

**THE
MESSENGER**

DECEMBER
1988

Official Publication of
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Swedenborgian Churches



*Old Latin Initials for Jesus Christ
the names of our Lord (see page 258)*

It is good to be back in the editor's chair; but good, too, that it is just for one issue! I am looking forward with happy expectations to The Messenger's new directions under the editorship of Patti LeVan.

In the thirteen years since I sat here regularly, the chair has moved from in front of a typewriter to in front of a computer; and the works on the screen now are different and similar to the words on the paper then.

This is December, the month of Advent and Christmas, and my guest editorial touches an old subject, but in a new light; Christmas at Temenos seeing old friends in a new place; George Dole explores the meaning of the oneness of God and us and the One whose birthday we celebrate; and the cover by my daughter Margaret Larsen, who did some Christmas covers in the seventies commemorates Christmas with the Latin initials for Jesus Christ that Emanuel Swedenborg would have recognized. Also, this last month of 1988 marks the end of the Emanuel Swedenborg Tricentennial so there are reports on some of the international-scale events and projects which have made 1988 a milestone in Swedenborg studies and Swedenborgian activities.

The Tricentennial has made it an exciting year. New things have been learned about Swedenborg. Questions about his meaning which had not been asked by many now are being pursued with vigor. New applica-

tions of his revelation have been targeted for further exploration. People who had not done so before, have thought seriously about his work. Swedenborgians now have friends among specialists in other fields related to Swedenborgian thought—and new friends among Swedenborgians from other countries and other Swedenborgian traditions. Two books of lasting significance, two exciting and successful symposia, an exhibit, an oratorio, film festivals, progress toward a new film and toward a state-of-the-art electronic concordance, and more: we have celebrated Swedenborg's tricentennial year with style and with intelligent enthusiasm.

On this three hundredth Christmas since his birth, the activities of 1988 seem a fitting gift to the memory of Emanuel Swedenborg.

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Swedenborgian Christmas

Robert H. Kirven



My dictionary explains that the word, "Christmas" derives from the Old English *Cristes Maesse*. That translates roughly as "worship of the Christ." With that definition in mind, it is interesting to note that on May 10, 1770, Emanuel Swedenborg wrote to the King of Sweden about the subject of "Swedenborgianism, which is the worship of the Lord our Savior."¹

Since Jesus the Christ is the Lord our Savior, *Christmas* and *Swedenborgianism* have the same definition!

That comes close to playing word games, but it is important to remember that Christmas referred to worship of the Lord before it referred to a marketing season; and to remember that, for Swedenborg, worship of the Lord is what his writings—and the movement (eventually, the church) that followed them—are all about.

If that seems too obvious to be worth mentioning, consider our history. At the Convention of 1846, a committee was appointed to study "the observance in the New Church of the day called Christmas."² Since you probably have noticed that Convention hymnals contain Christmas hymns, it should not surprise you that the committee recommended that Swedenborgians should observe the Christmas holiday. However, the reasons given for the committee's decision are interesting, but seem quaintly apart from a fundamentally Swedenborgian approach to Christmas.

The committee noted that it is perfectly appropriate for civil authorities to establish holidays and for church members to observe them; and that while the exact date of the Lord's birth may be subject to question, no alternative date has a *better* claim to authenticity than December 25; though it is not an obligation, like the Sabbath, it is an opportunity for worship and fellowship; the children enjoy Christmas(!); and, besides, Convention can't order anyone to do anything, anyway.³

Block sums up the argument (putting her summary in quotation marks and italics, though I do not find the words in the report), "*there is no need to be peculiar.*"⁴ Perhaps there is no need to be peculiar—be different for the sake of difference—but there is a need to be forthright about our convictions, faithful to our best traditions. There is a need to stand for something. In this context, Christmas is a most important time to consider Swedenborg's own definition of Swedenborgianism as "the worship of the Lord our Savior."

It is true that he was writing to the King to defend himself for the sake of his friends and followers who were being persecuted, but it would have been totally out of character for him—especially at that point in his life—to say anything merely for expediency. In any event, he said the same thing to his friend, Dr. Beyer, who was one of the men being attacked. If the statement does not appear in his theological writings, it is because "Swedenborgianism" is a term that makes sense only in the world's understanding: it would have been meaningless in the context of his revealed theology. "Swedenborgianism . . . is the worship of the Lord our Savior" is a kind of bottom-line summary, equally understandable by those inside the church and outside it, of teachings like:

All people who have lived in the world involved in what is good, and who have acted out of conscience (these being the ones who have acknowledged something Divine and loved Divine truths, especially the ones who have applied them to their lives) . . . recognize the Lord and worship him out of their very life.⁵

Of course, the validity of equating those two statements depends on another identification, namely, that "Swedenborgians" are "those who have acknowledged something Divine and loved Divine truths, especially those who have applied them to their

*but there
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lives." While it may be healthy for any individual to question his or her own identity as a Swedenborgian under that definition, it is certain that Swedenborg meant that, rather than referring only to those who owned his books, even if they dusted them once in a while. In an understanding that is practical in our world, true Swedenborgianism is the worship of the Lord our Savior, worship of the Lord whose birth we celebrate at Christmas. It does not stretch the equation too far to say that Swedenborgianism *is* Christmas, or at least that Christmas at its purest and best is preeminently Swedenborgian.

That being the case, certainly there is no need to be different by avoiding the celebration of Christmas; but there may be an urgent need to be different in the *way* in which we celebrate. Looking back, I notice that when I was editing *The Messenger* every month, I often editorialized at Christmas-time on the difficulties of worshipping the Lord in the midst of all the clatter of the marketing hoopla and other cultural appurtenances to the holiday. In the twenty years, more or less, that have passed since then, the culture has not changed to make a real Christmas any easier; but I suppose that I must have changed, because it seems to be getting easier for me.

It is easier because to some extent (not a complete change), I find myself less interested in a Christmas tree, the giving and getting of gifts, and a special meal or social event to mark the day. At the same time, I find myself thinking more about the Christmas story, listening more to the meaning of Christmas hymns than to their familiarity and the memory of where and with whom I have sung them in the past, and thinking of "celebration" more in terms of worship than of parties. None of this feels like a change I have brought about deliberately, so I feel no inclination to be proud of it. Rather I am grateful—whether I am grateful because some of my editorials actually affected someone, even if it's only me; or simply for

having grown twenty years or so older. Whatever, the cause, my "Swedenborgianism" and my "Christmas" have come to be closer to the same thing. I hope yours has, too.

Ideally, a *Swedenborgian Christmas* is worshipping the Lord our Savior by loving Divine truths and applying them in our lives. Thomas Worcester noted that if we really kept the Sabbath in the way that the Lord appointed, we wouldn't need a special Christmas holiday.⁶ I tend to agree with Benjamin Barrett's committee, however, that even if Christmas isn't a need or an obligation, it is a glorious opportunity. Such an opportunity should not be limited to the winter solstice, of course. But at that season, when our culture surrounds us with symbols of our Lord's birth and of people's historic celebration of it, there is no need to be different by ignoring those symbols: it is good to join our friends in the church in visible worship of the Lord our Savior.

But if we take seriously what Swedenborg has taught us from the Word of God about the centrality of the Lord our Savior in every aspect of our daily lives, then there *is* a need to be different from our culture in the priority we give to the various Christmas symbols. The Sundays of Advent, Christmas Eve, Christmas Day, Christmas Sunday, Epiphany, call for the top priority in claims on our time, energy, and attention. Christmas gifts, Christmas trees, Christmas parties, eggnog, Yule log, and even roast pig (complete with apple) if it turns you on, can be good symbols and reminders if they are kept in their order—behind the acts of Christmas worship.

Since I've looked back twenty years, perhaps I'll look back some forty years as well. I was working at that time at a radio station owned by a Jesuit university, and one of the sisters who happened to be a neighbor gave me a Christmas card that wished me a "Blessed Christmas." It seemed to be the first time I had heard that phrase, but it touched me. A few years later, when I made the decision to leave the commercial writing field and prepare for ministry, that card came to mind again: being a minister seemed compatible with wishing people a Blessed Christmas, and I liked that.

In that spirit, I hope you have a Merry Christmas; but I hope far more deeply that you have a blessed one. ■

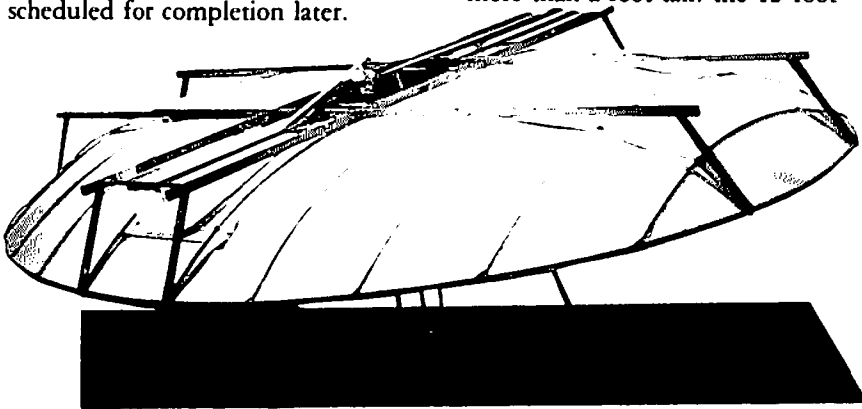
Notes:

- ¹ R.L. Tafel, *Documents Concerning the Life and Character of Emanuel Swedenborg* (London: Swedenborg Society, 1890), Doc. 245 X (Vol. 2, p. 374).
- ² Reported in Marguerite Block, *The New Church in the New World* (New York: Swedenborg Publishing Association, 1984), p. 183.
- ³ *New Jerusalem Magazine*, Vol. XX, July, 1847, pp. 42-46.
- ⁴ Block, *op. cit.*
- ⁵ Emanuel Swedenborg, *Heaven and Hell*, #506.
- ⁶ *New Jerusalem Magazine*, Vol. XXI, July 1848, p. 340.

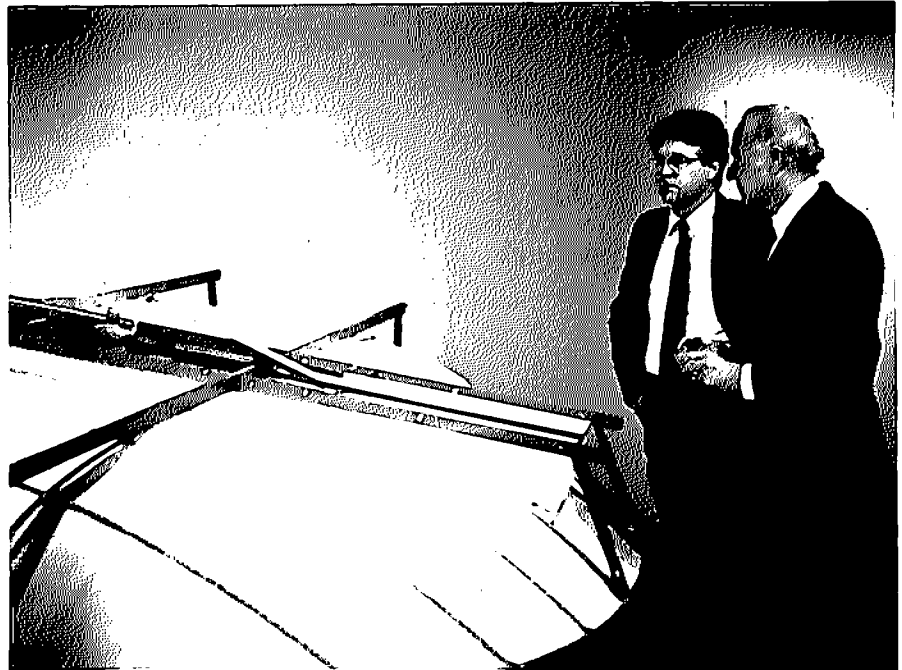
Swedenborg Foundation's Museum Exhibit Highlights Swedenborg's Scientific Work

A museum exhibit, entitled *Emanuel Swedenborg, 18th Century Scientist*, was opened for its premier showing on November 9, 1988, in the Massachusetts Institute of Technology Museum in Cambridge, Massachusetts. The exhibit is sponsored by the Swedenborg Foundation in honor of the Tricentennial of the birth of Emanuel Swedenborg.

The exhibit of Swedenborg's achievements in science and technology is the fourth segment in the Swedenborg Foundation's five-part celebration of Swedenborg's three hundredth birthday. Two of the others—the book, *Emanuel Swedenborg: A Continuing Vision*, and the symposium on *Science and Spirituality: a Search for Unity*—are described in other articles in this issue of *The Messenger*. Another is a series of film festivals, jointly sponsored by the Foundation and local organizations of Swedenborgian churches in the US and abroad, featuring motion pictures which the Swedenborg Foundation has produced to describe Swedenborg and his influence. The fifth part of the tricentennial plan, a new film on Swedenborg's scientific career, is scheduled for completion later.



The centerpiece of the *Swedenborg, Scientist* exhibit is a model of the "machine to fly in the air" which Swedenborg conceived during his first European tour, and which he described in the fourth issue of his scientific journal, *Daedalus Hyperborea* (*The Northern Daedalus*) in 1714. The model is built to 1/5 scale, which makes it by far the largest model of the craft now in ex-



istence. It was constructed for the Foundation by Mr. Donald Bowman, and it makes a striking display. Looking, at first sight, almost large enough to fly in as it is, the model is kept in perspective by a figure of a man in the cockpit. Since the man also is to scale, the figure is little more than a foot tall: the 12-foot

Donald Bowman (right) explains his model of Swedenborg's airplane to Dr. Reuben Bell of Fryeburg.

Model of Swedenborg's airplane.

plan includes an air-worthy shape, lift-to-weight ratio, and other elements of a rational airplane design. It lacks only an adequate means of propulsion, an omission which Swedenborg recognized, but could not remedy before the invention of the internal combustion engine.

model represents the 60-foot long craft of Swedenborg's conception.

Mr. Bowman's construction in wood and fabric, as Swedenborg would have built it, is an impressive tribute both to Swedenborg's understanding of the requirements of flight, and to the primitive stage of aeronautical physics in Swedenborg's time. As Henry Soderberg explains in his book, *Swedenborg's Airplane*, the

Henry Soderberg, the author of the definitive book on the subject of Swedenborg's airplane, was the featured speaker at the reception in the MIT Museum to celebrate the opening of the exhibit. Mr. Soderberg is a retired vice-president of Scandinavian Airlines System (SAS), who is well-known to British and American prisoners of war from World War II, because of his work with the Red Cross during the war. After his retirement from the management of the airline, He undertook to document the early history of aviation, with particular attention to Scandinavian contributions to

it. His research led him, some years ago, to the MIT Library—just a few blocks from the museum's lecture hall where he was speaking—where he discovered a reference to Swedenborg as the designer of "the first rational design for an airplane." To his surprise, he learned that the original description and drawing of the plane was in the diocesan library of Linköping in Sweden—Mr. Soderberg's hometown!



Henry Soderberg speaking at the Museum opening.

Going home to study that document, he continued to research the airplane, analyzing all the models that had been constructed of it—models in Bryn Athyn, the Smithsonian Air and Space Museum in Washington, D.C., and Sweden's Royal Museum in Stockholm. Using slides from his collection, he illustrated the pre-flight history of aviation to show Swedenborg's prominent place in it and highlighting the importance of the model now in the Swedenborg Foundation's exhibit.

Beside the airplane, the exhibit displays models of several of Swedenborg's mechanical inventions, pictures, and text about his achievements, and a first edition of one of his books, *On Copper*, which helped to build his substantial reputation as a scientist in 18th-century Europe.

Mr. Soderberg was introduced to the guests at the reception by Dr. Warren Seamans, Director of the MIT Museum. Dr. Seamans praised the Swedenborg Foundation's initiative and thoroughness in developing the exhibit, and announced that it would be on display in the MIT Museum for three months. ■

Notice of Publication

Emanuel Swedenborg: The Continuing Vision. A Pictorial Biography & Anthology of Essays and Poetry, edited by Robin Larsen. New York: The Swedenborg Foundation. 1988. 503 p., and 51 pp. of reference material & index.

Some decades ago, Marguerite Beck Block (author of *The New Church in the New World*, the standard history of the General Convention and the General Church) had an idea. Paintings and drawings exist from the time of Swedenborg, and many of the streets he walked and buildings he visited can be photographed much as they looked in his time: why not compile a collection of such pictures for an illustrated biography of Emanuel Swedenborg?

Dr. Block started on the project, but didn't live to complete it. Virginia Branstetter inherited the cause and the collection, nurturing the dream and looking for an opportunity to see it realized. As Swedenborg's Tricentennial approached, that seemed to be just the opportunity. Virginia passed the project on to an editorial committee appointed by the Swedenborg Foundation and chaired by Robin Larsen. Steve Larsen, Jim Lawrence, and Bill Woofenden completed the committee.

They all liked the idea of the pictorial biography, but felt it was too light a thing by itself to be a fitting tricentennial tribute: why not make it a part of an anthology of articles about Swedenborg and his life, and his times, and his works, and his influence? Why not make it a really good-looking, large-format book—the kind people put on their coffee table when expecting guests

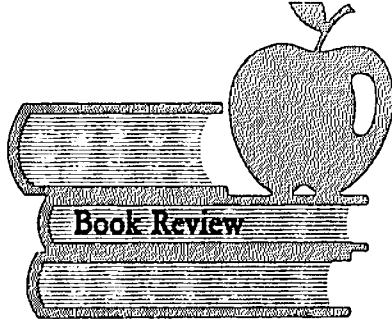
(like, maybe, a photographer for *Better Homes and Gardens*)? Why not, indeed?

Now, more than three years later, it is done. A truly handsome volume, weighing in at 6 1/2 pounds, attractively designed and composed, beautifully printed and bound, it is a complement to the most elegant coffee table. All that, however, may become somewhat irrelevant to anyone who starts to read it; for it delights and nourishes the mind more deeply and lastingly than it does the eye alone.

The illustrated biography is there: one hundred thirty-five illustrations and biographical text in the first fifty pages of the book. But that is only the beginning. There are more than fifty articles by forty-four contributors: articles on Swedenborg and Arts and Letters, Social Issues and Psychology, Religion and Philosophy, Theoretical and Applied Sciences, and on Swedenborg's World; with over four hundred illustrations throughout the book. In addition, a reference section has articles on key Swedenborgian concepts and terms, a chronology, bibliographies of Swedenborg and Swedenborgians, and other useful material.

The articles are informative, readable, and stimulating—different articles displaying these qualities in different priorities—at once an inviting introduction to Swedenborg, and a lasting reference concerning him. ■

A more complete review of *The Continuing Vision* may be expected in a future *Messenger*.



Healing AIDS Naturally

Laurence Badgley, M.D. 1987:
Human Energy Press
San Bruno, CA

Louise Woofenden

One of the functions of the Social Concerns Action, AIDS Ministry Sub-Committee is to share educational information and resources to Swedenborgians. Louise Woofenden generously accepted the task of providing a review of the book, Healing AIDS Naturally, by Badgley for our Messenger readers. We hope it will generate reflection and discussion.

Rev. Susan Turley-Moore
SCAC Chairperson

When Susan Turley-Moore sent me *Healing AIDS Naturally* to read and review, I looked at its 400 pages and decided to set aside a time each day to read a chapter or two, aiming to finish in a week or ten days. Not being scientifically minded, I wondered whether I could find enough to say.

The first afternoon, I got so engrossed that I found myself saying, "... just one more chapter and then I'll quit for the day." My problem became to keep the review brief. (I didn't succeed.)

Dr. Badgley begins by presenting the widely accepted assumption of the medical establishment that ARC/AIDS (AIDS Related Complex / Acquired Immune Deficiency Syndrome) is incurable and invariably fatal. On the contrary, he insists, ARC/AIDS is not necessarily fatal (he describes eight documented cases to support his contention). Furthermore, he says, the very characterization of AIDS as an incurable disease means that people are programmed *en masse* for death, through fear, panic, resignation and depression. He defines a healthy person not as one who has no viruses

or other "enemies" in the body, but as one who has a feeling of well-being, a good appetite, happiness and peace of mind.

Badgley then proceeds to list and refute a number of commonly held theories on AIDS, and follows this with a scientific explanation of how the immune system functions and how its condition is measured in the laboratory. Later chapters detail methods of healing: natural foods, vitamin and mineral supplements, homeopathy, herbal medicine, acupuncture, conservation of life energy. He also deals with co-factors (alcohol, drug use, smoking, antibiotics, etc.). The last chapters are on the relationship of bodily health to mental and metaphysical factors, chapters entitled, *Metaphysical Relationships*, *The Healing Mind*, and *Cosmic Relationships*.

A major thread running through the whole book is that individuals are responsible for their own health. There are many legitimate methods of healing and it is up to us to inform ourselves about them and select the ones which are appropriate for our particular circumstances. The thoughtful reader becomes aware, from the very beginning, that this book is not solely about AIDS. Dr. Badgley's premise is that when AIDS strikes, it is not just bad luck or a simple case of being in the wrong place at the wrong time. People predispose themselves to AIDS, or any serious illness, by a long period of poor living habits. The breakdown of the immune system is an inevitable result of neglect of basic principles of health.

The book, therefore is intended as a guide to keeping healthy in a world of junk food, poisonous chemicals, pollution, anger, fear and helplessness.

If you have wondered about alternative therapies, or viewed them with fear or suspicion, you owe it to yourself to find out about them. The disciplines mentioned above, along with healing with crystals, the Course in Miracles, relaxation techniques, and others, are described in enough detail to satisfy curiosity. A bibliography for further

reading is listed in an appendix.

Dr. Badgley is very hard on the medical establishment, including the drug industry. This is not, however, the writing of a fanatic. The thoroughness of his scientific analysis and the extensive bibliography demonstrates that he speaks from knowledge.

Healing AIDS Naturally is quite technical. In the early chapters especially, readers may get a bit lost, and certainly won't be able to remember all they read. But even in the most involved sections there are valuable insights, down-to-earth advice, and even humor. The book is so absorbing that the reader is almost forced to read every word in order not to miss a single plum in this bag of goodies. For instance: Dr Badgley says that:

- modern medicine has lost sight of the ancient concept that illnesses result from a variety of causes, among them emotional, mental or spiritual.
- approximately 3,000 different synthetic chemicals are added to processed foods, as preservatives, dyes, stabilizers, etc., and all are recognized by the body as foreign invaders.
- processed foods are easily recognized—they have packages, wrappers, cans, cartons, or jars around them.
- optimism and enthusiasm induce natural killer cells to multiply and devour cancer and germs.
- many synthetic poisons are stored in fat, so if you're overweight, losing pounds will decrease your body burden of stored toxins.
- you can tell good foods by the fact that they will spoil quickly if you don't eat them.
- when things are taken by mouth, the body directs how, what and how fast they will be assimilated; when chemicals, either natural or synthetic, are taken as injections, the body has no choice but to take everything.
- whenever a doctor tells you that you have something incurable or fatal, you should go out and find

another doctor—one who believes in the body and not in the disease.

Healing AIDS Naturally is almost everything you wanted to know about natural therapies. I say *almost*, because he does not discuss Chiropractic, Applied Kinesiology, Naturopathy (as such), Feldenkrais, and, no doubt, others. Several appendices, totalling about 100 pages, contain reprints of articles, most of whose contents is already covered in the text. These pages could have been better used to talk about some of these other therapies. Appendix 5 is a ten-page list of books, tapes and health accessories available from Human Energy Press. Fine. But just as valuable would be equal time for the other disciplines, so that the reader would have a clue as to how to find a competent acupuncturist, homeopath, etc.

Badgley tends to repeat himself; my guess is that some of the chapters were originally separate talks or tapes. The statement that we are responsible for our own health should have been qualified by noting that a poor lifestyle is not always the fault of the individual. Ignorance and/or poverty prevent most people from improving their manner of living. Lack of education about good nutrition is prevalent. And lack of means to buy proper food is a way of life for a large segment of the population. With the media constantly bombarding us with ads for pain killers, cough remedies, junk food, tobacco products and alcoholic drinks, unhealthy practices seem the accepted, even the glamorous way to go. Add to this the popular conception that the medical establishment, with its constant offering of new wonder drugs is the only legitimate healing profession, and you have a Catch-22 situation.

Two *major* criticisms come to mind. First, the book advocates good nutrition through natural food for maintaining good health, and vitamin and mineral supplements as further aid in less than optimum circumstances. But Dr. Badgley recommends specific doses of each one as

"... a good amount to take." So convincing is his writing that I can imagine readers rushing to the health food store, without first being tested or examined to determine which vitamins they really need, and buying and consuming a great number of pills daily, according to the guidelines in the book.

Second, and more important, Badgley states that humoral immunity (vaccinations, flu shots, etc.) does not enhance the immune system, and may even produce serious side effects; but he does not deal with the increasing number of indications (hushed up by the medical profession) that immunizations may be a major cause—perhaps *the* major cause—of immune system breakdowns like cancer, leukemia and AIDS. A number of papers on this subject, some predating this decade, should have come to his attention forcibly enough for him to have treated the subject as thoroughly as he has other aspects of this health problem.

You may not understand or agree with everything in this book. But your lifestyle will certainly be challenged by it. Pressure your local library to get a copy, or get one for yourself. Here is your chance to hear another voice on the AIDS problem, to learn about the "Big U" method of grocery shopping, to learn what is going on inside your body and outside in the world of natural healing. ■

Louise Woofenden

To purchase *Healing AIDS Naturally* send \$14.95 plus \$2.00 shipping charge, to Human Energy Press, 370 W. San Bruno Ave., Suite D, San Bruno, CA 94066. California residents add 6.5% tax.

Funds Drive for Harvey Chapel

The *Messenger Express* for November carried a description and architectural sketch of the Harvey Chapel at Urbana University. The story mistakenly reported that the \$25,000 cost was being paid by the Ohio Association. The Rev. Richard H. Tafel Jr., Urbana University

Trustee and Pastor of the Kemper Road Center outside Cincinnati, reports that what the Ohio Association did was to *guarantee* the funds. The money has been borrowed from General Convention's Building Fund, and the Ohio Association is now undertaking to *raise* \$25,000 for the project.

Remodelling of Center Hall into Harvey Chapel is, of course, an absolutely great idea. Urbana students have had no chapel on campus for worship or personal meditation. The Swedenborgian Church in Urbana, a few blocks from the campus, has served as the school's church: that is a good relationship, which doubtless will continue for many purposes, for the Urbana Church affords a larger seating capacity than will the Harvey Chapel.

Commemorating the name of Dr. Dorothea Harvey on the Urbana Campus is another goal of great importance to the people of Convention. In one of our finest traditions—ultimating Swedenborgian ideals in the lives of college students—Dorothea has shaped and preserved the Swedenborgian presence at Urbana University during a generation which has been crucial in the university's history. Her career as teacher of philosophy and religion, as administrator, and as chaplain, will be appropriately memorialized by this attractive chapel.

Now that the record is straight—the Ohio Association is RAISING \$25,000, rather than having given \$25,000—readers of *The Messenger* will want to know where to send contributions. Send the most generous check you can to:

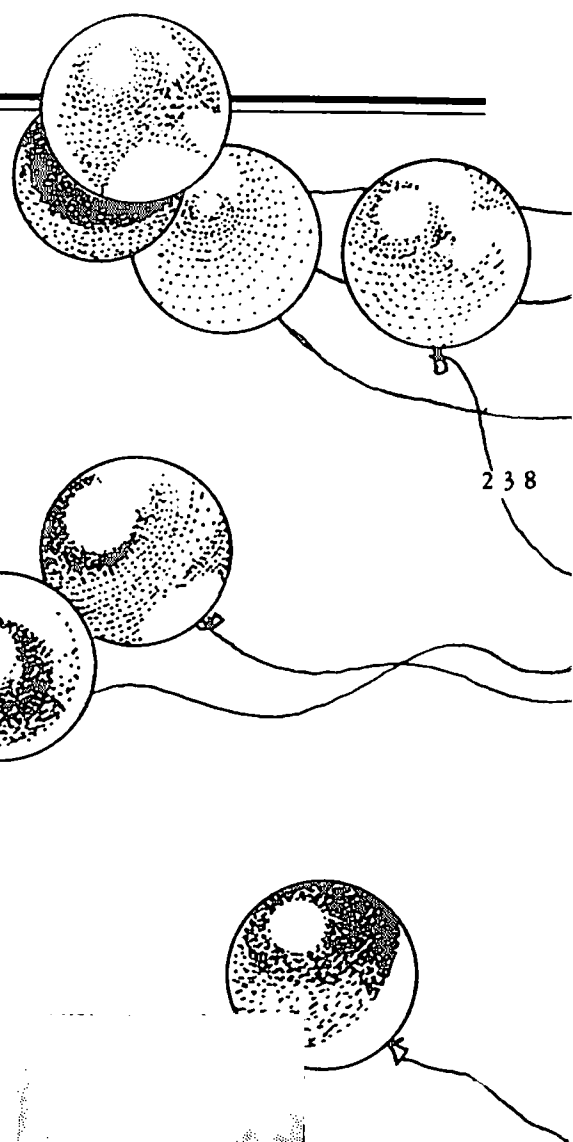
Harvey Chapel Fund
Ohio Association of the New Church
c/o Rev. Richard H. Tafel Jr.
Kemper Road Center for
Religious Development
9035 E. Kemper Road,
Montgomery, Ohio 45249 ■

Temenos Birthday

Temenos at Broad Run, Convention's Conference and Retreat Center in West Chester, Pennsylvania, will celebrate its second birthday this Christmas with its third Christmas program. The first worship service at the new center was held on Christmas Sunday, 1986. The historic farm house, dating back to the early 1700s was decorated with holly and evergreen, poinsettias, candles in the windows, and a large Christmas tree. Fires blazed in three fireplaces, and smoke curled above the valley beside Broad Run creek.

The Rev. Dr. Robert H. Kirven, visiting from the Swedenborg School of Religion, and the Rev. Ernest O. Martin, Director of Temenos, officiated at the worship service in the Chapel. The Chapel, which accommodates 40 people, was filled on Christmas Sunday. It was furnished with altar, candelabra, grand piano, oriental rugs, chairs, and paintings from the Philadelphia Church, which was formally closed at a service of praise and thanksgiving on Sunday, November 23rd.

The Rev. Randall Laakko, President of Convention, and his wife, Mildred, were guests at the luncheon and program following the first Christmas service. We were also honored by the presence of Robert and Marian Kirven from Newton, Massachusetts. Tables were set up in the living room of the Old Mill Farm House and in the Welcome Room. The Welcome Room features a large walk-in stone fireplace with bee hive oven.



At the second Christmas celebration, on December 21, 1987, Temenos was more beautiful than ever. The walls and ceilings were freshly painted and new pewter chandeliers had been installed. Following luncheon in the dining room, we gathered to listen to selections from the opera, *Amahl and the Night Visitors*, played on the Center's sound system.

A highlight of Christmas 1988 will be a Candlelight Open House for the neighbors and friends of Temenos on Sunday, December 11, from 2 to 4 p.m. Members of the Philadelphia Church, who presently use Temenos as their church home, will serve as hosts at the open house. A special Advent service on Sunday morning will include the "hanging of the greens."

The first use of Temenos by Convention groups was a weekend meeting of the Board of Education in late January 1987. Snow covered the ground, creating a fantasyland effect, and Board members met, ate, and slept at the center, using both the farm house and the Temple house. Worship services were cancelled in Philadelphia and Wilmington because of the snow, but President Laakko was able to drive to West Chester from Wilmington, and people were transported easily from Temenos to the Philadelphia airport following the meetings.

Because the Temenos Conference and Retreat Center is owned and administered by Convention, it has been used for meetings of the General Council, the Cabinet, the Executive Committee of the Council of Ministers, the Communications Support Unit, the Information Management Support Unit, and the Growth and Outreach Support Unit. The Retreat Center Leaders held their 1987 conference at Temenos, and the Middle Atlantic Association met there. Programs sponsored by Temenos and held at the Broad Run facility have included Dream Workshops, led by Perry Martin and Alice Adelman; a weekend workshop on Living in a Committed Relationship, led by Board member Clifford Smith; and Nourishing the

Creative Spirit, led by Perry Martin and Mary Anne La Torre.

Eric Lloyd Wright, son of Wayfarers Chapel architect Lloyd Wright, and grandson of Frank Lloyd Wright, has designed the main conference center building, and his design of wood, stone, and glass has been enthusiastically endorsed by the Board of Managers. The building will accommodate up to 150 people for conferences, retreats, seminars, and workshops, and will also provide facilities for a kitchen, dining room, library, offices, and lounge. French doors will open to a broad terrace where conference and retreat members can look out over meadows, valley, and



stream. A contemporary home has been built for the director which also serves as a meeting site and space for occasional guest housing. Plans also include the construction of three retreat center houses which will accommodate twelve people in each house.

Construction of the main center building and retreat housing, along with site development, will cost approximately \$2,500,000. The General Council has authorized a cooperative funds drive that will include Convention and the Swedenborg School of Religion. Temenos' appeal, including current giving and

deferred giving, will be an integral part of the convention fund drive. In addition, a consultant has been engaged to help in seeking foundation grants. The Philadelphia church has made a pledge of \$100,000 toward the construction of the center and has also contributed \$10,000 toward the purchase of stained-glass windows for the Chapel in the new building. Two families have pledged an additional \$18,000 toward the installation and purchase of the seven Tiffany stained-glass angel windows from the former Cincinnati church.

Temenos is a Greek word meaning sacred space. It connotes a sheltered space, a place where one can search, quest, journey, examine, and re-examine while protected from the habitual routines of the outside world. Temenos has come into being to foster the renewal, up-building, and transformation of human lives. It will sponsor and provide leadership for workshops, seminars, and study programs. Programs sponsored by other churches and non-profit educational groups will be hosted. It will be open to individuals, families, and groups who want to make use of the facilities in their own quest for solitude, nurture, healing, and support.

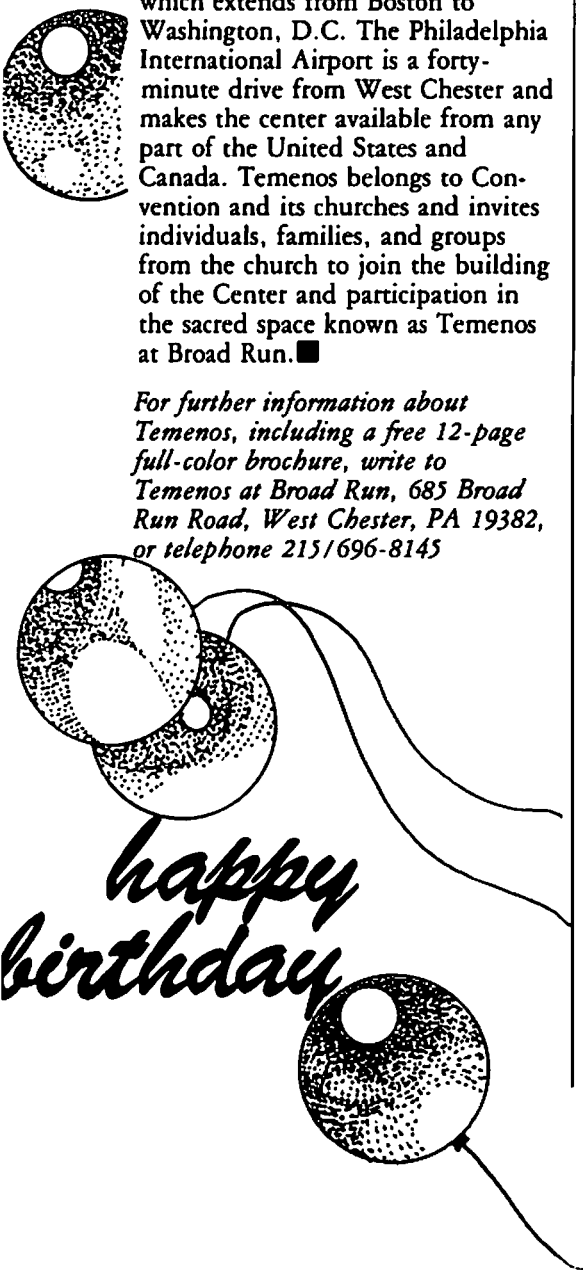
Temenos is to be used for the growth of the whole person—body, mind, and spirit. Meditation trails will wind through the property, inviting sojourners to pause and look within as they experience beauty, meaning, and peacefulness in the world around them. There will be opportunities for gardening, for expression through arts and crafts and recreation.

The Center provides a setting where conferences and committee meetings can become inspirational experiences. A library and book room will invite study and contemplation. A staff counselor offers direction in the pursuit of wholeness using such diverse media as dream imagery, music, and art. Individual and group counseling, pastoral counseling, and support groups are also available.

Temenos is developing and offering programs that will deepen our spiritual lives and help us to become aware of our potential. Areas of focus will be spirituality, meditation, prayer, and worship; arts, drama, and music; healing and the life further on; wholeness and wellness of being; ecumenical and interreligious dialogue; building of community and the development of global awareness; and leadership training for religious and community groups.

Temenos is a world of its own on 55 acres in the rolling hills of Chester County in a land made known to the world through the pages of history and more recently through the art of the Wyeth family of Chadds Ford. The Center is readily accessible to that megalopolis which extends from Boston to Washington, D.C. The Philadelphia International Airport is a forty-minute drive from West Chester and makes the center available from any part of the United States and Canada. Temenos belongs to Convention and its churches and invites individuals, families, and groups from the church to join the building of the Center and participation in the sacred space known as Temenos at Broad Run. ■

For further information about Temenos, including a free 12-page full-color brochure, write to Temenos at Broad Run, 685 Broad Run Road, West Chester, PA 19382, or telephone 215/696-8145



"STAIRS" Project Moves Forward

Swedenborg on Computer

STAIRS is an acronym, standing for Swedenborg Theological Automated Information Retrieval System. If you are not already aware of it, you ought to hear about it before the end of Swedenborg's Tricentennial year. STAIRS is not, strictly speaking, a Tricentennial Project, having begun earlier, and not being scheduled for completion for some time. But it has moved forward decisively during 1988.

For those who haven't heard of it, STAIRS is a project to allow fast searches and comparisons in the text of Swedenborg's Theological Works, making use of computers. It is being developed by a group in Bryn Athyn, led by Associate Professor Charles Ebert, who teaches mathematics and computer science at the Academy. In general terms, for those unfamiliar with computer technology and vocabulary, STAIRS will make it possible for anyone with a computer and the right accessories to gain prompt access to the full text of paragraphs in which Swedenborg uses specific words or groups of words. It is an electronic concordance which can do everything that can be done with the familiar six hefty volumes of Potts' *Swedenborg Concordance*, but do it much faster. However, because it can find paragraphs in which groups of words appear—either as phrases, or as separate words discussed in relation to each other—it easily does things which take a long time and a lot of effort by a reader using Potts. Also, it can print out copies of the text of paragraphs to be studied further, saving looking up references in the Theological Works themselves, and laborious note-taking or copying.

For ministers, teachers, and professional scholars, as well as for private students of Swedenborg pursuing their own interests, STAIRS opens the door to quick and easy textual research of a breadth and depth that only the most dedicated of scholars have pursued in the past.

Those familiar with computer terms will want to know that the plan is to store the text of the Theological Works as digital data on Compact Discs (CDs), the same laser technology as the popular music CDs. Since storage capacity of CDs is 550 megabytes, and the Theological Works require only 80-to-100 megs, there is more than enough room on a single disk to store Swedenborg's text in Latin, English, and even alternate English translations of certain volumes, and other material if it were judged appropriate by the STAIRS Committee. The search program is written for MS-DOS.

The Text is being copied from published volumes by an optical scanner. It is hoped that more information on the project will be available for announcement or demonstration at the 1989 Convention in Urbana. ■

The Nominating Committee Wants You!

Attention, members of the General Convention, ministers and lay-people! This is an invitation to anyone who wishes to be considered for any of the various offices in Convention, who is dedicated and committed to the cause of the New Church; please come forth and be counted! Write to: Rafael Guiu, chairman of the Nominating Committee, c/o The Swedenborg Library, 79 Newbury Street, Boston MA 02116. (617) 262-5918

Due to the New Constitution recently adopted, the following positions are slated to be filled for the year 1989:

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President-elect: (to work one year with outgoing president. 3 year term.)

Vice-President, Recording Secretary and Treasurer, elected annually

General Council: 1 minister and 2 laypersons 3 year term.

Pastoral Ministries Support Unit: 1 person 3 year term.

Financial and Physical Support Unit: 1 person 3 year term.

Communication Support Unit: 1 person 3 year term.

Growth and Outreach Support Unit: 1 person 3 year term.

Education Support Unit: 1 person 3 year term.

Information Management Support Unit: 1 person 3 year term.

Committee on Admission into the Ministry:

1 minister, 1 layperson elected annually.

Nominating Committee: 2 persons nominated (only one elected)

Persons from Associations now represented on this Board are ineligible.

Board of Trustees of the Swedenborg School of Religion:

2 members to be elected for 3 year terms.

(No restriction on number of terms).

Introducing

New Foundation Manager

It gives me pleasure to announce the appointment of Kerry Clements to the position of Foundation Manager of the Swedenborg Foundation.

Mr. Clements was previously Director of Resource Development with Interfaith Community Services, a United Way Agency in St. Joseph, Missouri. His primary responsibilities were in the areas of fund raising, church relations and communications.

Kerry has a bachelor's degree in Business and Economics and a Master of Divinity degree. He is an ordained minister of the Presbyterian Church and served in that capacity for 8 years prior to joining Interfaith Community Services where he served for 6 years.

Kerry's wife Sharon is a registered nurse currently affiliated with Northern Westchester Hospital, Mt. Kisco, New York. The Clements have two daughters, Katrina, 8 and Erin 5.

As manager, Kerry will be the administrative executive, who will report to the board of directors and be responsible for fulfilling the Foundation charter purposes of publishing and distributing Swedenborg's theological writings as well as other works based on those writings. As we are a public foundation relying on public support for our income he will also play a major role in attracting such support.

Mr. Clements has already assumed his duties and I will therefore relinquish my role as manager. I'm certain you will find him to be a capable and effective administrator of Foundation affairs.

John R. Seekamp, President

Post-Christmas Teen Retreat

Almont New Church Assembly

1513 Cameron Road, Almont, MI 48003

3:00 p.m. December 27th—1 p.m.
December 30th

All teens within the Swedenborgian Church are urged to attend!
Local groups can arrange to come together!

For more information, contact Ron Brugler at the above address, or
call him at (313) 798-8487

Theme: Transitions

Cost: \$40.00 (U.S.) plus \$10.00 per person damage deposit.

Students' Aid

William Ross Woofenden, *Swedenborg Researcher's Manual: A Research Reference Manual for Writers of Academic Dissertations, and for Other Scholars*. Bryn Athyn, PA., 1988. 366 pp.

One of the most common questions that Swedenborgians have asked each other over the years, usually in plaintive or frustrated bewilderment, is "Why haven't more people heard of Swedenborg?"

The questioners normally assume that anyone who had heard of Swedenborg naturally would appreciate what he wrote, and apply it to the problems in their lives. The fact is that many who have *heard* of Swedenborg don't *act* as if they have—don't satisfy the longing behind that question—because his system of thought is not easily accessible to anyone outside the church.

Bill Woofenden certainly was an insider, twenty years ago when he was working on his Master's and Doctoral dissertations at St. Louis University; but he found then that the kind of information a professional scholar needs to make use of Swedenborg in his work was not easily accessible even to him. He writes in his preface:

Had I not had a lifetime acquaintance with Swedenborgian literature, together with an awareness of who were some of the major scholars of Swedenborgiana in various parts of the world, it is likely that my academic theses would have been neither accurately nor adequately documented.

He might have added if he could not have found accurate or adequate documentation, those theses probably would not have been written; and that is one of the reasons that there isn't more evidence that people have "heard" of Swedenborg.

Not one to be overcome by that kind of difficulty, Bill found the sources for his documentation, and determined to make the problem less formidable for future scholars.

From shortly after he joined the faculty at Swedenborg School of Religion, he has been teaching a course called "Introduction to Research and Writing" to incoming students, showing the resources available for the study of Swedenborg, and teaching them how to get at them. Every student who completed that course has a tab-indexed notebook filled with the kind of information that makes Swedenborgian ideas accessible for further study.

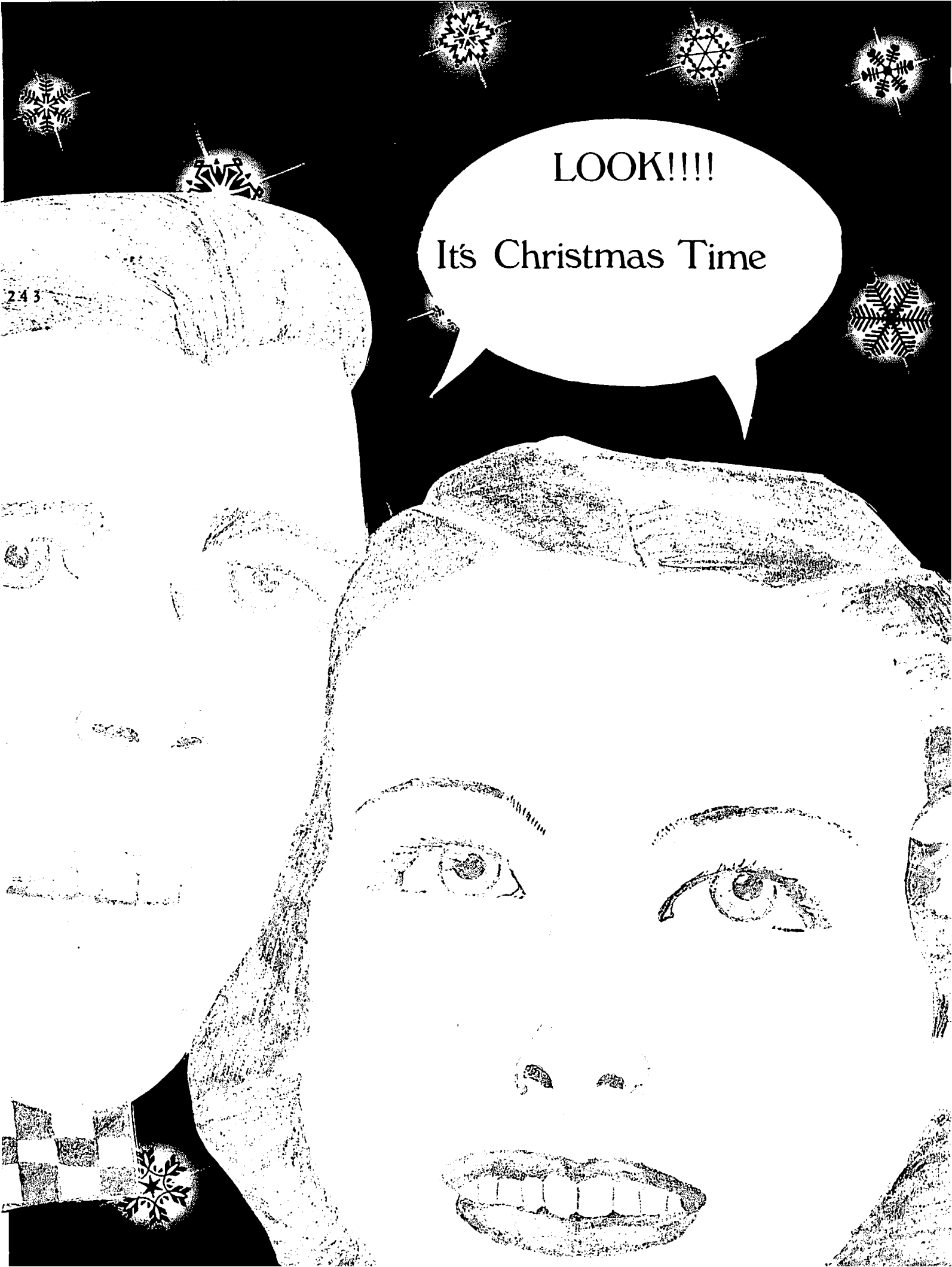
The second consequence of Bill's twenty-year determination is a published book that would make available to anyone the kind of material that students of his course have—only better for being updated by a couple of decades of his own research, including a trip to English and Swedish repositories of Swedenborgian resources. That book is now in print: his *Swedenborg Researcher's Manual* is now available to anyone who wants to find and use what Swedenborg wrote and what Swedenborgians have written about what he wrote.

Its usefulness is undeniable. Any scholar wishing to study Swedenborg or refer to his thought in connection with another study, now has easy access to the relevant sources.

What is remarkable, in a book of this kind—usually catalogued under the unpromising heading of "Bibliographies"—is that it is not for professional scholars alone, but is written and designed to be readable, and even enjoyable, by anyone with a serious interest in Swedenborg. Almost anyone who owns a full set of Swedenborg, and certainly anyone who also uses Potts' *Concordance*, Tafel *Documents*, or Acton's *Letters and Memorials*, or who has access to a library of Swedenborgian collateral literature, needs this book to make use of what he or she has.

Perhaps best of all, this is not merely a book to open only "when all else fails," like the documentation to a computer program. It truly is a "user-friendly" book: the volume is small enough to be easily handled, the type and design are

easily read, and the annotations are not only worth reading, but often are fun to read. That is extraordinary in professional researchers' tools, but this is an extraordinary book. ■



LOOK!!!!

It's Christmas Time

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Rudolph
the red-nosed reindeer
had a very shiny nose

Revelation

Revelation is an oratorio by the Rev. Kenneth O. Turley, Pastor of the Elmwood, Massachusetts, New Church. Scored for vocal soloists, choir, and orchestra or jazz ensemble, it is an ambitious and significant piece of music, a fitting tribute to Swedenborg on his Tricentennial. Written and published with initial support from Convention's Department of Publication (as it was called at the time), and the Massachusetts New Church Union, the work has not yet received a full production, although one is planned for Swedenborg's 301st birthday in January of 1989.

The words are taken from the Book of Revelation in the Bible, with some adaptations for the oratorio form, and the dramatic mood of the biblical imagery lends itself well to the oratorio form—a classical kind of musical stage play without on-stage action. The music is Ken Turley's original composition. He characterizes it as "generic American music," pointing to elements of folk, soft rock, jazz, and other traditions in the musical style.

The Book of Revelation was chosen as a project to commemorate Swedenborg's Tricentennial, because of Swedenborg's intense interest in the book (after all he wrote two long books about it, though he published only one of them), and because of the image of the Holy City New Jerusalem, so central in Swedenborg's vision of the New Church.

The effort to stage a premier production of the oratorio in 1989 received the support of the Massachusetts Association at its Fall meeting, but additional funding still is needed. Contributions may be sent to:

the Treasurer,
Massachusetts New Church Union,
79 Newbury Street, Boston, MA,
02116 ■

Swedenborg to be Included

Full-Text Data Base on Health Information Planned

A project envisioned to result eventually in a computerized, full-text data-base containing all material relevant to issues concerning human health is being planned under the initial auspices of the Fetzer Foundation in Kalamazoo, Michigan. When completed, the project would store, in a form available to high-speed searches by computer, all written material considered to be useful to researchers studying health from any perspective. There will be articles on the latest advances in medical research in all fields, diagnostic tools, and also writings related to spiritual aspects of health and healing. The plan is to include the theological writings of Emanuel Swedenborg, as well as such texts as *The Bible*, *A Course in Miracles*, readings from Edgar Cayce, and the writings of Krishnamurti and others.

A full-text data-base is a collection of computer files containing the entire contents of books, articles, and other materials. Once copied from print into the digital format which can be read by a computer, the materials would be accessible to anyone wanting to find individual chapters, pages, or even paragraphs, dealing with a particular topic. Having Swedenborg's theology stored in such a data-base would make it more likely that Swedenborg will be considered in future studies of healing methods and approaches to health.

The Fetzer Foundation is a non-profit organization founded by John E. Fetzer, one of the pioneers of American radio broadcasting, and former owner of the Detroit Tigers baseball team. He started this foundation to work toward his personal vision of healing of the individual, the self and the world through a balance of physical, mental, and spiritual aspects of life. As a result of the Swedenborg Foundation's Swedenborg Tricentennial Symposium in Tarrytown (*see story in this issue*), the Fetzer Foundation's

planners of the data-base invited a representative of the Swedenborg Foundation to attend the initial planning meeting. ■

IMSU Meets at Temenos

The Information Management Support Unit held its Fall meeting on October 7, 8 and 9 at the Temenos conference center.

We discussed possible computer purchases for the next fiscal year for Erni Martin, Jim Lawrence and George Dole.

We had an opportunity to see firsthand the General Church STAIRS project, Swedenborg Theological Automated Information Retrieval System (*see story in this issue*).

IMSU has included an item in next year's budget for software purchases. The addition of selected commercial software will enhance the IMSU project of making computers available to Convention churches and ministers.

Bill Woofenden has researched the use of a card for Apple computers that allows them to run MS DOS (IBM compatible) programs. Bill reports that while the card works well, it is expensive, and would only be cost effective in certain situations.

IMSU plans to have several courses at the Urbana Convention next summer. Some will be repeats of the classes given last year, and some will be new. ■

The Lord is Born!

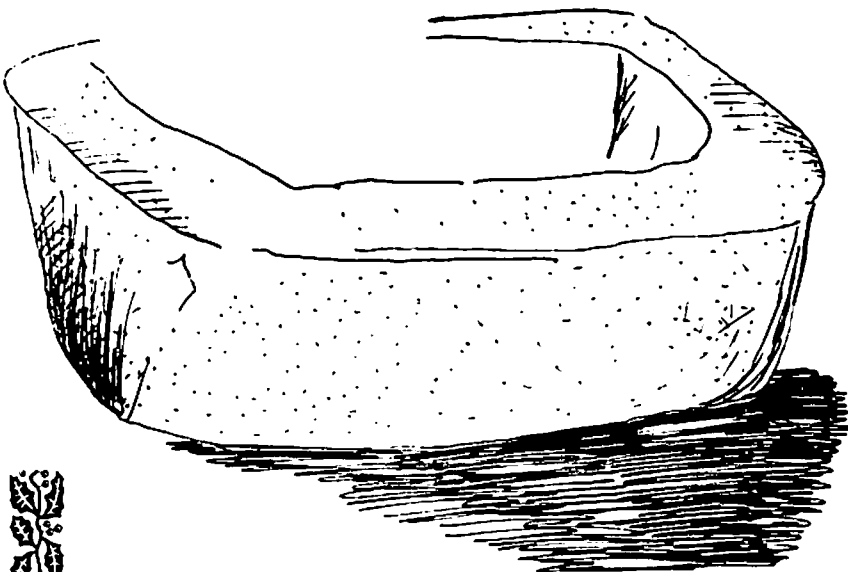
For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Luke 2:11

man'ger, n. Box, trough, in which feed for horses or cattle is placed.

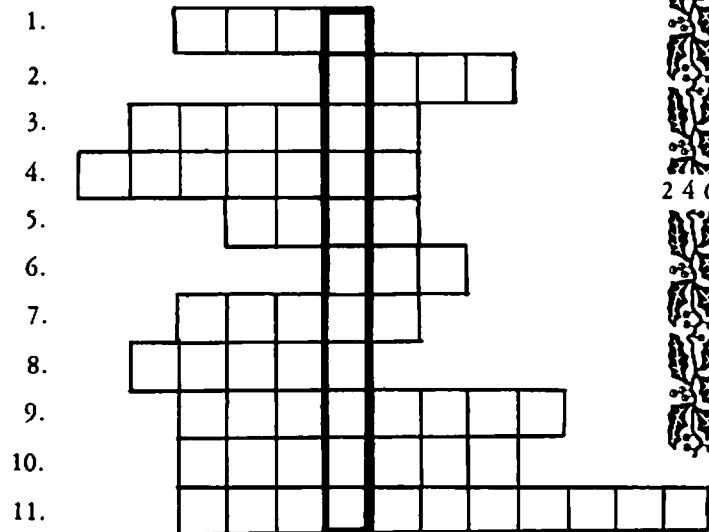
The word manger comes from a Latin word which means to chew. The Bible dictionary says that in New Testament times this was a stone basin, not the wooden box on a trestle that we see on our Christmas cards. In fact, it says, in Bethlehem, the stable was apt to be a cave, and the manger a place cut out of the rock wall. And the dictionary goes on to say, "A stone manger filled with straw made a bassinet for the infant Jesus." Probably no one knows for sure, but below is a picture of a stone manger.

Draw the baby Jesus lying in this stone manger. Be sure to put in plenty of straw to make a nice soft bed.



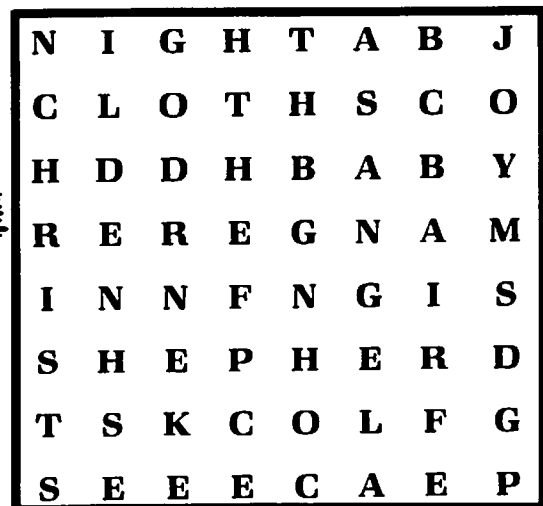
Please send ideas and materials for Children's Pages to Rev. Dr. Ted Klein, Children's and Family Ministry, 273 Perham Street, West Roxbury, MA 02132. Source for these pages: back issues of *Five Smooth Stones*.

Using the King James Version of the Bible, look up the correct verses to find the 11 words in this puzzle. The center column, outlined in dark ink, will spell out the meaning of "Christ."



1. Mary put ointment on Jesus' _____. John 12:3
2. Part of the body. Psalm 23:5
3. He poured oil on Saul's head. I Samuel 10:1
4. A woman knew He would come. John 4:15
5. Jesus was called _____. John 19:3
6. Thick liquid. Exodus 37:29
7. The Spirit of the Lord came upon him. I Samuel 16:13
8. Rule. Judges 9:8
9. A woman put this on Jesus' head. Matthew 26:7
10. Plants who chose a king. Judges 9:8
11. Great news! Isaiah 61:1 (*two words*)

-Luke 2: 1-20



shepherd
angel
baby
manger
flocks
Christ
inn
sign
cloths
see
joy
night
God
peace

The words in this puzzle are from the story of the birth of Jesus from Luke 2.

Baptisms

Caproon—Jeanette Caproon was baptised into the Christian faith on October 16th, 1988 at the Swedenborgian Church of Greater Cleveland, Ohio, the Rev. Ron Brugler officiating.

Caproon—Kevin Caproon was baptised into the Christian faith on October 16th, 1988 at the Swedenborgian Church of Greater Cleveland, Ohio, the Rev. Ron Brugler officiating.

Confirmations

Weetman—Phillip Christian Weetman, grandson of Mrs. Jean Gilchrist, was confirmed into the life of the General Convention of Swedenborgian Churches on October 16, 1988 at the Church of the Holy City, Edmonton, Alberta, Canada, the Rev. Henry Korsten officiating.

Deaths

Clark—Frances Gustafson Clark, longtime member of the San Diego Church passed into her life eternal on Saturday, September 3rd. The ashes were interred at Ft. Rosecrans Cemetery, since Frances was a Navy nurse for many years. A memorial service was held on Sunday, October 23rd in lieu of the regular 11:00 a.m. Worship Service. Lay Leader Eldon Smith officiated.

Weinberg—Lorna Valentine Nash Weinberg, long-time member of the New York Society of the New Church entered the spiritual world on September 8, 1988. A graveside service was held on September 12, 1988 at the Long Island National Cemetery, Long Island, New York, the Rev. Robert McCluskey officiating.

OPINION

Space Left

At the end of Pgh. 340 in *Divine Providence*, Swedenborg asked his readers' indulgence for his adding a paragraph because there was space left on the page. Discovering that no readers had expressed an opinion for publication in this column, I follow the same imperative, and claim the space for an opinion of my own.

As this issue of *The Messenger* was being set, I received my Autumn '88 copy of *Chrysalis*, the journal of the Swedenborg Foundation. The subject is "Spiritual Countercultures," and I found it a fascinating issue (the fact that a book review of mine appears in it is *not* my sole criterion!). However, I cannot help noticing that it is shorter than earlier issues. The reduced size will be the rule, at least for a while, because the small number of subscriptions does not support a larger publication.

It is my opinion that that is regrettable. Further, it is my opinion that readers of *The Messenger* ought to help change the situation.

The fact is, *Chrysalis* is more than one more magazine seeking subscribers: it is an attempt to attract the attention of a specific group of readers (what publishers call a "market") who might be expected to be interested in reading Swedenborg if they knew more about him. To reach that market, it publishes articles, poetry, and illustrations which are calculated to appeal to such readers—material which is consistent with a Swedenborgian perspective, and *some* of which is explicitly about Swedenborg. The goal is to get readers to subscribe because of the interest and the quality of the articles, and gradually introduce them to

Swedenborg. It is an attempt to reach out into our culture, and extend Swedenborg's influence into that culture.

Many times in the past, I have heard—from some of you who read *The Messenger*—that "somebody" ought to do something to get the world to notice Swedenborg. Now, some people at the Swedenborg Foundation are working very hard and quite creatively to do just that, and in my opinion, every family in Convention ought to be supporting the effort.

Some may not subscribe because they don't *need* to be introduced to Swedenborg, since they already are Swedenborgians. Others may not subscribe because they already are Swedenborgians, and don't find enough explicitly Swedenborgian content to please them. But I cannot imagine that anyone who is interested in Swedenborg and the thought-world associated with him, could read any issue of the magazine and not find enough to justify a subscription. And my opinion is that—even if that were possible—Swedenborgians have good reason to support this outreach effort.

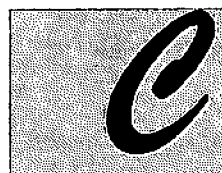
It happens that this is an excellent time to open a subscription. The Spring '89 issue will be a special one, containing the Proceedings of the Tarrytown Symposium *Science and Spirituality: A Search for Unity*, described elsewhere in this *Messenger*. That issue is of considerable value and significance, and other two issues included in a subscription will be excellent as well.

It is my strong opinion that \$20.00 for *Chrysalis*, c/o The Swedenborg Foundation, 139 East 23rd St., New York, NY 10010, is an important investment in good reading and in Swedenborgian outreach.

Robert H. Kirven

Oneness?

Robert H. Kirven



celebrating the birth of our Lord raises a theological problem we do not usually think about at Christmas. We know that the Lord and the Father are one; but John tells us that they are one even as we are one with the Lord. At the

Fryeburg Assembly in 1987, the theme was "Favorite Scripture Passages," and Dr. George F. Dole discussed that passage from John's Gospel in a way that seems especially appropriate at Christmas.

*Our oneness,
that is,
is not something
we achieve
by our
own efforts,
something
we manufacture.
It is the
result of the
presence of
the Divine
within us.*

I have a brand-new "favorite passage," which is a little different from previous ones. It's a favorite because I don't know quite what it means, though I have some ideas, and it keeps me thinking. My heart says one thing and my head another.

The passage is a familiar one—John 17:21-23. I'll begin by quoting just part of it, and bring the rest in as we proceed. So we start with one of the Lord's statements of his purpose, "...that they may be one, even as we are one."

Swedenborg has a great deal to say about the latter part of this statement, but as far as I have discovered, little if anything to say about the first. That is, the Lord's oneness with the Father is central to his theology. The idea that we can be one *in the same way* is only hinted at, and this rarely.

Yet this seems to me to be an important point. Virtually all Christian churches, even the most trinitarian, at least say that God is one. The more they visualize three distinct persons, though, the clearer it is that the word "one" does not mean to them what it means to us. And once we grant that this word is not so easy to define as we commonly assume, we face some basic questions.

The most obvious meaning is simply numerical. This meaning runs into trouble in several instances, the most obvious being perhaps the statement that a married couple is to be "one flesh" (Matthew 19:5f.). In this instance, it refers more to a quality of relationship.

We must then ask in what sense Jesus and the Father are one, and when we do, the passage from John gives us a significant clue. Jesus and the Father are one in some way that is accessible to us. "...that they may be one, even as we are one." This would seem to mean that we do not really understand the oneness of the divine and the human until we have learned to be one with each other.

The passage does not leave us there. It goes on with further definition, "I in them, and thou in me, that they may be made perfect in one." Our oneness, that is, is not something we achieve by our own efforts, something we manufacture. It is the result of the presence of the Divine within us. Swedenborg would insist that this cannot be realized without our efforts, our decisions, but he is equally insistent that it is actually the Lord who accomplishes any good end. In fact, in *Soul-Body Interaction* 14.4, he says, "God alone acts. We only react, apparently on our own, but if we look more deeply, even this is from God."

This has begun to fit together with something that has become increasingly obvious to me in recent years. If the Lord's life on earth is truly a revelation of the Divine nature, then it must surely be characteristic of that nature. The incarnation must not be unique in the sense of being unlike what the Divine normally does, but characteristic. We miss the point if we argue about what really happened a couple of millennia ago. The pertinent questions revolve around what is happening right now; and if the New Testament is relevant to these questions, it would seem that it must present us with an image of what the Divine is doing all the time. The Gospels tell us that incarnation is what God does best—and always.

In broadest terms, I think we would all agree. God is always trying to be present in our lives. He is always accommodating Himself to our perceptions, always understanding and loving us, always trying to lead us to use our freedom wisely. We might also agree that He normally speaks in parables, heals, and shepherds. We would surely agree that He is constantly trying to bring us closer to Himself. The question our text raises is, "How close?"

Our particular theology takes a further step, which will bring us back to the passage from John's Gospel. It states clearly that our regeneration follows the pattern of the Lord's glorification. The Lord participated in our own very human nature, and transformed it by a process that we ourselves can follow. Again, this raises the question, "How far can we follow?" Is John answering this question with the statement, "And the glory which thou gavest me I have given them; that they may be one, even as we are one." This is the glory mentioned earlier in the same chapter; "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5)

I am just beginning to realize how frequent a theme this is in John. Let us look back a few chapters at one of Swedenborg's favorite passages, and carry it one verse further than he does. I refer to John 14:8-12, which reads as follows.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

(And the verse Swedenborg stops short of)
Verily, verily, I say unto you, He that believeth on me, the works that I do

shall he do also; and greater works than these shall he do; because I go unto my Father.

The message comes obliquely, in more narrative form, in John 10:34ff. Jesus is accused of blasphemy, "... because thou, being a man, makest thyself God." His answer is striking. "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the work of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" But perhaps the most striking (and unwelcome) statement is not in John but in Matthew (5:48), "Be ye therefore perfect..." How perfect? "... even as your Father in heaven is perfect."

I trust that all this has made clear the basic issue which these quotations raise. We can phrase it in a number of ways. Can we become "one" in the same way the Lord became "one"? Can we be not just regenerated, but glorified? Can we become in some sense gods, perfect the way our Father in heaven is perfect?

With these questions in mind, let us now listen to the whole of the quotation from John 17 of which we have so far had parts. It is from the conclusion of the Lord's address to the disciples at the Last Supper, and reads as follows:

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

There is a book I would highly recommend to anyone who wants to pursue this question. It is *The Perennial Philosophy* by Aldous Huxley (New York: Harper Colophon, 1970), and it is a survey of

the elements that are common to the mystics of Christianity, Islam, and the East. I should like to quote a couple of paragraphs that are directly concerned with our topic.

Here it may be remarked that the cult of unity on the political level is only an idolatrous *ersatz* for the genuine religion of unity on the personal and spiritual levels. Totalitarian regimes justify their existence by means of a philosophy of political monism, according to which the state is God on earth, unification under the heel of the divine state is salvation, and all means to such unification, however intrinsically wicked, are right and may be used without scruple. This political monism leads in practice to excessive privilege and power for the few and oppression for the many, to discontent at home and war abroad. But excessive privilege and power are standing temptations to pride, greed, vanity, and cruelty; oppression results in fear and envy; war breeds hatred, misery, and despair. All such negative motions are fatal to the spiritual life. Only the pure in heart and poor in spirit can come to the unitive knowledge of God. Hence, the attempt to impose more unity upon societies than their individual members are ready for makes it psychologically almost impossible for those individuals to realize their unity with the divine Ground and with one another.

Among the Christians and the Sufis, to whose writings we now return, the concern is primarily with the human mind and its divine essence.

My Me is God, nor do I recognize any other Me except my God Himself.

St. Catherine of Genoa

In those respects in which the soul is unlike God, it is also unlike itself.

St. Bernard

I went from God to God, until they cried from me in me, "O thou I!"

Bayazid of Bistun

Two of the recorded anecdotes about this Sufi saint deserve to be quoted here. "When Bayazid was asked how old he was, he replied, 'Four years.' They said, 'How can that be?' He answered, 'I have been veiled from God by the world for seventy years, but I have seen him during the last four years. The period during which one is veiled does not belong to one's life.'" On another occasion someone

knocked at the saint's door and cried, "Is Bayazid here?" Bayazid answered, "Is anyone here except God?"

The transforming experience of mystics of all cultures and religions is the experience of oneness. Some describe it as oneness with God, some as oneness with the Divine ground of all being, some as oneness with all that is. I would stress particularly that this experience does not lead to arrogance, to "playing God" with people, but to humility and service. That is, it seems to transform individuals in a profoundly healthy way.

Nor does it efface their individuality. This is why Catherine of Genoa says both "My Me is God" and "nor do I recognize any other Me except my God Himself." Swedenborg is saying something quite like this in *Divine Providence* 42: "The more closely we are united to the Lord, the more clearly we seem to be our own, and the more obvious it is to us that we are the Lord's." It is this paradox that underlies one of the most familiar of all principles, that we are to act "as if of ourselves," but are to acknowledge that it is really the Lord who is acting in us.

What would happen, I wonder, if we started taking this into account in our conversations? Would we start saying, "The Divine that dwells within me does my works?" Would we start saying, "Any truth I have told you is what I have heard from the Divine?" In other words, are the Lord's statements of this kind claims to a special relationship or expressions of humility? Are we to model ourselves after Him in all respects except this?

I am well aware that there is a great deal of resistance to any thought that we might become "gods," because I share in this resistance. That is what my heart says. Normally, as in the passage from *Divine Providence* just quoted, Swedenborg is careful to state that we are the Lord's, and that that is very different from being "lords." But in one instance, he makes the leap. This is in *Arcana Coelestia*

1594.5, which I should like to quote in enough length so that there is no question of its being taken out of context.

The inner person is nothing but mutual love. Our actual spirit or soul is the relatively inward person that lives after death and is an organized entity, since it has been joined to the body while we live in this world. This relatively inward person, this soul or spirit of ours, is not the inner person. Rather, the inner person is within it when it is involved in mutual love. The things of the inner person are the Lord's, so that it can be said that the inner person is the Lord. However, since the Lord grants both angels and us a heavenly self-image while we are living in mutual love, so that we fully seem to be doing good on our own, the inner person is attributed to us as though it were our own.

"The things of the inner person are the Lord's, so that it can be said that the inner person is the Lord."
"I in them, and thou in me, that they may be made perfect in one."
"Is anyone here except God?"
"God alone acts . . ."

For a report to the Council of Ministers, I just finished a couple of books that use a standard scholarly-historical approach to the New Testament, and wind up concluding that Jesus never claimed to be one with the Father. They have a great many good and valuable things to say, and believe that Jesus lived an exemplary human life, but dismiss any claims to divinity as claims made by the early church on Jesus' behalf. I strongly suspect that no mystic would ever make that mistake. Any mystic would know that a truly exemplary human life leads inevitably to the experience of oneness. Mystics might perfectly well ignore or deny claims to be the Messiah; they would find the claim to be one with the Father self-evidently true.

I find the passage just quoted from *Arcana Coelestia* the best guide through this maze. Swedenborg is saying that something that can be called "the Lord" dwells most deeply within us, deeper than anything we could call our own identity. Mystics of all religions seem

to have come into contact with this, and to have returned to the level of their own identities. The Lord seems to have reached this level, and in a sense, to have stayed there.

I find the Gospel of John saying that we too can "visit" this level. The Lord wants us to. He came into the world to enable us to. I suspect that John is saying even more—that the Lord does not prevent us from becoming wholly one, from "staying there." That, essentially, is our choice. If we could receive it, the Lord would give us the glory which the Father gave him.

Obviously, this is a very sketchy notion, but as I implied at the outset, this is currently a favorite passage because it seems to be trying to tell me something that I do not know. I am pretty sure that the oneness of God is the heart of our religion; and I am increasingly sure that I do not understand that oneness except as I begin to experience it. I suspect that as a church, we have set our sights far too low, focusing on regular attendance in church and knowledge of the doctrines as the primary characteristics of faithful members. I should like us to begin to entertain the notion that the Lord may have more in mind for us than that, which we cannot begin to receive until we allow ourselves to be receptive. I would stress that it is Scripture itself that seems to point in this direction, and invite you to share your thoughts about the meaning of the Lord's express desire that we, who have believed on Him through the disciples' word, may be one even as He and the Father are one.

Abraham Maslow once said, "If you deliberately plan to be less than you are capable of being, then I warn you that you'll be deeply unhappy for the rest of your life." I don't think we "deliberately plan" to be less than we can be, and I don't find us "deeply unhappy." I am beginning to think that we have unthinkingly accepted the minimalist expectations of our secular culture, and that we are not as deeply happy as the Lord wants us to be. ■

Women's Alliance

Phyllis Bosley

Our National President, Polly Baxter, in keeping with the theme Living The Vision, had this to say in part at our National Alliance luncheon July 1, 1988: "This is a time for looking back at the heritage that we have as a church and a time to rejoice in all the truths we have received. It is in this spirit—the spirit of our heritage and the truths that we cherish—that we must look to the future. We must look ahead to the coming years and affirm our vision as the women of the New Church. The role of women in the Church is still evolving. Our "uses" have expanded dramatically. Let us take advantage of this coming year to prayerfully examine the "uses" of the National Alliance of New Church Women. It is my hope that together we can set forth a vision for the National Alliance that all women in the Church can endorse and whole-heartedly support."

Three stimulating speeches were given at the luncheon by Nancy Perry, Linda Tafel, and Betsy Young. Following are Nancy Perry's views about the future of the Alliance:

"Even the future isn't what it used to be." That was the opening remark of a keynote speaker at a symposium Fred attended. It has been stated fairly frequently since, but it gives us pause for thought. I don't know the future of the Women'sAlliances, or a five-year plan for women in the church, but we are living the vision. I do know about the Doctrine of Use, and it is here to stay.

To think of the future, I find it helpful to think of women of the past—uncommon women who have made a difference. My experience has been in the Midwest and the East. I am sure there have been outstanding women in our church everywhere in this country and Canada. But think if you will of Carolyn Blackmer, Anita Dole, Alice Sewall Archer James, and Dora Pfister. In the Lord's Divine Providence, the right woman has surfaced at the right time to contribute her talents to the needs of our church. I think of two remarkable women, still very much alive though elderly, Elinore Peebles and Margaret Briggs. On the immediate level, many of you are aware of Dorothea Harvey's accomplishments. She was our first ordained woman minister, who is now retired from Urbana University. For years she taught Swedenborg's religious thought. She was responsible for quite a few of her former students becoming graduates of SSR. But do you know that Urbana University's Center Hall will be renovated and renamed Harvey Chapel in her honor? And speaking of SSR, its first woman president, Mary Kay Klein, along with others, and after a tremendous amount of work, has brought to reality our single Board of Trustees, to take effect today. Gone will be the cumbersome method of governance, the Board of Managers and the Board of Directors. And what about Muff Worden standing in the wings when Roger Paulson died?

And I have only to look around this room and know that every woman is here because she cares. Women who care build a camaraderie among themselves that is an important by-product of service to the church. Women need women. It is as simple as that. It doesn't really matter if it is an organized Alliance or a loose coming together. I questioned Polly Baxter's judgment in asking me to share the podium on this subject, as I have never had occasion to belong to an

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Women.*

Alliance. But I have observed the workings of probably the strongest Alliance group of women in our Convention. Those women of the Fryeburg New Church work like beavers—all the time. They clean the church, tend the needs of the Service, put on Fish & Game dinners, town meeting luncheons, run rummage sales, a Christmas Cupboard, and on and on. It is awesome and it scares me to death. Fortunately, I live at the opposite end of the valley from Fryeburg. Once, I expressed a faint desire to be of help to Martha Richardson, who is a quick study. She turned to Debbie Dolley, and said, "She might like to join us if we don't work her too hard."

"In Fryeburg, the men also contribute to the financial well-being of the church. The Fryeburg Fair is an eight-day happening and is a major fund raiser for the church. It is a true country fair with 4H events, oxen pulls, vegetable displays, beautiful draft horses, etc., where the New Church is famous for its delicious home made food booth. Not many of our congregations can get involved with that kind of thing. But it does lead me to the concept of whole congregations working and studying together. I think of the Forum in Washington D.C., and Cambridge, Mass., and I know there are others. Perhaps these will endure more than Men's Clubs and Women's Alliances.

"Our Nominating Committees on the local and national level often have a discouraging time of it. But I am convinced that Divine Providence will provide us with the leadership of women we need at the time we need it to keep our church alive and well in whatever new forms it may take."

Stitch & Study Los Angeles, California



Back Row (left to right)

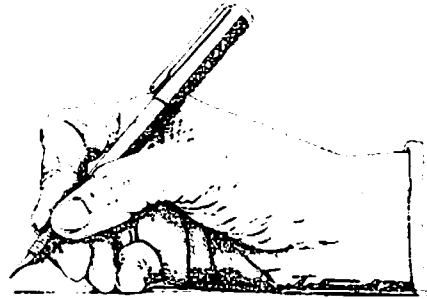
Jessie Rado, Evelyn Diaconoff, Alice Gomez, Josephine Hollingsworth, Helen Lee, Emma Gillespie, Sylvia Rankin, Alice Spear, Marion Howe, Florence Barry.

Front Row

Mary Hunter, Marion Courtney, Baby Stewart Saul, Virginia Walker, Mareta Saul.

Women of the Alliance.

Arise!



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Sit down at your desk and write or type a note to me about *your* Alliance. (to paraphrase a familiar quote) Let's keep in touch with one another. With Love, your Alliance Publication Chairman,

Phyllis Bosley
3931 Sacramento St.
San Francisco, CA 94118

Stitch and Study (Los Angeles CA Women's Alliance) was born in October, 1942 in Pasadena CA. There was an active Women's Alliance, in the Los Angeles Church, at 509 S. Westmoreland at the time. Julia Saul, Mareta Saul's mother-in-law, was a lively member. To increase interest and activities in the Church, it was her suggestion that a young couples' group organize. Several couples met but soon the men decided it was not their "thing." The Bill Hunters, the Tom Courtneys, the Al Rados, the Ed Congers, the Jim Spears, the Don Sauls and others broke up but the married ladies stayed together and at Mrs. Saul's home organized, along with other younger ladies, to meet regularly. Later the name was chosen at the suggestion of Evelyn (Frost) Buck and everyone worked on and adopted the Purpose for the new Club. We met then, as we do now, in members' homes with a Study period followed by a business meeting. In the early days a luncheon was served by the hostess but later this plan evolved into simpler repasts, bringing our own sandwiches and only dessert being served.

Our Spiritual leader was Mrs. Helen (Owen) Lee. Mareta Saul's son Stewart was our "first baby." We maintained a membership of 15-18 and today it is around 12-15. Andre Diaconoff enjoyed our new club's meeting and attended for many years.

There are many highlights to recall. One special period was under the leadership of Frances Lilly and Florence Barry. A play that Frances helped direct will never be forgotten. We have continually stayed together and have been active during all the trying times in Los Angeles. Stitch and Study sponsored many activities, socials and money-making events, donating financial assistance to the Church, to Church Women United, and to Urbana College. At present our Study leaders are Jack Odey and Marcelite Kline. Our group embraces members outside the church who have enjoyed being introduced to Swedenborg's philosophy. We feel the Stitch and Study, which eventually included all ages, has cemented relationships and helped keep the church united over the years. ■

*Mareta Saul
Los Angeles Society*

The Academy of the New Church commemorated Swedenborg's Tricentennial with a symposium devoted to studies of Swedenborg's works and their influence in the world. Twenty-two speakers, and nearly three hundred auditors filled the lecture hall of the Bryn Athyn Church's Society Building to near capacity.

The scope of the subjects and speakers can be seen in the program (see accompanying box), which approximates the content of the *Proceedings*, due off the press this month. The *proceedings* include more than participants heard at the symposium, since each presenter was asked to summarize his or her study in about ten minutes of oral presentation, but the full text of all the studies are being published.

The symposium was truly international and ecumenical, drawing speakers and auditors from Europe and Australia as well as North America, and including speakers from all three American New Church organizations as well as from national organizations overseas, and many speakers from outside the Swedenborgian churches as well.

With so many speakers and no special "stars," the event is hard to summarize, except to say that it was exciting because of its expertise and diversity. The papers were original studies at the most expert level, so that all who attended learned facts about Swedenborg and his influence that they had not known before; and speakers represented such diverse positions that all encountered perspectives on Swedenborg that they were not accustomed to considering.

Also of great value were the contacts made, and acquaintances and friendships renewed, between people of different disciplines, backgrounds, and affiliations. The breadth of Swedenborg's influence in the three hundred years since his birth brought a wide variety of people together for this symposium, and it is good for them to know each other, and to have the groundwork for future contacts and closer cooperation. ■

Swedenborg Symposium '88

Swedenborg and His Influence

Sponsored by the Academy of the New Church

Bryn Athyn, PA

February 7-9, 1988

Keynote Address:

Inge Jonsson, Vice-President, University of Stockholm

Swedenborg and Literature

- Göran Stockenström, "The Great Chaos and Infinite Order: The Spiritual Journeys of Swedenborg and Strindberg"
Olle Hjelm, "Carl Jonas Almquist—Great Poet and Swedenborgian Heretic"
John J. Cerullo, "Swedenborgianism in the Works of Joseph Sheridan Lefanu: Desocialization and the Victorian Ghost Story"
Robert H. Kirven, "Swedenborg and Kant Revisited: The Long Shadow of Kant's Attack and a New Response"
Thomas Keiser, "Swedenborg, Cultism, and the Problem of Evil"
Daniel Goodenough, "Swedenborg's Political Thought"
Eugene Taylor, "Swedenborg's Appearance in the History of American Psychology"

Swedenborg and Science

- Gustav O.S. Arrhenius, "Swedenborg as Cosmologist"
Gregory L. Baker, "Limits to Knowledge: The Mechanics of Ignorance"
Linda S. Odhner, "Recapitulation Theories and Man's Place in the Universe"
Anders Hallengren, "The Importance of Swedenborg to Emerson's Ethics"
Paul J. Croce, "A Scientific Spiritualism: The Elder James's Adaptation of Swedenborg"
Dwight Hoover, "The Influence of Swedenborg on the Religious Ideas of Henry James"

Religion

- Michael W. Stanley, "Appearance and Reality in the Relationship between the Finite Soul and the Infinite Source"
Samuel J. Rogal, "Swedenborg and the Wesleys: Opposition or Outgrowth?"
Bernhard Lang, "Glimpses of Heaven"
George F. Dole, "True Christian Religion as Apologetic Theology"

History

- Marsha Schuchard, "Swedenborg, Jacobism, and Freemasonry"
Alfred Gabay, "Alfred Deakin and Swedenborg: An Australian Experience"

Banquet Speakers

- Mary E. Phillips, "The Effect of Swedenborgianism on the Later Paintings of George Inness"
Mary Holahan, "Twilight Altitudes: Howard Pyle, Swedenborg and the Artist's Soul"
Irving D. Fisher, "The Chicago City Plan"

Proceedings of the Symposium, Emanuel Swedenborg: The Man and His Mission, are being published this month. The 450 page hard-cover volume is priced at \$24.95. Write to:

Prof. Jane K. Williams-Hogan,
Academy of the New Church
College, P.O. Box 278,
Bryn Athyn, PA, 19009.

Audio and video tapes of presentations also are available.

Science and Religion: A Search for Unity

Sponsored by the Swedenborg Foundation
Tarrytown, New York 24-27 August, 1988

Renée Weber—Symposiarch

Larry Dossey: "Medicine, Mind, and Meaning"

Discussion Chair: Richard Moskowitz

Swedenborgian Respondent: Robert Kirven

John Hitchcock: "The New Physics and Human Transformation"

Discussion Chair: Gustav Arrhenius

Swedenborgian Respondent: George Dole

Sir John C. Eccles: "Science and Human Consciousness"

Read by C. Wickham Skinner

Robert McDermott: "Philosophy as a Spiritual Discipline:
Problems and Possibilities"

Discussion Chair: Louis B. King

Swedenborgian Respondent: Donald Rose

Frances E. Vaughan: "Healing the Mind"

Discussion Chair: Randall Laakko

Swedenborgian Respondent: Alice Skinner

Raymond Moody: "The Light Beyond: Recent Developments in
Near-Death Research"

Discussion Chair: Stephen Larsen

Swedenborgian Respondent: Ernest Martin

Introductory Swedenborg Studies

James F. Lawrence: "Swedenborg's Life"

Neville Jarvis: "Swedenborg's Theological Output"

Douglas M. Taylor: "Fundamental Swedenborgian Concepts"

Prescott A. Rogers: "Swedenborg on Scripture"

Alice B. Skinner: "Swedenborg in Daily Life"

Advanced Swedenborg Studies

George F. Dole: "Swedenborg's Writing Sequence"

Stephen D. Cole: "Swedenborg's Social Circle"

Mary Kay Klein: "Current Ethical Problems"

Dorothea Harvey: "Swedenborg and Biblical Studies"

Donald L. Rose: "The Personal Challenge"

Robert H. Kirven: "Current Theological Problems"

Workshop Presenters

Leon Rhodes: for International Association of Near-Death Studies

Stephen Larsen: for Association for Transpersonal Psychology

Elizabeth and

Paul Fenske: for Spiritual Frontiers Fellowship

Jacquelyn Wilson: for American Institute of Homeopathy

Eugene Taylor: for the Swedenborg Library

Paul Scharff and

Gerald Karnow: for Physicians Association for Anthroposophic Medicine

Perry S. Martin: for Temenos Conference and Retreat Center

Richard Heinberg: for Emissary Foundation International

Proceedings of the Symposium will be published next spring in a special issue of
Chrysalis. For Proceedings, plus summer and fall issues of The Fabulous and The
Tree, send \$20.00 to:

The Swedenborg Foundation,
139 E. 23rd St., N.Y. N.Y. 10010.
Proceedings alone, \$12.50.

In designing a major event to celebrate the tricentennial of Swedenborg's birth, the Swedenborg Foundation settled on a conference with the theme of "Science and Spirituality." This was, of course, a central concern to Swedenborg himself. He was acutely aware that science and religion were parting company in an atmosphere of mutual defensiveness; and in his own life and thought, they belonged together. In our times, each is in the process of rediscovering the other, to the benefit of both. The thought that science and spirituality are mutually enriching is an idea whose time has come.

The planning for the symposium was long and strenuous, with countless details to be foreseen. The devoted efforts of the Director, Hal Warren, and the Symposium Chair, Carol Lawson, were invaluable. With the help of Renée Weber in selecting presenters, the Foundation was able to get its first or second choice in every area.

The symposium itself took place at the Hilton Hotel in Tarrytown, New York. The site was selected to be as far out of the high-priced New York area as possible while maintaining accessibility to the main concentration of population and transportation connections. About three hundred people attended, fewer than half of them Swedenborgians. There were five major sessions, plus a keynote address and an *in absentia* presentation of Dr. Eccles' paper. Each major presentation was followed by a discussion of it by a panel composed of all the major speakers. After that, there was an opportunity for participants either to submit questions to the panel, or attend one of the smaller Swedenborg classes or other workshops. For those who stayed with the panel, there was a comment on the presentation by the Discussion Chair, and another by a Swedenborgian Respondent, after which the panel replied to the written questions of the audience.

A complete list of Presenters, Discussion Chairs, and Swedenborgian Respondents appears in the accompanying box. This is included

partly to show the scope of the whole event in one place, partly for the record, and partly as an advertisement for the *Proceedings*, which the Swedenborg Foundation will publish next spring. The program approximates a table of contents of the *Proceedings*.

The first major speaker was Larry Dossey, founder of the Dallas Diagnostic Clinic in Texas. He proved an ideal opening speaker—clear, engaging, and provocative. He offered a survey of the shift that is taking place from the mechanistic view of the world that followed on Newton's discoveries to the organic and interactive view implicit in Einstein's discoveries. He drew on his clinical experience to give us striking instances of the significance of spirit in physical healing.

The second speaker, John Hitchcock, was the only one of the major presenters with a Swedenborgian background. He now teaches physics at the University of Wisconsin at La Crosse, and his doctorate is specifically in physics and spirituality. His presentation was the most demanding of all, but immensely rewarding. He looked at the difference quantum physics is making in our ideas on such basic matters as faculty, consistency, and objectivity, in a manner that was both academically disciplined and deeply felt.

The next scheduled speaker, Nobel Laureate Sir John Eccles, was prevented by illness from attending the session, but he sent the paper he would have given. Professor C. Wickham Skinner was chosen to present the paper, and because of its depth and complexity he only summarized its approach. The full paper will appear in the *Proceedings*, however.

The third speaker, opening the second day of the symposium (Friday), was Robert McDermott, who teaches philosophy at Baruch College in New York City. His major point was that academic philosophy has become increasingly remote from actual human concerns, occupying itself largely with technicalities. He made this point with a delightfully earthy sense of humor.

Friday afternoon, the symposium heard from Frances Vaughan, internationally-known leader in the fields of humanistic and transpersonal psychology, and a practicing therapist. Her warm manner and deep insights led many participants to say later, "If I ever need therapy, I hope I can work with Frances Vaughan." She spoke of the theoretical explanations of how the mind heals the body, and how disciplines of training attention, emotional clearing, and personal integration, enable people to heal their own minds. The power which accomplishes that, she said, is love.

Renée Weber, who had helped shape the symposium from the selection of speakers to guiding the pattern of discussion by the panel, gave the Keynote Address that night. Pointing out that the connection between truth and beauty, a central issue since the beginning of philosophy, is central to the science of our time. Elegance and simplicity are features by which contemporary scientists tell us they recognize truth in their theories, and the results seem beautiful as well. She illustrated and developed this theme by showing a striking motion picture, *Unheard Melodies*.

The last major speaker, on Saturday morning, was one of the most engaging. Raymond Moody is a master story-teller, as well as a builder of theory based on the stories of people who have nearly died. His stories of cases since his books on the subject stimulated and moved the audience, giving a very human face to the theorizing about the reality and influence of spirit.

All the speakers went well beyond polite conventions to let members of the symposium committee know that they were happy to have learned as much about Swedenborg as they did. That was pleasant to hear, but mostly irrelevant to

the purpose of the symposium, which would have been expensive over-kill if its only goal was to intrigue half a dozen people, however influential they might be. The presenters were invited to share ideas with each other and with Swedenborgians, and the Swedenborgians learned a lot.

But personal connections are important. Many who attended the symposium came away with addresses and phone numbers of new friends with whom the dialogue can continue between Swedenborgians and others pursuing similar goals, to aid the basic goal of the search for unity between science and spirituality. ■

Patte Wheat LeVan Begins New *Messenger* with New Year

James F. Lawrence

It is with tremendous delight that I welcome Patte LeVan of LaPorte, Indiana to the position of Editor of *The Messenger*, beginning January, 1989. Our national house organ has operated continuously for some 145 years, first as a weekly newspaper, at other times as a twice-a-month magazine, and for about two decades now as a monthly. As our only continuously operating house organ, *The Messenger* is a primary repository for our church history, our church life, and even to a great extent our church theology, as that theology evolves incrementally in relation to the real lives that are being lived around the world.

As such, the choice of editor for *The Messenger* has always been an important one for the church, and we feel that we are going to be in excellent hands with Patte. While we have broken the tradition of male editors, that decision is not nearly so significant as the one to select a layperson. I haven't pored through all of the early decades of the eighteenth-century to determine whether the editor was always a member of the clergy, but certainly for the past one hundred years that has been the case. In Patte LeVan, we feel that she brings a crucial background of high caliber writing, of editing a national constituency newsletter, and of measured judgment that assures us that the time is ripe for a layperson to edit our magazine-newsletter.

During the Sixties, Patte published a novel, *Three for a Wedding*, that was made into a Hollywood movie, "Dr., You've Got To Be Kidding," released in 1967. During that period she worked on other movie scripts for American International Pictures. In the early Seventies Patte was the writer of a nationally syndicated political gag column "Potomac Fever" (we're not telling which persuasion!). In the second half of the decade, our new editor was the orig-

inator and writer of caption lines for a panel cartoon depicting positive parent-child relationships. It was nationally syndicated in over sixty newspapers.

Her professional life took a new twist with the beginning of the Eighties, as she turned her full attention to working with substance abuse. She has received training and degrees in this decade from Antioch University West (California), Loyola Marymount University (California), and the California Association of Alcoholism and Drug Abuse Counselors. She has been working in that field for six years now and is currently a counselor with LaPorte County Alcohol/Drug Services.

For eleven years, Patte combined her writing skills and interest to serve those in need by creating and editing *Frontiers*, a national newsletter serving Parents Anonymous (a Federally funded child abuse treatment and prevention program). Eventually, *Frontiers* enjoyed a nationwide readership of about 40,000 (*The Messenger's* readership is probably in the neighborhood of 4,000).

Today Patte Wheat LeVan is the new wife of the Rev. Theodore LeVan, minister at the LaPorte New Church (Swedenborgian). She is highly active in the work of that growing congregation, and she finds her new relationship with the Swedenborgian Church exciting. Like so many newcomers to Convention, Patte feels that she has found an organized church that "fits" her.

Each editor brings with them the winds of change, and with Patte this will also be true. High priorities for Patte's editorship will be a much stronger emphasis on the people of Convention, on personal spiritual growth articles, on the family, healing, mind/body wellness, and practical tools fostering spiritual growth from a Swedenborgian perspective.

I hope you can see why we at the Communications Support Unit are so excited and hopeful about the future of *The Messenger* and its ability to enhance the life of Swedenborgians everywhere. We ask you, our readership, to give Patte your full support and cooperation as we forge a new era together for our church magazine. ■

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The Name of our Lord, Jesus Christ

The deepest mysteries lie concealed in the internal sense of the Word . . . This can be seen most clearly from the internal sense of the two names of our Lord, Jesus Christ. From these names, few people have any other idea than that they are proper names, and almost like the names of any other man, but more holy. Of course, scholars are aware that Jesus signifies Savior and that Christ means Anointed; and from this they conceive some interior idea. But still, these are not the things the angels in heaven perceive from the names in question. The things they perceive are still more divine. When someone is reading the Word, angels perceive from the name, "Jesus," divine things which are good; and from "Christ," divine things which are true; and from the two together they perceive the divine marriage of what is good with what is true, as well as of what is true with what is good—that is everything that is divine joined in heavenly marriage, which is heaven.

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