

Holy Communion in Westminster Abbey

BY REV. DR. DAVID J. FEKETE

On a recent tour of England, I had the unforgettable experience of taking holy communion in one of its most venerable and hallowed cathedrals: Westminster Abbey. As a child of a relatively young nation, I sought in Europe the feel of history and ancient traditions. I particularly wanted to experience the feel of medieval cathedrals—a time period in which I have a keen interest. I certainly got my chance!

Although the present sanctuary of Westminster Abbey dates to the thirteenth century, a Christian church has stood on its grounds since the tenth century. Every king and queen of England has held his or her coronation ceremony in Westminster Abbey—even dating back to William the Conqueror in 1066. The cathedral is the final resting place of Queen Elizabeth I, Geoffrey Chaucer, and great kings from England's history.

I went online and found that Westminster Abbey would be holding a communion service the upcoming Sunday, and that, the Abbey welcomed all worshippers. Westminster Abbey prides itself on being a liv-

ing church, carrying on a tradition of worship for 1000 years. I discovered to my delight that this particular Sunday would be the annual celebration service

tuary I was overwhelmed and felt tiny within the vast dimensions of Westminster Abbey. The walls rise up to incredible heights to support the vaulted ceiling. Along the walls in arches and toward the top in circles were beautiful stained glass windows through which daylight softly diffused. The usher courteously showed me to a seat in the sanctuary. I had arrived about forty minutes early, and gazed around me in awe. I motioned for an usher. She came over to me, and I asked if I was sitting in the same sanctuary from 1269. She smiled, and with consummate courtesy replied, "Yes, sir."

Suddenly a mighty pipe organ pealed out a Bach prelude. Bach was followed by a twentieth-century piece by Ralph Vaughan Williams. I couldn't connect this medieval cathedral with the modern harmonies of Williams, but then I remembered that this is a living church.

The service began. I wasn't ready for this. A procession of clergy wearing robes with elegantly embroidered heavy

capas, carrying four embroidered banners on staves, and swinging incense censers all solemnly marched in. I no-

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of the original dedication of the Abbey in 1269. I couldn't pass this up.

As medieval cathedrals were designed to do, upon entering the sanc-

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In Company with Angels Hits the Road • Let Us Calm Our Fears
Call for Nominees • Swedenborg Abridged

The Editor's Desk



Happy New Year

We welcome the new year as an opportunity to improve ourselves in a myriad of ways, but we wish one another a *happy* new year." We wish a happy new year for ourselves as well, since happiness seems to be a measure of how well our lives are going. But how can we affect other people's happiness, and how does their happiness affect us?

In a twenty-year study of over 4700 individuals called "Dynamic spread of happiness in a large social network: longitudinal analysis over 20 years in the Framingham Heart Study," University of California San Diego professor James H. Fowler and Harvard professor Nicholas A. Christakis examined the effects of happiness within social networks. Their results were published December 4, 2008, on the web journal *bmj.com* (British Medical Journal).

The authors found that people's happiness depends on the happiness of others with whom they are connected.

Specifically, they found:

- There were clusters of happy social

networks.

- The effect was significant up to three degrees of separation (a friend of a friend of a friend).
- People with more happy people in their networks were more likely to be happy in the future
- People at the center of a network were happier than people at the periphery.
- The clusters of happy and unhappy people seen in the network were significantly larger than expected by chance.
- A happy friend living up to one mile away increased the chance of a person being happy by twenty-five per cent.
- A happy spouse increased the chance of a person being happy by eight per cent, siblings who lived within one mile of each other, fourteen per cent, and next door neighbors, thirty-four per cent.
- The effects decayed with time and geographical distance.

To measure happiness, Fowler and Christakis asked subjects how often they experienced certain feelings during the previous week: "I felt hopeful about the future," "I was happy," "I enjoyed life," "I felt that I was just as good as other people."

Letters to the Editor

Dear Church Family,

I regret that my health and moving have been the reasons I have not been at convention. I miss you very much.

The Messengers are very interesting. It was nice to see a large photo and message from George Dole, a very good friend and so knowledgeable.

Blessings to you all.

Mary Crenshaw
Chattanooga, Tennessee

Dear Editor:

I wish to inform you of a mistake in the death announcement in your November issue of *The Messenger*. The name Margaret Spreckler is wrong. It should be Margaret Friesen, and Rosthern is not in British Columbia. Rosthern is in the Province of Saskatchewan.

I was her husband, Jim.

James H. Friesen,
Rosthern, Saskatchewan

We apologize for the errors.—ed.

The authors conclude:

While there are many determinants of happiness, whether an individual is happy also depends on whether others in the individual's social network are happy. Happy people tend to be located in the centre of their local social networks and in large clusters of other happy people. The happiness of an individual is associated with the happiness of people up to three degrees removed in the social network. Happiness, in other words, is not merely a function of individual experience or individual choice but is also a property of groups of people. Indeed, changes in individual happiness can ripple through social networks and generate large scale structure in the network, giving rise to clusters of happy and unhappy individuals. These

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the Messenger

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Puget Sound Responds to the Challenge

BY HERB ZIEGLER

When word of Rev. Eric Allison's stroke reached the members and friends of The Swedenborg Church of Puget Sound, their immediate concern and prayers were for Eric and his wife, Lisa. As Eric was stabilized after emergency treatment and transfer to a hospital closer to home, the congregation turned to its new challenges of maintaining and planning for the future of their church community. Steve Mason, president of The Swedenborgian Church of Puget Sound, recently spoke with *The Messenger* about those challenges.

By coincidence or providence, the church board had met for a planning retreat a month before Rev. Allison's stroke. Board members and Eric reviewed input from members about what they wanted to see in their services. These included creating more stan-

dardized practices, an expanded music program, and more guest speakers on Sundays who would appeal to members and guests. Steve had met with Eric four days before his stroke, and they had agreed on a plan to implement these changes. They began to develop a list of guest speakers to invite, with Steve coordinating the scheduling of speakers and musicians.

As they faced their future in the absence of pastoral leadership, members offered support by suggesting directions the congregation could take. The church board decided to continue the path of offering Sunday services, aware of the challenge of providing leadership for weekly services in Eric's absence from the pulpit.

Inspired by Eric and Lisa Allison, many of the congregation have become more proactive in church affairs. The board has met more frequently in Eric's absence, assuming management and leadership functions formerly performed by Eric, such as producing and publishing the newsletter, organizing greeters, and planning rituals and readings. There were some expectations that attendance might flag, but to the contrary, it has shown an increase during this period.

Guest speakers and ministers have included Revs. Paul and Erni Martin, Rev. Kim Hinrichs, Rev. Andy Stinson, Chris Laitner, Rev. Doug Moss, Rev. Rachel Rivers and Rev. Lana Sandahl. They have provided wonderful messages and have been warmly welcomed by the congregants, although the consistency of spiritual focus provided by Rev. Allison is missed. The Pacific Coast Association has been funding many visits by ministers, and the church board has arranged for many local ministers and speakers.

Outside of the Sunday service, gatherings and projects continue to oc-

cupy the community's energy. Some meet each month for a "new possibilities" group, a number have attended a monthly event called "The Shepherd and the Knucklehead," an ongoing conversation on social and spiritual issues. Several members, including Nancy Apple and Lisa Allison, are spearheading planning and publicity for the Annual Convention of the Swedenborgian Church in late June, 2009.

For the last several months, the community has engaged L. A. Parker as a temporary minister. His background is multi-denominational, with a divinity degree from Northwest College. His counsel and spirit have been wonderfully supportive to the congregation as a whole, and also to individuals whom he has met with.

The new year for the Swedenborgian Church of Puget Sound will include campaigning to find a new permanent minister.

Eric attends Sunday services, and his presence has been a blessing to the community. His healing, along with Lisa's angelic care for him and her support for the congregation, has been miraculous. The crisis of Eric's stroke and the ensuing challenge have brought the congregation even closer together and made it stronger in its commitment to create heaven on earth. ☩

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Church Calendar

January 29–31, 2009: Wayfarers Chapel Board of Managers • Rancho Palos Verdes, California

April 4: General Council web-conference meeting

April 11: SHS Board of Trustees web-conference meeting

June 25–28: Annual Convention • Seattle, Washington

Boisen, Mysticism, Swedenborg, and Exceptional Mental And Spiritual States

BY ROBERT LEAS

[The December 2008 issue of The Messenger featured an article about Clinical Pastoral Education by Rev. Robert Leas. This article provides some background on the founder of Clinical Pastoral Education.]

In preparing for ministry, students at the Swedenborgian House of Studies earn a Master of Divinity degree from the Pacific School of Religion (or another accredited institution). An aspect of that education is at least one unit of Clinical Pastoral Education (CPE) at an Accredited CPE Center. Most of the Swedenborgian clergy serving in hospitals, extended care facilities, and hospice care have taken more than one unit of CPE. The idea of such training was conceived in 1925 by the Rev. Anton Boisen.

For a number of years, I have been researching and writing a biography of Anton Boisen, who was instrumental in developing the method of practicing theological reflection by encounters with “living human documents” called Clinical Pastoral Education.

The Rev. Anton Theophilus Boisen was born in 1876 in Bloomington, Indiana. His father, Hermann Boisen, a professor at Indiana University, died suddenly in 1884 when Anton was seven years old. Anton, with his mother and sister, moved to the home of his grandparents, Theophilus and Rebecca Wylie.

Theophilus Wylie was a professor at Indiana University and a clergyman of a strict Scottish Presbyterian Church, who held that only the Psalms should be used for church music and that musical instruments should be forbidden

at worship. Keeping the Sabbath was imperative. A tyranny of “oughts and shoulds” in the Wylie household remained with Anton his entire life. Anton did not derive much meaning from the long Sunday morning services, but admitted in later life that this period of his life did have a significant affect on his basic view of religion.

After graduation from Indiana University in 1897, Boisen taught French at Bloomington High School and tutored German at the university, where

the ministry, so he left the Forestry Service and enrolled at Union Seminary in New York, from which he graduated in 1911.

Boisen was ordained a Presbyterian minister in 1911 and served the Presbyterian Church’s Home Mission Survey Program for two years in Tennessee and Missouri. He served briefly as a chaplain at Iowa State University, after which he became a parish minister. He attempted to involve his congregations in the Social Gospel Movement, but they were simply not that interested.

After leaving parish ministry, he served the YMCA in France from 1917 through 1919, where he experienced some of the most significant battles of the latter part of the First World War. He returned to the US in 1920 and sought a parish assignment within the Presbyterian Church and, while writing material for the Presbytery, became seriously ill. From 1920 through the early part of 1921, he was hospitalized for catatonic schizophrenia. He recovered after about six weeks but was kept for over a year. After leaving the hospital, he received a master’s degree from Harvard Divinity School, studying with the famous Dr. Richard Cabot, MD. Cabot proposed the clinical case method of learning for graduate theological students from his experience with students at Harvard Medical School.

Boisen worked most of the remainder of his life in mental institutions, experiencing four major events of schizophrenia and several lesser episodes himself. Emerging from these episodes, he felt that he had a clearer perspective on the relation of science and religion. To



The Rev. Anton Theophilus Boisen

in 1902 he met Alice Batchelder, a YWCA worker. The two had an off-and-on relationship until her death in 1935. She turned down his many marriage proposals, but, she was a significant spiritual figure in his life. After receiving an M.A. in forestry from Yale University in 1905, Boisen entered the National Forestry Service. In 1908 he heard two sermons that he felt were messages from God calling him into

Photo Courtesy of the Wylie House Museum, Indiana University

enhance his theological perspective, he became well informed by the behavioral sciences. He firmly believed he had broken an opening in the wall that separated medicine (science) and religion.

In 1925 Boisen put theological students under his supervision into ministry with patients at Worcester State Hospital in Massachusetts. He presented a ground breaking approach to theological education through disciplined learning, where the seminary student was engaged in the lives of patients. He called this "learning pastoral theology by reading living human documents." In this period, theological students focused most of their education on reading and classroom lectures. Boisen affirmed the need for formal theological study in the classroom and library but also believed that theological learning could be achieved through reflection on pastoral conversations with individuals in need. (Pastoral education began in California following Boisen's visit to give the Earl Lectureship in 1943 at the Pacific School of Religion in Berkeley. He also met with the superintendent at Napa State Hospital, convincing him to institute a clinical training program.)

Although Clinical Pastoral Education is grounded in lived experience with human beings, Boisen was also interested in exceptional mental and spiritual states. He was part of the professional discourse of the first two decades of the twentieth century—initiated by William James in his famous lectures that became the classic *The Varieties of Religious Experience*—that was bringing a new discipline (or "science") of psychology to bear upon exceptional religious experiences.

Boisen wrote, "Mystical experiences (exceptional spiritual states) tend to appear in association with crisis experiences and constitute the fountainhead of religious movements. Some of these crises are turning points in the strug-

gle for personal self-realization that in their more severe forms assume pathological features."

"Mystical," as used by Boisen, designates the sense of identification with exceptional spiritual states. It is the experience that is the foundation of religion. St. Paul spoke of the "indwelling of Christ," and he believed himself to be an agent of the Holy Spirit. The Hebrew prophets also thought of themselves as spokespeople for God.

Boisen claimed to have a direct encounter with God that became his "guiding intelligence." This was his source of new ideas and insights—more than just rearranging of old ideas. The method of inducing exceptional mental and spiritual states was a nar-

Boisen affirmed that Swedenborg was one of the great mystical geniuses of European history

rowing of attention and autosuggestion accomplished through self-hypnosis methods or repetitive, constant self-affirmations. Boisen contended that in religious geniuses he found a spiritual companionship.

Boisen had his favorite spiritual companions: St. Teresa of Avila, a Spanish Carmelite contemplative (sixteenth century); Madame Guyon, a French mystic and one of the key advocates of Quietism (1648–1717); John Bunyan, a Puritan Separatist preacher of England whose *Pilgrim's Progress* became a spiritual classic and George Fox, founder of the Religious Society of Friends (Quakers) in England (seventeenth century); David Brainerd, a Presbyterian missionary to the Delaware Indians of Eastern Pennsylvania, New York, and New Jersey (early eighteenth century); and Emanuel Swedenborg, the theologian and mystic who experienced the gift of exceptional mental and spiritual insight and per-

sonal growth (late seventeenth and early eighteenth centuries).

Although these writers had differing exceptional mental and spiritual experiences, they all depict passing through a period of acute conflict, often likened to a state of spiritual darkness, and at a "tipping point" discovering an integrated faith and selfhood, a new light on life and the holy. Boisen often equated conversion with a mystical experience.

In *The Exploration of the Inner World* (1936) Boisen writes about Emanuel Swedenborg, whose journey and daring exploration of the inner world points the way to twenty-first century spirituality. Boisen was interested in Swedenborg because he had passed through a searching struggle and conversion that changed his life entirely when he was 57 years old. Boisen affirmed that Swedenborg was the representative of humankind by whose instrumentality the Lord should effect his second coming, the second coming now in the spiritual sense for each individual. Swedenborg was one who had unquestionably a severe struggle with the instinctual drives. In his own language, the Lord himself appeared to him and opened his sight into the spiritual world and enabled him to converse with the spirits. He emerged with a new set of interests and a new philosophy of life. He had almost daily an idiomatic state of "second sight."

In Boisen's Journal for May 21, 1924, he wrote, "This morning I went to the Swedenborgian Church in Roxbury. There were thirty-nine present, nine males and thirty females. It was a rather pretty little Church."

Boisen saw Swedenborg's legacy to the world as the epic endeavor to understand and interpret the inner meaning of the Holy Word. As developed by Boisen, Swedenborg fits into the definition of an eminent mystic, be-

Westminster Abbey

continued from page 1

ticed that the Boy's Choir had taken their seats in the wooden choir seats, and they began singing, accompanied by the mighty pipe organ and the London Brass.

The liturgy began. The high priest, called the president, sang words of invocation in plainchant. We heard Bible readings from the Old Testament and Paul's Epistles. We stood to say responses and to sing hymns with the Boy's Choir, the mighty pipe organ, and the London Brass, and we sat to hear readings and choral responses.

Then we all stood up for the procession of the Gospel. The clergy, with their robes and capes and incense waving, all slowly marched toward the other nave with a large white Bible held aloft in their midst. We remained standing as the reading from the Gospel of John echoed from the nave. Then the clergy processed back to the front altar. We stood to confess our sins "through negligence, through weakness, through our own deliberate fault," and received absolution. I did keenly feel my own sense of sin and felt remarkably relieved in the priest's absolution. We heard a sermon delivered by The Very Reverend Dr. John Hall, Dean of Westminster. We stood for the offering of peace. Tears welled up in my eyes when strangers, young and old, men and women, shook my hand and sincerely wished me peace.

While all this was going on, a familiar feeling came over me in this magnificent cathedral in this foreign land. I felt like I so often do at worship services wherever I am. The grandeur of Westminster Abbey and the high church Anglican regalia faded. I was in communion with the same God who is always with me, all through my life, wherever I go.

It was time to take communion. The elements were blessed and ushers motioned us up to the altar row by row. I took the host and sipped the wine from the common chalice. As I sat in rev-



erie from taking communion, another feeling came over me. My feelings of worship were now fully blended with

the beauty of my surroundings. Westminster Abbey returned to my consciousness and became a part of my devotion and my encounter with God. The high, sheer walls, the arched ceiling, the stained glass, the procession of clergy—all filled me with their beauty in my experience of worship, of my communion with God.

The president pronounced a blessing and then invited the congregation to "Go in the peace of Christ." We stood as the clergy recessed, followed by the choir. It was time for me to leave Westminster Abbey. I left uplifted and in peace. Outside the tower bells rang.

As I walked home, I reflected on my experience. I found that in America, Canada, or in Westminster Abbey, where two or three are gathered together in God's name, God is there in the midst of us. ☩

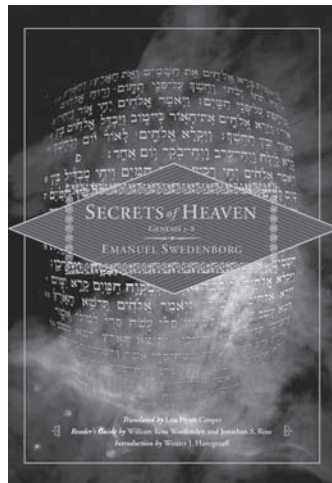
Rev. Dr. David Fekete is pastor of the Edmonton Church of the Holy City in Alberta, Canada.

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The Swedenborg Foundation has published *Secrets of Heaven*, Volume I (*Arcana Celestia*), the latest in the "New Century Edition" translations of the works of Emmanuel Swedenborg.

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In Company with Angels Hits the Road!



Photo by Douglas A. Lockard

In Company with Angels: Seven Rediscovered Tiffany Windows will be on exhibit at Tulane University's Newcomb Art Gallery in the Woldenberg Art Center in New Orleans, Louisiana, February 28–May 31, 2009. The exhibition will feature the Tiffany stained-glass angel window series “Angels Representing Seven Churches,” which was displaced when the Swedenborgian Church in Cincinnati was razed for highway construction in 1964. The eight-foot-tall angel windows were crated and remained for almost forty years in parishioners’ and clergypersons’ garages and basements in Ohio and Pennsylvania.

In Company with Angels, a nonprofit organization, was incorporated in 2007 to preserve and exhibit the windows. The organization has benefited from the expertise of volunteer professionals from Philadelphia Volunteer Lawyers for the Arts, Business Volunteers for the Arts, and St. Joseph’s University. A majority of directors on the board are members of General Convention who have offered of their time and talents. The project has caught the attention of media from around the country who have covered the rediscovery of the windows and the developing exhibition. Most recently, *Victorian Homes Magazine* devoted six pages to the project in their February 2009 issue.

The Tiffany windows portray the angels of the early Christian churches

of Asia from the Book of Revelation to whom letters are addressed. Each full-length angel holds the gift that God promises if the churches reform their ways. Each angel has a slightly different stance and type of garment, lending individuality to a group united by their flame-like wings against the sky. Some visitors report being “deeply moved” by viewing the windows.

The *In Company with Angels* exhibit is designed around the central experience of viewing the seven backlit stained-glass angel windows. Text panels introduce visitors to the historical background, the artistic qualities, and the spiritual inspiration of the window series, which Tiffany named “Angels Representing Seven Churches.” There is a short video display on the

restoration of the windows. A computer station at the exit collects responses of viewers and introduces them to the website.

Louis Comfort Tiffany (1848–1933) achieved dramatic effects of color, light, and texture in glass by several innovative means. Fusing different colors of glass during the manufacture gave colors an iridescent glow. Pulling and twisting the molten glass produced folds simulating fabric. Thick chunks of polished glass (“glass jewels”) added depth, and faceted edges allowed light to bend and reflect.

At the turn of the twentieth century, Tiffany windows were in great demand for American churches. Given that an estimated fifty per cent of Tiffany’s church windows have since been lost, rediscoveries—especially of a series like this of the seven angels—are a significant event in the history of American glass.

To learn more about the ongoing plans for the exhibit, purchase merchandise to assist fund-raising efforts,

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Reflection

Let Us Calm Our Fears and Stand Under the Eye of Eternity



BY EUGENE
TAYLOR

Someone said to me today that she thought the opposite of love was not hate, but fear. This is true because even

hate is a form of love. Sexual love, emotional love, love for all humanity, and as Swedenborg reminds us, the feeling of love given to us from another, all disappear when we are in a state of fear. Love is security, but it is all gone, banished by fear. And tho' it were gone and we knew it for certain, there remains one thing: the much worse fear that our security is unknown, precisely because it may or may not come back. Here, the greatest fear is uncertainty, which is what many of us are experiencing in the face of the disappearance of credit in the economy, and the loss of trillions of dollars in value from our investments, and the accelerating elimination of jobs.

We have savings, pensions, and retirement funds, but we also have mortgages, credit card debts, businesses that need on-going capitalization, school loans, and automobile loans. Many of us are extraordinarily overextended. Indeed, all these debts and credit squeezes become a source of fear because we might lose our savings or our homes (some have already lost them). Fear manifests when we are invested in something that we embrace as part of our very identity, which may be taken away by forces beyond our control and diminish our sense of who we are. Our

very independence is at stake, as well as our peace of mind.

We often experience fear in the form of stress, which can lead to panic. We feel the lack of control rising everywhere. This causes us to eat more, watch more TV, and shop more—all of which reinforce fear and the feeling of insecurity. What we need, says Karina Davidson, Ph.D., who is president of the Division of Health Psychology within the American Psychological Association, is to learn how to cope with stress in a way that is just as healthy for the mind as the body. Dr. Davidson says we are in the equivalent of “a psychological recession,” and that we should organize our immediate resources to keep ourselves calm. As the American philosopher-psychologist William James once said, “We should

... Swedenborg has many things to say that would be particularly helpful, not only to allay our fears, but to remind us of the inner work, leading to spiritual self-realization, or in his terms, regeneration.

make of our nervous system our ally, instead of our enemy.”

The first thing to do is to take stock of your situation, either alone, with a pencil and paper, or with your family, and ask, just what are the things that are under my control? Make a plan. Those things that are beyond your control—set them aside and out of your mind. This always brings back perspective. Are you snapping at people? Go for a walk around the block and clear your

mind. If those around you are panicking, you might too begin to panic by contagion. Instead, be calm. Be assured. Talk about what people can do, even if they are only short term fixes just for the next hour or two.

While these suggestions comprise a good first step, there is actually a greater opportunity that is afforded us by thinking of the Hexagram in the *I Ching* that says “Where there is danger, there is also opportunity.” Our fears can be turned into the opportunity for spiritual growth. During troubled times in the outer sphere, the wise man or woman turns within, and works on his or her own character.

Remember Swedenborg's techniques of controlled breathing, extended concentration, and non-judgmental observation? We could develop these within ourselves and shape them into valuable tools for interior exploration.

One might begin, for instance, by practicing “the relaxation response,” explained by Herbert Benson in his book of the same name. Practice for two twenty-minute periods a day. The instructions are to sit in a quiet place where there are no distractions, usually with lowered illumination. No need to sit in any exotic positions, just so long as you are comfortable. Take a deep breath and relax, then breathe naturally. Start watching your breath. A single inhalation and a single exhalation constitute one breath cycle. Start counting the breath cycles, saying each time the word “one.” Don't worry if you lose your place and forget to keep counting. Just calmly go back to watching your breath and with each cycle saying the word “one.” That's it!—two twenty-minute periods a day until the practice becomes automatic. Gradually, the feelings of deep relaxation and peace become apparent.

As an alternative, substitute a particularly Swedenborgian phrase or idea for the word “one.” Any word or idea

from your personal spiritual tradition will enhance the process.

It strikes me that Swedenborg has many things to say that would be particularly helpful, not only to allay our fears, but to remind us of the inner work, leading to spiritual self-realization, or in his terms, regeneration. We might consider, for instance:

- 1) **The opening of the internal spiritual sense of the Word.** Fear represents a contraction of consciousness, while the opening of the internal spiritual sense involves an expansion of our consciousness. When there is an opening of the internal doors of perception, the backdrop of our thoughts is not merely the events of the day or past memories, but eternity, what Swedenborg described as the Infinite.
- 2) **The natural is derived from the spiritual, not the other way around.** The cares of this world are resolved in the spiritual world, because their origins, as well as their solutions, are derived from there. The spiritual may remain hidden, but it is always within the natural. This helps us to look at the conflicts and stresses in front of us under the eye of eternity.
- 3) **The seven days of creation are symbolic of the stages of consciousness leading to regeneration.** If you need a blueprint, or a map of how to get there, turn to Swedenborg's description of the stages leading to regeneration. We begin in the world of normal memories, then, after the third day, attain the level of spiritual memories. But this is serious inner work. The highest state, Swedenborg says, is complete peace in the Lord.
- 4) **What we are experiencing collectively is a vastation.** One could also say that what we are going through collectively, both economically and spiritually, is equivalent to a vasta-

tion, the emptying out of ego in preparation for spiritual transformation. In this case it would be the emptying out of the ego of nations in preparation for a larger, worldwide spiritual transformation.

- 5) **The Apocalypse being not the end of the world, but the long awaited transformation of personal consciousness.** One interpretation of Swedenborg's vision of the Holy City in 1757 is that on that date the universe changed for Swedenborg, so that for the rest of his life he lived and moved and breathed in a transformed world of his own consciousness.
- 6) **What he saw was a vision of a World Christianity, characterized by a falling away of the denominations.** One may interpret this as an end to sectarianism, such as an end to the assumption that only like believers will be there on the other side. But the transformation of which he spoke was non-denominational, a transformation of consciousness open to all beings across all spiritual traditions.
- 7) **The descent of the Holy City and the awakening of the Grand Man in the form of the Divine Natural Humanity.** I borrow a turn of phrase from the Swedenborgianism of Henry James Sr., father to William and Henry. Regeneration is peace in the presence of the Lord, and also, beyond the goal of personal transformation, it is the experience of self-transcendence. This means going beyond oneself and living for the sake of others.

Thus, from a Swedenborgian point of view, we are enjoined by current circumstances to turn to the inner work, taking this opportunity to make of ourselves a better person. Fear must be vanquished to accomplish this, or, said another way, we must act righteously even in the face of evil; choose to do

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the good even in the face of the bad. As the theologian Paul Tillich said, we must have the courage to be, even in the face of our non-being. Or as the philosopher Chuang-tze reminds us, "We must stand in the light of our greater understanding so that the lesser will not take it from us." ☸

Eugene Taylor, Ph.D., is on the executive faculty at Saybrook Graduate School, a lecturer on psychiatry at Harvard Medical School, a member of the Cambridge Society, and vice president of the Massachusetts Association.

Call for Nominees to Elective Offices

The Nominating Committee is seeking one or more candidates for each of the offices to be filled by vote at the 2009 Annual Convention in Seattle. Following is a brief description of the mission of each committee or support unit associated with the openings. Remembering that the highest form of worship is to be of use, please consider if you might be of service. For full descriptions of duties and responsibilities, read the Constitution and Bylaws of the General Convention of the New Jerusalem in the *2008 Journal of the Swedenborgian Church*, beginning on page 140. For more information, or to submit a nomination, email Deane Currie at deanecurrie@gmail.com, or contact another member of the Nominating Committee (Denyse Daurat, Mary Ann Fischer, Rev. Alison Lane-Olsen, and Michelle Vincent).

Officers

"The President, Vice President, Secretary, and Treasurer shall perform the duties implied by the names of their several offices, the duties listed in the bylaws, and such other duties as the Swedenborgian Church may require of them." (Article III, Section 1 of the Constitution of the General Convention of the New Jerusalem)

President (3-year term)

Although this candidate will be elected at the 2009 Annual Convention, he or she will serve as president-elect for one year and then assume the office of president at the 2010 Annual Convention.

The president's usual responsibilities include:

- Representing the Swedenborgian Church to the world.
- Presiding over the Annual Convention and reporting on the state of the church.
- Chairing the General Council, the cabinet and the placement committee.
- Appointing all committees unless otherwise provided by the constitution or bylaws.
- Serving ex-officio with vote on the Swedenborg House of Studies Board of Trustees and the Wayfarers Chapel Board of Trustees.
- Participating ex-officio without vote in the meetings of all support units.

- Traveling to conduct business and attend meetings at member churches, camps and associations.
- Celebrating ceremonies of the denomination, including installation services, ordinations, and blessings.
- Overseeing the legal and financial obligations of the Swedenborgian Church.

The president should have a knowledge of the history and polity of the Swedenborgian Church and be familiar with current topics in church leadership.

Vice President (1-year term)

Treasurer: (1-year term)

In addition to the usual duties, the treasurer is chair of FPRSU and is a member ex-officio of the Augmentation Fund Committee (PUSH).

Recording Secretary: (3-year term)

In addition to the usual duties, the recording secretary secures and distributes reports from church bodies, solicits and provides membership information, assures the publication of the annual *Journal of the Swedenborgian Church*, and performs duties prescribed by the constitution, bylaws, General Council, and the Swedenborgian Church.

General Council

"The General Council shall serve as the executive committee of the Swedenborgian Church, shall have super-

intendence of the business of the Swedenborgian Church, and shall exercise the powers of the Swedenborgian Church in the interim of its sessions." (Article III, Section 2 of the Constitution of the General Convention of the New Jerusalem)

General Council: Minister

(3-year term)

General Council: Lay Member

(3-year term)

Support Units and Nominating Committee

Each support unit initiates and evaluates the activities specific to its focus. One member is to be elected to each support unit.

Communications Support Unit (COMSU) (3-year term)

COMSU oversees the publication of *The Messenger* and other publications to focus awareness on, and share the teachings of Swedenborg as well as provide practical life applications, spiritual vitality, love of God and love of neighbor.

Information Support Unit (IMSU) (3-year term)

The mission of IMSU is to gather, store, and distribute data pertinent to the Swedenborgian Church's purpose, and to devise principles and means of electronic access and distribution of information within and outside the Church.

Financial And Physical Resources Support Unit (FPRSU) (3-year term)

FPRSU is responsible for providing advice and counsel on wise use and development of the denomination's resources, overseeing management of the Church's properties and investments, and providing consultants for church bodies toward best and wisest use of physical and financial resources. Members also serve on the Augmentation Fund Committee (PUSH).

New Online Lay Courses from SHS

Would you like to enhance your understanding of Swedenborgian spirituality and how it relates to your life? Then come and learn with us! These seven-week online courses are designed as enrichment courses for lay people with a variety of backgrounds. No prior knowledge of theology or Swedenborg is required. They are a balance of head and heart, intended as experiences where you will deepen your understanding of spirituality, create friendships with like-minded folks, and find ideas that will enrich your life!

In the Space of Six Days: A Study of Regeneration

Rev. Dr. Jim Lawrence

January 12–March 2, 2009

This course will explore two intertwined Swedenborgian topics: the inner sense of scripture and the path of regeneration, or spiritual growth. An enchanting journey through Swedenborg's interpretation of the first creation story in the book of Genesis, this course will bring new life to the old story, enriching our spiritual lives today.

Making Sense of It All: Swedenborg's True Christian Religion

Rev. Dr. Inese Radzins

April 13–June 1, 2009

What is Swedenborgian theology? If you have long wished you had a succinct answer to that question, or if you are exploring Swedenborg for the first time, this online class will give you a clear and systematic understanding of his thought, using his book *True Christian Religion* as a resource. The class will be divided into two sections. The first, called "Who is God?" will deal with the following topics: Creator, Redeemer, Holy Spirit and the Word. The second section, entitled "Who are we?" will discuss faith, charity, free will, reformation, and regeneration. The goal of the course will be to provide you with a theological overview that can enhance your spiritual life.

Fostering a Personal Relationship With God

Rev. Dr. David Fekete

April 13–June 1, 2009

How do we find God in the midst of our busy 21st century lives? This online course will explore ways to let God into our lives and to bring our lives into God. We will consider Eastern and Western approaches to this issue in both active and contemplative lifestyles. Topics will include mystical union with God and its consequences for identity; visualizing God and icons; spiritual community, sacred space, and mandalas; prayer, chants, and mantras; sacred literature; the body, Tai Chi, and Yoga; and finding God in the ordinary activities of daily living.

For more information, please go to www.shs.psr.edu.

Dr. Head's Legacy

On June 1, 2008, Dr. Robert L. Head assumed the presidency of Rockford College in Rockford, Illinois. He served with distinction as the president of Urbana University in Urbana, Ohio, from 2001 through 2008.

Urbana accomplished a great deal under Dr. Head's leadership. These are just a few of the accomplishments inspired and led by Dr. Head:

- Extensive renovation and updating of historic Bailey and Barclay Halls.
- Construction of two new dormitories.
- Development of a campus master plan.
- The successful capital campaign called "A Will to Excel," which achieved its five-year goal of \$5 million in just two years and ended with over \$6.5 million.
- New academic programs: the M.B.A., the B.S. in Nursing, and the M.S. in Criminal Justice.
- Upgrading and expansion of campus technology infrastructure.
- Installation of a management information system funded through a \$1.8 million federal Title III grant.
- Increased enrollment.
- Construction of a stadium and arti-



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Support Unit for Ministries (MINSU) (3-year term)

The mission of MINSU is to facilitate and encourage ministries and activities that increase the number of individuals and groups committed to the realization of the Church's purpose.

Education Support Unit EDSU (3-year term)

EDSU's central focus is facilitating activities that enhance the understanding and skills needed for realizing the Swedenborgian Church's purpose.

Nominating Committee

(5-year term, two candidates must be nominated)

The nominating committee presents annually nominees for officers and all vacancies for open elective positions.

Deane Currie, acting chair

Editor's Desk

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results are even more remarkable considering that happiness requires close physical proximity to spread and that the effect decays over time.

Those of us who actively engage in church communities are probably aware of this effect. Happiness on Sunday mornings feels contagious, and its effects continue.

The study does not examine the question, what is happiness? Rather it makes assumptions about the nature of happiness in order to measure it.

It is worth questioning the relationship between happiness and both psychic and spiritual well being. From a spiritual perspective, we often decry as fleeting or false the notion that happiness derives from material things.

Mihaly Csikszentmihalyi established the psychological concept of "flow" in a series of books based on research he has done since 1975. He posits that happiness is not a static state that derives from pleasurable experiences such as a good movie or a hot bath, but rather occurs when a person is engaged in an activity. His research shows that peo-

ple are generally unhappy "doing nothing," generally happy doing things, and generally knew very little about what made them happy. How does it feel to be "in flow"?

1. Completely involved and focused, concentrating.
2. Having a sense of ecstasy, of being outside everyday reality.
3. Having great inner clarity; knowing what needs to be done and how well it is going.
4. Knowing the activity is doable, that one's skills are adequate (neither

Boisen

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cause Swedenborg's whole body of experience and writing relates to the religious community. Beyond the church is a communion of saints. The church is the entire heaven, the angels of every church on this and every inhabited part of the universe. Each person who truly is a part of the church is also, just as truly, the church itself. This definition puts together the spiritual strength of community and the value of the Providence of God for the individual. This definition of church was true for Boisen as well.

Boisen acknowledged Swedenborg's impact on Ralph Waldo Emerson, Brook Farm, and the American Transcendentalists, on the James family, especially Henry James Sr., and on William James' *The Varieties of Religious Experience*. Swedenborg was primarily interested in a Biblical hermeneutic of the inner "voice" of scripture. Boisen affirmed that Swedenborg was one of the great mystical geniuses of European history whose ethical foundation was in his understanding of what he called "uses," the activity of human beings that have the best interest of others foremost in their lives.

Boisen said in a speech before the

Council of Clinical Pastoral Educators in 1950, the twenty-fifth anniversary,

We are not seeking to introduce anything new into the theological curriculum beyond a new approach to some ancient problems. We are trying, rather, to call attention back to the central task of the Church, that of "saving souls," and to the central problem of theology, that of "sin and salvation." What is new is the attempt to begin with the study of "living human documents" rather than books, and to focus attention upon those who are grappling with the issues of spiritual life and death. I believe that love is the paramount human need and that there is a law within which forbids us to be satisfied with any fellowship save that of the best religious experience that is fellowship raised to its highest level, and religion is thus a necessary consequence of the social nature of humankind. From the religious standpoint, the aim of education is to lead the growing individual to transfer her loyalty from the finite to the infinite. For the religious person this higher loyalty is represented by the "idea of God" and that idea stands for something that is operative in the lives of all humankind, whether they recognize it or not.

Anton Boisen died October 2, 1965,

aged eighty-eight. He died as he had lived much of his life, alone. Rev. Donald Beatty, a long time colleague paid tribute to the life of Anton Boisen.

It should be remembered, in assessing the value of Boisen's pioneer work, that in 1925 there were very few full-time chaplains in general and mental hospitals; and there were almost none where the incumbent had specific training for this specialized ministry. How different is the situation now only a scant forty years later. The pastoral care education movement was, in very large measure influenced by Boisen and those who had come into this field of ministry either directly or indirectly by virtue of his influence.

Professor Wayne Oates said about Boisen, "He was a Johnny Appleseed kind of planter of the clinical approach to the empirical study of theology." He planted and he nurtured the movement throughout his long life. This was his passion. ☛

Rev. Robert Leas is a certified CPE supervisor emeritus and serves on the Board of Trustees at Swedenborgian House of Studies. His book, *Anton Theophilus Boisen: His Life, Work, Impact, and Theological Legacy*, is being published this month by The Journal of Pastoral Care Publications in Decatur, Georgia.

anxious or bored).

5. Having a sense of serenity, no worries about self, a feeling of growing beyond the boundaries of ego; afterwards a feeling of transcending ego in ways not thought possible.
6. Having a sense of timeliness; thoroughly focused on the present (not noticing time passing).
7. Intrinsically motivated; whatever produces flow becomes its own reward.

From Swedenborg's perspective, none of this research would be surprising. The happiness of social networks is reflected in his "communities in heaven." His emphasis on practicing love of God through love of the neighbor and being of use suggests the goodness of flow. His prescription for regeneration sounds like flow, with its emphasis on finding love and wisdom through uses.

Happy love, wisdom, use, flow, and social connection in the new year. ☒

News in Brief

The **New York New Church** hosted a performance of Handel's *Messiah* December 19, with Gregory Hopkins conducting The forty-member Convent Avenue Baptist Sanctuary Choir with orchestra.

The **Church of the Holy City in Royal Oak**, Michigan, after many years at the Women's Club, began holding services at Gilda's Club. Gilda Radner's dream (from the original cast of Saturday Night Live) was to create a free cancer support community for people with cancer, their families, and friends. That dream is Gilda's Club Metro Detroit, a three-story non-residential house in Royal Oak. Since opening in 1998, it has served over 6000 people.

The **Western Canada Conference** is preparing to hire a minister to serve

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Swedenborgian Church Seeks Operations Manager

The General Convention of the New Jerusalem (Swedenborgian Church), a small Christian denomination of forty-four churches with a central office in Newtonville, Massachusetts, is searching for an **operations manager**. This is a key position in the denomination responsible for the daily operation of the central office as well as the management of General Convention information, personnel, and events.

Essential Duties and Specific Responsibilities

INFORMATION MANAGEMENT

- Respond to phone and email inquiries.
- Prepare and distribute annual journal.
- Prepare and distribute annual appeal letter.
- Collect and compile annual reports for General Convention.
- Prepare materials for Annual Convention.
- Maintain denomination calendar, including meetings and conference calls of all denomination entities.
- Maintain archives in storage and respond to requests for materials in storage.
- Maintain minutes and other records of Convention committees and support units.
- Communicate with Central Office landlord as required.
- Maintain and update various church websites as required.
- Monitor and maintain office equipment and services.
- Make recommendations to General Council on needs of Central Office.

PERSONNEL MANAGEMENT

- Serve as liaison between all denominational bodies: *boards, support units, general council, seminary, churches & other bodies.*
- Serve as employer contact for all denominationally employed personnel: *Messenger editor, ODB editor, youth director, on-line minister, paid officers*
- Create and maintain a volunteer database and co-ordinate communication between volunteers and support units, camps, boards and other volunteer opportunities.

EVENTS MANAGEMENT

- Plan and implement the annual convention.
- Attend meetings of the General Council and Annual Convention.

Note: The above are examples of key duties and responsibilities, and are descriptive rather than restrictive in nature. Other duties and responsibilities may be assigned.

Required Experience and Skills:

- A college degree and three years experience leading a staff team with high performance standards, including mentoring, coaching, supervision, and performance evaluation.
- Strong written and oral communication skills.

To Apply

Send resume by January 15, 2009 to Susan Wood-Ashton, recording secretary of the Swedenborgian Church, 522 Fifth Ct., Palm Beach Gardens, FL 33410-5105 or ConventionSec@gmail.com.

General Council Fall Meeting

BY HERB ZIEGLER

The General Council of the Swedenborgian Church met November 7–9, 2008, at the UCC Conference Center in Framingham, Massachusetts. All officers and members were present, joined by invited guests Rev. Andy Stinson, chair of the Council of Ministers (COM) and Martha Bauer, manager of the Central Office. Arriving throughout the afternoon and evening, they met for dinner and an evening of catching up.

The meeting began on Friday morning with reports and approval of minutes. Our denominational Internet ministry, www.swedenborgiancommunity.org, is a ministry of the General Council, so an annual report and multi-year plan were received and supported by the General Council as part of the report process.

The Council reviewed and discussed support unit surveys, which had been completed by the support units to help them focus on their mission, resources, and needs.

President Laitner explained the history of the denomination's involvement in the National Council of Church's boards and committees, and current plans for participation. She outlined the process of electing the next president during the 2009 Annual Convention, after which that person would serve the non-officer position of president-elect for a year, officially taking office at the close of the 2010 Annual Convention. President Laitner also gave an overview report of her travels and activities since the 2008 annual Convention.

Andy Stinson presented and demonstrated a new video-conferencing system, Mega-Meeting, which has been purchased by the denomination and will be used first by the Committee on Admission to Ministry for its

winter meeting. The system is low-cost and is entirely web-based, so that no software needs to be downloaded by an individual user. The council would like to implement it for its spring meeting, which is traditionally a conference-call meeting.

Rev. Stinson also reported on his activities as chair of COM, highlighting issues facing the denomination regarding the formation and education of ordination-path students. All of our current students are working through a distance learning model since not one of them matriculates at Pacific School of Religion in Berkeley, where our Swedenborgian House of Studies is located.

In light of the upcoming retirement of the central office manager in November, 2009, the council addressed the task of hiring a replacement. Treasurer Susannah Currie presented a proposal to hire an accounting firm to assist in the transition. A big part of the office manager's job is understanding and managing accounting issues. Based on decisions made last February to streamline the work of the denomination, the central office manager position will be replaced by an operations manager whose position will be more event and personnel-oriented, with the accounting responsibility covered through an outsourced position. The council voted to fund the proposal to hire an outside accounting contractor.

Lori Steinhiser presented the Office Manager Search Committee's proposed ad to be placed in *The Messenger* and on Monster.com. A time line was created for hiring a new director of operations and training that person during a transitional period. (At the time of this article's publication, over twenty-five resumes have been received by the Search Committee.)

The General Council accepted the

2009 Convention Theme of "Sailing the Spiritual Sound" as proposed by the hosting group from the Swedenborgian Church of Puget Sound and the Pacific Coast Association.

The Saturday afternoon session was devoted to reviewing and discussing the budget proposal for the fiscal year of January 1 through December 31, 2009.

The budget process begins with a meeting of the president and the cabinet (support unit chairs, a General Council representative and the chair of the Council of Ministers) where plans and needs are discussed. The resulting proposal goes to the Financial and Physical Resources Support Unit (FPRSU) for review and approval, along with a budget for operations determined by the president and the treasurer, with input from the office manager. After review and changes, if any, FPRSU submits the budget to General Council at the fall meeting.

After extensive discussion and analysis, the General Council approved the budget with some changes. Although a slight decrease in the payout from the Common Fund was expected due to the downturn in the economy and decrease in investment portfolio value, the council approved the budget as necessary for conducting the business of the denomination.

The General Council discussed and voted on remaining business issues. Specific tasks were reviewed and then the council adjourned late Saturday afternoon. ☒

Company with Angels

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and sign up for email updates, visit www.incompanywithangels.org. More information on the Tulane exhibit can be found at their website at www.tulane.edu/~newcomb/futureex.html. ☒

Passages

New Members

The New Church of the Southwest Desert welcomed **Linda Browning**, **John Callander**, **Stephen Coursey**, and **Suzanne Toupin** into membership.

Deaths

Mary Libby Johnson of Fryeburg, Maine, passed away at the Central Maine Medical Center in Lewiston on November 13, 2008. She is survived by her mother, Thelma Libby, her son William, her daughter Jennie, three brothers, one sister, and grandson Michael Watt.

Mite Box for 2008–2009

The Women's Alliance Mite Box recipient this year is the New Church of the Southwest Desert, newly planted in Silver City, New Mexico, and led by Rev. Dr. Sky Paradise. This church is twenty members strong and growing.

As a new church it is in need of funds to sustain and expand its ministry. The proceeds from the Mite Box will help it grow.

Please make out your check to The Women's Alliance, indicate it is for the Mite Box, and send to

Jeannette Hille
4240 Larch Place N
Plymouth, MN 55442

News in Brief

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Western Canada, with a home base in Calgary, Alberta.

The **Church of the Holy City in Edmonton**, Alberta, holds monthly musical jam sessions; some participants play and sing at Sunday services in a variety of musical genres.

In January, **Rev. Freeman Schrock**

Abridged Swedenborg

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then all come together under our local, world renowned theatre director, Kim Roff Ophiem, for a world premier performance on Saturday evening June 27—the highlight of convention, to be sure!

If you would like to consult with our director, contact Nancy Apple at 425.744.6712 and we will put you in touch with her. If you have any other questions, let us know.

Thanks for helping to make Convention 2009 a hit!

Works and Concepts Assigned

- *Apocalypse Revealed*: Fryeburg New Church
- *Arcana Celestia (Secrets of Heaven)* Vol. I: San Diego New Church
- *Charity*: Royal Oak Church of the Holy City
- *Divine Love and Wisdom*: Almont New Church Assembly
- *Divine Providence*: Kitchener Church of the Good Shepherd
- *The Four Doctrines*: General Council
- *Heaven and Hell*: Swedenborgian Church Youth League
- *The Heavenly City*: Rev. Hunter Roberts
- *Conjugal Love (Marriage Love)*: The Convention Dancers
- *Earths in the Universe*: Executive Committee of the Council of

Ministers

- *Soul-Body Interaction*: The Online Swedenborgian Community
- *Swedenborg's Dreams*: Lansing Swedenborgian Church
- *Swedenborg's Later Life*: San Diego New Church
- *Correspondences*: San Diego New Church
- *Uses*: LaPorte New Church
- *A Woman's Companion to Marriage Love*

Works and Concepts Available

- *Apocalypse Explained*
- *Arcana Celestia (Secrets of Heaven)* Vols. II & III
- *The Last Judgment*
- *The White Horse*
- *Swedenborg's Early Life*

These and many other collateral works on Swedenborg are available for creative adaptation. Contact Nancy

Dr. Head

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ficial turf athletic field.

- Construction of a new student center.

Dr. Head made special efforts to maintain Urbana's historic ties with the Swedenborgian Church. Many members have met him during his frequent appearances at Annual Conventions, including those hosted at Urbana University.

As the first Urbana president of the twenty-first century, Dr. Head set a tone and an example for a new century of excellence and service. Urbana is stronger, both academically and physically as a result of his tenure.

The Swedenborgian Church recognizes Dr. Head for his service and contributions, and wishes his wife Sheryl and him well as they assume new challenges. ☩

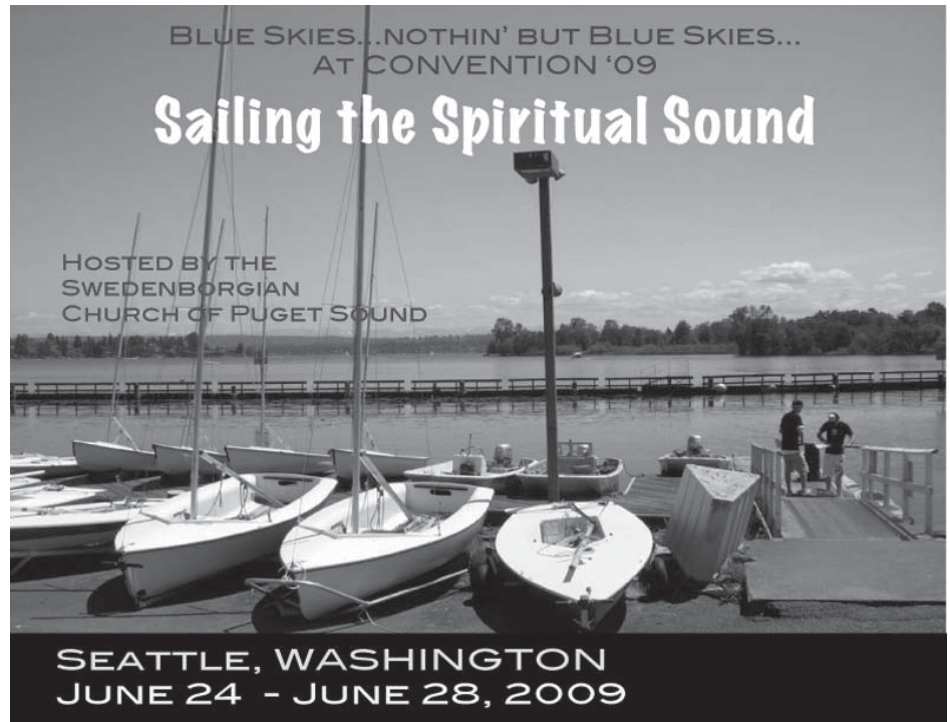
will be leading two classes at Manna House for the **Laporte, Indiana, New Church**: "The Joseph Stories," a series of stories from the life and work of Joseph, and how these principles form our relationships; and a class on "after-life," a study of how we make our transition into the larger realms of life. ☩

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 15 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.



The 2009 Annual Convention Presents: Swedenborg Abridged!

Are you familiar with the Reduced Shakespeare Company, who performs "The Complete Works of Shakespeare, Abridged"? (www.reducedshakespeare.com) We know how creative Swedenborgians are, so The Swedenborgian Church of Puget Sound invites associations, institutions, societies, churches, classes, groups, friends, neighbors, and individuals to help us present "The Complete

Works of Swedenborg, Abridged"!

Your contribution may be in whatever live or projected format you conceive: song, dance, poetry, dramatic reading, playlet, or skit—performance art of any type—five to ten minutes maximum!

Contributions will be presented throughout the convention. They will

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The Swedenborgian Church of
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