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The Messenger

October 1989



From the Editor

Moving Toward the Light

One of the themes that emerged as this issue was put together was our environment, both internal and external. No longer the province of environmentalists, the toxic state of this planet seems to be on the minds and weighing on the hearts of everyone I talk to. And not coincidentally, more people seem to be acutely aware of improving their internal environment, from eating healthier food,

exercising, taking responsibility for their health, to treating themselves lovingly and healing their emotional climate.

It's interesting to note that often as we become more aware and healthier stewards of self, our attitudes toward our earth-mother evolve. In the heedless youth of our long awakening process, we are usually oblivious to the pattern forming in the

occasional, then more and more frequent, cries of protest, from within and without. Then the crises begin to emerge out of the attitudes of use and abuse, out of our demands that the earth (or our bodies) serve our purposes rather than our listening to our environment (or bodies) to hear how we might be better nurturers.

The spiritual maturing seems everywhere evident these days; the ability to look at the larger picture and begin to see the connections: Between runaway technology and hopeless pollution, between a million pounds of animal fat, hardening of the arteries, and the disappearance of rain forests, between the wholesale abuse of our children and a growing criminal population, violence and bulging prisons. It becomes more difficult to gaze on a sea of plastic without questioning its final resting place. And then we begin to look at the whole illusion of "disposability" in the throwaway society we've fashioned, and come to understand that nothing really disappears—in our relationships with humans or things, the disposed-of item either

undergoes a healthy biodegradable transformation into another form of energy, to nurture more life, or it becomes part of a burgeoning toxic energy that chokes off life.

In September, I visited my children in Los Angeles and discovered that they were doing a more thoughtful job of recycling than I was. For old times' sake, we spent several hours one day at Venice beach. The strand was still teeming with would-be musicians, skaters, funky clothes, fake tattoos, self-appointed gurus, and hedonists of every stripe. There were also, in the midst of all that, several people set up at tables with petitions for nuclear disarmament, for banning of product testing on animals, for other causes we would have discovered if we had walked the entire length of the strand. These young people were well-informed, courteous, dedicated to doing what they could do to bring about peace and justice as they saw it.

The signs of growth and empowerment are all around us—the knowing that yes, it can be done, and yes, with God's help, we can do it.

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Our cover: Lake Michigan at Indiana Dunes State Park. It is one of the world's largest bodies of fresh water, dangerously polluted by industrial waste and over-development. Roughly one-third of the types of fish that once thrived there are still present. Photo by Patte LeVan.

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Love and Miracles



Eric Allison

Are we responsible for our illnesses?

For many years now most of us have believed that disease is bad luck—we are victims. Medicine cures us if it can, while we wait and hope for it to work. If it doesn't work there is nothing we can do. Sure, there are the stories of spontaneous remissions, et cetera, but these are exceptions.

Love, Medicine and Miracles, by Bernie Siegel, M.D.¹, is one of the most insightful and powerful books I have ever read. As I see it, the main points he stresses are:

- Nothing is more powerful than love.
- The medical profession has less healing power through medicine than we possess as individuals.
- We are primarily responsible for our illnesses. There is no such thing as a "terminal illness."

To start with the third point, how are we responsible for our illnesses? Some of you may say, "That's ridiculous." But ask yourself these questions: Do you live a life that is as healthy as it can be? Have you done extensive research on proper diet, exercises and lifestyle? Have you read even one book on how to live a healthier life? Can you pick out any areas of your life that

could be improved? Could you stop smoking, drink less, eat less fatty foods, eat fewer sweets, eat less altogether? Is there too much stress in your life? Do you have enough time for your own rest and relaxation? Are there long-standing conflicts in your personal life? Do you courageously say what you feel, or do you hold your feelings in? Do you take your problems to God—do you have an active, daily prayer life?

Do you seek solutions to your problems or do you play, "Poor Me"? Do any of these descriptions fit you? Do any of these things seem to control you—almost as though they were eating you up? Now, if you get seriously ill, how can you say you are a victim if you know you could

be living a healthier life? I point this out, not to elicit guilt, but to emphasize that, for the most part, we are much more responsible for what happens to us than we admit.

The fact is that if one person can be cured spontaneously, anyone can. Scientists now know that B and T cells² in our immune system are produced by the brain—that we can, in effect, decide to produce them. They discovered that when an immune-suppressing drug

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was replaced after a period of time with a placebo, that the immune system responded in the same way—in other words, it was fooled—demonstrating that the brain controls the immune system. Even more important is the discovery that chronic emotional or physical stress causes a disruption in the effectiveness of the immune system.

For example, we say someone is being eaten up by worries. Rather than taking steps to do something about a problem the person sees him or herself as a victim—and later develops a disease, again becoming a victim.

Swedenborg tells us that our life reflects our spiritual quality, i.e. our spiritual condition. It does! Is it true, then, that we are never victims? Are we responsible for every illness? I don't think it's that simple. Sometimes we are victims of our environment and we do have limitations in our abilities to heal; however, the problem is usually one of conditioning. Most of us are taught that we really cannot change our situation. We are taught to believe that we cannot cure ourselves. Current research indicates that cancer or other diseases are with us all the time and when some part of our daily life, our attitude or lifestyle becomes malignant our immune system weakens and we get sick. I look at my own life, and have often marvelled that I'm still alive. Illness is a message to change ourselves—serious illness is a serious message. I have no doubt that almost everyone can be cured of every disease. Jesus did it. The Disciples did healing also, and Jesus said, "Greater things than these will you do." He was talking to us. If you doubt that you have the power to heal yourself or help in the healing of others, read these two true accounts from Siegel's book.

Illness is a message to change ourselves.

The Wright Case

• Mr. Wright had far advanced lymphosarcoma. All known treatments had become ineffective. Tumors the size of oranges covered his neck, armpits, groin, chest and abdomen. His spleen and liver were enormously enlarged. One or two quarts of milky liquid had to be drained from his chest each day. He had to have oxygen to breathe and his only medicine now was a sedative to help him on his way.

Despite his state, Mr. Wright still had hope. He'd heard of a new drug called Krebiozen, which was being evaluated at the clinic where he was a patient. He didn't qualify for the program because the experimenters wanted subjects with a life expectancy of at least three and preferably six months. Wright begged so hard, however, that his doctor decided to give him one injection on the Friday, thinking he would be dead by Monday and the drug could be given to someone else. The doctor was in for a surprise:

I had left him febrile, gasping for air, completely bedridden. Now, here he was, walking around the ward, chatting happily with the nurses and spreading his message of good cheer to any who would listen. Immediately I hastened to see the others . . . No change, or change for the worse was noted. Only in Mr. Wright was there brilliant improvement. The tumor masses had melted like snowballs on a hot stove and in only these few days, they were half their original size! This is, of course, far more rapid regression than most radio-sensitive tumors could display under heavy X-ray given every day. And we already knew his tumors were no longer sensitive to irradiation. Also, he had had no other treatment outside of the single useless "shot."

This phenomenon demanded an explanation, but not only that, it almost insisted that we open our minds to learn, rather than try to explain. So, the injections were given three times weekly as planned, much to the joy of the patient . . . Within ten days he was able to be discharged from his "deathbed," practically all signs of his disease having vanished in this short time. Incredible as it sounds, this "terminal" patient gasping his last breath through an oxygen mask was now not only breathing normally and fully active, he took off in his own plane and flew at 12,000 feet with no discomfort.

. . . Within two months, conflicting reports began to appear in the news, all of the testing clinics reporting no results . . . This disturbed Mr. Wright considerably . . . he was . . . logical, and scientific in his thinking, and he began to lose faith in his last hope . . . after two months of practically perfect health, he relapsed to his original state and became very gloomy and miserable.

But Dr. Klopfer saw an opportunity to explore what was really going on—to find out, as he put it, how quacks achieve some of their well-documented cures. (Remember all healing is scientific.) He told Wright that the drug was really as promising as it had seemed, but that the early shipments had deteriorated rapidly in the bottles. He told of a new super-refined, double-strength product due to arrive tomorrow.

The news came as a great revelation to him, and Mr. Wright, ill as he was, became his optimistic self again, eager to start over. By delaying a couple of days before the "shipment" arrived, his anticipation of salvation had reached a tremendous pitch. When I announced that the new series of injections were about to begin, he was almost ecstatic and his faith was very strong.

With much fanfare and putting on quite an act . . . I administered the first injection of the doubly potent, fresh

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*God is present in all
forms of love.
To be receptive
and open to
God's love, we must
love ourselves.*

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preparation—consisting of fresh water and nothing more. The results of this experiment were quite unbelievable to us at the time, although we must have had some suspicion of the remotely possible outcome to have even attempted it at all.

Recovery from the second near-terminal state was even more dramatic than the first. Tumor masses melted, chest fluid vanished, he became ambulatory and even went back to flying again. At this time he certainly was the picture of health. The water injections were continued, since they worked such wonders. He then remained symptom-free for over two months. At this time the final AMA announcement appeared in the press—'Nationwide tests show Krebiozen to be a worthless drug in treatment of cancer.'

Within a few days of this report, Mr. Wright was readmitted to the hospital in extremis; his faith was now gone, his last hope vanished and he succumbed in less than two days.

The Calderon Case

- Exceptional patients have the ability to throw statistics aside—to say, "I can be a survivor"—even when the doctor isn't wise enough to do so. Just think of the courage it took for someone to conquer a certain type of cancer that no one had ever conquered before. Hope instilled that kind of courage in William Calderon, who achieved the first documented recovery from Acquired Immune Deficiency Syndrome (AIDS). Calderon was diagnosed in December 1982. His doctors told him he would probably be dead in six months. Understandably, he became depressed and hopeless. Almost immediately Kaposi's sarcoma, the type of

cancer that most often accompanies AIDS, appeared and began spreading rapidly on all areas of his skin and throughout his gastrointestinal tract.

Soon Judith Skutch, co-founder with astronaut Edgar Mitchel of the Institute of Noetic Sciences and now President of the Foundation for Inner Peace, arrived at Calderon's hairstyling salon for her regular appointment. Noticing by his eyes that he had been weeping, she got him to tell her the reason. Her next words turned out to be the key to saving his life. She said, 'William, you don't have to die. You can get well.'

Skutch described the Simontons¹³ work with cancer patients. With unwavering love and support from her and from his lover, Calderon came to believe in his own survival. By continuing at the job he loved, he refused to give in to the disease. Instead he began meditating and using mental imagery to combat it. He worked to restore strained relationships with his family and achieved peace of mind by forgiving people he felt had hurt him. He loved his body with exercise, good nutrition and vitamin supple-

ments. And from that point on his immune system showed increased response and his tumors began to shrink. Two years after the diagnosis, Calderon showed no signs of AIDS.

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*Her next words
turned out
to be the key to
saving his life.*

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These amazing stories are true. They are miracles—but so far I may have given the impression that we humans are all powerful, that we can heal ourselves and/or kill ourselves—where

then, does God come in?

Our church teachings tell us that God is love. God is present in all forms of love. The first love is love of self. To be re-

ceptive and open to God's love, to be able to benefit from God's love to its fullest extent we must love ourselves first. This does not mean that we should be vain or narcissistic. It means determination to care for our own needs—a healthy pride and self worth. To be healed of a disease, to be an exceptional patient, a person must have an unreserved, positive caring for oneself. It is not sinful to make life a joy instead of a chore.

So, love of self is first. It is not the place to stop, but it is a beginning and must be maintained. God helps those who help themselves and we cannot help ourselves if we are not willing to care for ourselves.

Those who die of cancer are frequently nice people—people who do for others, often denying themselves. Those who get angry, who say *NO*, live longer because they want to take care of themselves; they are generally the ones the doctors least like to treat.

What are exceptional patients? They are ones who, when asked if they want to live, always answer without hesitation, one hundred percent, *YES*. They want life with all its risks. They do not say, 'If I am in good health', they just want to LIVE. They have exceptional determination—they are not just turning themselves over to God or the doctors, but are actively deciding what they believe is right for them. They want to work with God, not have God do all the work. They become aware of why they needed the disease or how they created it, and don't blame God for their illness.

A study of 1,337 medical students given a personality test for heart disease
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*Sometimes we are
victims of the beliefs
of our own culture.*

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in which each student was reviewed every year for two decades showed that those who committed suicide had the same personality traits as those who developed cancer.

Many psychiatrists and counselors report that after working with someone over a period of time on a problem that that person is resistant to solving, the client will walk in one day with a smile and say to the counselor, "I don't need you anymore—I have cancer!" God is there to help us, but we must ask for help all the way through life, not just when we are sick. More than asking for help, we must include him in our decisions. But, some people *are* victims and even those who fit the profile of the exceptional patient do die from their disease. Sometimes we are victims of the beliefs of our own culture. We believe we have limitations which we really don't have and sometimes the price that is paid for those beliefs is death. While it is true that some people die because they do not fight, and do not try to cure themselves, it is important that we not blame them for their decision—sometimes people just don't have what it takes to fight. Sometimes things have happened early in their lives that have scarred them inwardly and—against their conscious desire—they live out the life that their unconscious expects. Dr. Siegel says that eighty percent of his cancer patients have had traumatic childhoods. Ask yourself, "What do you want from life?" Then ask, "What do you expect you will get?" Pistol Pete Maravich was quoted as saying, "I don't want to just play fifteen years in the N.B.A. and then die when I'm forty." Yet, that is exactly what he did. His expectations were much different from his desires.

How does God fit into all this? Is it that God does not hear the prayers of those who suffer? No. But, Swedenborg tells us that there is no such thing as

deathbed repentance. In other words, your desire to change is not sincere if you are afraid. Let's say that ev-

eryone who gets cancer or another life-threatening disease would simply pray for healing and would then be healed. Do you really think they would change—would the spiritual cancer of their lives go away? The reality is that to really change who we are takes work. That's where God comes in. We all know the story of the footprints in the sand.

Carl Simonton tells the story about sending over a thousand letters to patients diagnosed as being terminally ill. The letter announced a workshop teaching a technique to get rid of cancer through meditation. They set up extra chairs and worried about how to fit all the people into the auditorium. It was easy. Only 12 showed up. The words of the Lord often ring in my ears when I visit sick people. He said, "Do you want to be healed?"

- 1 Siegel, Bernie S. M.D.; *Love, Medicine & Miracles*, New York, NY; Harper & Row 1986.
- 2 The immune system consists of more than a dozen different types of white blood cells concentrated in the spleen, thymus gland, and lymph nodes, and patrolling the entire body through the blood and lymphatic systems. They are divided into two main types. One group, called B cells, produce chemicals that neutralize poisons made by disease organisms while helping the body mobilize its own defenses. The other group, called T cells, consists of killer cells and their helpers, which destroy invading bacteria and viruses.
- 3 Simonton, O. Carl, M.D.; Mathews-Simonton, Stephanie; Creighton, James L. *Getting Well Again*. New York, NY; Bantam Books 1978.

Rev. Eric Allison, former Pastor of the Church of the Good Shepherd in Kitchener, Ontario, is now full-time Pastoral Ministries Consultant for Convention.

J. Appleseed & Co. Publishes Swedenborg Article in Major Magazine

One of the primary goals of the Communications Support Unit's (COMSU's) outreach ministry, J. Appleseed & Co., is to publish articles about Swedenborg and the Swedenborgian Church in outside periodicals. This past summer, Director Jim Lawrence wrote and successfully placed an article, "The Swedenborgian Church: An Exoteric Journey of an Esoteric Teaching" in *Gnosis* magazine, a leader in the specialty area of Western mysticism. With a circulation reach of over 20,000, it was not surprising that the article had already generated orders for over a hundred Swedenborg books as *The Messenger* went to press, and orders are still coming in every day from the article.

The article is slanted specifically for the *Gnosis* audience. Its section titles are: "A Movement Is Born", "Was Swedenborg Really the Smartest Man Who Ever Lived?", "Swedenborg's Clairvoyance", "The Science of Correspondences", "Dream Work", "Usefulness: Focus for Spiritual Development", "Swedenborgian Spiritual Practice", "The Life of Swedenborgian Ideas in the Culture", "Swedenborgianism and Modern New Ageism", "Swedenborgian Sects", and "The Future of Swedenborgianism".

COMSU is offering free reprints to church members. If you would like to have a copy, write to: J. Appleseed & Co., Box 377, Fryeburg, ME 04037.

Water and Truth

Eric Zacharias

The City of Pretty Prairie has water problems. Tests confirm that our water carries a nitrate content twice the level permitted by Federal government standards. The authorities are now insisting that the city promptly begin the search for a new water source.

What are our options? They are not many. We may deepen our present wells with the hope that they will yield "good" water; we may have a number of test wells drilled in selected areas outside of the city with the hope that one of these will produce the desired water; we may tie into the water system of a neighboring community.

Whatever course of action is taken, it's going to be costly.

Good water is basic to a healthy life—for plants, for animals, for people. Swedenborg makes the statement that "all power lies in correspondence." Water, he tells us, corresponds to truth. What I take him to mean is that just as water is essential to the life of every person, every plant, every animal—so truth is essential to a healthy, robust spiritual life. Without the positive confirmation of truth—and also without the affection for truth through the experience of it—man dies as to his spiritual life just as a plant withers without water, or lives but feebly when nourished by water contaminated by destructive bacteria and poisons.

Tests appear to show that a high nitrate content in water is harmful only to small children. Our adult system evidently manages it pretty well—we can drink this water with the assurance that our body will deal with the nitrate and suffer no ill effects.

What a lesson there is in all this! Water corresponds to truth—remember.

Truth, as small children are instructed and nourished by it, must be presented to them in a way as free of contamination as possible. Parents may tell their children that they are loved—that the Lord loves them. Then they promptly relate to the child in a way

that is demeaning, loveless. The parent or any of us who are friends or grandparents may say to a child that honesty is a desirable trait, and then conduct ourselves in a way which denies this—thereby contaminating that truth so essential to the growth of healthy spiritual values.

The high level of nitrate in our water is a fairly recent turn of events. Those of us who are in our adult years enjoyed "good" water in our formative years. At this stage of our lives we are not harmed by this excessive nitrate level. Does this not demonstrate to us the advantage that is ours when, as children, we are given the opportunity to develop through experience the basic teachings and values which now, as adults, are prepared to serve us. It is imperative that all children be offered the same opportunity.

Nature and, indeed, all of the physical world, is for us an invaluable teacher. All of the basic laws and prin-

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*Nature is an
invaluable teacher.*
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ciples essential to the nurturing of the spirit are beautifully and powerfully demonstrated in the world around us. The physical world and the inner world of thought and affection have but One source—that is God, the Creator. It is as we grow in our appreciation of this external, physical world that we also gain new insights into the spiritual dimension of life. One reflects the other. They are tied together in and through the use they serve.

I have one question for you. It seems that man today is ravaging the physical world—witness the destruction of our rain forests, the chemicals

sprayed onto our earth and finding their way into the food chain. If we persist in this—will we finally also be breaking the connections between that world and the world of the spiritual and thereby deny ourselves the opportunity to know and experience the harmony inherently binding them together?

I have the distinct impression that the urgency to environmental responsibility is moving into a new phase—from "rallies" and "Save the Earth Days" to the recognition by people that, if our earth is to enjoy a future, the responsibility to preserve and to improve the environment falls to each of us individually. This may be likened to the person who has reached the decision to lose 25 pounds. A "crash" diet seldom resolves the problem. A dramatic change in life style is essential.

In Pretty Prairie, Kansas and in Kitchener, Ontario, Canada—citizens are being urged to recycle cans, bottles and newspapers. In Kitchener, a goal was set to have 100% of the congregation recycling these items by early June. Members have been encouraged to phone their local supermarket and tell them that if they do not stop using plastic bags they will shop somewhere else. You can use the plastic bags you have over and over again rather than stockpiling them—and most styrofoam has C.F.C. in it which destroys the ozone.

We Swedenborgians should be in the frontline doing all we can to bring into harmony "the way we live" with our environment. All created things are an expression of the very nature and being of God. All things are inter-dependent. As our understanding and appreciation of this inter-dependency grows, so will we be in a better position to respond more creatively to the need to build a healthier environment.

(The foregoing article by Rev. Eric Zacharias is reprinted from two issues of The Plains Banner, Pretty Prairie, Kansas: November 1988 and May 1989 respectively.)

The Family Connection

Kids Crusade to Save Our Streams

Debbie Combs, a fourth-grader in West Virginia, became upset about the contamination from dumped refuse, motor oil and leaking sewers in local streams.

In March of 1988 she entered a local contest and chose the topic of water conservation, sending away to the state and federal government for research material. During her talk Debbie spoke movingly of the contamination from litter that was spoiling West Virginia's waterways. Her message was so compelling that she was invited to speak before civic groups and was even asked to a state conservation conference, where she drew a standing ovation.

People were listening. Inspired by their classmate's words, a group of students at the Ceres Elementary school adopted a local stream-fed reservoir last fall and began to clear its banks of litter and debris.

Debbie Combs is one of thousands of schoolchildren taking part in a campaign to clean up the nation's streams and watersheds. This crusade has been gathering steam for some time, thanks partly to conservation studies being taught in U.S. schools. The children's efforts are vital, for fewer than 10,000 of our 3.5 million miles of rivers and streams are presently protected under the federal Wild and Scenic River System.

At Central High School in Hopewell, New Jersey, junior and senior classes patrol the valley watershed to investigate stream purity for the local environmental commission. When student nets and traps capture mayflies, water-penny beetles, stoneflies and

caddisfly larvae, it is a sure indication that the water is clean. The absence of these insects, plus the presence of large numbers of sludge worms and leeches,

Students' investigation led to discovery of a raw sewage leakage.

means pollution. The students also test the water with chemicals that reveal the amount of pollution present. When the students' investigation and analysis led to their discovery of a raw sewage leakage from a restaurant's inadequate septic system, it resulted in the proprietor's putting in a new septic field, after the children had reported their findings to the health department. Phosphates in the same brook were traced to the owner of a rug cleaning business who was pouring used detergent waters into the stream. Once again the health department intervened and the dumping stopped. Kay Widmer, the science teacher at Central High who has been recruiting student stream-watchers since the early 70s, has written a handbook on her teaching techniques—"Project Mayfly"—published by the National Audubon Society.

Pigeon Creek looked terminal when students at the Jackson Elementary School in Everett, Washington, were asked to intervene in 1983. The creek hadn't seen fish in more than 25 years. Tom Murdock, director of the Adopt-A-Stream foundation, encouraged and supported the Jackson volunteers in

their project of restoring the creek to the clean salmon run it had once been. By 1987, 16 live salmon had returned to their home waters. Today Murdock's nonprofit foundation has 39 schools in Washington working on similar programs, with a goal to recruit all the public and private schools in the state.

In 1986, the University of Michigan's School of Natural Resources enlisted the help of teachers and students in the area of the 465-square-mile Rouge River watershed near Detroit. By 1988, 32 schools were successfully involved in rallying grassroots support for the multimillion dollar cleanup operation. Their goal of the watershed being clean enough for swimming by the year 2005 is in sight.

The campaign to clean up America's waterways has many names—Project Mayfly, Adopt-A-Stream, River Watch, Stream Watch, Water Watch, Save Our Streams. Programs are run by national organizations, state agencies, volunteer groups, fishing clubs, and school districts in at least 20 states. North Sand Mountain High School in Alabama graduates 65 students a year who are trained in stream care and committed to improvement.

If you would like to join a clean-water crusade, you can obtain a free directory of stream-monitoring groups by writing to Virginia Lee, Dept. RD, Coastal Resources Center, Graduate School of Oceanography, University of Rhode Island, Narragansett, R.I. 02882.

Condensed from "Kids Crusade to Save Our Streams," Peter Michelmore, Reader's Digest, June 1989.

Different Forms of Water

We said that water corresponds to the truth. But water can take all sorts of forms and shapes. What do each of them show us? Here are some ideas to think about.

RAIN Corresponds to spiritual truth, which comes to us from heaven, and which we love and use in our lives.

SNOW and ICE are cold, frozen water. They are truths we *say* we believe, but which we don't try to live by. There's no love in them.

RIVERS represent active truths which 'flow' through our lives and keep everything growing in our souls.

The SEA is a big collection of truths about natural things which can carry us along in our everyday life. (There is more sea than land in the world.)

WELLS, SPRINGS and FOUNTAINS mean deep truths we need to draw from the Word or Bible.

CLOUDS are truths which are not perfectly clear to us. All the truth which we have on this earth is rather like this! Clouds can also mean ignorance, which 'clouds' our minds.

Thank you, Five Smooth Stones
Reprinted from *Lifeline* No. 157 (April 1989)

Water . . . Seeing the Connections

THE MYSTERIOUS SUBSTANCE THROUGH WHICH ALL LIFE FLOWS

Agricultural use—about 33 per cent of the nation's total, or 600 gallons per person per day, is used in farm and ranch operations:

Average amount of water required	Food Produced
40 gallons	One egg
80 gallons	One ear of corn
150 gallons	One loaf of bread
230 gallons	One gallon of whisky
375 gallons	Five pounds of flour
2,500 gallons	One pound of beef

Average amount of water required	Product
7 to 25 gallons	One gallon of gasoline
35 gallons	One pound of steel
280 gallons	One Sunday newspaper
300 gallons	One pound of synthetic rubber
1,000 gallons	One pound of aluminum
100,000 gallons	One new car

How you use water (if you live in the United States)
Direct personal use—8 per cent of the nation's total, or 160 gallons per person per day, is used for personal and home activities:

Average amount of water required	Activity
3 to 5 gallons	Flushing a toilet
3 gallons	Shaving with a blade, leaving the water running
5 gallons per minute	Taking a shower
8 gallons	Cooking (three meals)
8 gallons	Cleaning house
10 gallons	Washing the dishes (three meals)
20 to 30 gallons	Washing clothes
30 to 40 gallons	Taking a bath

About 50,000 people a day die from diseases associated with dirty water. If a month's worth of the world's military expenditure were diverted to providing water and sanitation the world would have moved a long way toward providing clean water and sanitation for all.

Pumping water, filtering it, distributing it, sanitation plants, the making of pipes, hardware, sewers, etc., all takes energy—usually electrical energy, which in this region is generated from the burning of coal and nuclear power. Wasting water wastes this energy too, as well as contributing to air pollution and acid rain. . . which deteriorates our lakes and rivers, our buildings, other creatures, and us.

Note: About 720 gallons per person per day is used as cooling water for electrical power plants.

Note: A sizable oak tree, during the typical growing season, gives off 28,000 gallons of moisture.

Reprinted with permission from Sky Schultz, Ph.D, Michigan City, Indiana. Dr. Schultz is a scientist and award-winning filmmaker of "Common Miracles," about the relationship of man to the ecology of Lake Michigan and its dunes; frequent lecturer on human values and the natural landscape.

Film Review

Swedenborgian Reflections on *Field of Dreams*

Paul Martin Grumman

The film gets going when the main character is confronted with the apparently irrational vision of building a baseball field in the middle of his Iowa cornfield. I say "apparently irrational" because our dreams, visions and feelings often have their own rationality but it is often unrecognized. This may sound like a cornball movie but it is not really about baseball (or corn). It is about a common dilemma we can all relate to: To what extent do we follow our visions when they are opposed to logic and rationality, and how do we make those decisions? We all have experienced conflicts between our will and our understanding, our right and left brains, our feeling and our thinking, our intention and our discernment, our love and our wisdom. How do we resolve such conflicts? Some people tend to always go with one side or the other. We all know people who always do what is logical, rational, and practical (boring). We also know people who always do what "feels right" (crazy). Most of us fall somewhere in the middle of these extremes, sometimes going one way, sometimes the other. But how do we decide? Do we wait until we get sick of our logical ordered lives to do something "really crazy" and then immediately retreat "back to our senses" (which really means back to our heads; "sensible" usually has a lot more to do with our minds than with our senses). Of course there is no pat answer. Swedenborg stated that sometimes our wisdom leads us and other times our love must lead us.

Getting back to the movie, the hero tells his wife of his fear of growing old like his father. He equates old age with always doing what is rational and youth with being irrational, and opts for youth. Though I found myself supporting his decision, his criteria didn't seem very *sensible*. He did, however, have the support of his wife in his decision. Later, as the consequences of his decision start to sink in (he's plowed under his cash crop), his decisions become more diffi-

cult. In the beginning he only had to face the ridicule of his friends and neighbors, now he is facing the prospect of losing his farm. His wife withdraws her support but then reinstates it after having a dream which supports his vision. This theme recurs when he is about to turn back and somebody else shares a vision with him (at good old Fenway Park in Boston). As the film goes on, their financial troubles intensify, but this is balanced by the good effect the baseball field is having on the lives of the people who are drawn there. At one dramatic point he questions what he is getting out of it and Shoeless Joe Jackson (there may not be baseball in the spiritual world, but there is baseball for spirits in Iowa!) asks if that is why he built it. In the end he does gain personally (spiritually and apparently financially) by his decision to follow his vision.

Let me summarize some of his decision-making criteria:

- The need to break out of always doing what is rational, to balance the two sides of himself
- To assert himself as different from his father (which, incidentally, led to reconciliation with his father)
- The support of his spouse and daughter
- The shared vision, first with his wife and then later with someone else
- The results, the use to others
- Finally, and not coincidentally lastly, the use or benefit to himself

These are all themes I can identify very easily in my own life. They are also important themes in Swedenborg's writings:

- Swedenborg certainly struggled with breaking out of his own overly rational, logical mind-set, to make room for his feelings, dreams, intuition and experiential knowing. He emphasized that we must all balance and ultimately unite our experience of love and wisdom.
- He points out (through his concept of the Universal Human) how an understanding of our unique individuality will

lead to an experience of our relatedness (distinguishable oneness).

- Swedenborg wrote volumes on marriage and the value of love and support to our spiritual growth processes.
- He urged us to confirm our beliefs with experience. We can believe Swedenborg's visions, and our own, partly because they are confirmed through such experiences as dreams, meditations, near-death phenomena, as well as through rational thought, science, psychology, medicine, etc.
- Swedenborg agreed with Jesus that we know things by their fruits. We must look at whether our decisions and actions are useful to others. Whether something is right or wrong, rational or irrational is less important than whether it is helpful, beneficial, useful.
- Use can also be applied to ourselves. If we do things for others it will ultimately be beneficial to us as well.

One other interesting question raised in the film was where the visions came from. He thought maybe from Shoeless Joe, a spirit, but Joe said they came from himself. From a Swedenborgian perspective we probably can't answer the question of whether a vision comes from God, the spiritual world, or our own psyche, because these cannot be distinctly differentiated. Wilson Van Dusen does an excellent job of identifying higher and lower-order spirits in visionary experiences. As with other things, the main criteria are intent and use.

It is always interesting to see how Hollywood portrays visionary experiences and the spiritual world, subjects which they and our culture at large are increasingly dealing with, and subjects to which our Swedenborgian perspective has much to offer.

Rev. Paul Martin Grumman ministers the Swedenborgian Church of Puget Sound and is director of the Stone House Book Room and Spiritual Growth Center in Redmond, Washington.

Growing Pains

Eric Allison

Most of you know by now that I have given up my pastorate in Kitchener, Ontario, to work full time for Convention as a consultant for churches that want to grow. I am by no means an expert in this area. However, as a result of attending workshops, reading the right books, trial and error, hard work, and cooperation from a devoted congregation, I have watched our church in Kitchener grow considerably. We have accepted as many as twenty new members a year during the last three years. My job is to share what I have learned so that other congregations may grow without making the mistakes I have made.

There is only one of me and since I have not mastered the art of spiritual travel I cannot visit each church every year. But I *can* visit you with this regular column in *The Messenger*. This column will offer tips for church growth, respond to letters, and share the successes of our churches. So, please do write to me with your questions, or let me know about any projects that have helped bring new people into your church or have contributed to the general vitality of your congregation.

Beginning at the Beginning

The first step in getting our church to grow is something which is far beyond method, technique or style of ministry. Methods are only tools for bringing people to the Lord. Churches grow in number when its members are excited about their faith and genuinely want to share that faith with others. As Christians we must first be devoted to the Lord. Being Swedenborgians comes second. First, we are Christians who are *obligated* to helping the Lord build *His* Kingdom, not *our* church. The fact is that there are thousands of people who would embrace with great joy our unique brand of the Christian faith. They are yearning for something to fill their lives. The Lord has presented us

with an enlightened approach to Christian living. We are long overdue in learning how to share it. May we never forget that this trust is the foundation upon which our growth must be based.

The following are brief samples of the types of practical steps which will be featured in this series of regular articles on how to put your church on the path to growth.

- ✦ As a congregation, set a number goal. Set a date by which to achieve this goal. For example "we will have twenty new members by Easter Sunday 1990."
- ✦ Form a committee devoted to developing and acting upon a growth strategy. The committee must meet often and must have the full support of the church governing board and the congregation.
- ✦ 5% of your church's annual budget should be for church growth. If your church does not have the money, then the membership of the congregation should be asked for contributions to the growth budget which are in addition to their regular giving. Most people in most of our churches could give more and would give more for such a specific and important purpose.
- ✦ Several events should be planned for the purpose of attracting new people to the church. Don't try to do again what has not worked. Try something new.
- ✦ At these events as well as at Sunday services there should be (A) a plan for welcoming visitors, (B) a means for acquiring their names and phone numbers, (C) friendly members who will call the visitors within three days of their first contact.

Each member of the congregation should spend a few minutes every day visualizing the church full of people, and thank the Lord for the opportunity of helping Him in the building of His Kingdom.

From Tokyo

Rev. Kei Torita Reports

Greetings to all:

It has been nearly two years since my father passed away. I was working with my father, and I am alone now. But the program with my congregation has been kept basically the same as the time when my father was alive, and all of us are happy with this arrangement. My mother is taking more initiative than she was before.

The group consists of about ten people, and half of the group are my parents' generation. They are very nice, but rather traditional. They appreciate especially Swedenborg's internal sense of the Word and the belief in life after death. Some of them started to come here because of my father's New Church magazine, and others because of Helen Keller's *My Religion*, which was translated by my father. This book has been a very good introduction to the New Church. None of the other members live in this neighborhood, and for some of them, it takes over two hours to get here by bus, train, and walking.

Also since people from different parts of Japan subscribed to my father's New Church magazine, some groups have been formed in such places as Sendai (in northern Japan), and Okinawa, about ten people in each group, and there are smaller groups and isolated individuals in other places. These

ten years they meet mostly annually in summer. The meeting is open to any one who is interested in the New Church.

We do not have a church building. Since my childhood, we have met at my father's (and now mother's) house. I preach there twice a month. My father left a

lot of his sermon tapes over the years. We use them on other Sundays. I also give doctrinal class and lead hymn practice after worship service. They enjoy them, too.

When I do not preach, I sometimes listen to my father's sermon tapes with the congregation, but other times I invite beginners to my apartment for more informal meetings. At my place I use more new-age oriented approach. I would like to develop it more, although I am putting new-age spirit in my sermons in formal worship services, too.

I wish I could have been at Urbana convention, especially since I went to school there. Although I could not attend the last two conventions, I was able to go to Tarrytown for Swedenborg's 300th Anniversary. Also I went to

Fryeburg camp *before* that, and to Bryn Athyn for Translator's Conference *after* that. The whole 1988 trip to the States was very inspiring and useful.

Since I came back from the trip, I wrote two articles for a New Church



Rev. Kei with her father's photo.

magazine and one for a commercial magazine about Swedenborg and The New Church.

Currently I am, with another translator, translating the biography part of *Emanuel Swedenborg—A Continuing Vision*, that is, the big pictorial book published by Swedenborg Foundation in 1988. Although we are not translating the whole book, it is good that Swedenborg is gradually getting better known in Japan, and that there is more need for translations. I hope more people will come to the church through this aspect in the future. I tutor English for my living, but I hope to be able to move more into writing and translating in the future because in that way I can be more useful for the church.

Thank you very much for thinking of me, and also for the gift given me [by women's Alliance after convention 1988.] I will be grateful if you remember my ministry in your prayers.

Love,
Rev. Kei Torita
442 Naka-cho
Kodaira-shi
Tokyo 187 Japan



Rev. Kei Torita, right front row, with family and some members of her congregation.

On Fundraising

Over the next year, the fund-raising steering committee will be presenting ideas for "On Fundraising", including projects local churches have used to raise funds and to enhance their growth as spiritual communities. The Cambridge Society's Annual Festival of Flowers is a good example of a creative fund-raising project, which could be adapted by other churches to support both local and denominational fund-raising campaigns.

The members of the steering committee are: Church representatives Rev. Randall Laakko and Peter Toot; SSR representatives Rev. Jerome A. Poole and Dr. Mary Kay Klein.

The Cambridge Society Annual Festival of Flowers

by Sally White Reed

"The Word of the Lord is like a flowerbed, and when it is adequately present in a person's inner being, the person speaks and acts of himself from the Word." True Christian Religion, 154

Shortly after moving to England in June, 1980, we were invited to a small country church on the Thames for a "flower festival." We entered the grounds through charming old wooden gates. Throughout the church sanctuary were beautiful arrangements of flowers and related materials, accompanied by quotations from the Bible. The texts were carefully printed on white cards and placed near the bouquets. We spent some time looking at these and enjoying the beauty of the flowers and quotations. Afterwards we were served tea and scones and scotchbread at small linen-covered tables in the vicar's house next door. Outside the gates plants from member's gardens were offered for sale.

Upon my return to Swedenborg Chapel the following year, Ethel Rice asked me if my England experience had suggested any new idea that might be used by the church. I told her about the Festival of Flowers, and we agreed that quotations from Swedenborg would be most appropriate for a Cambridge festival.

The following spring of 1982 we

planned and held our first Festival of Flowers and have had one every spring since. Everyone suggested quotations regarding flower imagery from the Bible, Swedenborg, Rev. Worcester and others. An example: *Crimson red comes first to view; the color of the first consciousness of the Lord's love, and of love for him in turn*—the Rev. John Worcester. These were printed and pasted on pastel card stock. Members were asked to bring flowers from their gardens: apple blossoms, azalea, lilacs, tulips, forget-me-nots, lilies, daffodils, or cut flowers, as well as vases, baskets and even completed arrangements related to their chosen quotations.

The first wave of helpers arrived at 9:00 A.M. to begin making bouquets to be placed in the Chapel sanctuary by 11:00. Our outside crew, Ray Guiu, Joe Peters, Bob Tafel and Lars Wiberg, put up tables for the display and sale of bedding plants, perennials, herbs, and vegetable plants. Members had grown some of these from seed, and the rest came from nurseries and home gardens. In addition we offered books and a few baked goods. We have continued this pattern of activity for eight years now.

We often present live music such as a brass ensemble or guitar. We have had Morris Dancers, a puppeteer, an elaborate display of oriental rugs, even popcorn and helium balloons. Betty Wiberg made a colorful festival banner to hang over the chapel entrance. Lars Wiberg made platforms that bridge adjacent pew backs so that the floral ar-

rangements can be situated at will. Rev. F. Robert Tafel gives a talk on "The Correspondences of Flowers" in the sanctuary near the end of each Festival. We have a good photographic record of the event thanks to Bernhard Toombs and Joseph Peters. Betty Guiu, Ethel Rice, Harriet Whitehead, and Elizabeth Wisdom manage the "for sale" items. I'm mainly involved with arranging the bouquets along with Gretchen Tafel and any extra help we can get. You can see from these examples that there is much to occupy anyone who wants to pitch in.

The festival has been a congenial means of bringing the church family together in a joint effort. We raise some funds for our resource group, and we have a good time doing it. We generate a good deal of interest and now notice familiar faces returning for plants. Perhaps our festival "plants a few seeds" in the minds of visitors to our chapel, as they are introduced to Swedenborg's ideas regarding correspondences. Our Flower Festival has become a celebration of spring and of life and its renewal that we all look forward to every May.

Sally Reed is a member and was the organist at Cambridge church for 15 years. She and her husband now reside in Shirley Center, Massachusetts, a 200-year-old Colonial town.

Let's Talk About Death and Life

Reviewed by Ted LeVan

Rev. Dr. Robert Kirven's *Let's Talk About Death and Life* is a 29-page pamphlet that even skeptics can respect, and that all will be able to use as a step forward in their spiritual walk. The tone is set in the first paragraph:

Death and Life

Let's talk about this. While it is a serious subject, it need not be depressing; and it can be a source of peace and a quiet, durable joy. Talking about it is far better than the alternatives of brooding over it or avoiding it.

Dr. Kirven has some powerful statements to make on the subject from three points of view:

Regarding your life after death— . . . intelligence and emotions operate in

the same way whether our physical bodies are involved or not, so the experience of life is independent of the life or death of our bodies . . . all that counts about the experience of life can continue after the body dies.

Facing your own imminent death— . . . I don't pretend to know what you are feeling, but I assume that you are experiencing one or another, or some combination, of five feelings that are predictable in your situation: fear, pain, regret, loneliness, and grief. Let's talk about those, one at a time.

Grieving over a death—Most bodily causes of pain tend to help themselves over time, whether you pay attention to them or not . . . Grief, however, is not like that. If it is blocked by alcohol or

other drugs, or by distracting activity, it comes back stronger than it was before. If it is blocked long enough or often enough, it may retreat into your subconscious mind where it can distort your thinking and feeling and even your perceptions. In severe cases it can threaten your sanity. As hard as grief may be to bear, bearing it is better than blocking it.

This pamphlet is not only for those for whom death is a present concern. As Dr. Kirven points out in his conclusion, clarifying our expectations is an important exercise, for *those expectations have a significant effect on your attitude toward the life that you are living now and toward the life of those you care most about.*

Let's Talk About Death and Life is available free from the Central Office, 48 Sargent Street, Newton, MA 02158. If ordering in lots of 10 or more, postage will be charged.

The Rev. Dr. Robert H. Kirven is a Professor of Theology and Church History at the Swedenborg School of Religion.

A Continuing Vision for all Seasons

The August, 1989 issue of *Brain/Mind Bulletin*, published and edited by Marilyn Ferguson, author of *The Aquarian Conspiracy* contains a glowing review of *Emanuel Swedenborg: A Continuing Vision*. It is lauded as "the richest book for the dollar we have seen in 14 years of reviewing books for B/MB . . . this remarkable volume is an investment; it will yield many hours of provocative reading. Swedenborg's ideas have deeply influenced our culture, yet in many ways they seem freshly minted—a clue that we don't yet have the picture seen by this visionary of another age."

This large beautifully illustrated compendium, printed in full color, is a rich storehouse of poetry and essays, picturing Swedenborg's life, influence, and background. (\$75 hardcover, \$60 softcover.) With Christmas just two months away, you may want to put this on your list, for yourself or to delight a loved one. And don't forget *Chrysalis*, the new Journal of The Swedenborg Foundation. As a Holiday introductory offer, new subscribers may receive the

"tree of knowledge," plus the three 1990 issues of *Chrysalis*—for just \$20, you will receive four issues for the price

of three. Give it to a friend! Available from The Swedenborg Foundation, 139 E. 23rd Street, New York, NY 10010.

Nominating Committee Seeking Nominees

The Nominating Committee will meet December 16th to fill the slate of nominees to be presented at the 1990 convention. The positions are:

Vice-President, Recording Secretary and Treasurer, 1-year terms.

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

Support Units: Communication, Education, Financial & Physical Resources, Growth & Outreach, Information Management and Pastoral Ministries: 1 person each, 3-year term.

Committee on Admission into the Ministry: 1 minister and 1 layperson, 1-year term.

Nominating Committee: 2 persons nominated; 1 to be elected, 5-year term.

Persons from Associations now represented on this committee are ineligible.

Board of Trustees of the Swedenborgian School of Religion: 2 persons, 3-year terms.

Would you like to participate in the life of the Swedenborgian Church by serving in one of these positions? If so, please send us a statement of your interest and brief summary of your related experience. Or, if you know of someone who is qualified and may be interested, please let us know.

Thank you.

Arthur James, Chair
342 West 71 Street
Apt. 2D3
New York, NY 10023

Commencements

Baptism

Grams—Ross Lincoln Grams, son of Dr. Harold and Laura (Woofenden) Grams was baptized into the Christian faith August 13, 1989, at the Fryeburg New Church, the Rev. Dr. William R. Woofenden (grandfather of Ross Lincoln Grams) officiating.

Pults—Jordan Michael Pults, son of Rev. Stephen Pults and Kim Kearns was baptized into the Christian faith August 6, 1989, the Rev. Susan Turley-Moore officiating. The baptism took place on the shores of the Almont Assembly's pond, near the beautiful Amazing Grace Bridge, built in memory of Grace Elinor Johnson.

Confirmation

Duncan, Duncan, Healey and Jordan—John Duncan, Susanne Duncan, Mary Ann Healey, and Joy Jordan were confirmed into the life of the Swedenborgian Church May 7, 1989, at New Church, Portland, Maine, the Rev. Kenneth Turley officiating.

Peterson, Reynolds—Jerry Peterson and Paul Reynolds were confirmed into the life of the Swedenborgian Church in the spring of this year at the San Francisco church, the Rev. Edwin Capon officiating. Betty Allen, Don Beckham, Edward MacDonald, Nancy Patrisko, George Richmond, Claire Richmond, Mary Stent, Katherine Willens, and Raymond and Olive Wong were welcomed as associate members.

Marriage

Watson and Homeniuk—On Saturday, August 5, 1989, Warren Richard Homeniuk and Terri Anne Watson, both of Kelowna, British Columbia, were united in marriage at the home of the groom's grandparents in Vernon, B.C. The Rev. Erwin D. Reddekopp of Kelowna officiated. The wedding took place in the garden. The groom is the son of Donald and Jayme Homeniuk of Dawson Creek, B.C. The bride is the daughter of James and Adina Watson, also of Dawson Creek, B.C. Adina was a young girl when the officiating pastor used to visit at the home of her parents, Peter and Helen Friesen, Manitoba, in the early days of his itinerant ministry during the years of 1948–52.

Rubado and Medford—Brigid M. Rubado and Henry R. Medford were united in marriage, July 26, 1989, at the Swedenborg House, Deland, Florida, the Revs. Skuli Thorhallsson and Deborah Winter officiating.

Deaths

Bowman—Don (Bill) Bowman entered the spiritual world July 27, 1989. Memorial services were conducted in Great Bend, Kansas, and burial took place in Pawnee Rock, the Rev. John Bennett officiating.

Troll—William Troll entered the spiritual world July 5, 1989. Memorial services were conducted in Great Bend, Kansas, and burial took place in Dundee, the Rev. John Bennett officiating.

Opinion

Dear Editor:

In regard to "Tnafni," June issue of *The Messenger*—there is much talk these days about healing the child within, but this is a kind of molly-coddling that is opposite to the teachings of Christ, who said in effect to forget self in service of others. (Matthew 5:44.) Love enemies.

The more we pity and baby ourselves the more we deter our own spiritual growth. We must say, instead, "When I became a man I put away childish things." To stay an emotional cripple because of what was done to us in childhood is to lack forgiveness based upon the understanding that the perpetrator was doing about the best he or she could at their spiritual development level. This understanding eliminates need for forgiveness and allows us to heal by freeing us to begin our own spiritual development and to emulate Christ.

Merry Browne
Louisville, Kentucky

Position Open

The Swedenborgian Church at Kemper Road Center in Cincinnati, Ohio is actively pursuing applications for the position of minister. Anyone interested should write to Sandra Toney c/o Kemper Road Center, 9035 E. Kemper Road, Cincinnati, Ohio 45249.

Books Needed!

The New Church in West Africa Youth Organization has set up a new library named in honor of the late Rev. Africanus Mensah, who established the New Church in Nigeria and was its Superintendent between 1936 and 1942.

It has issued a call for the donation of New Church books, especially Swedenborg's writings, for use among young people of the Church there.

Books may be sent to the Rev. Gabriel Emmanuel Oduro, National Coordinator, at:
The New Church in West Africa Youth Organisation, New Church Cathedral, 46 Fajuyi Road, P.O. Box 22, Owo, Ondo State, Nigeria.

Congratulations Lon Elmer

The publishing rights to Lon Elmer's Book, *Why Her Why Now* (a man's journey through love and death and grief) have been purchased by Bantam Books. The new publication will come out in January, 1990. One reviewer has said, "An important lesson from Lon's book might be that the grieving process is workable and that the goal is not necessarily to be done with it as soon as possible, but to view it as an opportunity for continued growth and development."

Lon Elmer is affiliated with the Stone House Book Room in Redmond, Washington, and was chief organizer par excellence for the 1987 convention in Seattle.

Ask Swedenborg!

by George Dole

Q: What can we expect to wake up to on the other side, immediately after death?

A: Swedenborg describes in detail only his own experience (*Arcana Coelestia* 168-180, *Heaven and Hell* 448ff.) Incidental remarks elsewhere, common sense, and the abundance of material now available from near-death experiences indicate that the details will vary depending on the individual and the circumstances of the death. There is even a delightful story in *Arcana Coelestia* 447 about one

man who was utterly unaware that he had died, suggesting that at any given moment we ought not thoughtlessly to assume that we are still "on this side."

In general, though, we should expect to be met immediately after death with a degree of love and understanding beyond anything we have ever experienced. The care for the newly deceased is entrusted to "celestial angels," and these are individuals of extraordinary insight and compassion. We will be open books to them; and no matter how we feel about ourselves, there will not be the slightest hint of condemnation in their feelings for us.

What happens after that will be up to us, and here Swedenborg's experience carries us beyond the information

gathered from near-death experiences. It is entirely likely that we will begin to find ourselves embarrassed or even fearful at being so transparently understood, and will withdraw, beginning a process of search that will cease only when we find ourselves in the company of people with whom we are comfortable. From then on, the focus will shift to dealing with unresolved issues in our lives. Once there is no conflict left within us as to the kind of person we want to be, we will move into the community of people of like character, and find ourselves finally at home.

Please send your questions to the editor or to George Dole, Swedenborg School of Religion, 48 Sargent Street, Newton, MA 02158.

An Asteroid Named Swedenborg

There is now, presumably, an asteroid named in honor of Swedenborg. How did this come about? Well, approximately one month prior to convention, Canadian astronomer and author Clifford Cunningham wrote the following letter to Convention President Randy Laakko which Randy read on convention floor:

Dear Rev. Laakko:

I am acquainted with your church by virtue of knowing Mrs. Edith Cass, one of your members, who lives here in Kitchener. My own work is in astronomy, specifically the study of minor planets (better known as asteroids) which orbit the sun between Mars and Jupiter. I am in a position to suggest names for these celestial objects, and to that end I have some news which I am sure you will find exciting.

A few days ago I asked Dr. Edward Bowell of Lowell Observatory in Flagstaff, Arizona, if he would consider naming an

asteroid in honour of Emanuel Swedenborg. I am happy to say that he agreed.

I must ask you to keep this information confidential at this time, since it has yet to be formally approved by The Minor Planet Centre at Harvard. However, this is merely a formality. Mrs. Cass tells me that your annual convention will be held at the end of June. That would be an appropriate time to make the announcement.

I will be making an informal announcement of this asteroid name at an asteroid conference that will be held in Upsala next month.

The actual citation for the name is enclosed. Such citations are typically shorter, and I am sure you could think of many things to add. But the main point is that Swedenborg is finally going to get some recognition.

Please let me know the reaction to this announcement at your meeting.

*Yours truly,
Clifford Cunningham*

SWEDENBORG: Named in honor of Emanuel Swedenborg, Swedish scientist, philosopher, poet and theologian (1688-1772). In 1715, he began publishing Sweden's first scientific journal. His work on the philosophy of nature included a cosmological theory that was a precursor to the now widely accepted Kant-Laplace nebular theory. Soon after his death, Swedenborgian societies were formed to study his thoughts, which he had published in numerous Latin volumes. His ideas have been a source of inspiration for many prominent writers, including Honore de Balzac, Charles Baudelaire, Ralph Waldo Emerson and William Butler Yeats.

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