



Van Dusen's Theory of Multiple Dimensions and His Dialogue with Einstein

BY RACHEL RIVERS AND JIM LAWRENCE

Few are aware of Wilson Van Dusen's original higher education focus—multiple dimensions of reality, in which he tried to fuse theoretical physics and psychology—and his correspondence with Albert Einstein asking for a critique of his Seven Dimensions model. He was never able to publish versions of his 1957 doctoral dissertation, but he came back to it at age 78 and self-published a small work intended for the general (serious) reader: *Just Beyond the Physical World* (2001).

Van desired to locate his personal papers and his professional library to the Center for Swedenborgian Studies (CSS, then called the Swedenborgian House of Studies), located in Berkeley, California.

We thought many readers might enjoy reading his correspondence with Einstein, which is preserved at CSS, along with a brief introduction to his work on this topic, and perhaps even to read the final work.

Van began what would be a life-long quest, bringing together Einstein's relativity theory and psychology, in his master's thesis at the University of California, Berkeley, completed in 1948, titled *A Theory of Mind in Relation to Space*. Key chapter titles are "Mind and the Fifth Dimension of Space," "The

Sixth, Seventh, and Eighth Dimensions of Space and Their Relationship to Mind," "The Mind-Body Relationship and Mind Itself," and "Some Evidence." He continued with the work into his PhD program at the University of Ottawa, where his dissertation, *Mind in Hyperspace* was accepted in 1957 and copyrighted in 1959.

At some point early in his doctoral work he reached out to Albert Einstein, whose work in relativity theory and the idea of time as a fourth dimension had riveted Van. The correspondence with Einstein occurred in the summer of 1952. (Interesting information that is too involved to broach in this presentation is that Van also wrote in 1957 to Carl Jung, who due to an overloaded plate passed it to his friend Wolfgang Pauli, the 1945 winner of the Nobel Prize in physics. Pauli's critique is also in the archives at CSS.)

Van's dimensions theory is a design that includes everything that exists—galaxies, paper clips, clouds, hopes and dreams—in a relatively simple, integrated structure. This model shows the relationships between all things—physical, mental, emotional and spiritual—not theoretically or even abstractly, but through the actual structures of real space. In doing so, it answers what is presently called the "hard problem of consciousness," which is the problem of explaining the relationship



between physical phenomena, such as brain processes, and conscious experience.

Van describes the lower four levels, or dimensions, of space with which we are familiar, and then goes on to describe the fifth, sixth, and seventh levels and invites his readers to describe even higher levels, as his model points to the likelihood that there is an infinite number of dimensions. Through geometry we can picture something with zero dimensions as a point, one dimension as a line, two dimensions as a plane, and three dimensions as a solid.

There are three-dimensional objects all around us—for example, on a three-dimensional desk is a three-dimensional copy of Swedenborg's book, *Heaven & Hell*. At first thought, it appears that three dimensions are all that are needed for the book to actually physically exist. Van would point out, however, that neither object actually exists without the fourth dimension—time. The objects need not only a where to exist, but a when, just as saying "I'll meet you at the Golden Gate Bridge" is not sufficient information for us to meet—we'd need to include the fourth dimension, when, as well.

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The Editor's Desk



Ministry and Doctrine

The visit of Pope Francis to the United States has attracted a lot of attention. He has already established a reign different from all who preceded him by daring to speak of controversial issues that seem to fly in the face of Roman Catholic doctrine. He has spoken about topics that have become polarizing political topics in the United States and elsewhere, heartening and disappointing religious and political people of every persuasion.

At first take, his statements on climate change, LGBT people, capital punishment, and income inequality, for instance, command attention because Catholic Church doctrine, in the case of gay marriage and acceptance at communion, does not allow for such practices. In the case of the other issues, the church has mostly remained silent on them, relegating them to the civil political arena and effectively ignoring them. But what Pope Francis is

Time for a Change

The Information Management Support Unit (IMSU) wants your input on the denomination's website, swedenborg.org.

What do you see as the primary purposes of swedenborg.org today? What purposes do you think it should serve in the future?

Describe your vision of the ideal

really doing is shifting papal emphasis from doctrine to ministry.

Adherents to organized religion would probably prefer that doctrine and ministry align perfectly in concept and practice, but they don't always—for very good reasons. Doctrine, like law, tends to be rigid. And the joys, trials, and tribulations of life tend to be fluid and often unpredictable.

As modern society evolves, laws and doctrine written in ages past become less relevant in our love and understanding. Jesus, after all, preached the parable of the Good Samaritan, in spite of laws that restricted aid to outsiders.

Pope Francis walks a narrow path. He appears to favor ministry while observing the spirit, if not always the letter or the previous practice, of doctrine.

Jesus, of course, is the Pope's and our model of ministry. He never had a goal of disobeying or overthrowing doctrine, merely an overriding mission of love through ministry.

—Herb Ziegler

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Church Calendar

- November 5–8: Fall General Council meeting

website to meet our needs as you see them. What would it do? What wouldn't it do? Where would content come from? Who would take care of it?

Direct us to websites you think we should take ideas from. Can you tell us what you love about these websites?

Would you be interested in volunteering your time in the visioning, planning, design, technical and/or content contributions for a fresh new denominational website? Are there any people in our greater church body that you think we should reach out to for input, volunteer assistance, etc., who might miss this article?

Send your thoughts to Val Brugler, IMSU chair, at valbrugler@gmail.com.

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the Messenger

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Letter from the President



*2014–15: The Year of Regeneration:
The Way of Change*

*2015–16: The Year of Spiritual Uses:
The Call to Be a Blessing*

Dear Friends,

“On the road again, I’m on the road again . . .” I write this from a hotel room in Redondo Beach, California. I left Maine on a beautiful, warm, sunny day: one of the many we will have in September and October that allow us to bask in summer much longer than most of the vacationers would imagine. People in their shorts and sandals, still cooking outside, still swimming. Really, it’s the best time of year. Here in California, to my mind the day was just as warm and sunny as Maine, if not more so, and yet here people were grateful that the heat wave had broken and summer was gone, remarking on the “chill in the air”; many getting out, if not already wearing their winter clothes, i.e. long-sleeve shirts and sweaters. I could only remark on the difference in the way people perceive very similar conditions.

I can’t help but think about that distinctly American *koan* about the glass partly full of water. Looking at the same glass, some people, the optimists, would say the glass is half full. Others, the pessimists, would say the glass is half empty. Others still, most likely the physicists and engineers, would say, “that glass is too big for the water it holds.” I think of so many of our churches. Some people look at the partially filled sanctuaries and are happy there are so many people still worshipping together. Some people look at the same partially filled sanctuaries and are sad there are so few people worshipping together. I’m thinking that perhaps our church structures are too

big for the number of people they are serving. Certainly we have some beautiful houses of worship but we must ask ourselves if it is really practical to hold on to them given the number of people they are serving. I’m not necessarily advocating an answer, but I am hoping people will ask the question and seriously engage the discussion.

Yet, I am also thinking of the governmental structure with which we serve our members and our churches. We have the General Council of fifteen people or so; we have the Council of Ministers of well over fifty; we have our seminary with a board of twelve or so; we have the Central Office; we have executive committees for most of those bodies, with their respective officers (people designated to serve in roles of leadership); we have the Cabinet, comprised of chairs of the support units, and the support units themselves (FPRSU, IMSU, COMSU, EDSU, MINSU), each with anywhere from four to eight people; we have a daunting array of committees, all of which are listed in the *Convention Journal*.

All of this operates to serve a denomination with just over a thousand members. Now, we can bemoan the number of people who call themselves Swedenborgians within the General Convention of the New Jerusalem (Swedenborgian Church) or we can celebrate the number, but I am seriously asking if the administrative organization that we maintain to operate General Convention is simply way too big for the number of people it is intended to serve. I don’t have a specific answer, but it is a question that we need to engage and see where the discussion leads.

It was recently pointed out to me that while we have been operating according to our constitutionally mandated organizational structure, we have forgotten Standing Resolution 1. It clearly states that we are to “Create an ongoing process which ensures that the organization exercises self-evaluation, is open to change, and encourages growth.” We have been putting a lot of effort into trying to make things happen, but I’m not sure we have put the appropriate attention and effort into analyzing and evaluating whether or not what we are doing is actually accomplishing what it is we are intending.

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SCYL Teens at Annual Convention

BY BEKKA LANGE

The annual convention in Bridgewater, Massachusetts, capped another exciting year for teens in the Swedenborgian Church Youth League (SCYL). We had a van full of teens come from the Midwest and a few from New Jersey.

We created and led a worship service for the convention as usual. The service involved what teens would like to see in the newer New Church: hot dogs, children's songs, discussion and interpretation of Swedenborg, for example, and more. We enjoyed sharing our likes and dislikes of church services.

We incorporated these viewpoints into an amazing service that included a skit of Noah sending out the raven and the dove during the flood, several live songs, a reading, and prayer. It was filled with love, joy, laughter, and a bit of reflection and darkness. It was a fun worship service to create and to lead.

The next day we spent most of the day in Cambridge visiting Harvard Square, the world's only Curious George Store, Swedenborg Cha-



SCYL teens at the annual Convention (L to R): Skylor, Joey, Bekka, Freya, Scout, Abby, Tony, Alex

pel, and the Garage (a mini shopping mall in the heart of Harvard Square), where everyone got to do some shopping. We all enjoyed Ben and Jerry's for lunch and ice cream there. We ended the day by hopping on the subway to the Boston Common and Boston Garden. We enjoyed relaxing on the Swan Boats, seeing the famous Make Way for Ducklings golden duck statues and ending with Frisbee on the Common. It ended up being one of the best outings some of us have ever been on.

We ended Convention on a high note with a late night of Ultimate Frisbee, pizza, and games—Sign Game and Psychiatrist.

Sadly leaving the next morning, most of the teens got into the very un-

comfortable van that we have forever named Space Van because of its odd shape and small space.

We all enjoyed Annual Convention 2015. Thank you to all of those that do so much hard work to get us there and make the annual convention possible for everyone! 🙏

Bekka Lange is the president of SCYL.



SCYL graduate Liz and Tony entertaining

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Joining the teens, Wyatt surfs on the Red Line train (behind him, Scout, Abby, Skylor)



SCYL teens get pedaled on the Swan Boat in the Boston Public Garden

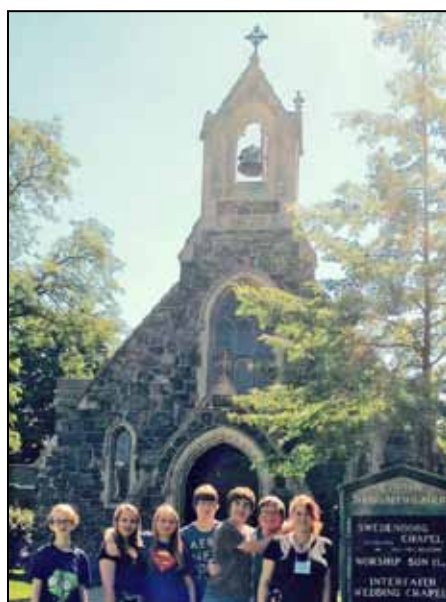
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Noah (Alex) addresses a dove (Scout) in the SCYL service



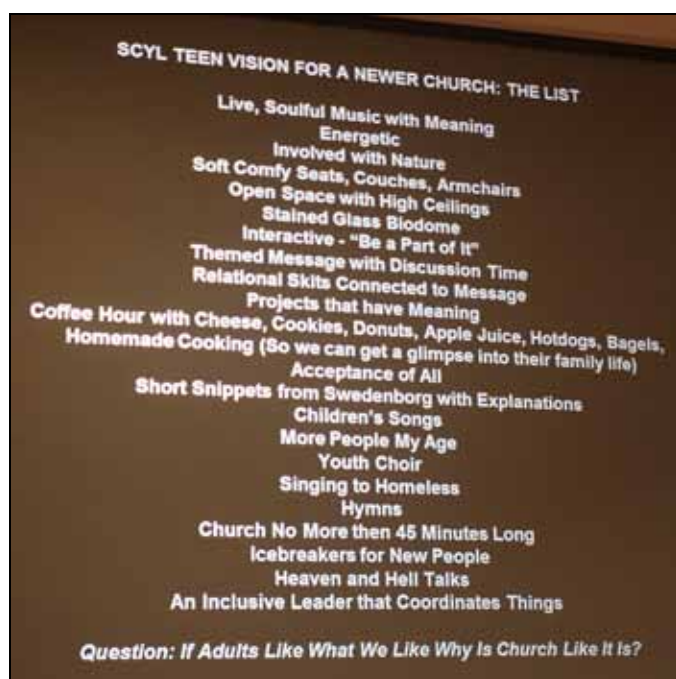
The teens sing an anthem at their service. (L to R standing): Abby, Elise, Scout, Alex, Bekka; Skylor and Tony in front



The gang visits Swedenborg Chapel in Cambridge, L to R: Freya, Skylor, Abby, Joey, Tony, Alex, Scout



Skylor and Bekka open the SCYL worship service



Mrs. Mallard (Bekka) with her ducklings, Jack (Tony), Kack (Skylor), Lack (Alex), Mack (Abby), Nack (Joey), Ouack (Freya), Pack (Scout), and Quack (Wyatt)

The Presence of Spirits in Madness (and Sanity)

BY JULIE CONARON

Swedenborg teaches that the spirits are always with us no matter what our mental status. “The Presence of Spirits in Madness” is a chapter from Wilson Van Dusen’s widely read work *The Presence of Other Worlds*, which was made into a widely read and distributed pamphlet by the Swedenborg Foundation. Van Dusen, for many years chief psychologist at Mendocino State Hospital in northern California, was renowned for his innovative therapeutic work with schizophrenia based on his Swedenborgian position that the voices and personalities that schizophrenics were claiming were with them might actually in some sense be real. Therefore, rather than question a patient’s actually hearing voices, he chose to take their statements at face value. Swedenborg tells us that spirits can “break through” the “normal” barrier between this world and the next when a person is mentally ill.

Another phenomenon regarding seeing spirits has been growing for a number of decades: seeing spirits at the time of death. The same year that *Presence of Other Worlds* came out, psychiatric medical school student Raymond Moody published *Life after Life*, the classic volume that initiated near-death research. A comparison of Van Dusen’s findings with these more recent findings of near-death experiences (NDEs) and after death communication (ADCs) with loved ones seems ripe.

There seems to be a reawakening of the possibility of a spirit world. A recent personal account of experience with a spiritual world full of beings is *Proof of Heaven* by the neurosurgeon



Eben Alexander. He was a skeptic until his experience of the other world following a week of being there while his body “died” from severe bacterial meningitis.

This is an overview of the massive amount of material that is now available, both from Swedenborg and the wealth of books treating this subject.

Van Dusen’s Work

At the beginning of “The Presence of Spirits in Madness,” Van Dusen writes,

By an extraordinary set of circumstances I seem to have found a confirmation for one of Emanuel Swedenborg’s more unusual findings: that man’s life involves an interaction with a hierarchy of spirits. This interaction is normally not conscious, but in some cases of mental illness it has become conscious.

He goes on to say that he began to notice similarities between Swedenborg’s description of spirits that are with us and his findings.

This was seminal work at the time, as the concept of there being spirits with us was not widely accepted. The work is fascinating, not just because it confirms Swedenborg’s observations and experiences of spirits with him, but also because Van Dusen’s interaction with said spirits actually seems to have helped patients understand what was happening, relieving them of the need to be driven by these voices. Some of his success perhaps rests on the honest and humble way he treated his patients and his selection of only those patients who were able to distinguish between themselves and their hallucinations. He was “honestly trying to understand their experiences,” which led to patients’ cooperation with him. Apart from their hallucinations, they appear to have functioned quite nor-

mally. All felt they were indeed in contact with another world or order of being, and there was consistency in their reports. They were as puzzled as he was by their experiences.

Van Dusen describes two orders of spirits with people: lower and higher beings or voices. As we might expect, the lower order were more invasive and demeaning, tormenting their subjects by leading them into bad thoughts, then taunting them for succumbing. Over the course of this chapter, Van Dusen deduces these spirits were using the subject’s memories to do some of the tormenting when he relates, “They seem imprisoned in the lowest level of the patient’s mind, giving no real evidence of a personal world or of any higher order thinking or experiencing.” The spirits were irreligious or anti-religious and sometimes interfered with the patients’ own religious practices.

Sadly, the higher order beings were less common. Unlike the lower order, which talked endlessly to their subjects, often ranting and raving at them, the higher order were more likely to be silent. One subject described a higher order experience as “the light [that] respected his freedom and would withdraw if it frightened him.” The higher order was more likely to be symbolic, religious, supportive, and genuinely instructive; it could communicate directly with the inner feelings of the patient.

My favorite Van Dusen story is of a higher order lady who was “an emanation of the feminine aspect of the Divine.” When Van Dusen implied she was divine, she took offense. (It was a delight to hear the term “feminine” used in the context of the Divine!)

To rebuff any suggestion that Van Dusen’s patients told him what he wanted to hear, he gave a talk to a

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group of patients and staff in the hospital. Afterwards some of the patients came up to him and quietly thanked him since he was describing their experiences too. Throughout the book Van Dusen emphasizes how these patients became wary of describing their experiences to others because they were accustomed to not being believed.

Van Dusen also compares what Swedenborg wrote about spirits and his own findings.

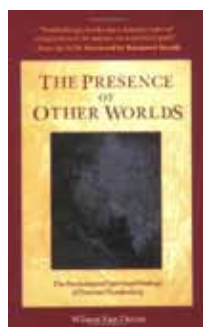
A Very Brief History

As long ago as 2500 years BCE, the Celts believed the afterlife was a continuation of this one, but an enhanced version. Raymond Moody quoted Plato in his book as saying that “death is the separation of the incorporeal part (soul) of a living person from the physical (body)”. Plato went on to say that natural life is the prison of the soul, with death being the escape. Both Hindus and Buddhists believe the soul or spirit essence is eternal, and their beliefs also include reincarnation. Buddhists believe death is an ever-present companion, and ultimately a friend, that at death the life force is displaced and transformed to continue functioning in another form. The near death experience and after death communication literature show the many different and similar ways people experience the other world.

More Current Work

A good example of some fairly recent literature sources is the book *Hello from Heaven* by Bill and Judy Guggenheim, which is dedicated to the reader “for your willingness to explore the possibility that life and love are eternal.” The Guggenheims had been touched by the stories in Elisabeth Kubler-Ross’s books (beginning

with *On Death and Dying*) about connections with people who had died, so they set out to find out if this was a common phenomenon. It was called the ADC project (for After Death Communication). It took seven years to complete and culminated in more than 3,300 first-hand accounts of ADC by interviews with 2,000 people from the USA and Canada. The people interviewed were from all walks of life, from an eight-year-old boy to a ninety-two-year-old widower. They were almost all religious and in good health.



In the last few decades, there have been large numbers of people interested in the after-life—primarily through near-death experiences, a more common experience since modern medicine can resuscitate people after they have “died.” Many of the experiences closely resemble what is written about the spiritual world in Emanuel Swedenborg’s works. Thousands of cases are now on record of those who have had near-death experiences feeling love from their family members in the spiritual world, and they are powerful enough to make them want to stay.

People have many kinds of experiences with NDEs or ADCs. Moody says those who experienced near death approached the barrier between the two worlds yet knew they must return to this one, even if they didn’t want to, because it wasn’t their time, and they had important work to do here. The person experienced a different sense of their bodies, usually their senses being dramatically heightened but without the boundaries of space and time. They saw many of their loved ones on the other side. Telling people in this world on their return proved difficult, either because words were inadequate or people didn’t believe them.

Most of the ADCs seem to reassure

the person in this world that the loved ones are well and happy, or at least okay. There was often a feeling of love from the other world. The “deceased” were often seen as younger.

Communication with Spirits

In *Arcana Coelestia* §1880, Swedenborg says that in the most ancient times people lived in the world and heaven at the same time, so both people and angels knew what was going on in the other world. When people made the transition, it wasn’t like going to a different world, because it was one they had lived in while still on this earth.

In *Arcana Coelestia* §69, Swedenborg says people were actually created to speak with spirits and angels while still in this world. But once they forgot about spiritual and heavenly things and focused on worldly and bodily things, this avenue of communication was closed. This is not a permanent situation though. When those same bodily things are withdrawn, then people could again be in a common life with spirits. Maybe the surge of these experiences is indicating this connection with spirits as a possibility.

So what is the reason for the breakdown between the two worlds with those who hear voices? My tentative conclusion would be that when things are abnormal in the natural world, bad things can happen. Van Dusen’s conclusion to helping these patients was to suggest social acts and charity, which would come closer to preventing schizophrenia. Social withdrawal is one of the earliest aspects of the disease, and that goes along with what Swedenborg says about the need for us to work and help others.

According to Swedenborg, the conjunction between the worlds is so close that the two are as if one. They are so closely integrated that they are inseparable. Without that connection, both the spiritual and natural worlds would

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Spirits in Madness

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cease to exist. Despite the powerful connection between the two worlds and the exquisite senses they have, spirits and angels are unable to see anything in the natural world with their spiritual sight, nor are people able to see into the spiritual world with their natural sight. However, whenever the Lord wishes, these same spirits and angels are able to see into this world; this happened through Swedenborg and excited both the spirits and Swedenborg. No one in the spiritual world, though, was able to interfere with the freedom of anyone in this world by telling their friends or family they were with them. The usual way spirits are with people is by perceiving just their thoughts and affections.

I have heard many stories, both from family members and from those I have visited as a hospice chaplain:

- I visited an Amyotrophic Lateral Sclerosis patient (ALS), Shirley, for over two years before she died in October, 2006. Shirley was very spiritual—a good Christian woman. She'd fought breast cancer and won that fight in 1999. Until she became ill, she'd been a regular volunteer helping others with breast cancer. A couple of weeks before she died, Shirley told me she'd been asleep during the day and was between sleep and waking when she thought she saw her friend at the foot of the bed. However, when she looked closer she realized it was her mother, who had died many years earlier. She said she didn't feel afraid, her mother said nothing—just looked at her—and it left her with a profound feeling of peace.
- My great-grandfather, with shining eyes, exclaimed to my grandmother just before he died: "I've seen Annie!"—his first wife who died of Bright's disease.
- My mother, a New Church woman, was not experientially-spiritual. However, she was tending my comatose father when all at once she realized he was going. She felt something come through the window. She didn't know if it was the Lord or an angel, but it told her not to be afraid of death, to tell my dad she loved him and to let him go. She said it was a very loving presence and took away all her fear. So she held my father's face, told him over and over again she loved him and then felt his spirit leave with the presence.
- I asked my husband before he died if he would "haunt" me. After he laughed he agreed. So it was in some ways no surprise that, as I stood watching his natural body being cremated, I should feel him standing behind me holding my arms. It was an extraordinary moment for me, causing many tears, and it was automatic for me to exclaim he was right there with me, not in the furnace. Over the weeks I felt his presence "in my head," the only way I can describe feeling as if his mind was within and that some of my thoughts were indeed his. In the almost twelve years since his death, he has been with me almost constantly, although this has not always alleviated the profound grief of losing his natural presence.

Both as a hospice chaplain and in chaplaincy training I have been with people just before or as they are dying, or just after they have passed, which has added to my own experiences of the spiritual world. The sphere is undeniable and very unique. It's as if for those precious moments the veil between the two worlds is very thin. As one of my husband's caregivers remarked as he lay dying, "It's just like a birth!" And indeed, it does appear like the "dying" person is being birthed into the spiritual world, where loved

ones on the other side are waiting.

There have been many special moments for me that seem to indicate there are things I need to know. For example, I felt moved to call the daughter of a woman who had died in hospital shortly after being admitted on our service. I didn't meet the woman or her daughter. However, the daughter was thrilled to be able to tell me her experience of her mother's death. As her mother was close to the point of death, the daughter saw/felt/heard (she couldn't tell with what senses) her mother's mother cradle her mother in her arms and lift her out of her body. This came as no surprise to the daughter, as her grandmother had been very nurturing. It comforted her to have her belief in an after-life confirmed, and she felt reassured that she would be fine. She had had a close relationship with her mother as she had never married, and this reassured her they would be reunited when she died.

Some of my colleagues have called me the "death whisperer," as people sometimes die shortly after I have visited them. My thought is that's because I tell them it's okay to leave this world, that a fine world awaits them. This seemed especially relevant for one young man who had been in a coma for eight months and whose mother was sure he was coming out of it (which he patently wasn't). I told him he needed to be in a body that allowed him to be joyful and alive.

Occasionally my role has been to hear people's sadness around bad things they have done, which allows them to leave this world more peacefully. One man in his nineties believed he would not be reunited with his wife, who had died almost fifty years earlier, because of an affair he had had during World War II. I asked him if he was sorry, and he said very much so, so I told him he would be with her. I had the same experience with a man in his

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eighties who wondered about that same situation. Maybe some people just need to hear that God is so very loving and wants us to join him in heaven if we are willing, not suffer in hell. Most of us in the hospice world have functioned as angels to help people or their loved ones accept the situation and that God is looking after us all with love.

A poem on angels, "I Believe," by Mark River and Cliff Darby, carries the spirit of how important angels are to the natural world:

I believe there are angels watching
over you and me,
Trying to show us a better way,
Guiding us with direction,
Providing us their protection,
A small inner voice for us to heed,
And that's what I believe.

There are good and evil spirits from the world of spirits with every person, the good connecting them to heaven, the evil to hell (*Heaven and Hell* §292). The Lord makes sure the spirits do not know they are with a person. Both evil and good spirits enter into a person's entire memory, evil with evil memories, and good with good ones. This confirms Van Dusen's observations that the spirits with his patients were using the patient's memories. The spirits don't know these aren't their own memories and thoughts. In *True Christianity* §37, "Love is the essence that not only forms all things, but also bonds and unites them to each other; love is the force that holds all things in connection." This last phrase sounds remarkably like the quote from Mother Theresa in Guggenheim's *Expect the Unexpected*, "Death is nothing else but going home to God—the bond of love will be unbroken for all eternity."

From all these teachings it is apparent that human beings have the spiritual world flowing into the natural world within them, and could realize it by simply paying attention to it (see

Arcana Coelestia §6057:3).

The message given in *Heaven and Hell* §427 speaks of friends and acquaintances, wives, husbands, and relatives meeting in the spiritual world and conversing whenever they want.

A woman's deceased father reassured her he has met many of his old friends, leading the Guggenheims to conclude this will happen to all who die, "meeting again all our deceased loved ones of our entire lifetime." They also reason that this connection would be ongoing and that time and distance were not part of spiritual existence. According to Kubler-Ross, the ones we meet are the ones we have loved the most and who preceded us in death. Hawaiians believe they will meet all their friends and relatives after death. Moody observes that in the *Tibetan Book of the Dead*,

The person can arrive wherever he wants to be in an instant. His "shining" body is totally whole—restored and intensified. Before death, Tibetans counsel the dying one to approach the light with only love and compassion to others. The book speaks of the immense peace and contentment of the dying experience.

Death cannot really move anyone away from or beyond their loved ones spiritually, as spirits are not limited by space and time. The spirits of loved ones remain together. The loved ones in the spiritual world remember their loved ones on this earth; they don't need their external memories for this.

Conclusion

As Van Dusen suggested, Swedenborg's spirit theory often serves to explain mental disorders such as schizo-



MINSU and FPRSU taking a break from the "log jam" of church finance at Lumberman's Monument in Oscoda, Michigan, during their recent joint meeting

phrenia, as well as conventional theories do. What the ordinary person experiences as simply part of the ongoing commentary can, under certain circumstances, seem to be due to external suggestion. So this is not just an experience for the mentally ill. Perhaps interest in these spiritual experiences will escalate as people become aware of the spirits with their loved ones who are unable to lead "normal" lives because of these interfering spirits. Maybe people would be more open to considering the effects of a world beyond this one, a world to which we are deeply connected and the eternal one we have been living in without knowing it. The channel is open.

There is no death
What seems so is transition
The life of mortal breath
Is but a suburb of life Elysian,
Whose portal we call death

—Henry Wadsworth Longfellow,
from "Resignation"

Rev. Julie Conaron is a hospice chaplain. She conducts services at Creekside Independent New Church in Southampton, Pennsylvania.

Van Dusen and Einstein

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Van emphasizes that the lower three dimensions are purely theoretical outside of the fourth dimension of time. The shift from the fourth to the fifth dimension is pivotal in Van's dimensional theory. Many theoretical physicists today are convinced that higher levels, such as the fifth level and beyond, exist but they have yet been unable to locate them. Van says that's because they are looking for the higher levels in the lower levels.

Each of the levels, including the fifth level and beyond, is a series of the level one below it. For example, a line can be pictured as a series of points, a plane a series of lines, a solid a series of planes, time a series of solids, etc. (Van helps us picture time as a series of solids by dropping a book, and seeing it move through time.) The movement from the fourth level to the fifth level requires greater imagination and insight, but Van helps us by inviting us to think about it for a moment—what do you get if you take a series of events of four-space—of time? . . . You get a series of events in time—not just the event of the moment, but a sense of more than the present moment.

It is in this fifth level that we move into the lowest level of the mind: sense perception and memory. Van's dimensional theory answers the hard problem of consciousness in three ways: first, by outlining the actual integral relationship between the physical and the mental, emotional, and spiritual; second, by demonstrating that the lower dimensions cannot actually come into existence without the higher dimensions; and third, by the observation that in each higher level of space there is a whole new realm, and with it an increase of freedom and possibilities. This model of the design of existence parallels Swedenborg's understanding that the spiritual is prior to

the physical, and that the lower levels of existence are dependent on the higher and would cease to exist if the spiritual were withdrawn.

Van Dusen's First Letter to Einstein

[Undated]

Dear Professor Einstein,

I know that you are busy and often bothered by persons who wish to bring your attention to one matter or another. For that reason, I would not send you this did I not think it of possible interest. If it isn't, there is a self-addressed, stamped envelope in which to return the work.

This is the manuscript of an idea that has engaged my attention for four years. In rough form it was first presented as an MA thesis and in this form it was accepted as a PhD thesis in psychology. This is an attempt to answer the question as to what existence in space greater than the four dimensional would be like. In five, six, and seven space we appear to be dealing with mind, and I attempt to show this. The structure of the idea is the merger (topological) and the Russell (mathematical logic) definition of space. The mathematics of the work has been passed by a professor of mathematics at Toronto University. The logic and psychology of it has passed the scrutiny of three professors of the University of Ottawa, so you see this is not just a "product of the imagination."

If you care to read it, may I recommend that you save time by reading the introduction, scanning Chapter III, and read from Chapter IV to the end. Chapter I is a survey of the literature that contributes little, the title of Chapter II is all you need there, and Chapter III covers material with which you are already acquainted. Reading the Introduction, plus Chapter IV to the end would be sufficient.

I hasten to add that this is the work of a young psychologist and as such it is not strong in physics and mathemat-

ics, though perhaps it is adequate. The whole matter I approached from an empirical-experiential point of view. It may seem mathematically immature, but my aim was explanation in psychology. There are several links between this and Relativity Theory. For one thing, the theory builds up from four space. For another, my five-space level of mind is also Eddington's E_{05} operator, which he assigns to the probability distribution of matter. Wherein this theory [of] mind influences matter, at the five to four space borderline lies Eddington's probability distribution of matter. These and other things you would be better able than I am to expose again and plead some innocence in mathematics and theoretical physics.

The work has been submitted for publication to the Columbia University Press. If accepted, I fully expect to revise it to make it more readable, remove all references to Scholastic Philosophy, etc. Most immediately, I would just like to know what you think of the idea.

This may explain the nature of mind and structure of reality beyond the physical. Having carried it as far as I am able with the help of various professors, I bring it to your attention.

I hope you have the opportunity to give it consideration. If not, I will understand.

Respectfully,

Wilson Van Dusen, PhD

Einstein's Reply to Van Dusen's First Letter to Einstein

June 5, 1952

Dear Sir:

I am sending you enclosed my opinion about your approach to a very general problem. I wrote it in German because it is not easy for me to formulate such subtle matters in English.

In my opinion your way of arguing is based upon a not tenable idea

Continues next page

Continued from preceding page

of what theory can really accomplish. A theory is always a conceptual construction built up according to certain rules. It is the goal of theory (in as far as it is not restricted to mere formal matters, as for instance plain mathematics) to connect the contents (tenor) of consciousness in themselves incoherent. It attains this by 1) connecting the conceptual with the empiric in a (practically) reproductive way—a process that itself is not logically conceivable—and 2) in establishing combinations of a purely logical kind in the theoretical (conceptual) sphere.

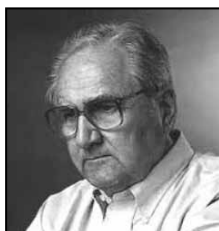
The physicalistic perception (which may be identified, in a generalized sense, with ancient materialism) is characterised by the theory's allowing only spatially quantitative conceptions. It postulates that the total of its conceptions and relations can be made related to the whole multiplicity of empiricism in such a way that, on principle, the whole multiplicity of the empirical be comprehended.

This is a kind of program extremely far from its realization. However, logically (a priori) it can by no means be rejected as impracticable. But, what might occur is a state (degree) of knowledge which would make appear the—on principle—practicability of such a program so improbable that man would despair of its practicability. As to the present state of our cognition I see no cause for such a renouncement, rather an encouragement to continue in the way once begun.

My objection to your way of arguing is, that you reproach the theory for its concepts not containing directly the empirical. But no theory ever satisfies such a demand. By such arguments one might reject speech, because for instance the word “dog” does not logically involve the experiences we are accus-

tomed to connect to the word. However, what I consider justified is a protest to the unfortunately all too frequent attempts to give to the not objectivist theories (for instance in psychology) an appearance of respectability by connecting them, in a superficial and phantasmal(?) way with physical concepts and laws (rules).

*Sincerely yours,
Albert Einstein*



Wilson Van Dusen

Van Dusen's Reply to Einstein's Letter

Dear Professor,

I wish to thank you for the trouble of reading my work and writing an opinion on it. I have taken some time to answer in order to consider all the possible meanings in your letter. I believe you have stated in a new and illuminating way something that has bothered other readers.

As I understand it, you point out two distinctly different realms: the conceptual and the empirical. I gather you see the first as consisting of formulas, ideal constructions, etc., but it is not real and existing in the sense that the empirical is reality as we experience it. Your criticism is then to the effect that I make the error of demanding that conceptual theory be formed of the empirical. I may not fully understand the meaning of your idea, so without complete self assurance let me give what I feel to be the answer to such a criticism.

To begin with, the empirical is the world of experience—a purely mental level of reality. Since it was my purpose to explain mind it might easily seem that in talking of mental events I am building a theory out of empirical building blocks. Yet the thing explained (mental experience) must be distinguished from the way (theory) it is explained. The theory proposed

is a purely conceptual scheme having a structure which may be codified in the Russell or Menger-Urysohn abstract definition of space. The form of explanation is not the thing explained. Necessarily to check the accuracy of the form of the theory, I must refer to empirical experience and even to experienced ideas. But these are only empirical checks on the accuracy of the conceptual space theory. Just as the physicist checks his theory with observations of the physical, I had to check mine with observations of the mental. The theory in itself is purely a mathematical and conceptual structure.

Instead of being deterred by these preliminary difficulties, I had hoped you might see in the theory inferences of importance to physics that I had been unable to see. For instance, the theory shows that the lowest level of sensual mind is in five dimensional space. Yet my five space mind corresponds in form to Eddington's E_{05} operator (5 space and 2 time parameters) which he set up as corresponding to the curvature of space. The inference is that there is some relation between the lowest level of mind and the curvature of space. The inference may not be valid. It depends primarily on the validity of Eddington's using the E_{05} operator in this way. Just what such a relation implies escapes me.

I half expected you to say something on my use of mathematics since every conclusion rests on space topology. The theory may be considered partly validated by experimentation and observation in psychology. In addition to objective proof, I recently caught a glimpse of a non-[experiential?] validation. In line with Eddington's Principle it now seems possible to derive the whole theory and all its exact conclusions from a basic preposition on the nature of existence. Imperfectly stated the proposition seems to be “to exist is to be in relation to something else” which

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Van Dusen and Einstein

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brings us back to Relativity Theory.

I readily profess I do not understand all that the theory implies. For instance its actual to potential relation, and its putting the actuality of any potential always on a higher level have implications beyond those I understand. The theory has a great deal of evidence in its favor. I know of nothing to disprove it, and it has had the close study of ten scholars. Is the nature of mind explained in hyperspace? If so, one of man's basic problems is answered, and we have an enlarged, unified picture of the universe.

In any event I thank you for your consideration, doctor. I hope I have captured the meaning of your criticism and gotten across my answer. I don't know whether you have this experience in your own work, but I find discovery in this realm the most entrancing of pleasures.

Sincerely,

Wilson Van Dusen, PhD

Van Dusen's Review of His Correspondence with Einstein

May 1, 2002

To Whom It May Concern,

I've carefully studied Einstein's letter and my reply, and here are my late-life conclusions.

1) His criticism is totally one of the way I proceed. I didn't see anywhere that he approved my mathematics of space. In fact, I didn't see anywhere here (and possibly in all his writings) that he actually understood the structure of space!

2) I believe what set off his criticism is that at the 5 space level I seem to have generated 5 space out of physical events, i.e. the theory of the nature of the 5 space mind has the empirical in it. I see this now as an error by me. I see the theory which uses the structure of space to explain some mental events

as a valid way to proceed. The structure of the theory is that of the structure of space which is an ideal or theoretical construction and not the same as perceived events.

3) On a rewrite, I should take out that Einstein approved my math. All the good he did me was to read my thesis.

4) I may have misled Einstein by seeming to have empirical events confined in 5 space. The full story (not well described in the e-book edition) is this:

The new creation given us in 4 space is the physical world. The new creation given us in 5 space is the capacity to operate in a realm of two time parameters. Through its sense, the brain perceives events of 4 space. Because of the two time parameters in 5 space, we can perceive these and remember them be-

cause they are filed in us in two time parameters. In the book, I was not clear that 5 space deals with perceived and remembered events, not the physical events in themselves

W. Van Dusen



Just Beyond the Physical World is available on Amazon and an online version soon will be on the new CSS web site that is now under construction but will be up and running in the near future.

Rev. Dr. Rachel Rivers is a minister of counseling, spiritual guidance, and teaching.



Rev. Dr. Jim Lawrence is dean of the Center for Swedenborgian Studies at the Graduate Theological Union.

Supporting Our Veterans

BY SUE TURLEY

On September 16, 2015, I had the honor of conducting the invocation at the Department of Veterans Affairs Perry Point Medical Health Care System (VA Perry Point) Volunteer Service Annual Dinner and Meeting. It was a joy to meet these dedicated people of all ages and backgrounds who chose to commit their time, talents, and tithings to support veterans at VA Perry Point.

Our veterans at VA Perry Point are from many different backgrounds, ethnicities, faiths, war eras, economic circumstances, ages, family constellations, and life experiences. One thing they do have in common is serving our country in the Armed Forces.

As patients at the VA Perry Point, they receive long term care in our community living centers, vent unit, psychiatric unit, outpatient care clinic,

and detox units. We also have substance abuse recovery centers and long-term residential domiciliary for both mental health and addiction treatment, including post-traumatic stress, coming home adjustments, and other service-related conditions and challenges. The veterans have sacrificed much serving our country, and we do our best to meet their physical, mental, and spiritual needs while in our care.

We were encouraged to inform our communities about the ways we can support our veterans. These include donating toiletries, socks, winter hats, scarves, and gloves (but not blankets, as they have way too many already). One way to support veterans is to contact the volunteer services at your nearest VA medical center to see what your church can contribute. Or,



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Working in the Margins: Finding God and Finding God's People

BY JENN TAFEL



“**T**he Year of Spiritual Use—The Call to Be a Blessing” is the theme this year in the Swedenborgian Church’s seven-year cycle. Let’s begin with a definition of spiritual use. The way I understand what Swedenborg has to say is that spiritual use is how God operates in the universe, on our planet, and within each of us—as uses originate from God and for the purpose of reaching others through charitable acts. Because I identify as Christian in practice, what Swedenborg does in my eyes is highlight the healing and redemptive power and presence of Christ in Scripture and also in my life. In order for me to answer the question, “What would Jesus do?” I have to answer the question,

“What *did* Jesus do?” More often than not, He worked in the margins with people known as social outcasts.

This is the model of the life of Jesus I follow. It has been a journey for me to get to this point, and it is the most rewarding thus far. When I entered theological school I had no idea how to identify with the person Jesus. Self-avowed feminist and typically against the system, I struggled with how this “guy” was going to save me. Why did I need saving? As good theological education does—my view was deconstructed. It wasn’t exactly reconstructed by my ordination date—yes, I am still being formed, or regenerated. However, my Christology is a central part of my life, which informs my world view and way of being.

The work I do as Religious Advisor of Q-CROSS@MSU has helped deepen my understanding of the life and ministry of Jesus. Because we are intentionally interdenominational, I learn the ways in which other Christians practice their faith. I am outside the “Sweden-bubble” of our tradition, and that is exciting, meaningful, and richly informative.

Another way my understanding of Jesus has deepened is through meditating on the people with whom he interacted: those who followed him and to whom he ministered.

Jesus focused on the social outcasts. He didn’t focus on the number of people attending his sermons, doing the “right thing,” making sure politicians listened and followed his directions, hanging out in academia, or policing people’s homes. He lived in the margins. It was dangerous to follow him. He challenged people, systems, and barriers. First and foremost, he led with love—and there was a meal either

being prepared or eaten somewhere in the stories of Jesus. He also did a lot of healing. This is the model I choose to follow: feeding souls and people while participating in the healing of broken lives.

Churches are dying . . . at least that’s what people are saying. If we look at cycles in nature (as that is where we find correspondences), death is part of life. Jesus is also a model for this process: we cannot have the resurrection if we don’t engage in the process of death. As a culture, we shy away from death, we sanitize the process, and we prolong life where there needs to be graceful endings. What would Jesus do? He healed and raised the dead when necessary but he also grieved. And so do we.

Where can we find resurrection in the life of our church? When we let social constructs that create barriers and keep people locked out of churches die. Too often we judge others and determine people aren’t worthy of participating in the *full* life of the church. If anything in the life of church needs to die, it’s this judgement. What did Jesus do? He was radically inclusive, challenged belief systems, and said, “Follow me.” Notice the lack of qualifying statements after that simple sentence. If we want to grow then let’s remove the barriers and include everyone. Jesus did.

Q-CROSS was featured on a radio station at Michigan State University: <http://tinyurl.com/p2rpbbc>.

Rev. Jenn Tafel is an advocate, activist, and ally to the LGBTQ+ community. (LGBTQ+ stands for sexuality and gender identities outside of heterosexual and male/female labels.) She serves as religious advisor of Q-CROSS@MSU, an organization that is inclusive and affirming for those who identify as LGBTQ+ and Christian.

Supporting Our Veterans

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you can send a package to VA Perry Point, Chaplain Services, at
VA Medical Center
Chapel Circle Bld. 314
PP/125/CS
Perry Point, MD 21902

Not only is this a wonderful way to give back to our veterans but it is a great way for our denomination to let the community know who we are by demonstrating our doctrine of love-in-action.

On a personal note, I invite you to consider offering these gifts in honor of a fallen veteran, a member of the Swedenborgian Church, my son, Pfc. Keith Jesse Moore and any other Swedenborgian who has served in the military throughout our church’s history.

Reverend Susan Turley
410.642.2411 x 6340; susan.turley@va.gov

Letter from the President

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Part of the issue is that we must agree on the goals and criteria if we are to be able to evaluate effectively. It is very clear to me, after serving as president and visiting so many different churches and talking with so many people, that within General Convention we have diversity. There is no clear unanimity on what it is, as a denomination, we are trying to do.

For a good number of us, simply maintaining our thirty or so little churches around the continent, serving congregations of under fifty and in some cases under twenty, *is* the goal. Keeping our churches alive and thereby providing the opportunity for people to come to God through the Swedenborgian perspective is our purpose, and we are doing that. Half full or half empty, I'm not sure, but there is no arguing that we have a bunch of glasses with some water in them that we are offering people. (Don't miss the implied metaphor that water corresponds to truth.)

But there is a good and growing number of people who, at least to some degree, share that basic goal but see and are looking for very different ways that we could and should be providing that water, i.e. the opportunity for people to come to God through the Swedenborgian perspective. I've listed them in the past, but it bears repeating: First and foremost is our youth organization, SCYL. But there are also our online community; there is chaplaincy; there is a campus ministry; there is social media activity; there are entrepreneurial ministries; there are churches that to varying degrees are adopting very different forms and practices.

Of course, as Swedenborgians looking at this situation, we should not be thinking "either/or" but rather "both/and." And more importantly, we should be engaging the ongoing pro-

Con Man's Associates Plead Guilty in Beacon Hill Church Looting

BY SEAN MURPHY

Four years ago, Edward J. MacKenzie trumpeted the renovations being done under his supervision at the church he managed atop Beacon Hill — improvements, he said, that would, among other things, make it easier to "feed the homeless."

"Here on earth, God's work must truly be our own," MacKenzie wrote in the church newsletter at that time.

But on July 8, in US District Court in Boston, it became apparent that the renovations were meant not so much for ministering to the poor as for enriching MacKenzie and his friends.

Three of his associates, two men and one woman, pleaded guilty in connection with a kickback scheme that drained the church coffers.

MacKenzie, 58, last year was convicted of swindling the Swedenborgian Church out of millions of dollars over

a ten-year period and is now serving a twelve-year prison sentence.

He was described by the judge as a "lifelong con man with an extensive history of violence."

MacKenzie used charm and intimidation to take over management of the small church from "an unengaged and elderly congregation" and eventually helped himself to church funds to spend lavishly at casinos, on a \$90,000 Cadillac, and on luxury box seats at TD Garden, among other extravagances, according to prosecutors.

He also installed two friends to manage the church's eighteen-story apartment building across the street from the State House, even though those friends had no experience in property management.

So began a conspiracy between MacKenzie and Michael T. Snedeker, 44, of Waltham, and Amy I. Marino,

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cess of repentance, reformation, and regeneration. I guess that at this point I must remind us all, starting with myself as president and throughout our organization and within each and everyone of us as children of God, that reformation and regeneration do not happen without repentance. We must be willing to be self-reflective, self-analytical, and self-critical. We have well defined albeit greatly varying values and understandings of what is good and true. But we have not been engaged nearly enough in the necessary, sometimes harsh and painful but more often refreshing and uplifting, process of constructive criticism and creative transformation.

I guess it is all too often that it is only late in the game—and often late

in life—that one sees most clearly what could have been done. It's no wonder people have mid-life crises, and it is all too true that looking at my own life, I see the truth in the saying, "youth is wasted on the young."

So here we are at the beginning of a new church year. The wheels are well in motion, the schedule and momentum of meetings has begun to unfold, the creating, working, and approving the budget that will frame what we do in the coming year is underway. It is the "Year of Spiritual Uses: the call to be a blessing." With the Lord's presence within and guiding all, may this be our goal and our motivation as we seek to be a vital part of the Lord's Second Coming.

—Blessings, Rev. Ken

Letter to the Editor

To the editor:

Allow me to congratulate you on at least two very fine, noteworthy, and inspiring essays in your September issue. I was struck, as I often am, by George Dole's writing in his heady article on the call to transformation. Some charming turns of phrase, and the many apt allusions to other well known authors, especially Darwin, put his remarks on Divine Providence in a lovely, hopeful context. I am reminded, by the way, that the original edition of *The Origin of Species* included references to the guidance of the Divine.

Then, Rebecca Esterson's delightful remarks at the SHS graduation summarized beautifully the challenge we all have before us to open our minds and take the trouble—make the strenuous effort—to learn and apply what the Lord has revealed about faith and charity.

Nice work, people. Very encouraging. ☩

—Mike Gladish

Boston Church Looting

Continued from page 138

44, of Stoneham, who for at least three years accepted lavish pay and bonuses under MacKenzie's direction—so long as they kicked back hundreds of thousands of dollars to MacKenzie, according to Assistant US Attorney Zach Hafer.

MacKenzie later recruited Snedeker's cousin, John M. O'Brien, 54, of York, Maine, a general contractor, to renovate church property under inflated contracts—provided that O'Brien kicked back tens of thousands of dollars to MacKenzie, according to Hafer.

At about the time he was taking a rhetorical bow for those renovations in the newsletter, MacKenzie was also counseling his friends to file false tax returns with the Internal Revenue Ser-

White House Names Rev. Kim Morrow Champion of Change

The White House has recognized Rev. Kim Morrow as one of twelve faith and lay leaders named Champions of Change for their efforts in protecting our environment and communities from the effects of climate change.

Rev. Morrow is a religious environmental leader who is passionate about helping people respond to the environmental urgencies of our time in ways that are community-based, theologically motivated and hopeful. She serves as executive director of Nebraska Interfaith Power & Light, a nonprofit whose mission is to facilitate the faith community's response to climate change. For the last five years, she has also served as Minister of Sus-



tainability at First Plymouth Church in Lincoln, Nebraska, and now serves as a climate change resource specialist at the School of Natural Resources at the University of Nebraska, Lincoln.

Rev. Morrow presents at churches regularly on the link between faith and climate change, and her work has fostered a host of programs including ecologically themed worship services, conferences on faith and climate, and church farmer's markets.

Rev. Morrow is an ordained minister in the Swedenborgian Church and lives in Lincoln with her two daughters. Before her move to Lincoln, she was the development director at the Swedenborgian House of Studies in Berkeley. ☩

vice. "The IRS only knows what you tell them," MacKenzie told Marino, according to the trio's guilty pleas.

Apparently Snedeker, Marino, and O'Brien accepted that advice: they pleaded guilty to tax fraud in failing to report \$825,000 in income in 2011 and 2012. Each faces up to five years in prison, plus a \$250,000 fine and restitution to the IRS.

In one example of the scheme, Snedeker complained to MacKenzie that he did not want an offered \$20,000 bonus, because \$12,000 of it would go to MacKenzie and Snedeker would have to pay taxes on the full \$20,000, according to the guilty pleas. MacKenzie responded by giving Snedeker another \$5,000 bonus, of which \$2,000 would go to MacKenzie in a kickback and \$3,000 could be used by Snedeker to pay taxes, according to the guilty pleas.

Judge Denise J. Casper set sentencing for Sept. 30.

Doug Peebles, whose family has been deeply involved in the church for almost 200 years, attended the hearing on Wednesday to bear witness to the damage done.

"The church has begun to take steps to ensure that this can never happen again. Long-term church members, previously ousted and threatened by this criminal group, are returning to the church," he said.

"Initial steps are being made to return the church to its Swedenborgian roots, and reestablish association with local, state and national church associations of this faith," he said. "We all hope for a rebirth of a welcoming, family-friendly Boston Swedenborgian Church." ☩

Sean P. Murphy can be reached at smurphy@globe.com. Follow him on Twitter @spmurphyboston.

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About the Swedenborgian Church

Emanuel Swedenborg was born January 29, 1688, in Stockholm, Sweden. Although he never intended a church denomination to be founded or named after him, a society was formed in London fifteen years after his death. American groups eventually founded the General Convention of Swedenborgian Churches.

As a result of Swedenborg's spiritual questioning 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.

In his theological writings, Swedenborg shared 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.

Rev. Anna Woofenden Awarded Beatitudes Fellowship

The Beatitudes Society has announced that Anna Woofenden, Earlham School of Religion '14, has been awarded a \$5,000 Beatitudes Fellowship.

Rev. Woofenden is one of twelve emerging faith leaders from across the United States selected for the annual award.

The Beatitudes Fellowship identifies and equips a select group of young entrepreneurial faith leaders with the re-

sources and relationships that empower them to create new models for church and social justice, and grow vital communities of faith in a pluralistic world.

The yearlong curriculum for the Fellows is project-based: each Fellow develops their own model for progressive ministry within their local faith community. The Fellows gather four times throughout the year for a week of coaching and customized mentoring to bring their ideas to fruition. The curriculum is designed to develop each individual Fellow's capacity for authentic leadership, while also building a community

of peers for long-term mutual support.

The Beatitudes Fellowship provides each Fellow:

- A \$5,000 award (not a project grant);
 - A yearlong series of four Fellows' gatherings across the country;
 - Customized, project-focused mentoring and coaching;
 - Project evaluation: how to figure out what projects need, from the tangible (people, money, time) to the intangible (faith, hope, courage);
 - Teaching, preaching, storytelling and community-building workshops: how to deepen faith, build community, inspire justice and engage communities in transformative change;
 - Sustaining spiritual practices: contemplative spiritual prayer and the Center for Courage and Renewal's practices and principles for "leading from within"; Peer community with other entrepreneurial leaders: time to relax and connect.
- To find out more, please visit www.BeatitudesSociety.org.

