord's New Church which will grow at the rate and in the manner that He deems proper. At the same time we should give our sympathy and understanding to the struggling societies with their handful of attendants who still succeed in keeping a

healthy nucleus. We should bear in mind too, that the growth of the New Church cannot be calibrated by the number of its societies or its members. Swedenborg never intended that kind of acceptance of the doctrines. He expected the clergy to accept and spread it. Instead, since his time, general reading and study by the laity has increased and the doctrines have spread by a sort of osmosis until many people accept part of the doctrines without realizing their origin. To quote Brian Kingslake (in *Swedenborg Explores the Spiritual Dimension*) "Seen from God's point of view, the 'church' consists of *all* regenerating people . . . and please note that it is inevitably the 'New Church' because there is no other church now in existence."

It still seems important to me to learn and teach certain doctrines. Mr. McClure implies that love to God is basic in all sects, but how can we love God if we don't know or care if He is one Person or three?

The Second Coming has brought us the internal sense of the Scriptures and though many of us only know bits and pieces of the internal sense, just knowing that there is an internal sense to a particularly difficult part is very comforting. Generally one can find an explanation in some of Swedenborg's works.

I think it would have to be a New Church sermon that would fill all the requirements as satisfactorily as did Rev. Priestnal's for Sept. 4, in "Our Daily Bread." His premise was that the Old Testament teaches of the Lord's life on earth and he uses a number of Scriptural references to bring the fact to a beautiful clarity. He doesn't review a book, a play or a comic strip but throughout the sermon he deals with Scripture and when we have finished it we feel we have worshipped.

Anna Raile  
Scottsdale, Arizona

## NEW BENADE BIOGRAPHY

Dear Mr. Zacharias:

I thought you and your readers would like to know that the Academy of the New Church will publish, by about Christmas 1983, a biography of approximately 350 - 400 pages entitled, "William Henry Benade, Founder and Reformer", written by the retired Professor Richard R. Gladish.

This biography, of a controversial figure who spent nearly half a century in Convention (1846 - 90), strives to present an unbiased picture, not only of the main figure, but also of the history of the Convention during the

growth of the Academy movement. The work will run some 350 - 400 printed pages, with hard cover, illustrations and index. It is carefully documented, largely from primary sources (many quotations from *The Messenger*). Price is unknown at this time.

William Zeitz  
Bryn Athyn, PA

## FROM CHURCH RECORDS

### BAPTISMS

**HANNA**—Brittany Anne, daughter of Mr. and Mrs. Michael Timothy Hanna, born April 21, 1983, was baptized into the Christian faith in the Los Angeles New Church on September 10, 1983, the Rev. Andre Diaconoff officiating. She is the great-great-granddaughter of the Rev. Walter Brown Murray. Rev. Diaconoff also baptized Brittany's mother and grandmother.

**DREW**—Nicholas Drew was baptized into the Christian faith in the San Diego New Church on June 19th, 1983, the Rev. Ivan Franklin officiating.

## MARRIAGE

**NOSALIK—LEDERMAN** — Kevin Nosalik and Luann Lederman were married in the Church of the Good Shepherd, Kitchener on September 10, 1983, the Rev. Paul Zacharias officiating.

## DEATHS

**SMITH**—Dan Smith, 69, of Dundee, Kansas, died August 30, 1983. The resurrection service was held on September 2, 1983, the Rev. Eric Zacharias officiating. He is survived by his wife, Pauline.

**TAFEL**—Gertrude A. Tafel, 85, wife of the late Rev. Dr. Leonard Tafel, died August 8, 1983, in Philadelphia, PA. Resurrection services were conducted by three Richard Tafels, representing three generations: Rev. Richard H. Tafel, Rev. Richard H. Tafel Jr., and (grandson) Richard Tafel.

**HODGES**—Resurrection services were held on September 6, 1983 for Al Hodges, a longtime member of the San Diego Society, with Eldon Smith officiating.

## A GIFT

You are offered a gift. All you have to do is accept. Your gift is not a set of cutlery, a tote bag, or a backyard barbeque grill. Something much better and more valuable. A People Connector.

A People Connector! What's that? This People Connector, offered to you by General Council, is a consultant who can help your church, your committee, your association connect with each other more lovingly, with people in your community more effectively, and with a new sense of your Divine purpose more truly.

The services of this People Connector are available for helping you create a structure where things happen, where energy and creativity flow. Do you want to design programs for retreats, workshops, camps, Sunday or evening classes? Do you want more participation? Do you want to train more leaders? Do you want to use your church teachings more effectively in helping more people in their personal growth and regeneration? This People Connector can help you clarify what you want to do and find ways to make this happen. You can learn to make greater use of *your* gifts and talents. We all know what happened to the man who buried his in the ground.

Like many gift offers, this one is limited. General Council will be making next year's budget in February and will need to decide whether to fund your People Connector for another year. If you have made a positive response, there is more likelihood that People Connector may continue to be available to you and to other groups in Convention.

What do you have to do to claim your gift? Write to the People Connector, Perry S. Martin, Ph.D. at 31214 Marne Drive, Rancho Palos Verdes, CA 90274. Or call her at (213) 541-2291. Tell her you are interested and find out what she can do for you. The gift is waiting for you.



*Perry S. Martin, Ph.D. is Director of the Center for Growth at the Wayfarers Chapel in Rancho Palos Verdes, California.*

The people of the world can be compared to the leaves on a tree—all different shapes, sizes and colors. The branches of the tree symbolise the various nations of our world. Each branch grows in a different direction, and is free to move individually, yet each branch is firmly attached to the central trunk and each depends on the rest of the tree for its life. Likewise, the nations of the world are separate but all eventually acknowledge a common heritage and depend on each other for trade and mutual learning.

As this is a massive tree, it needs a strong supporting root system, fanning out over a large area to hold the tree firm and to feed it.

In our tree world, the roots symbolize the aeons of time and history that have worked to put us where we are today. I think the sap pulsing through the veins of our tree-world is its lifeblood and symbolizes love, faith, joy, peace, hope. Without this sap each and every tiny twig and trembling leaf would die. Wind blows through the tree, ruffling its leaves and bending its boughs. These are the ideas, beliefs and conflicts that run through the world.

I see the sun, our ultimate energy source, which is ever present, providing the energy for the leaves to manufacture vital sugars and carbohydrates. Every leaf moves during the day to ensure that it always faces the sun to gain maximum benefit from its warmth. The sun symbolizes God, for without God there would be no tree or people or even a world to live in. God is ever present and is the controlling force for all life.

I know that every leaf is an individual, and no two leaves are the same. Each leaf bursts open from its bud, grows, performs its function and reaches its peak in autumn in brilliant color, finally falling off in death to enrich the soil for the tree. No single leaf can do much by itself—it takes a whole tree to give shade, and one leaf is not nearly as impressive as an entire tree in flaming glory.

Every person is an individual, capable of original thought and behavior; but humanity, like the tree, is One, needing the efforts of every individual for the survival of the whole.”

*This essay, by a young man from Zimbabwe, was read at Rotary's International Youth Conference—Toronto, Canada.*

Reprinted from the Kansas Plains Banner

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