

The Integration of Psychology and Religion

BY STEVE SANCHEZ



The integration of psychology and religion is an important direction for religion in general and the Swedenborg Church in particular. The integration of these two fields heightens the meaning and the depth of each. There are many reasons for this, and they can only be discovered in time, but in my experience psychology deepens religion because it anchors religion in the particulars of experience and helps our perceptions grow toward faith-based, real issues and rational understanding. Religion deepens psychology because it tethers it to the source of

meaning, purpose, and the ability to overcome. I have studied many aspects of this subject as a chaplain and have recently been fascinated by the work of Earl Biddle, who wrote *The Integration of Psychiatry and Religion*; I happened upon this book in the vaults of the Swedenborg Library at SHS. Biddle's work is valuable because he has developed a psychological system that explains our deepest psychological strivings and how these are ultimately connected to God.

Biddle's description of childhood anxiety, imagination, and omnipotence offers deep insight into the inner life of children and into adult psychological development. In this article

I will correlate some of Biddle's ideas with those of Swedenborg and then apply the ideas to two popular sports figures in the news. My hope is that in studying these theories we will learn something about the integration of psychology and religion and about our spiritual yearnings.

Omnipotence is the image of the creator in the child, because the creator is omnipotent.

Biddle describes the inner life of the child and the importance of the child's *phantasies*.

(*Phantasy* emphasizes creative imagination, whereas *fantasy* implies more an element of illusory day dreaming.)

Childhood is usually regarded as a period of life that is normally happy and carefree. . . . But it is difficult to appreciate the extremes of anxiety and joy which the small child experiences throughout his everyday life. The small child dies a thousand deaths. Equally often he reaches the pinnacle of bliss. . . . [These experiences] are very real to the child, but the adult says they are imaginary.

The small child under the age of three views his parents and other adults as gigantic, all-powerful people. They can do infinite good or infinite harm to him. But according to the logic of the child, a good person cannot do any bad and a bad person can do no good. . . . The child does not regard the gratifying father and the frustrating father as the same person. The same is true with the mother. Besides being real people the parents represent phantastic,

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Messenger Subscription Changes—Take Note!

Beginning with the September, 2012 issue of *the Messenger*, there will be a fee for subscriptions to the print version of *the Messenger*. A PDF version of *the Messenger* is available free of charge each month by email subscription for anyone with access to a computer and the Internet. This option will deliver a notice to your email each month when *the Messenger* becomes available for download.

The price for a subscription to the print version will \$20 US delivery, \$35 Canada delivery, and \$40.00 overseas delivery. Library and prison subscriptions will be free, and General Convention churches may receive a subscription for up to ten free copies per issue by request. Free subscriptions will be available by written request from anyone unable to either pay for a subscription or subscribe via the Internet.

You must subscribe by September 1, 2012 to continue your mailed print version of *the Messenger*. Direct questions should be addressed to manager@swedenborg.org or call 617.969.4240.

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The Editor's Desk



Swedenborg in (and on) the Air

In the past month Emanuel Swedenborg has been spotlighted both in major newspaper and Internet columns responding to a new book on Swedenborg and on the PBS show *Finding Your Roots*, where on each episode Henry Louis Gates presents research on their family trees to two prominent Americans.

A column in *The New York Times* titled "Spiritual Seeker's Quest, From Blondie to Swedenborg," reports on a new book titled *Swedenborg* by Gary Lachman, a cofounder and bassist of the eighties New Wave rock group, Blondie. Lachman's Web site, <http://garylachman.co.uk/tag/swedenborg/>, links to his writings about Swedenborg and articles about him and his books. Lachman is not a religious adherent, rather he discovered Swedenborg while researching and writing twelve books on "the meeting ground between consciousness, culture, and the Western inner tradition."

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In the *Finding Your Roots* episode featuring actress Maggie Gyllenhaal called "Faith and Rebellion," she and Gates discuss her father and his growing up in and leaving Bryn Athyn and the New Church. A well-spoken five-minute piece on Swedenborg follows—go to <http://video.pbs.org/video/2225182520> to view the video clip.

We Swedenborgians often marvel at the lack of knowledge of and interest in Swedenborg's work given the breadth and depth of his knowledge and accomplishments and the depth and revelation of his spiritual insights. It is satisfying to see Swedenborg and his writings become more visible in popular culture. Even though the interest is cultural, intellectual, and spiritual, it has not signaled a resurgence of interest in the Swedenborgian churches, as much as we might like that. These and other recent sightings signal a change in perception, but we have yet to see how growing awareness will contrib-

ute to the coming of the New Christian Church, where denominations fall away as people accept the Second Coming as the Word of God.

Humor and Compassion

Chaplains carry an enormous psychic burden, particularly those ministering to the aged and dying, but Kathy Speas shares her experiences with humor and compassion (page 64). She shows us how she finds spiritual enlightenment through encounters with people that are often dismissed as lacking sense and only to be pitied. Kathy shows us how to respect and honor them on their own terms while she makes us smile.

—Herb Ziegler

Church Calendar

May 3–4: SHS Board Meeting
Berkeley, California

May 26–28: SCYL Memorial Day Retreat • FNCA • Fryeburg, Maine

May 31: Deadline for receipt of registration and payment for Annual Convention 2012

July 5–8: Annual Convention 2012 • Bridgewater State University • Bridgewater, Massachusetts

July 15–21: Paulhaven Summer Camp • Northern Alberta

July 21–29: Almont Family Summer Camp • Allenton, Michigan

August 4–19: FNCA Family Summer Camp • Fryeburg, Maine

the Messenger

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Letter from the President

Dear Friends,

The Easter season has just passed and it has affected me very differently this year than it has in the past. Typically, on Easter we focus on the resurrection and the events *after* Jesus arose. This year I found myself experiencing this profound event from the perspective of early on that morning *before* the news was out. I found myself identifying with the disciples, those few who were left, sitting by themselves in the dark, facing the future with all that they had thought was going to be dead and gone. Many had left already, simply fading away. Those who were left and still gathered were the ones who had both given the most and received the most. But things had not worked out the way they had hoped. In fact, what they had hoped would happen had not happened at all. And now in the darkness of that early morning, with their dreams and hopes defeated, they were looking around at each other and asking, "Well, what do we do now?" Some went to care for his body. Some headed out of town. Some stayed because they didn't know what else to do or where to go. It is hard—well perhaps it is not so hard—to imagine what they felt like early on that morning before all the things we usually talk about took place.

I wonder how many of us feel something like that today? The church as we had hoped it would be, with growing numbers and vibrant societies, has not grown at all but is in fact continuing to decline. The traditional concept of church that so many of us have held on to and in many cases devoted our lives to is fading away right before our eyes. I share the helplessness, the frustration, the disappointment that must have filled the disciples



in the darkness of that early morning. Hearts filled with anxiety and minds filled with questions as the realization grows that what we had dreamed of and worked for simply is not going to happen.

Now if the story were to end there, it would be a terrible tragedy. But we know the story does not end there in the darkness on that early morning. And neither does the story of our church end here with dying numbers and crumbling buildings, in a rapidly changing culture that increasingly finds "church" irrelevant. But we have the promise of the Second Coming and what I know from the Easter story is this: while most often in a form that people could not recognize or had difficulty recognizing and in some cases simply refused to believe, Jesus, the Christ, the source of spiritual inspiration and love that had become the source and center of their communal and individual well-being was not gone! This was proven as the days unfolded as he actually re-appeared to them all. It was in a form that was transformed, at times beyond recognition because they were so expectantly looking for the form they used to know. It was only when they caught the spirit that they began to recognize what was right there in front of them, promising and in fact bringing to them and out of them even more wonderful things than they had known so far.

So here we are; the church as we have known and hoped for is seemingly done. And yet is it? Certainly the form in which we have known it before, is passing. But there are signs appearing all over the place that the spiritual presence of the church is still alive and well, only it is appearing in forms that we are slow to recognize. And just as with the disciples, the harder we hold on to what we thought would be, the less likely we are to see, comprehend, and appreciate what is right there in front of us.

Right now we are like the disciples early on that morning. If we focus on the past and what isn't now, it is pretty depressing. So here is what I would like to propose: as we go out into the days before us and get on with our lives, *and* as we go forward

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Nominees for Elected Positions in the Church

The Nominating Committee recruits and puts forward nominees for election to offices and positions at the annual convention. In addition to the two candidates to be elected as representative-class trustees on the SHS board, two candidates are to be elected as the at-large class trustees; nominees are submitted by the SHS board nominating committee.

The nominating Committee is still soliciting candidates, but as of *the Messenger* going to press, the following candidates have been nominated for election at the 2012 Annual Convention.

Nominations to all offices and positions can be made from the floor of the annual convention.

Candidate Statements

Secretary: Susannah Currie

Rev. Susannah Currie, M.Div, BCC, is part-time pastor of the Bridgewater New Jerusalem Church in Massachusetts and religious program coordinator of the Fryeburg New Church Assembly. She served three terms as treasurer of the denomination and has served one term as secretary. Her knowledge of Convention and its bodies has been cultivated through her past service to the Council of Ministers Executive Committee, the Retirement Committee, PUSH, the Sunday School Association, and SCYL retreats. She was pastor of the Swedenborgian Church at Temenos from 1999–2008 and also served as executive director of the Temenos Conference and Retreat Center. She serves as the treasurer for both In Company with Angels and Gathering Leaves. Susannah offers her talents to the General



Position to be Filled	Term (Yrs)	Candidate
President	1	TBA
Vice-president	1	Betsy Coffman•
Secretary	1	Susannah Currie •
Treasurer	1	Polly Baxter•
General Council layperson (2 to be elected)	3	Carl Helm* David Vigés*
General Council Minister	3	TBA
Communication Support Unit (ComSU)	3	Steve Sanchez
Education Support Unit (EdSU)	3	TBA
Financial and Physical Resources Support Unit (FPRSU)	3	TBA
Information Management Support Unit (IMSU)	3	Andrew Sciaretta*
Support Unit for Ministries (MinSU)	3	TBA
Board of Trustees of SHS, representative class (2 to be elected)	3	Robert Leas* Herb Ziegler*
Board of Trustees of SHS, at-large class (2 to be elected)**	3	Ron Frostestad Robert Reber
Nominating Committee (2 to be nominated)	5	Martha Richardson TBA

* Incumbent

** Nominated by the Swedenborgian House of Studies (SHS) Board of Trustees

Council for another one year term as secretary.

Treasurer : Polly Baxter

In the course of forty years in the church, Polly Baxter has served in numerous positions at the local, regional, and national levels. She is the incumbent treasurer of the Swedenborgian Church and treasurer of the Massachusetts New Church Union. In addition to serving on the theological school board, the Nominating Committee, and many denominational committees, she was assistant to the treasurer for many years, during which time she received the Layperson of the Year Award for bringing the fi-



nancial records into conformity with generally accepted financial standards. She was later elected treasurer of Convention, and in that capacity served on the Executive Committee, General Council and as chair of FPRSU. She has served also as president of the Alliance of New Church Women.

Polly lives in the US Virgin Islands, but thanks to the wonders of modern technology and communication, she has been able to properly fulfill her duties for the offices to which she has been elected. During the past year, she worked with the Central Office staff to convert to a new accounting system and revamped the budgeting process to present a clearer picture of the use of unrestricted funds. Polly has a professional background in accounting working for Fannie Mae, the federal mortgage agency.

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lungerich Fund Grant Calendar Changes

The Trustees of the Lungerich Fund announce a new grant application and award timetable to coordinate with the fiscal processes of General Convention. Applications will be taken in the last quarter of the year for grants that will be available at the beginning of the next calendar year (which corresponds to the denomination's fiscal year). Until now, applications were taken in the last quarter for current fiscal-year expenditures, funds to be distributed to the grantees in that fiscal year. This provided for a disbursement period of only one or two months.

The Transition Year: 2012

This is the transition year to the new timetable; grant applications will be solicited and received twice.

First round: grant proposals received by July 1, 2012, will be considered by the Trustees at the beginning of July 2012 and awarded by July 15, 2012.

Second round: grant proposals received between July 1 and October 1, 2012, will be considered by the trustees and awarded by December 15, 2013.

The New Process: 2013 and Beyond

Beginning in 2013, Lungerich Fund grant proposals will be received by October 1. The trustees will make decisions and send award letters by December 15 of the same year. Grants will be available for disbursement throughout the following year.

What's Does an lungerich Fund Grant Proposal Look Like?

There is no specific Lungerich Fund application, but the purpose of the fund as stated by the benefactor, Louis C. Lungerich is as follows:

"The income from the Trust is to

Request for Grant Proposals

The trustees of the Lungerich Fund invite proposals for grants. First round proposals are due by June 1, 2012. Second round proposals are due by October 15, 2012. Send to chris.laitner@gmail.com.

support printing or publication and gratuitous distribution of the theological writings of Emanuel Swedenborg to Protestant clergy, theological students and instructors of theology in the United States and Canada."

The trustees of the Lungerich Fund have continued to look into the ways that the intent of Louis C. Lungerich can be fulfilled in light of modern methods of distributing and accessing information. While the use of digital technology and the Internet for such purposes could not have been foreseen by Mr. Lungerich, the language of the trust allows the trustees to broaden the interpretation to fulfill the Lungerich Fund's purpose.

Grants Awarded in 2011

The trustees issued a call for proposals in the spring of 2011 to be submitted by September 15, 2011, and made the following grants:

The Swedenborg Foundation: \$20,000 for continuing the New Century Edition of Swedenborg's works and for electronic publication and free distribution of books at the American Academy of Religions annual meeting.

Rev. Ernest O. Martin: \$2,000 for updating and reprinting of the Rev. Mr. Martin's publication, *Children in Heaven*.

Rev. Carla Friedrich: \$1,000 for copies of several theological works of

Swedenborg in Spanish translation for distribution in Mexico.

The San Diego Swedenborgian Church: \$1,200 for copies of the first two volumes of *Heavenly Secrets* (New Century edition) as well as copies of *Heaven and Hell* and other works for use in adult classes and for free distribution to visitors.

The Lansing Swedenborgian Church: \$1,000 for the publication of a new edition of *Words of Wisdom*—a pocket collection of quotations from Emanuel Swedenborg's works—for free distribution.

The New Church of Southwest Florida: \$1,000 for purchase and free distribution of collateral literature. (Example: *Angels in Action* by Rev. Dr. Robert Kirven.)

Yudai Hori: \$500 for this SHS student to find and purchase various works by Emanuel Swedenborg in the original Latin for study.

Questions?

If you have questions about this process or the guidelines the trustees use to satisfy the purposes of the fund, please contact Chris Laitner, chair of the Trustees, at kiplingcat@juno.com or chris.laitner@gmail.com or call 989.430.7687. ☞

Attend the 2012 Annual Convention

What Does the Lord Require of You?

**Bridgewater, Massachusetts
July 5–8 2012**

**Registration form on page 71
May 31 registration deadline**

Motion Offers New Category of Ordination

Beginning with a conversation that germinated inside the Placement Committee (Revs. Ken Turley, Jonathan Mitchell, and Jim Lawrence), which serves as the clearing house for churches and ministries seeking ordained leadership and as an advising group for clergy seeking changes in their employment, a "think piece" document was shared with the Executive Committee of the Council of Ministers, who felt the issue needed a wider conversation and consideration. In accordance with the denomination by-laws, the Placement Committee shared this intended motion with General Council so as to put the conversation "on the table" for discussion at the upcoming convention.

A growing number of Swedenborgian churches have a useable property and a persistent and committed core of members but cannot afford the salary needs of ordained ministers, or their ministries are in locations where a minister is unlikely to relocate. That is, there is a mismatch between ability to pay and what it costs to support ordained professional leadership.

In these situations there is often a dedicated member who is willing to undertake training for the ministry and serve on a very small salary, and usually in a part-time capacity. It does not make financial sense, however, for these individuals to spend thirty to fifty thousand dollars and three to five years in graduate school to serve their local ministry on a small part-time sal-

ary. For some situations there is an insoluble financial mismatch standing in the way of ever having ordained leadership again on a regular basis.

Under our bylaws that regulate ordained ministry, we are powerless to facilitate a locally-driven solution to the ministry crisis. Our denomination is not alone in facing this type of challenge. To take three major mainline denominations (United Church of Christ, United Methodism, and Disciples of Christ), these bodies have all within the past two years taken steps to address this situation by putting together alternative paths to ordained ministry that do not involve the accredited Master of Divinity degree in order to serve their weakest tier of (usually) old churches that have dwindled to a tiny but committed core group of members trying to keep their churches open to the public and serving their communities.

The Placement Committee is prepared to offer an amendment to Article XIII of the bylaws to create a category of ordination titled "Privilege of Call"—that is, such a candidate would have the privilege of being called to a recognized ordained ministry in one setting only.

There are three general aspects of this proposed category of ordination to note.

1) **Eligibility:** Site-specific ordination could only commence from a joint application by a recognized ministry in Convention meeting certain financial criteria (such very low financial assets, history of inability to attract a minister to said location, etc.) and a particular individual who is willing to undertake the required training. The application would be received by a specified committee composed of members of General Council, the Council of Ministers, and the Swedenborgian House of

Studies, who would make the approval decision for that specific situation.

2) **Training and preparation required to function as an alternative to the current standard of an accredited Master of Divinity degree:** An affordable educational preparation for Privilege of Call ordination would be determined by the Committee on Admission to the Ministry in consultation with the Swedenborgian House of Studies. In most cases it would entail a two-year program that does not require relocation for the duration of the training and would involve a mixture of short, intensive on-campus courses, distance courses, and local resources.

3) **The special limitation placed on this category of ordination:** Ministers ordained through a Privilege of Call would be fully ordained in the sense of recognition and standing in the local community (e.g., would be entitled to the title "Reverend"), but Privilege of Call ministers would not be eligible to candidate for any other ministries in General Convention without completing education and preparation commensurate with the standards for ordination as set forth in the rest of Article XIII of the bylaws.

The Privilege of Call amendment will be considered at the meeting of the Council of Ministers at the annual convention in July.

The Motion

Be it moved that the Constitution and Bylaws of the Swedenborgian Church be amended by adding after Article XIII Section 3 (b):

(c) The Authorized Candidate, upon request by their local society to the President of Convention and to the Council of Ministers, after preparation recognized as adequate by the Council of Ministers and upon recommendation of the Council of

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Swedenborg Colloquium on Spiritual Practice

BY SUSAN DITMIRE

On Saturday, March 31, 2012, I attended The Second Spiritual Colloquium in Bryn Athyn, Pennsylvania. Ten speakers addressed this year's topic, "Spiritual Practice." All of the speakers were good but five of them really appealed to me.



The first speaker was Rev. Jane Siebert, who shared her experience in working with *Seven Sacred Pauses* by Macrina Wiederkehr. The book outlines seven focuses for different times of the day, and ways to celebrate each with prayers, poems, and an included CD. Jane said that like most of us, she does not always have time to use all seven pauses every day but has her phone alarm set to remind her when it is time for a pause. Even if it is just a thought and a little prayerful sentence, it helps her stay connected to the Lord and the Word throughout the day.

"Logopraxis: Engaging with Sacred Texts," presented by Rev. David Millar from the Australia Conference, provided the most exciting idea for me. I understood that it is a way of bringing The Word to life for each individual participating. There are groups of six or so people that meet and read a section of ten to fifteen pages of Swedenborg's writings (the Scripture could

be read as well). The first time going through the text, you mark the parts that pop to your attention. After another reading of those marked texts, you choose the one that you will work and focus on for the next two weeks. At the end of two weeks, you

meet together and each person reports on what they have learned and how it has affected their life and perspective. The meeting is not a discussion, but a time of listening. There is no right or wrong, just what happened in your life. To learn more visit <http://anccollege.org/> and follow the topic *Logopraxis*. Online groups are available through Skype, online postings, and face-to-face groups (available in Australia and Bryn Athyn at present).

"Just Being: The way of Natural Meditation" by Dean Sluyter was a very practical and easy to follow meditation plan that I will be trying. It did not include a correct outcome for doing it properly but really was about a more natural way of calming. "The easy path is hard enough" sums up his approach to meditation and life.

Rev. Dr. Ray Silverman spoke on "Happy, Joyous and Free from Ego Concerns: The Art of Being Adequate." It is hard to summarize his great talk, but I will include one of his quotes here. "All Scripture is given through the inspiration of God . . . so that a person of God might be adequate for every good work." (2 Timothy 3:17). He also, discussed how much he had learned when he and his wife, Star, did an expanded study of The Ten Commandments. I purchased and will be reading *Rise Above It; Spiritual Development through The Ten Commandments* by Ray and Star Silverman.

Another wonderful talk was given

by Rev. Frank Rose, "The Evolution of My Spiritual Practices." He took us through the highlights of his spiritual focus through the eight decades of his life so far. Interestingly, he shared his awareness of how the joys of God's world thrill and amaze him, as much now as when he was a child.

The other five talks were equally good, and I am sure they appealed to others in the audience as their favorites. They were "The Rule of Benedict in Ordinary Lives," Sr. Marita Funke, OSB; "Partnership as Spiritual Practice," Drs. Stephen and Robyn Larsen; "Health and Spirituality through Yoga," Sandra Amrita McInahan, M.D.; "God Doesn't Practice," Peter Rhodes; and "Outer and Inner Spiritual Practice," Rev. Dr. Jonathan S. Rose.

I would be remiss not to mention the camaraderie and friendships that are developing across the different Swedenborgian organizations. My first trip to Bryn Athyn was for Gathering Leaves. Since then I have been there several times for different meetings and research in the archives. It is wonderful to see people I know from the other groups as well as other Convention members. Jim Lawrence and his wife JoAnn, Ken Turley, Jane Siebert, Sherrie Connelly, Millie Laakko, and Nancy Pierokowski, all from Convention, were present at the conference. I apologize if I missed anyone.

I have been home for a few days and have yet to start my new practices, but they are in my toolbox of possibilities. I did contact the Logopraxis group and will start that program as soon as it is available. Next time you see me, ask me how it is going. ☩

Susan Ditmire is a member of the Wilmington, Delaware, New Church and a founding member of the online ministry, SwedenborgCommunity.org.

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Ministers and after receiving affirmative vote of the Swedenborgian Church, shall be conferred with "Privilege of Call" by the Ordaining Minister. This confers the right and responsibilities of ordination upon the Authorized Candidate to serve as minister of his or her home church and home church only for as long as the local society desires. ☩

Dispatches From the Unseen World



BY KATHY SPEAS

Death can be big drama, that's for sure: hallucinations, conversations with ancestors gone be-

fore, visions of the afterlife, eleventh-hour forgiveness, the revelation of love's immensity in the face of the paucity of our egos. We release and are released. *I Forgive You-Forgive me-Thank you-I love you-Goodbye.* We reconcile what can be reconciled for now, scatter the rest, and go on.

My landscape is the long unwinding, far off from the drama of the transition from seen to unseen and the final disappearance into mystery. There can be long months, even years, between last words and the final breath. Death is the drama, the performance. Dying is tedious, boring, the repetitive scales and arpeggios and five-finger exercises that seem to have little bearing on music. Many of the people living out this stretch of time are relegated to dementia units and nursing homes. The structure of human life—waking and sleeping, eating and eliminating, talking and listening, dressing and undressing, activity and stillness—has unraveled. Meaning and identity, the roles they have played in life as mother, father, teacher, engineer, neighbor, The pretty one, Mr. Fix-it, always dependable, professor, captain, committee chair, volunteer, singer, gardener, quilter—all washed away. The connections they have forged, with parents and siblings now dead, with life-long friends and passing acquaintances, connections in the many social and religious communities that held them, connections that their interests spawned—all part of the past now that everyone has moved or died or gone 'round the bend, and they

barely have the strength to pick up a phone, even if they could talk. And the concept of the Transcendent God is totally abstract when memory and thought gives way to shadow. Concepts and ideas last longer than our knees and teeth, but not as long as our lungs and bowels.

In near death experiences, there is a universal pattern of progress into a passageway, toward a beautiful light, the joyful experience of beloved others who have died, and an empathic immersion in one's own life in its entirety, supported and guided by compassionate companions, all in a context of a love and wisdom that is beyond words.

What could be more profound than a reminder to notice what you want?

Are people with dementia experiencing something of this liminal transition months or years before their actual deaths? Is this something we can participate in, we who witness the long unwinding road? Each of these stories has been a gift to me, and somehow means so much more than the surface non-sense would suggest.

Bea: Just What Is She Noticing?

Bea spends her last days in a Merry Walker, this plastic contraption with tiny wheels that is a cross between a baby walker and a cheap plastic lawn chair. A Merry Walker allows a frail elder to move about fairly freely without the danger of lurching out of a wheelchair. She scoots herself around and around and around the nursing home halls on some urgent mission, muttering to herself. Ask her, "Bea, what are you doing?" she'll pat the big PVC frame and tell you, "Just tryin' to keep up with this thing!" One day, she looks up at me from her muttering errand,

and says with great sincerity and good cheer, "I bet you've got a lot of 'em left you haven't even used up yet!" That's one of the most heartening things anyone has ever said to me. I don't hazard a guess as to what "they" are, I don't even care, I'm just glad to know that I haven't used them up yet. I got a lot of 'em left.

Gloria: National Identity in the Spirit World

Gloria had suffered a stroke but was still lucid and able to converse the one time I talked with her. She spoke of growing up in Fresno and was very proud of her Armenian heritage. I encouraged her to talk about what it meant to her to be Armenian, asked her about Saroyan. She shared some memories—she did know Saroyan, their families lived in the same neighborhood—and then she stopped, because she just had to tell me, "I see an American flag coming out of your nose." Out of my nose? An American Flag? "Yes, there's an American flag coming out of your nose." Sensing that my curiosity about the type of flag (bunting? banner? flagpole and all?), the size of the flag (tiny booger? big Old Glory waving in the breeze?), the prominence (both nostrils? sticking out to the side? drooping down into my mouth?), the incidence (are there others with such prominent nasal patriotism? Are all the other nose flags French?) would steer the conversation away from Gloria's spiritual journey and her needs, I let the matter drop. At the end of our conversation, though, I asked if the flag was still there, coming out of my nose. She looked at me as you would eye a friend who asked you to do the spinach-teeth check, and yes, I still had the flag in my nose. As far as I know, it is still there.

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Connie: The Last Remaining Words

Connie has very few words left. The main thing she can still say is, “That’s the way the ball bounces.” Sometimes she says, “Wonderful,” “Thank you,” or proclaims, “I love you from the bottom of my heart.” She makes the sound “Woo-ooo!” in numerous intonations, and can sing “Way Down Upon the Swanee River.” That’s it. You would be amazed at how much conversation can be generated from this repertoire. She points to somebody, “*That’s the way the ball bounces,*” raising her eyebrows. She invites me to share a secret, I bend down for her to whisper conspiratorially, “That’s the way the BALL bounces.” After we finish a chorus, “That’s Where My Heart is Tur-NING EV-ERRRRR . . .” She laughs, “That’s the way the ball bounces! I love you from the bottom of my heart!” One day she thanked me profusely. “Thank you. Thank you for what you want.” What could be more profound than a reminder to notice what you want?

Helen: Singing the End of Speech

Helen can’t talk or sing anymore. But when she did interact with the world around her, her one and only communication was the famous Bob Hope theme song, sung quite lustily and with a hearty laugh, “Thanks For the Memories . . . of Heidelberg da-da . . . Ta-da-da-da Dah Dah, I Love You So Much!” She would just erupt with this out of the blue, it didn’t matter where or when—in the middle of activities, sitting alone in the hall, at dinner, while we were singing something else at the sing-along, whenever she was so moved. “THANKS FOR THE MEMORIES . . . OF HEIDELBERG DA DA, TA-DA-DA-DA DAH DAH, I LOVE YOU SO MUCH!” I was doing a little service at the nursing home for Easter week, reading some Easter week scripture and leading a hymn sing-along. Jesus rides into Je-

rusalem, the Palms, the betrayal, the Last Supper, Gethsemane, the trial, and so forth, interspersed with miscellaneous songs. We reach the Crucifixion. I’m reading from Luke. This is deeply moving. “It was now about the sixth hour, and darkness came over the whole land until the ninth hour, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice . . .” (Helen goes off, and I swear her timing was perfect on this) “THANKS FOR THE MEMORIES . . . OF HEIDELBERG DA DA, TA-DA-DA-DA DAH DAH, I LOVE YOU SO MUCH!” I’m not sure how I’ll ever work that into a sermon, but maybe I don’t have to. It goes without saying.

Mildred: Who’s Guarding Whom?

Mildred was very eager to die. She was in her nineties, at peace with the world, with herself, and with God and loved to marvel out loud about her approaching death as she wrote to friends and talked on the phone and entertained hospice workers from her bed. One day I came to see her, and she remarked, “Oh, you’ve brought somebody with you.” I’m no stranger to the delirious end-of-life visions of loved ones, conversations with mothers long-dead, questions about people near the wall or at ceiling level asked by people hours before they die. But Mildred was weeks, if not months, away from death. I asked if it was somebody she knew, a family member, perhaps? She said, “No, you have somebody with you because they are learning something.” (Oh no, what did I teach them in the car on the way over?) Guardian angels are very popular, sought-after and summoned regularly. What about angels who seek us out and need something from us?

Lutheran Mom: What’s Really Going on?

When she was admitted to hospice,

her daughter figured that Mom would probably want to see a chaplain, as she had been a devout church-goer. When I got there, Mom was asleep. Here’s what it looked like to me: I sat by her bedside, read a few Psalms, prayed, said the Lord’s Prayer, sang a little, prayed again, and blessed her. She opened her groggy eyes a few times, but did not seem to focus on anything, and dropped back to sleep. Her daughter suggested I give her Communion. Whatever. The caregiver and I scrounged around, found a lovely wine glass, some juice, a cracker. The daughter didn’t want Communion herself, the devout Catholic caregiver seemed horrified at the impromptu ritual, but Communion always makes me feel better, and Mom did open her eyes, so what the heck. The daughter thanked me for coming, and that was that. Here’s what I missed: Mom woke up a couple of days later, and told the daughter that a beautiful woman had come, taken her to the most incredibly beautiful gardens, walked around with her all over these gardens, gave her Communion, and disappeared. She desperately wanted to get back to that garden, but died before I could visit her again. What you see really is what you get.

Claudia: Half the Night in Heaven

“How did you sleep, Claudia?” the nurse asked one morning. “I spent half the night here and half the night in heaven.” Claudia had many stories to tell about heaven over the months I visited her. She knew and recognized me as Kathy the hospice chaplain, visiting her in her daughter’s home in Sonoma, and would ask about “the other professors” whom she had seen with me in previous visits. Claudia’s heaven was a school, where they teach you about God. Claudia learned that God is in everything, every single thing, all is God and God is all. I asked about the bad things, the Holocaust, wars, evil.

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Psychology and Religion

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illusive, or imaginary persons. The small child, then, has, in addition to his real parents, a phantastic father and mother who are preposterously good, and a phantastic father and mother who are preposterously bad.

Emotionally the child under age three experiences only extremes. When someone pleases him he does not simply like that person, but loves him with every fiber of his being. When someone displeases him he does not dislike him, but hates with murderous intensity (Biddle 32-33).

These feelings remain latent within us throughout life but are worked out and refined and gradually become unconscious as we mature. We tend to regress to these feelings when we react to people and circumstances. Biddle describes how the child learns to process and work out these feelings in his or her imagination:

The child cannot physically handle his parents. He cannot defend himself against them when they appear to threaten him. The problem is worked out by a natural process whereby the child makes inanimate objects, which he can handle, represent symbols of the parent. A match stick may become an imaginary bad father who can be chewed, broken into bits, and thrown away. . . . By this process of imagination the child "really" gets rid of the bad parents because he destroys a real object which symbolizes a parent to him. The child can also change his inanimate objects from bad to good, and thereby improve the phantastic parents, which the objects represent. The imaginary threats are thereby relieved. . . .

The imagination of the child is so vivid that he cannot distinguish clearly between what is real and what is imaginary. . . .

The child's omnipotent phantasies are of tremendous importance in his psychic development. One

need not fear that the child will continue to believe himself omnipotent if his phantasies are not disputed. A brutal assault upon the phantasies of the child renders him helpless and insecure in a gigantic real world with which he cannot cope. . . . The entire life of every individual is shaped by the impact which the real world makes upon the imaginary world of the child. The adult helps the child to distinguish between reality and phantasy, but the phantasies cannot be eliminated. Strangely enough, the desire for omnipotence, which caused man to lose paradise, is essential to him

In adults we observe that the less one has inner self-knowledge, the more one claims omnipotence (self-centeredness).

in early childhood if he is to regain heaven. Only the genius of the creator could change what appears to be intrinsically evil desire into an essential good.

The phantasies of omnipotence do not continuously sustain the child. The child constantly fluctuates between feeling omnipotent and annihilated. There are many times too, when he is afraid of his omnipotent destructiveness. For instance if he "blows up the world" he will have no place to stand. The child's omnipotence is relinquished not because of the threat of reality, as the psychoanalysts claim, but because of the safety of reality (Biddle 43-45).

When reality is not safe, when parents are consumed with their own survival and cannot fairly perceive the child, the child is in danger of growing up to be self-centered and have delusions about his personal power. If the child is made to feel overly fearful of his omnipotent power, then he grows up passive, shying away from life. This kind of passiveness is not peaceful but

full of tension, fear of conflict, and anger because the unresolved phantasies are stymied. This person feels diminished and destructive. As a chaplain one of my primary objectives when working with a person who has suffered trauma and loss is to cultivate the kind of care and presence that helps that person feel safe. Appropriately, only when a person feels safe and can trust will he share his deepest issues. Otherwise the conversation remains on the surface.

In the child, omnipotence is appropriate because she is innocent and helpless. Objectively the child is born in ignorance, knowing nothing, can do nothing for herself, and must learn gradually. The Creator clothes the child in innocence so that it is adored and taken care of; the child's experiences of love and loving are stored as remains in her soul. These remains of love connect her to God and temper the hereditary evil in her as she grows. These remains are an essential means of reception of good from the Lord. The omnipotence of the child is a reflection of the creator who is omnipotent and seeds us with this feeling for the sake of our protection and freedom. Remains are gifts of innocence and love married into the soul of the child from feeling and experience, experiences of pure love for parents, caretakers, and playmates and from utter enthusiasm for phantasy play with objects. Omnipotence is an appearance, but it is real to the child, just as every person that has lived appears to have life and freedom from themselves even though in reality the freedom we enjoy is entirely a gift from God. In the development of the child, omnipotent phantasy is the seed that yields creativity and strength, but if held onto into adulthood because of mistreatment and the need to survive, it becomes the cause of delusion, self-centeredness, and mental disorders.

Recently I ate out with my seven-year-old daughter. I had some books

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and other objects with me and she had some toys. She spent time organizing everything on the table the way she wanted it. This was her way of working out and taking charge of her feelings—a healthy phantasy impulse. On the other hand, sometimes when she is upset, she has an extreme emotional reaction—as if the world is ending. It seems at these times she wants to control both me and her world with a big fuss. She does this only in the presence someone with whom she feels safe.

Omnipotence is the image of the creator in the child because the creator is omnipotent. This is a psychological way of perceiving the spiritual truth that the Lord is intrinsic in the human soul. This psychological condition parallels the fact that freedom is the Lord's nature, and the freedom we enjoy is a reflection of him and a gift from him. Omnipotence is the only form in which freedom can be expressed by an infant.

In this light the mission of life can be seen as working through the paradox of, on one side, learning personal skill and competence, and on the other, realizing that omnipotence belongs to God.

The value of this principle is not merely theoretical and abstract; rather it helps us interpret what is always closest to us—our inner lives. What could be more important? Our internal life eventually determines our eternal life.

In adults we observe that the less one has inner self-knowledge, the more one claims omnipotence (self-centeredness). Evil delights in nothing more than getting people to believe that their greatest interest is self. Once evil has that going, it compounds that advantage by getting people to compete to humiliate the other. In the adult the extreme of feeling that he or she is omnipotent is a form of insanity. Swedenborg writes of witnessing that the deepest hell is for those who believe they are God

himself. This is the ultimate example of an unresolved omnipotent fantasy. He says the spirits there completely believe that they are God and all others are subjects.

As adults, when we regress it is because we inwardly feel powerless and distressed, so we reflexively return back to childhood feelings of omnipotence for protection. Childhood omnipotence in the adult is by nature unable to incorporate others because it is driven by self-survival; it is an automatic default setting for the sake of survival. We may or may not have sophisticated ways of justifying omnipotence, but the quality and import of it is self-serving and blind to the other.

There is in regression, however, if we remain self-aware, an opportunity. Regression points to the wounds within us that need development. If we react to stressful situations the same way as in the past, there is no growth, but if we act with some measure of composure, we can change the phantasy within ourselves to a good one or a better one. Also, regression is an opportunity because beneath the feelings of childhood omnipotence are remains, the stored feelings of innocence and love. These feelings are often felt as specialness because deep down we want and feel a core of good about ourselves, and they are seeking expression. These feelings are in potential, a memory seemingly lost that needs development and reinforcement in our daily lives. Feeling and tapping into remains is synonymous with experiencing innocence and humility; it means opening up to ourselves and to others. This experience becomes a footing for submitting to God as the real giving source of specialness. And in yielding we feel joy—more ourselves. This feeling provides the inner security to care for others as much or more than ourselves (which is the cornerstone of society and religion). Remains are in potential and are to be spiritually mined for incor-

poration into the will. This is spiritual remembering. God provides that remains are inside everyone as a means of connecting with His will for life. The main point here is that every time we regress there is an opportunity to renew the unresolved issue in ourselves that cries out for attention and healing and blocks our reception of God.

Psychologists (and Swedenborg) write that all children up to a certain age believe that their play animals and dolls are alive. Experiencing this as children is part of our original experience of the mystery of spirit. Robert Kegan refers to this experience as embodied childhood spirituality. Biddle calls it a developmental precursor to belief in the spiritual world and God. Swedenborg calls it consociation with angels. It is also connected to our experience of remains, or the love and innocence married into our souls. The act of remembering as adults is part of the process of integrating the forgotten remains of childhood.

We are usually not conscious of it (and under normal circumstances there is no need to be conscious of it), nevertheless, internally we are all continuously engaged in the activity of building a good image of the phantastic father and mother. We need the good father and mother because they help us feel safe in the world and that we have a positive agency toward life and others.

The role of innocence is underappreciated in psychology, and its importance in psychological healing, transformation, and salvation cannot be overstated. Swedenborg states that the innocence of childhood is external innocence and only becomes internal when combined with intelligence. Then it becomes wisdom. By the same token wisdom is only genuine wisdom when at its core there is innocence. There can be no reception of God except where internal innocence is present.

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Psychology and Religion

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We can apply Biddle's theories about incorporating the good parent to popular culture. The desire to incorporate the good phantastic parent can be seen as the universal root cause of spiritual and moral striving. Looking at these ideas through popular culture, we can see how pervasive they are, thus giving them credence, and they help us understand and interpret our inner lives and needs. I think it is fair to say that the heroes and villains in popular culture emerge because their stories and dramas engage the state of our fantasies about the good or bad parent.

Recently, two overtly Christian popular cultural heroes, Tim Tebow (football) and Jeremy Lin (basketball), have stimulated passion in the souls of millions without intending to do so, other than by persevering in their own careers (Tebowmania and Linsanity). They are people who have a quality of innocence, yet they are successful in a real, tough world. They are unusually successful as beginners in their sports. There is magic in their stories of success, even though their success is tenuous and the lasting power of their skills is much debated. The nature of our fantasies is also tenuous, always fluctuating—seeking permanence or at least higher ground. The exceptional stories of Tebow and Lin remind us of forgotten personal yearnings and fantasies, and particularly of the spiritual intensity of incorporating innocence in our lives.

Jeremy Lin and Tim Tebow are natural young leaders on their teams, and they both inspire team spirit. They do not display a sense of entitlement or hubris, as superstars often do. Now both are living out an omnipotent fantasy, and they have the skill to make it real. The sports arena allows us to see how omnipotence plays out. We can see it and feel it, project ourselves into the story, and judge it for ourselves. In light

of Biddle's psychological system, one of the unique things about these guys as heroes is that they are not only living phantastic success, but before our eyes they demonstrate transferring omnipotence to God. To transfer omnipotence to God requires innocence and humility, and it is the beginning and essence of wisdom. To see this done sincerely is a powerful experience. To see it on TV is controversial and elicits visceral reactions. Public displays of religiosity raise questions of sincerity. On TV, Lin and Tebow boldly give credit to their teammates and to God and they usually take responsibility when

In Swedenborgian psychology, it could be said that Tebow represents the son with good *proprium* . . .

they miss the mark. This is good modeling because it is healing for fans to see the particulars of cultural heroes living their faith genuinely, which we are always trying to discern.

The symbol of Tebowmania is the pose he strikes at important moments. After a great play, or after winning, or after losing, Tebow kneels on the ground with his head down, his knuckles to his forehead, closes his eyes, and prays. This is a potent image of transferring omnipotence to the good father. In this pose, after the mighty struggle to achieve, he submits to God and thanks God. Although many sports figures pray before games and acknowledge God in their successes through hand gestures, the act of kneeling is a bold, demonstrative act of humility and honor. It is like the knights of old who knelt before the King.

In Swedenborgian psychology, it could be said that Tebow represents the son with good *proprium*—Hiesman Trophy winner, physique of a Greek god, raised in a good Christian family. *Proprium* refers to the part of

the soul that is inherited and self-willing, as opposed to God's will. In theory then, Tebow has inherited many congenial hereditary qualities. Swedenborg warns that good *proprium* is at least as dangerous as bad *proprium* because there is not as much in the soul to overcome, and as a result the fighting spirit for good is not developed. Jesus teaches that the person who is forgiven much and overcomes much is closer to heaven. So the ground you cover with what you have is what is important. Victor Frankl similarly said that it is the fighting spirit in the soul, no matter how bad the circumstances, that makes the man or woman. (In Frankl this comes from good authority, because he survived Auschwitz, where he led people to fight to live and to keep their identities and faith.) Conversely, the person with good *proprium* is prone to be complacent, which corresponds to being lukewarm. Nevertheless, even with apparent good *proprium* and upbringing, Tebow demonstrates tremendous fighting spirit, leadership under duress, and care for others.

Society needs good role models to help us perceive ways of incorporating the phantastic good parents in the world and our lives—to see that magic and reality can come together, that we can achieve and transfer power to God. The central value of Christianity is to walk the narrow path, not to retaliate in the face of unfairness and conflict, to feel anger and not become it but use it for overcoming, to be steadfast in winning or losing. In its execution Christianity is a difficult religion, and anytime we see someone live it well, even in small ways, we recognize it as heroic, a remote reflection of the magnificence of the Lord.

Everyone, Christian or not, is continually incorporating the good parent and destroying the bad parent. Biddle's and Swedenborg's ideas bring to life the internal mechanisms driving our spiri-

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Nominations

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SHS Board of Trustees:

Robert Leas

I am a minister of the Presbyterian Church (USA), honorably retired after serving congregations for twelve years and supervising Clinical Pastoral Education students for thirty-five years. I am an ACPE Certified Supervisor, Emeritus.



I graduated from Indiana University in 1956 and received an M. Div. degree from McCormick Theological Seminary in 1961. I have recently written and published a biography of Anton Theophilus Boisen, the founder of clinical education for clergy. As an SHS Board member I have served both as clerk and as vice-chair. I bring to the Board experience in the direct teaching of clergy and laity at the graduate level. My greatest joy and spiritual challenge has been as a teacher and mentor with those seeking to serve God professionally. I would be happy to serve another term on the Board.

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tuality, and they show that this drive is universal. One can stop the expression of spirituality anywhere on the continuum of life, but the continuum itself is inherent and complete and leads to God. Biddle contends that the good parent is ultimately representative of God, and that we work out our relationship with Him by our relationship with others. He also contends that the phantastic bad parent symbolizes evil, and our effort to destroy the bad parent is the effort to reject evil in ourselves. These ideas present a powerful integration of psychology and religion. ☩

The Reverend Steve Sanchez is a hospital chaplain in the San Francisco Bay area.

Nominating Committee :

Martha Richardson

I live with my husband David on a farm in Fryeburg, Maine where we raise beef for private sale. We have three children and six grandchildren. I was an aid, substituted and taught in the Fryeburg School System for twenty years. I retired last July after working in a Doctor's office for twenty-two years. I now spend my time with my husband doing things around the farm, at church and volunteering at the Fryeburg Health Care Center



I belong to the Fryeburg New Church where I have taught Sunday School for thirty-seven years, am a welcomer and on the Community Care Committee, have served as officer of the Women's Alliance, been a trustee of

the church, served on search committees, helped fill the pulpit when we had no minister, and been Sunday School superintendent. I am an active member of the Fryeburg New Church Assembly, where I just finished a term on the Nominating Committee, I was their secretary for several years and taught religious classes. I am a member-at-large for the Maine Association as well. I started attending annual conventions in 1972 and have attended more than half of them. I served as secretary, vice-president, and president of the North American Sunday School Association and I started the Sunday school paper that became *The Five Smooth Stones*. I served on the Nominating Committee of the National Women's Alliance as well as chair of EDSU for three years.

I understand the "nuts and bolts" of Convention and know many people in Convention. If I'm elected I will do my best to serve in the name of our Lord. ☩

Heavens on Earth

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"Those things are just spoken, but then they are destroyed," she told me.

She was so excited one day, to tell me how she had been learning to fly a plane but had now realized that they only give you the plane to use until you see that you don't need the plane to get around. "Where does the plane take you?" I asked. "It takes you right to where you are. Then it takes you to where you need to be."

One day, Claudia was disturbed, because she had woken up that morning to find herself completely in a disguise. She was amazed at the strange way she looked but as soon as she realized it was a disguise, it all dissolved away. "Do you see that light?" she asked. "That is the light that dissolves all fog and fear."

I used to sing hymns to Claudia and noticed that many of the old Protestant

favorites were written centuries ago. When I told Claudia that the Thanksgiving favorite, "We Gather Together" was written in 1625, she asked, "1625. Was that before, or after I was born?" I wasn't sure if she was 93 or 94, but assured her that 1625 was before she was born. She pondered this, as if she just could not get her brain around this difficult concept, and said, "No, I was here in 1625. I've always been here."

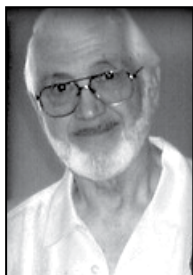
Somehow, the conversation got around to dancing, I guess we must have been listening to music, Johann Strauss or something. "Claudia, did you used to like to dance when you were younger? Did you know how to waltz?" She thought about this a minute, and answered with a consummate wisdom:

"Sometimes I waltz, and sometimes they carry me." ☩

The Reverend Kathy Speas is a hospice chaplain in Northern California.

Passages

Robert A. “Bobby” Procter, Jr., lifelong member of the Newtonville New Church Society in Massachusetts, entered the spiritual world March 26, 2012. Beloved husband of the late Marie (Johnstone) and son of Robert A. and Mary J. Procter, Robert will be remembered by



a grateful society and large extended family. Robert is father of Glenn Allen Procter, daughter Dawn Mary McKenzie, and, grandfather of Ashley Marie and Glenn Allen Jr. He is brother of Pamella Hicks and the late Karen Catino. A memorial service officiated by Revs. F. Robert Tafel and Gladys Wheaton concluded with a brief military honor ritual.

Robert remembered growing up in the church with fond memories of playing in the sandbox and later learning in the Sunday school. After graduation from Newton Junior College, he joined the Air Force where he served in Guam during the Vietnam War. He joined his father's contracting business and is widely remembered for his fine craftsmanship. A breeder of English Springer Spaniels, he was active in the American Kennel Club and became an AKC judge. He was also active in the Needham Sportsman's Club, enjoying camaraderie while tying flies to be used fishing in the club's trout pond in the spring. He had served as president of the Newtonville Society since 1992, succeeding his father who had long served in that office. As president, Bobby took responsibility for managing the large house of worship and parish house that no longer served a large congregation. In that role he was the longtime landlord for of the General Convention's Central Office.

Letter from the President

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in our common relationship with this church, I pray that we open our eyes, and our minds and our hearts for the presence of the Holy Spirit. I propose that we go forward looking for how all that this church has been for us in the past up until the present, is now attempting to make itself known to us in new forms and spiritual power and presence. And as we are able to see and comprehend and believe in this resurrected spirit, we too are changed and presented with the opportunities for creating new, reborn, and transformed ministries that serve the Lord's Second Coming in the hearts and minds of individuals, and as a result the world as it too is changing.

But we must remember the Easter story. The form and format may very well be something we don't even recognize. It may very well be something we have a hard time accepting. It may be something that others cannot accept until they see it happening right in front of them with their own eyes.

I do not believe that this church is dead but fully engaged in the process of regeneration. Outward forms are dying, structures that held spiritual communities are passing from us, but the church, itself is in a process of resurrection. It may look different from the outside, but I believe just as strongly that the spirit within that gives it life will be the same spirit that has brought it this far, only more so!

And this church is offering and asking of us exactly what Jesus offered and asked of his disciples when they finally recognized him; we are offered the promise that the Divine Spirit, the Comforter is and will be with us

if we but open and invite the presence of God into our hearts and minds and into everything that we do going forward. And what is asked of us is what Jesus asked of Peter, "If you love me, feed my lambs." We are asked to provide love and care, teaching and inspiration, comfort and safety, and community to the people who are right here all around us. Heaven is not somewhere you go, it something you become.

So this is what I ask of you: Go out today, in your life and in your involvement with your church, eagerly looking for the presence of God in everything that happens. Don't expect it to look like what you thought it was going to be! Trust your heart and look for the spirit within that makes the physical form something truly spiritual and useful to God's presence in our lives. Go out today, knowing that resurrection happens. Our entire understanding of human life in relationship with God is premised on this fact. But as in all things, we must look for it hiding in forms, in places, and in people we may not be familiar with. But like the disciples on the road to Emmaus, if we pay attention we will know in our hearts that we are in the presence of the Holy Spirit, and like the disciples it is up to us to open ourselves and invite it in. If we do not, it will continue on down the road without us.

It is early in the still dark but breaking light of a new day, and what it becomes and what we become is full of promise. Whatever has been and has happened in the past is gone, not forgotten but gone just the same. What happens tomorrow depends in great measure on whether we are open to receiving the Divine Spirit as it appears to us. Let us go into each tomorrow with eyes and hearts and minds wide open and let us see where we encounter God and what forms it is going to take in this new day. And let us see what God will make of us in the process.

—Blessings, Rev. Ken

Bobby is remembered for his kindness, steadfastness, humor, and wholehearted dedication to family. ☩

188th Session of the General Convention of the New Jerusalem, July 5–July 8

Council of Ministers: July 2–July 4 2012 Registration Form

Convention 2012 will be held in Bridgewater, MA on the campus of Bridgewater State University. To learn more about BSU, visit www.bridgew.edu. To learn more about the Convention 2012 and view a list of Frequently Asked Questions, please visit www.swedenborg.org or call the Central Office at 617.969.4240.

Lodging: We will be staying in Crimson Hall. A typical suite layout has two single rooms and one double with a shared bathroom. Rooms will be allocated on a first-come, first-served basis, and may fill up before the end of the registration period. Off-campus lodging options can be found here: <http://tinyurl.com/2012Hotels>

Childcare: The childcare program will run July 2 through July 8 during meetings for children ages 3–12. **If you will be bringing children, please contact the Central Office for rates, deadlines, and to obtain the necessary forms.**

Teen Program: The youth program runs from Thursday, July 5 through Sunday, July 8, and is supervised by Kurt Fekete. If you want your teen (age 13–17) to attend without a parent, please contact the Central Office for details.

Internet: Free guest wireless access is available.

Parking: Free. **You must indicate on the form below if you will be parking.**

Registration and Payment Deadline: Thursday, May 31 by 5 PM EST, *no exceptions*. Any reservation not fully paid by this date will be cancelled.

Cancellations: If you cancel after Friday, June 15 at 5 PM EST, you will forfeit your entire prepayment. Cancellations must be done by calling the Central Office between 9 AM–5 PM EST, M–F.

Room and Board Packages:

- **Package A (July 2–July 8, six nights)**, Council of Ministers: \$358 per person, double; \$408 per person, single
Includes 6 nights of lodging, 6 dinners, 5 lunches, and 6 breakfasts.
- **Package B (July 4–July 8, four nights)**, Pre-convention workshops and General Council: \$243 per person, double; \$283 per person, single
Includes 4 nights of lodging, 4 dinners, 3 lunches, and 4 breakfasts.
- **Package C (July 5–July 8, three nights), convention only:** \$218 per person, double; \$248 per person, single
Includes 3 nights of lodging, 3 dinners, 2 lunches, and 3 breakfasts.

Meal Only Packages: Must be ordered during the registration period. You cannot pay for meals at the dining hall during Convention.

- **Package X (July 2–July 8): 6 dinners, 5 lunches, and 6 breakfasts** \$133 per person
- **Package Y (July 4–July 8): 4 dinners, 3 lunches, and 4 breakfasts** \$86.50 per person
- **Package Z (July 5–July 8): 3 dinners, 2 lunches, and 3 breakfasts** \$63 per person

Arrivals and Departures: Check-in on arrival day is between 11 AM and 1 PM. Check-out on July 8 is between 11 AM and 1 PM. Any arrivals or departures outside of this time must be coordinated with Central Office. Please note that arrivals on July 4 may be impeded by local events and parades.

July 5 Pre-Convention Workshops: (please indicate on the registration table)
9 AM–noon: “Spiritually Integrated Self-Care for Those Who Care for and about Others” with Rev. Dr. Gard Perry **or** “Workshop for Ministers’ Partners” with Kathy Black and **1–4 PM:** “Can I Get a Witness: Stories of Vital Congregations Fostering Lives of Transformative Faith” with Rev. Sarah Buteux

Name			Please check this box if you will be parking on campus <input type="checkbox"/>
Name			
Street		Apt. #	
City	State/Province	Zip	Day Phone
Home Church		Email	
Names, ages, and genders of children accompanying you			
Requests (dietary, mobility, roommate)			

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

Payment Information

All prices are in US currency. **If you pay with Canadian funds, please add US \$5 for handling of each Canadian check. Please be advised that all prices are listed in US funds, and must be converted for other currencies. All bills must be paid in full by 5 PM EST on May 31.** See “Cancellations” above for refund policy. Bills may be paid by check or one of the cards below. You may also call the Central Office to make a secure credit card payment at 617.969.4240. Do NOT email any credit card information.

Visa ☐ MasterCard ☐ Amex ☐ Discover ☐

Card Number: _____ Exp. _____
 Date: _____

Cardholder's Name: _____

CCV/Security Code: _____

Signature: _____

Send checks payable to: The Swedenborgian Church
Central Office, The Swedenborgian Church
11 Highland Ave., Newtonville, MA 02460

Registration	Cost	# People	Total
Adult	\$100		
Teen (13-17)	\$90		
Child (3-12)	\$50		
Under 3 years old	Free		
*Family maximum	\$300		
One Day Registration	\$40		
Local Volunteer	\$50		
Women's Alliance Luncheon	\$10		
Workshop: Spiritually Integrated Self-Care	Free		
Workshop: Ministers' Partners	Free		
Workshop: Can I Get a Witness	Free		

Room & Board	Package	#People	Total
Room and Board or Meal Package (see package descriptions for rates)			
Grand Total (from both Registration and Room & Board)			

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

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.

LaPorte New Church Pastoral Search

LaPorte New Church Swedenborgian is a heart-centered, thoughtful, and hard-working congregation whose foundation contains all of these facets and traits.

Followers of Swedenborg were also the founders of the town of LaPorte. Church history abounds within the walls of the church.

Today, there is a healthy and happy vibrancy within the church with its year-round worship, wedding ministry, outreach programs, youth activities, and social events. That vitality is also true for Manna House, the historic building adjacent to the church. Its Arts and Crafts-styled interior is used as a book and meeting room and is also a comfortable, peaceful setting for small groups, Ministers, and youth groups to meet.

The congregation ranges in age from a few months to 85 years; these dozen children and about fifty adults enjoy their worship time together on Sundays and often work and play together throughout the week. They share much fun and laughter, offer heartfelt comfort, and strive to apply their Swedenborgian faith throughout their lives.

Goals within this congregation include increased outreach efforts toward youth, community programs, and small groups; expanding our music offerings and its appreciation; and growing in loving-kindness toward each other and in love for our God.

LaPorte, Indiana, is small-town-USA—full of charm, history, beautiful lakes, wooded parks and golf courses, and medical and recreational facilities—and is a community interested in the arts. It is close to the southern shores of scenic Lake Michigan, Chicago, and South Bend and the Fighting Irish of Notre Dame.

Who We're Looking For

In August 2012, a ¾-time minister position will be available, building to a full-time position when both the congregational need and financial means arise, both stemming from an increased member/friend base and income.

Characteristics in a pastor that are vital to this congregation are a genuine, compassionate, fun-loving nature, leadership and listening skills, teaching and living by the Swedenborgian faith, and enjoying a family-like atmosphere within the congregation. Organizational skills, creativity, and self-motivation are highly valued.

Ministerial candidates for this position are asked to submit:

- A resume and a cover letter which explains your interest in this position
- Three letters of reference from 1) a ministerial colleague, 2) a person in the community familiar with your work, and 3) a character reference
- A brief statement of your vision as pastor of this church
- Two samples of written sermons, plus DVD if possible

You may email (preferred) your application to both Natalie Turner: naturner@frontier.com and Pat

Tukos: pattukos@gmail.com or mail it, and the DVD, to LaPorte New Church, 812 Indiana Ave, LaPorte, IN 46350. Church website: www.laportenewchurch.org