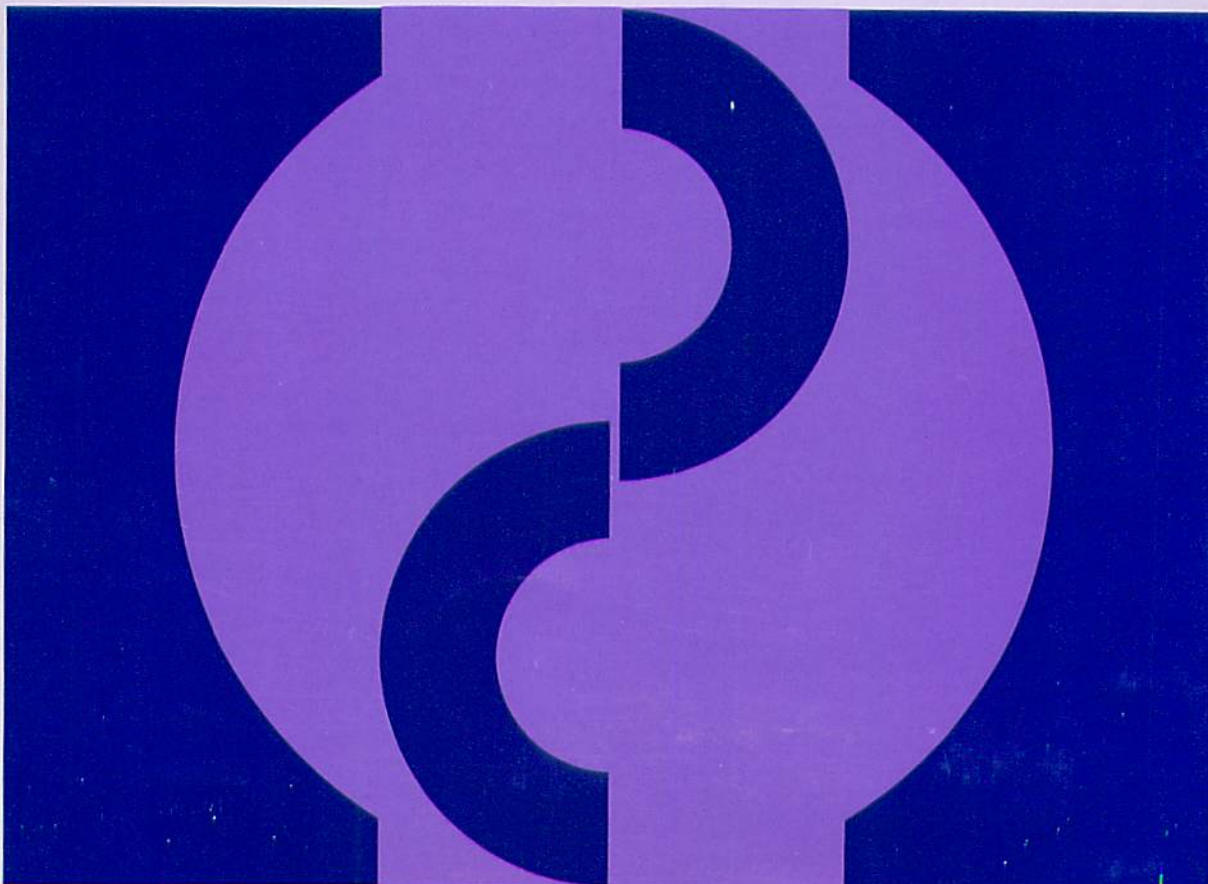


THE MESSENGER

*Official Publication of the General Convention
of Swedenborgian Churches*

MARCH
1987



East and West: Swedenborg's Concentration and Meditation

BETWEEN THE LINES

Should we be afraid of fear? There is an ethic in many religious and spiritual circles today emphasizing the uselessness and destructiveness of the emotion of fear. Since we all dislike being fearful, most of us would be interested in any program that would actually decrease our fears.

Fear, though, is uncanny. It does not like to be decreed out of existence. It seems, in fact, that it cannot be. Many of these movements have been successful in banishing fear only in their rhetoric. The reason is the limpness of their method.

Their chief technique is a mental maneuver. Once a thought or feeling of fear is present, you're supposed to simply pay it no heed. Let it slide away like water off a duck's back. They see fear as a cause of itself, as self-generating. Therefore, if a person will conscientiously "let go" of fear, release it from the mind, drop it from consciousness, they will eventually clear themselves of "negative" emotions. Taken as a total game-plan, I've seen little evidence that this works.

Many psychologists regard this widely spread technique as a form of denial. They don't believe that all fear can be dispensed with in this way — the core will go underground and from there begin to sabotage "the best-laid plans," as the saying goes. From the other side, the "acknowledge-no-evil" movements charge these psychotherapies, as well as plain commonsense spirituality, with being counter-productive. Any attempts to engage and explore fearful feelings are thought to be giving credence to and reinforcing "the negative pattern."

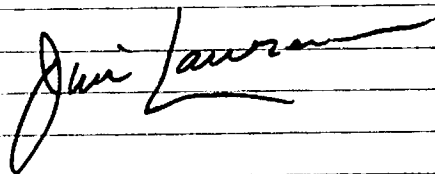
The psychologists, however, are working from a different assumption. Fear is understood as a symptom that may well feed on itself, but is not

its own cause. The origin of the fear is seen as a carrier of useful information. At some bedrock level, fear has some reason for existence, which means that it has some foothold in that person's spiritual dynamics.

One cannot merely wish it all away or engage in a mental/spiritual/psychic maneuver of "simply letting go." Without knowing the basis for its attachment in the personality, trying to "let it go" is like hoping a wasps' nest will vanish if you go to the movies. The diversion of attention has no bearing upon the root cause of the undesirable phenomenon.

Truth is the most effective banisher of fear. To know that truth is to face that which is causing the fear, and to face it with the knowledge and courage that the full force of the creative universe (God) is on your team. Equipped with the faith that whatever is behind the fear is either a lie, a myth, or a reality that can be corrected and dissolved with love and truth, any fear can be faced.

My experience with both avenues—going into the lion's den and confronting a fear and "letting go" of a fear—is that far more power and exhilaration for living is loosed by facing and conquering fears through and with divine love and wisdom.





Articles

-
- 52** Emanuel Swedenborg:
18th Century Adventurer
Justin O'Brien
-
- 60** Almont Retreat for Youth
Heather Maring and Charly Kabrick
-
- 62** Prayer: Magic, Miracle or Method?
James F. Lawrence
-
- 66** SSR Proposes Board Merger
Mary Kay Klein
-

Columns

-
- 72** The Upper Room / The Great Altar at Jordan
Leon C. Le Van
-
- 73** Wellness for a New Age / The Power of
Tremulations
Dorothy Travers-Davies
-

Departments

-
- 65** Women Communicating
-
- 68** Opinion
-
- 70** Eclectica
-
- 74** Commencements
-

THE MESSENGER

MARCH 1987
Vol. 207, No. 3
Whole Number 5113

Rev. James F. Lawrence, Editor
Paul Maring, Layout and Design
Christina La Conte, Typesetter

Editorial Address:
THE MESSENGER
2107 Lyon Street
San Francisco, CA 94115

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).

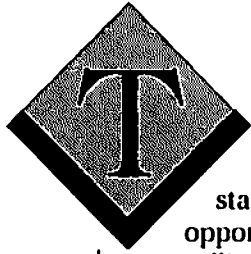
Business & Subscription Address: Central Office, 48 Sargent St., Newton MA 02158.

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.

Deadline for material: Six weeks before 1st day of the month of issue.

Emanuel Swedenborg: Eighteenth Century Adventurer in Meditation

Justin O'Brien



he world admires explorers. Planet Earth is no longer the only territory for adventure. The starry heavens offer competition with unlimited opportunities for charting the unknown vastness. Satellites and spaceships capture the imagination of children and adults alike, making astronauts the new heroes of the twenty-first century.

Fascinated as we are with the universe, few of us would suspect, let alone declare, that there are far more exciting and incredible realms of adventure much closer than the distant galaxies.

One very modern man began to realize that we live unsuspectingly in a boundless world — within ourselves. At an age when most men of his acquaintance were thinking of retirement, this Swedish gentleman, scientist, and member of parliament inaugurated a brand-new career. He delved into the realms of consciousness. Anticipating the findings of Freud and Jung, he pioneered in the exploration of the human mind. But he did this feat not by clinical observation, as a therapist might in noting patients in counseling sessions. His method was startlingly different: he entered into the living streams of his very consciousness. His name: Emanuel Swedenborg; the time: the eighteenth century, the Age of Enlightenment.

The Turning Point

Swedenborg enjoyed the prestige of a well-earned reputation among the scientists and scholars of Europe and Britain. In retirement with a sufficient return from his pension, royalties, and mining investments, he built himself a small estate on the outskirts of Stockholm. Although he knew and wrote in seventeen sciences, a new vista was about to open to him.

In noticing the drift of his writings, it can be seen that for ten years, Swedenborg's searches had been consistently moving away from nature at large to the human person. From recent anatomical and physiological topics he turned now to writing on the brain and dreams. Intrigued for some time with finding the seat of the soul, his anatomical exploration soon dispelled the idea of a physical location. Then where was the soul? What was its essence? The natural bent of his intellect strove for the ultimate explanations. Description alone was not enough. He was always concerned with the first principles in any study. Only then did he feel satisfied.

Swedenborg's method of investigation involved empirical analysis with rational discernment. Yet as a result of years of study and reflection, Swedenborg recognized that reasoning about empirical data was not the whole story for arriving at truth. Insight, the ability to apprehend the meaning revealed by the facts, was his goal. Without the faculty of intuition there is no truth, for there is no insight. But how could his method of investigation fit the quest of the soul, the anima?

It came to him that the soul could not be a material thing but the vital reality that permeated living things. In human beings, the soul was nothing less than the domain of consciousness. Consciousness, of course, could not yield to his scalpel as did the material things he studied, nor to the telescope as did the heavenly bodies. A new tack was employed. He would study his mind with its natural, living presence. He would meditate.

At this time in his career, Swedenborg was unknowingly entering into one of those rare periods when one has to review the direction of one's life. It was late summer, 1743. Swedenborg found himself at a crossroads. Fond as he was of the scientific recognition of his peers, he also desired an ardent affiliation with God. Now in his middle fifties, he began to discern, especially in his dreams, a conflict of interest. Moreover, he was startled to find that he had lost his ambition for scholarly praise: "I wondered that I no longer wanted to work for my own glory."¹

He continued his customary work habits but remained inwardly distressed. From Easter 1744 onwards, he was challenged by a series of visions and dreams that symbolized that conflict. Yet his rational mind would not cease from composing arguments against his higher spiritual impulses. He endured nightmares, which relentlessly depicted his indecision about what to do with his talents,

what direction to take his life. "Immaterial things thus appeared to him in dreams under symbolic shapes and when he reflected upon the meanings of the symbols the interpretation of the dream became clear to him. For example, his gross thoughts were represented to him in a dream as heaps of rags. His impurities were represented as vermin which had to be picked out. He saw himself living in an untidy hut in which he had invited the Highest to visit him. . . ."²

Finally, after months of despondent turmoil, another remarkable vision, in April 1745, resolved the restless issue. He would dedicate the rest of his life to entering the inner realms of consciousness in order to chart the spiritual kingdom. He spoke of it as a divine calling. He would accept a mission of explaining these realms to spiritual seekers, and he would use his journey as a commentary upon the Bible. Swedenborg was convinced that the language of scripture revealed esoteric spiritual meanings; there was more to scripture than a literal or fundamentalist reading provides.

The real work was launched. "I was elevated into that light interiorly by degrees, and in proportion as I was elevated, my understanding was enlightened, till I was at length enabled to perceive things which I did not perceive before, and, finally, such things as I could not even comprehend by thought from natural light."³

Swedenborg describes his difficulties with attempting to steady his mind during meditation:

In the rational mind are divers loves, and these occupy its whole court and draw it to their sides. . . . In general there are superior loves and inferior loves, the superior being spiritual and the inferior natural and corporeal. When concentrated in the rational mind, these loves are wont to contend When our mind has been occupied with profound and long-continued meditation, if we then wish to recall to mind things spiritual and more pure, we find this impossible unless the former love with its thought has first been cast out.⁴

In the stillness of his inner journey, Swedenborg was becoming acutely aware of the conflict of *samskaras* — the diverse loves — within himself. With practice, he sorted out his superficial impulses from the more profound desires that compelled his actions. Not wanting to plateau here, he proceeded further into himself to perceive the inception of thought itself. He was soon to become a

Swedenborg clearly knew that the so-called tempting desires, evil or benign, were actually aspects of himself.

habitual explorer of the subconscious terrain. He now encountered the forgotten forms of old ambitions that were still influencing his present activities. He rediscovered these scenes from earlier days, studied now from the detached eye of one who wanted to learn from these episodes the truth of their meaning.

He actually could sense how an idea became alive with its content and exerted its attractive power upon the faculty of will. He was like a mental spaceship moving through inner space encountering strange shapes of thought and feeling. All sorts of odds and ends — the simmerings of desires — came forward. Bizarre schemes, hideous images, lustful urges, angelic visions, all played their part in the dream-like melodramas unfolding before his inner eye. If Swedenborg thought himself above the grosser impulses of life, he soon witnessed the full range of his appetites and human connivance. He refused to deny responsibility. He wrote as he found it.

Reflecting on these raw episodes for their symbolic significance, he realized that he had the good fortune, like Scrooge in *A Christmas Carol*, to witness his own recurring intellectual pride. He was being led in these inner journeys to see the selfish egotism that was clinging, ever so subtly, to his writings and accomplishments.

Self-knowledge came hard. Frequently, the symbolic imagery in his subconscious could only be interpreted for what it was: depictions of his grandiose affection for his career. His love for truth, however, turned these scenes into a means for spiritual growth. He saw through his motives and rejected their selfish import. His inner journeys inspired him to reorient his life completely to the pursuit of the good, the true, the beautiful — God alone. He wanted to be an instrument of the divine for revealing the beauty of the soul.

Swedenborg's experiences with meditation were not unusual. Everyone who meditates sooner or later reaches the hypnagogic level and beyond. Biofeedback research has classified the brain waves associated with this level as theta. Here one experiences the creative resources of the subconscious. Instead of taking advantage of this level, as Swedenborg did, most people tend to visit it only twice a day — when entering and leaving sleep. Swedenborg trained his attention to remain awake during these subtle experiences. He would frequently lie down for hours, even days, at a time to scout these areas, eventually waking up at the rational level fully refreshed. He

achieved "a state of complete wakefulness of the spirit while the body was asleep."⁵ Unknown to himself, Swedenborg was practicing the ancient technique of *yoga nidra*, in which one retains self-awareness while allowing the brain and nervous system to enter sleep. Swedenborg, like the yogis who practice *yoga nidra*, gradually reduced his sleep requirements to a few hours per night.

The Inner Struggle

For some years Swedenborg's journey into the unknown met with mixed results. Entering into the vast domain of consciousness, he encountered visions, dreams, and scenes that were not always friendly. Through long hours of deciphering he came to understand the symbolic meaning of these eventful encounters. The alluring creatures of his subconscious often turned before his eyes into grotesque and vile monsters, enticing him with their seductive power. Intuitively he knew that these taunting symbols reflected unintegrated aspects of his nature. Instead of disowning these imaginary villains, thereby repressing them and fracturing his own growth, he resisted them, at times breaking into a sweat after hours of internal combat.

His resistance took the form of a higher choice. The inner drama posed characters of opposite inclinations, each possessing a quality that appealed to Swedenborg. He had to choose and momentarily suffer the consequences of the one he refused. In this way he became more powerful, for his internal victory brought the enemy, so to speak, under his newly found control.

For many years Swedenborg had neglected the affective side of his personality and now this power was asserting itself through dreams and visions. These episodes repeatedly indicated that this power could be used in many ways of fulfillment. The choice was his. In his dream diary he notes how

a married woman wanted to have me, but I liked an unmarried one; the former one became angry and persecuted me, but I nevertheless gained the unmarried one and was with her and loved her. It was a woman who owned a very beautiful estate in which we walked about, and I was to marry her. She signified piety, and also, I believe, wisdom, which owned those possessions. Also when I was alone with her I loved her for her high-minded character which it seemed she possessed all by herself.⁶

In his inward travels, he met the energy

of his appetites more directly than most people. He felt the storm of their power, how they influence thought and will, how untrained, they torment man's imagination with all variety of temptation. Swedenborg felt the inducements of the higher evils of intellectual pride and the craving for recognition from his peers. Not without a battle, he resisted consent.

His sensual needs were few. He ate very sparsely. His passions released themselves on himself rather than outer objects. Discovering the root power of feeling, he struggled to understand its importance and elevate it to the service of truth. His explorations and his writings were the uses he put at the service of the divine. He prepared himself by acknowledging the privileged opportunity that was his.

He rejected all public acclamation. From this point on almost all of his writings were published anonymously at his own expense, retailing them at undercost. The enthusiasm at first of being a philosopher of the mind soon changed his appraisal into awesome humility before the divinely infinite origin of being. He saw himself as a servant of truth, guided and gifted in ways that he could not deserve. Thus he pursued his feelings and thoughts together to their highest possibilities. Overcoming any intimidation of the unknown, he realized from experience that his self-study of consciousness was leading him to his ultimate goal.

His struggle to grasp the meaning of emotion and order it into his life brought the realization of its profound importance. His intellect no longer opposed feeling. He allowed feeling into his life everywhere and saw it as the guide to inner levels of consciousness. The new union of feeling and thought released a fusion that gave Swedenborg an embracing perspective on life itself. Before, everything in his career, including his theology, was submitted to objective reason. Now, with love and affection releasing their guidance in him, he saw his life and visions with eyes of intuitive affection. Without this side of himself maturing, his intellect would not have been able to decipher the symbolic content of his widening visions nor even reach them.

Almost in celebration of his growth and to give grateful recognition to the help he received from consciousness, he wrote *The Worship and Love of God*. It was a surprising work in that he revealed a new side in his writing. He wrote with a poetic flair unknown in any previous work. With a feeling in ascendance with intellect, truth

joined with love and became real for him. It was not just abstract ideas any more.

As he moved ahead, Swedenborg clearly knew that the so-called tempting desires, evil or benign, were actually aspects of himself. They had surfaced finally into the open where he could cope with them on the field of consciousness. His struggle took on mythic proportions, that is, the inner war was not just peculiar to him but had a universal application. To become whole, to find God, the center of one's being, one had to achieve purity through integration of all the powers of the soul. Unless these inner dramas were resolved and assimilated, one remained estranged from oneself. Swedenborg saw clearly that what he did not know or reconcile about his feelings became a barrier to haunt his spiritual journeys.

With renewed interests he turned to the Bible, sharpening his knowledge of Hebrew and Greek. He was thrilled to find descriptions in those pages that were, when symbolically interpreted, identical to his own experiences. For a time he allowed automatic writing to assist him, but soon mistrusted it and preferred his inner vision to guide his writing and the interpretation of scriptures. More than anything else, he wanted to provide a commentary on scripture for the average Christian who was confused about the meaning of life by the religious skepticism of the age. His masterpiece was the twelve-volume *Arcana Coelestia*, the "heavenly secrets," a monument to the divine search sculptured by his meditative practices.

Respiration and Reality

The more Swedenborg entered into meditation, the more he stood in awesome wonder before the life of consciousness. He could not help but attribute the changes in his new career to divine assistance. In his writings, he would frequently remark that "It was granted to know . . ." or "It was granted me to perceive . . ." He was convinced that his forays into the higher life of consciousness were divinely guided by the Lord.

In his inner travels, he discerned that his mental and emotional and outer life had an essential relationship with each other. With lessening doubts, Swedenborg aligned these dimensions with the values of his spiritual visions. From this lifestyle, one could easily trace in the personal and social demeanor of his life an edifying example of the *yamas* and *niyamas*.

While there is no indication that he ever studied Eastern philosophies, there is ample evidence that Swedenborg discovered many

**Swedenborg
discovered
many
principles
and
operative
techniques
that are
compatible
with, if not
identical to,
the
philosophy
and practices
of Yoga.**

As far as Swedenborg could sense, he could remain for hours in his meditative state without the aid of external air.

principles and operative techniques that are compatible with, if not identical to, the philosophy and practices of yoga. Some of Swedenborg's remarks about breathing, for example, read like a commentary upon pranayama practices. His recognition of the importance of breathing actually can be traced to his childhood. He states in his diary that he experimented with rates and retention when saying his morning and evening prayers. "From my infancy I was for many years introduced into such respirations; especially by speculations in which the respiration became quiescent, otherwise intense speculation of truths is not possible."⁷

His later "speculations" were his reflective investigations that resulted in over four hundred books. Swedenborg's power of concentration was almost uncanny. He could completely block out all distractions and irrelevant thoughts when reflecting on the topic at hand. He noted that this one-pointedness of mind was directly related to his breath rate and vice versa: "A man varies the state of his breathing in exact accordance with every state of his thought."⁸

Experimenting further, he was surprised to learn that his respiratory movements virtually ceased during meditation. He was not overtly breathing, but yet he lived. Thus he posited that man possessed a twofold breathing. The customary motion of the lungs during normal hours, ordinary breathing, corresponded to one's thoughts. Obviously, people breathe as they pursue their daily living. In fact, Swedenborg noted the psychosomatic interplay: "When anything opposes one's loves and principles there is a stiffness of breathing, but when they are favored, the breathing is free and full."⁹

But Swedenborg felt that man was capable of an inner or tacit type of breathing. He sometimes called it "inward" breathing or the breathing of the spirit. By calming and regulating his respiratory movements, his mind followed suit, thus enabling him to accelerate the inner journey.

As far as Swedenborg could sense, he could remain for hours in his meditative states without the aid of external air. He concluded that unless one reaches this tranquil state whereby the external, respiratory motions are stilled, it is impossible to arrive at the higher visions of truth. The manipulation of breathing was the doorway to the meditative adventure. He summed up his experiences by stating that "breathing is according to the freedom of the life."¹⁰

The Cosmic Adventure

Swedenborg had lived now for nearly three quarters of a century. He enjoyed his garden and continued his customary but flexible routine, attending dinner requests, overseeing his publishing commitments, visiting and welcoming friends, even traveling. Occasionally people heard about the simple but strange and rich life that he led, which for him was a single adventure in discovering multiple worlds.

Aboard a sailing ship or at an aristocratic dinner party, before lords or his tailor, Swedenborg would never let on about the nightly excursions into consciousness, but he would never dodge or divert a direct inquiry. No doubt, once asked, he must have shocked the train of dinner conversation and sent it in unexpected directions. He was unassuming but always politely truthful.

In July of 1759, while having dinner with friends, Swedenborg became visibly agitated. When pressed, he described a raging fire in Stockholm, three hundred miles away. He minutely described its origin and reported its tragic progress throughout the city. He finally stated that it stopped three houses from his own. His narration was so graphic and compelling that the dinner guests soon spread the episode among their neighbors. A few days later, a messenger arrived with the official news of the conflagration, which tallied exactly with Swedenborg's description.

From this period onward, Swedenborg had unavoidable notoriety. It did not take much imagination to deduce that he was the author of *Arcana Coelestia* and other intriguing books that had been published anonymously. In spite of the interruptions and even the scandal of this new fame, Swedenborg's kindness, wit, and concern for others never abated.

In examining Swedenborg's vision of existence, one can discern in his life and writings a relentless effort to fathom the basic questions of life: Who am I? What is the nature of the universe? Of God? What constitutes the good life? Swedenborg has a special vantage point from which to pursue these questions. He said, "to me it is granted to be in both spiritual and natural light at the same time."¹¹ Through meditation he expanded his consciousness to enjoy the natural, sensible events of ordinary life and the realms of the spiritual world. As the level of his awareness changed, so did the world of objects. By freely altering his states of consciousness, he experienced many different dimensions of life.

He declared that most people live in these spiritual realms but only unconsciously. It was crucial for them to wake up, to find the meaning of life by accepting their freedom in self-responsibility. When we say that man is a spirit as to his interiors, we mean, as to those things which are of his thought and will, for these are the interiors themselves, which cause man to be man, and as his interiors are, such is the man."¹²

According to Swedenborg, soul, spirit, consciousness, the vital principle, are words that are simple different names for the identity of human beings. But how one used his spirit determined the kind of person one became. The quality of one's concrete life is the quality of the man. Swedenborg was emphasizing that unless there was integrity of thought, speech, and action, one could perhaps be successful in society but hardly spiritual. The integrity of spirit demanded that its outer presentation in word and deed be consistent with its origin.

Swedenborg had a great deal to say about his excursions that brought up these matters of harmonizing the inner with the outer. When people speak of the spirit, if at all, their descriptions seem airy and abstract. For Swedenborg, these obscure descriptions only showed a lack of familiarity with one's real nature. Spirit for Swedenborg revealed itself at all times — the way one walked, sat, ate food, slept, greeted or ignored others. In other words, spirit revealed itself in all the concrete acts that composed one's daily life-style. The spirit exposes itself in whatever one does.

According to Swedenborg, good intentions alone were sterile. Intentions needed to be fulfilled in action. Only in this way could the truth of life bloom in the minds and hearts of mankind. What good is it to speak of enriching others' lives if your conversation remains empty of action? What Swedenborg was insisting upon was that man should live by a conscience that flowed into acts. Unless action is consistent with thought, the inner truths of the soul are stillborn. Without action, one's spiritual life remains impotent in society. He remarked that "Anyone who separates the spiritual from what is moral and civil is not a spiritual person, or a moral one, or a civil one."¹³

For Swedenborg, no man can say he desires truth or any other thing without implying that the motive power is a form of love. Any desire or plan of ambition, regardless of how intellectually conceived or externally put into action, would be impossible of initiation without an underlying

love for it. Beyond the achievement of any goal is a love sustaining the effort.

From his inner vantage point, Swedenborg was convinced that love and feeling generated thought and will. A thought, being articulated feeling, gives form to one's affection or love. Let Swedenborg explain: "A man's will is his love in form . . . for whatever is delightful, enjoyable, pleasant, grateful or blissful, that . . . is what the man wills . . . and that he wills because it is of his love, and is also his life, and is the man himself."¹⁴ What one loves, one wills; what one wills, becomes action and need. To love the good is nothing else but to will and to do the good from love.

One's thoughts and understanding about anything represent one's feelings or love for it. One's feelings and affections are derivatives of the basic substance of our being, which is love. Love expresses itself in the uses (Swedenborg's term) or the good it does: "Love may be compared to a fountain, and affections to streams flowing from it . . . for affections are derived from love and are continuous with it; they bring uses forth in forms, and in these they advance from the first things of uses to their ultimates, from which they return again to the love from which they came."¹⁴

Swedenborg was attempting to explain the ultimate meaning of the drive of consciousness. In our everyday life, the impelling force of anything we do is the love for life with its many aspects. Our language reveals this dominant force in a variety of instances: I love candy, I love a good cigar, I love competition, I love to make love, I love God. Love and what I love gives the most central direction to my life. My thoughts and rationalizations are but the forms that help actualize the love. These thought forms are then manifested in deeds.

Swedenborg saw that people live their lives from the inside out. And the ruling power that reigned in anyone's particular life, that force behind all one's speech and actions, is love. People differ primarily because of their differing priorities in love. This relationship of the inner to the outer in man was crucial. From the understanding of this connection, Swedenborg saw how people create their personal hell or heaven. As long as one views his own ego as the sole ruling factor amidst all the discrete goings-on in his mind, one is building a fortress of hell even with the bricks of his virtues. When one lives a life that recognizes and values the good of existence, then heaven ensues.

It is the age-old drama between the apparently self-sufficient ego that refuses to

**Unless action
is consistent
with
thought, the
inner truths
of the soul
are stillborn.**

acknowledge anything but itself and the real self, the inner spirit, the atman, that shines through the ego and allows some of its light to be borrowed by the mind and senses. The ego in man has a tendency to assume for itself the prerogative of first place under all circumstances. It can easily become selfish and dominating to prove to itself its right to survive even at the expense of others.

Hell is disunion. It is one's insistence on being profoundly aloof from others — more, to use others to preserve one's enclosure. Those eligible for hell feel entitled to be served by others. Hell then is a failure of communication. The ego refuses to enliven others; it prefers exploitation.

Whereas the ego appropriates, the self shares and communicates its creativity. The ego adds up its scars, waiting to get even; the self forgives without being cowardly. For Swedenborg, the individual, and not God, chooses by the life he leads to forge hell or heaven in his own soul.

The Divine Cosmology

The indestructible creative goodness of being — the divine consciousness — manifests itself in a staggering prolixity of unintelligible existences known as the manifold universe. The manifested things of reality are so constituted in their intelligibility that the "physical world," according to Swedenborg, "is merely symbolic of the spiritual world."¹⁵ The world at large is the medium of divine communication to man. In knowing the world, man begins to understand himself. From that self-knowledge, he begins to understand his divine origin, provided he uses both reason and intuition.

Since "the natural world, and all that it contains, exists and subsists from the spiritual world, and both from the divine,"¹⁶ everything is revealed, for Swedenborg, through the universal principle of correspondences; that is, everything exists not only for its own purposes but to reveal a higher dimension of being. The divine influx that gives existence to things structures different levels of existence. The lower orders of existence correspond to the higher, as a person's facial expression reveals his mental state. Like the five *koshas*, there is a casual ascendancy of power and beauty in the universe. It is in the very goodness of the material realm to lift man's soul to the spiritual realm.

The years of tracing nature's processes in his scientific writings and his nightly adventures into the realms of consciousness

finally opened to Swedenborg the sweeping order of being. He intuited that all things in the invisible and visible worlds were symbolic representations of the divine One. The multiplicity of the universe is the resourceful ways in which the One reveals its bountiful nature.

The external world provokes man's mind to suspect the orderly precisions of the spirit realms. His meditations confirmed these orderly realms. The stages of spiritual awareness correspond to the planes of the natural



**He was like a
mental spaceship
moving through
inner space
encountering
strange shapes of
thought and feeling.**



and spiritual worlds. Nature, in its limited, material way, symbolized the higher, freer, spiritual realities. Every dimension of nature — the mineral, vegetable, animal, human — was an interdependent order of existences.

Reality was a spectrum of existences scaled with increasing beauty and richness as man entered within himself. The universe without and within was symbolically arranged so that one order insinuates another. Every dimension of being was a symbolic presentation of the nature of the divine. The material world was not a secular realm, devoid of the divine, but a constant and inviting world of opportunities to awaken man's intellect, will and feeling to his ultimate destiny.

The Final Days

Swedenborg's legacy joins with the message of the ancient sages. His vision is not parochial, but worthy of universal consideration. If one classifies him as a religious reformer — which he personally gave not the slightest hint of being — then he is unlike a Luther, a Calvin, or a Wesley. His vision is similar to that of the Upanishads, but he speaks of the human potential for life rather than of a sectarian creed. Instead of portraying a denominational Jesus, he reminds man of his potential for the Christ-consciousness.

Swedenborg saw the ultimate meaning of

life as a unitary oneness. This oneness was actuated by the completion of truth in action, for this was nothing else than the realization of love. We think because we love to think; the love of truth is its use. You say you love someone? That is your truth. But what do you do to that person with your truth? Through use alone does love become real and not just words. For Swedenborg men should be appreciated for the good that they do rather than for the protestations and dogmas that they defend. It is in the pursuit of the good of helping one another that people unite and create a community.

One finds in Swedenborg a cosmic optimism that declares the shadows and limitations of life as part of the struggle to know what is the good for man. For those who take the trouble to see, nothing in life's experiences is wasted; everything points to greater enrichment. No matter where one is in any condition of life, to act upon the good one knows, however flawed, begins the ultimate journey. Just as we cannot *not* be attracted to a beautiful sunset, so in everyone is the affinity for real existence. The more one grounds oneself in life, the more the path to divine oneness opens in man's mind and heart.

Swedenborg started no church; he fostered no cult. He understood the role that institutional religion and church services played in people's lives far better than they did themselves. For him, human nature was the highest sacrament. Man at his best symbolized God, and thus could be to a skeptical world the assuring presence of the divine.

Swedenborg lived in a society that prescribed very rigid ideas about religious topics. His controversial writings did not go unnoticed by the established church. Many conventional dignitaries were astounded by his ideas and wrote vigorous denunciations of his works. He energetically answered all charges against him while continuing unperturbed to complete his final work at the age of eighty-three.

As for his attitude about his pending death, Swedenborg mentioned one day to his housekeeper that he would die on March 29, 1772, at precisely 5:00 p.m. She noted that he announced it "as if he was going to have a holiday, to go on some merry-making."¹⁷ When that time came, he departed as he lived — simply, pleasantly, blessing those around him. No doubt, the man who spoke with spirits was on his way to a heavenly holiday.

Notes

- ¹ S. Toksvig, *Emanuel Swedenborg, Scientist and Mystic* (London: Faber and Faber, 1948), 139.
- ² C.O. Sigstedt, *The Swedenborg Epic* (New York: Bookman Associates, 1952), 183.
- ³ Swedenborg, *Heaven and Hell* (New York: Swedenborg Foundation, 1960), 130.
- ⁴ Swedenborg, *Rational Psychology* (New York: Swedenborg Foundation, 1950), 367.
- ⁵ A. Acton, *An Introduction to the Word Explained* (Bryn Athyn, Pa.: Academy of the New Church, 1927), 50.
- ⁶ Swedenborg, *Journal of Dreams* (New York: Swedenborg Foundation, 1960), 178-79.
- ⁷ Swedenborg, *Spiritual Diary*, 5 vols. (New York: Swedenborg Foundation, 1962), 3464.
- ⁸ Swedenborg, *Apocalypse Explained* (New York: Swedenborg Foundation, 1960), 1012.
- ⁹ Swedenborg, *Arcana Coelestia*, 12 vols. (New York: Swedenborg Foundation, 1960), 1119.
- ¹⁰ *Ibid.*, 4225.
- ¹¹ Swedenborg, *Invitation to the New Church* (New York: Swedenborg Foundation, 1960), 52.
- ¹² Swedenborg, *Heaven and Hell*, 444.
- ¹³ Swedenborg, *Divine Love and the Divine Wisdom* (New York: Swedenborg Foundation, 1965), 149.
- ¹⁴ *Ibid.*, 22.
- ¹⁵ Swedenborg, *The Animal Kingdom* (New York: Swedenborg Foundation, 1960), 293.
- ¹⁶ Swedenborg, *Heaven and Hell*, 106.
- ¹⁷ Trobridge, *Swedenborg*, 275.

Justin O'Brien, D.Th., the author of Yoga and Christianity, travels and lectures extensively through out the country. Dr. O'Brien has been educated in the U.S. and abroad, and has studied the yoga tradition in India and biblical archaeology in Israel. A faculty member of the Himalayan Institute, he has taught at Loyola University of Chicago and several other colleges.

This article was excerpted from an essay in Dawn Magazine.

Almont Winter Retreat for Youth A Growing Experience

Heather Maring and Charly Kabrick



The gang's all here.



*"Look like this."
Drummer,
Tim Lau,
keeps
the beat.*

*Chief brownie
makers
Jenny Tafel,
Robert Neil
and Alicia Titus.*



The Almont New Church Assembly's Winter Retreat took place December 26 through December 30. The growth of the retreat was so large this year that sleeping arrangements were moved from the usual Heritage Hall to the dorms.

Ron Brugler, Almont Superintendent, spoke eagerly of the high attendance. "I was very pleased, my goal had been 50 kids — we had 56. It proved once again that when you offer a creative, educational and fun program — it just keeps on growing. I predict 65 kids for next year."

Hopefully, new retreaters weren't discouraged by the water mishap that occurred the 29th. At 9:00 A.M., Brugler announced that all water facilities were out of use. The camp's waterless condition forced the entire retreat to evacuate to McDonald's for lunch. At 3:00 the water was restored to normal.

"I'm certainly glad we got the water fixed," Brugler said; "I enjoyed my time beneath the girls' dorm fixing the well."

Retreaters came from 11 states including Colorado, Maine, and Ohio. Canada and the District of Columbia were also represented.

The staff included Steve Pults, Kim Kearns, Karen Duffey, Dave Lederman, Craig Winston, Sharon Lau, F. Bob Tafel and Ron Brugler. Tafel, Brugler and Pults gave discussions under the retreat theme of "Thought are Things." Topics included occupations, the inside and outside self, and Swedenborg's life.

Here are various thoughts on the '86 Winter Retreat:

*Guitarist
Jeff Vekovius
makes it look
easy.*



► "I liked the retreat; it was my first time. I enjoyed the kids and made more friends of the ones I knew and the ones I didn't. The staff was good. I hope a lot of people come to the East in the spring. I learned a lot about the relationships and made some valuable friendships I hope will work out."

► "I enjoyed how quickly people got close together, but I wish we could've had a little more free time."

► I loved the talks on Swedenborg. I think we need to have more sessions dealing specifically about Swedenborg. I also like doing the activities we do in class — that teach us things, as opposed to straight lecture!"

► "And God said 'Let there be retreats.'" And there were retreats, and God saw them and it was good. Only . . .

there were too many people to get to know everybody as well as we did a few years ago.

But . . .

more people mean more friends!!"

► "I made a lot of new friends and people gave a lot of attention to other people. I really love it when you know people care."

► "The retreat was nicely balanced, program and activity-wise."

We all have one question: "Where were the kids from Wilmington and Kansas?"

Charly Kabrick and Heather Maring are Leaguers hailing from the St. Louis Society.

Photos by Kim Kearns



Using paper bags as symbols for inner and outer selves.



Picture break from the hot card game.



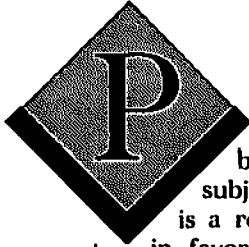
3-headed man visits Almont.



Tanya helping out on the tacos.

Prayer: Magic, Miracle, or Method?

James F. Lawrence



Since the world seems to be no respecter of persons, it seems to them silly to imagine that some all-powerful Being is ready and waiting to be asked to accomplish certain things for individuals.

Prayer is one of the greatest, broadest and most complex subjects in the world of religion. It is a religious activity much in use and in favor in many parts of the religious world today, but in the sophisticated sectors of our population, it is, I'm afraid, increasingly felt to be anachronistic — something based primarily on a faulty and immature notion of reality. Prayer, for many of these people, is a tenet of religion sorely in need of a much-delayed retirement, along with other old-time beliefs that the world was created in six days, that once a gigantic flood covered the entire face of the earth, that Methuselah lived to be 969 years old.

I wish to strenuously challenge the current trend of devaluing and discounting prayer. I would like to propose that not only is prayer perhaps the most effective and viable of all our personal spiritual resources, but also that nearly everybody prays, whether they are aware of it or not.

Prayer Has Evolved

The first thing necessary is to separate apples from oranges. Many folks carry on with a very simple and monolithic understanding of what is meant by the term "prayer." They picture a person asking for various dispensations from some invisible and elusive Being, usually called God. Since the world seems to be no respecter of persons, it seems to them silly to imagine that some all-powerful Being is ready and waiting to be asked to accomplish certain things for individuals, and will grant some requests and not others depending upon the dictates of some unfathomable wisdom.

This description is of one type of prayer — petitionary prayer. Petitionary prayer is valuable and potent when understood and used properly, but I would be the first to agree that this form of prayer is much abused and poorly understood by some of its more vocal advocates. My aim here, however, is not to discuss the nature of petitionary prayer. I

will simply point out that this form of prayer is but one of several categories of prayer, including meditative prayer, confessional prayer, thanksgiving prayer, healing prayer, communal prayer, among others. To junk the concept of prayer because one has problems with petitionary forms of prayer is like eschewing all automobiles because of doubts regarding the engineering viability of Mazda's rotary engine. There are many other models on the market to be test-driven.

That our ability to understand spiritual matters has evolved, just as our ability to understand physical matters has clearly evolved, should be plain enough. The assembly of archaeological records indicates a steady progressive evolution in human consciousness of God and prayer. In earliest recorded history, and even in some remote cultures today, we find primitive people worshipping and praying to sticks and stones, rain, trees, the sun and so on. This is not religion in decay or proof of the uselessness of religion, but is simply an early phase of religious understanding.

Reading through our Bible is itself an act of witness to the transformation of human understanding of God's nature and of how human beings might approach God. In the beginning, we discover a capricious and vengeful God, one who demands curious rituals and who sends a torrent of rain on those who breach religious propriety. Suddenly with the Prophets, approximately 2,600 years ago, this picture undergoes a change. The Hebrew nation is generally credited with the first vision of a unified God. In a quantum leap, their visionary prophets understood that there was ONE underlying divine reality: One God undergirds all forces, powers and drives, and therefore, this One God was God of all people and all nations, and of all natural forces, too, not playing favorites, but necessarily operating according to a set of moral and ethical laws. While still harsh in his judgment and justice, he is nevertheless orderly and reasonable. He

operates according to universal laws and values. This had important ramifications for the people's prayer life, for they were now conscious that their relationship to life had a certain orderliness to it.

By the time we get to the God of Jesus in the New Testament, we have the loving Father, who knows the number of hairs on our heads and who gently beckons us to come unto his caring and protective lap. It is God's good pleasure to give us the Kingdom. This is a God, for instance, who can be approached through the Lord's Prayer, beginning with the Aramaic word "Abba," which we have entrenched as "Our Father" but which is in fact the familiar, not formal, Aramaic reference to one's father and is therefore better translated as "Dad" or "Papa." At this point in the biblical narrative, God has become almost the alter-ego of the Yahweh of the ancient Hebrews. A little child in Sunday School, after spending a great many weekends progressing through Bible stories and finally getting into stories about the God of Jesus, said one day at the end of class, "Boy, God sure got better as he got older!" God getting better, of course, but rather our understanding and consciousness about God has been transformed.

Real Prayer Is Active

Does anybody doubt that there is a power for good in the universe which we can and should use? This is a fundamental religious assumption, and once a person has concluded that there unmistakably is a power for good in the universe, the next most fundamental question remains at the heart of all spiritual questing for a long time: Why don't we use it more effectively in our lives?

Prayer can be understood as an extremely broad concept referring to the many and various subtle ways in which we direct our spiritual selves outward. Ernest Holmes, perhaps the leading exponent of the New Thought Movement, a group of modern spiritual movements who explicitly acknowledge Swedenborg to be one of their founders, defines prayer as the desire to reach out to Something greater than we are, a higher Power, a greater Intelligence, which responds to us. Our minds reach out with feeling and faith to a Something that is always available.

The broad definition of prayer is based on two assumptions: one, it assumes the reality of the unseen; and two, it assumes that we are co-creators with God in the destiny of life. That is, this view of prayer ascribes to us actual responsibility and power as active

agents in God's universe.

Who has not had the experience of some longstanding situation breaking its pattern just when our attitude changed? That is, just when we began to change what we were spiritually putting into the situation at the unseen but very fertile level, other people and even the entire situation seemed all new and new things seemed possible. Suddenly, we were empowered to move and participate in a more constructive framework.

Prayer, in this broadest understanding, is nothing more nor less than the intentional effort through our thoughts and our hearts to change our attitude for the better. Our selves, our personalities, are centers of projection and relationship with the entire creation. To the extent that we consciously orchestrate our internal forces — that is, focusing our thought and our feelings — toward helpful solutions, we have prayed. Therefore, though it may go by another name, all conscious and rational people pray.

That we should understand prayer to be primarily God's work grafted onto our lives with us as rather passive participants is a little like the story of a particular man who lived during the American Revolutionary War. He had a morbid fear that the British would capture his small town, and he became obsessed with saving his life. He fretted and fretted about how he would secure his safety if they came to his town, and he finally struck upon an escape plan. He went down to the river and readied a boat for rapid flight, complete with provisions, so that at the least hint of a British approach he would be able to extricate himself quickly via a mode of travel posing the greatest obstacles for British pursuit. He was quite happy with himself.

Sure enough, a couple of months passed, and during one night he heard the warning yells that the British were coming, the British were coming! He leapt out of bed in a panic, threw on his clothes, ran madly to the river, and jumped into the boat. It was an exceedingly dark and foggy night, and he congratulated himself on his careful preparations, for it was nearly impossible to see anything in the black night. He rowed furiously for hours, trusting that the current would take him safely downstream. As the first gray streaks of light illuminated the sky, he saw with horror familiar sights. He was right where he had started, for he had forgotten to untie himself from the dock!

Just so, pleafull prayers without an internal effort to break new ground in our attitude, in our internal spiritual condition, is like trying to get a rowboat downstream

**The
assembly of
archae-
ological
records
indicates a
steady
progressive
evolution in
human
conscious-
ness of God
and of
prayer.**



**This view of
prayer
ascribes to
us actual
responsi-
bility and
power as
active agents
in God's
universe.**

while it is still tied securely to the dock. It doesn't matter how much we wish that the boat would get on downstream, there are the laws of nature.

Swedenborg assures us that we are actively engaged, moment by moment, in a matrix of spiritual and material reality that is lawful. We are surrounded by a creative Law of Spirit that responds to our spirit. This simple cause-and-effect fact of spirituality is the basis for all effective prayer, and this is why Jesus told us that when we pray we should believe we already have what we desire. He implied that there is a power that can and will and must respond to us, and this is as trustworthy as any law of natural sciences.

This broader and lawful understanding of prayer encompasses all thoughts and heartfelt yearnings that we intentionally direct to that which is beyond us. Our minds

and hearts are active centers in the cause-and-effect realm of spirit. At any given time, the sum total of the activity going on in our spiritual life is either silently attracting or distracting God's greater spirit. The overall level of intensity in each of our souls to intentionally align with the highest that we can conceive is the most fundamental component in our prayer life. That is why I would maintain that some people "pray," and don't know it, while others believe they are praying, but are in fact praying ineffectually.

With such an understanding of spiritual dynamics, we can rest assured, especially in these scientifically sophisticated times, that prayer is not magical, or even miraculous. Rather, prayer is a method for living.

The Reverend James F. Lawrence is Associate Minister at San Francisco's Swedenborgian Church.

A presentation of the Board of Education Post Convention Conference:

Title: Embracing and Reflecting God's Image

This conference will be a chance to relax, meditate, share and play following the fast-paced activities of Convention.

This will be a structured morning and evening program with free afternoons to enjoy the natural island beach surroundings or journey to nearby scenic spots.

Content:

- Creative experiences with inner discovery
- Meditation
- Healing
- Inspiration from Swedenborg
- Music
- Fun and playful games
- Making new friends and renewing old friendships

Leaders:

- Rev. Dr. Dorothea Harvey
- Rev. Horand Gutfeldt
- Elizabeth Gutfeldt
- Barbara Mackey

Dates:

Sunday evening July 5th through Tuesday July 7th.

Mark your calendar and look in April's *Messenger* for registration information.



Phyllis Bosley, Editor

1987 Greetings from your Alliance President, Doris Tafel

It has been over six months since we were together in Boone — what lovely memories! A sincere, belated thank you for the response you made to "Let's Knit Together." Fifty-five Remsen blankets were sent from here to Church World Service as a result of your caring. I feel sure others were sent directly to CWS.

We did not decide on a particular project for this year, but you will recall that the CWS booklet, "Highways of Service," was distributed. I hope you have used this to select something your group can do together. There is a wide selection of things to make or projects to undertake. Maybe you'll have a Blanket Sunday or roll bandages. We look forward to hearing, at our 1987 meeting, what each Alliance has done.

Please do not bring articles to Convention. I will not be driving and so cannot carry them home. In areas served by CWS trucks, articles may be packed in sturdy cartons, clearly marked on the outside, and taken to pick-up centers during the next community clothing drive. If there is no pick-up made in your community, please pack as above and mail to: Church World Service Center
500 Main Street, PO Box 188
New Windsor, MD 21776.

At our meeting on July 4, 1986 we amended By-Law Article VIII to read: "The annual dues shall be a per capita tax of one dollar. Any member, who so wishes and whose per capita tax is paid, may be a Contributing Member by paying five dollars (\$5.) annually. All dues and contributions shall be paid to the Alliance Treasurer by March 1 of the current fiscal year."

We also voted to accept the proposed amendment to our Constitution. You will be asked to vote on this amendment at our 1987

meeting. The amendment is to delete Article III, Section 4 of the Constitution which reads:

"Women who are members as provided in Sections 1 and 2 may become:

- a. Sustaining members — by paying five (\$5.) annually;
- b. Contributing members — by paying one (\$1.) annually."

Adoption of this amendment will place membership dues in the by-laws where they now are and should be.

Plans are already being made for Convention in Tacoma, Washington. I hope to see many of you there.



MITE BOX ALERT
Watch for an article
in the
APRIL ISSUE
by our Mite Box chair,
Carole Rienstra



One of the many delights of my life is reading. Just last year I was introduced to an English author, Barbara Pym, who wrote in the 1960s and 70s. Her previously unpublished novel, recently released, is *An Academic Question*. As with her other books I have read, I found this one delightful. Her style has been compared to Jane Austen's. On loan to me from one of our parish members is a book published at least a decade ago: *Jung and the Story of Our Time* by Laurens van der Post. In a chapter about Jung's experience in Africa, I was struck by this observation: "He (Jung) always claimed with justice that outer events and their physical detail of matter and men were relatively unimportant to him — hence the lack of physical and human detail in his *Memories* — but in Africa the "without" and the "within" were so interdependent that he spoke of it and remembered it all to the end of his days with astonishing detail." The "without" and the "within": it sounds familiar. On loan, too, from a parish member is *Earthfasts* by William Mayne. He is considered a writer of children's fiction, but I'm sure he has an equal number of adult readers. Let me know what you've been reading. And, let's talk about books at Convention this summer!

SSR Proposes Board Merger

Mary Kay Klein

The Board of Managers and Board of Directors of the Swedenborg School of Religion have voted unanimously to support a plan to merge the two Boards into one Board of Trustees with ultimate responsibility for the School. General Council has required the plan and has given its unanimous support. The primary reason for the merger is to improve SSR's governance by making certain that policy and financial decisions are made by one group that is fully aware of all of the implications of each decision.

As the School is now governed, the Managers, who are the elected representatives of General Convention, are responsible for educational decisions. The Directors, as elected representatives of the Corporation of the New Church Theological School, are responsible for financial matters. When a complex decision, such as the hiring of an employee or the addition of a new program, is involved, the matter has to be sent from one Board to the other for resolution. There have been time-consuming delays, often with no opportunity for face-to-face discussion of the issues involved. If the Managers, for example, send a resolution to the Directors, and there are questions or objections, it could, under the present system, take several months for these questions and objections to be resolved. With one Board, there would be an opportunity to resolve issues right away.

Another problem with the two Board system is the length and redundancy of Board meetings. Sometimes the same issue needs to be explained twice, once to each Board, which unnecessarily duplicates meeting time. Last October, when we experimented with the Boards meeting together, we found that a joint meeting took far less time than the usual total meeting time of the two Boards combined. With the total number of elected representatives reduced from eighteen (nine Managers, nine Directors) to twelve, and with shorter meeting times, the board merger would save on meeting costs.

A final important reason for the merger is that SSR would like to apply for degree-granting status from the Commonwealth of Massachusetts Board of Regents. The Board of Regents requires that degree-granting

schools have one Board with ultimate authority over the institution, so the Boards must merge for SSR to submit an application. Lawyers for the Board of Regents have reviewed our present governance system, and have found that it does not meet their standards. They have given us an opinion that our proposed merger plan would meet their standards.

Under the proposed merger plan, Convention, which now elects the Board of Managers, would elect half the Trustees. The present membership of the Corporation of the New Church Theological School, which now elects the Board of Directors, would elect the other half of the new Board. The Board would function as a single unit, with each member having one vote. Because Convention is incorporated in Illinois, and the NCTS Corporation in Massachusetts, the Corporation Bylaws would be rewritten in a major way to establish the structure for the new Board. There would be major legal complications in using Convention's Bylaws as the primary vehicle for the merger because of Convention's incorporation in Illinois.

In order to establish equality between Convention and the Corporation as it is now constituted, the new Corporation would consist of two classes of members — the at-large class and the representative class — each of which would elect half the Board, and would vote separately on all other issues that come before the corporation. A majority vote of both classes would be needed to approve any changes to the Corporation's Bylaws and other resolutions. The at-large class would consist of current Corporation members, and others who wish to join the Corporation by the usual method of signing the Corporation book. The representative class would consist of the members of General Council, who would act as representatives of Convention.

Elections for the Board of Trustees would involve different procedures for the two groups. The at-large class would vote directly for half of the Board of Trustees. Convention would vote for the other half of the Board; nominations for these positions would come from Convention's Nominating Committee. Convention's choices would become

nominees for the representative class of the Corporation, who would vote for these nominees in the election at the Corporation meeting.

General Council has unanimously approved the proposed changes to Convention's Constitution and Bylaws. Both the amendments to Convention's Constitution and Bylaws and the Corporation's new

Bylaws would, if approved, take effect at the 1988 Convention. The proposed changes to Convention's Constitution and Bylaws are printed in this issue. In a future issue, *The Messenger* will print the proposed Corporation Bylaws.

Dr. Mary Kay Klein is president of the Swedenborg School of Religion.

Reasons For Board Merger

For several years, the General Convention has been engaged in a process of developing a reorganized structure to strengthen our ability to serve the Lord and the world. Likewise, the Swedenborg School of Religion and its Boards of Managers and Directors have determined that a single governing board for the School will aid significantly in effective and efficient management for our seminary. Redundancy in exploration, planning and decision-making of school policy and programming will be eliminated since two different bodies will not have to address the same questions. With a single board the creative energy necessary for a vital and responsive seminary will have a clearer focus. As the Swedenborg School of Religion continues to serve the needs of Convention regarding the training of ministers and lay persons for service in the church and the world, one board will strengthen that process. As President of the General Convention I fully support this consolidation.

Rev. Randall E. Laakko, President,
General Convention

This year we have the opportunity to unite the two governing boards for the Swedenborg School of Religion into one comprehensive Board of Trustees. The present system, under which two distinct boards are responsible for overseeing different aspects of the School's operation, is unwieldy and constitutes a duplication of precious resources. Having a single board responsible for the governance of the institution will produce a more responsive and effective mechanism for the overall management of the School and will greatly enhance the planning, coordination, and implementation of

School policy. In addition, the Massachusetts Board of Regents' standards on governance mandate clear and precise governance channels; a single board for the purposes of policy and financial management would fulfill this requirement. The need for the consolidation of the existing boards is quite clear.

Dr. Jonathan Tafel, Chair,
Board of Managers

Having been both a Manager and Director of SSR and the Corporation, I am well aware of the unintended inefficiency that can result, dollarwise and timewise. More important, however, dual board leadership slows down implementation of decisions and can mean that the finished work of one group must be tabled until the other body convenes to approve or disapprove. The merger of the two boards will be a positive statement of the School and Convention to work more closely together in preparing our Church's ministers and nourishing our Church as a whole.

Rev. Jerome Poole, President,
Corporation of the
New Church Theological School

Our graduates need professional credibility as they move out to serve our Church in the world today. Merging the two Boards into one body will be a positive first step towards achieving this goal. The matter will be presented for delegate approval at our annual meetings this year. We urge you to give your support to this merger that we may move ahead more effectively towards the desired goals for the School.

Betsy Young,
Member, Board of Directors
and Board of Managers

These are the changes:

Constitution

Article V — The Ministry Section 2.

The General Convention's interest in education for its ministry shall be exercised

through its General Council in its role as the representative class of members of the Corporation of the New Church Theological School. It is in Convention's interest that such education focus on the spiritual growth of its participants by development in understanding of our theology, sensitivity in human

relations, appreciation of other traditions and the technical skills required for effective ministry.

(This Section would replace the current Section 2.)

Bylaws

Article VIII — *The General Council* Section 5.

The General Council shall serve *ex officio* as the representative class of members of the Corporation of the New Church Theological School, and in accord with the provisions of the Bylaws of said Corporation shall represent Convention's interests.

(This is an addition to Article VIII.)

Article XIV — *Theological School* Section 1.

General Convention shall by majority vote nominate annually the number of nominees for election to the Board of Trustees of the New Church Theological School, commonly known as Swedenborg School of Religion, as provided for or allowed by the Bylaws of the Corporation of the New Church Theological School, and shall forward these nominations to General Council, in its role as the representative class of the Corporation of the New Church Theological School, for consideration for election to the Board of Trustees.

(This Section would replace the current Sections 1 and 2.)

OPINION

Russell-Lacy Responds

Dear Editor,

With regard to the question of when a permanent human life begins, I would like to suggest that the not fully formed early human embryo reflects the, as yet, not fully made individual spirit to which it corresponds. As the individual spirit develops so does the bodily embryo until the individual is ready to live a life in the world as a tiny baby. I see the making of the individual spirit as the making of the spiritual faculties of rationality and freedom.

Animals, lacking these faculties, behave only according to their instincts and the laws of conditioning. A human baby, however, although hardly exercising spiritual faculties, nevertheless possesses them and without them could not, during the course of growing up, begin to receive a heavenly inflow of understanding nor have the freedom to start to exercise choice according to his or her own wishes.

Swedenborg maintains that it is because of the two spiritual faculties rationality and freedom that we are immortal (Div. Prov. 96:VII). Also he writes that these two spiritual faculties are not present in the human embryo until it is fully formed for the birth (Div. Wis. V).

I would thus like to argue that a

permanent human life cannot begin until after conception at the point at which the spirit, and thus the body, is fully formed. It is still true that the early embryo is alive receiving God's life and that it should be respected as a potential human being. However, when we come to evaluate such matters as abortion or *in vitro* fertilisation and embryo transfer, where some embryos are lost, perhaps we should consider that the early embryo, although requiring our respect and protection, should not have the same status as the fully developed foetus which, being immortal, has begun its permanent human life.

Stephen Russell-Lacy
Stourbridge, England

In the Interest of Fairness

Dear Editor,

Some things need to be said in the interest of fairness to Mr. Russell-Lacy.

First, it is not good scholarly procedure to mount a case against someone's ideas without his original statements. Controversial material should be quoted or printed as *is* so that the controversy has the best chance of being a learning experience for both sides. If we want to go on with this, we need the full article in *The Messenger*.

Secondly, the crucial point that a human being is present in the womb from the moment of conception is not being established effectively. Alice Ford (December) seems to have a good quote from Swedenborg, but the last four words bring back all of the uncertainty:

The Lord conjoins himself to the person in the womb of the mother from the first conception, and forms the person.

(*The Divine Wisdom*, section 1, part 3)

The quote contains an example of retroactive attribution — the description of something in terms of what it will become. Thus, "the person in the womb" is not necessarily a person yet, for the last four words tell us that the Lord may very well form the person over time.

Paul Zacharias and the anonymous writer (both December) make the presence of life in the womb at conception virtually the same as the presence of a person, despite the fact that a person is a very complex form of life and may yet emerge only gradually. I doubt that anyone would disagree that fundamental life forces are present then; the presence of a complete person is what is in question.

Mr. Zacharias continues:

The important thing is that we have life because God is. If this is true, then to me it follows that human life, at least potentially, is fully present at the moment of conception. The whole person is there in latent form, at that moment.

It is difficult to imagine how the whole person is fully present at the moment of conception "at least potentially" or "in latent form." "Potential" and "latent" imply only the future presence of a functioning person. The quote looks like an attempt to have us regard both an actual person and a potential person as somehow the same thing. But they are by definition not the same. The debate must be able to determine when a human being finally emerges from more fundamental forces.

Steve Koke
Penn Valley, Calif.

[As Mr. Russell-Lacy's original comments were presented in a two-article series in *Lifeline*, it did not occur to me to reprint "the full article." Mr. Russell-Lacy has had the opportunity to correct any mis-impressions in the above letter.—Editor]



Thank You!

The Department of Communication would like to acknowledge gratefully the contributions from the following people who answered the appeal published in the December 1986 *Messenger*:

John and Mildred Dodd, Great Bend, Kan.; Dorothy Doane, Littlerock, Calif.; Fern F. Fell, Philadelphia; Mary and Mac McCormick, Carlsbad, Calif.; Julia V. Anger, Boynton Beach, Fla.; James Hacker, South Bend, Ind.; Elizabeth Munger, Michigan City, Ind.; Betty White, San Francisco; Bessie E. Behrendt, Great Bend, Kan.; Alice H. Spear, Los Angeles; Jeanette Ryan, Cedarville, Mich.; Bertha Berran, San Diego; Christine Laitner, Midland, Mich.; Howard Herskovitz, Hoboken, N.J.; Alice Memmott, Wilmette, Ill.; Frances Vodola, Naugatuck, Conn.; Mrs. Thomas Williams, Pigeon Cove, Mass.; P. Armitage Hutchinson, Asheville, N.C.; John Powerly, St. Petersburg; Carl Lundberg, Los Angeles; Evelyn Weed, Burlington, Mass.; Eleanor Allen, Riverside, Calif.; Lillian H. How, Falls Church, Va; Jean L. Allan, Stamford, Conn.; Gloryann G. Webb, Amenia, N.Y.; Olive H. Larson, Gwynedd, Penn.; Miriam and Frank Houghton, Elmwood, Mass.; New York Association of the New Church; Lydia Schrader, St. Paul; Mr. and Mrs. L.J. Light, Abbotsford, B.C.; Donna Mumm, Belgium; Thornton and Florence Smallwood, Friend, Neb.; Josephine Cowern, St. Paul; Ednah E. Richard, Yucaipa, Calif.; Katharine B. Swiger, Clearwater, Fla.



To answer the burning question: Who are the Swedenborgian Swingers? They are us, that is, we musicians who can read charts, and know enough about our instruments to be able to form a dance band with minimal practice. So, musicians, please contact Swedenborgian Swinger's c/o Lon Elmer, 1300 E. Denny, Seattle, WA 98122. Tell us your instrument, do you have any charts, can you read music?



Kitchener Church Retreat

January 16-18 was the date chosen by twelve people from the Church of the Good Shepherd for a retreat in Great Bend, Ontario at the cottage of Cathy Gregory on the shores of Lake Huron. It was a bit of a gamble to have a retreat in mid-winter, but providence



The "Kitchener Twelve" at their mid-winter retreat on Lake Huron.

provided a mild weekend, complete with just a few inches of snow on Sunday morning to give the world a fairy tale appearance.

This was the second retreat for church members in less than six months, and plans are already being made for a spring retreat. The retreats have served the three-fold purpose of learning more about the Lord, about ourselves, and getting to know each other. The Church of the Good Shepherd has experienced considerable growth in the last few years; retreats have provided an excellent setting for helping new members become more a part of the church family.

Working from a theme of "Our Dreams and the Voice of the Lord," Pat Zacharias and Joan McGavin gave an excellent mini course on how to understand our dreams. Eric Allison and Paul Zacharias offered insights on how God speaks to us through our dreams. Examples of the many people in the Bible

were given.

The menu for the retreat was simple, healthy and appetizing. Saturday evening was a mixture of fun and relaxation. Each person was asked to lead a game, tell a joke, or offer something to the group. Paul led a guided meditation; Pat got us going on slang teasers; Bruni blind-folded all of us, one at a time, and we had to guess the identity of the face we were touching with one hand (hair was off-limits); Eric divided the group into fours, giving each group a bag of odds 'n' ends with which they had to make up a skit; Elsie "winged it"; Wendy taught us to use "oh" cards — we all had a lot of "oh" experiences!

Fun is important, but the central value of the retreat was that it provided a safe place for "plumbing the depths" with the help and support of others. What emerged from this retreat is a theme that keeps coming to the surface over and over again: A church that is growing must offer more than a Sunday worship service and doctrinal classes, if it is to build a strong sense of community. In response to this need, a series of mini retreats is now in the works with the hope of meeting this very vital human need (submitted by Rev. Eric Allison).

Michael Stanley at the Boston Church

The Boston Church can always be counted on for a splendid program celebrating Swedenborg's January 29th birthday. 1987's occasion was no different. The Rev. Dr. Michael Stanley, principal of the seminary serving England's General Conference of the New Church, was the featured speaker. Dr. Stanley's address was entitled, "Is a Swedenborgian Spirituality Surfacing?" Afterwards, he led young and old in an evening of Sacred Dance. Known for his creative and popular interpretations of Swedenborg to modern audiences, Dr. Stanley will present some of these views in an interview in an upcoming issue of *The Messenger*.

El Cerrito Church Harvests Fellowship

The Hillside Community Church (Swedenborgian) of El Cerrito, California stages regular "feasts," accompanied by special programming, for the New Age community. Recently the "Harvest Festival" provided a unique opportunity for meeting the Swedenborgian presence in the East Bay area, as storytellers Bob Kanegis and "Doc Mozzarella" regaled the participants with folk and other fun tales.



"Doc Mozzarella" regales an El Cerrito group with a folk tale.

St. Louis Church Reaches Out

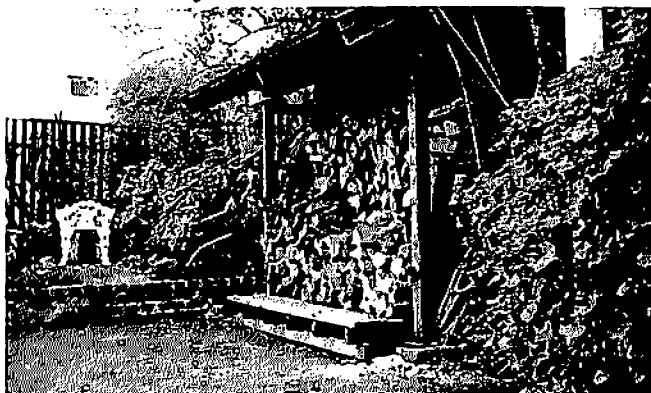
The Church of the Open Word (Swedenborgian) in suburban St. Louis has been consistently reaching out to the greater St. Louis community with various programs. Laypersons David Hollweger and Ann Westermann planned yet another special service for the World Peace Day hour of meditation at 6 a.m. on December 31, 1986. Expecting only a handful of people — perhaps five or six — they found themselves veritably inundated with participants, nearly filling the sanctuary. Most people were not affiliated with the local church. Mr. Hollweger, at a high point in the service, read the following: "In the Swedenborgian tradition, the Lord of Heaven is the Spiritual Sun and is the source of all love and wisdom. And it is only in the union of love and wisdom that true peace can be achieved. Let the lighting of the peace candle represent for all of us here our connection with the source of Divine Love and Wisdom, the true spirit of peace."

Another outreach program of the St. Louis church, a marriage ministry, reached a new peak during 1986. Under the direction of the Rev. Dickson Beall, Naida Bradshaw and Martha Mason, 214 couples shared their sacred vows in St. Louis' increasingly well-known garden sanctuary. The pastor, Mr. Beall, is trained in counseling and offers professional pre-marital counseling to all couples.

San Francisco Architect Adds Charm to Historic Church

Architect Jennifer Clements, member of San Francisco's Swedenborgian Church, has a particular love of and interest in the well-known "Garden Church of San Francisco." She has recently designed and built single-handedly both the foundation and structure for a woodshed in the church's back courtyard, featuring a southwestern motif of cacti. The woodshed has been as useful as it is aesthetic, since the sanctuary has a large fireplace that is used 52 weekends per year. In addition, Mrs. Clements has designed an exterior wrought-iron sign that complements the grillwork on Lyon street. She then commissioned the sign from a New England iron worker and, together with her husband, Dr. Robin Clements, donated it to the San Francisco parish.

"Out behind the woodshed": structure and foundation designed and built by architect Jennifer Clements.



The new wrought-iron sign gracing Lyon St.

Cambridge Church Featured

The Swedenborg Chapel, nestled between Harvard University's schools of architecture and psychology, was recently featured in the Cambridge, Massachusetts

daily newspaper, *The Cambridge Chronicle*, for its striking beauty. In a well-positioned and illustrated article entitled, "inner and outer beauty of the Swedenborgian chapel," the English Gothic Revival style church was given a rave review. The church was designed in 1901 by the founder of Harvard's School of Architecture, Herbert Langford Warren. The article tells the story of Henry James' (senior) energetic support when the chapel was being built. The School of Psychology, across the street, is named for his son, William.

The Cambridge church also offers a marriage program, but the Rev. F. Robert Tafel cautions in the article that "we're not a drive-through, Las Vegas-style service." Specializing in working with couples of mixed religious backgrounds and people who have been formerly married, couples spend six weeks in planning their weddings, discussing the forthcoming challenges of marriages with the minister, and making certain of the seriousness of their commitment.

Recent Publications

The Swedenborg Foundation has just released a heartwarming children's book presenting Johnny Appleseed's life. *Johnny's Trail* is an attractive hardback (100 pages) that tells the story of a fourteen-year-old who follows Johnny Appleseed through fall forests in the year 1812. Johnny rescued the narrator from "the Painted Men." The author, Anne Eliot Crompton, has written creative accounts of other historical characters as well. (Swedenborg Foundation, 139 E. 23rd St., New York, NY 10010, \$6.95.)

The General Church has just issued an interesting perspective on mental and spiritual health as can be discerned from Swedenborg's writings. Penned by the new president of the Academy of the New Church in Bryn Athyn, Pennsylvania, the Rev. Geoffrey S. Childs, *The Golden Thread: Spiritual and Mental Health*, offers a thoroughly doctrinal and biblical analysis of these modern concerns. (195 pages, trade cover size, \$7.95, General Church Book Center, Box 278, Cairncrest, Bryn Athyn, PA 19009).

A handsome little pamphlet on suffering is now available. "Gold tried in the Fire: The Use of Suffering," by Kathleen Prince, is a 25 page pocket-size attractive pamphlet giving solid common-sense Swedenborgian answers to the questions that plague all spiritual seekers at some point in their journey. It is available for one dollar (postpaid): New Church House, 34 John Dalton St., Manchester, England, M2 6LE.

Upper Room

The Great Altar At Jordan

Leon C. Le Van

**Our
businesses,
employ-
ments,
recreations,
hospitals,
homes, and
schools are
activities and
institutions
belonging to
the life of
"this world,"
and that life
is represented
by the "Land
of Gilead"
which lies
east of the
River
Jordan.**

The major part of the history of Israel has reference to events in the Holy Land. It was in the Holy Land that the Kingdom under David was established. It was in the Holy Land that the Temple was built. It was in the Holy Land that the Lord was born; and there most of his teachings were given. But there is also a land east of the Holy Land, east of the Jordan River, which is called the "Land of Gilead"; and it is that land which calls our attention today.

The "Holy Land" represents the life of Heaven in our spirits. Thus, when we speak of the Holy Land or the Land of Canaan, we speak of the true order of life in the spirits of the people. Before we properly grasp what the Lord would have us know about the Land of Gilead beyond the Jordan River, we need to know some of that land's early history. Moses, just before his death on Mount Nebo, had given that land to the tribes of Reuben, Gad, and the half tribe of Manasseh. Those two and a half tribes had asked for their portion of the inheritance east of the Land of Canaan, and Moses had given it to them. But he did so on a very strict condition. You may have the land that you desire east of Jordan. Moses had said in effect, but you may not take possession of it or settle in it until you have helped conquer the Land of Canaan proper in company with your brethren. Go forward with them. Fight in their battles. Drive out their enemies. Conquer with them the Land of Canaan, which I have given to them as their possession — and then you may come back here to the east side of the river and settle in the Land of Gilead which you have chosen. Having thus spoken Moses soon afterwards died, and Joshua became the new leader of the Twelve Tribes.

Now, what does this historical drama mean to you and me? If it is true that the Land of Canaan represents heaven or the spiritual life, then it must follow that the territories outside of Canaan represent the "world" or the natural life. Such indeed is the fact. The land beyond the Jordan River outside of the Land of Canaan represents the "world" in you and me. We are creatures of heaven as to our spirits, if we drive out our soul's enemies, but we are creatures of the

"world" in our natural concerns.

Our businesses, employments, recreations, hospitals, homes, and schools are activities and institutions belonging to the life of "this world," and that life is represented by the "Land of Gilead" which lies east of the Jordan River. The story of Reuben, Gad, and the half tribe of Manasseh is the representative story of our natural, daily, secular life.

Keeping that fact in mind, let us now recall that first recorded action of the two and a half tribes on the banks of the Jordan River as they returned to enter their inheritance. No sooner had they reached the river than they built a great altar facing the Land of Canaan visible perhaps for miles around. When the nine and a half tribes in Canaan heard what the two and a half tribes had done, they thought it was a rival altar and a rival religion; and they gathered themselves for war against their brethren. But before launching the attack they sent a delegation asking for an explanation. The two and a half tribes replied: We did not build this altar to substitute for the true altar of Jehovah in the Land of Canaan. "God forbid that we should rebel against the Lord to build an altar for burnt offerings beside the altar of the Lord our God which is before His Tabernacle." Thus the tribes outside the Land of Canaan cemented and integrated their life with the tribes in Canaan, making both portions of the country to be one religion and one Land.

As we look for practical meanings in the scriptural history, we discover first of all that our natural life (represented by the Land of Gilead) is not to be separated from our spiritual life, represented by the Land of Canaan. Our "heaven" which is Canaan is not to be separated from Gilead, which is our "world." They are to be one total life. They are to look to the same God. And the same God is to govern their affairs. The "twelve tribes" of your life are to be as one nation. The degree of regeneration effected in your external "world" is the degree that will serve as the basis for your eternal heaven.

Heaven must be in our natural world as well as in our spirits. Religion must be in our homes, businesses, and enjoyments as well as in our churches. Our two and a half tribes east of Jordan and our nine and a half tribes west of Jordan must form one kingdom of life for our Lord.

**I went into
an 'altered
state.'
Fortunately,
the group
leader was a
woman of
about eighty
years, who
was wise in
what
tremulations
could do, and
she brought
me out of the
trance
immediately.**

Wellness for a New Age

The Power of Tremulations

Dorothy Travers-Davies

Let it be said at the outset, that while I study, think and relate to Swedenborg's book on "Tremulations," I only can write about what occurs to me or what intuitions I receive about these nine rules. Sometimes the propositions are not as clear to me as I would wish because they are more scientific than I can grasp. But sometimes I immediately understand what Swedenborg is saying, and I can relate these rules to my own life and experiences.

Rule #7 states — "One tremulation does not interfere with another, simultaneous one." Then the explanation follows thusly: "This may be best tried in water, where ten or twenty circles may oscillate the one within the other, without interfering with one another, but each one proceeds on its way without the other. Similarly in the air: the sound of one string of an instrument does not interfere with the sound of another string, nor one word with another."

Since we have been approaching the idea that we are instruments of tremulations (we certainly put out sounds and vibrations that are controlled by our physical bodies and backed up by the condition of our psychological-spiritual processes), we can now think about energies we produce as tremulations, and we can introduce the idea strongly of how we are senders and receivers in his universe.

Last night on CBS' *60 Minutes*, Ron and I watched a journalistic coverage of Lourdes and the development of the French shrine during the last decades. People make pilgrimages year after year with the hope of cure and recovery, granted, but people also make pilgrimages just to experience the place, the people, the chanting and the waters. They sometimes spend a great deal of money, but when asked how they feel, even though there is no cure, they feel that they must return. Why? Could it be because the tremulations being released into the atmosphere in this place (which the minds of millions declare is holy and put holy energies into it) is such a consciousness-raising situation that pilgrims feel different than they ever feel in the world they usually inhabit? In spite of the

commercialism just down the street, does the sound of the chanting during the evening processions, the sights of the candles, the beauty of the feeling of being a part of something bigger than you are, lighten the instruments that we call bodies and in some cases result in a healing?

Many new age groups get into healing circles of meditation. Personally, two things have happened which are worthy of comment. One of the first small groups I participated in stood close, arms around each other, and all made the sound 'AUM,' the holy sound of the Hindus. Immediately (and by the way I had never before heard this sound or expressed it myself) inside my head I heard not only the original notes, but a full spectrum of overtones, because the note "took off" and extended and broadened into harmonics I had never heard before.

Visually I saw that muscular arm, associated with the J. Arthur Rank movies, hit that huge gong with a mallet, and I reverberated with the gong, feeling unity with the gong. Then I became 'at one' with the sound and slipped into an altered consciousness and lost all contact with the reality of the room, the people in it, and with my physical body. I went into an 'altered state.' Fortunately, the group leader was a woman of about eighty years who was wise in what tremulations could do, and she brought me out of the trance immediately. Frankly, I was frightened. I had never realized that I could respond to a sound in such a complete fashion that I would lose consciousness on one level and move to another level.

When this same exercise in the AUM was repeated the following week, I again started to lose contact with the physical reality, and the woman quickly aborted my trancing. Since that time I have never had the experience again.

The second experience was in a healing circle of more than 100 people. I sat quietly, meditating and relaxing, after a full day of ideas and movements, chanting and dancing and being part of a 'love-in.' My inner peace was at such a high that I was hardly prepared for a physical response that started at the base of my spine and shot heat, tremendous heat, up my back and through my skull. My face was inflamed, and I felt that my whole body was infused with heat and color. I was baffled and a bit frightened (as we all are when something happens that doesn't fit into the prescribed physical reality we are accustomed to), but sat analysing the experience.

Much later, during a lecture at the Fryeburg New Church Assembly by Steve

Larsen, I concluded that I had experienced a chakra opening that day. The tremulations around me as well as the energies within me changed my physical reality and gave me a healing. I have never forgotten these 'opening up' happenings in my life. I didn't just read about them, I made choices to be in those places with those energies at these times, just like the people who make pilgrimages to Lourdes or to consciousness-raising groups or to planetary peace movements.

Swedenborg knew all these things and wrote about all these things. And I sometimes wonder how many of these very experiences he had in his own spectrum that gave him more and more contact with other worlds within and without.

We make our choices on a daily basis, moment to moment, as to what kind of an instrument of the divine we want to be. We can be players of ugliness and discordant tunes, or we can feel and seek the harmonies of love and truth. How blessed we are to have been given this gift, this greatest love of all, the freedom to be as our heart directs us to be.

Dorothy Travers-Davies wrote a health column for many years for a suburban weekly newspaper in Delaware.

COMMENCEMENTS

Baptisms

Gehl—Bogart David Anthony Gehl, son of Stephen and Debbie Gehl, born September 24, 1986, was baptized into the Christian faith at the Church of the Good Shepherd, Kitchener, Ontario, Dec. 17, 1986, the Rev. Paul Zacharias officiating.

Kinder—Kyle Murray Kinder, son of Gordon and Christina Kinder, was baptized into the Christian faith on Jan. 14, 1987 at the Church of the Open Word (Swedenborgian), St. Louis, the Rev. Dr. Dickson Beall officiating.

McGlashen—Elsie Letitia McGlashen, born Feb. 20, 1941, was baptized into the Christian faith on Dec. 7, 1986 at the Church of the Good Shepherd, Kitchener, Ontario, the Rev. Paul Zacharias officiating.

Nardholm—Hans Joseph Nardholm, son of Alan and Kayo Nardholm, born July 11, 1986,

was baptized into the Christian faith on Dec. 21, 1986 at the Swedenborgian Church, Riverside, California, the Rev. Dr. Ivan Franklin officiating.

Schneider—Andrea Nicole, daughter of Chris and Susan Schneider, born Sept. 15, 1986, was baptized into the Christian faith on January 11, 1987, at the Church of the Good Shepherd, Kitchener, Ontario, the Rev. Paul Zacharias officiating.

Schneider—Clayton Andrew, son of Greg and Robyn Schneider, born Oct. 15, 1985 was baptized into the Christian faith on Dec. 14, 1986, at the Church of the Good Shepherd, Kitchener, Ontario, the Rev. Eric Allison officiating.

Waldo—Rebecca and Hilary Waldo, twin daughters of Steve and Pat Waldo, born Oct. 27, 1986, were baptized into the Christian faith on Feb. 1, 1987 at the Swedenborgian Church, San Francisco, the Rev. Edwin G. Capon officiating.

Births

Antonucci—Nolan Scott Antonucci, son of Scott and Betsey Antonucci and grandson of Ronald and Nancy Antonucci, was born on Dec. 2, 1986 in Manchester, New Hampshire.

Bloomberg—Dean Alden Bloomberg, son of Eric and Jill Bloomberg, was born on Dec. 17, 1986 in Fryeburg, Maine.

Cushman—Connor Healey Cushman, son of Pat Cushman and Maryann Healey, was born on Dec. 4, 1986 in Portland, Maine.

Confirmations

Andrews—Natasha Shirley Andrews, student at Urbana University, was confirmed into the life of the General Convention of Swedenborgian Churches and voted into the membership of the Philadelphia Church on Dec. 14, 1986, the Rev. Ernest O. Martin officiating.

De Trude—Betty De Trude was confirmed into the life of the General Convention of Swedenborgian Churches on Dec. 25, 1986 at the Swedenborgian Chapel in Cleveland, the Rev. Dr. Dorothea Harvey officiating.

Haus, McGlashen, Rieck, Ziegler—Bruni Haus, Elsie McGlashen, Richard and Madeline Rieck, and Art and Christine Ziegler were confirmed into the life of the General Convention of Swedenborgian Churches and into the

fellowship of the Church of the Good Shepherd, Kitchener, Ontario, on Dec. 7, 1986, the Revs. Eric Allison and Paul Zacharias officiating.

Marriage

Magee-Burke—Betty I. Magee and Stephen R. Burke were united in Christian marriage on Dec. 13, 1986 at the Fryeburg New Church Fryeburg, Maine, the Rev. David L. Rienstra officiating.

Deaths

Kiesman—Eldora Richardson Kiesman entered the spiritual world on Dec. 10, 1986. Memorial services were held Dec. 13, 1986 at the Fryeburg, Maine New Church, the Rev. David L. Rienstra officiating.

Swiger—Forrest Swiger, longtime member and former president of the Pittsburgh Swedenborgian Church, entered the spiritual world on July 16, 1986. A memorial service was held at the Triadelphia Methodist Church in Triadelphia, West Virginia on July 19, 1986 with the Rev. Richard Tafel officiating.

Unruh—Mary A. Unruh, 69, entered the spiritual world on Jan. 17, 1987 in Goessel, Kansas. Memorial services were held Jan 20, 1987 in Durham, Kansas, the Rev. Eric J. Zacharias officiating.



Our Daily Bread

***A Swedenborgian Manual of
Devotions and Meditation***

Treat yourself, your family, a friend, the local religion news editor, or a library to monthly Swedenborgian sermons and selections from Swedenborg and the Bible.

\$10.00 a year.

**Our Daily Bread
Kemper Road Center
9035 E. Kemper Road
Cincinnati, Ohio 45249**

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 IN GOD'S IMAGE

We are, we act, or we think we act in God's image — individually and collectively, in our homes and on our planet. There's more to it, of course. That "more" is what we'll explore at Convention '87, June 27 — July 5, in the beautiful Pacific Northwest.

Convention '87 is a family event with programs for all ages. So plan to be there to share your reflection of God's image.