

THE MESSENGER

*Official Publication of the General Convention
of Swedenborgian Churches*

**JANUARY
1987**



*Happy Birthday, **299th** Emanuel Swedenborg*

BETWEEN THE LINES

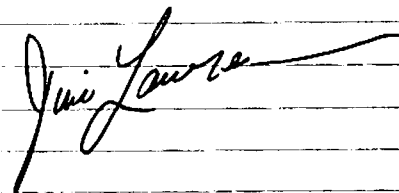
A fresh application of the marriage of love and wisdom crossed my path recently. I participated in two separate conversations with two separate individuals. Both conversations explored spiritual concepts. One person put forth an understanding akin in many ways to my own, but I found him exceedingly contentious and full of arrogant certitude regarding his own opinions. The other person came at religious life from a nearly opposite angle than my own, yet he shared his faith graciously, and our conversation was alive with an unmistakable reciprocity.

Later on, I was struck by how much more spiritual kinship I felt with the one with whom there was seemingly the most cause to feel a division. The reason was plain: the spirit in which we engaged each other felt more fundamental than the content of what was shared. With the latter person, I felt a loving concern in his intention, and I responded in kind. The other encounter had the quality dramatized by Blake's archetypal character, Urizen, whose intellectual insight is keen, yet is lacking in love. Without love, truth seems not only bereft of beauty, but dangerous.

These two tete-a-tetes present the creative tension between conviction and open-mindedness. It is easy to see the folly in either extreme posture: to be so wispy as to be willing to consent to anything, or to be pretentious to the point of tacitly ascribing omniscience to oneself. But how to navigate the territory in between? How does one maintain conviction and real humility simultaneously?

I can think of no better prism through which to explore this matter than Swedenborg's oft-spoken declaration that love and wisdom are distinguishably one. Love and wisdom play back and forth in a lightning-quick and mysterious way. Who knows how or when the decision between them emerges to emphasize externally one side or the other? Though both are always present, sometimes an action comes dressed in the garment of compassion, while other times it chooses to press upon a truth urgently, appearing perhaps harsh or stern.

Still awash in the after-taste of my two encounters, I was immediately ready to declare that one should always defer to the love side. "Love conquereth all." One should always promote tolerance and eschew the highlighting of differences. Counter-examples, however, presented themselves at once, illustrating the wisdom that sometimes it is best to pursue a strong proclamation of truth, even when it causes tempers to rise. But as Cal Turley used to say: tough-love has two components. If you can't feel love for the other, forget about being tough. You will only do damage. The mystery of the marriage of love and wisdom is eternal.





Articles

-
- 4 End of an Era: Closing Service at the
Philadelphia Church
Robert H. Kirven
-
- 8 The Kingdom Within
Paul Zacharias
-
- 10 The Board of Missions: A Report
Eric J. Zacharias
-

Columns

-
- 18 The Upper Room / Come Unto the Marriage
Leon C. LeVan
-

Departments

-
- 12 Eclectica
-
- 14 Opinion
-
- 16 Women Communicating
-
- 19 Commencements
-

THE MESSENGER

JANUARY 1987

Vol. 207, No. 1

Whole Number 5111

Rev. James F. Lawrence, Editor

Paul Maring, Layout and Design

Christina La Conte, Typesetter

Editorial, Business & Subscription Address:

THE MESSENGER

2107 Lyon Street

San Francisco, CA 94115

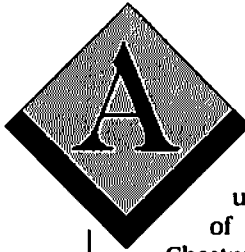
Deadline for material: 1st day of the Month.

Published monthly, except for the one double issue in July-August, by the Swedenborgian Church (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America). Central Office: 48 Sargent St., Newton, MA 02158.

The opinions of the contributors do not necessarily reflect the views of the Editor or the Department of Communication, or represent the position of the church. Subscription free to members of the Swedenborgian Church: non-members, \$8.00 a year; foreign \$15.00 a year; gift subscription from a member, \$5.00; single copies \$1.00.

End of an Era: Closing Service at the Philadelphia Church

Robert H. Kirven



**"Behold, I
have set
before you
an open
door." We
have sought
to keep the
Word of the
Lord and not
deny His
Name. Doors
will be
opened to us
if we can use
them.**

After one hundred three years of extraordinarily full use, the large and beautiful Church of the New Jerusalem at 22nd and Chestnut Streets in Philadelphia was closed with a *Service of Praise and Thanksgiving* on November 23, 1986. A gathering of one hundred ten included members of the Philadelphia Church and guests from New York, Wilmington, Washington, D.C., Boston, and elsewhere. The service was conducted by the Philadelphia pastor, the Rev. Ernest O. Martin, assisted by the Rev. Messrs. Randall E. Laakko, president of Convention, Richard Baxter, pastor of the Washington church, and the Rev. Drs. Dorothea Harvey, pastor of the Urbana, Ohio, church and daughter of a former Philadelphia pastor, and Robert H. Kirven of the Swedenborg School of Religion.

The beautiful and moving service included three different addresses, each focusing on a different aspect of the closing of the church.

Behold, I set before you an open door . . . "

The first address was by Ernest Martin, who looked both backward and forward in the life of the church. Looking backwards, he said:

Swedenborgianism in America was born in Philadelphia in 1784, with lectures by James Glen and the distribution of books by Francis Bailey. Our national denomination, the General Convention of the New Jerusalem, was founded here in 1817. A great number of the annual sessions of the General Convention have been held in this building, with the most recent meeting

being held in 1976, in the 200th anniversary of our country's independence. Five of our ministers have served as President of Convention.

Making a bridge to the future, he focused on the present, asking the congregation to recall their individual involvement with the Philadelphia church. He asked those who had been baptized in the building to stand, then those who had seen their descendants baptized there, followed by those who had attended a memorial service there, then those who had attended a Christmas, Good Friday, or Easter service there. He asked those who had been ordained there to stand (Richard Baxter stood up in the chancel), and then those who had been present at a convention in the building. Just about everyone was standing, with a feeling of solidarity with each other and with each other's memories of the building.

Looking to the future, Rev. Martin quoted from the Book of Revelation:

To our namesake, the Church in Philadelphia in Asia Minor, the Lord declared: "Behold, I have set before you an open door, which no one is able to shut. I know you have but little power, and yet you have kept my word and have not denied my name . . . "

We have sought to keep the word of our Lord and not deny his name. Doors will be opened to us if we can use them. The Lord invites us now to pass through another door, to enter upon a new chapter in the life of our church, to develop new forms of ministry and service . . . We must dream new dreams, capture a new sense of mission, decide what doors we want to pass through.

The Power is in the presence of God to the people.

After a hymn, Dr. Dorothea Harvey read the story of Solomon bringing the Ark from

the Tabernacle into the new Temple (*1 Kings 8:1-30*), and then reflected on her feelings about the church where she had worshipped during her father's ministry from her childhood through trips home from college.

She spoke especially of the strength she felt in the church as she remembered her father (the Rev. Charles Harvey, pastor from 1910 to 1943), Antony Regamey (once an assistant to Rev. Harvey), Richard Tafel (assistant pastor under Rev. Harvey, then pastor, then Pastor Emeritus until his death in 1985), and "people not here today whose origins in the church are here: Richard Tafel, Jr., Harvey Tafel, Jon Tafel, with whom I work on the SSR Board of Managers, all of whom excel in service to the church."

She went on to speak of the power of the presence of the Lord in the Temple of Solomon, where Solomon took what had been sacred in the Tabernacle.

Power, the reality of the church, was not hidden in the black wool of the tabernacle or the cedar wood of the temple, but in the presence of God to the *people*. That is the power in this church, and that power is present. Friends, take responsibility for that power. As we take our communion today, put that strength into God's hands for the next steps of our journey of our spiritual life.

'Neither on this mountain nor in Jerusalem . . .'

Randall Laakko, President of Convention, focused on change, and on the future.

Because this church is alive, because it lives, it is experiencing change, transition, transformation . . . This may be a time of unsettled feelings and conflicting emotions. That needs to be accepted, respected, and understood by you who are living through it most closely. Transitions and transformations are not necessarily peaceful, settled, quiet times. Real restlessness and struggle are to be expected . . .

[Your decision to move from this building] was a positive choice for life, but not without pain. I suspect that there may be some feelings of guilt and failure lingering: "have we been inadequate because we have not been able to build and maintain a membership large enough to support this facility? What's wrong that others have not found and responded to what has nurtured us over the years?" . . .

Some observers believe the church of the future will more and more be groups and communities of people who

are committed to the values of love and justice and human freedom and personal fulfillment. These images are surprisingly parallel to some of Swedenborg's descriptions of heavenly communities.

As you experience this time of transition, know that you are not alone. The entire Christian Church is in transition, the whole General Convention is in the essential and life-giving process of change. . . .

Remember when Jesus met the Samaritan woman at a time of change. Her ancestors had worshipped God on one mountain, but the Jews said that



worship must be in Jerusalem. Jesus told her, "The time is coming when you will worship the father neither on this mountain nor in Jerusalem. . . . The

Some observers believe the church of the future will more and more be groups and communities of people who are committed to the values of love and justice and human freedom and personal fulfillment.

time is coming and now is when true worshippers will worship the Father in spirit and in truth, for they are the kind of worshippers the Father seeks. God is spirit, and his worshippers must worship Him in spirit and in truth."

Here in Philadelphia, your change is made at a time when your direction and hope for the future can be renewed and transformed. Let this service and this day be a time for thanksgiving for what has been and is being received from God's bountiful grace, as well as a time for renewed commitment to life and hope.

After the Most Holy Sacrament had been

Thoughts on Closing The Philadelphia Church

Although many in the congregation at the closing service in the Philadelphia Church had longer or closer associations with the building than I, the event had deep personal significance for me. I first attended a service there in October of 1956, thirty years and a month before. During those thirty years I had attended many Sunday services there, plus committee meetings in the parish hall, three conventions, and the memorial to my very close friend, Richard H. Tafel. Of deep personal significance, too, my call to the



celebrated by the Rev. Richard Baxter, and served by the other four ministers present, Rev. Martin gave the closing benediction and — closing the Word and taking it off the altar as the final symbol of the closing of the church — led the procession out of the chancel. The congregation remained seated through the Postlude, and then many came forward to the steps of the chancel, where kneeling cushions had been provided, and prayed their private prayers of praise, thanksgiving, and farewell.

The service was followed by a reception and a catered dinner in the parish hall.

ministry was felt in that sanctuary, during the opening address of the 1958 Convention — an address by the Rev. David Johnson, who had grown up in the Philadelphia Church.

In spite of all the memories, the total impact of the service was a positive one. Even more surprising, in view of the number of quiet tears that we shed during the service, was the upbeat mood at the reception and the dinner. The service was a positive experience for most of us who were there.

No small part of the credit for that upbeat mood must go to Ernest Martin for the way he planned the service, and to him and Dorothea Harvey and Randall Laakko for the substance and the tone of their remarks. But I do not think that any of the positiveness was cosmetic — a "brave face" put on to cover an inner sadness. Every speaker in the service faced issues of sadness and of loss frankly and explicitly. Rather, I think the affirmative mood grew out of perception that we were indeed standing before an open door just as much as we were standing at the end of an era — out of a sense of being called forward that at least balanced the sense of backward longing and regret at leaving.

For myself, I was startled several times during the service by a Bible verse that sprang to mind with no apparent connection to what was going on. The words were from Genesis 12, where the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you." After the service, when I could think about the spontaneously-remembered verse without being distracted from what was being said, I realized that there was a relevance after all.

For Abram to leave his country and his kindred and his father's house was, after all, a wrenching break from his whole past, a clear parallel to the call forward that was leading

few details, and fuzzy ones at that, about that closing service: what is most vivid in my memory is what happened after that. At the time of the closing, when those future developments were unknown, my memories of a lifetime in the old church were all that mattered. It was not until later that I could see all that to be just the prelude to one of the most exciting experiences of my church life — the siting and building of the Garden Chapel.

Someday, I am sure, the sadness and the memories of the closing service in Philadelphia, along with the nagging sense of guilt that President Laakko mentioned in his address (and Richard Tafel had spoken of so



the Philadelphia congregation out of their building and away from their altar and stained glass windows and so many memories. But what we remember about Abram is not the country nor the people nor the homestead that he left, but the whole Judeo-Christian history that was begun by his leaving. Abram knew nothing about any of that: despite the promise that he would be made a great nation, he could know nothing of the fulfillment of that promise. All he knew was sadness and a sense of loss at leaving. All that was important was what lay ahead.

That made me think of another closing service I had attended, in the old St. Louis church before relocating and rebuilding as the Garden Chapel. Today I remember only a

many times), all will be seen as a preface to something new and exciting that happened next. I do not recall who said, "The past is prologue," but it is a thought worth remembering when we think about the closing of a church. ◇

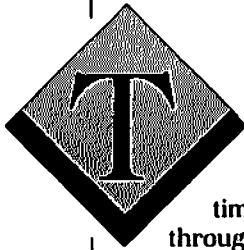
Robert Kirven, a Professor at the Swedenborg School of Religion, has been a frequent visitor in the Philadelphia Church for thirty years.

The Kingdom Within

Paul Zacharias

"The Kingdom of God is not coming with signs to be observed; nor shall they say, 'Lo, here it is, or there,' for behold the Kingdom of God is within you."

[Luke 17:20, 21]



his image of the Kingdom of God is one of those pictures or concepts that we come back to time and time again, all the way through life. The King James version says, "The kingdom of God is within you"; the RSV says, "... in the midst of you" — but in both cases the meaning is much the same: that God's living spirit is moving in our midst . . . that something of God's life stirs within our heart and mind . . . the Kingdom of God is actually within you and me. Isn't this a fantastic, powerful promise?

This text has many meanings and applications, but for me the main thrust of this verse is that *all real living* takes place within the depths of each one of us. Things and events out here in the external world impinge upon and affect our inner kingdom, but all of the actions and reactions, everything that makes life worthwhile, takes place within. We can experience everything that the world has to offer, but ultimately the only reality is within our own heart and mind. The poet Bliss Carmen wrote:

*Come, for the soul is free
In all the vast dreamland,
There is no lock for thee,
Each door awaits thy hand.*

Isn't this a marvelous picture of our inner kingdom? We can come and go as we will; doors open and reveal all kinds of wonderful secrets; we can travel within as deeply as we want to. And always we find warring nations, we find leaders jousting for power, we find mountains and swamps and valleys, we find history, music and drama. It's all there, in us, big as life.

The implication is clear. Only as we come to know ourselves and trust ourselves can we really know what other people are going through. Only by seeing and understanding what is in yourself can you begin to see what is in someone else. This calls for some self-study and self-observation, not of course,

spending all of our time navel-gazing, but every so often, when the time seems ripe, taking the plunge and probing as deeply as we can into the inner recesses of our being. For example: becoming more aware of the kinds of things that make us happy or sad . . . how do I feel about myself right now, as a person . . . what are some of the areas I need to work on, specifically . . . do I feel as if I'm getting through to God at this point in my life — if not, what are some of the barriers in the way? . . . What kinds of plans am I making for myself, as a person, for the future? These are some of the doors we find as we travel around the kingdom within, closed but unlocked doors, waiting to be opened.

And isn't this also where we meet other people, at this deeper level? This is where we find and recognize each other, as persons. Again, this doesn't happen very often. Generally speaking we tend to be quite satisfied with surface contacts, like ships passing in the night, but in so doing we are cheating ourselves of one of the most precious gifts that life has to offer. Doesn't this happen because we are afraid to change; and yet every time we listen to our inner self or to someone else at this deeper level, we are taking the risk that change is involved. Perhaps this is why we don't listen very well! Because always there is part of us that resists knowing about new, different possibilities; there is part of us that wants to keep things the way they are. And yet we all know, deep down, that anything worthwhile in life has to be struggled for, oftentimes with blood, sweat and tears. Change for the better always means overcoming obstacles — this is the way life comes to us. And we have to find our own way, no one else can do our suffering and our fighting for us. We can always find helpful support and strength in other people, and God is indeed an ever present help, but ultimately we all live our private lives, and this is where battles are fought and won — or lost! It's a matter of looking and expecting and finding.

In the sermon on the mount, where we find so many truly great insights, Jesus said, "He who seeks, finds." Doesn't this verse suggest guardian angels and mysterious signs that point us in the way we are to go! When we seek for the right things in the right spirit, we find them, eventually. The life of Jesus Christ is a beautiful example of this. Recently

I saw a colorful poster with the words, "*Walk cheerfully over the world, answering that of God in every person.*" This is what Jesus was doing, constantly. This he could do because he first fully answered the life of God within himself, then he could go on to say, "The kingdom of God is within you." Not in exactly the same way, there is an infinite difference in degrees, but essentially the same process is unfolding within us that the Lord experienced. When we first seek God's Kingdom, everything else has a way of falling into place. Not that all difficulties are resolved or that all questions are answered — the way I see it, life is never finished or perfected — but in seeking and finding God's kingdom first, we come to see and accept our selves more clearly; we aren't so bound up by external rules and expectations. Isn't this what Jesus was doing? He was saying to those proper church folk, and to us today, "I believe in you. You have that of God in you that will inspire and challenge you to do what is right. Here is your chance. Take it. Do it. Risk it!" Always the Lord sees and knows the quality and the potential of our kingdom within. He can say, "Peter, you are my rock. Matthew, Mary, John, Andrew, you have it within you to be my disciples. Zacchaeus, you can be my host

▼

**Only as we come to know
ourselves and trust ourselves
can we really know
what other people are
going through.**

▲

today." Don't sell yourself short. This was the way Jesus walked upon the face of the earth, answering that of God in every person. He knew then what we know now: that just about all of us function at about 10% of our capacity or less; there is latent within us so much power that is never tapped; so much goodness that is never expressed; so many good intentions that wither on the vine. There are many reasons as to why this happens; we don't recognize the Lord's faith in us. He believes that we can be better than we are, and this is one of *the* most important lessons in the gospels.

For example, when the prodigal son left the pigpens and returned to his father, it doesn't say that God worked a miracle or that some preacher urged him to repent. It says, "*when he came to himself.*" When he reached that deep and worthy place in his soul where he became personally aware of God's

presence within him, then hope was re-kindled, self-esteem was strengthened, he found faith to go on, and he found himself, his better self.

The sermon on the mount says it over and over again: you have it within you to trust God even as the flowers of the field and the birds of the air trust their creator; you can be the salt of the earth; let your light so shine in the world; be perfect even as your heavenly father is perfect. Often times we dismiss these promises, these teachings, as being impossible and impractical, totally beyond our reach. In so doing, perhaps we miss the main point — that God really believes that we do have a spark of life within us; that we have it in us to actually be the salt of the earth; that honestly doing the best we can with what we have now is perfection so far as God is concerned. God isn't going to ask the impossible of us.

Underlying all of this is the incredible idea that the Kingdom of God is within us. Just think: we stubborn, grasping, self-seeking, dim-witted creatures are the carriers of God's dream for His world! We and all of his children are the means by which God is going to establish his kingdom in the world. He has no other plan, except to work through people, people who believe that God has great things in mind for them. I'm sure we've all heard the first lines of Browning's poem, "*Rabbi Ben Ezra, Grow old along with me, the best is yet to be.*" In the middle of this poem we find the lines,

*Thoughts hardly to be packed into
a narrow act,
Fancies that broke through language
and escaped;
All I could never be,
All men ignored in me,
This, I was worth to God.*

God sees so much more in us than we see in ourselves. Hasn't it always been this way? Recall how Moses was very unsure of himself; how St. Francis, Augustine, Luther, Swedenborg and dozens of other spiritual leaders felt themselves to be unworthy, and yet God was able to reach in and awaken their slumbering greatness! God had faith in them and they responded accordingly; people who readily admitted that by themselves they could not possibly have achieved what they did. In the same way, what a difference it makes when we have this kind of growing, responsible faith in each other. When you have faith in me, I can do so much more than I ever thought possible, and this of course works both ways. It has been said that each person must be Christ to their neighbor, which gives one pause for reflection on the meaning of the Second Coming, doesn't it!

We have these ideals and dreams because they are God's ideals and dreams for us; they are first in God's mind, and because we are built in his image and likeness they are also part of our inner kingdom,

*Come, for the soul is free
In all the vast dreamland,
There is no lock for thee,
Each door awaits thy hand.* ♦

The Rev. Paul Zacharias is co-minister at the Church of the Good Shepherd in Kitchener, Ontario.

“ ”

Every time you make a choice you are turning the central part of you, the part of you that chooses, into something a little different from what it was before. And taking your life as whole, with all your innumerable choices, all your life long you are slowly turning this central thing either into a heavenly creature that is in harmony with God, and with other creatures, and with itself, or else into one that is in a state of war and hatred with God, and with its fellow-creatures, and with itself. To be the one kind of creature is heaven: that is, it is joy and peace and knowledge and power. To be the other means madness, horror, idiocy, rage, impotence, and eternal loneliness. Each of us at each moment is progressing to the one state or the other.

C.S. Lewis



The Board of Missions: A Report

Eric J. Zacharias, secretary

The Board of Missions met for its fall deliberations in October at the Central Office with the Rev. Eric Allison of Kitchener presiding. Serving on the Board are Lisa Reddekopp of Kelowna, B.C.; Adrienne Frank of Westport, Conn.; Doris Tafel of Drexel Hill, Pa.; Rev. Steve Ellis of Boston, Mass.; Rev. Horand Gutfeldt of Berkeley, Cal.; Rev. Randy Laakko of Wilmington, Del. and John Perry, treasurer of Convention, are ex-officio members of the Board.

It was good, too, to have the valuable contributions of Muff Worden, director of the Central Office, and those of the entire Central Office staff. The meals prepared for this deeply dedicated and highly motivated Board showed loving care far beyond the call of duty.

It is a pleasure to share with *Messenger* readers the high points of our actions and decisions. The Board has the opportunity and the responsibility to be involved in the life of our Church both at home and abroad. It is open to respond positively to specific proposals initiated in our congregations. Funds may be made available for the expansion of our ministries across a rather broad spectrum — within the perspectives of Convention's principles and the limitations of resources. Let me cite a few examples of this.

The Rev. Eric Allison of Kitchener came to the Board with the proposal that it consider funding for the production of radio "commercials" telling the listener something of our Swedenborgian theology. The proposal was approved. Several of these "commercials" have been completed using local talent and these have been aired in Kitchener. We will be interested to learn of concrete results of this effort.

A proposal came to the Board through Urbana University with the request that the Board financially support a fulltime, resident chaplain on the campus. It has long been felt by many of us closely associated with the institution attended by many hundreds of young people making their way through this important experience that there is a need for a stronger Swedenborgian presence here. After approval by the Board, the Rev. Carl Yenetchi was accepted for this position. The first report from him demonstrates his keen

interest in this challenging ministry. In a recent request to our Convention congregations, Carl is asking for our help to prepare a pictorial display of the Church. Let's work with Carl to make a greater visibility for the students — most of whom have had no previous contact or association with the Church. A golden opportunity.

Last June, the Rev. David Sonmor was ordained. Residing with his family in Saskatoon, Saskatchewan he is now serving our people in that area of Western Canada. This ministry is supported cooperatively by the Western Canada Conference, the Augmentation Fund and the Board of Missions. He will be making periodic visits to such places as Roblin and Winnipeg in Manitoba and to Rosthern and North Battleford in Saskatchewan. We wish him best success.

Very recently a letter came from Dr. A. Sheela Jemima of Madras, India, the daughter of Mr. David Samuel who has been associated with the Swedenborgian movement in India for many years. Dr. Jemima is taking on new responsibilities with the New Church Center in Madras. It is her request that the Board of Missions consider funding for medical supplies and some furnishings for the clinic which serves primarily children and the aged.

The purposes served by the Board of Missions at home and abroad are many. The Church is being severely challenged to respond to a variety of human needs. Certainly, this is a field where our doctrine of use may find a satisfying fulfillment. ♦

Swedenborg

*Out of the North the great Seer rose to scan
The genesis and destiny of man,
The shrewd geometries of earth and star,
Of atoms swinging in their voids, as far
Apart as sun from circling sun — to find,
In the vast frame of nature, laws that wind
In widening spirals, up from living clod,
Till lost in the immensity of God.*

*He heard God calling out of every need,
And saw life's deeper worship in a deed;
Could find no power in all the worlds to loose
A soul to freedom but a life of use;
Could find no nest on any unseen shore
But in the Love that was our rest before.
Back in the abyss of theologic night
He was the one man who beheld the Light;
His were the eyes on the front of that dark age
Which read the Truth upon the
judgment page.*

*And thus this guest of the angelic spheres
Let out a gleam of Heaven upon the years!*

Edwin Markham



Board of Education General Convention of Swedenborgian Churches

Position opening

Director of Youth and Family Ministries

The Board of Education/Education Support unit seeks to fill a new professional position of Director of Youth and Family Ministries. This is a part-time position with a salary range of \$7,000-9,000 per year.

Qualifications include:

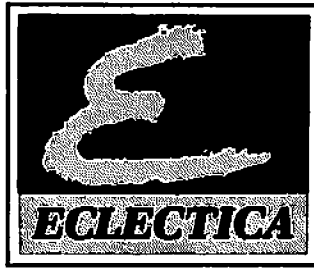
1. Bachelor's or masters's degree in education, ministry or related field.
2. Experience in program design, promotion and evaluation.
3. Member of General Convention.

Position Responsibilities:

1. Work with church centers and groups to establish programs relating to children, teens and families.
2. Design and implement training programs for youth leaders and teachers.
3. Serve as "Systems Guide" for individuals and groups seeking to start programs related to youth and family ministries through Convention's new structure.
4. Ability, energy and enthusiasm to creatively address Convention's growing need for ministry in this area.

Send a letter of application and resume by March 1, 1987 to:

Susan Weiss
Executive Secretary
Board of Education
178 Bala Dr.
Somers Pt., New Jersey, 18244



Urbana University's New Chaplain

The Rev. Carl Yenetchi has joined the Swedenborgian presence on the Urbana University campus in Urbana, Ohio — the only university on the North American continent affiliated with the General Convention of Swedenborgian Churches. Rev. Yenetchi has served as parish minister of the Elmwood, Massachusetts Swedenborgian Church, and he has worked as a chaplain to juvenile delinquents.

Rev. Yenetchi's arrival on the campus is part of a new drive to keep up the Swedenborgian Church's assistance in providing for the spiritual welfare of the university community. Already there is a university-sponsored Swedenborgian Church Day scheduled for May 6, 1987. Each local society around the continent is being asked to draw up a display of their activities, membership and facilities, so as to promote an enhanced understanding of the religious movement that founded the university. These will be displayed during the entire week of May 3-9, 1987.

Assistance in this project is certainly welcomed. You may write to: Rev. Carl Yenetchi, Chaplain, Urbana University, Urbana, Ohio 43078.

Swedenborgian Church Promotes Ethical Investing

At the 1986 annual convention of Swedenborgian Churches in Boone, North Carolina, it was moved that General Convention funds be placed in companies that do not do business with South Africa, in particular, and that promote positive values in general. A committee was created to evaluate criteria by which to discern responsible stewardship of Convention's assets, particularly regarding overall investment patterns. In addition, individual members of

the Swedenborgian Church were urged to consider how their money is being used in the world.

Many mutual and growth funds have been created to achieve the twin benefits of constructive input into society and good returns on the investment. They are usually referred to as social-investment funds. They generally steer clear of weapons manufacturers, nuclear power equipment, liquor and tobacco products, and those corporations with poor environmental ratings. Instead, they seek out successful and well-managed corporations that excel in rebuilding downtrodden sectors of the economy, as well as traditional companies who score well on the above-mentioned concerns. Pax World Fund, of Portsmouth, N.H., New Alternatives, of Great Neck, N.Y., Working Assets, of San Francisco, and the Calvert Group, of Bethesda, Maryland, are a few of the social investment firms who are meeting with success.

Pacific Coast Association Meets

Approximately thirty representatives from the sister churches who comprise the Pacific Coast Association, ranging from San Diego in the south to Seattle in the north, got together for their annual meeting in Ventura, California (in the greater Los Angeles area) from Oct. 9-12. The ministers presented several short workshops, focusing upon outreach. The workshops covered different aspects of outreach, ranging from strategies in utilizing Swedenborgian literature as outreach to the interpersonal and intrapersonal dynamics of sharing one's faith. There was lots of good fellowship and fun, including Phyllis Bosley's tux-and-top hat rendition of "The Saints Come Marching In," to complement the consideration of many items of business.

Kemper Road Center Clowning Around

The Kemper Road Center for Religious Development (Swedenborgian) in the greater

Cincinnati area sponsored a weekend of absolute fun, November 15 and 16. Clown ministry veterans. Millie Laakko and Nancy Piorkowski, of the Church of the Holy City in Wilmington, Delaware, facilitated a Saturday of "improvisation, merriment and imagination-building." Several participants learned some the fundamentals of clown ministry during the day-long workshop. On Sunday, they led in the worship service and later took their new healing skills to a nursing home.

For the weekend of Dec. 5-7, the Rev. Dick Tafel and layperson Vicki Hackett led a Dream Growth Weekend at the Center's camp on Rocky Fork Lake, Beside-the-Point.

Kudos to Rev. Rachel Martin

During the weekend of Oct. 11, 1986, the Rev. Rachel Martin was accepted formally as a full clinical member of the Association of Pastoral Counselors, after completing successfully her oral exams. She becomes one of two Swedenborgian ministers at this level of professional accreditation, joining the Rev. David P. Johnson, who is a Fellow in the AAPC. The AAPC is an organization devoted to the training, supervision and ongoing professional development of clergy in the field of counseling, or psychotherapy.

New Literature Offerings

The Swedenborg Foundation has just issued a new version of Swedenborg's fascinating *Journal of Dreams*. This new edition includes extensive commentary by Wilson Van Dusen, Ph.D., noted psychologist, Swedenborg scholar and self-described mystic. Dr. Van Dusen's short introduction gives the lively, and somewhat clandestine, history of Swedenborg's dream diary, which lay hidden among his manuscripts for nearly a century before discovery. Dr. Van Dusen's keen insight and enthusiasm for Swedenborg's personal spiritual pilgrimage is evident everywhere. For 150 trade-size pages, the commentarian relates 284 of Swedenborg's dreams in chronological fashion, providing commentary, analysis and background information along the way. Roughly forty percent of the copy is the dream material and sixty percent Dr. Van Dusen's "voice" serving as guide. There is also a 28 page summation chapter. This book is very handsomely produced and is listed at \$8.95 plus postage: Swedenborg Foundation, 139 E. 23rd St., New York, NY 10010.

The long-awaited Dole translation of

Divine Love and Wisdom, Swedenborg's primary philosophical theological work, has just been released by the Swedenborg Foundation. This new, eminently readable translation was published serially in *Studia Swedenborgiana*, as the translator, the Rev. Dr. George Dole, requested feedback from readers, both lay and scholars. The paperback's new cover enhances the presentation. The list price is \$6.95 plus postage.

The Swedenborg Society of London has just released volume four of the newly translated *Arcana Coelestia*. The book is handsomely produced in hardback with a jade-green jacket. Paperback copies are also available. Volume four of this monumental work of Swedenborg consists of extensive interpretation of Genesis 31-40.

Also from England comes a nicely written, and very plainly produced, pamphlet called "The New Christian." It is both written and published by an individual, Mr. Gordon Jacobs. His stated desire is to offer a pamphlet that introduces Swedenborg easily to new people. It is 16 pages and sells for \$1 per copy. Gordon Jacobs, 14 Holly Lane, Erdington, Birmingham, England, B24 9JS.

Delsarte and Swedenborg

Some Swedenborgians are collectors of movements, ideas and people that Swedenborg's life and work influenced. Recently this one came to notice: Francois Delsarte's system of physical culture and expression. Delsarte was, at one time in mid-nineteenth century Europe, one of the finest singers on the continent. After a brilliant, albeit short, career as a performer, Delsarte spent decades creating and refining the principles of the physical body's ability to express.

A deeply religious man, he appears to have credited Swedenborg with his most profound inspiration and insight. The Law of Correspondences enabled Delsarte to see more clearly the attributes that each part of the body manifests best (head: intellect, trunk: affections, limbs: power). His system still stands today as one of the best avenues for developing the art of expression.



More Response to Russell-Lacy

Dear Editor,

This is in answer to your October editorial. May I suggest that we first try to correct the common notion that "we are bodies with souls," when actually Swedenborg's writings declare us to be "souls with bodies." Mr. Russell-Lacy cannot endow the embryo in the womb with freedom and rationality, so he feels that the embryo cannot yet be called a person — these being principles he derived from Swedenborg. *Arcana Celestia* #2874, however, states that the faculty for rationality is not born with a person, but only the capacity for becoming rational is present at birth. It should be evident to everyone that infants do not possess reason, but that they will slowly develop the faculty of rationality. According to *Arcana Celestia* #2874, this is equally true of spiritual freedom, because "freedom is to think and to will from affection" — an ability surely not present at birth. Would Mr. Russell-Lacy apply these criteria to new-born infants and declare them non-persons, also?

Our author is alarmed at the enormous waste of conceived eggs, which are miscarried naturally about a week after fertilization. He seems to feel uncomfortable with our Lord's lack of provision for a more thrifty process of soul development. He finds himself at a loss to accept this waste material as physiologically feasible, even though it is commonly acknowledged to be the work of our omniscient Creator. I believe that Divine Providence looks to what is infinite and eternal in the life of humanity, particularly with respect to our regeneration and final spiritual rebirth. So vital and profound is the Divine provision of the waste material left in the fertilization process that it appears to serve as a preordained reminder to us of the necessity of the extirpation of the corporeal-sensual principle deeply lodged in us, which corresponds to this fertilized waste material. What is of further significance, however, is that we are given a spiritual week to achieve this metamorphosis of life: "Six days shalt thou labor and do all thy work (*combat*), and thou shalt rest on the seventh day (*as a celestial person*)." (Italics mine.)

John Powerly
St. Petersburg, Florida

Definition of Life

Dear Editor,

I was very much interested in your editorial for the October *Messenger* and in the question again being discussed as to the beginning of human life.

You said that Swedenborg "doesn't directly" comment on the point-in-time beginning of the human life." Some years ago, when this question came up nation-wide in connection with the conflict between those who supported abortion and those who wanted it abolished by a government decision, I studied the situation and then sent to the *Messenger* a brief statement which I found in Swedenborg's writings: a clear-cut explanation as to *when* human life begins. I also found some discussions by scientists who described the development of warm-blooded animals before birth — and said that its course is similar to that of the human fetus.

The comment that I sent to the *Messenger* quoted Swedenborg's statement that *human life begins when the first breath is taken after birth of the body*. This breath starts the partnership of lungs and heart — corresponding to the union of Love and Wisdom which does not exist for animals but begins the life of a human being. Swedenborg says in *Conjugal Love*, #380, "What is life but love and wisdom?"

It seems that the problem of abortion, based upon "when does human life begin?" rests entirely upon *understanding correctly* what is being considered. In the Swedenborg Concordance, Volume IV, there are 60 pages of very fine print, referring to various appearances of "life" as discussed by Swedenborg; and it is evident that he carefully distinguished between existence and life. The latter, he said, is from God and is put into human bodies by him *after* the initial forming of the physical machinery (such as animals experience). This *beginning of life* for humans, Swedenborg explains, *does not occur until after birth* of the physical machine, with which the baby then takes its first breath.

Heart and lungs correspond to love and wisdom which are attributes of God and create human life, in physical containers after separation from the mother's body. To prevent the physical container from being born, in no way equals the evil of allowing it to develop and embrace human life which then receives no love and care, no nutrition

or education, no protections or development of the spiritual self who — born from the union of love and wisdom in the first post-natal moments — has thus become more than an animal.

The greatest need in this overpopulated planet is for teaching and training in the spiritual facts of life which, if begun with children, can become the foundation of human lives as God intended them to be.

Gwynne D. Mack
Fryeburg, Maine

Greater than God

Dear Editor,

The October editorial not only interested me, but also inspired me to take pen in hand. What are we really saying when we feel the need of genetic engineering? Isn't it that God makes mistakes and creates defective humans? It suggests that we can do better.

Let's look at the human record: DDT, DES, napalm, asbestos, thorium, acid rain, atom bombs. Are we, with all our scientific knowledge, making any genuine progress toward the Kingdom of God? I frankly fear that genetic engineering will lead us into a world of soul-less creatures, as described in Aldous Huxley's *Brave New World*. If we focus overly much on the questions raised, there may be a strong tendency to overlook or disregard the basic eternal problem of humanity: love of self.

How can these matters aid us in developing a stronger love for each other and for God? "The solution is always to make the individual involved much greater than the problem." This thought came to me during meditation some years ago and has remained. It is in harmony with my creed/religion: to acknowledge the Lord as the Almighty, accept the world and live according to his laws of love and truth to the best of my ability day by day.

"Seek ye first the kingdom of God and its righteousness and all these things shall be added unto you." So long as we delude ourselves that in one way or another the human race can be greater than God, we will suffer the consequences. Which dynasty in ancient or modern times has survived moral decay? It is only when God is placed first and when people live according to his laws that nations and individuals can be blessed with peace.

George Kessler
Maywood, N.J.

International Swedenborgian Network

Dear Friends,

Why not have an international New Church amateur radio link-up? It could lead to some "pen" friendships and might even become a regular feature at important junctures during the year, say at New Church Day, Christmas, etc. Please drop me a line about your thoughts.

Waldis Jirgens, VK2DXV
27 Oag Crescent
Kingswood, N.S.W. 2750
Australia

Swedenborg Foundation Position

Dear Editor,

We are looking for a good all-around attendant/salesperson. The right person will be energetic, self-starting, and willing to give a high degree of service to our customers. Responsibilities include window displays and store appearance and some light typing. We are writing to *The Messenger* because a knowledge of Swedenborg is very desirable for this position. Hours are 10-5. Send resume to: The Swedenborg Foundation, 139 E. 23rd St., New York, NY 10010.

Darrell Ruhl,
Executive Director
Swedenborg Foundation

The New Church?

Dear Editor,

With reference to the letter (Sept. *Messenger*) asking for any information on the musical group, "Lords of the New Church": We saw an advertisement for a recording of these people. They are described as a mixture of punk and heavy metal. Some of the titles were pretty grisly, to say the least. The group was also promoting itself as "low-down, mean and disgusting."

We wrote to the Swedenborg Society in England with the hope that something could be done about using our church name. We knew, of course, that they had no connection with any of our societies. The Swedenborg Society felt that it would be wiser to just ignore them, as it would only afford them more publicity.

Bea Taylor
Victoria, B.C.





Phyllis Bosley, Editor

JANUS — the two faced Roman deity of gates and doors looked forward, as we do in January, toward new beginnings, and back on the old years.

May 1987 Bring Joy and New Beginnings into Your Life!

This month we hear from two of our women in the church: Donna Keane, ordained in Boone, N.C. shares some thoughts of her beginnings as a parish minister. Alice Van Boven, a veteran of many years of Swedenborgian study, and, as a lay person, one who has delivered many sermonettes in her Riverside Parish, shares one of her recent sermonettes with us.

New Minister: A Notebook

Donna Keane

September is here and I am finally gainfully employed again after long years back in school, studying and working at part-time jobs to survive. It is amazing how much a full time job means to my sense of self and values. And it is now reality. Here we go!

October — have had several church services and worn my clerical collar and robe. It feels wonderful but still strange, especially after the services if I go out for lunch. I forget the collar is on and catch people staring at me, so I wonder what's wrong. Nothing, just a woman minister out to lunch! It may get more comfortable as time goes by.

November — here we are at Thanksgiving already! Time is flying this Fall and I don't know where it's going. All of a sudden Advent is here and lots of activities that take time and preparation.

Life is full — between the church, school, and my counseling practice. I am as busy as I'd hoped to be. Somehow I am on several

committees, too, and these meetings pop up faster and faster, even though I know the calendar has not shrunk or months run together. The precious time I find for myself these days is sitting in my church office, reading the Bible and Swedenborg for pleasure and spiritual help. What a joy not to have to "study" either one for a test or a paper, but to read them so they can speak to my soul. And to try to put this into my actions as minister, counselor, preacher — to be moved by the Lord and then try to move others with the message. It is a special tradition of good news giving that I am experiencing, and I want to share it with others. The message is clear and ready, now to craft the vehicles for the message. So far, I have not been able to improve on the stories in the Bible or the psychological and spiritual correspondences in Swedenborg. So I continue to do my part, to read, be informed and renewed, and move through my corner of the world affecting people around me. That is truly a call to ministry for us all.

Several hitches have intervened in this smooth-sounding flow. Our organist had an attack of arthritis, called me on Saturday night before church, and we persuaded the

soloist to play while the organist sang! Thank God for talented people who are willing to be flexible and improvise. This minister would have a hard time surviving well without them.

On October 19 the Massachusetts Association met at our church. I felt like I was planning a party for 60 people, nervous and hoping that everything would go well. And it did — God somehow manages to hang in there quite nicely and be unmoved by my lack of faith in the process of preparation. So the group came together successfully.

We planned my installation as pastor for the same occasion, since Randy Laakko would be here. It was a beautiful and meaningful experience for me; Marlene Laughlin preached a message of moving forward while Randy and I did the liturgy. After the service, one of my parishioners came up to give her "pastor" a hug. A strange and warm feeling suffused my soul. This is what all the studying, papers, exams, dialogue and wonderful journey have been about — to be a pastor. That moment will remain with me a lifetime and I thank God for the path he has called me to in service and love.

Rev. Donna Keane is pastor to the Newtonville, Mass. Swedenborgian Church.

Isaiah's Vision

Alice Van Boven

As recorded in Isaiah 6:1-8 Isaiah had a vision of seeing the Lord in the Temple. This vision seems to me to present *four phases* or steps we should all feel as we participate in a worship service at church.

First is a feeling of awe and delight in the presence of the Lord, as his skirts filled the temple. The skirts of his robe are the most external sense of the Word, even in the literal sense; this is a healing element. Recall the woman who touched the hem of the Lord's garment and was healed. We come to church with this help from the Lord in mind. The seraphim mean the Word and its doctrine; their wings are for protection, but with wings they can fly; they can ascend to internal truths. Compare the animals with six wings in Rev. 4:8. You will recognize their song, which we sing every Sunday. "Holy, Holy, Holy, is the Lord of Hosts; the whole earth is full of his glory." These opening verses of Isaiah's vision seem to belong to the opening of our worship, as we feel the Lord's presence and his sphere that fills the church. The *first phase* of worship is found in the opening sentences of the worship service in our *Book of Worship*, in the Invocation, and in the

Sanctus. The responsive reading of Psalm 122, "I was glad when they said unto me, Let us go into the House of the Lord" would fit in here, also the hymn, "Holy, Holy, Holy."

The *second phase* Isaiah felt when he called out, "Woe is me for I am a man of unclean lips." This is when we feel the contrast of the holiness of the Lord, and humanity's estate. We bemean our unclean lips. The lips represent interior things of humanity, including internal worship. Is our adoration of the Lord from real internal worship? Or is it merely external? Are our lips unclean? Is Jesus standing outside the fast closed door? The smoke that filled the temple is Divine Truth Natural. Remember the smoke that covered Mount Sinai when Moses went up to receive the Ten Commandments? We experience this phase of worship when we see our own failures, and pray, "Lord have mercy upon us," then follow with the Lord's prayer. We could also sing, "I need Thee every hour."

Now comes the *third phase* in our worship when a coal from the altar touches our lips, and we are assured of the Lord's forgiveness; he always forgives, although the effect of forgiveness comes when we reform our lives according to his commandments. The power to perceive (the lips) is purified by Divine Love, (a coal from the altar). In our worship this is expressed by the Adoramus, and also the Doxology, "He is the Alpha and the Omega." The hymn, "I need Thee every Hour," expresses this thought.

The *final phase* in our worship is when we feel a new sense of commitment to the Lord's way of life, and are ready to say, "Here am I; send me." The offertory is an example of this phase of worship, when we give something of ourselves to further His work. The hymn, "O Master let me walk with Thee," is appropriate here. ◇

Come Unto the Marriage

Leon C. Le Van

On one occasion in his public ministry Jesus told about a certain king who made a marriage feast for his son. The father invited a large number of guests. As the day of the marriage arrived, the king sent his servants to bid those come who had been invited. But trouble started at once. They would not come. When the king discovered this he immediately sent servants a second time. We read in *Matthew*, "He sent other servants saying: Tell them that were invited, Behold, I have prepared my dinner. My oxen and my fatlings are killed, and all things are ready. Come unto the marriage." This second call — this more urgent entreaty — symbolizes a deeper appeal by the Lord's Divine truth. If all people (or even the majority) heeded the "gracious calling of the Lord," what a different world we would be living in today. The king may have thought that the second group of servants would be heeded. But the worst men of the city seized them, treated them spitefully, and finally slew them.

But even after the second servants were seized and slain, the king continued his endeavors. He sent forth a third delegation of servants, and they were able to bring in enough guests from the "hedges and highways" for the marriage feast to be filled. When the marriage feast was now in progress, the king came in to see the guests, "and he saw there a man who had not on a wedding garment." This man should have been wearing a wedding garment like the rest. It was available for him. His host had provided for him as for the others. All he needed to do was put it on and wear it.

Oriental customs in such matters were very important in Jesus' day; and to be present at a king's wedding feast without a wedding garment was to offer the monarch an extraordinary insult. Why did that guest behave in such a manner? Perhaps he wanted to offend his host. Perhaps he thought the king would not see him in the throng. Whatever the reason, we can only conclude that he preferred his own garment and did not want to wear the freely-provided wedding garment of the king. He wanted to attend the wedding feast — but on his own terms.

God's terms, not ours, are the necessary conditions for life in the Kingdom of God. Here on earth many believe they know better than God what is best for them. They neglect the Scriptures. They reject the church. They scorn the doctrines of Divine truth. They

wear a "garment" of their own opinions, believing they can wear it in the palace of the king. But when they come to the "marriage feast" in the Kingdom of Heaven, and are confronted by the King's question, "Friend, how camest thou in hither not having on a wedding garment," they have no reply.

Such neglectful Christians cannot say that no one warned them during their life on earth. They cannot say they did not have access to Divine truths. Whoever is willing to put on the "wedding garment" of heavenly truth and heavenly character finds it freely given by the Divine King. Men may prefer their own "garments." They may choose their own ways. But if they wish to have a part in the marriage feast of the king's son, they must do so on God's terms, not their own.

The "marriage feast" is heaven itself. God is the King. Those who rejected Christ during his life on earth crucified him in Jerusalem, and their city was destroyed. The new guests who came later were the Christians. The great King calls all to his church and heaven; but the condition of our entrance is that we wear the "wedding garment" of a regenerated mind, woven from the threads of Divine truth from the *Word of God*. When people refuse to put on the "wedding garments" of the King, preferring to retain their own, they cast themselves out from the wedding feast. The King said to the servants, "Bind him hand and foot, and take him away, and cast him into the outer darkness. There shall be weeping and gnashing of teeth." "Weeping" represents the miseries that follow from the evils of the will. "Gnashing of teeth," the clash of arguments that falsities bring. To be "bound hand and foot" is to be bound by the evils and falsities which people have made their own by their free choices in the world. The "outer darkness" is the darkness of hell.

Spiritually speaking, "servants" mean truths from the *Word of God*, because truths serve good. They who were first invited to the wedding were not only they whom Moses and the Prophets had called to the "marriage supper" of the Messiah. Those invited guests are all in every time and place whom the Lord calls to his heavenly "marriage feast." If the spirit of heaven is in our individual hearts, we shall also be in the heaven of angels after death.

People must put on the "wedding garments" of their God and King. Every man and woman has a spiritual "city" of the mind. That mind is intended by the Lord to be a "city of truth." Messengers are sent, "servants of the King," genuine truths from the *Word of God*. All who reject or slay those "servants of the King" will eventually find their "city" overthrown and burned with fire. The

invitations of the Divine King never end. All people are forever invited to (what is elsewhere called) "the Marriage Supper of the Lamb." Our Lord has prepared the feast. He

has provided the "wedding garments" for all who wish to be with him. But we must enter on his terms, not our own. ◇

COMMENCEMENTS

Baptisms

Anderson—Jamie Anderson, daughter of Jim and Linda Anderson, was baptized into the Christian faith on October 5, 1986 at the Church of the Holy City, Edmonton, the Rev. John Bennett officiating.

Chick—Kyle Jordan Chick was baptized into the Christian faith on November 2, 1986, at the Fryeburg New Church, Fryeburg, Maine, the Rev. David L. Rienstra officiating.

Joshee—Carn Rajan Joshee and Kael Joshee, sons of Rajan and Carrie Joshee were baptized into the Christian faith on October 26, 1986, at the Church of the Holy City, Edmonton, the Rev. John Bennett officiating.

Lipsky—Gabrielle Nadine Lipsky, daughter of Hart and Lorrie Lipsky, was baptized into the Christian faith on October 12, 1986, at the Church of the Holy City, Edmonton, the Rev. John Bennett officiating.

Deaths

Anzer—Peggy Anzer, longtime member of the San Diego Society, entered the spiritual world on Nov. 10, 1986 in Savannah, Tennessee.

Cook—Chester Cook, longtime treasurer for the General Convention of Swedenborgian Churches, passed into the spiritual world on Nov. 3, 1986, in Maine.

Norgaard—Peggy Norgaard, longtime member of the Edmonton New Church, passed into the spiritual world on Oct. 24, 1986. A memorial service was held on Oct. 27, 1986, the Revs. Henry Korsten and John Bennett officiating.

Shelkey—Nadine Shelkey, longtime member of the San Diego Swedenborgian Church, passed into the spiritual world on Oct. 18, 1986. A memorial service was held Nov. 2, 1986 in the San Diego church, Eldon Smith, Probationary Lay Leader, officiating.

Smith—L. Wilson Smith, 76, of Kelowna, B.C. and formerly a longtime member of the Detroit Swedenborgian Church, passed into the spiritual world on Nov. 1, 1986. A memorial service was held on Nov. 8, 1986, the Rev. Erwin D. Reddekopp, longtime friend of Mr. Smith, officiating.

Welch—Ethel Irene Welch, longtime member of the Pawnee Rock, Kansas Swedenborgian Church, passed into the spiritual world in Gardner, Kansas. A memorial service was held on Oct. 17, 1986 in the Pawnee Rock New Church, the Rev. Eric J. Zacharias officiating.

Marriages

Burnell-Potter—Carolyn L. Burnell and Kirk W. Potter were united in Christian marriage on Nov. 1., 1986 at the Church of the New Jerusalem, Fryeburg, Maine, the Rev. David L. Rienstra officiating.

Jeannette-Meda—Edna May Jeanette and Andrew Meda were united in Christian marriage on Oct. 25, 1986, at the Church of the Holy City, Edmonton, the Rev. Henry Korsten officiating.

The Church of the New Jerusalem
The Messenger
2107 Lyon Street
San Francisco, CA 94115

NONPROFIT ORG.
U.S. POSTAGE
PAID
SAN FRANCISCO, CA
PERMIT NO. 11593

Forwarding Address Correction Requested

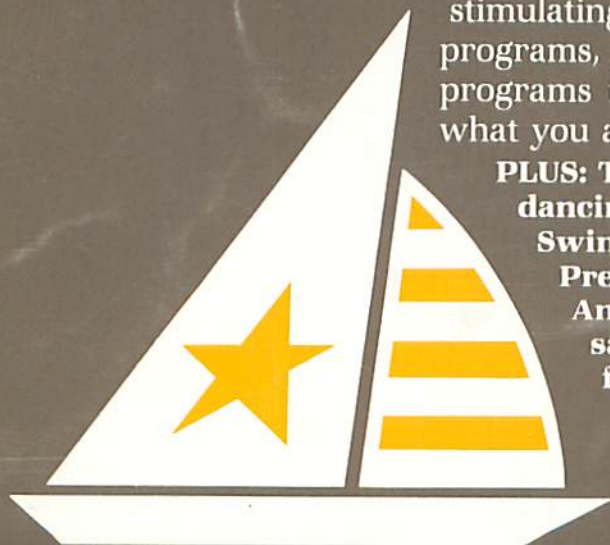
CONVENTION '87 — JUNE 27 - JULY 5

June is just around the corner. And with it comes Convention '87 in the amazing Pacific North West. We'll meet on the beautiful, tree-filled campus of the University of Puget Sound, where you'll find friends, fellow travelers, stimulating conversations, child-care, children's programs, youth programs, adult programs, and programs for those of you who aren't sure of what you are.

PLUS: The President's reception, featuring dancing to the music of the Swedenborg Swingers.

Pre- and Post-Convention activities.

An authentic North Coast Indian salmon feast in a cedar longhouse followed by a cruise along the Seattle waterfront on our own yacht — just in time for the biggest fireworks display on the West Coast.



So, plan now. You owe it to yourself to be there!

CONVENTION '87 — JUNE 27 - JULY 5