



Dorothea Harvey: Minister, Educator, Pioneer

The Rev. Dr. Dorothea Ward Harvey, the first woman to be ordained in the Swedenborgian Church, passed fully into the spiritual world on February 23, 2010, at her home in Annisquam, Massachusetts, after a long illness.

Born in Philadelphia in 1922, Rev. Harvey attended Friends Schools from 1927 to 1939. She received her undergraduate degree from Wellesley College, after which she served in the Navy from 1943 to 1946.

She subsequently received her B.D. (M.Div.) in Old Testament Studies from Union Theological Seminary in New York and her Ph.D. in Religions of the Ancient Near East from Columbia University. She did post-doctoral work at the American School in Jerusalem and Heidelberg University in Germany, and studied in India on a Fulbright fellowship.

Rev. Harvey was the author of *The Holy Center*, contributed to the prestigious *Interpreter's Bible*, contributed an introductory article to *Rooted In Spirit: A Harvest of Women's Wisdom*, published by the Swedenborg Foundation, and was the author of numerous of ar-

ticles and pamphlets.

Her interest in biblical archaeology took her to excavations in Jordan, Syria, Egypt, Turkey, Lebanon, and Greece.

Dr. Harvey served as a faculty member at Wellesley College, Milwaukee Downer College, Lawrence University, Urbana University, and the Swedenborg School of Religion. In her retirement, she moved to Annisquam, became active in the Annisquam Village Church, where she led adult education classes.



The Rev. Dr. Dorothea Ward Harvey
1922–2010

Her students often commented on her dedication, her concern for them as whole persons, and her wealth of knowledge in her discipline of religion. She was always willing to offer extra time and support and host-

ed numerous student gatherings in her home. She was very supportive of international students as well.

As Urbana University chaplain and minister of the Urbana Swedenborgian Church from 1971 to 1988, Rev. Harvey was always open and sympathetic to students' needs and concerns. Urbana University recognized her ser-

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Dorothea's Passage

Dorothea died at the last note of the hymn "Arise, Your Light Has Come". The children choir from the village church arrived unexpectedly accompanied by four adults, and they sang the hymn outside on the porch. Dorothea was moving and breathing during the singing; Stephen opened the door, and the sound filled the house; when the singing stopped, Dorothea took her last breath. Stephen and Jane said the angels came for her, and both of them were profoundly moved by their witness of those moments. Jane, Stephen, and I washed her body after about forty-five minutes, dressed her, and placed her cross on her. The hospice nurse came and pronounced her death. Stephen and Jane went home after an hour, and then I lit candles and turned the lights out. I opened the door a little to hear the sounds from outside, and it was peaceful and moving.

—Janell Andrews

Janell Andrews was Dorothea's next door neighbor and dear friend who cared for her and watched over her in her declining years. Stephen Mirundi and Jane Frances Faniel are home-health-care workers who cared for Dorothea through her last year and grew close to her.

The Editor's Desk



What Remains

After a long and useful life, Dorothea Harvey left the natural world in a peaceful transition as described in the sidebar to her obituary on page 49. Because she lived north of Boston in the village of Annisquam in the town of Gloucester on storied Cape Ann, I had the privilege of attending her memorial service at the Annisquam Village Church. I visiting her home on Squam Rock Road to meet her dear friend and neighbor Janell Andrews and to take possession of her home for the Swedenborg House of Studies, to whom she left it in trust in 1991.

I spent some hours in Dorothea's house, where I felt the strong presence of her spirit. I contemplated her life and the life of her family there. The house was built by her father, the Rev. Charles W. Harvey in 1904 as a summer retreat from their Philadelphia home. Rev. Harvey, as the son of a shipbuild-

er in England, no doubt felt at home in what was then a small fishing village on a peninsula almost surrounded by the sea and its arms. With two neighbors, he purchased a large meadow across the road (containing the huge monolith called Squam Rock) that descends gently to a sandy beach bordered by rocks and punctuated by a lighthouse and created a land trust for the enjoyment of the neighborhood and village. I was deeply affected by simply being in the house and walking the land.

Dorothea's father built this house, sited it, and created the land trust in



The land trust meadow path to the beach

a tradition of building with traditional materials in traditional ways, favoring the skills of artisans and materials from nature that we have come to call the Arts and Crafts style. It has spe-

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Correction

The sidebar “Dream of a Child at Loving Arms” on page 14 of the January 2010 *Messenger* should have read “Dreams of the Children at Loving Arms.” Although all the dreams were attributed to Santosh Rogers, actually each line was a dream from a different child, one of them being Santosh.

Church Calendar

April 10: General Council spring teleconference meeting

April 23–24: SHS spring meeting • Berkeley, California

May 14, 2010: Deadline for Annual Convention registration

June 23–27: Annual Convention St. Paul, Minnesota

July 8–11: Gathering Leaves Bryn Athyn, Pennsylvania

the Messenger

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2010 Council, Committee, & Board Nominees

The nominating committee is still soliciting candidates. The office of president was filled by Ken Turley, who was elected at the 2009 Annual Convention to take office in 2010.

In addition to the two candidates to be elected as representative-class trustees on the SHS board, two candidates are to be elected as the at-large class trustees; nominees will be submitted by the SHS board nominating committee.

As of *The Messenger* going to press the following candidates have been nominated for election to office at the 2010 annual convention:

| Position | Term (Years) | Candidate |
|---|--------------|---------------------------------|
| Vice-president | One | Open |
| Secretary | One | Susan Wood-Ashton |
| Treasurer | One | Susannah Currie |
| General Council layperson | Three | Polly Baxter Matthew Fleming |
| General Council minister | Three | David Fekete |
| Committee on Admission to the Ministry (CAM) | Three | Open |
| Communication Support Unit (ComSU) | Three | Leah G. Goodwin |
| Education Support Unit (EdSU) | Three | Open |
| Financial and Physical Resources Support Unit (FPRSU) | Three | Lana Sandhal |
| Information Management Support Unit (IMSU) | Three | David Brown |
| Support Unit for Ministries (MinSU) | Three | Doug Moss Susan Hemmerich |
| Board of Trustees of SHS, representative class | Three | Young Min Kim Sage Currie |
| Nominating Committee | Five | Matthew Fleming Open |

The following candidates have submitted statements to date:

Susan Wood-Ashton: Recording Secretary

My name is Susan Wood-Ashton, and for the sixth year I am honored to accept nomination for the office of recording secretary of Convention. In the thirty-eight years that I have been a member of the Swedenborgian Church, I have served on Gener-

al Council, FPRSU, AFC, and the Retirement Committee; I've also served as president of the Ohio Association and board president of the Kemper Road Church in Ohio, now known as the New Church of Montgomery. After leaving Ohio and moving to Florida in 1985, I became a member of the New Church of Southwest Florida, although my distance from Ft. Myers classifies me as an isolated member. I am currently an active participant in

The Swedenborgian Community, the online ministry of the Swedenborgian Church.

The position of recording secretary is one with a wide variety of duties, and I have found my five years as secretary to be both enriching and rewarding. While I will miss working with President Chris Laitner very much, I look forward to Ken Turley's presidency and would be honored to serve my church for another year in this capacity.

Susannah Currie: Treasurer

Rev. Currie serves as religious education director for the Fryeburg New Church Assembly and has attended camp faithfully for twenty years. She is also pastor of the Bridgewater New Jerusalem Church, treasurer of the General Convention and executive director of In Company with Angels.



Polly Baxter: General Council

Iam honored to have been nominated for the position of member of General Council of the Swedenborgian Church. I feel that my forty years in the church have prepared me well for the position. During that time, I have served in numerous positions at the local, regional, and national level. I am currently the treasurer of the Massachusetts New Church Union.



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Talking about Swedenborg

BY DR. DAVID J. FEKETE



This past November I had the honor of speaking at the annual conference of the American Academy of

Religions (ARR) thanks to a funding grant from the Lehnen Fund. This is a gathering of religious studies academicians. My topic was Swedenborg and yoga. The conference was an opportunity to discuss many issue in theology and religion, and I of course found some opportunities to talk about Swedenborg. Some people in the church have asked me how to talk to non-Swedenborgians about Swedenborg so I've put down some suggestions in this article that I have found helpful.

Be Self-Assured. When we talk with people outside the church about Swedenborg we need to be comfortable in our faith and confident that we have an excellent message. This is not an occasion to have our own faith reaffirmed by someone else. Sometimes one can be insecure and lonely in our belief system. Then we seek affirmation if only someone else accepts our message. But talking about Swedenborg with non-Swedenborgians is not all about us and our own insecurities. Before engaging someone in a conversation about Swedenborg, we need to be confident and comfortable in our own faith.

Find a good occasion. Before one can talk with someone outside the church, one needs to find an occasion. I suggest networking and reaching out to organizations in one's local

environment. We need to reach out to the world around us. I was able to talk at the AAR because I had attended sessions of the Mysticism Group as a listener and got on their mailing list. When they sent out a call for papers, I received a notice. There are interfaith councils and other ecumenical organizations one can become involved with. Then there is the informal kind of discussion one meets with in which a friend or neighbor asks what religion we are.

Know your audience. It is extremely helpful to know where the other person is coming from. Are they fundamentalists? Are they liberal Protestants? Are they Roman Catholic? Take some time to learn about the other per-

... the idea here is not to lose sight of the fact that theology, or dogma, is just the study of relationships elevated to a kind of spiritual calculus ...

son. If you don't know much, the dialogue is an excellent opportunity to ask about other faiths. Knowing other faith perspectives and backgrounds gives a person an idea of which Swedenborgian topic to bring up. Swedenborg wrote thirty volumes of theology, and it is not difficult to find an aspect of his theology that would be of interest to another person. When I received the call for papers from the AAR, the topic of Tantra was listed as a possible topic for a paper. I had written a paper in graduate school on tantric yoga, gender imagery, and Swedenborg; and I was aware that gender issues were current in academia. It fit with what they were looking for, so my paper was selected. Know as much as you can about other faiths. This will help ori-

ent you to Swedenborg and to others. For instance, Swedenborg isn't the only theologian to claim the Bible has an inner sense. Origen, Augustine, Gregory of Nyssa, and Thomas Aquinas are just some of the theologians who held that the Bible has an internal sense. Information like this makes Swedenborg less unusual, and makes other theologians more interesting.

Know Swedenborg. It is a difficult task to master Swedenborg's thirty volumes of theology. But the more one knows of Swedenborg, the more options one will have in selecting material to discuss. In this, it is critical to know what Swedenborg means, not just what terms and language he uses. I recently had a discussion with a Presbyterian about the doctrine of "sanctification." When he explained what he understood sanctification to mean, I saw that it was very close to what Swedenborg means by regeneration. Knowing what Swedenborg *means*, not merely the doctrines we have been taught in Swedenborg's language, can make for rewarding discussions for both parties.

Make it a genuine dialogue. Talking about Swedenborg with non-Swedenborgians can work very well if one approaches it as a genuine meeting of minds. We don't need to be reassured that we have a good thing going. This is as much an opportunity to learn about another's faith as it is to explain our faith. Always maintain respect for another's belief system. It matters as much to them as ours does to us. Even if we differ, we can respect one another. And there are many ways to the center.

Stay Objective. I favor talking about Swedenborg objectively. I find that people are more receptive when I talk about what Swedenborg wrote as an eighteenth-century theologian rather than what I believe. So I'm more likely to say, "Swedenborg favors good

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works in his theology,” than I am to say, “We believe in good works.” By talking about Swedenborg objectively, the other person can think about the ideas without involving your or their own belief system. Otherwise one can find oneself in an “I believe-you believe” diatribe. Maintaining an attitude that “this isn’t the only way” will make your presentation of Swedenborg agreeable to others.

Use common terms. Swedenborg can sound really controversial or he can sound reasonable, depending on the terms one uses to describe his theology. Some Protestants sound like

good works don’t matter for salvation. They can sound as if only faith is saving. But sooner or later, good works come up as important in their theology. The term “good works” can sound offensive, and conjure up ideas like the indulgences the Catholic Church sold during the Reformation, or giving to the poor with the thought of earning salvation, or reciting ritualized prayers like the rosary. Most Protestants would object to this. But Swedenborg’s actual teaching is that God’s Spirit enters our soul and acts through us when we do good. If we put it that way, using without apology the Holy Spirit, we will find less controversy. Other doc-

trines are simply going to generate dissent, such as the Trinity. But even here, one can find common terms. I like to begin discussions about the Trinity by saying, “Let’s start with something we can all agree on—there’s only one God.” Remain confident in your own faith, but remain also open to discussing the issues that others value. Reconciling Biblical language will inevitably emerge. So talk about the Bible! Biblical language favors Trinitarian doctrines, but the issue of God’s unity and Christ’s divinity are equally a problem for other faiths in the light of Biblical language.

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Editorial

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cific features and aspects that can be identified in *A Pattern Language* by the architect-philosopher Christopher Alexander. In his book *The Timeless Way of Building*, Alexander lays out a Taoist view of architecture and building that captures what I felt in that house. He says in part,

There is a central quality which is the root criterion of life and spirit in a man [or woman], a town, a building, or a wilderness. This quality is objective and precise, but it cannot be named.

The search which we make for this quality, in our own lives, is the central search of any person, and the crux of any individual person’s story. It is the search for those moments and situations when we are most alive.

In order to define this quality ... we must begin by understanding that every place is given its character by certain patterns of events that keep on happening there.

These patterns of events are always interlocked with certain geometric patterns in the space.

The specific patterns of which a building or a town is made may be alive or dead. To the extent they are alive, they let our inner forces loose, and set us free; but when they are dead, they keep us locked in inner conflict.

The more living patterns there are in a place—a room, a building, or a town—the more it comes to life as an entirety, the more it glows, the more it has that self-maintaining fire which is the quality without a name.

And when a building has this fire, then it becomes a part of nature. Like ocean waves, or blades of grass, its parts are governed by the endless play of repetition and variety created in the presence of the fact that all things pass. This is the quality itself.



The parlor, looking northwest toward the sea.

In my meditations and meanderings I saw and felt the years of well-spent lives in that house—reading talking, praying sharing meals, gardening, following the well-worn path down to the sea and back—and felt more connected to Dorothea and the life she led.

Dorothea’s was a model of a life lived to the fullest, a life of service to the Lord and to the neighbor, and her house reflects that life. I felt some sadness at Dorothea’s passing, but more I felt an overwhelming sense of peace and well-being in the place that she called home.

—Herb Ziegler

Books

Visiting—and Revisiting *The Shack*

REVIEWED BY PAUL ZACHARIAS

The ShackWilliam Paul Young
Windblown Media: 2007***Finding God In The Shack***Roger Olson
IVP Press: 2009

The *Shack* is quite a publishing phenomenon. Since coming out in 2007 it has sold over five million copies, and this with no professional advertising or promotion, just word of mouth. *The Shack* is still on *The New York Times* Best Seller List. I know of no other religious novel in recent decades that can match this amazing sales record. The book has been hammered by critics from the religious right; all manner of charges of heresy have been made regarding some of the religious views expressed therein. And it is a very unusual, provocative, and fascinating read. Even though *The Shack* is heavily theological in nature, for the most part it is not difficult to follow and understand. It's like taking a light but challenging course—Theology 101. It makes you think about the big questions of Life, and that's good for the soul. It stretches your heart and mind.

First, a synopsis of the book. The main character in the book is Mack, living in Oregon with his wife and five children. One fateful weekend he takes his children to a resort where his two teen-age children become involved in a canoeing accident, and while Mack is rescuing these youngsters, his beloved five year old Missy back at the camp

disappears. After a frantic search they realize she has been kidnapped. Her body is never found, but her bloody dress is found in a nearby shack.

A great sadness totally envelopes Mack for the next three years. He falls into a deep depression, made up of guilt, anger, blame and sadness. One day he finds a note in the mailbox which reads, "Mackenzie, It's been a while. I've missed you. I'll be at the shack next weekend if you want to get together. Papa." Mack's wife, Nan, refers to God as Papa. Mack drives to the shack with a lot of mixed feelings, and what happens over the next few days comprises the bulk of the book.

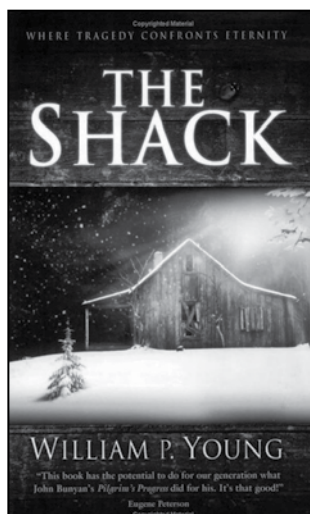
The dismal shack is replaced by a lovely log cabin, with picket fence, gorgeous flowers, wild animals grazing nearby, birds chirping, altogether a perfect Garden of Eden. He is greeted by a plump, jolly black woman who is Papa. Then Mack meets a friendly, muscular carpenter, Jesus, and finally a svelte Asian female called Sarayu (which means Wind), who is the Holy Spirit. And for the next few days these three engage Mack in conversation about his life, Missy's murder, and God's role in human events. They want to help him understand why terrible things happen to human beings, and God's role in all of this. The main point of the book is that life can be hard, unfair, and sometimes seemingly senseless but that overall God is good and we can trust him anyway. In the discussions that follow just about

every major theological issue that is found in Theology 101 is brought up and explored. Here is a great opportunity to find out that reading theology is enjoyable.

It makes you think about the big questions of Life, and that's good for the soul. It stretches your heart and mind.

A partial list of the great themes that are brought to light include: The Trinity; the workings of Providence; the nature of God's love; forgiveness; free will; sin and salvation; organized religion; universal salvation; why we are here; redemption; and is the glass half full or half empty? From a Swedenborgian point of view, I can happily agree with at least eighty per cent of the theological views expressed in *The Shack*. The Trinity is definitely One Divine Being, expressed or manifested in three complementary forms. God's Providence, usually hidden from view, oversees and carefully guides all the affairs of our lives. God does bring goodness out of tragedy. God's love includes and embraces all humans and all life on the planet. Our free will is genuine; our freedom of choice also is the cause of most of our problems. Sin is the result of humankind's separation and falling away from God's plan for his creation. Too often organized religion means following external rules and regulations, which is a hindrance to real inner religion . . . which is following the winsome spirit of the Living Lord Jesus Christ. Papa says that all people of all religions, and indeed all those who have ever lived will eventually be welcomed into heaven.

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This is a *wonderful* book for a church discussion group. Here at the Church of the Good Shepherd a small group spent eight weeks walking through *The Shack* and found this to be an incredibly interesting, stimulating, and provocative spiritual experience. I strongly urge your church to consider doing this. This thought also comes to mind: wouldn't it be great if a Swedenborgian writer came up with a smash hit like this! It's been a long time since *The Wedding Garment* and *The Invisible Police* came out, and I don't believe they were much read outside of New Church circles. *The Shack* is well worth reading. It may disturb you but it will make you think. And that's always good. A word about the writing style in *The Shack*. I doubt if it will ever become a literary classic! It's pretty hokey in places. But you don't read *The Shack* for its literary excellence, you read it for its profound spiritual insights.

Dr. Olson is professor of theology at Truett Seminary at Baylor University in Texas. The sub-title of his book, *Finding God In The Shack*, is "Seeking truth in a story of evil and redemption." (I might add here that Mack, Young, and Olson, when young boys, were all terribly abused by their fathers, which helps us to understand many features of their lives and these books.) So this is a scholarly but very readable critique of *The Shack*. I am amazed at how reader-friendly this book is. Olson has a real gift for expressing profound ideas in a simple and at times witty style. Early on he writes:

Through the ages people have pondered the character of God and

the problem of evil: If God is perfectly good and perfectly wise and powerful, he would want to and could stop evil. But evil continues. Therefore God is either not perfectly good or not perfectly powerful, or he does not exist.

Later on he concludes that God has self-limited his power (even God can't make 2 plus 2 equal 5), and that always divine love is the paramount feature of God's nature.

In general Olson is very sympathetic and open to the many religious ideas found in *The Shack*. He agrees with most of the major themes in the book and adds some insightful thoughts that deepens our appreciation of *The Shack*. Some things we missed in *The Shack* he

brings to light. There are a few religious concepts that he has trouble with: he feels that Young is too hard on the role of the institutional church in life; he can't quite accept the notion of universal salvation, although you feel that he would like to; and he gives more credence to the concept of grace than Papa does. Swedenborg says very little about grace,

and these books shed light on this aspect of the Christian faith.

I'll close with a list of questions that naturally flow forth from both books. For personal thought and/or group discussion. The book concludes with a series of very good questions that could be used for a six week study course. Another incentive to organize a group in your church.

1. Would/Could you forgive a serial killer who brutally raped and murdered your five year old daughter?
2. Will Everyone on earth, regardless of their beliefs or actions, eventual-

ly be welcomed into heaven?

3. How important is it that we have a reasonably clear understanding of the Trinity? And what is our understanding of the Trinity?
4. Can we be a Christian alone? That is, with no membership or involvement in a Christian Church!
5. If the Past and the Future are both fully Present in God (God is all-wise and all-knowing), do we still have genuine free-will?
6. To what extent are we personally responsible for the terrible mess the world is in?
7. Young implies that if women were in charge of world affairs, as men have been for centuries, that the earth would be a healthier, safer, better place. Do you agree?
8. If you believe in God, you have to believe in miracles. If God exists, by definition, he/she can perform miracles. Do you agree?
9. Both books say: "That God is in charge, but not in control!" How do you feel about that?

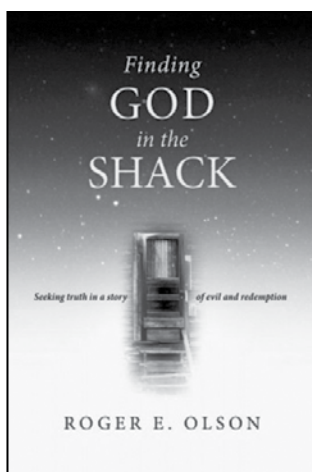
Happy theology hunting! ☩

Paul Zacharias is a retired minister living in Kitchener, Ontario.

(Another book titled *Finding God In The Shack*, is written by Randal Rausser. —ed.)



The Messenger is available for download as a PDF at the Swedenborgian Online Community Web site: swedenborgiancommunity.org. Bulk mailing makes delivery unpredictable—subscribers receive their copies from several days to four weeks after mailing. The online PDF version is available before the first of the month.



Book Review

Swedenborg's Insights and the New Science

REVIEWED BY CARL VON ESSEN

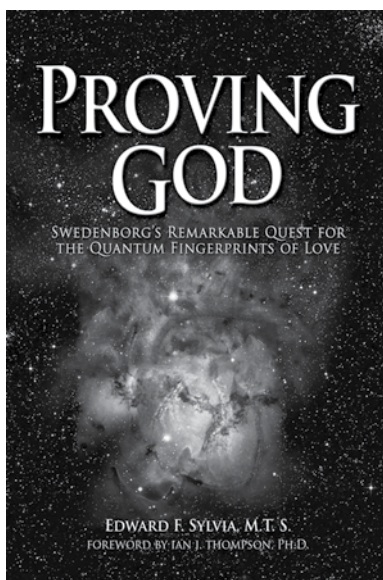
Proving God: Swedenborg's Remarkable Quest for the Quantum Fingerprints of Love

Edward F. Sylvia
Staircase Press: 2010

God is popular. In a recent survey of non-fiction books at a nearby bookstore I counted twenty-six with titles containing the word God. Many were short and succinct: *Perceiving God*, *On God*, *Discovering God*, *The Battle for God*, *The Case for God*, *The Mind of God*, *The God Delusion*, *The God Experiment*; *There is no God*, *Why God won't go away*. Some of these titles concern a controversy that has festered for centuries and is now fueled in sharp attacks by some writers who invoke the New Science to question the existence of God.

One question that arises in such a controversy is the matter of definition. Who or what is God? Is he the elderly white-bearded father figure sitting on a heavenly cloud, looking down with concern at humanity's foibles and delivering powerful punishment to those who transgress, but who listens and responds to prayer. Is God a more remote, less judgmental being but nevertheless equipped with divine instruments, designing the very shapes and actions of all beings or an abstract essence beyond comprehension that is present in every rock and living thing, or does God exist only in the human mind, an idea rather than an entity?

Now we have a new book with the bold title, *Proving God: Swedenborg's Remarkable Quest for the Quantum Fingerprints of Love*. According to that great visionary, scientist, and philosopher the essence of God is the divine love and wisdom that pervades the cosmos. The book's author, Edward F.



Sylvia, a student of theology and of Swedenborg's teachings, described his book in the February, 2010 *Messenger*, thus lightening the task of the reviewer. His summary outlines the contents by chapter. The author's goal is to correlate the writings and ideas of the eighteenth-century Swedish polymath, Emanuel Swedenborg, with the quantum science of Planck, Einstein, Bohr,

The book's appeal is the conception that the classical ideas of God can be reinterpreted in the light of the New Science . . .

Heisenberg, Bohm, and others in order to show that "God's fingerprints of love can be found everywhere in the manifest universe," thus fulfilling the book's title. He also argues that Swedenborg was prescient in the present worldview of evolution and quantum mechanics and, in fact, went beyond what scientists today understand. The author claims as well that theologians have failed to appreciate the advanced

theology and cosmology that Swedenborg developed through his vision.

This paperback is a hefty volume of 392 pages and is divided into fourteen chapters with provocative headings such as "Did Noah's Ark travel across Probability Waves" and "The Startling Spiritual History of the Human Race." The author leads the reader through a sometimes bewildering array of quantum theory and other scientific concepts linked to Swedenborgian cosmology and theology. Leavening the subject matter, however, is a concise summary of each chapter along with many inserted quotations, diagrams, and illustrations. There is also a glossary, an index, endnotes, predictions, and links to other sources, but no bibliography. These additions make the book more accessible, and allow the reader to refer to the various aids while wading through the rather formidable thicket of Swedenborgian rhetoric and quantum theory terminology.

The book begins with a discussion of the conditions that may have existed at the beginning of the Big Bang that led to the formation of the perceived universe. The author believes that Swedenborg's "first natural point" agrees with the present conception of a non-physical "singularity" that led to the cosmic origins and that the universe emerged out of an "infinite dynamic" that is compatible, the author says, with a God of "infinite Life, power and wisdom." Following an informative chapter on the life of Swedenborg, the author explores many aspects of quantum theory and attempts to show how, according to Swedenborg, the spiritual laws that form the universe come from the mind of God and translate into the physical laws that we know today.

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Among the topics that Sylvia addresses are the concepts of singularity, the relationship of spacetime to divine love, the nexus between the infinite and the finite, the velocity of light and information, and the cosmological anthropic principle, the idea that the universe and its laws are uniquely shaped for the emergence of life and humankind.

From the many experimental proofs of modern physics connected to Swedenborg's vision I select one example cited in his own words (p. 97) that the flow of energy can become frictionless under certain circumstances, resulting in an "infinite conductivity to God's influence." This prediction of superconductivity by Swedenborg is one of many such examples given in the book.

Another Swedenborgian example anticipates the modern concept of "pregeometry" where, according to the author, the "physical universe can arise from a nonphysical cause only if there is a causal link between both realms through *correspondence*. Everything in the physical world must be an analog of something in the invisible and non-material realm of the spirit." If the void of the universe is pervaded by such energy, as seen in the incredible transfer possible in a quantum vacuum, then, the author suggests, this phenomenon may have theological considerations, "Could the law of physics have originated out from the mind of God and divine order?" This theme runs through the first half of the book in further claims that quantum mechanics theory is determined by divine law.

By chapter nine, "The Startling Spiritual History of the Human Race," the author has largely left behind his exploration of quantum theory as related to Swedenborg's teachings and has embarked into paleontology and anthropology in seeking to show, for

example, the divine design of humankind and "Jehovah God" entering into a physical human body in order "to experience all the temptations and evil inclinations of man." These aspects of Swedenborg's visions of the spiritual and terrestrial worlds continue with descriptions of reproductive and neural anatomy and physiology, spiritual regeneration, and heavenly life. The book concludes with a long exposition of the Greek-Armenian spiritual leader George Gurdjieff's theories and the significance of his Enneagram, which the author suggests describes Swedenborg's science of correspondences and even "the final theory of reality."

I encountered many problems in the book as an average reader with medical and scientific background, but neither a Swedenborgian scholar nor a physicist. The first is the frequent lack of documentation of attributions to Swedenborg's actual words. Take for example (in chapter four) the statement, "Swedenborg's concepts compel a modification of both relativity and quantum theories. He dismisses the speed of light as maximum velocity and the notion of spacetime as a continuum." There is no citation for these statements. Although the author may have interpreted Swedenborg's words correctly, the reader is justified in seeking to know the primary sources. This is a problem throughout the book but is particularly egregious in the early chapters on quantum theory and Swedenborg's predictions. The end-notes are scanty, consisting only of citations with no discussion or elucidation. More annotation is needed for the weighty arguments that the author posits to support the theme of this book.

In some cases the prose is difficult to decipher. Take for example the sentence (p. 6) "Propensity and disposition is substance that is in continual effort to take on an embodied form and become geometrically circumstanced." The text is laced throughout with this

dense, convoluted writing that left me gasping trying to grasp the meaning.

Another major problem is the book's structure. The author starts out with the purpose of comparing Swedenborg's visionary concepts to the cosmology and science of quantum theory and relativity in order to prove God's existence. However, by the middle of the book the author digresses to a number of unrelated topics, interesting in themselves, but not really cogent to the stated intent of the book. I could not understand the final discussion about Gurdjieff and his Enneagram.

The book would have benefited from professional editing, the inclusion of a bibliography, and conciseness.

Despite these style and content problems and flaws, there are nonetheless gems to be found with the help of the somewhat sparse index. The book's appeal is the conception that the classical ideas of God can be reinterpreted in the light of the New Science, through the lens of quantum mechanics and string theory, and through our understanding of the evolution of the universe and of life. The author can be congratulated for tackling the herculean task of interpreting the formidable output of Emanuel Swedenborg in science and theology and trying to relate it to modern cosmology and quantum theory.

Swedenborg, the incredibly intuitive and visionary genius, was also blessed with a scientific background that helped him to create a cosmology and theology well ahead of his time. He foresaw that there may be a presence in the cosmos that is non-material and perhaps the source of consciousness and life, something which unites the universe that he called divine love, the essence of God. ☩

Carl von Essen is a retired physician and the author of three books. He attends Swedenborg Chapel in Cambridge, Massachusetts.

Nominees

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Since the 1970's I have served on the theological school board, the Nominating Committee, and many of the denominational committees. But I believe my greatest achievement was my service as assistant to the treasurer for many years, during which I received the Layperson of the Year Award for bringing the financial records into conformity with generally accepted financial standards. Later, when the treasurer stepped down, I was elected treasurer of Convention and in that capacity served on the Executive Committee, General Council and as chair of FPRSU. I was also privileged to serve as president of the Alliance of New Church Women.

Over the past few years, I have not been able to serve Convention on the national level because of health concerns. I currently live in the US Virgin Islands, which has had a miraculous impact on my health. Living in the Virgin Islands, thanks to the wonders of modern technology and communication, has not impacted my participation in the deliberations of the Massachusetts New Church Union, so I do not feel that it would have a negative effect on my service to the Church on the General council.

Service to the Church on a national level is something that I have always valued and feel is a way to use my talents and experience to give back to the church that has given so much to me. I would appreciate your support.

David J. Fekete: General Council

I grew up in the Detroit Church of the Holy City (Swedenborgian) where at an early age I was attracted to Swedenborg's theology, which I began reading in secondary school. In 1973, as a teenager, I served as SCYL president. I graduated from Urbana University

summa cum laude in philosophy and science in 1980 and entered the Swedenborg School of Religion in 1981,



enrolling concurrently in Harvard Divinity School. In 1985 I graduated from Harvard with a Master's of Theological Studies in Religion and Culture and

in 1986 graduated from the Swedenborg School of Religion with a special diploma in Swedenborg and Western Culture. I entered the Ph.D. program of the University of Virginia, graduating with a degree in Religion and Literature in 1994, and then taught college courses in the fields of humanities, philosophy, scriptures, and world religions for six years.

Ordained in 2006, I have served as pastor of the Edmonton Church of the Holy City since then. In 2008 I was elected SCYL Chaplain, which office I hold to date. It is an honor and a joy to work with the young people in their spiritual growth at such a crucial age in their development. I am also the General Convention ecumenical officer to the National Council of Churches.

My publications include twelve articles in *The Messenger*, four articles in the SCYL journal *Clear Blue Sky*, one article in the academic journal *Studia Swedenborgiana*, and an article about George Dole's contributions to the translation movement of Swedenborg's works in *Principles in Play*, recently published by SHS. In addition, I have published a scholarly book and other academic articles. At the 2009 meeting of the American Academy of Religions, I presented a lecture on Swedenborg and Sakta yoga.

I love this church and am doing everything I can to bring our beautiful message to members of this church and to the outside world. I welcome the op-

portunity to serve the church further as a member of the General Council.

Leah Grace Goodwin: ComSU

I am honored to have the opportunity to serve as a member of the Communications Support Unit.



Since receiving my Master of Divinity degree from Harvard Divinity School in 2007, I have worked full-time as a freelance editor and copywriter. Together with my husband,

the Rev. Kevin Baxter, I am also co-editor of *Our Daily Bread*, the devotional magazine of the Swedenborgian Church. Our son Ephraim is two and a half years old.

God's true and lively word is a great gift—one that needs to be shared. The Swedenborgian tradition is particularly ripe with opportunities to awaken people's souls to the Lord's keen wisdom and abiding love. As one old hymn puts it, "We've got a story to tell the nations!" I look forward to helping our church give voice to that beautiful, ever-unfolding tale.

David Brown: IMSU

This year IMSU is launching a new denominational website for a new decade. We have ambitious plans for this site, not only for the launch but also for the content development over the next several years. I hope that everyone will



get a chance not only to check out the new website but also to participate in its ongoing changes as it is WEB 2.0

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enabled, including social networking, blogging, and more.

The main intentional design difference from the old site is that the new website is geared to interact with spiritual seekers surfing the web. It is also designed with the intention of making Swedenborg's entire theological writings accessible and relevant to present day life situations. I am running this year again as Chair of IMSU in order to help complete the transition and develop it further.

Susan Hemmerich: MinSU

Throughout the past forty-five years I have been an active member of the Church of the Good Shepherd in Kitchen-er, Ontario, Canada, serving in many capacities: on the church board; with the Sunday school; and with many interest groups. In the denomination, I have served one term on EDSU and, during this past year, I have filled an unexpired term on the Ministries Support Unit. This focus has greatly interested me, and I have accepted a nomination to continue with this important work to support our ministries.

My other experiences include a teaching career in the elementary panel, experience with school related interest groups, and mothering a family. Currently, I am retired and have the time needed to participate fully in this endeavour.

Sage Currie: SHS Board of Trustees

After graduating from SHS and APSR and being ordained by the Swedenborgian Church, the Rev. Sage Currie worked in hospital and hos-

pice chaplaincy, served as pastor of the online outreach ministry SwedenborgianCommunity.org and associate pastor of the Church of the Holy City in Wilmington, Delaware, before accepting her first solo pastorate at the Fryeburg (Maine) New Church in January 2010.



Sage is excited to accept this nomination to serve on the SHS board. Having a strong interest in Swedenborgian scholarship, Sage looks forward to helping support the school as it continues to educate future pastors and scholars. She also hopes her experience in the parish, chaplaincy, and new media ministry settings will be of use when considering the new kinds of students that SHS is being called to educate and support in their formation.

Solomon Youngmin Kim: SHS Board of Trustees

I have served the Korean New Church (formerly the Church of the Little Grain) for twenty-seven years as both a devoted member and as the pastor.



Our church moved to midtown Manhattan, New York, two years ago where we are located in a culturally diverse area. In fact, the United States is getting more people from all over the world and is changing everyday. Therefore, I have worked to build a relationship of understanding and respect between other cultures in community. I believe that we need to find an effective way of understanding and collaborating with each other over the differences of race,

culture, and ways of thinking. I think that we as Swedenborgians can be pioneers in this search because we know that Swedenborg's teachings about the Bible show us the way. The future of our Swedenborgian Church is in our hands, and supports us in effecting these changes. Our school, the Swedenborgian House of Studies, is facing these changes already.

I would like to continue helping SHS move forward in this challenge. I have served on the SHS board for six years. I have learned a lot about the task of a board member. I am also able to understand the situations and difficulties of faculty, staff and student issues. I will work with all constituencies for a brighter future for our school.

My work with Brookdale University Hospital and Medical Center gives me the opportunity to tend to the lonely and sick. I coordinated a group that visits the nursing home with entertainment and food twenty-three times since 2001. In addition, I helped organize the Census 2000 effort as an assistant recruiting manager in the Coney Island area of Brooklyn. I received awards for excellent work from the Census Bureau.

I have also been active in the Korean educational communities of New York City by coordinating an after-school program for Korean students who are having a difficult time academically. This program has a successful parental component, which educates new immigrant parents about the ways in which the New York City school system operates, as well as the role of the parent and the student in school life.

My wife, Esther, my proud son, Keyman, who is a Harvard University graduate, and my lovely daughter, Aileen, a graduate of Amherst College, support me in all my work.

With this experience and support, I can help SHS with great passion. Thank you! ☩

Letter from the WA President

Dear Members and Friends of the Women's Alliance,

Spring is on its way! There are buds on my lilac bush, and the daffodils are poking out of the ground. It's been an unusual winter here in New England. We hardly have any snow on the ground, and we've had milder temperatures than normal.

What does spring mean for the Women's Alliance? In addition to thinking about our upcoming annual meeting and luncheon at the annual convention this summer, it means it's time to raise funds for the many programs that we support.

This year the Mite Box funds will go to the San Diego church to assist them in their outreach efforts in Mexico. They have been working with Proyecto Hispanaya in Tijuana. Proyecto Hispanaya consists of a clinic and learning center providing health education and psychological support to school aged children and families. If you want to learn more about Proyecto Hispanaya, visit their blog at <http://proyecto-hispanaya.blogspot.com/>

Our fund-raising efforts also support the SCYL. I really enjoy keeping up with the leaguers on their blog, Facebook, Clear Blue Sky, and *The Messenger*. Looking at their photos from the Columbus Day weekend retreat at Blairhaven or winter retreat at Almont brings back fond memories of watching the sunset over Kingston Bay, hikes to Myles Standish Monument, long van rides through snow storms in New York State, and stopping at Niagra Falls. Relive your teen years in the youth league too by visiting the SCYL blog at <http://youth-league.blogspot.com/>

We also support our denominational camps. For many of us the arrival of spring also means thinking about summer camp! Whether Fryeburg New Church Assembly, Almont Summer School or Paulhaven Camp, we all look forward to camp like giddy children.

Please help us to continue to support the youth league, summer camps, Swedenborgian House of Studies, and Mite Box by sending in your donation today. Send your name, address, e-mail address, and local church affiliation with your membership dues and donation. Checks can be made to North American Alliance of New Church Women. Please specify how you would like your donation distributed: dues (\$5.00), general fund, and Mite Box. Mail to:

Gloria Toot, Treasurer
10280 Gentlewind Drive
Montgomery, OH 45242-5813

Sincerely yours,
Nancy Little, president

Portable New Century Editions

The Swedenborg foundation has available portable versions of the New Century Edition of the Works of Emanuel Swedenborg. These smaller versions of the works contain the entire text of the new translation without the introductions or notes. The portable size of these volumes makes them easy to carry wherever you go.

- *Divine Love & Wisdom*
978-0-87785-404-3 pb, \$14.95
- *Heaven & Hell*
978-0-87785-406-7 pb, \$14.95
- *Divine Providence*
978-0-87785-405-0 pb, \$14.95
- *True Christianity*, vol. 1
978-0-87785-407-4 pb, \$14.95

Call 800-355-3222, ext. 10, or e-mail: customerservice@swedenborg.com or visit our website: www.swedenborg.com.

A Book about Bereavement

Donnette Alfelt's *Comfort and Hope for Widows and Widowers* is on the "Top 10 Best 'Bereavement Comfort' Books" list at the Web site <http://bereavementcomfort.com>.

Donnette Alfelt, a widow since 1981, has been leading widow/widowers groups for many years. In these groups, bereaved husbands and wives speak not only about their grief and the rebuilding of their lives, but also of a marriage relationship that continues. This little book, informed by a Swedenborgian perspective, offers thoughts, hope and comfort that have come from the experiences and beliefs expressed in Alfelt's groups.

Available at www.fountainpublishing.com or Amazon.

Talking Swedenborg

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Decide what kind of engagement you want. There are different ways to discuss Swedenborg. One way is to find affinities with other Christians. Another way is to argue for Swedenborg's unique theology. One way seeks harmony. Another way seeks polemics and debate. I don't favor one approach

over another. Sometimes I engage in debates. At other times I find affinities. But one needs to know what kind of engagement one will take before beginning dialogue. Swedenborg's theology is so vast that one can nuance a doctrine in many subtle ways. I am not arguing for disguising Swedenborg's actual thought by any means. But he said so much that there is ample material for various nuances of presentation.

Appeal to common sense. One of the greatest advantages that Swedenborgians have is that Swedenborg makes sense. Appealing to another person's rational mind, searching for what is reasonable will lend itself to mutually enjoyable discourse. There are only a few real problem areas for Swedenborgians—most prominently, that he spoke with spirits. That aside, the rest is as reasonable a belief system as one can find. And Swedenborg doesn't need spiritual visions to support a good deal of his theology. These days, many people are open to angel voices, and so Swedenborg's most controversial claim will prove acceptable in many cases.

These are some of the things I keep in mind when talking about Swedenborg with non-Swedenborgians. Such dialogues can be excellent learning experiences, and most interesting and pleasing encounters. If presented favorably, many people find Swedenborg's theology agreeable. And it is a genuine privilege to share the faith experience with others. One will find oneself on holy ground. ☩

The Rev. Dr. David J. Fekete is pastor of the Edmonton Church of the Holy City.

2008–2009 Messenger Donations Addendum

The list of donors to *The Messenger* published in the February, 2010 issue was incomplete. The following donors are additions or corrections to the list.

\$100–\$299

Carol Skinner Lawson

\$50–\$99

James Moran

Diana & Pat Piermattei

\$10–\$49

John Cashin

Mary Crenshaw

Forrest Disty

James & Kay Hauck

What in the World is God Doing?!!

Understanding Swedenborg's Divine Providence

Taught by the Rev. Lee Woofenden

April 25 - June 12, 2010

Why does God allow so much pain and suffering in the world? Why do greedy and unscrupulous people so often enjoy life at the top? And where is God when we are struggling through life in a world that is not very friendly to spiritual values? All of us have asked ourselves these types of questions as we see the evil, suffering, and pain that are mixed in with the incredible beauty of this world.

These "tough questions" are exactly the ones Emanuel Swedenborg tackles in one of his most popular books: *Divine Providence*. During this seven-week online class we will delve into issues of good and evil, freedom and responsibility, the eternal vs. the temporary, and God's goals for human beings and human society. Each week the teacher will offer a written presentation based on assigned readings from *Divine Providence*. Brief writing assignments will focus on how that week's topics relate to your own experience. Then we will discuss your questions about what God is doing in this world and in your life.

Cost:

Early Registration (until April 18): \$100 + a \$3.49 processing fee

Late Registration (after April 18): \$120 + a \$3.99 processing fee

For more information contact Lee Woofenden at: leewoof@leewoof.net

To register go to: <http://divineprovidence2010.eventbrite.com>

Then sign in at: <http://ncem.edumoot.com>

Once you are validated by the teacher you will have access to the class.

Esther Capon has moved from the retirement home that she and Edwin lived in for the past twelve years. If you would like to have her contact information, contact the Central Office.

Burnham DVD Available

Make No Little Plans: Daniel Burnham and the American City, a film reviewed in the October 2010 *Messenger* and produced by the Archimedia Workshop, is now available on DVD.

To order, go to <http://www.danielburnhamfilm.com> or call 312.212.1492.

186th Session of the General Convention of the New Jerusalem, June 23–27, 2010

Council of Ministers: June 20–22

Registration Form

Convention 2010 will be held in St. Paul, Minnesota, on the campus of the University of St. Thomas. To learn more about St. Thomas, visit www.stthomas.edu. To learn more about the 2010 Convention and view a list of Frequently Asked Questions (FAQ), please visit www.swedenborg.org or call the Central Office at 617.969.4240.

Lodging: We will be staying in Flynn Hall. This hall is air-conditioned and has both double and single rooms, including a limited number of suites.

Childcare: The childcare program will run during meetings and receptions for children ages 3–12. If you will be bringing children to Convention, please read the Convention FAQ or contact the Central Office for details, rates, deadlines and to obtain the necessary forms. Note that dorm rooms will not have extra cots or cribs, so please plan accordingly.

Teen Program: The youth program runs from Wednesday, June 23 through Sunday, June 27, and is supervised by Kurt Fekete. If you want your teen (age 13–17) to attend without a parent, please see the FAQ or contact the Central Office for details.

Local Activities: There will be an optional trip to see the Dead Sea Scrolls at the Science Museum of Minnesota (www.smm.org/scrolls). Additional details and costs will be forthcoming.

All guests staying off campus who wish to eat meals in the Dining Hall will have to prepay; the Dining Hall cannot accept cash or credit cards. Please read the FAQ or contact the Central Office for details.

Parking is available. Please indicate on the form below that you will be bringing a car.

Registration Deadline: Friday, May 14 by 5 PM EST.

Cancellations: If you do not cancel on or before Monday, May 17, you will forfeit your entire prepayment. Cancellations must be done by calling the Central Office directly during normal business hours (8:30 AM–5 PM EST, M–F).

You must choose from the following room packages:

- Package A (June 20–27, seven nights), Council of Ministers:**
\$448 per person, double occupancy; \$560 single occupancy
Includes seven nights of lodging, seven breakfasts, six lunches, and seven dinners.
- Package B (June 22–27, five nights), General Council:**
\$320 per person, double occupancy; \$400 single occupancy
Includes five nights of lodging, five breakfasts, four lunches, and five dinners.
- Package C (June 23–27, four nights):**
\$256 per person, double occupancy; \$320 single occupancy
Includes four nights of lodging, four breakfasts, three lunches, and four dinners.
- Package D (June 23–27, meals only):**
\$90, includes four breakfasts, three lunches, and four dinners.

| | | |
|--------------------------------|--------------------------------------|--|
| Name | Attending Women's Alliance luncheon? | Yes <input type="checkbox"/> No <input type="checkbox"/> |
| Name | | Yes <input type="checkbox"/> No <input type="checkbox"/> |
| Will you be parking on campus? | | Yes <input type="checkbox"/> No <input type="checkbox"/> |

| | | |
|---|------------------|-----------|
| Street | | Apt. # |
| City | State (Province) | Zip |
| Home Church | Email | Day Phone |
| Names, ages, and genders of children accompanying you | | |
| Requests (dietary, mobility, roommate) | | |

Please print any additional names or information on the back or on a separate sheet

| Registration | Amt | # People | Total |
|---------------------------------|-------|----------|-------|
| Adult | \$100 | | |
| Teen (13–17) | \$90 | | |
| Child (3–12) | \$50 | | |
| Under 3 years old | Free | | |
| *Family maximum | \$300 | | |
| One Day Registration | \$40 | | |
| Local Volunteer | \$55 | | |
| WA Luncheon (with meal plan) | \$10 | | |
| WA Luncheon (without meal plan) | \$18 | | |

| Room & Board | Package | #People | Total |
|--|---------|---------|-------|
| Single (see package descriptions for rates) | | | |
| Double (see package descriptions for rates) | | | |
| Meals only (see package descriptions for rates) | | | |
| Grand Total (from both Registration and Room & Board) | | | |

Payment Information

All prices are in US currency. If you pay with Canadian funds, please add US\$5 (roughly CAD\$5.35) for handling of each Canadian check. Please be advised that all prices are listed in US funds, and must be converted for other currencies. All bills must be paid in full before May 17. No refunds after May 17. Bills may be paid by check, Visa or by MasterCard. You may call the Central Office to make a secure credit card payment at 617.969.4240.

Visa ☐ MasterCard ☐ Expiration Date: _____

Card Number: _____

Cardholder's Name: _____

Signature: _____

Send checks payable to The Swedenborgian Church to:

Central Office, The Swedenborgian Church
11 Highland Ave., Newtonville, MA 02460

*Family maximum price applies to immediate family members (i.e., parents/guardians and children) only.

Passages

Births

The Rev. Alison and Adam Lane-Olsen have a new baby girl, **Elin Claire Lane-Olsen**, born January 10, 2010.

The Rev. Junchol Lee and HeeJoung Moon welcomed baby **Joan Lee**



(length: 51 cm and weight: 3.45 kg) into their family on February 23, 2010.

Deaths

Anne Braun, longtime Swedenborgian and provincial representative for British Columbia, passed into the spiritual life on Saturday, February 27, 2010. She will be sadly missed by all who knew her.

Valvia (Val) M. Clark of Fryeburg, Maine, member of the Fryeburg New Church, died October, 2009. The Rev. Ken Turley officiated at her memorial service.

Carl Hamilton entered the spiritual world March 4, 2010. He was a member of the Michigan Association and will be loved and missed by many who knew him through his participation at SCYL teen retreats, Almont Summer School, and the Royal Oak Church of the Holy City. Military honors were performed at the memorial service on March 8, the Rev. Jennifer Tafel officiating. A second memorial service will be held for Carl at the Almont Summer School Chapel in July.

Ronald E. Palmer of Bridgton, Maine, member of the Fryeburg New Church, died January 5, 2009. The Rev. Ken Turley officiated at his memorial service.

Dorothy B. Smith of Scarborough, Maine, member of the Fryeburg New Church, died October 28, 2009. The

Rev. Ken Turley officiated at her memorial service.

Doris Snow of Fryeburg, Maine, member of the Fryeburg New Church, died January 31, 2010. The Rev. Sage Currie officiated at her memorial service.

Fred A. Whitaker of North Conway, New Hampshire, member of the Fryeburg New Church, died August 27, 2009. The Rev. Ken Turley officiated at his memorial service.

Dorothea Harvey

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vice by naming the Dorothea Harvey Chapel on campus in her honor. She was mentor for a whole generation of women and men who became leaders in the Swedenborgian Church. She was named Pastor Emerita of the Urbana Swedenborgian Church at the time of her retirement and was elected to the Urbana University Educators Hall of Fame in 2004.

Rev. Harvey served on the Swedenborg School of Religion (now the Swedenborgian House of Studies) Board of Trustees for numerous terms spanning several decades and later became a part-time faculty member there. She was an inspiration to her students and colleagues, and she shared generously from her lifetime of experience in both non-ordained and ordained ministry. The Swedenborgian House of Studies at the Pacific School of Religion established the Dorothea Harvey Chair in Swedenborgian Theology in 2005.

In a manuscript written in her later years, Rev. Harvey summed up her view of the nature of spirit in these words:

Spirit is the creative Presence in all that is. It is the goodness in every aspect of the human being, in every feeling of the human heart. There is nothing we can learn about the depth of who we are, which is foreign to God's creation. Yes, heaven and earth are different, but rightfully and peacefully

so, as each requires the other to be whole. . . . God's will is not alien to my own will; God's will is that I find my deepest joy.

Dorothea loved sailing and kayaking as well as swimming in the ocean off Annisquam. She enjoyed that natural environment, and neighbors could set their clocks by the timing of her daily walks with her dog. She also loved to dance. She had many friends, and was a regular visitor to those who were ill or needed support.

The daughter of the Rev. Charles W. Harvey and Leslie (Carter) Harvey, Rev. Harvey was predeceased by her only sibling, John C. Harvey. She is survived by several cousins, a host of friends, and students whom she mentored lovingly through the years.

A memorial service was held at the Annisquam Village Church March 13, the Rev. Deirdre Greenwood White officiating, assisted by the Rev. Theodore Klein and the Rev. Wilma Wake. A memorial service will take place on May 1 at Dorothea's home, officiated by the Rev. George Dole. A memorial service will be scheduled at the Urbana Swedenborgian Church. ☩

The stages of our becoming one with ourselves are not stages of our soul fighting day by day against a strange flesh or physical appetite which must be subdued. No, it is not that way. Spirit comes into the fullness of its own reality as we become aware of it; and as we become aware of it, we become aware of the spirit we already are, that inner person who has been there all the time. We are Spirit. That Spirit is our real inner person, emotional and rational, in all of our life, and as we let that come to power, we bring together our inner and outer lives.

—Dorothea Harvey
(from her unpublished manuscript)

About the Swedenborgian Church

Emanuel Swedenborg was born January 29, 1688 in Stockholm, Sweden. Although he never intended a church denomination to be founded or named after him, a society was formed in London fifteen years after his death.

American groups eventually founded the General Convention of Swedenborgian Churches. As a result of Swedenborg's spiritual questionings and insights, we as a church exist to encourage that same spirit of inquiry and personal growth, to respect differences in views, and to accept others who may have different traditions.

Swedenborg shared in his theological writings a view of God as infinitely loving and at the very center of our beings, a view of life as a spiritual birthing as we participate in our own creation, and a view of scripture as a story of inner life stages as we learn and grow. Swedenborg said, "All religion relates to life, and the life of religion is to do good." He also felt that the sincerest form of worship is a useful life.

Summer in St. Paul Promises to Be a Don't-Miss Must

Don't miss your chance for what will be an unconventional convention from June 20-27 at the University of St. Thomas in St. Paul, Minnesota.

Stay in a city with two orchestras, some of the finest museums anywhere, hundreds of theaters, wonderful zoos, marvelous parks, and much more. The Twin Cities have more cultural events per capita anywhere in the nation except New York City.

Amenities at the university include air conditioned rooms, kitchen facilities, laundry facilities, and other bonuses. On the campus there are athletic fields, computers for your use, and many other conveniences.

Members of the Illinois Association are busily planning unusual, exciting visits to city sites as well as special convention meetings, guest speakers, minicourses, and events.

St. Thomas is located in a gorgeous, historic, garden-laden city that contains the largest section of Victorian era houses in the country.

Please come. Your visit will not only be unconventional, it will be a one of a kind "Conventivacation."

Application on page 62