



The Swedenborgian—An Island Of Art

This article first appeared in San Francisco's Nob Hill Gazette.

BY GEORGIA I. HESSE

Quick! What did Johnny Appleseed, Helen Keller, and Jorge Luis Borges have in common? Haste! Where in the City of St. Francis do the shadows of Robert Frost, William Keith, and Bernard Maybeck stroll in the same, small space?

And the answers are: a passion for Emanuel Swedenborg; at the corner of Lyon and Washington Streets in the Swedenborgian Church.

What? Who? Where?

Emanuel Swedenborg (1688–1772) was a modest man who had little to be modest about. This “mountain peak of mentality,” as Sir Arthur Conan Doyle christened him, born in Stockholm, mastered nearly all the sciences of his day: mathematics, geology, chemistry, physics, mineralogy, astronomy, and anatomy. His spare time he devoted to bookbinding, clock-making, and engraving. He designed a machine gun and marketed a fire extinguisher. Oh, yes, he played the organ and spoke nine languages, too.

During the last twenty-seven years of his life, Swedenborg devoted himself to the study of religion and the



The entrance to the San Francisco Swedenborgian Church

search for its truth. Several years after his death, poet William Blake and more than ninety other seekers gathered in the Chapel of the Great East Cheap in London to form a Swedenborgian Church, aka the Church of the New Jerusalem.



The gardens of the Swedenborgian Church with entry to the sanctuary at left

It was in 1867, probably on an auspicious spring morning, that the Reverend Joseph Worcester debarked in San

Francisco bearing a distinguished heritage. His father had founded the Swedenborgian Church in Boston.

Fast forward to March 17, 1895, when today's church was dedicated. It celebrated its centenary on March 19, 1995, and became a National Historical Landmark in 2006.

The Swedenborgian hides out at 2107 Lyon, behind walls of textured

gray concrete that shelter its garden from the street. No trumpet blasts announce the entrance; no chorus of Corinthian columns. A subtle portico invites you to turn left into the garden where Swedenborg's beliefs in the joining of mind and spirit to nature are evidenced in blossoms at the feet of sky-stretching trees: a cedar of Lebanon, two rough-barked redwoods, a stately Irish yew.

From the garden, one steps into the sanctuary, styled by Worcester “the poetry of architecture.” It is a distillation of the American Arts & Crafts movement: natural simplicity, sense and sensibility, a rejection of Oscar Wilde's notion that nothing succeeds like excess.

Worcester gathered a coterie of creators around him: his first western friend John Muir; architect A. Page Brown (who went on to bigger things,

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Martin Luther King and Swedenborg • SHS Spring Board Meeting

The Editor's Desk



The Cycle

Like life, our church does not move toward an end, rather it moves in cycles, and the Annual Convention completes the annual cycle. As *The Messenger* prepares for a brief summer hiatus, we anticipate the the Annual Convention and all of its blessings. This event gives far-flung members of this vibrant community a chance to worship, govern, and socialize together in person.

Enjoy this issue jam-packed with news and articles and enjoy your summer. See you in September.

—Herb Ziegler

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News in Brief

The **Stonehouse Bookstore** in Kirkland, Washington, has announced its closing. Founded twenty-five years ago by the **Rev. Paul Martin and Sandi Grumman** on Puget Sound's Eastside, the bookstore developed a strong following as a center for spiritual seekers, in spite of having to move five times. In a letter to friends, the couple said,

We founded the Stonehouse 25 years ago and have been greatly blessed by you who have walked through our doors. It has been an incredible, rich, and heart-warming journey, and now it is time for us to move on. This, as you may guess, is not an easy decision for us and has required a process of long and deep soul-searching. Now, barring some unforeseen financial miracle, we will be closing within a matter of months.

The 139-year-old **Yarmouth Port New Church** has completed its exterior restoration with the re-installation of its restored stained glass windows that face the main street. They were the last of the windows to be restored. The

decade-long restoration was led by the Yarmouth Port New Church Preservation Foundation, which was formed under the leadership of **Walter Chapin** by the the Yarmouth Port Society, the Massachusetts New Church Union (MNCU), and citizens of the Town of Yarmouth on Cape Cod. The Society and the Union transferred ownership to the Foundation with the express purpose of preserving it as an important historical building and a community center. The MNCU received a nintey-nine year renewable lease in exchange for the building. Although the Yarmouth Port Society has disbanded, Walter Chapin, the last president, continues to manage Sunday services with guest ministers for the ten-

continues on page 93

Church Calendar

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

July 8–11: Gathering Leaves
Bryn Athyn, Pennsylvania

July 10: PUSH grant applications due

July 18–24: Paulhaven Children's Camp • Upperman Lake, Alberta

July 24–August 1: Almont New Church Retreat Center Summer School • Berlin, Michigan

August 1–15: Fryeburg New Church Assembly Family Camp
Fryeburg, Maine

the Messenger

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Editor: Herbert Ziegler

Design and production: Herbert Ziegler

Editorial assistance: Robert Leith

Communications Support Unit: Carla Friedrich, Sage Currie, and Beth Harvie

Printing: Town and Country Press, Plymouth, IN

Editorial Address:

Herb Ziegler, *The Messenger*

2 Hancock Place
Cambridge, MA 02139

Tel: 617.491.5181

Email: hziegler@springmail.com

Business and Subscription Address:

The Messenger, Central Office

11 Highland Avenue
Newtonville, MA 02460

Tel: 617.969.4240

Email: manager@swedenborg.org

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Church and Association Statistics

Article I, Section 3 of the Constitution of the General Convention of the New Jerusalem (the Swedenborgian Church) is composed of “Constituent bodies . . . which . . . unite with the Swedenborgian Church in performing the distinctive uses of a church.” The constituent bodies are the state, provincial, and regional associations listed in the table below. The constitution continues, “The members of the Swedenborgian Church shall be those persons who are adult, active members of a constituent body or

who have been accepted as members at large through Rite of Confirmation and by vote of the Swedenborgian Church.”

Article IV, Section 2 states, “Every constituent body of the Swedenborgian Church shall be entitled to two delegates and an additional delegate for every ten members” The following table displays the number of delegates (as of December 31, 2009) that each constituent body is entitled to send to the 2010 Annual Convention in St. Paul, Minnesota, June 23–27.

Association (Conference)	Churches		Ordained Ministers			Authorized Lay Leaders	Members			Number of Delegates
	Active	Inactive	Active	Inactive	Retired		Active	Inactive	Total	
Eastern Canada	1	0	3	0	1	1	100	18	118	12
Illinois	6	0	4	0	0	0	85	33	118	10
Kansas	2	0	2	0	1	0	87	0	87	10
Maine	2	0	7	0	1	0	123	100	223	14
Massachusetts	5	0	10	0	1	0	80	68	148	10
Michigan	2	0	2	0	0	0	84	10	94	10
Middle Atlantic	3	0	4	0	0	0	63	41	104	8
New York*	2	0	1	0	0	0	43	3	46	6
Ohio	3	2	3	0	0	1	62	15	77	8
PCA	6	0	16	0	3	1	256	90	346	27
Southeast	2	0	4	0	0	0	41	5	46	6
Western Canada	6	0	3	0	2	0	106	13	119	12
At Large	0	0	3	0	0	0	8	0	8	2
SCYL										2
Totals	40	2	62	0	9	3	1138	396	1534	137

*Bayside Society did not report for 2002-2009

Mite Box Appeal to Aid Mexican Families

Each year, the Women’s Alliance focuses its Mite Box fundraising efforts on a selected need. This year the Mite Box funds will go to the San Diego Swedenborgian Church to assist in their outreach efforts in Mexico. The congregation has been working with Proyecto Hispanaya in Tijuana.

Proyecto Hispanaya consists of a clinic that offers medical care and counseling services and a learning center that provides health education, computer repair and maintenance class-

es, and music lessons to school aged children and families. Spiritual guidance and counseling is offered as well, and the project is receiving instruction in Swedenborgian theology. To learn more about Proyecto Hispanaya, visit their blog at <http://proyecto-hispanaya.blogspot.com/>

Mite Box funds also support the Swedenborgian Church Youth League, church camps, and the Swedenborgian House of Studies at Pacific School of Religion.

Make out checks to: North American Alliance of New Church Women.

Please note your address, email address, and church or society affiliation. Please specify how you would like your donation to be distributed: dues (\$5.00), general fund, and mite box.

Mail to:

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



Reflection

Manna House—Ministers Meet

BY CONSTANCE REYNOLDS

It stands in its beauty, this old house which has been made into a home—Manna House. People enjoy its beauty when they enter, with its friendly old-fashioned look. The fireplace in the corner invites you in its own way, wishing to tell you about all the fires that did once grace its grate—where it not only warmed someone's body, it warmed one's soul, as fireplaces tend to do.

Yes, our Manna House is a home where so many meet for different purposes—youth retreats and support groups, business meetings and Journey groups, Men's groups and WAWA's. Last, but not least, it offers the Minister Peer Group, who appear twice a year, a place to come to renew their spirits and, in so doing, renew ours.

My thoughts tonight are of the Minister Peer Group, whose love shows through all they do and say and flows into our very souls. They started coming in on the Monday after Easter and as always, the WAWA's were ready. You see, these folks love to eat, and of course, we love to cook for them; Tuesday when the warm apple pie arrived, they dove into it even before they ate their lunch!

Wednesday arrived, and church members entered the sanctuary for the small evening service with the ministers, Ron Brugler from Ohio, Jenn Tafel and Renee Machiniak from Michigan, Kit Billings from Nebraska, David Fekete from, Alberta, Canada, Deborah Winter and Nadine Cotton from Florida, and our Freeman Schrock of LaPorte. We sang beautiful old hymns, "Abide with Me" and "Fairest Lord Jesus." The opening of the Word, scripture readings, the wonder of old hymns

from years gone by—they are imprinted upon our hearts and our minds; they are the images that stay with me.

The rain poured outside as we sat in the beauty of the sanctuary and gazed upon the "River of Life" altar window, feeling it flow through our very beings. There is a peace within this sanctuary that is like no other place—I know



Manna House: Activity center of the LaPorte New Church

this so well. Upon entering, you feel the sense of pulling or tugging at your heart. It is the love of the Lord that is present, sometimes so strong it remains hard to understand. He is surely within its walls as well as within us. After the service, we talked among ourselves and slowly drifted over to Manna House. Here, manna from heaven flows down upon us all. We visited one with another and ate a few snacks. Suddenly, as if the spirit had hit, Kit asked if we would like to join in a circle and play, of all things, "Hot Potato!"

I hear the laughter as I write this . . . there we were, all of these adults gathered together, laypersons and ministers alike, tossing that silly hot-potato bag back and forth (oh, the fun we had!), hoping not to get caught holding it too long. Everyone did though, one by one—and then they finally caught me. (I do think they rigged it just a bit.) They just couldn't believe that the oldest one would not be caught with the

hot potato in her hand! It was a true joy to be part of that evening.

Ahh, these are the wonderful memories that, when nights do not bring sleep, I can think on, and then, slowly, rest will come.

These friends who will come again are all the best you could know with lives that are so full of the love of our Lord that it shines in their faces. It is always a true blessing to have them in our lives for even a short time.

Blessings to all who were there, and to our own Freeman for all he does to make life special. You see, each of us does God's work in our own way. We know this, for our hearts tell us so. Our Lord gave us our hands, feet, eyes, ears, voices, and minds along with souls filled to the brim and running over with love for our fellow human beings. This is what our faith teaches us, and He expects us to be useful—one more reason for our home away from home to be used for different reasons as well as different times and seasons. Manna House is a home of uses filled with sunshine and God's love. ☩

Constance Reynolds is a member of the LaPorte (Indiana) New Church.

Reprinted from the *LaPorte Report*.

The Journey Home

The Garden Chapel, prominently referred to in *The Journey Home* (reviewed in the May 2010 *Messenger*), is the Swedenborgian Church in St. Louis, Missouri.

To order *The Journey Home*, write:

Church of the Open Word

Garden Chapel

1040 Dautel Lane

St. Louis, MO 63346

Please enclose a check for \$15.

Visit us online:

www.OpenWordChurch.org

SHS Spring Board Meeting

The Board of Trustees of the Swedenborgian House of Studies (SHS) at Pacific School of Religion (PSR) met in Berkeley, California, April 23–24, 2010, for its spring meeting.

Trustees Paula Hilbert, Jane Siebert, Bill Coffman, Robert Leas, Young Min Kim, James Lawrence, Herb Ziegler, Kathy Speas, and Jennifer Lindsay attended; Lisa Oz sent her regrets.

Dean's Report

Students

Dean Jim Lawrence reported that seven students are registered in masters level SHS programs this spring. Two are at PSR (Steve Sanchez and Tamara Farsadi), three are at Earlham School of Religion (Gabriella Cahaley, Dagmar Bollinger, and Jenny Caughman), and two (Sherrie Connelly and Emily Jane Lemole) are in other configurations. Sherrie has completed the M.Div., is finishing up SHS Certificate work and is expected to be ordained at the 2010 Annual Convention, and Emily Jane has completed the MARS degree at Bryn Athyn and is undertaking a formula of coursework to complement that degree. In addition, there are two Swedenborgian ministers working in D.Min. degree programs at the Graduate Theological Union (GTU): the Rev. Hunter Roberts at PSR (finished with coursework and in thesis phase, living in Budapest at present) and the Rev. Susan Turley (who is on leave from the program at San Francisco Theological School—a Presbyterian seminary). The dean reported that he is in conversation with several prospective students.

Academics

Dean Lawrence reported that the January intensive course co-taught by

George Dole and him at the Maine home of Emily Jane and Jerry Lemole proved immensely popular with the students. The richness of the environment, with several clergy participating for some of the days, and having a chance to be in community in a comfortable and aesthetically supportive setting provides a level of Swedenborgian community that is craved by



most students. It was an opportunity for students across our distance student locations to be together in a sustained and creative educational program. The dean is exploring ways to implement a high-quality SHS intensive every year.

Faculty

Professor Inese Radzins is on a research and writing sabbatical this semester. In addition to working on her book on Simone Weil, she is working on a conference paper on Swedenborg's Trinitarian theology for the UNESCO-sponsored summit on Swedenborg in Stockholm this June. (Swedenborg was selected as one of two "national treasures" of cultural thought in Sweden to promote to the world.) Her participation will provide valuable institutional visibility for SHS and will be an excellent opportunity for her to bring the prowess of her training into Swedenborgian thought in an impor-

tant venue.

Jim Lawrence will have taught five courses this academic year on top of his duties as dean and his work on his dissertation. He also organized, edited, and wrote an article for *Principles in Play*, a volume on George Dole's life and work, as a contribution to Swedenborgian scholarship.

George Dole again taught his two-semester, year-long Swedenborgian Bible course.

Outreach

The intensive outreach program managed by Kim Hinrichs has been scaled back since her departure. We will continue with occasional online courses and the *SHS Express* online.

PSR Representative's Report

Kathy Speas, SHS representative to the PSR Board of Trustees, reported that the focus of their last meeting was the search for a new president of PSR. This is a watershed time for the school due to the changing nature of theological education. SHS continues to be steps ahead of PSR with distance learning and online classes. PSR continues to explore ways to work cooperatively with other GTU institutions to achieve administrative and cost efficiencies. Partnership and merging will be the future of sustaining theological education.

Financial Committee Report

Jennifer Lindsay, SHS treasurer, reported that the financial committee is adapting to the new accounting system that is now provided by the GTU. As a result of the large bequest received from the Rev. Dorothea Harvey, Jennifer recommended \$5000 be bud-

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Youth Sleepovers in Fryeburg and Kitchener

BY KURT FEKETE

Fryeburg New Church Youth Group Sleepover

The Fryeburg Youth Group hosted its Spring Sleepover April 10–11.

Teens gathered at the Fryeburg Church on Saturday at 4 PM for a big, exciting overnight. We had a surprise teen guest (Cody) come all the way from Indiana to join us! It was fun to watch the reaction of everyone when he or she saw him. I'm sorry that teens who couldn't attend didn't get a chance to visit with him (but he'll be back for Memorial Day).

It was a nice sunny day, so we started by going to the Snow School Park to play Frisbee, swing, and climb. Teens kept showing up until fourteen were together. We went back to the church for dinner and to practice music for Sunday worship. Izzy went upstairs to practice the sax for the prelude and postlude while the rest of the teens gathered around Nina and her guitar to practice "Hallelujah" and listen to her solo of "I'll Stand By You." After a pasta dinner, we went over to see the Rev. Sage Currie at the parsonage for dessert. She had a giant peanut butter cake for us, and Nina brought and made her own brownie batter that was "Nina safe." Around 9 PM we went back to the church for a spiritual session where we watched and discussed YouTube videos "God as a DJ" and "I've Converted to Every Religion (Just in Case)." After a bit more mu-

*Swedenborgian Church Youth League

sic rehearsal we played games of "Sardines" and "Mafia." We all went to bed around 2 AM, but I heard the girls up until the wee hours of the morning telling stories and giggling.

We awoke Sunday morning with



Kelsey, Shelby, Karylann, Cody, Makayla, Izzy, Celie, Holly, Liz.

just enough time to take a walk up to the On the Run convenience café for coffee and snacks then back to the church for a bagel breakfast before worship. Some of the teens colored the little kids Sunday School pages. (I love that Celie enjoys this!) We went upstairs for worship, and the teens performed their musical contributions. (Go to youthleague.blogspot.com to see and hear the videos.) Many teens commented that this was one of the best sleepovers ever—almost as good as a retreat. I thought so too. I left feeling positive and happy, due in no small part to the energy, discussions, music, and beautiful creative spirit of the teen partici-

pants. What a great lead-in to the upcoming Memorial Day Retreat.

Kitchener Church of the Good Shepherd Teen Sleepover

You may think that a retreat with only four teens might be a disappointment. You would be wrong. What the group lacked in numbers it made up for in spirit, enthusiasm, and deep connectedness.

Four boys, Cameron, Malcolm, Joshua, and Joseph, met at 9 AM on Saturday morning at the Church of the Good Shepherd in Kitchener, Ontario. Last year, thirty teens assembled at this same retreat, so one of the first things we did was talk about the good things about a small gathering. With a small group, you can often be more flexible, have deeper, more meaningful discussions, go on different (more elaborate) outings, and establish closer relationships. The Rev. Alison Longstaff, the Rev. John Maine, Steve Thomas, and I were the leaders, and our theme was



Kitchener teen boys Joseph and Josh practice eagle pose while seeker Cam and dance instructor Tanya observe.

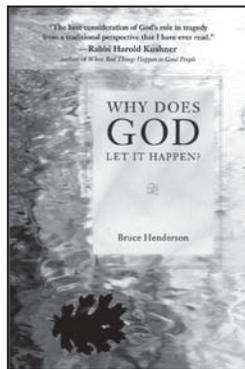
"Wild or Tame: Finding Yourself in the Animal Kingdom." In the morn-

continues next page

Why Does God Let It Happen?

The Swedenborg Foundation has announced publication of *Why Does God Let It Happen?*, by Bruce Henderson.

In the wake of life-changing events—whether as global in reach as the terrorist attacks on September 11 or as personal as the death of a child—the first question that springs to mind is “Why?” Why



do good people suffer pain and loss? Why does God allow these things to happen?

In this simple, straightforward book, Bruce Henderson tackles some of the most difficult questions that people of faith face in their lives. Drawing from the wisdom of visionary Emanuel Swedenborg, who wrestled with these same questions more than two hundred years ago, Henderson describes a universe in which God allows us free will

and choice, subtly guiding the course of our lives with an insight no mortal can comprehend. Pain and suffering ultimately lead to good, and as we walk the path, we draw ever closer to heaven.

“The best consideration of God’s role in tragedy from a traditional perspective that I have ever read.”

—Rabbi Harold Kushner,
author of *When Bad Things Happen to Good People*

To order, contact Swedenborg Foundation Publishers at 800-355-3222, ext. 10 or customerservice@swedenborg.com. ☩

continued from preceding page

ing, Rev. Alison led us on a meditation to find our animal guides. During the guided meditation, Rev. Alison played soothing music and purified us with a sweetgrass smudge. Burning this most sacred herb brings in positive energy and helps to create a peaceful environment to allow your spirit animal to appear. Three of the teens visioned animals: Josh an eagle, Malcolm a turtle, and Joseph a wolf. Cameron did not vision an animal, so he was called the seeker. Alison shared many resources with us and encouraged us to find personal meaning or messages from our spirit animal by looking through Native American and Celtic Druid books.

The four boys gathered with Rev. John in the afternoon to take an in depth look at Psalm 23. John explained how there are one hundred fifty Psalms in the Bible and that Psalm 23, one of the most beloved, is about God being our shepherd, or guide. The teens then were given freedom to create their own poem or song relating the strength of the Lord as reflected in animal guides. The boys wrote a wonderful poem that they titled “Psalm 151”

Psalm 151

I am a seeker who cannot find a guide.

I am slow and very knowledgeable like the earth.

I am a spiritual light to whom all people come.

I inspire energy, healing and aid.

I am a guardian of rituals, loyalty, and spirit.

I am a Seeker, I am a Turtle,

I am an Eagle, and I am a Wolf.

We are your guides.

—Cameron, Malcolm,
Joshua, and Joseph

Later in the afternoon, we were joined by Tanya, a modern dance and martial arts leader. Tanya taught us how to score a performance and then helped the teens create an original modern movement for the Psalm 151 poem. She provided encouragement and advice on how to bring the poem to life. Then she added music to play in the background during the movement and reading. After a couple of rehearsals in the sanctuary, the teens felt ready to share their creation with the congregation at the Sunday worship service.

In the evening, we were treated to a

showing of *How to Train Your Dragon* in 3D. Then we went over to the Groleaus’s home where we joined with their boys (Rochelle is away) to enjoy their trampoline, fire pit, marshmallows, snacks, and video games. (Plus lots and lots of yummy coffee for me!) We returned to the church around midnight with just enough time to play a little Sims 3 on the computer before bed.

On Sunday morning we gathered for a quick breakfast, cleaned up, and prepared for worship. During the worship service, Josh played the keyboard during the offertory. Then the four boys, Cameron, Malcolm, Joshua, and Joseph performed Psalm 151 to close the worship service. I enjoyed the seeking of Cameron, the slow, deliberate turtle plodding of Malcolm, the wolf roaming of Joseph, and loved watching Josh fly like an eagle. (Wish you could have seen him leap!) I left the retreat feeling enlivened and free. It was an enlightening experience for me, and I truly feel blessed to spend some time getting to know each of these teens better. Their talent and spirit inspires me, and I look forward to visiting with them again soon. ☩

Kurt Fekete is the youth director of the Swedenborgian Church.

FNCA A Newcomer's View



BY HARRY
MARTINIAN

I had only planned to stay for the weekend, thinking I would need to get back to the office. As the day

to leave came, it became obvious that staying was in my best interest. The routine and the opportunity to rest and interact with friendly people was compelling, as was the precious time to be with my family.

I especially enjoyed waking early

and participating with the Polar Bear Club in a "refreshing and invigorating" dip in the Saco River. A great way to start the day. Even if a dip into the river is not your cup of tea, there is plenty of time to be as casual or engaged as need be and plenty of opportunity to spend quality time with your family—a valuable opportunity to be with family in an environment that is beautiful and serene without the usual cares of having to shop, cook, and go to work. By the way the food was fantastic, even for one who is a vegetarian.

At the Fryeburg New Church Assembly (FNCA), we found plenty of

engaging activities for children and young adults. The tone is low tech: no blaring sound systems, just plenty of good fun and friendliness, and stimulating lectures, discussion, and thought about the significance of Swedenborg's contributions to spiritual development.

We had the valuable experience of just being together with a modest agenda, an experience which is hard to convey in words—something you might want to give as a gift to you and yours next summer. I know we will be coming back for sure. ☩

Harry Martinian is the director of programs at the Transcendental Meditation Program of Long Island in Garden City, New York.

FNCA Update

BY TREVOR

Three Things

1) It was a real pleasure to receive the above camp review from Harry Martinian. Harry's cheerful exuberance,

along with the beautiful outlook of his wife, artist/author Anna Rich, and the sheer wonder at the world of their young son Otto, was a terrific addition to camp last summer. One of my favorite passages from *Heav-*

en and Hell is the place where it says that each newcomer in heaven makes his or her new community noticeably better to the point where people wonder how they got along without them for so long. So it was thrilling when I asked Harry towards the end of camp if he thought they might return next year, and he instantly said, "We're coming back every year!"

2) A few years ago when the FNCA budget was especially tight, our treasurer said that what we really needed was simply more campers. Just one more paying family each week and we'd break even. Sounds like an achievable goal; and the Outreach

Committee is thrilled to announce that we think some of our recent efforts are working.

3) The FNCA website has received a major overhaul. We've improved the layout, increased the type size, added a lot of new content, added new links, added a PayPal account so campers can pay their deposits on line and supporters can make secure on-line donations, and added a lot more photos. Check it all out at fryeburg.org. ☩

Trevor has attended the FNCA all his life, has been on staff and the Board since the 1970s, and in charge of the Outreach Committee since it's inception earlier this decade.



The Swedenborgian

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like the Ferry Building); draftsman Bernard Maybeck (of the Palace of Fine Arts); Willis Polk; Julia Morgan; Frederick Law Olmstead; painter William Keith—all that crowd. Perhaps no place in San Francisco reveals as much talent per square foot as does this small space, as intimate as a living room.

(Flashback: the architectural magic

had begun in 1876 in the East Bay hills of Piedmont where Worcester designed and built his dream home, a shingled bungalow with unpainted redwood interior that Maybeck called "a revelation." Jack London wrote *The Call of the Wild* there.)

As you enter the shaded interior out of full sun, your eyes will be drawn first to a round stained-glass window above the chancel where a dove in a garden

scene quenches its thirst from a fountain. The designer was Bruce Porter, he of the gardens at Filoli Estate in Woodside, among other wonders.

Below the window, a gnarly Sierra cypress signifies the persistence of life over hardship, and six large stones represent the six long-term ministers who have watched over the church.

Arching above the nave, eight ma-
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2010 Fryeburg Camp Lecture Themes

Week One: August 1-7

Doctrinal Theme: "Heavenly Community"

The first week of (FNCA) lectures will be an exploration of Swedenborg's "heavenly community," and the Lord's "kingdom of heaven," and how to live them in our daily lives. Emanuel Swedenborg emphasized in his writings that the purpose of God's creation of human life is the creation of a heavenly community. "A heaven from the human race is the purpose of the creation of the universe." (DP 332). Jesus bid that we follow the two greatest commandments, to love God and love the neighbor—simple to understand, but difficult to live, instructions on how to build eternal heavenly community, here and now on earth.

Week Two: August 9-15

Biblical Theme: "The Minor Prophets"

In the second week we will open ourselves to communication with heaven through reading, study and discussion of the books of the minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. Emanuel Swedenborg wrote, in *Doctrine of Sacred Scripture*,

It has been given me to know by much experience that by means of the Word man has communication with heaven. While I read the Word through from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, I was permitted clearly to perceive that each verse communicated with some society of heaven, and thus the whole Word with the universal heaven. ☩

Reflection

My Gratitude Attitude



BY LON ELMER

Several years ago, when my life seemed to be going to hell in a hand basket, I realized that every time someone greeted me by saying, "How are you?" and I answered, "Fine." I was lying. I didn't feel fine. My knee hurt. I was feeling the physical and mental changes that a man feels when he approaches retirement. In other words, I definitely was not "Fine." And, I doubted that the person asking me how I was, really wanted to hear my litany of complaints. So, I'd say, "Fine," not so much to be telling a deliberate lie, but to put them off so that they wouldn't get too close to my personal cesspool of complaints. I'd want to get to the core of our conversation as quickly as possible—to cut to the chase, as they say—and get away from how I felt. Afterwards, I'd still be disturbed by their question, and how I heard it as an automatic greeting—not a sincere inquiry into how I felt—and how my response was equally insincere.

Next to my computer is a bulletin board on which I attach various notes and sayings that I gather along the way. One day, an obscure little note caught my eye. It read, "Attitude is everything, so pick a good one." Later that day, I ran into someone who asked, "How are you?" Before I automatically blurted out, "Fine," I stopped and thought about that note—"Attitude is everything, so pick a good one." What was my attitude at that moment? My knee hurt. I was not happy about our government starting a war instead of dealing with domestic problems, and I was anxious to get where I was going. I did not have a good attitude. What I need-

ed was a good attitude, and I needed it quickly. The word that finally slipped out in response to my friend's greeting was, "Grateful." She looked at me quizzically, "Grateful? For what?" "Well, (I stalled, as I was thinking since I was on the spot), "Grateful for waking up this morning" I said, "Grateful for the next breath, and grateful for this conversation."

That evening, I reflected on that chance encounter, and what I had said—grateful. Yes, I am grateful to be on top of the grass and not under it, because life is a precious gift, and if I were dead I would not feel the pain and the joy and all the other feelings that one feels when alive. And, yes I am grateful for the next breath, because each breath is a gift from God, and death is only a breath away. And, yes I am grateful for the conversation, because friends teach us that no two people think exactly alike. I resolved then and there that from now on, when anyone, no matter who—friend or stranger—asked me how I was, I would answer, "Grateful."

Making the change from an automatic "fine" to a sincere "grateful" was not easy. It took a year before I felt totally at ease with saying "grateful." At first, I would get a lot of startled looks—like I had received from my friend—and would have to explain what I was grateful for. But, occasionally I would meet someone who got it, and he or she would respond, "Me too."

Now, when I meet people, I get a lot more "Me too" responses than I do questions, and for that I am truly grateful. ☩

Lon Elmer is a member of the Swedenborgian Church of Puget Sound in Washington.

Martin Luther King and Swedenborg

An article in the February 2008 *Messenger* by Jim Lawrence offered a tantalizing glimpse into the collection of Martin Luther King's personal papers and library, recently acquired by Morehouse College in Atlanta. Ted Bosley, director of the Gamble House in Pasadena, happened to see a page of King's copy of *Emerson: A Modern Anthology* on display at Southby's (where it had been at auction) in 2006. Candace Frazee reported in the April 2008 issue of the newsletter *Swe-*

denborg Information of Los Angeles that Bosley was surprised and excited to find this inscription on the first blank pages of the book.

Swedenborg enables us to understand why we were created, why we are alive and what happens to us after our bodies die. Swedenborg enables us to have the best possible understanding of God's message as it exists in those Bible books which constitute God's Word.

The book was in a glass case so he

could see no more.

In his 2008 article, Jim Lawrence related that the Morehouse Web site stated that the book "bears on its preliminaries and first few text leaves a full autograph essay on Swedenborg and issues of slavery and freedom." He concluded that we would have to wait to find out more.

Malcolm Smith reports in his blog, "New Church Thought" (www.new-churchthought.org) dated April 30, 2010, "[I]n February, 2010, the Rev. Ray Silverman, chaplain of Bryn Athyn College, contacted the people working with the collection at Morehouse College and received this response from Courtney Chartier, the processing archivist:

Dr. King's volume of Emerson does have extensive notes on Swedenborg. However, the handwriting is not his. There is an inscription that reads "Rev Wm Fairfax (colored) Swedenborgian minster," with an address in New York. He is the likely author of the notes.

Pending more information emerging from the King archives at Morehouse, what we now know is that King certainly knew of Swedenborg, but we have no evidence of how or if he was influenced by him. ☩

Great Souls Questing After the Light of the Sun

Great souls questing after the light of the sun
Reflecting a glimmer of the past
Burst forth to truth
Earnestly pursuing bright prisms of dreams
Until the quiet liquid night
Silences the heaven's roar
And with the dawn's song sung sweetly
Notes the rhythm of accord
And then is still.

We hum like brass chimes of desire
Touchstones of fire
Lighting ways we never thought or sought
Speaking beatific fables, setting tables
Hearths of heart and holy spaces
Seeing God in people's faces
Mirroring the dream of heaven
Quieting the scream with baker's leaven
Caressing the wisp of word heard
Or never spoken
Making symphony of clatter
Tapestry of tatter
Holy one of peasant
Robin, peacock, pheasant
Flying through the wind and rain's
Sweet melody and soft refrain
Cat purring, clock ticking, pendulum swinging
Winging through the arc of space and night
Until illuminated by the magic still of light.

—Sherrie Connelly

Fryeburg Request

The Trustees of the Fryeburg New Church recently commissioned a local artist to create a digital, composite portrait of Rev. Ken Turley to commemorate his ministry in Fryeburg. Since this is not a budgeted expense for 2010, the trustees are asking for contributions to help defray the cost of this exciting project. Donations in any amount would be greatly appreciated and should be mailed to FNC c/o Donnette Barnes, 12 Oxford Street, Fryeburg, ME 04037. ☩

In Memoriam

Dorothea Ward Harvey: 1922–2010

On May 1, 2010, a beautiful spring day, A small group of friends and neighbors gathered at the former home of Dorothea Harvey in Annisquam, Massachusetts, for a memorial service.

(See obituary in the May 2010 Messenger.) The service was offered by the Rev. George Dole. He delivered the following eulogy. Following the ceremony the group interred Dorothea's ashes in her garden.

In a little less than two months, it will be thirty-five years since Dorothea was ordained, and what then seemed to some like a radical and even risky step now seems like the most natural thing in the world. This is in large measure because of her evident total disinclination to blow her own horn, to trumpet her ordination as some kind of victory over those who opposed it. She simply deepened the ministry to which she had been devoted throughout her professional life, a ministry rooted in an exemplary understanding and love of the Bible and a constant concern for the spiritual well-being of the souls entrusted to her care and teaching.

I have no information about what academic knowledge her many students gained from her classes, but I am sure of two things—they got the message that they were persons of genuine worth, and they got the message that they were in process. For anyone who felt worthless or stuck, this was

the most important lesson of all; and it would be offered class after class, week after week, with a patience rooted in the conviction that it was simply, undeniably, divinely true.



The Rev. George Dole delivering the Dorothea Harvey's memorial service at her home in Annisquam, Massachusetts.

A fellow Swedenborgian named Ann Graber writes of having had a near-death-like life review, and describes one of its effects as “an acceptance of who I had become as a result of having lived.” This is, to me, one of the most profound, precise, and beautiful statements of the goal of spiritual living—“an acceptance of who I had become as a result of having lived.” Dorothea reached that stage by her own path, living well beyond the time when she needed achievements to prove her worth, becoming free simply to be herself, whatever that might be. We might well think of her as having moved toward this state throughout her life, and in her belief in the worth and promise of her students to have been drawing them along the path she herself was following. It's OK to be you. Just don't stop growing.

She is and long will be sorely missed, even by people who may not have seen

her for years. You see, this kind of self-acceptance goes hand in hand with an acceptance of others as the persons they have become as a result of having lived. It yields a kind of security, of constancy. We take our bearings through life's confusion from people like that, and when they are gone from this world, there can be a sense of disorientation, a heightened need to find our own way.

She left us slowly and gently, as I suspect she would have wished. Sudden, unexpected deaths highlight the loss; gradual departures give us time to see the underlying wisdom of death. The time had come. It is well

said in a thought from a Yom Kippur service:

If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements, ourselves for always and never any others—could the answer be in doubt?

No, there can be no doubt. Now it is that much more up to us to accept each other and ourselves, not because of anything we have accomplished in the past but simply for what we are in the present—unique individuals constantly being created, as Dorothea's beloved Bible tells us, in the image and likeness of God. Amen. ☩

SHS Board Meeting

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geted for a financial review, which the board approved. She also recommended that the dean begin visiting several people each year to invite more long term gifts.

Alan Thomsen, SHS financial manager, reported that SHS is running under budget this fiscal year. For the next three years, office and library rent have been frozen and benefits are estimated to increase by ten per cent per year. He has been restructuring the budget to reflect how our line items are spent. The Finance Committee recommended that \$5000 be given to the William McKinney Endowment for Innovation and Leadership Fund. The fund has been established to honor the presidency and educational initiatives of the retiring president of PSR.

Search Committee Report

The Search Committee reported on its candidate search for the position of Swedenborgian scholar. The trustees had reviewed the statements, recommendations, and sample written work of the four candidates who were invited to apply. The committee recommended and the board voted to explore the feasibility of bringing a scholar onto the faculty immediately, and to support a student in a Ph.D. program to develop into a faculty position. The board moved into executive session to discuss personnel issues and other sensitive issues connected to this plan.

Student Representative Report:

Steve Sanchez, student representative, reported that the distance students (SHS students matriculating at a campus other than PSR) want access to increased scholarships. The current formula for distance students is fifteen per cent of what PSR-based students receive. He respectfully asked for

A Feast of Friends Gathering Leaves 2010 A celebration and gathering of Swedenborgian women from all denominations

Bryn Athyn, Pennsylvania

8-11 July 2010

Hosted by The Lord's New Church
1725 Huntingdon Road

Huntingdon Valley, Pennsylvania 19006

<http://gatheringleaves.weebly.com>

Contact phone numbers in Bryn Athyn:

215-947-9673 or 215-947-7663

Thursday, 8 July: Special event free and open to all—
"A Feast of Friends"

A Thursday night panel discussion by women from Swedenborgian denominations and organizations who will share ideas and opinions in a spirit of celebration. Both men and women are invited to this opening panel and a reception that follows. It is not necessary to register. Check the Web site for additional information.



an increase to twenty-five per cent of what PSR-based students receive. This would affect three students at present. The board voted to approve the request.

Development Committee:

The development committee set a goal of putting instruments in place to facilitate planned giving. Each donor needs a consultation to make the planned giving process as easy as possible. The board discussed other fundraising ideas.

Next Meetings

The board set October 22–23, 2010, for its fall meeting, and May 13–14, 2011, for its spring meeting, both in Berkeley. The Board will meet briefly in St. Paul following the SHS Annual Meeting. ☩



**The Annual Meeting of the
Corporation of the New
Church Theological School
(dba the Swedenborgian House
of Studies at Pacific School of
Religion)**

**Will be held at the Annual
Session of the Swedenborgian
Church of the US and Canada,**

**University of St. Thomas, St.
Paul, Minnesota**

Thursday, June 24, 2010

All are welcome.

History Of Gathering Leaves

The idea for Gathering Leaves emerged in the spring of 2002. Women from the General Convention of the Swedenborgian Church of North America approached women in the General Church of the New Jerusalem, the Lord's New Church, and the General Conference of the New Church, extending an invitation to join together and make connections with each other. The result was Gathering Leaves 2004 at the Temenos Retreat Center in West Chester, Pennsylvania, where the theme was "Unity." That event was the first time women from all Swedenborgian/New Church organizations around the world had been invited to come together in a retreat.

In 2006, Gathering Leaves was held at Temenos again, with the theme "The View from the Canopy." The focus was on our shared history and our differences. Gathering Leaves UK was held in 2008 at the Purley Chase Centre in Warwickshire, England, where the theme was "The Tree of Life." Gathering Leaves 2010 is being held in Bryn Athyn, PA on the campus of The Lord's New Church, celebrating "A Feast of Friends." ☩

News in Brief

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week summer season, sponsored by the MNCU.

Lucy Horton, singer-songwriter and Bellevue High School valedictorian presented the music at the Swedenborgian Church of Puget Sound Sunday service on May 22, accompanied by Lisa Allison on keyboard and Spencer Stewart on stringed bass and guitar.

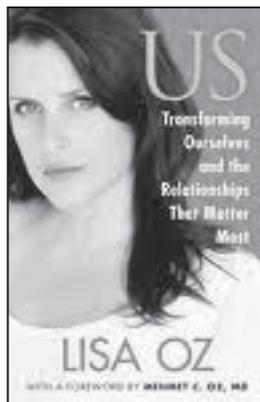
The congregation celebrated Lucy's graduation from high school and recognized her service to the church

US: Transforming Ourselves and the Relationships that Matter Most

"The key to real and lasting change lies somewhere between what you know and what you do. It's what you think." —Lisa Oz

Being social creatures, we yearn for connection but often fall into bad habits that interfere with our ability to have rewarding relationships. We begin to see ourselves as alone, isolated, or at odds with the rest of the universe. How can we learn to live in relationship in a more enlightened way?

In *US: Transforming Ourselves and the Relationships That Matter Most*, Lisa Oz, the bestselling coauthor of the series *YOU: The Owner's Manual* and trustee on the board of the Swedenborgian House of Studies, takes readers on a transformational journey as she explores the three relationships that matter most: with the self, with others, and with the Divine. Interrelated and inseparable, these fundamental relationships determine the quality and the measure of our emotional and spiritual lives.



Drawing from ancient traditions, spiritual and holistic thinkers (including Emanuel Swedenborg), and personal insights, Lisa Oz guides you on an engaging, thought-provoking, and ultimately inspirational path toward changing your self, your relationships, and your life. With remarkable candor and humor, Lisa offers personal anecdotes that highlight the truth and consequences of familiar interactions. She also includes imaginative exercises meant to help you gain new insight into old behavior patterns and to encourage you to be an active, empowered agent for positive change in your relationships.

Lisa's writing on topics such as personal well-being, identifying your authentic self, conscious parenting, marital bonding, and truly compassionate living are persuasive because they are suggestive rather than prescriptive. By holding a mirror to her relationships, Lisa hopes to inspire you to reflect on your own, observing that we are all works in progress, living in relationship together.

Informative and transformative, *US* offers an enriched and fulfilling vision of friendship, marriage, family, and spiritual progress. In these pages, the evolution of *YOU* blossoms into the community of *US*. ☩

through many performances.

The **Church of the Holy City** and its history are featured on a segment of "Wilmington—In the Middle of it All," a joint production of the City Council and the Mayor's Office in Wilmington, Delaware. View it at www.youtube.com/watch?v=dVl6N8-xULM.

On June 9, the documentary film *Make No Little Plans:: Daniel Burn-*

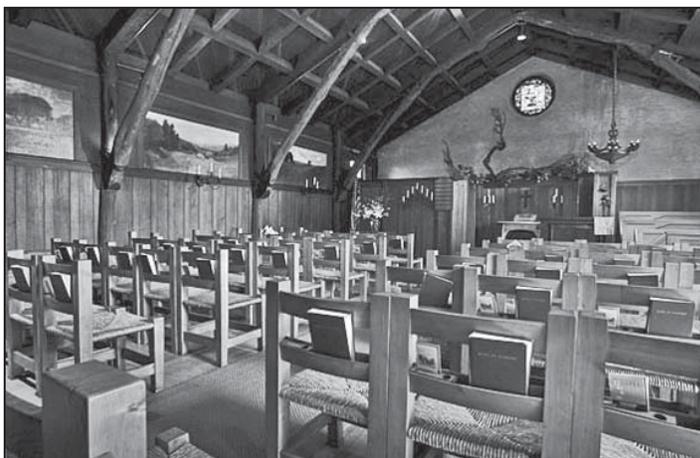
ham and the American City will have its Washington, DC, premiere on the National Mall. It will air nationally in the fall of 2010. Ms. Valerie B. Jarrett, senior advisor to President Obama, will be the keynote speaker. *Make No Little Plans* explores the life and legacy of visionary architect, city planner, and Swedenborgian, Daniel Hudson Burnham (1846-1912). ☩

The Swedenborgian

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drone tree trunks, weather-twisted and still dressed in bark, support the ceiling; one might have stepped into the glen where Worcester found them in the Santa Cruz Mountains in 1894.

All you see and contemplate is asymmetrical—intentionally. The slate and maple altar (by Tedd Colt, 2006) sits off-center; the chandelier above it (Maybeck) is suspended slightly right of the altar. A skinny window over the choir loft is medieval amber glass from Westminster Abbey, threaded together from broken pieces given to Porter while one of the windows was being repaired. A second Porter stained-glass window on the garden side shows St. Christopher



The interior of the San Francisco Swedenborgian Church.

bearing the Christ child across a river.

Left of the altar, a giant clamshell serves as baptismal fount. Robert Frost, considered the fount of rural New England poetry, was baptized

a handmade, maple Stickley [*not Stickley designed or made—ed.*], its seat woven of tule reeds from the Sacramento Delta. (The minister splurged on these, paying \$4.50 each when pine would have cost only \$4.)

The rumor is that Phoebe Apperson Hearst, the art-addicted mother of William Randolph, financed the chairs, though the gift was intended to be anonymous. Near the front row stands Mrs. Hearst's other gift to the church, a bronze copy of the famous Nuremberg Praying Madonna, sometimes attributed to Peter Vischer.

On the north wall hang four great landscapes by Keith, said to depict the unending cycles of nature.

Leaving the sanctuary and the quiet garden, we step into the familiar streets of San Francisco. They seem the same as they were two hours or so ago; perhaps it is we who have changed. ☩

Georgia I. Hesse was the founding travel editor of the *Sunday Examiner & Chronicle*, a job she enjoyed for many years. She is now freelancing.

Montgomery New Church

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the organ was sold and trucked to Indiana, and the overhead light fixtures have been taken down.

It is amazing what has been sold. We sold interior doors, appliances, about 300 landscape blocks, and thousands of bricks from the outdoor chapel and walk. The walks had engraved bricks which were extracted, and those that cannot be mated with their owners will be moved and can be reclaimed later. Good homes were found for lots of things that didn't sell.

We effected a seamless transition to volunteered space at Strawser Funeral Home in Blue Ash, Ohio. Our first study group and worship service was on May 2, and it was very comfortable and welcoming. We've now had three Sundays there, and attendance is hold-

ing up as we settle in.

Our plans for the immediate future are to continue meeting in the chapel at Strawser Funeral Home while we complete the process of marketing and selling our property and continue to discuss future options. We plan to rebuild or buy and remodel a space at some point, not too far away, but we don't know where or what kind of place it will be. Many ideas are being discussed, and the congregation is starting to see this transition more as an opportunity and less as a necessity. We have many church models throughout Convention and in our Ohio area to study. With the Lord's leading we are looking forward to a bright and productive future. ☩

Pete Toot is the chair of the New Church of Montgomery Board of Directors.

Pete Toot is the chair of the New Church of Montgomery Board of Directors.

Passages

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Jerusalem Church.

Cecil and Mary's family includes three children: Ray (and wife Jane) Siebert, Larry (and wife Debbie) Siebert, and Sandy (Siebert) and Greg Degi; six grandchildren: Casana, Andrew, Leslie, Clark, Kevin, and Karen; and one great granddaughter, Camryn.

Members of the General Convention may well remember Mary Siebert from the 1997 Annual Convention held in Kansas, where she and Linda Kraus were the organizers. ☩

Passages

Births



Kai Salvatore Brown was born May 21, 2010, weighing seven pounds. Father Dave (minister at the Wayfarers Chapel), mother Amara, sister Mikayla, and baby are doing fine.

Michelle (Huffman) Vincent, husband John, and big brother Gus welcomed **Joseph Nathaniel (Nat) Vincent** on April 8, 2010, at 7 lbs 12 oz. Michelle has served as secretary of EdSU and on the Nominating Committee in the past, and is a member of the Almont New Church Assembly.

Correction: Genevieve Dole's middle name, Louise, was incorrectly reported as Lois in the May *Messenger*.

Baptisms

Parents Casey and Michele Dutton and godparents Jeffery & Jillian Hatch presented **Kara Elizabeth Dutton** for baptism into the Christian Church at the Fryeburg New Church in Fryeburg, Maine, on April 18, 2010. The Rev. Sage Currie officiated.

On March 14, 2010, the Rev. Alison Lane-Olsen had the great honor of baptizing her (and husband Adam's) daughter, **Elin Clare Lane-Olsen**, into the Christian Church. Present were brother Monroe, grandparents Tom and Kris Olsen and Elvin and Veneta Lane, and great-grandparent Eric Zacharias, and Alison's sister Jera and her family.

New Members

Roslyn Taylor was welcomed into membership of the Temenos Swedenborgian Church on April 25, 2010. Roslyn and the Rev. John Billings designed and co-led the moving morning worship service, which was devoted to her joining.

Deaths

August (Gus) Alexander Ebel (age 89) joined his wife **Mary Ebel** (age 88) in the spiritual world March 24, 2010. Mary entered on July 27, 2008.

Mary and Gus joined the Church of the Holy City in Washington, DC, by transfer from the Boston Society in 1955.

Gus was a graduate of the Officer Candidate School (Navy) His service included action in World War II, where he achieved the rank of captain.



Mary and Gus Ebel

It is not possible to speak about Gus and Mary separately. They were an inseparable team, united in conjugal love. Both were dear to the Church of the Holy City and both worked tirelessly for the good of the church every day. From offering hospitality to maintaining accurate accounts for the church's treasury, from keeping us on the straight and narrow with the D.C. Government to carpentry and endless "fixing" of the roof and the electrical system, from guidance on community outreach to the maintenance and operation of the furnaces, from bringing in fresh flowers from the garden on Sundays to conducting church services when needed, Gus and Mary's knowledge and facility for doing things got the job done. The members of the Society enjoyed many invitations to their comfortable homes in Bethesda and Annapolis, Maryland, where good conversation and plentiful food abounded and happiness was in the air.

They gave to the church freely of themselves and from what they had. Truly, Mary and Gus loved to be useful, and we loved them for it.

A memorial service for Gus was held on April 20, 2010, his son Eric, daughter Sara, and seven members of the Washington Society in attendance.

A funeral service will be held July 15, 2010, at Arlington National Cemetery.

Dorothy L. (Nester) Eastman, member of the Fryeburg New Church in Fryeburg, Maine, died January 25, 2010. Dorothy was born in 1918 in Northwood, New Hampshire, and was pre-deceased by her husband Donald. The funeral service was held April 16, 2010, at Pine Grove Cemetery, the Rev. Sage Currie officiating.

Nancy C. Perry, mother of the Rev. Gard Perry and a lifelong member of the New Church passed away at her home in Jackson, New Hampshire, on May 3, 2010, at the age of eighty-six. She was pre-deceased by her husband of forty-eight years, Frederick G. Perry, Jr. Nancy was brought up in the church in Lakewood, Ohio, and was active at various times in the Newtonville, Cambridge, and Fryeburg churches, and at the Fryeburg New Church Assembly. There will be a memorial service at the Fryeburg New Church Assembly in August.

Cecil and Mary Siebert, husband and wife, died as the result of injuries sustained in an automobile accident on April 27, 2010, a few miles from their Pretty Prairie, Kansas, home. Cecil (87) died on April 30, and Mary (82) died on May 3. Their joint funeral was held on May 8 in the Pretty Prairie Middle School auditorium. They are a well-known, loved, and respected part of the New Jerusalem Church and the Pretty Prairie, Kansas, communities, and the number of attendees at the service exceeded the capacity of the New

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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.

Cincinnati New Church of Montgomery Leaves Kemper Road

BY PETE TOOT

The New Church of Montgomery has left its Kemper Road location—the fourth church home in our 199 year history. This is not the first time we've been between buildings, but it feels strange after forty-two years on Kemper Road to be thinking about church somewhere else. No one in the present congregation was around before the church was built in Montgomery. Most of us are dealing with our emotional attachments to the physical site and the church, and it's slowly sinking in.

We made the momentous decision to sell our Kemper Road property to re-adjust our assets—our endowment had shrunk to almost nothing and our large, ideally located property had increased in value. In preparation for selling the property, we are razing the building, subdi-

viding the land into seven lots, and bringing sewers to all the lots. An exhaustive number of options were examined, some in great detail, on our way to this path.



The stained glass window and the cross from the steeple will be saved. Our historic chancel furniture is being well taken care of by the William Howard Taft Museum. Everything else we are keeping is in a 10' x 20' storage unit, and it is a tight fit.

We had our last service at Kemper Road on April 25,

well attended (over thirty) by our regulars and quite a few guests wishing us well. The place was starting to look a little Spartan then, but now the building is very empty and kind of spooky. The furnaces are gone, the water is off,

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