

# Some Outstanding Swedenborgian Problems

Steve Koke

Are we leaving too many Swedenborgian questions on the shelf? Nearly all of the problems listed below have inspired intense debate just within the last fifteen years. None of these has been resolved in any kind of public forum. A businesslike approach to anything so portentous would determine that they be resolved, or at least given some answers strong enough to hold the fort for the time being. Otherwise, we remain open to the danger that they will cause disquiet or divisions again. The few problems in this list that we have not discussed promise to move our understanding of religious ideas farther ahead and perhaps even change the way we think.

You may have other problems that should be on this list, or perhaps more to say about the ones that are here. If so, send them in, and let us see what is bothering you. The following are listed not necessarily in the order of importance:

## The Nature of Revelation

The traditional idea of revelation is that God dictates new and highly consequential statements to his chosen prophet, after which the prophet must go out and proclaim them. Swedenborg adds at least one new element to this old and stereotypical picture: The new revelation was, in his case, also rationally understandable. But what does he mean by rational? Does he mean that everything can be

derived logically from a few self-evident premises as in plane geometry? If so, could not a superbly trained logician (or eventually, a computer) do just as well as he did? And what do we mean when we call upon his "authority"? Is that a throwback to the days of Christian dogmatism? What really did happen to Swedenborg, and what really does happen to us when we are moved and impressed by his writings?

## The Status of the *Spiritual Diary*

Swedenborg's *Spiritual Diary* is one of his most intriguing books. But he never intended to publish it. Or did he? Is it a collection of preliminary and possibly fallible notes, or is it as "authoritative" as his published works? Should we try to put together a general ethic which will guide our use and evaluation of the

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## THE MESSENGER EXPRESS

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Diary's statements?

## The Status of *Conjugal Love*

Swedenborg's *Conjugal Love* is the second most popular book among new students of Swedenborg (*Heaven and Hell* is the perennial favorite). Yet, it has been the focal point of some of our most severe social conflicts and upheavals. No other book by Swedenborg has been so involved in social consequences. Some people have contended that *Conjugal Love* is only a book on morals, with no special place in Swedenborg's revelatory writings. As with the *Diary*, we need to give it a well defined niche in our thinking.

## The Earths in the Universe

This little work contains the classic problem in Swedenborgian literature. Why are the other planets in our solar system not inhabited as Swedenborg said they were? We appear to have our own version of the old and classic debate between science and religion on the validity of the first chapters of *Genesis*. It may seem to be an expandable problem—one which can be safely left to purely academic interests. But in fact it promises to yield insights on a more generally useful question: What is the relationship between knowledge of the world gained by spiritual experience and knowledge gained by scientific investigation? Can spiritual sources give us knowledge in competition with the sciences? Such a question turns up in many different contexts in religious thought.

## The Validity of Modern Spiritual Experience

In recent years, there has been a revival of interest in personal spiri-

tual experience where one finds oneself in contact with another world. Traditionally, churches have discouraged such interests, but the Swedenborgian Church employs a theology which tends to break with old trends, and it portrays the spiritual world as a continually present reality, well within reach. Is there therefore an implied invitation to look for new breakthroughs in religious experience, or are we to regard Swedenborg's own spiritual experiences as a closed chapter, the only instructive experiences that we will refer to? He did warn at least his contemporaries not to follow in his footsteps, but on the other hand, he told them of times when the angels delighted in showing people their future home. Is there a way to reconcile these contradictory themes, or must one take the more traditional path and leave such things entirely alone?

### The Usefulness of Swedenborg's Sexual Psychology

How much can we say to the modern man or woman about the sexes? Men are now widely supposed to be merely more masculine than feminine, while women are supposed to be merely more feminine than masculine. The idea has had a revolutionary effect on traditional boundaries between men and women, encouraging more empathy with the problems of the opposite gender. Swedenborg, on the other hand, says that men are masculine all the way through, and women are feminine all the way through, an idea that looks at first like an encouragement for old fashioned sexism. Has he locked himself up in the eighteenth century? A number of currently unconventional ideas inspire his statements about men and women. Is he using different concepts that could be instructive today?

### Forces of Change in Swedenborg's Theological Period

It has seemed that Swedenborg's last twenty-seven years, often referred to as his theological period, was a plateau of high enlightenment in which his ideas did not change. His teachings seem to have emerged

fully mature in the first few preparatory years. But that implies that he learned little or nothing during the bulk of this time and that his sole responsibility was just to write his books. Is this credible, can life in the natural world *not* be a learning experience? Is there any evidence of a growth process as his writings appeared and if so, what can we learn from it?

### Why Is the Swedenborgian Community So Small?

An old and agonizing question, it has yet to be given a definite and widely accepted answer. The question should be distinguished from the question of whether and how we are to *accept* our small size. That tries to *evaluate* our position in Christian history; a complete understanding requires, perhaps more than anything else at first, just some solid facts about why we are so few. Then we will be able to judge other aspects of our situation more clearly.

### How Did Swedenborg Think?

This may be the most fundamental scholarly question. Did he think in a different way than we are taught to do? That is, did he use different logical procedures and look for answers in different ways? If so, then we can learn a great deal more not so much by learning his conclusions as by learning how to arrive at them as he did. An innovative turn in our studies may be to watch Swedenborg's thinking, almost as one would try to understand how a

computer works. We might try sometimes to look not at the facts and thoughts presently on the page, but at the system which is working on them. If that system could be recreated in the student, it could bring about an exponential increase in the progress of religious and philosophical thinking. And we would certainly understand Swedenborg much better. But there seems so far to be very little work in this field. ◀

*Steve Koke is a member of the Information Management Support Unit. He lives in Grass Valley, California.*

### Journey

*By nature's sweet desire  
Was I one time conceived,  
By natural strength and agony  
Was then my birth achieved.  
In childhood's natural beauty  
Was I by all adored,  
And in my flow'ring puberty  
The natural forces poured.  
But now full-bloom adulthood  
have I at last achieved,  
And now, by natural instincts  
Should I be still aggrieved?  
Or should a heaven-bent spirit  
Assume identity,  
And should some spiritual forces  
Begin to work in me?*

*Anne Raile  
Glendale, Arizona*

### THE MESSENGER EXPRESS

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# The Pastoral Ministries Support Unit

## OPINION

### On the October Messenger

Dear Editor,

The October *Messenger* provides hours of delight of interest and contemplation. Thanks. Every article is a delight and newsworthy, worthy of comment from all of your readers. You will likely get some backtalk on two articles: the psychic article, "The Door," and the medical report on AIDS. Let's hear more from Margherita Faulkner, whose explanations of the obscure poets is a joy to read. And Horand Gutfeldt is always terrific because of all he knows and has personally experienced. It was a great issue, thanks to you. It is "Between the Lines" that I read first and with the greatest interest.

**Ruth Abaccherli**  
Cincinnati

Dear Editor,

The lead article in the October issue—"The Door"—is trash and does not belong in the literature of our church.

**Gilbert T. Heddaeus**  
Pittsburgh

## NOTICES

Due to the large amount of travelling required of the President of the General Convention, the Rev. Randall Laakko, correspondence can be processed more quickly if it is sent to his church office. Please send all correspondence for the President to:

Church of the Holy City  
1118 North Broom Street  
Wilmington, DE 19806

◀  
The newly constituted Swedenborgian Society in Brookings, Oregon under the leadership of the Rev. John K. Billings is looking for donations of Swedenborgian literature to its library. They will gratefully receive and pay postage for both Swedenborg books and other New Church collaterals from Churches, retired ministers and laity. Send to: Rev. John Billings, P.O. Box 4092, Brookings, Oregon 97415.

*Eric Zacharias, Secretary*

Article 1 Section 2 of Convention's Constitution reads, in part, as follows: "The General Convention exists to help people be open to the Lord's presence and leading, especially by fostering personal and ordained ministries which facilitate the spiritual well-being of people, and which have in common a working for the Lord in bringing in the New Age—the descent of the Holy City, New Jerusalem."

This statement of purpose is worthy of very careful thought. In the sixth chapter of *Deuteronomy* Moses, in addressing his people, encourages them to live in accordance with the Law and that, in order to accomplish this, they are to think about it constantly. They are to teach it to their children and are to talk about it when they are at home, out for a walk, at bedtime and the first thing in the morning. Their dedication cannot be luke-warm. For out of this dedication is to emerge the direction for their lives.

Does this not also speak to us in our church today? This statement of purpose is to be deeply ingrained in us. "We exist to help people be open to the Lord's leading. . . ." This purpose must become "first nature" to us.

I am writing now on behalf of the Pastoral Ministries Support Unit. Currently serving this Unit are the Rev. Richard Tafel, Jr., chair, Pat Zacharias of Kitchener and Rev. Richard Baxter of Washington, D.C. The central focus of this Support Unit is to facilitate ministries directly concerned with spiritual well-being—particularly as this relates to the life of our membership in our congregations and associations.

What a world of opportunity this opens to us! And this at the very time when we as a people are facing a multitude of challenging issues—some of them reaching far beyond the limits of our immediate participation, and others of a profoundly personal nature.

The Lord has assured us that wherever two or three are gathered together there he will be in our midst. What is it that is holding us back from wholeness? Is what we are doing in our church life meeting some of our needs and not others? Our church focuses heavily on the process of regeneration. How can we best facilitate our moving into that process? What kinds of experiential opportunities are already being developed in our Church and can these be shared with others?

The Pastoral Ministries Support Unit has been assigned the responsibility for working with our congregations and with our isolated to encourage the kinds of activities that offer spiritual enrichment. To accomplish this, we will be working closely with other Support Units—such as Education and Growth and Outreach—in our recognition that there is a connectedness between all levels of our experience as these come to bear upon our "spiritual well-being."

We suggest that people in our churches set time aside for reflection together in groups to respond to this inner call to spiritual well-being. We have this wonderful gift, as human beings, of having the capacity to build on one another's thoughtful contributions. This can be an exciting time together as we realize our hopes for a church that has room in it for the uniqueness in each of us. It is suggested also that those who live some distance from a church participate in this movement forward.

These winter months—when nature sleeps quietly under a blanket of snow—is a good time for building the church within ourselves. Do some planning. Send your proposals to Rev. Randall Laakko, President of Convention, and he will see that there is a good response to your need. ▶

*(President Laakko's address is: Church of the Holy City, 1118 N. Broom Street, Wilmington, DE 19806).*

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# Christ = $MC^2$

James F. Lawrence

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More people have lost their grounding in a spiritual interpretation of life due to science than through any other factor. I have no statistics on the matter, but I feel confident that scientists, as an occupational group, have a secure grip on first place for skepticism in the realm of religion.

How do you mix your science and your religion? Do you just assume that there must be a God, and that this God must be communicated through revelation, since human knowledge cannot penetrate reality nearly so far enough as to ascertain the nature of God? Or do you assume that science is the sure road to knowledge, and religion a nearly hopelessly flawed human endeavor, but that some faith is still better than nothing? How does it sit with you that religion seems to be following science during the past 150 years, modifying its claims to adjust to the marching procession of scientific discoveries? Are you one of those who is challenged to bridge the at times gaping gulf yawning enormously between two approaches to truth conceived from very different vantage points?

I feel it is good for us to come to grips with the larger dynamics of our culture, for this is an era when science plays a dominant role in our belief systems. There are two major trends developing in our midst. They are in competition with each other. I wish to set them out to help us heighten our awareness of a creative tension that, with a little wrestling, can move us further into an understanding of the life which we discover ourselves and about which we are discovering more and more. (There is a third trend which I will not deal with. It is the attempt to debunk science and proclaim its inherent uselessness for understanding God. The Swedenborgian Church has never had any truck with this movement, and I do not even wish to address it.)

The leading trend we have become familiar with: it is knee-jerk tendency to doubt virtually anything that cannot be measured and evaluated in scientific experimentation. The realm of spirit is considered dubious at best, and the tenets of traditional religion as simply archaic. This trend's genesis can be traced to Descartes in the 17th century, for all practical purposes, and it seems to have stabilized as the dominant mode of thought for our society. As the establishment religion of today, if you will, the spirit of scientism is in the position of defending its own status quo orthodoxy.

The second trend is a new version of a periodic surge. Though still a minority viewpoint, its advocates number among them some of the world's most prominent thinkers. This trend is busily arranging a new marriage between science and religion. A score or more of significant titles by eminent thinkers are out now, all of them charting various ways of seeing that the newest findings in theoretical physics, biochemistry and biophysics point to a reality very similar to, if not identical with, the kind of reality described by some of the great mystics, including Swedenborg.

We all know about the first trend cited. It was well-

exemplified in a recent discussion I had with a young scientist. He was avowedly proud that his fine mind did not need the crutch of religion. To him, religion was nothing but a set of nostrums for people to believe who did not want to think for themselves. Science, on the other hand, was for the brave ones—those with keen minds and inner strength, daring to boldly go, as the opening monolog of "Star Trek" puts it, where no one has gone before.

Not quite so simple, I replied. It may be true that huge segments of society throughout the last couple of hundred years have scorned the reliability of human science and have preferred a spirituality that abuses science instead, just as there have been those who have gleefully tossed the whole structure of religion to the wind and have embraced human science as the only sure knowledge. But it is more than interesting that throughout history, including modern history, the greatest minds have been and still are drawn irresistibly toward some higher reconciliation between spirituality and material science. Descartes himself, Newton, Kant the mathematician and philosopher, Franklin, Swedenborg himself, Einstein, and a great many today have sought to bridge the gap.

Though this young scientist is quite deeply emotionally invested in his religion of science, he admitted that he was stumped by the oddity that the majority of the giants in science—not merely professors at this or that university, those who teach and refine the findings of others, but rather those penetrating minds who move science beyond its old parameters into new frontiers—are committed to an essentially spiritual point of view.

Let us consider whether we can grab hold of a conceptual link between the highest ideas of science and of spirituality. It is thought by many scientists now that the physical universe arises within some other dimension and in some sense is the effect of that dimension. This other dimension is hierarchically senior to it, but is perhaps invisible or inconceivable from the merely 3-dimensional materialist universe. This is about as close a replication that one can make of Swedenborg's perception that the spiritual dimension flows into and causes the natural. Since the spiritual is senior to the natural, said Swedenborg 200 years ago, one cannot work logically from the natural to the spiritual. We see effects in the natural, from which we might speculate about causes, but we cannot observe the causal realm itself from natural scientific endeavor. The two dimensions have both similar and dissimilar laws, said Swedenborg, but they are separated by discrete degrees and only intuitive revelation can reveal deeper truths about the spiritual dimension. Arguably the most brilliant scientist of his generation, Swedenborg rested his entire career upon this articulation of the limitations of science.

Much is being written these days regarding the confluence of the New Physics and spirituality. I would like to take two key ideas from this discussion for our consideration. Werner Heisenberg, the German atomic physicist, first propounded the Uncertainty Principle in 1925. In the intervening sixty years it has very slowly sunk into scientific thinking and is helping to undermine a stodgy materialistic conception of reality. The Heisenberg Uncertainty Principle has become in professional circles the centerpiece of modern physics. It states that the smallest particles of

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matter, which appear to be units of energy, cannot be observed, because the effect of the observer alter their motion. When left unobserved, the smallest units of matter are waves. Once they are observed, however, they become particles. There is something about the act of observation that causes a wave to collapse into a particle. Or put another way, there is something emanating from the human consciousness, whether at the mental or spiritual level, that affects and alters physical reality. The notion of the aloof and detached scientific observer is a myth!

Relative to this some psychologists like Abraham Maslow have said that they cannot conceive of an experiment as "controlled" simply because they have properly manipulated physical factors. Each level of reality, of being, affects all other levels. No act can be purely physical, separated from its emotional, mental and spiritual features.

This means that there is a definitive force emanating from ourselves, our attention. Does this tie-in to our understanding of spiritual development? More than 50 years ago at Johns Hopkins University in Baltimore, a young sociology professor gave his class the assignment to interview 200 boys in the city's worst slum area. "On the basis of your findings, predict their future," he said. Shocked at what they found in the slums, the students estimated that 90% of the boys interviewed would someday serve time in prison.

Twenty five years passed. The same professor, now near the end of his teaching career at John Hopkins, asked another class to try to locate the survivors of the 200 boys, whose names and addresses had been kept in a file. There were to compare the predictions of 25 years ago with the actual life stories that they found. Of the original 200, 180 boys were located—only four had ever served time in jail, an amazing statistic for that sociological segment of the population.

Why had the predictions turned out so far off-target? Was there some identifiable reason why these men broke so sharply from the norms of their world? The class was given the task to search for common denominators, something that might indicate a strong influence upon their values. It turned out that nearly all of them had had this one particular teacher in the ninth grade, a certain Miss O'Rourke. Over 100 of them lifted her out as one of the salient positive forces in their lives. Though she had moved to another school district while they were still young men, and nearly all of them had not had any contact with her since their class with her, she was remembered very fondly during the interviews.

Now well into her seventies, Miss O'Rourke was found still living in a nursing home in Memphis. She was clearly surprised and puzzled when interviewed by a small group of the students. In trying to provide an explanation, she said, "One thing that is true: I really did love those boys."

What emanates from us has an effect on the world in which we live. I would put forth very strongly that the intangible effects are far more important than anything we do in the visible universe. That same human current that collapses waves into particles also influenced the minds and hearts of young men who might have been tempted into a more profane existence. That same stream of con-

sciousness that merges into a dance with molecular minutiae is the level of reality that most determines the quality of our lives. This potent, causal, spiritual aspect of our being is, as Swedenborg once put it rather hyperbolically, 10,000 times more real than this solid-seeming physical part of the spectrum of reality.

Let's take another key idea in modern science. The best-known scientific formula of our day is Einstein's  $E=MC^2$ . Energy equals the mass times the square of the speed of light.  $E=MC^2$  sowed the first seeds for the development of quantum physics, which is making mystics of some of the West's leading scientists. The ultimate consequence of this equation is that all matter is really just energy, that solid matter is actually illusion. Things are not as fixed as they might appear to be, which troubles the strict materialist because it also suggests that things are not as objective as they appear to be.

The real significance of Einstein's equation has also been slow in dawning upon our thinking. For, if the material world is not really material at all but a transformation of energy, then one would expect this to profoundly change our whole perception of reality. What are some of the personal consequences of  $E=MC^2$ ? For one thing, we are first and foremost energy! There is nothing truly heavy or dead about us. And this is not merely a statement of faith: it is an axiom of modern science! Can we not look at each other and perceive that we are really patterns of light and energy, that this is our true nature?

For another thing, we have tremendous latent power. Einstein once that there is enough energy available in the striking of a match to lift off a mountain. It merely needs to be properly managed and focused. The amount of energy manifested by even the smallest piece of matter, if we could convert it into light-energy, would be awesome.

Can you see a relationship between the formula  $E=MC^2$  and the New Testament declaration that inaugurated the Christian Church, "Christ is risen from the dead!" Christ has been the Wayshower and agency into the infinitely more powerful realm of spirit. He proved it many times over during his physical sojourn and continues to demonstrate it up to the present time. Like the Gospel,  $E=MC^2$  is the Good News! We are all never-dying manifestations of spirit, of light-energy. And whatever level of radiant energy we are currently manifesting in our spiritual lives can be increased infinitely unto eternity, if it were but properly managed and focused.

Ours is a faith that need not be afraid of science. It began with a prophet of God who had an unsurpassing grounding in the science of his day, and the truths that came forth were a fertile mix of spirit and science. Today, more than ever before, let us feel a kindred spirit with Swedenborg's own motto, "Now it is permitted to enter intellectually into the mysteries of faith." Our understanding will naturally evolve with time, but let us never be afraid of truth, no matter in what field or form it appears. It all leads to the same transcendent reality: in a word, to God. ◀

*The Reverend James F. Lawrence is Associate Minister at the Swedenborgian Church of San Francisco. He is grateful to the religious philosopher Franklin Jones for the title of this article.*

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## **The Upper Room**

# **Faith For the New Year**

Leon C. LeVan

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"I said to the man who stood at the gate of the year: Give me light that I may tread safely into the unknown. And He replied: Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way."

The human spirit cries for light. It wants to go into the unknown by safe ways. It wants security. In all historic advances through the course of civilizations man has sought for lighted paths into the unknown. Through every night he has sought a star. Through each forest he has searched for a path. That cry of the spirit for safe ways into the unknown has been characteristic of all human progress. "Give me a light that I may tread safely into the unknown," is a familiar cry in all nations and societies. Yet the irony is that human progress is not made by illuminated paths and safe ways, but by adventures of faith, by ways that are not known. The human spirit cries for certainty but actually goes forward into the unknown by faith.

When the Pilgrims landed at Plymouth Rock in 1620, they did not know what would befall them the next year, nor even the next day. Had they known that more than half of them would be dead before the first harvest, they might have wished they could turn the Mayflower around and head back to the known dangers and persecutions of Europe. That which has become the New World (and indeed now the hope of the whole world) was an unknown factor to the Pilgrims as they stood at the gate of the New Year and New World. What would they find in their great adventure of faith? Yes, they would find hardship, hunger, disease, starvation and death, but they would also find the beginnings of a New World and an immortality of gratitude in the hearts of generations yet unborn.

The New Year is the time of new beginnings. The familiar custom of making New Year resolutions (though we usually smile at it) is actually a good custom because it testifies that we see where we ought to do better. The fact the year begins anew gives us faith to go to the tasks of life anew. For it is almost as if God were showing the way, and as if Nature, acting as spokesman for her Creator, were preaching a sermon on the text: "Behold, I make all things new." The New Year is a symbol of

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***The words  
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are almost  
synonymous.  
To go forward is  
to have faith.  
To have faith is  
to go forward.***

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new beginnings. In the sepulchres of the Old Year lie all the dead failures of our spirits—our unkindnesses, our harshnesses, our unforgiveness of spirit, our folly of putting things last and last things first. These and many other failures lie dead in the tomb of the year now gone. At the gate of the New Year we stand at the gate of the new beginnings.

The voice that calls to our spirits at each time of new beginnings is the voice of faith. Here is the voice that rouses us to action. No other power in the whole armory of man's spirit is as great a power of faith to stir human accomplishments. The words "faith" and "forward" are almost synonymous. To go forward is to have faith. To have faith is to go for-

ward. Faith is a flag leading into battle. Faith is a bugle sounding advance. Faith is a star leading through the night. Without faith no new advance of the spirit is possible. We sometimes marvel at the great labors of the Apostle Paul. But Paul's labors were so great because his faith was so great. With the coming of the New Year we are all called to labors anew.

The New World was established by the spiritual dynamic of faith. It was faith that brought the first colonist to New England's "stern and rock-bound coast." After the Roanoke Colony had disappeared it took faith to face the wilderness in Massachusetts again. It took faith to debark at Plymouth Rock. With more than half the Plymouth colony dead the first year, it took faith to carry on into the unknown future. Faith has ever stood at the threshold of new beginnings.

It was faith that enabled Moses to lead the Israelites from slavery to freedom. It was a Divine faith that strengthened Jesus to heal the sick; to feed the five thousand; to walk on the waves. Faith is the dynamic of every exceptional human accomplishment. As we stand at the gate of the New Year, each in his own and her own circumstances, we thank God for faith to go ahead in the tasks that lie before us. Go forward unafraid into the New Year before you. The Lord is your Leader; and His Providence is sufficient for you. "Go out into the darkness. Put your hand into the hand of God, and that shall be for you better than light, and safer than a known way." ◀

*The Reverend Leon C. LeVan is a retired minister living in St. Petersburg, Florida.*

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## COMMENCEMENTS

### Baptisms

**Laakko**—Cathy Lynn Laakko was baptized into the Christian faith in Lake Michigan in Chicago and confirmed into the life of the General Convention on July 26, 1987, the Rev. Gladys Wheaton officiating.

**Meyer**—Jeffrey, Walter and Dennis Meyer were baptized into the Christian faith on October 18, 1987 at the Church of the Holy City, Edmonton, Alberta, the Rev. Henry Korsten officiating.

**Tarnawski**—Reyna Tarnawski was baptized into the Christian faith on May 31, 1987 at the Church of the Holy City, Edmonton, Alberta, the Rev. Henry Korsten officiating.

### Marriages

**Blair-Walker**—Judy Blair and Dennis Walker were united in marriage in Christian on August 1, 1987 at the Church of the Holy City, Edmonton, Alberta, the Rev. Henry Korsten officiating.

**Noble-Ganley**—Lorelie Noble and Larry Ganely were united in Christian marriage on September 5, 1987 at the Church of the Holy City, Edmonton, Alberta, the Rev. Henry Korsten officiating.

### Deaths

**Atwood**—Laurence R. Atwood, 95, longtime member of the Boston Society, passed into the spiritual world on November 24, 1987. A memorial service was held November 29, 1987 at the Church of the New Jerusalem, Boston, Massachusetts, the Rev. Steven Ellis officiating.

**Schellenberg**—Leonard John Schellenberg, 51, passed into the spiritual world on November 13, 1987 in Winnipeg, Manitoba. A memorial service was held November 17, 1987 at Green Acres Memorial Gardens in Winnipeg, the Rev. David L. Sonmor officiating.

**Wiebe**—Agatha Wiebe, 96, life-long member of the New Church, passed into the spiritual world on October 22, 1987 in Saskatoon, Saskatchewan. A memorial service was held on October 24, 1987 at the Park Funeral Home of Saskatoon, the Rev. David L. Sonmor officiating.

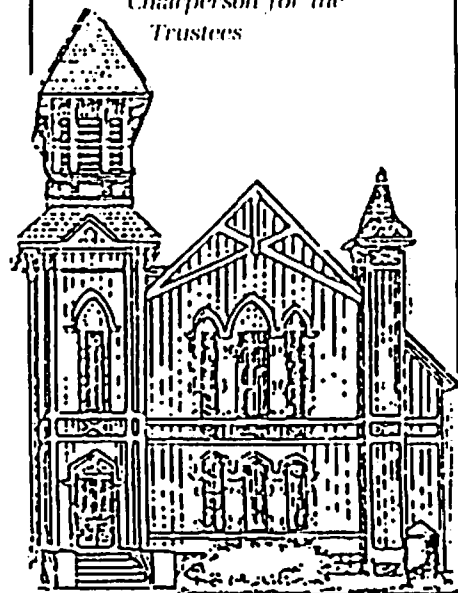


**Church of the New Jerusalem**  
4 Oxford Street  
Fryeburg, Maine 04037

*is accepting applications for a  
full-time MINISTER.*

*For further information, please  
contact:*

Mrs. Beverly Walker  
*Chairperson for the  
Trustees*



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## Nominating Committee Compiles Slate for 1988

The Nominating Committee for General Convention will soon be compiling a slate of nominees for presentation at the 1988 convention. If you are interested or know of qualified persons ready to give of their time and talents for the welfare of our church, please send the names as soon as possible for consideration.

Due to the new constitution, there are changes in the offices to be filled. The positions are as follows:

*Vice-President, Recording Secretary and Treasurer*, elected annually.

*General Council*: 1 minister and 2 laypersons, 3 year terms.

*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 1 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). ◀

*Lisa Reddekopp, Chair, 1442 Inkar Rd, Kelowna, B.C., Canada V1Y 8H7*

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General Convention of the New Jerusalem  
*The Messenger*  
48 Sargent Street  
Newton, MA 02158

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## SWEDENBORGIAN CHURCH CALENDAR OF EVENTS—Winter/Spring 1988

### January

- 8-10 COMSU (Communication Support Unit) meeting at Temenos, West Chester, PA.
- 11 Swedenborg Foundation Board Meeting, New York City.
- 16-17 IMSU (Information Management Support Unit) meets, Reston, VA.
- 21 Cabinet meets at Temenos.
- 22-24 General Council Meeting at Temenos, West Chester, PA.
- 28 Urbana Church's Swedenborg Birthday Celebration.
- 29 **Swedenborg's 300th Birthday.**
- 31 Massachusetts Association's Swedenborg Birthday Celebration, at Bridgewater Church.

### February

- 6 Board of Managers of Temenos meet at Temenos, West Chester, PA.
- 7- 9 Swedenborg Symposium '88 at Bryn Athyn, PA sponsored by the Academy of the New Church.

### February (continued)

- 8-15 SSR semester break.
- 15 SSR Faculty meeting, Registration, 2nd Semester.
- 17 Ash Wednesday, beginning of Lent.

### March

- 4- 6 SSR Managers & Directors meeting, Newton, MA.
- 5- 7 Committee on Admission to the Ministry at SSR.
- 11-13 EDSU (Education Support Unit) meeting, Newton, MA.
- 14 Swedenborg Foundation Meeting New York City.
- 18-20 Cabinet Meeting 4PM Friday to Noon Sunday Newton Mass.
- 27 Palm Sunday.