

# The Messenger

April, 1989

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## From the Editor

# Moving Toward the Light

I think sometimes callouses form unaware that keep Divine guidance from getting through, and we aren't aware of their gradual crusting-over until we

have a re-opening experience.

I was at the Ministers & Spouses Institute\* for three days before I could feel that sense of letting go of schedule-house-

keeping-body concerns and moving into a growing space. The callous-removal was done in a small-group session where one person put out a heart concern, another of us caught the offering and struggled to keep the responses on a feeling level instead of allowing this fragile revelation to be trampled by intellectualizing and analysis; another of us risked revealing something else, until we were bordering on that joyous communion field where our Wise Selves know we must go to be truly nourished, to find the stream that quenches our deepest thirst to know and be known. Yet the territory is still so unknown. Our struggle against the habit that draws us inexorably back into the safety of old surface, "appropriate head trip" responses is usually lost.

One member of our group began sharing on a deeper level; he had listened and was responding in kind. He was someone I had met at Convention last year. I hadn't gotten a very positive sense of him back then, and instead of reaching out to make an effort to push beyond first impressions, I had mentally shut a door marked NO. Click. Sealed him in a box of my assumptions of who he was and wasn't.

And now here he was saying these moving, loving, thoughtful things; I had a totally

different impression of him. A choice was shaping up here: I could listen and comment on content when he stopped speaking. Or I could say nothing. Or I could say what was in my heart, more difficult, more risky. It would be so easy to let the moment pass, nobody would know but me and God, as we experienced a small death.

I plunged, and told him that I had previously experienced him as aloof, and now that I was getting a real sense of him, was sorry I hadn't made more effort, and glad I got a second chance. His face was alight when he turned to me, and we were friends.

The lesson must be learned again and again, the callouses formed and softened and opened, re-formed and softened and opened.

Weeks later I happen to pull a Course in Miracles saying out of our box of quotes:

*Every interpretation you would lay upon a brother is senseless. Let the Holy Spirit show him to you, and teach you both his love and his call for love. Neither his mind nor yours holds more than these two orders of thought.*

T,275

\* See Ministers & Spouses Institute, 1989, page 74.

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## The Messenger

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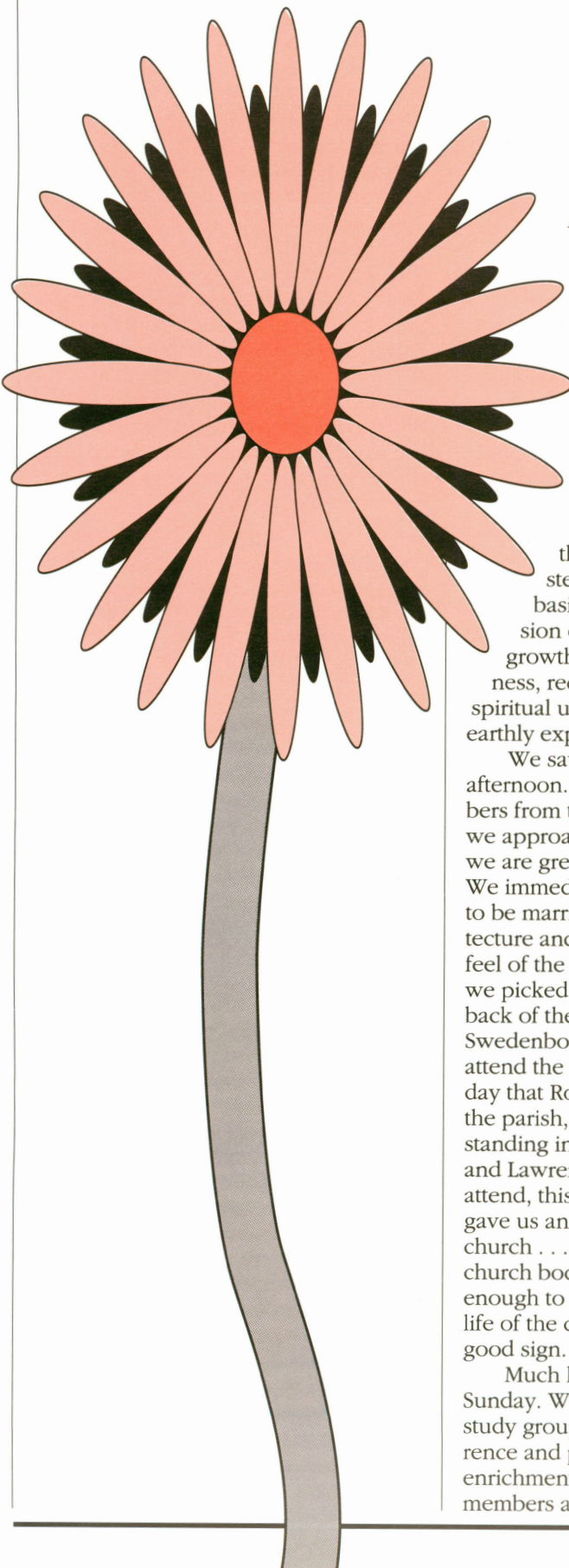
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# Trusting in the Lord

Lorene Lederer

(Scripture reading:  
Luke 19: 12-2)



Joe and I stumbled upon this church as we were looking for a place to be married. Neither of us was seeking a church to attend on a regular basis. I had an impression of "organized" religion as something inherently stagnant, steeped in rules and running basically contrary to my impression of a godly path—a path of growth, flexibility, inquiry, openness, receptivity, discernment and spiritual understanding through our earthly experiences.

We saw the church on a Sunday afternoon. We could still smell the embers from the fireplace. Even now, as we approach the church each Sunday we are greeted with the same aroma. We immediately knew that we wanted to be married here. We loved the architecture and the intimate and humble feel of the structure. Out of curiosity, we picked up the pamphlets at the back of the church and read about the Swedenborgian religion and decided to attend the next Sunday. It was the Sunday that Robin Clemens, a member of the parish, was conducting service, standing in for the Reverends Capon and Lawrence. Of all Sundays for us to attend, this was the one we chose. It gave us an immediate like for the church . . . a feeling of family . . . a church body whose members care enough to actively participate in the life of the church. In short, this was a good sign.

Much has grown from that first Sunday. We attended the evening study group conducted by Jim Lawrence and participated in a marriage enrichment weekend; we became members and we got married. Along

the way, we have met many friends. All of this because we stumbled upon the church, read some writings of Swedenborg and happened to attend a service conducted by a "stand-in"!! What a coincidence . . . or was it?

When I sat down to write this message, many, many themes came to mind. But there was one common thread throughout. It was the importance of following your heart, of cast-

◆

*. . . we stumbled upon  
the church . . .  
and happened to  
attend a service  
conducted by a  
"stand-in"!!  
What a coincidence  
. . . or was it?*

◆

ing your bread upon the water and trusting in the Lord.

On the surface, this can sound simple, maybe trite. But have you ever thought how contrary this is to human behavior? How difficult this is to do and how it could actually change your life if you could do it?

I am saying this at a time when it means the most to me. Joe and I are in the process of buying our first home. The loan will be enormous. What happens if we can't make the monthly pay-

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ments? What if the deal falls through? In short, it's a big undertaking, and I'm scared! My first response to being scared is to constrict, to hide. To find a place to just *be*. To stop. Yet, I know that we have done our homework and

◆  
*My first response  
 to being scared  
 is to constrict,  
 to hide.*  
 ◆

have considered the risks, and we have determined that this is the right thing for us to do. But I'm still scared.

Something made me remember the parable that Jesus told, about the master and the three servants. Money was given to each to hold while the master was away. One made investments and received much. One made investments and earned a good profit. And one hid the money away, afraid of losing it. He gained nothing, but was able to return the exact amount to the master when the master returned.

I've never been able to understand this parable but I have thought a lot about it recently. I used to think that the one who didn't risk the money and hid it away would be the wiser and would be the one who would be rewarded. After all, he made sure that the money was safe. But I have begun to think about it differently lately. I wonder if Christ was speaking to us about faith? All the servants must have been aware that the master was an austere man. They each must have been a little scared of failure and the wrath that the master might show them. Yet, two of the servants took calculated risks and traded with the money. And those two servants were rewarded in direct proportion to return they received on their investments.

When I get scared, I think that I am like the third servant. I run and hide or at least that is what I instinctively want to do. I do with my life what the third servant did with his money. Could Christ be saying here to have faith in the Lord in times of change and the unknown? I think so. He is not saying to take foolish risks; after all, the servants were not taking foolish risks—they were “trading,” not gambling or

squandering. I think Christ was saying that if we are given certain talents or abilities, we should use them. We should not hide them or put them away. It's not as easy as it may sound. Consider the artist who paints a canvas with his or her inner most being and is exposed to criticism. Or someone in a mid-life career change who risks *living* his or her fantasy. I say “risk” because sometimes having a successful fantasy is a lot more comfortable than a possible proven failure. I think that Christ was saying that our rewards are in direct proportion to the amount of effort and faith we put in. The first servant was able to trade enough to make his pound into ten pounds. That's twice what the second servant was able to earn and therefore he received twice the reward. Chances are that he took twice the amount of opportunity or work to do so well. The third servant hid his money, got nothing for it and not only did he receive no reward, but what he had was taken away from him.

The amount of risk we take, opportunities we act upon, or talents we use is in direct proportion to the amount of trust we will put in the Lord. Our trust in the Lord is our safety net. It determines how far we will jump if we jump at all. It is knowing He is there to

catch us if we fall or cushion us if we should experience a set-back. Another passage from the Bible that comes to mind is the one that says, “He who puts his hand to the plow and looks back is not ready for the kingdom of God.” This means to me to go forward to the unknown and have faith in the Lord. Do not long for the past and the comfort of the old and known ways.

Last week I spoke to a few friends here about my fears of the future and our new house payments. And like true Swedenborgians, the response I got from each person separately was: “Have faith. It'll all work out. When your needs arise, He will provide.” Thank you for your reassurance, and for the theme of this message.

I don't think it was a *coincidence* that Joe and I discovered this church. We were ready to appreciate this church, the people in it and the Swedenborgian concepts. I believe that the Lord provided and our reward is in direct proportion to the amount of work that we put in.

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*This lay sermon, submitted by the Rev. Edwin Capon, was delivered in the San Francisco Parish Summer 1988. Mrs. Lederer is a graphic designer who does the design and layout for The Messenger.*

## *Risk*

To laugh is to **risk** appearing the fool,  
 To weep is to **risk** appearing sentimental,  
 To reach out for another is to **risk** involvement,  
 To expose feelings is to **risk** exposing your true self,  
 To place your ideas before the crowd is to **risk** their loss,  
 To love is to **risk** not being loved in return,  
 To live is to **risk** dying,  
 To try is to **risk** failure.

But **risk** must be taken,  
 Because the greatest hazard in life is to **risk** nothing.  
 The person who **risks** nothing, does nothing, has nothing  
 and is nothing.

You may avoid suffering and sorrow,  
 But you simply cannot learn, change, grow, live or love.

Chained by your certitudes, you are a slave.  
 You have forfeited freedom.  
 Only a person who **risks** is free.

—Author Unknown



(Editor's Note: *I first happened upon Trevor Woofenden and his Rainbow Parachute, surrounded by shrieking, delighted children, at a Massachusetts Association meeting in Elmwood Church last October. I later asked him to share the fun of his work with The Messenger readers, and he was most happy to do so.*)

## Focus On Fun With The Games Man

*Trevor Woofenden*

The Games Man enters the room to squeals of delight from the children. Reaching into his neon orange Bag of Tricks, he takes out a small green stuff-sack. "What's in it? What's in it?" they all ask at once. Smiling, The Games Man pulls out a twisted-up bundle of multi-colored cloth and unfurls it to reveal . . . "A parachute!" the children yell with obvious delight.

"Everyone grab the edge," says The Games Man, and the mob circles around, eagerly clutching the rim of the Rainbow Parachute, stretching it out to its full diameter. And as soon as The Games Man speaks the words "Let's make some waves!", the chute becomes a swirling, undulating mass of reds, yellows, blues, and greens.

And so begins another session with The Games Man. That's me; I play for a living.

I suppose it goes back to my childhood; being part of large family living in a neighborhood with other families; there were always plenty of others to play with. But my "career" really got its start when my sister Laura introduced me to New Games one summer. I was thrilled. I was enchanted. I was completely taken over by the idea that "winning" really isn't what makes playing fun . . . no, not at all. It's playing just for



*The Games Man explains the rules.*

the fun of it that's the most fun of all.

My childhood amply supported this idea. I fondly remember long afternoons and longer summers of play. We played Softball, Basketball, 4-Square, Midnight, Sardines, Kickball, did plays, climbed apple trees, built a 5-story tree fort, sledded, rode bikes, played cards, made up codes and signals, and did all sorts of other activities together. And my recollection is that if it wasn't fun for everyone, we changed it around until it was.

And then along came New Games, an entire philosophy of play built on the idea that Everybody Wins All the Time. I couldn't lose. I soon went to my first New Games weekend, and then my second, and then my third, and then a week-long New Games summer camp. I went on to complete the New Games Foundation's Trainer program,

and now I am a trained and certified New Games Leader.

To date, I have led nearly two thousand play sessions attended by well over 50,000 people. My repertory includes more than 300 games. I have worked in school systems all over Western Massachusetts including five years running the After School Recreation Program in the Amherst elementary school system. I have seen more summer camps than most of you have even heard of, including eight years as the Youth Director at the Fryeburg New Church Assembly (FNCA) family camp in Maine. I've done fairs, festivals, and birthday parties galore. I've played at churches, hospitals, workshops, meetings, gym classes, nursery schools, play groups, informal gatherings, holiday celebrations, and even a wedding once!

*(continued on next page)*





*Circling up*



*Adding "mushrooms" to the "mushroom soufflé!"*



*A perfect mushroom soufflé!*

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The Swedenborgian Church has been a major supporter of my work. My position at the FNCA involves a daily play time with all the children under 13, helping the teenagers play and carry out their evening activities, as well as planning occasional leisure activities for adults and families. I've worked at several other of our church's summer camps, including Blairhaven and Almont. I've been fortunate to have participated in over 30 League retreats, first as Leaguer, later as staff, and always drumming up as much recreational activity as possible. And I've also been seen playing around at Convention as well as local churches quite a bit.

Sometimes, I work with my partner, Su Eaton, a.k.a. Sun Su Laughing Bells the Clown. Su is a wonderfully warm, sensitive person who loves children as much as I do. Her talents include face painting, drama, music and movement, mask-making, scarf juggling, bubble play, cooperative games, story time, and a whole host of other delightful activities. She teaches workshops at the public library here in Northampton, Massachusetts, music and movement classes for pre-schoolers, clowning classes for grade school students, and myriad other offerings.

One of our recent gigs together was the Holyoke State Police Barracks' family Christmas Party. There was an entire hall full of people, including over 80 children. I did parachute games while Sun Su did face painting, then I put on my stilts while Sun Su read Dr. Seuss' *How the Grinch Stole Christmas* (which she has also produced as a children's play more than once). By the time I came stiltwalking in, 9 feet tall, the story was over, and they were into doing music and movement songs and games like the Hokey-Pokey and Going On A Bear Hunt. We did one more, I stiltwalked around a bit, and then juggled the Dancing Stick on stilts. And then Santa arrived. After the excitement died down and the kids discovered that Santa was giving presents out from the youngest to oldest, the older ones came back for juggling lessons and more face painting. All in all, we spent three-hours in total enjoyment for all of us.

Together, Su and I run the Growing Tree Family Day Care Center. Licensed and certified by the Massachusetts Office for Children, the Growing Tree is in



its second year. We have up to six 2-to-5-year-olds at a time, from 8:00 a.m. - 6:00 p.m. on weekdays. We split the time evenly, so I put in five hours a day at the Growing Tree, and the rest of the time is available for The Games Man.

New vistas are continually opening up. One recent excitement is that I'm now offering a course at the University of Massachusetts-Amherst called **Everybody's A Winner! New Games and Cooperative Play**. It's a four-week course meeting once a week for two hours, and repeating each month. Primarily aimed at educators and recreation staff, the workshop has two main goals: to introduce the concept of non-sports recreation, and to give the participants practical experience as Play Leaders. As the catalogue describes the course:

*The focus is on challenge, not competition. Besides being a lot of fun, these games foster cooperation, socialization, imagination, spontaneity, safety consciousness, non-aggression, and self-esteem. There will be plenty of playing time, small-group exercises, and discussion of the process. Each session ends with a community game session led by the students.*

We now have proposals in the works at several other area colleges. And each class I lead, each gig we do, each event we go to produces an overflowing abundance of prospects. Each play session leads to more and more play sessions! It is snowballing, and this is exciting to me not only because I enjoy sharing my work with others—the best part of all this is that more and more people, not only here but all around the world, seem to be seeking out more peaceful, loving, people-oriented forms of recreation.

And isn't that what re-creation is all about?

---

*Trevor Woofenden comes from a long line of Swedenborgian families. He believes these "bio-blurbs" at the end of articles could be used better. So, he wishes to take part of this space to thank Louise Woofenden, Laura Grams, and Su Eaton for being so wonderful. Thank you everyone. And remember: I love you. Trevor can be reached at (413) 586-3322.*



*Catch the dragon's tail!*



*Popcorn!*



*A variation of "Popcorn" called "Grand Pop."*



# From Dream to Reality

*Susan Turley-Moore*

During the 1986 Convention, over forty Swedenborgians met to explore how General Convention could become more involved in social action ministry. We recognized the importance of individuals exercising their "uses," but maintained that group effort is often more effective. Further, we affirmed our calling into the social action as a fundamental purpose for the existence of church, itself. This was the beginning of the Swedenborgian Social Concerns/Action Committee (SCAC).

A year later we submitted our dream of creating a social ministry committee to the Cabinet. It was received with support and assigned to the Educational Support Unit (EDSU). Betsy Young agreed to be our dreamweaver. In the beautiful surroundings of Lake Tahoe, Betsy, Loring Young and I, with input from the Ad Hoc SCAC Steering Committee, drafted the SCAC proposal. It was reviewed and adopted by EDSU, the Cabinet, and General Council. SCAC now operates under the wing of EDSU as an official committee of General Convention.

## SCAC Activities

The first SCAC sub-committee, formed in 1986, was the AIDS Ministry Committee, which was instrumental in passing the 1987 motion for Convention to respond to the AIDS crisis.

Rev. Susan Turley-Moore was appointed to the Pastoral Ministries Support Unit (PMSU), and with the help of the AIDS Ministry Committee carried out the tasks of the motion. The committee sponsored Revs. Carl Yenetchi and Sue Turley-Moore, Christian Oberlis, Urbana University Counselor, and Maggie Lykins, University Health Director, to attend the Ohio University Re-

gional Conference, *Organizing An Institutional Response to AIDS*. This was the preparation for Urbana University's AIDS Awareness Day and Urbana Swedenborgian Church AIDS Prayer and Healing Weekend Vigil held in January, 1988. The result was the development of an intelligent and compassionate campus AIDS policy.

The AIDS committee also provided an AIDS information table, AIDS Awareness and Education mini-course led by therapist Jim O'Donnell, and a New Church Youth League AIDS Poster contest during Convention, 1988. Roger Young was instrumental in making these events a success. The SCAC resource library has a variety of Christian educational materials on AIDS for Convention use.

At the 1987 Convention the Swedenborgian delegation to the National Council of Churches (NCC) Presented to the Council of Ministers (COM) and to Convention the NCC Lusaka Statement calling for discussion and adoption. The issue was given back to the Council, and in November of that year the Executive Committee of COM asked SCAC to develop a means for Convention to respond to the Lusaka Statement.

The SCAC Steering Committee organized a Convention program with the Revs. Jerome Poole and Robert McCluskey presenting their views. Convention then voted unanimously to endorse the Lusaka Statement with the provision that we stay abreast of the situation in South Africa and continue our discussions.

Each year SCAC will focus on a different social concern and provide programs on that issue. We will continue to build the SCAC resource library and help local churches and Associations

develop social concern committees. An Ad Hoc Steering Committee continues to carry out the goals and business of SCAC.

The NCC focus for this decade is Church and Women: Building Unity. Keeping within this scope, the Women's Alliance has earmarked the Mite Box Funds for SCAC to obtain library resources on Child Abuse Prevention and Education. In support of these efforts, SCAC, in cooperation with the Women's Alliance, will provide an information booth and mini-courses on this subject during Convention.

There are many other SCAC sub-committees with issues ranging from world peace, to drug and alcohol abuse, to environmental concerns. SCAC invites all who are interested to join us, in the Spirit of Christ, to bring hope and joy to the downtrodden, justice to a broken world, and purpose to the church as we fulfill the words of Jesus:

*I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me; sick and you visited me; in prison and you came to see me. The virtuous will say, "Lord, when?" . . . And the answer—"In so far as you did this to one of the least of these children of mine, you did it unto me."*

Mt. 25

*To contact the Social Concerns/Action Committee write to:*

*Rev. Susan Turley-Moore,  
Chairperson  
2413 Ponderosa Road  
Rescue, CA 95672*



# Swedenborgians and Social Concerns:

## *A Long-Standing Tradition*

A Council on Social Action was established by vote of the General Convention in 1946 (replacing several committees with similar aims) *to supply information and education in regard to current social problems, and also to develop a program of social action commensurate with the Church's teachings and responsibility.*

In 1947 the CSA adopted a resolution requesting Convention to bring "a group of Latvian New Church people, now displaced persons" wishing to come to America. The CSA also conducted a survey of Convention church activities in social action. The results were an encouraging report of local church involvement in such programs as interracial projects, services to veterans, the blind, Boy and Girl Scouts, and other charitable organizations. Their buildings were opened regularly for community programs.

CSA members attended several ecumenical meetings. Mrs. Horace W. Briggs participated in the World Council of Churches. Her article can be found in *The Messenger*, October 9, 1948.

In her February 21, 1949 letter, the chairperson of the Swedenborgian Council on Social Action, Elizabeth Randall wrote:

*To the Ministers and Secretaries of*

### *New Church Societies:*

*The desire of the Church that the Christian life should extend beyond personal rectitude and express itself in a life of charity with social concern as one of its chief channels has resulted in the appointment of a Council on Social Action as a regularly constituted arm of Convention.*

In 1951 the Council on Social Action (CSA) recommended:

1. That local churches work in cooperation with church councils, especially in programs of social concerns.
2. That *The Messenger* carry regular features on contemporary social questions.
3. That Convention meetings include a place on the program for consideration of social questions.

In 1959 Elizabeth Randall attended the Leadership Training Conference on Peace and International Understanding, a follow-up program of the National Council of Churches (NCC).

The CSA published a series of articles in *The Messenger* and *The New Christianity*. They produced *A Guide to Study and Action, Planning Together For A New World*, a 64-page booklet revised from its first publication during the war years by the Massachusetts Association.

In the fifties, the CSA organized

Convention programs on social concerns. They presented E. Raymond, Executive Secretary of the Friends Committee on National Legislation, who spoke on "Meeting the Social Challenge on the National Level." The CSA sponsored a panel of speakers on the subject, "how the local parishes and the church as a whole should meet the social challenge."

Since then Convention has passed many resolutions related to social concerns. In 1969 Convention resolved to support men and women within the Swedenborgian church who are recognized by the Selective Service as conscientious objectors to the war. In 1982, we unanimously passed a peace resolution adopting the NCC policy that declared the week of May 22-29 as "Pursuing Peace with Justice Week." These are only two of the many actions taken by Convention in response to human need. Actions of which we can be proud.

The Social Concerns/Action Committee is indebted to the loving and compassionate labor of our foreparents, the Council on Social Action. We are proud to keep alive the tradition of expressing our faith "in a life of charity with social concerns as one of its chief channels." We look forward to the challenge, the fulfillment, and the joy of healing in Jesus' name.



## The Family Connection

### Anger and Relationships:

## What Can You Do When You Feel Angry?

Perhaps you feel angry about something someone close to you has done. Or maybe something outside of your important relationships is making you angry, you want to release that anger, but you are afraid of hurting people you love. Maybe you are part of a family which finds it difficult to accept anger. If anger gives you trouble, what can you do?

As a beginning, you can accept your feeling of anger. For many people that may be difficult to do. We can begin by recognizing that it is natural and o.k. to feel angry in many situations. It is in what we do with this feeling, how we respond to it, that we can move in healthy or unhealthy directions.

If you are carrying around anger about some-

thing a friend or family member keeps doing, denying it or trying to ignore it can hurt your relationship with the other person. If you can find a direct, honest, positive way to let the other person know how you feel, this can help both the other person and yourself. You can describe how you feel about what someone is doing without blaming or being judgmental with the other person. That could be the beginning of a dialogue—and a deeper, more honest relationship. One familiar scenario in families is that of a family member having a terrible day, building up anger, and dumping the anger on other family members. Another familiar scenario is a home where children are taught that anger is bad and expressions of anger are not permitted. There are

other, better alternatives for families. Anger can be released without being denied or buried, and without being dumped on people.

Anger needs to be released, and it is important that you have positive outlets for that, ways of letting out anger that do not hurt people and harm relationships. Each of the following can be a helpful outlet for many people.

- Exercise or physical exertion can let out energy. Some people may like to run or walk, others look for a gym, others go somewhere to pound on something.
- Relaxation can help people release or let go of feelings. Sometimes just taking a few deep breaths may help. Perhaps you have some fa-

vorite music which is a good release for you.

- Acting out in words and actions, like physical activity, can let out energy. Telling a joke, clowning, and making up games are some ways of doing this.
- Taking time to reflect and explore alternatives can be important. The situation may come to seem less charged and less overwhelming, and you may think of something specific you can do.
- Writing down what you feel may be a good release. That can help in letting out feelings, and later you may learn from what you wrote.

If you feel you need healthy outlets for anger, you may want to consider these.

### Initiating a New Series—

### *Feelings, Relationships, and Family*

*This article about outlets for anger is the first in a series. The series will address how people can approach feelings that have an impact on relationships and family. Please send contribu-*

*tions, suggestions you would like to share, or issues you would like to see addressed to: Rev. Dr. Ted Klein, Children's and Family Ministry, 273 Perham St., West Roxbury, MA 02132.*

### More on the Healing Power of Laughter:

## Humor Begins at Ho-Ho-Home

Laughter bolsters the immune system. Pioneering research on positive emotions suggests that laughter may significantly decrease the blood levels of immunosuppressants and hormones associated with stress. That is, the more laughter in one's life, the less one's overall stress response, and the greater one's immunity to illness. Dr. Lee S. Berk predicts, "Some day it may be just as important for doctors to know what kind of patient a disease has as what kind of disease the patient has." For an update on this research, send a SASE to Dr. Berk at Loma Linda

University Medical Center, Depts. of Pathology and Laboratory Medicine, Immunology Laboratory Room 1575, Loma Linda, CA 92350.

Laughter also bolsters the political immune system. Anatoly Shcharansky used humor and laughter to outwit the devastating impact of his nine-year confinement in a Soviet prison. A UPI news story, written shortly after his release, cites him as saying: "My sense of humor was vital to my survival in prison. I was simply using this weapon of mine practically every day to defend me from the dirty reality in which I was compelled

to exist. The sense of humor is a very powerful weapon which can help you to look from the side of most dirty things which happen to you . . . and not be spoiled by this reality. Within a week after entering prison, I was already able to make jokes . . . even during their threats to kill me. As soon as I started doing it, I immediately felt in control of myself." (Reprinted in *Laughing Matters*, vol. 5, no. 1, p. 4)

Humor is power. And humor begins at home—over the spilt milk. As William James put it, "We don't laugh because we're happy; we're happy because we laugh."

The Humor Project, an organization that has been farming humor for a long time under the direction of Dr. Joel Goodman, has recently received a grant to collect, develop, and disseminate information on the implications and applications of humor in parenting. They hope to gather material from parents throughout the world. To participate, write to: Humor in Families, c/o The Humor Project, 110 Spring Street, Saratoga Springs, NY 12866. (Reprinted from *Mothering*, #49, Fall 1988. Submitted by Trevor Woofenden.)



## Young People's Winter Retreat

The Almont Young People's Retreat was attended by 65 from the U.S. and Canada during Christmas vacation. The discussion theme for the three-and-a-half-day program was *the many changes and transitions youth must face as they approach adulthood*.

## Convention '89 Children's Program *Good News for Children!*

This year's Convention children's program, for ages four through twelve, will begin with the pre-convention sessions and continue into the Saturday of Convention. Again scheduled to teach are Yvonne Rittenhouse, Carol Noyes, and Teresa Clark, who have created a very special atmosphere in the programs of the last two years. The teachers welcome back returning children and invite other children to join! For more information about this year's program you can contact: Rev. Dr. Ted Klein, Children's and Family Ministry, 273 Perham Street, West Roxbury, MA 02132 (617-325-1214).

**A**n elderly gentleman passed his granddaughter's room one night and overheard her repeating the alphabet in an oddly reverent way. "What on earth are you up to?" he asked.

"I'm saying my prayers," explained the little girl. "But I can't think of exactly the right words tonight, so I'm just saying all the letters. God will put them together for me, because he knows what I'm thinking."

From: *Bits & Pieces*, The Economics Press, New Jersey.

## Convention '89

### Convention Workshop Preview

Many of you asked for a balance of spirituality and practicality to be reflected in the mini-courses this year. We think the following descriptions indicate an exciting mix of those elements. Subject to some change, more to be revealed. Don't miss it! Make your plans now to attend Convention.

#### The Newsletter as Ministry (Stephen J. Pults)

An overview look at newsletters, beginning with a step-by-step "how-to" followed by discussion of the importance of this ministry. You can do it!

#### "Re-Membering the Body" as Our Tool for Transformation (Perry S. Martin)

We will treat ourselves to the beauties available to our five senses; learn some grounding exercises, remember the nature communication we had with our bodies as children; touch, using simple non-threatening massage; breathe into chakra energy centers and have fun.

#### Joseph Campbell films (David P. Johnson)

Each film lasts about one hour and will be followed by participants breaking into discussion units.

#### "New Age" Spirituality (Dorothea W. Harvey & Betsy Ledingham)

Growing up in a human family—the spiritual resources we need and the spiritual resources we have in a world aware of co-dependency.

#### Child Abuse/Neglect 1989: What Can We Do?

(Patte LeVan)

Overview that includes detection, intervention, alcohol-drug connection, reporting, current prevention efforts/resources, how to plug in.

### Family Assistance Funding for Children Attending Convention

Some funds are available to help with costs of children attending Convention. If you need additional assistance beyond what a local church or association can provide, and have not received this assistance twice before for the same child or children, you are eligible to apply. By May 22, please submit names and ages of children for whom you are applying, and please indicate for how many days and nights the children will be attending. Please submit this information to: Rev. Dr. Ted Klein, Children's and Family Ministry, 273 Perham Street, West Roxbury, MA 02132 (617-825-1214).

### Mini-course description Leader/coordinator

#### Social Concerns

Rev. Susan Turley-Moore

- child abuse (Patte LeVan)
- adult children of alcoholics (Susan Weiss)
- title undecided - (Jim O'Donnell)
- title undecided - (Rev. Susan Turley-Moore)

#### Children's & Family Ministry

Rev. Dr. J. Theodore Klein

- Sunday School Teachers
- parenting
- feelings, family & relationships
- abuse & healing - (Patte LeVan)

#### Church Renewal & Growth

Rev. Eric J.N. Allison

- 3 sessions
- fundraising - (Rev. Jerome A. Poole)

#### Ethics Rev. James F. Lawrence

#### New Church Youth League

Kathryn J. Rienstra

#### Humor in Healing: Clown Ministry

Mildred Laakko

#### Our World of Beauty, Inside & Out

Stephen Eric Levine, MA

#### Introduction to our Nine Chakras

Stephen Eric Levine, MA

#### "New Age" Spirituality

Rev. Dr. Dorothea W. Harvey and  
Betsy Ledingham

- 4 sessions

#### 3 of the Joseph Campbell films

Rev. David P. Johnson

- 3 sessions

#### "Re-Membering the Body," Our Tool for Transformation

Perry S. Martin

- 4 sessions

#### Information Management Support Unit William E. Etue

- STAIRS
- The Newsletter as Ministry (Rev. Stephen J. Pults)
- beginner wordprocessing (Rev. Robert H. Kirven)
- using the Macintosh computer (Steve Ledingham)
- advanced wordprocessing (William E. Etue)
- bulletin board (Steve Koke)

#### Putting "Uses" to Use

Alice B. Skinner

#### Pastor-less Churches

Patrick Cushman, Portland, ME

#### Resource/Entertainment Center

Rev. F. Robert Tafel

- videos, tapes, films for those who don't prefer mini-courses and for other times



## Convention

# Proposed Amendments to Constitution and Bylaws

During the January '89 meetings in Marathon, Florida, the Cabinet recommended to the General Council and General Council now recommends to the General Convention consideration of the following proposed amendments to the Constitution and the Bylaws of General Convention:

### Constitution

#### Article IV

**Section 1.** All members of the General Convention shall have the right to be present at its meetings and to take part in its deliberations. They may be eligible for election or appointment to any office or position in the General Convention as the Constitution and Bylaws shall provide. On subscribing in writing to the PURPOSE of the General Convention, every such member shall be granted delegate status, with the right to vote, saving only that the number of delegates from any one constituent body shall not exceed thirty percent of the total number of delegates. This last provision may be waived by a two thirds vote of the delegates of the remaining constituent bodies.

**Section 2.** Should the Credentials Committee determine that the delegation of a constituent body exceeds the limit specified in Section 1, it shall so inform the President of the General Convention. The President shall then ask the will of the body, and if the restriction is not waived, the delegation shall be required to submit a list of names within the constitutional limit.

**Section 3.** Delegate status shall be  
(continued on page 71)

## Nominating Committee Report

President Elect (*New*): Rev. Richard Tafel, Jr., Cincinnati, OH

Vice-President: Betsy Young, Palos Verdes Estates, CA

Recording Secretary: Dorothy Young, So. Easton, MA

Treasurer: John Perry, Brunswick, ME

General Council: (*three persons-three year term*)

Minister: Rev. F. Robert Tafel, Needham, MA

Layperson: Virginia Branston, New York, NY

Layperson: Margaret Bray Calby, Oceanside, CA

Pastoral Ministry Support Unit: (*one person-three year term*)

Richard Baxter, Rockville, MD

Financial and Physical Resources Support Unit: (*one person-three year term*)

Rev. Harvey Tafel, Lomita, CA

Communication Support Unit: (*one person-three year term*)

Paul Maring, St. Louis, MO

Growth and Outreach Support Unit: (*one person-three year term*)

Lon Elmer, Seattle, WA

Education Support Unit: (*one person-three year term*)

Dr. Patricia L. Basu, Royal Oak, MI

Information Management Support Unit: (*one person-three year term*)

Bill Etue, Reston, VA

Committee on Admission to the Ministry: (*elected annually, one minister, one layperson*)

Minister: Rev. Paul Zacharias, Kitchener, Ontario

Layperson: Elizabeth Johnson, Bellevue, WA

Nominating Committee\*\* (*two persons nominated-one elected*)

Norman Bestor, Bay Village, OH

Polly Baxter, Rockville, MD

Board of Trustees of the Swedenborg School of Religion

(*two persons-three year terms, no restrictions on number of terms*)

Dr. Dorothea Harvey, Gloucester, MA

Dr. Edward Bohlander, Bowling Green, KY

\* Minister must have had 5 years of service.

\*\* Ineligible Associations: Kansas, Massachusetts, New Pacific Coast, Michigan.

The Nominating Committee this year is:

Rafael Guiu, Chair, E. Bridgewater, MA

Muriel Bennett, Pawnee Rock, KS

Annella Smith, San Diego, CA

Arthur James, New York, NY

Rev. Ronald Brugler, Almont, MI



## Advance Convention Registration

**Convention, 1989 ♦ Urbana, Ohio**  
**Urbana University**  
**June 24-July 2, 1989**

**(Convention Sessions: June 27-July 2, 1989)**

*Please fill out front and  
back of form*

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State/Prov. \_\_\_\_\_ Zip \_\_\_\_\_

Accompanied by \_\_\_\_\_

Children:

1. Name \_\_\_\_\_ Age \_\_\_\_\_

2. Name \_\_\_\_\_ Age \_\_\_\_\_

3. Name \_\_\_\_\_ Age \_\_\_\_\_

☐ My parents will be at Convention. They are \_\_\_\_\_

☐ My Guardian at Convention (if no parent is present) will be \_\_\_\_\_

☐ I have enclosed a check for \$35.00 (\$25.00 before May 1) made out to **General Convention '89** to cover registration. Everyone 13 years of age and older must pay this fee. Registration is *per person* and covers some Convention costs and special events. Mail this form and your fee to:

**Central Office**  
**48 Sargent Street**  
**Newton, MA 02158**

☐ I will arrive at DAYTON Airport on: Date \_\_\_\_\_ Time \_\_\_\_\_

Airline: \_\_\_\_\_ Flight # \_\_\_\_\_

☐ I am driving to Convention on: Date \_\_\_\_\_ Time \_\_\_\_\_

My first meal will be: Date \_\_\_\_\_ ☐ breakfast ☐ lunch ☐ dinner

☐ I am a passenger in the car of \_\_\_\_\_

Arriving at Convention on: Date \_\_\_\_\_ Time \_\_\_\_\_

☐ I need directions to Urbana \_\_\_\_\_

☐ Other mode of transport \_\_\_\_\_

Date of arrival \_\_\_\_\_ Time \_\_\_\_\_

### Registration Fee

### Transport

*(Please fill-in thoroughly)*

*Please also complete the reverse side!*



## Housing

- ☐ I would like a single room.
- ☐ I would like a double room, sharing with \_\_\_\_\_
- ☐ I would like to have a roommate assigned to share my room.
- ☐ I/We would like (if possible) to have a room near \_\_\_\_\_

## Special Needs

- ☐ I am a vegetarian, with no other restrictions.
- ☐ I have these dietary restrictions: \_\_\_\_\_
- ☐ I am not able to climb stairs or hills.
- ☐ I need wheelchair access.
- ☐ I am not able to walk very far without discomfort.
- ☐ I have these medical requirements: \_\_\_\_\_
- ☐ I am ☐ diabetic ☐ a heart patient ☐ other: \_\_\_\_\_
- ☐ Other physical/special/dietary needs: \_\_\_\_\_

## Special Requirements for Children

*(Children's programs will run during Pre-Convention days beginning Sunday, and continue through the week until after worship on July 2)*

- ☐ My child/children:
- ☐ will be participating in the Children's Program for ages 5-12 beginning on: Date \_\_\_\_\_
- ☐ will need the Child Care program for age 2 and under beginning on: Date \_\_\_\_\_
- ☐ will need the Children's Program for ages 3-5 beginning on: Date \_\_\_\_\_
- ☐ special needs are: \_\_\_\_\_
- ☐ has/have ☐ has/have not attended a pre-school program

## Other Programs

*(We will be in touch with you to give you more information on your choice.)*

*Note: Asterisk ( \* ) denotes additional fee required.*

- ☐ I wish to co-register for the following programs:
- ☐ New Church Youth League Officers (June 25-28; *officers only*)
- ☐ Council of Ministers (June 24-27; *ministers & SSR students*)
- ☐ Ministers' Spouses (June 24-27; *ministers' spouses only*)
- ☐ Women's Alliance Luncheon (Friday, July 1)
- ☐ \* Post-Convention Conference on Fund Raising (July 2-4 at Urbana University)

## Rates for 1989 Convention Room & Board

- ☐ Dormitory
- ☐ Adult: \$35 daily; \$280 for 8 days; \$140 for 4 days
- ☐ Teen (13-19 years): \$100 for 8 days; \$50 for 4 days (*Special 1989 Rate*)
- ☐ Youth (4-12 years): Double: \$20 daily; \$160 for 8 days; \$80 for 4 days
- ☐ Child (3 and under): No charge if occupying same room as parents, and no charge for food when fed from parent's plate.

## Financial Assistance

For financial assistance for Convention attendance for young people and children, please write to:

Rev. Dr. Ted Klein, 273 Perham Street, West Roxbury, MA 02132



## Convention

# A Banner Year

Convention will strike its opening chord with a ceremonial procession of banners at Urbana, Ohio, in June. Please be sure your group—church, camp, school, Association—is repre-

sented. You may want to send an old banner or make a new one, or both. The Convention Theme is "Rekindling the Flame: Reach out—Share—and Grow." This is an opportunity to create

a visible symbol of your dedication as part of the larger church. For more information, write or call Perry Martin, 692 Spruce Drive, West Chester, PA 19382, (215) 696-8145.

## Proposed Amendments to Constitution and Bylaws

(continued from page 68)

granted only to members of bodies in good standing with the General Convention. Good standing shall be forfeited if such a body, without the express consent of the Council of Ministers, employs a minister on an annual basis who is not on the Roll of Ministers as defined in Article XII, Section 5 of the Bylaws.

### Bylaws

#### Article II

**Section 1.** A Committee on Credentials, consisting of at least five members, shall be appointed prior to the opening of each session of the General Convention, to examine the credentials of the delegates, and to make up the Roll of the Convention; said Committee to sit during the whole of that session and to add to and correct the Roll as may be proper.

**Section 2.** (Delete comma between "Convention" and "who".)

#### Article VII

**Section 3.** The Recording Secretary, with the assistance of the Information Management Support Unit, shall be responsible for providing the Committee on Credentials with a list of the names of those persons eligible for delegate status, as defined in Article IV of the Constitution. To this end, the Secretary shall solicit from the constituent bodies, in the January preceding the session, a corrected list of the names and addresses of adult active members, and shall at the same time solicit confirmation of interest from all members-at-large. Failure to respond to this solicitation by April 1 shall result in forfeiture of the right of members to delegate status. Should the necessary information be submitted after the deadline, this forfeiture may be waived by a three-fifths vote of the General Convention.

### Constitution

#### Article VII

#### Amendments

This Constitution may be amended at any session of the General Convention by a two-thirds vote of those present and voting, providing that the proposed amendment shall first have been referred to the General Council, and such notice of the substance thereof shall have been given at least three months before the time of such meeting by publication in *The Messenger*.

### Bylaws

#### Article XIX

#### Amendments

These Bylaws may be amended at any session of the General Convention by a three-fifths vote of those present and voting, provided that the proposed amendment shall first have been referred to the General Council and notice of the substance thereof shall have been published in *The Messenger* at least three months before the time of such meeting. Such notice may be dispensed with for any special occasion by a three-fourths vote of those present and voting.



## Council of Ministers Resolution

At the summer sessions of the Council of Ministers in Newton, Massachusetts, the following resolution was passed unanimously.

**Preamble:** Periodically during its history, Convention has faced issues of suitability for ministry. It has dealt with questions of social class, race, divorce and gender, as it currently faces the issue of sexual orientation, and may in future years face questions presently unforeseen. Its decisions have in each case affirmed a consistent principle, which the Council of Ministers expresses as follows:

**Statement of Inclusiveness:** In light of the vision of the Holy City, New Jerusalem, from which our theological perspective is drawn, the Council of Ministers believes that the central consideration in evaluating requests for ordination is the quality of ministry that it believes the individual is capable of providing.

## A Special Message For All Convention Churches

The Pastoral Ministries Support Unit is pleased to announce the appointment of the Rev. Eric Allison as our new Pastoral Ministries Consultant. Eric will begin full-time work in this capacity September 1, 1989.

Does your church want to grow in numbers and serve more effectively in the world? Most of us would answer "Yes," but how do we begin? Where do we start? Now help is available. Eric has been successful in bringing new people into Church membership in Kitchener, Ontario. He has attended growth workshops and discovered through experience which methods are most useful in attracting and involving new people in the life of the church. He is eager to share his discoveries by working with congregations *who are committed to church growth*. This is essential: Those churches requesting the consultant's services will be asked to make an intentional commitment of resources, both material and spiritual.

To complement this information, and on the same general track, we are happy to report that the ministers and a

key lay person from Fryeburg, Maine and Kemper Road Center, Ohio plan to attend the next Fuller Institute on Church Growth, with our congregations in St. Louis, Washington, DC, Boston and Cambridge also keenly interested in participating in this program.

In our church life and in our personal life this spiritual law holds true: *That which we envision, and truly desire, and work for . . . does happen!*

If you are interested in having the Rev. Eric Allison visit your church in the next year or two to help you begin the growth process (and in most cases several visits will be necessary), contact the Chair of PMSU for further information:

The Rev. Richard Tafel Jr.  
Kemper Road Center  
9035 E. Kemper Road  
Montgomery, Ohio 45249

Church: (513) 489-9572  
Home: (513) 793-0381

## Dear Members, Friends, Churches and Associations,

Harvey Chapel is now a reality! Dedication took place on February 17, 1989 during the Trustees' winter meetings.

This on-campus facility has been named in honor of the Rev. Dr. Dorothea Harvey, Urbana University professor, college chaplain and the first woman ordained by the Swedenborgian Church.

Harvey Chapel will be the university's chapel on the campus. As such, it will be used by students of all faiths. It will also be a central gathering place for the students. Being next to the

chaplain's office, we anticipate that it will greatly expand the Swedenborgian window on the campus. Every time the carillon peals out, it will remind one and all that our church made this possible.

The Ohio Association has undertaken the raising of money to pay for this much needed campus facility. We need to raise \$25,000 to pay back the loan. At this point, we have raised approximately one third of the monies needed.

If you have already contributed to the Harvey Chapel, we thank you

again for your support. If you, your church or association has not made a contribution, we are asking you to do so now.

Please send your donations to Harvey Chapel, c/o Kemper Road Center, 9035 E. Kemper Road, Cincinnati, Ohio 45249. We thank you in advance for your support.

Sincerely,  
Dick Tafel  
Co-Chair, Harvey Chapel Fund



# Sharing

Dorothy T. Davies

In the coming months, I will share my personal "shamanic path" in this column. I never thought about my own shamanic journey until I attended Steve Larsen's workshop "New Age Shamanism" at the Symposium, "Science and Spirituality: A Search for Unity," last August in Tarrytown, New York. Steve gave me the framework for explaining these life-transforming experiences, just as John Hitchcock showed me that it is all right to talk about yourself, and M.E. Jones wrote that the highest form of teaching is sharing of self. The author Ken Keyes recently learned this—and is now sharing himself with his world. And Joseph Campbell taught not just ideas but about his heart and the hearts of all of us on an inner level.

During the past five months, with an astonishing synchronism, these five men have reinforced an inner knowing held all my life.

In August, John Hitchcock—who teaches physics at the University of Wisconsin at LaCrosse—spoke at Fryeburg on his personal path to higher consciousness. Delving deeply into the psychological-spiritual nature of himself, he *shared* his life and his psyche, sometimes with deep emotion. Later during the discussion there were those who empathized with his pain, but I could only relate to what I called his 'cup runneth over experience' which follows a new-found joy of being, after years of allowing an inner nature to unfold and come into fruition.

In October, Marc Edmund Jones, in a letter of weekly instruction in metaphysical elements of self-enlightenment for his regular students, stated "teaching is sharing."

Teaching is very akin to the dramatic art where the personality of the actor himself is so thoroughly subordinated to what he recreates for the moment in himself that he actually disappears in his own identity to a very large extent in order that he may contribute an effective actuality that for the moment is greater than himself. M.E.J., as Marc is known to his students, was a Presbyterian minister, a well-known astrologist and student of Madame Blavatsky and Theosophy. He founded in 1923 an ongoing neoplatonic study group, The Sabian Assembly, which has many chapters in the United States and a worldwide healing network. In a matter of two years M.E.J. prepared material for 20 years of weekly lessons which are recycled after that period. (I have been a student since early 1984 and at present am studying a 21/2-year course on St. Matthew along with 26 weeks on Plotinus.)

In December I read *Discovering the Secrets of Happiness: My Intimate Story* by Ken Keyes, Jr. This advocate of unconditional love to our fellows came into my life in 1975, shortly after he wrote *Handbook to Higher Consciousness* which is now a million-copy best seller. The 12 pathways to Unconditional Love and Happiness have been part of my life but it was not until I went to Cornucopia in 1981 and worked with Ken personally that I saw

with shock and astonishment that this man of inner beauty was a quadriplegic. He had had polio at the age of 25 which left him unable to care for himself, even to the blowing of his nose. After years of not permitting anyone to know about his condition except those who came to know him personally, he has written his personal story on inner growth. One of the core pathways that he teaches is No. 5: *I take full responsibility here and now for everything I experience, for it is my own programming that creates my actions and also influences the reactions of people around me.*

Currently, I am once again listening to the Joseph Campbell tapes. I was in Delaware when these tapes produced a profound reaction and influence in the lives of my two sons. I came to Florida with Ron for the winter season and found that the Unity Church of the Palm Beaches was showing the series again and again and keeping copies on hand for purchase. So this became to me a personal reinforcement of my own particular path for I have had many 'opening up' experiences during the past 15 years that frightened me, elated me, transformed me, guided me and projected me into broader ways of thinking, feeling and approaching the many-leveled reality of life.

*Dorothy Travers Davies is a long-time resident and member of the Wilmington, Delaware Church.*



## On Fundraising

### Memorial Endowments

Jerome Poole

A wonderful way to commemorate and honor the life of a loved one is to give a gift in their name to an institution they served and/or benefitted from during their lifetime. It is especially satisfying joining with others in endowing a memorial fund in the name of a special deceased person, with future income designated to maintain a specific program and general purposes.

Most of us have believed that significant gifts could only be made by wealthy people, individuals who had more than they needed. We further thought the complications of establishing a fund were more than we could deal with. The fact is, neither is true; the potential for making a meaningful contribution is there for nearly all of us and, in most cases, is not complicated to do.

This past Spring, my brother, sister and I, with our spouses and all our children, joined together to create the Leonore Dresser Poole Memorial Fund at the Swedenborg School of Religion. SSR was an ideal place to create such a living memorial as my mother's father and his two brothers were alumni and I had graduated from there as well. Many of Mom's closest friends were ministers and anyone who knew her was aware of her love for our church and her desire to see it grow and share its treasures.

Our mother's love of music and the arts was the reason we designated the annual income from the fund to the development of worship, the use of music and the arts in the life of the church, and general purposes. Once the thirteen of us decided to create the fund, the rest was easy. The gifts were made to SSR with a request that the fund be created; a stipulation that principle not be expended and a designation for use of income accompanied the request. It was that simple and can be so for anyone or any group who chooses to establish a memorial fund in someone's name, a fund that can long serve Convention or SSR.

Usually the creation of a memorial fund is only the beginning; the early contributions are the seed dollars, if you will. For years to come the fund offers many the opportunity to express over and over again how grateful they are to have known the individual or individuals being commemorated and in one sense, still serving their Church.

As Convention and SSR build the momentum of the joint fundraising campaign, it is hoped many memorial funds will be established in the names of numerous people who were genuinely dedicated to the Swedenborgian Church and the spiritual life of all individuals.

### The Ministers and Spouses Institute, 1989

The biennial Ministers and Spouses Institute was held once again at Faro Blanco Marine Resort on Marathon Key, Florida the week of January 21-28, attended by 40-some ministers and spouses from all over Canada and the United States.

A combination of spiritual renewal, mini-vacation, and professional support, Institute morning & evening sessions this year included presentations and discussions on church growth, ministerial ethics and continuing education, financial and retirement planning for ministers, dream work and spirituality, small group raps, a healing circle, and Bill Moyers' taped interviews with the late philosopher

Joseph Campbell on the power of myths and spiritual symbolism in ancient and modern cultures. The afternoons were free for rest and recreation.

The Rev. Dick Tafel and his wife Linda of Cincinnati took care of all arrangements, which included air and ground transportation, meal planning and room assignments. The group presented them with a water color of Faro Blanco as a small token of our appreciation for all their hard work. Transportation for the Institute is funded by Convention, with the ministers and spouses funding their own lodging, meals and miscellaneous expenses.

## Swedenborg Center For The Arts

Margherita Faulkner has established her home in West Lafayette, Indiana, as a Swedenborg Center for Spiritual Uses of the Arts.

A few years ago, Margherita came under the influence of the Rev. Dr. Dorothea Harvey and began to read Swedenborg. She then saw the same uplifting message in the music of Bach and the poetry of Emily Dickinson. "As I continue to read and think about Swedenborg's work," she says, "I find his ideas prevalent everywhere in music and literature. It is my intention to bring together artists of several disciplines and give them an opportunity to share their work. I believe that art is the intermediary between our natural world and our spiritual world. The artists who come to the center will be asked to illustrate this relationship. Materials by Swedenborg and about him will be the focus of our meetings."

The first meeting, held October 30, 1988, was attended by several area artists. Ms. Faulkner read from Emily Dickinson's work and her own Paraphrase series, and gave examples of conjunction and immortality as they appear in these poets' work.

Subsequent meetings are planned for the first Sunday of every second month. Ms. Faulkner welcomes suggestions and direction for her work, and would like to hear from others who find her ideas exciting or helpful. Interested persons may write or call:

Margherita Faulkner  
280 Lincoln Street  
West Lafayette, Indiana 47906  
(317) 743-4314

*(Editor's note: Ms. Faulkner's article, "Meditations on the Swallow's Flight" appeared in the October 1987 issue of The Messenger.)*

#### Love

Love is anterior to life,  
Posterior to death  
Initial of creation, and  
The exponent of breath

Emily Dickinson



## Commencements

### Confirmation

**Milot**—Mr. and Mrs. Andrew Milot were confirmed into the life of the General Convention of Swedenborgian Churches February 19, 1989, at the Church of the Holy City, Edmonton, the Rev. Henry Korsten officiating.

### Babigian, Fackelman and

**Wehrhan**—Karen Babigian, Kathy Fackelman and Guenther K. Wehrhan were confirmed into the life of the General Convention of Swedenborgian Churches February 5, 1989, at the LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

### Marriage

**Peters and Klassen**—Rhonda Anne Peters and Duncan Eric Klassen were united in marriage, February 25, 1989, at the Church of the Holy City, Edmonton, Alberta, the Rev. David L. Sonmor officiating.

**Whyte and Francis**—Ardith Whyte and Darrell Francis were united in marriage, February 25, 1989, at the Church of the Holy City, Edmonton, Alberta, the Rev. Henry Korsten officiating.

## Opinion

Dear Editor:

In regard to the article titled "Oneness" in the December 1988 issue, introduced by Rev. Robert Kirven and written by Rev. George Dole:

God made man in His image (Gen 1:27), therefore we are like God but in acorn form growing to the stature of a Son. The acorn at its core is an oak, we at our core are a god.

Richard M. Bucke, M.D. spent his life studying this growth. His findings are chronicled in his book, *Cosmic Consciousness*. God made everything that was made, therefore all is part of God which is the Oneness of life. Albert Schweitzer's Reverence for Life is based upon this premise. One does not have to be a mystic to grow to the awareness of this Truth of Life.

Merry Browne

### Deaths

**Babiuk**—Stanley Babiuk, longtime member of Detroit Society, entered the spiritual world February 14, 1989. A resurrection service was held at Potere-Modetz Funeral Home in Rochester, Michigan, February 17, 1989, the Rev. Stephen Pults officiating.

**Care**—Olive Gwendoline Care, a lifelong member of the New Jerusalem Church, entered the spiritual world January 5, 1989, at the age of 86 years. A memorial service was held January 10, 1989 in Victoria, B.C., Canada, the Rev. Harold Taylor officiating.

**Shaw**—Virginia Shaw, a long time member of The Church of the Holy City, entered the spiritual world January 26, 1989. A memorial service was held at the Church of the Holy City, Wilmington, Delaware, January 30, 1989, the Rev. Randall E. Laakko officiating.

## Ask Swedenborg !

by George Dole

*Why do  
bad things  
happen to  
good people?*

**Q:** Why do bad things happen to good people?

**A:** The whole idea of regeneration shifts our focus from "being good" to "becoming better," and that is what the Lord has in mind in the workings of providence and permission. When Swedenborg writes that the Lord's providence focuses on eternal issues (*Divine Providence* 214-220), misfortunes are removed from the category of punishment. Punishment focuses on what *has happened*, the Lord looks at what *can happen*. Essentially, things go wrong for good people primarily because no matter how "good" they are, they need to become better. Perhaps if we lay awake nights trying to figure out what went *right*, we would not need to have things go wrong so often.

There is also the fact that the Lord doesn't brainwash us. We've begun to discover how potent conditioning can be, if we can control a person's external environment. By rewarding the behavior we approve of and penalizing the behavior we disapprove of, we can often change attitudes that seemed thoroughly ingrained.

Multiply this ability by infinity, and we have an image of the Lord's potential for molding us. Every time we strayed, something painful would happen. Every time we made a right choice, something pleasant would happen. How long would it be before we behaved properly? No more than a month or two, I suspect, for the most stubborn of us, and given the Lord's depth and power, that "behavior" would include our thoughts and feelings as well as our outward acts.

There would be no real regard for others in this proper behavior. We would simply be looking out for ourselves. We would be mindless members of the Lord's cult, totally controlled by our circumstances. The world would be "absolutely just," and absolutely meaningless.

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## Women's Alliance

# *The History and Purpose of the Fryeburg (Maine) New Church Alliance*

The women of the Fryeburg New Church have been active since the New Church Mite Society was organized in 1877. Its primary purpose was to raise funds to finance construction of a church building for the newly formed Fryeburg Society. This goal was accomplished by February of 1879. Throughout parish and church records it is documented that the ladies repeatedly came to the rescue in times of financial crisis.

The records of 1894 indicate that more space was needed for the varied activities of the (by then renamed) New Church Circle. A benefactor purchased the Methodist-Episcopal property on Main Street. Later, through some creative financing the building's ownership was transferred to the New Church Society, but operational expenses were the Circle's responsibility.

In the 1930's, a group from the Circle called the "Busy Bees" did sewing and other fancy stitch work in preparation for the annual summer fair. Today, the Alliance continues to purchase materials for those producing craft items to be sold at the two yearly fairs.

Interest in the Circle's activities increased over the years. Members were not then, nor are Alliance members to-

day, necessarily of the New Church. Their labors have kept the church open while creating a sense of camaraderie among many of the women in Fryeburg.

There seemed, in 1937, a need for a group that met in the evening so that the younger women who were busy during the day could participate; thus, under the guidance of Ethel Rice, the Women's Alliance was born. The Circle disbanded in 1948.

With the arrival of Horace and Margaret Briggs all facets of the Society increased activities. It was in the fall of 1953 that the Alliance supplied and managed a fast-food booth at the Western Maine Agricultural Fair. Since that beginning "the booth" has become one of the major sources of income for the Society. The management has been transferred to the church trustees, but women of Alliance, as well as others in and out of the Society, whether young or old, male or female, donate their time and cooking abilities to supply over 1000 man hours for the nine-day period that the booth now is in operation. Those hours are in addition to time spent at home or in the church kitchen preparing stews, baked beans and pies, and various chowders.

The Alliance members' home

cooking is also much appreciated at the annual Town Meeting dinner. Wreath-making always netted a good profit and has now been incorporated as part of the Christmas Cupboard, where unique gifts for Christmas are featured. Unsold items are available for sale throughout the year from a cupboard conveniently situated in the church.

Not all Alliance projects are done for fundraising. For years food boxes were prepared and distributed at Thanksgiving and Christmas to families in need due to sickness, fire, or loneliness. Regular contributions are currently made to a food pantry maintained by the Town of Fryeburg. The Alliance also sponsors a very successful bloodmobile each winter for the American Red Cross.

Fun and sociability are integrated into all activities. The Fryeburg Women's Alliance is truly an extension of each individual family. Concern for each other is evidenced through times of sorrow and times of joy. Observing the Fryeburg New Church women, one could be reminded of the quote: "All religion has relation to life; and the life of religion is to do good."

*Submitted by Ola-Mae Wheaton, member of the Fryeburg Society*

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