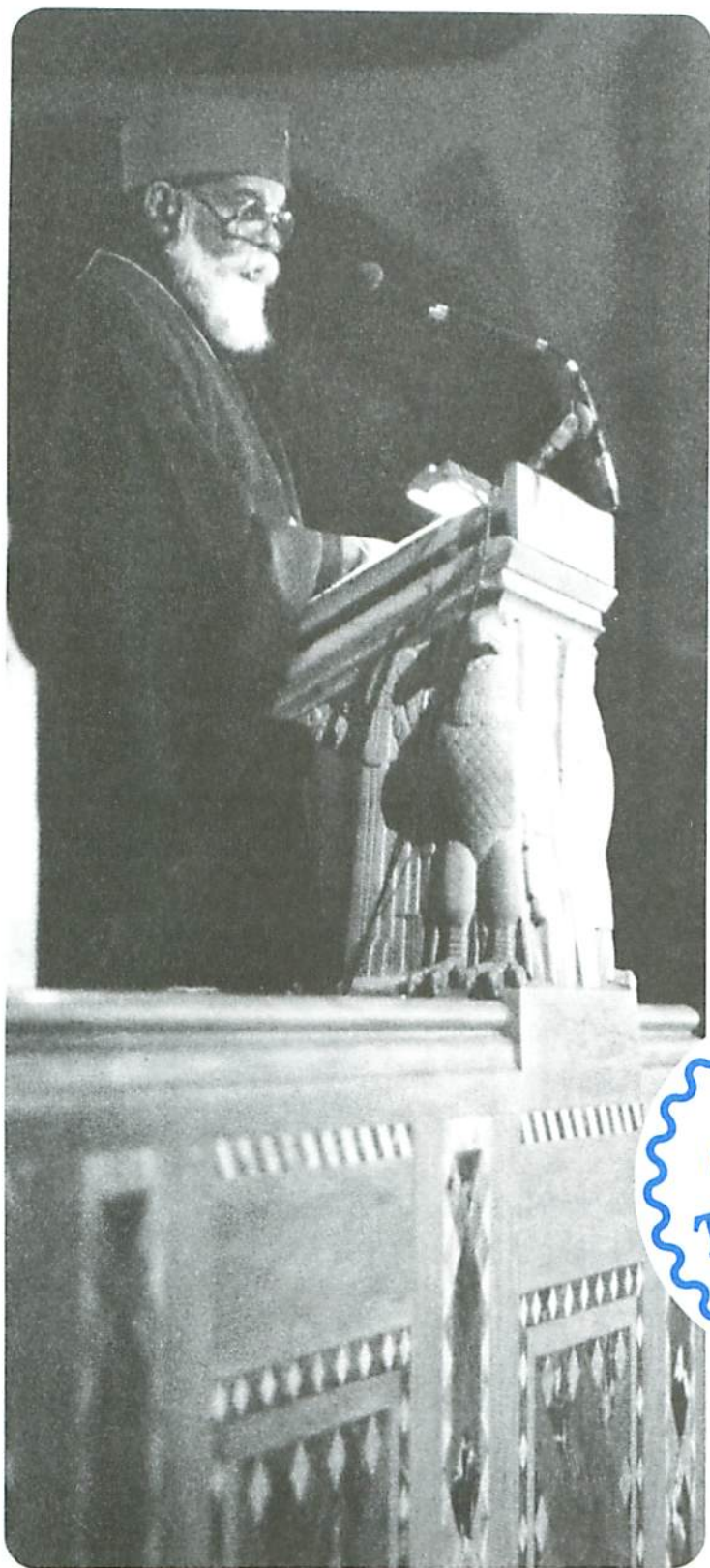


Official
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The Messenger

January 1990



**Last
Chance
To Renew**
(see p. 14)

Guest Editorial

Is the Iron Curtain Really Crumbling?

Rev. Dr. Horand K. Gutfeldt

Former (Retired) minister of El Cerrito Parish, San Francisco, California

Something in me almost refuses to believe—I see the pictures, read and hear the news—but it hardly seems a piece of reality. In those years, when I served in Berlin as a minister of a faithful congregation distributed in the East and West, it was like being on an island—at times, even like a prison.

And now—to imagine a breath of freedom to come to this city, where families were condemned to never see one another when some members had but lived across the street! Is this Wall of Shame now crumbling, or is this but a dream from which to awaken to a cruel reality? When I was there, being a holder of a West German passport, it was pos-

sible for me to visit members of our congregation in the East, after a lengthy and very severely controlled procedure. All the more, it gave me a feeling of how merciless this division was—where people almost clung to my knees to hear from the Free World. And woe to anyone who even hinted to others of the possibility of fleeing. Severe prison terms were threatened for anybody convicted of providing such suggestions as to how to get to the West! The Government of the “German Democratic Republic” (GDR), as they ironically called themselves, sent out informers everywhere in plain clothes, and hardly anybody could be trusted. I celebrated communion behind locked doors

and drawn curtains, the occasion camouflaged as a birthday, and tears flowed freely from the eyes of the participants. Shortly before the Wall was built, a family in the East said to me, “You are the only one we can trust—should we make an attempt to escape to the West?” Without hesitation, I answered, “Yes. Get out as long as you are able!”

People may wonder how such a degree of control and pretense could have been established and maintained for so long in the first place. Of course, it was mainly fear that kept people in its stranglehold these many years. Continually, there was fear and mistrust, and ultimately the fear of the Russian tanks that had already crushed a revolt in 1953. Now a net of informers, of police and concentration camps backed up the oppression. The East German people had only exchanged another tyranny for a previous one. Here was the threat of cruel retaliation, but for some it engendered a conviction and a touch of idealism to stand up for social justice as they saw it. They believed the claim, “There are no homeless and no beggars here! We stand for the little man who has been victimized by your religions and churches that have in the past favored oppressive governments and the rich!”

But those few idealists were blinded by the disregard for all human rights that their system brought about—a materialism that became a dogmatic substitute for religion as the official doctrine and philosophy of the Communist State. There were now the “infallible” writings of Marx, Engels and Lenin; there was now a rigid hierarchy of the party, with its own countless privileges, which felt

the right to censor every word in sound and in writing whether it conformed with the official party line or not. The Communist party claimed to be the lord over truth and falsity, over living place and work, over property and communication, through a centralized bureaucracy. It became the arbiter over life and death—a degree of oppression that is almost unimaginable for anybody who has not experienced it. And now—is it really crumbling? Have Evil and Falsity shown themselves enough—could this be a part and projection of the Spiritual Judgment that Swedenborg has described, prophesying that a new sense of truth was to come over the world? Are we now witnesses of an ongoing judgment that is unfolding in many theaters of our planet? We now see here the collapse of an edifice that extended over half the world and which was built upon a doctrine that banished the spirit, claiming that nothing but matter was real, denying God and the soul!

Do we observe with our own eyes now the flashing lightning of the “terrible swift sword” of Truth that is marching on? It is proceeding from the mouth of Him who died to make us free, to bring Truth and Freedom to East and West, breaking down the iron fetters that tried to confine it for too long!

(Editor's Postscript: Forty-three years ago, Winston Churchill made the historic speech at Westminster College in Fulton, Missouri, which first used those words that referred to an 'Iron Curtain' descending across Eastern Europe. Now there's a move to pay tribute to the disintegration of that curtain by putting part of the broken Berlin Wall on permanent display there.)

Contents

- 3 A Gathering of Communities, *George Dole*
- 4 A Parliament of the World's Religions, *Gladys Wheaton*
- 6 A Place Out of Time and Space, *Miriam Pavey*
- 10 Education Support Unit Report, *Jacqui Skinner Light*
- 11 Growth and Outreach Support Unit, *Chris Laitner*
- 12 An Invitation to Isolated Swedenborgians
- 12 Five Smooth Stones Rolling Again
- 12 Where Are They Now?
- 14 Messenger Index 1989
- 16 Stone House Moves to Weekly Services

Departments

- 7 Book Review: *The Coming of the Cosmic Christ*, *Paul Zacharias*
- 8 The Family Connection: Helping Children with their Frustrations, *Ted Klein*
- 9 100 Years Ago in *The Messenger*
- 12 Positions Available
- 13 Commencements, Changes of Address, Opinion

Our cover: Dr. Paulos Mar Gregorios, the Syrian Orthodox Metropolitan of Delbi and current President of the World Council of Churches delivering keynote address at official opening and welcome of the Parliament of the World's Religions at Rockefeller Chapel, University of Chicago, November 4, 1989. Photo by Jane Stevens.

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Patte LeVan, *Editor*
dba Design & Illustration,
Design, layout & typesetting

Editorial Address: The Messenger
1592 N. 400 W.
LaPorte, IN 46350

Business & Subscription Address: Central Office
48 Sargent Street
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Rockefeller Chapel on the campus of the University of Chicago.

A Gathering of Communities

A Welcome to the Parliament of the World's Religions

George Dole

Vedanta, Baha'i, Muslim, Buddhist, Zoroastrian, Jewish, Catholic, Protestant, Orthodox—an extraordinary gathering of communities indeed! The site was the Rockefeller Chapel on the campus of the University of Chicago, the time the evening of Saturday, November fourth. The occasion was the official opening of some three years of inter-faith consultation, to culminate in a major gathering in the summer of 1993.

Each community, including most of the larger Christian denominations and several of the smaller ones, was represented in the service by a chosen delegation. The process of these delegations at the opening was widely spaced, and as each came down the aisle, a statement was read expressing its commitment to the goals of the Parliament. Banners from the procession were placed in stands at the rear of the chancel, and symbolic objects—a flame, a book, a statue, a photograph of Planet Earth—were placed on a central altar.

The invocation by the Rev. Charles S. Spivey of the African Methodist Episcopal Church was heartfelt and elo-

quent. The multilingual welcome by Dr. Daniel Gómez-Ibáñez was warm and direct. The address by Yael Wurmfeld included a thoughtful look at the 1893 Parliament as having begun a process which was far from complete, and which we are called to further in our own times. A Luo folksong and an African-American spiritual by the community Renewal Chorus came "out of nowhere," from the loft at the rear of the nave, and beautifully filled the vaulted space of the Chapel.

The keynote address was given by Dr. Paulos Mar Gregorios, the Syrian Orthodox Metropolitan of Delhi and current President of the World Council of Churches. Anyone looking for truisms about the need for religious unity must have been sadly disappointed. The challenges were clear and pointed. Western Christians, for example, were advised to remind themselves of their long history of domination—to contribute, perhaps, their genius for organization, but to stay away from leadership roles. But above all, the call was beyond words to action for jus-

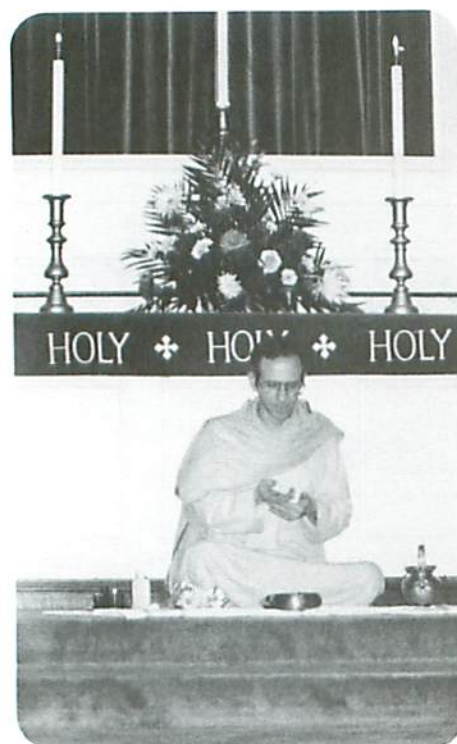
tice, peace, and environmental stewardship.

The liturgical heart of the service was a "Chant for the Universe," a collaborative effort of Rabbi Bronstein of North Shore Congregation Israel and Ronald Kidd of the Bultasa Buddhist Temple, with music composed by Richard Proulx, Director of Music for the Holy Name Cathedral. The gathered communities joined in spoken and sung dialogue with a narrator and the chorus, and again, minds and hearts were urged beyond truisms. "Wholeness to the injured, a new heart to the violent . . . Let all those enslaved arise in freedom: Let all those enslaving be freed from a sad heart."

A moment of silence and a passionate prayer for unity by Dr. Irfan Ahmad Khan of the Muslim World League brought the Service to a close.

Convention's delegation, with our banner and a first edition of *De Amore Conjugiali*, comprised Marlene Laughlin and George Dole (Boston); Cindy Henton (Chicago); Marjory Crawford,

(continued on next page)



Top: Sister Pratima, Brabma Kumaris, performs reading-meditation at Park Ridge Thanksgiving Service. Above: Hindu Puja Worship: Swami Veradananda, Vivekananda Society, a member of the Council for a Parliament of the World's Religions who participated in Thanksgiving Sunday worship November 19 at the Park Ridge Community Church in Park Ridge, Illinois.

(continued from previous page)

Marcia Sigle, Kathleen Fackelman, Patte and Ted LeVan (LaPorte, Indiana). Messenger readers will be pleased to know that Charles Bonney received due recognition as a Swedenborgian for his seminal role in the 1893 Parliament.

Rev. Dr. George Dole is a professor at the Swedenborg School of Religion, Newton, Mass.

"I am often more likely to sense God's presence while engaging in a challenging conversation with a supposed non-believer than while sitting in a "required" prayer meeting; while walking the beach than while watching religious TV; and—most certainly—while talking with people who are searching with humility rather than with those who have arrived at complete certainty."

G. Timothy Johnson
in *Covenant Companion* (July 1988)

A Parliament of the

Gladys Wheaton

Imagine! A Parliament of the World's Religions.
Why? Perhaps this story will help to explain.



The Universal Language

We knocked at the door of our Father's house. He came out to welcome us, his face beaming.

"I am so glad you have come!" he said. "I have never before had so many of you, standing peaceably together at my door! It makes me very happy."

"We are delegates and representatives from all other religions of the world," I explained. "It has indeed been difficult, planning this meeting; but we are here."

"What was the main difficulty?" he asked.

"Inter-communication," I replied. "You see, Father, although of course we are brothers and sisters, we have been separated for so long that we all now speak different languages! We cannot understand one another's speech. What we need, Father, is a new Pentecost."

He smiled around at us. "Surely you remember *my* language—the language in which I spoke to you all when you were children? If you use that language together, you will understand one another perfectly!"

I was puzzled. "Which language do you mean, Father?"

"I mean," he said, "the universal language of LOVE!"



World's Religions

General Convention and the Swedenborg School of Religion have agreed to become co-sponsors of A Parliament of the World's Religions in 1993.¹ This project is a centennial celebration of the one held in 1893 during the Columbian Exposition in Chicago, where some 400 representatives of various traditions participated in sessions over a period of 17 days. Audiences of from 4,000 to 7,000 were in daily attendance.

The original idea of the World's Congresses was first published by C.C. Bonney, a Swedenborgian Chicago lawyer, in *The Statesman* magazine, October 1889:²

The crowning glory of the World's Fair of 1893 should not be the exhibit there to be made of material triumphs, industrial achievements, and mechanical victories of man, however significant that display may be. Something higher and nobler is demanded by the progressive spirit of the present age. In connection with that important event of the world, all government, jurisprudence, finance, science, literature, education, and religion should be represented in a Congress of statesmen, jurists, financiers, scientists, literati, teachers, and theologians, greater in numbers and more widely representative of all peoples and nations and tongues than any assemblage which has ever yet been convened.

The idea immediately received popular support, Bonney was appointed President of the World's Congress Auxiliary, and over 200 Congresses were eventually held, organized under 13 departments.

The Parliament marked the first truly significant encounter between

Christianity and Eastern Religions, the assertion of Catholicism and Judaism as mainstream faiths, a genuine advance in the recognition of women as religious leaders, and a major step towards religious and cultural pluralism in the United States.

The mothers and fathers of the first Parliament left our age with an unfinished agenda.

It was an event of international significance and historical importance. The American public came face to face with religious leaders from other lands including delegates from India, Japan, Europe, China, Ceylon, Siam, and Africa. The legacy of the 1893 Parliament was a spirit of mutual respect and a commitment to interfaith dialogue; but more than that, the mothers and fathers of the first Parliament left our age with an unfinished agenda: the unity of religions, the true oneness of humankind, the emancipation of women, the harmony of science and religion, economic justice, planetary stewardship, and world peace, an agenda on whose resolution may well depend the survival of the human race.³

The Parliament Today
Early in 1988 a small group of

people of different faiths met and began discussing the possibility of a 1993 Parliament. The idea of a centenary proved so attractive that many other individuals became involved and the Council for the Parliament of the World's Religions was formed.

In 1993, the Parliament of the World's Religions will be held in Chicago as a celebration of the original Parliament and as a major event in its own right. The theme of the gathering will be a celebration of unity in diversity and the response of the world's faiths to the challenge and promise of the twenty-first century.

On November 4, 1989, plans for the Parliament were formally inaugurated. The parliamentary process will not be limited to the event which will take place in 1993, but will embrace the entire period of preparation, dialogue, exploration, and encounter which will precede it and prepare for it.

The Council for a Parliament of the World's Religions is currently engaged in a variety of activities designed to broaden and deepen interfaith experience and to focus our attention on the most vital challenges of our age.

Events sponsored by the Council will include a number of conferences, workshops, exhibits, and festivals of religious and spiritual art, music, dance, and ritual.

Interfaith Dialogues are already bringing together pairs of congregations across religious and cultural lines. Congregations are invited to join this effort.

Academic Conferences focusing on the original Parliament, its participants, and the issues they addressed are being planned by the Research Committee. Other activities include projects of a Science and Religion group, publishing an anthology of speeches from the Parliament of 1893, and plans to form a social action project.⁴

¹ See *The Messenger*, July/August 1989.

² From *World's Religions Congresses*, by Rev. L.P. Mercer (1893), p. 8.

³ Polk, Rothwell C., Jr. "Chicago Plans a Centennial," *Spiritual Inquiry*, Fall 1989.

⁴ From *CPWR Program*, November 1989. For more information write or call: Council for a Parliament of the World's Religions, 407 Dearborn, Suite 600, Chicago, IL 60605 (312) 435-2716.

Rev. Gladys Wheaton is Minister of the El Cerrito Parish (of the San Francisco Society).

(Editor's Note: Of Miriam Pavey, Pat Zacharias (Kitchener, Ontario) writes: "She is a wonderful writer and a great person . . . the Reformed branch of Judaism has had their Temple in the basement of the Church of the Good Shepherd for three years. Roger Pavey was the Rabbi for the first two years until he left for Saskatoon to take over the duties of Rabbi for them. He, his wife Miriam, and their two sons, Danny and Jonathan, became good friends to us and the church. Since moving to Saskatoon, they have become friends with Dave and Shirley Sonmor." (Rev. David Sonmor and his wife Shirley, Saskatchewan.) Miriam has become president of the New Church group in Saskatoon. The following is excerpted from a letter Miriam wrote to Pat recounting her adventures at Paulhaven Camp, located in Edmonton, Canada.)

A Place Out of Time and Space

Miriam Pavey

We all went to Camp Paulhaven in the summer and it was a fantastic experience! Of course we got lost getting there but there is a phone (concession to the outside world) and Dave came to collect us. Our cabin was really neat with only a gas lamp to shed its peaceful glow, and soft water from a big rain barrel outside. The water was never really cold because the sun was hot and heated up the tank. In the shower block it was possible to have really hot showers! There was a big wood-burning stove in the cabin but the weather was too hot to bother.

I had a grade five class. They were delightful and enjoyed the stories and projects that we did. The main problem seemed to be that only one of the seven (from Edmonton) had a Sunday school to attend, so he knew stories that the others didn't. A lot of the kids were in that position. I remember children in Britain who had no access to Sunday school receiving instruction by correspondence. It was a well-run program and reasonably simple to set up and fund. I wonder if such an idea would catch on in Canada? One of our projects was to conduct the evening service. Each class could present the service in its own way (keeping within the bounds of decency!) and we chose a fancy candle lighting ceremony and a colorful (art wise) presentation of the 12 tribes of Jacob. I found the scariest thing was giving the address with three ministers in the congregation. I used the fact that Jacob had a daughter (whom

no one could name) to do a bit of women's lib on the importance of women in the community. I didn't think it was particularly good but it got a big round of applause except from my kids! Fortunately *mykids* weren't in my class. Danny was in the higher group and Jonathan in the one above that. Their groups did more conventional services but all included a fancy candle lighting program. Kids are ritualistic little creatures!

Roger led the adult study group each morning during lesson time. The rec and kitchen staff attended but the teaching staff couldn't because we hadn't mastered being in two places at the same time. I gathered the group had a terrific time discussing abortion, gay lib, prayer and God. They want to continue the discussion next year.

Paulhaven has a wonderful sense of being out of time and space. We all made a conscious effort not to listen to the radio or be influenced by the outside world. After a day or two the outside world ceases to be important. Going back into it was quite a shock. It was a wonderful opportunity for reading and meditation and Roger said he felt better than he had for a whole year. He even went canoeing with the kids. Boast time: Danny and Jonathan won the canoe championship. My group also won the treasure hunt which I regard as a miracle since the clues were written in correspondences.

We enjoyed meeting people from all over Western Canada. It was espe-

cially nice that the camp nurse is into homeopathic medicine. For years now we have taken flack because we don't use conventional medicine or allow our children to. And here was someone who had brought alternatives.

One afternoon Dave gave us a special treat. We went for a drive and visited with Paul and Gertrude Tremblay.* While Roger and Gertrude discussed Hebrew texts, Paul took me on a tour of his paintings. They are so beautiful—flowers, animals, birds and rural scenes. He told me that he paints them through the winter to give as prizes to the children at the end of camp. And all that after giving the camp itself to the children. The cabin we were occupying was the one that Paul built himself years ago. The house we visited in was another of Paul's creations—so full of character and atmosphere. And outside the kitchen window a well-used bird feeder. We were lucky enough to see it being used. I forgot to mention that at camp there were two birds nests each containing three baby birds. One was by the kitchen door and one over our cabin door. Feeding time was a delight. I named my three babies Larry, Curley and Moe.

Camp finished too quickly and we were all crying. But the kids won seven prizes between them, including three of Paul's pictures, two T-shirts and two books.

* The Revs. Paul and Gertrude Tremblay are retired ministers who served Western Canada.

Book Review

The Coming of the Cosmic Christ

by Matthew Fox

Only very rarely does a book come along that triggers off a radical shift in one's thinking and feeling. *The Coming of the Cosmic Christ* by Matthew Fox, published by Harper and Row in 1988, is such a book. I wish it had been written forty years ago—it would have had a dramatic influence on my ministry. However, better late than never, inasmuch as we all have an ongoing ministry which continues forever.

Fox is a Dominion priest, much in the news of late because of his being "silenced" by the Vatican about a year ago for his "heretical" views, which include women in the ministry, married clergy, a restructuring of the institutional church, a revamping of seminary training. One wonders which direction he will go when his year of silence ends December 15, 1989.

In the last decade there has been a remarkable increase in what is now known as "Creation" theology, which of

◆
***This Cosmic Christ
will make things
happen.***
◆

course goes hand in hand with our growing emphasis on environmental concerns. Fox has been a leading voice in this movement, which is characterized by the harmonious marriage of religion and science, a union very important to Swedenborg.

Swedenborgians should feel very much at home in the pages of *The Coming of the Cosmic Christ*. Fox believes there is a Divine, Personal Force or En-

ergy which sustains, penetrates and enlivens all of creation, which he calls the Cosmic Christ. We would say the "Glorified Lord." Other religions use still other terms, but we're all trying to describe the same EXPERIENCE. Fox writes: "This Cosmic Christ will make things happen, will effect a change of heart, a change of culture, a change of ways . . . will lead the way to a deep sexuality; deep communication between young and old; deep creativity in lifestyles, work and education; deep worship; deep ecumenism and interaction among all religions of the planet. The most basic result will be an awakening to the sacred . . . The Cosmic Christ will usher in an era of renewed folk art, of the awakening of the divine powers of creativity in all persons. There is no renaissance without a vast outburst of creativity—new images, new risk taking, new relationships, new dreams and visions. As Einstein put it, "the whole purpose of science and art is to awaken the cosmic religious feeling."

The heart of Fox's message is that all of creation is sacred, holy, and as such is to be carefully nurtured and treasured. Deep, warm human relationships are essential; sexuality is a gift; planet Earth must be reclaimed and nursed back to wholeness; worship is celebration and affirms life; all authentic religions are a joy in God's sight; we need to stop and smell the roses along the way; play is as important as work; awaken your mystical capacity, otherwise you sleepwalk through life; don't get trapped in cheap moralizing and external rituals; tap into the rich juices of the right brain. Be in touch with the Spirit within you, which is also in every-

one and in everything.

Savor these brief passages from *The Coming of the Cosmic Christ*:

"Can the churches themselves believe enough in the resurrection and in

◆
***Deep ecumenism
will unleash
the wisdom of
all world religions.***
◆

Pentecost to be resurrected and to become awakeners of the Spirit? Time is running out for Mother Earth and mother church."

"Embracing the Cosmic Christ will demand a paradigm shift, and it will empower us for that shift: a shift from anthropocentrism to a living cosmology; from Newton to Einstein; from parts-mentality to wholeness; from rationalism to mysticism; from obedience as a prime moral virtue to creativity as a prime moral virtue; from personal salvation to communal healing, i.e., compassion as salvation; from theism (God outside us) to panentheism (God in us and us in God); from fall-redemption to creation-centered spirituality; and from the ascetic to the aesthetic.

Consider how the right-hand column that represents the new paradigm is all about *patterns that connect*—truly the Cosmic Christ ushers in an era of connection making."

"The Incarnation, which is for popular Christianity synonymous with the historical birth and early life of

(continued on next page)

The Family Connection

Helping Children

Ted Klein

(continued from previous page)

Christ, is for the mystic not only this but also a perpetual Cosmic and personal process. It is an everlasting bringing forth, in the universe and also in the individual ascending soul, of the divine and perfect Life, the pure character of God."

"Deep ecumenism is the movement that will unleash the wisdom of *all* world religions—Hinduism and Buddhism, Islam and Judaism, Taoism and Shintoism, Christianity in all its forms, and native religions and goddess religions throughout the world. This unleashing of wisdom holds the last hope for the survival of the planet we call home. When humanity learns this, we will have learned a way out of our anthropocentric dilemma that is boring our young, killing our souls, trivializing our worship, and exterminating the planet."

"Perhaps it is time to back huge moving vans up to our seminaries, load up the immense theological paraphernalia that has accumulated around the theme of the historical Jesus, and channel religion's resources in another direction—the quest for the Cosmic Christ."

In this exciting book Fox suggests new directions for the training of theological students; the absolute necessity for new worship forms that appeal both to heart and mind; that science and theology must work together in partnership; and how this paradigm shift could come about. All of this may seem remote and improbable. And yet, who would have thought, even six months ago, that the Berlin Wall would come toppling down in November of 1989! Many kinds of walls are crumbling all around us. If we believe what Swedenborg tells us about the New Dispensation, then it would seem that Fox is very much on the right track. Thank God someone is stealing—and using—our thunder.

Paul Zacharias

Paul Zacharias is past president of the Council of Ministers, currently on the Committee on Admission to the Ministry (CAM), and is the former (retired) minister of the Church of the Good Shepherd, Kitchener, Ontario, Canada.

This article is part of both the "Parenting Forum" series and the "Feelings, Relationships, and Families" series. It addresses a specific issue for parents—the need for constructive responses to our children's frustrations, especially those that lead to temper tantrums. Suggestions are offered for those of you who are presently parenting, and are searching for ways to respond to frustrations and tantrums of your child. For those of you who are not involved in raising children, the suggestions might still give you ideas for responding to frustration or anger in others or yourself.

A parent, when confronted with a child's temper tantrum, may wonder: What can I do? Have I done something wrong? Is there something wrong with my child? Temper tantrums in children can be recognized as a natural way of responding to frustration. As frustration builds, a child needs a release for the frustration, and a temper tantrum may be the only release available. If children can begin to learn other, more constructive releases for frustration, they will have less and less need of temper tantrums.

Often you as a parent may not realize your child is frustrated before the frustration explodes in a temper tantrum. When a tantrum occurs, it presents a learning opportunity for both you and your child. To be open to this learning and to care for your child when confronted with a tantrum, you may need to first give yourself a message to *wait, stop, or take time out* before responding. Responding with anger yourself may set off further cycles of frustration and anger. Treating the tantrum as "bad" can convey a message to your child that "you are bad," and may hurt his or her confidence and learning of responsibility.

When a child has a tantrum, the child, the frustration, and the tantrum can all be accepted. From there con-

structive alternatives can be explored. Suppose that you are a parent, and, thinking your child is no longer watching the television, you turn it off. Your child launches into a tantrum. What do you do? Some things you might try are:

- Simply waiting for your child to calm down, and then talking.
- Holding your child to offer assurance, leaving talking till later.
- Talking calmly to your child to encourage calming down.

In a situation like this frustration was apparently building in your child, and turning off the television set was simply what triggered the explosion. Perhaps you were not aware frustration was building in your child, and the tantrum has let you know about it. You may be able, looking back over what has been happening and perhaps talking about it with your child, to reach an understanding of what has contributed to the building frustrations. You can then address these conditions as you relate to your child.

In many situations parents may see frustration building in their child, and can help redirect this child's focus before the frustration reaches an explosive level. A parent, watching a child trying to build something and becoming more and more frustrated as pieces fall down, may help the child find another arrangement where the pieces stay together. A parent, learning that a child is stuck on a homework problem and becoming more and more frustrated with it, may help the child realize the advantages of setting that problem aside and moving on to other work. If a parent believes the child may be becoming more and more frustrated, but does not know why, some sensitive questions may help in recognizing and addressing the reasons for frustration.

The following suggestions are offered to parents as constructive ways of responding to a child's frustrations.

- Provide opportunities for a child to

with their Frustrations

make decisions where the child can feel confident and take responsibility. This can begin with very simple decisions and proceed to increasingly complex decisions. These experiences can help a child approach situations and decisions, even difficult ones, with responsibility and without becoming overwhelmed with frustration.

- When you see frustration building, you can seek to help the child shift interests and efforts to something else. Later, the child, in a better state of mind, may return to the original activity, and, with a fresh start, do better.
- During and after a tantrum a child may need to be assured through holding, touching, massaging, or something else that expresses your love and car-

ing. Once assured, the child, with your assistance, can move on to positive emotional growth from the experience.

- With some tantrums you may need to insist that the child take time out to calm down. Once calm, the child is in a better position to explore alternatives with you.

These suggestions, although aimed at parenting, may apply to other situations, too. As adults we sometimes need to practice a kind of self-parenting. We may need to give ourselves assurance, redirect our attention away from what is causing frustration, or take time out to calm down. Also, we may offer these as suggestions to others when they seem to be having trouble with frustrations.

The suggestions offered here can integrate well with prayer and meditation. Something that often contributes to frustration and anger is *us*, stubbornly pushing ahead, trying to make things be the way we want them to be. Instead of becoming more and more frustrated as things don't work out we can take time out and turn to God, releasing the situation to God. We also encourage others, both children and adults, to "let go and let God" in these situations.

*Please send material or questions to:
Rev. Dr. Ted Klein
Children's and Family Ministry
273 Perham Street
West Roxbury, Mass. 02132*

100 Years Ago in *The Messenger*

January 29, 1890

PHILADELPHIA FIRST SOCIETY

The annual meeting of the Society was held in the Sunday-school rooms, Monday evening, the 13th inst., with a fair attendance. In the absence of Mr. Giles, who was confined to his house with the prevailing epidemic, the Rev. Wm. L. Worcester opened the meeting with reading from the Word and prayer. The Chairman and Secretary being absent, the Vice-Chairman, Mr. Wm. McGeorge Jr., presided, and Mr. W.C. Rodman acted as Secretary, *pro tem*.

The minutes of the previous quarterly meeting having been approved, the pastor's report was in order. Mr. McGeorge stated that while Mr. Giles had been very desirous of addressing the Society at this time, he had been too ill to do much in the way of a report. A brief report was read by Mr. Worcester, touching on the more important features of his (Mr. Giles') work. A net increase was noted in the membership of the Society during the year, of thirty.

The report of the Church Committee was of some length, and of much interest. It is a subject of congratulation that so many of the younger members of the congregation are taking active part in Church uses. In the review of the year's work, reference was made to the illustrated lectures of last winter; the publication of our very useful "Hand Book," the part the Society took in the formation of the Pennsylvania Association, and the uniting with the General Convention; the change in the times of the administration of the Holy Supper; the newly formed Young-People's League, the action in relief of the Johnstown sufferers; the assistance given New-Church friends in other places in the State; the gain in membership and average attendance; the work in the Sunday school, and the endeavor to bring the school and Church into closer relations.

Reports from Support Units

Education Support Unit Report (EdSU)

October 1987 through March 1989

Statement of Purpose

The goal of the Education Support Unit (EdSU) is to provide a variety of educational programs which collectively serve the needs of all children, young people, and adults within General Convention, whether they are associated with an active church or are isolated members.

EdSU hires an executive secretary. Sue Weiss held the position from October 1987 until December 1988, when Jacqui Skinner Light was hired. The secretary is responsible for taking, transcribing and distributing meeting minutes; arranging food and lodging for meetings; typing reports and correspondence; making various contacts; and being totally responsible for coordinating and running workshops at conventions. In 1988, there were four meetings and a telephone conference.

Under the new operating policy, "dreams" are submitted to the Convention president who then directs the dream to an appropriate support unit. The EdSU received one dream in 1988. Young adults between the ages of 18 and 30 wished to establish a group to answer their needs in this transition period in their lives. Anne Perry accepted the position of dreamweaver and met with the group at Blairhaven Camp and Conference Center in January 1988 to begin the process of bringing the dream into focus and translating the dream into reality. The EdSU is very excited about this dream as it has long felt young adults have "fallen through the cracks." Their needs haven't been addressed, with the result that Convention as a whole has suffered from a lack of young people feeling they wanted to be involved and integrated.

In March 1988, the EdSU received a proposal from Rev. Dr. Dorothea Harvey to be a "teacher at large," available to groups to discuss issues of spiritual concern. Dorothea has been a teacher all her professional life and retired in June 1988. She enjoys teaching and finds that preparing and presenting a topic to a group helps her develop new insights. Although her special field is the

Bible and the study of Swedenborg, Dorothea has many areas of expertise which she will make available to any interested group for the cost of transportation to and from the group's location.

The EdSU stands ready to help any group to implement new educational programs. Education is a vital key to growth, and growth leads to a life full of meaning and use. The support unit oversees the activities of several important programs in Convention. Following is a brief report on each:

- **WORKSHOPS, MINI-COURSES, and SEMINARS** The workshops and mini-courses at our annual conventions are one of EdSU's most successful programs, based on the number and diversity of the offerings and leaders who participate, the great number of convention-goers who attend them, and the positive evaluations received from the participants. The major request made for the 1989 convention was a desire to have a greater blend of practical and spiritually-oriented workshops. EdSU appreciates this important feedback.

- **CHILDREN'S & FAMILY MINISTRY (C & FM)** This new program was born of the need to aid and develop ministries to children and families. The EdSU hired Rev. Dr. Ted Klein as director. In the April *Messenger* a questionnaire was printed to find out what needs existed, what current programs were addressing those needs, and what new programs were desired. To assist individuals, local churches, associations, and Convention as a whole in ministry to children and families, it is planned to make available support services such as workshops, lessons, and consultation. Ted is available at any time to any individual or group to es-

tablish or enrich programs for children and family. As director, Ted makes quarterly reports to EdSU and attends some EdSU meetings.

- **NEW CHURCH YOUTH LEAGUE (NCYL)** The EdSU hired Rev. Steve Pults as director to work with the NCYL as a resource person and spiritual leader. This year has been spent in addressing several organizational needs: making revisions in the League's constitution; updating the address list; developing or encouraging growth of leagues at the local level; getting *Clear Blue Sky* back in publication; planning themes for and having a winter retreat at the Almont Assembly and a Memorial Day retreat at Blairhaven. Steve and NCYL East Coast officer Wendy Little attended the February 1 convention planning session. As director, Steve makes quarterly reports to EdSU and attends some EdSU meetings.

- **SOCIAL ACTION CONCERNS COMMITTEE (SACC)** In September, the proposal for the SACC went through the new procedures and was accepted by EdSU as a part of its mission. The SACC focus of study and action in 1988 was on AIDS, with a planned focus in 1989 on child abuse. Rev. Sue Turley-Moore coordinates SACC activities.

- **HUMAN RELATIONS PROGRAM** Dr. Perry Martin has been hired by the EdSU as a human relations consultant. Perry has a long history of interest and dedication to the New Church and has held numerous positions within Convention and local churches. Perry is also one of Convention's dreamweavers.

- **NATURE CORRESPONDENCE TRAILS** The idea of nature correspondence trails was hatched in 1987, after a period of incubation with Anne Perry.

Growth and Outreach Support Unit Report (GOSU)

Under the present structure of Convention, the Growth and Outreach Support Unit (GOSU) is charged with creating and implementing programs which will help spread the word of the church, help people cope with the problems of today, and help to increase the number of individuals and groups consciously committed to the General Convention's Purpose. This unit has as its focus the growth of the church through outreach projects which reflect a variety of approaches to ministry. The challenge facing us is to present our Swedenborgian message to the contemporary audience recognizing that people will receive that message in countless ways. We are attempting to facilitate different types of ministries which will impact upon an incredibly diverse population.

To this end, GOSU presently has under its aegis such projects as:

Anne submitted a proposal to offer free consultation to churches, camps, and retreat centers on establishing nature trails with a uniquely Swedenborgian perspective. Nature interpretation would be enhanced on a spiritual level, using Swedenborg's insights on correspondences. A pilot project is underway at Temenos in West Chester, Pennsylvania. Anne will develop an interpretive booklet/guide in cooperation with EdSU. Similar projects are being considered by the Church of the Open Word in St. Louis, Missouri and at the Wayfarers Chapel in Palos Verdes Estates, California.

Martha J. Richardson, *Chair (Maine)*
Betsy Young, Nina Tafel (*California, Pennsylvania*)
Mary Kay Klein, *SSR* President*
Martha J. Richardson, *SSA* President (ex-officio, no vote)*

Submitted by Jacqui Skinner Light, *Executive Secretary*

*Swedenborg School of Religion
*Sunday School Association

- The Northwest U.S. Project in the Seattle, Washington area, which includes a Swedenborgian fellowship and the Stone House Bookroom outreach program.
- The Almont New Church Assembly and Retreat Center in Almont, Michigan, which provides Swedenborgian camp and retreat experiences and also has year-'round non-Swedenborgian retreat, camp, and workshop bookings.
- The Chaplaincy at Urbana University which provides care, counseling and spiritual guidance for students, faculty, and staff at that institution.
- The ministry in Portland, Maine, presently being served by the Rev. Ken Turley.
- A lecture ministry through the Harvard-Radcliff United Ministries in Cambridge, Massachusetts, which will lead to a Swedenborgian minister being available to students through participation on the H-R United Ministries staff.
- Two ministries in France: Rev. Claude Bruley in LaPresle, and the more rural ministry of Rev. Patrick Duvivier in Saorg.
- Retreats for personal spiritual growth.
- A successful yearly conference for retreat-center directors and personnel.

The unit has also sponsored a Church Growth Workshop this past fall, and is planning on a new ministry of outreach into the black community in the Oakland, California area. GOSU also serves in a liaison capacity between Convention's administration and the Wayfarers' Chapel and will be in a similar position with Temenos at Broad Run as its program progresses.

A big frustration is that our pocket-book is not bottomless. There are ministries "out there" to which we cannot presently give financial support, although we believe in them. Practically speaking, we try to structure our projects so that they can begin to wean themselves from Convention support, although some, by their nature, cannot. However, we are trying to find an equi-

table distribution policy for the funds we seek.

Probably the most exciting aspect of this support unit's work is seeing the incredible diversity of skills, talents, ideas, and interests among the clergy and laity of our church. To see an idea for outreach emerge, take shape, and be honed into a workable plan and then to be able to assist in its implementation is a soul-satisfying experience. On a practical level, it is also satisfying to see these projects "bear fruit" in the sense that they bring the church to more people, and conversely, more people to the church. To this end, the Growth and Outreach Support Unit seeks creative, innovative, workable plans of outreach which can serve not only as avenues of personal spiritual growth but which will also serve as avenues for overall church growth.

Submitted by Chris Laitner, *Chair (Michigan)*

Other unit members: Lon Elmer (*Washington*), Nancy Perry (*New Hampshire*), Bill Etue, *Executive Secretary*

(Editor's Note: Chris was delayed in submitting this report. The GOSU met at Temenos over the weekend before Thanksgiving, and the report was to be written after that meeting. Chris got a bit "caught up" in plans for a performance at New York's Carnegie Hall which she participated in on Monday, November 27. The Midland (Michigan) Chorale left for New York on the Friday after Thanksgiving, and the writing of this report got lost in the excitement. Chris and the Chorale were invited to perform at Carnegie Hall by the composer, Norman Dello Joio, whose work "Nativity: A Canticle for the Child" was receiving its New York premier November 27. The work had been a commission by the Midland Chorale two years previously, and Dello Joio wanted it performed in New York by the same group—if possible. Chris says, "We went, we had a wonderful time, and WE GOT A STANDING OVATION! We also participated in the first "Messiah" presentation of this season. So . . . I'm sorry I'm late, but I loved the reason for the delay!" Congratulations on your triumph, Chris, and thanks for coming back down to earth long enough to get this in!)

Positions Available

Blairhaven Summer Camp • July 8–August 4, 1990

The Blairhaven Committee is now accepting applications for these positions.








Please write to:

BLAIRHAVEN COMMITTEE
c/o Swedenborg Library
79 Newbury Street
Boston, MA 02116

When writing, state the following:

Name, address, phone and social security number • List two persons (not related) as references • State position for which you are applying • State previous employment experience • List some special skills and interests you can offer • Write a brief paragraph about why you like to work for a children's camp.

For further information call the office:
(617) 262-5918, Tuesday–Friday,
9:30–4:30.

-  **DIRECTOR**—Summer Camp requirements are: leadership ability, previous camp experience, references and some knowledge of business administration. Deadline for applicants is no later than February 15, 1990.
-  **RELIGIOUS EDUCATOR**—Educational skills and thorough knowledge of the teachings of Emanuel Swedenborg and the Bible. He or she must be a member of the Swedenborgian Church.
-  **COOK**—Must have some knowledge of proper diet fundamentals and be wise in planning meals.
-  **SENIOR COUNSELOR**—Must be experienced in waterfront techniques, hold current C.P.R. and W.S.I. certificates to be in charge of sports activities and be a dorm father.
-  **SENIOR COUNSELOR**—Will be in charge of arts and crafts activities, must be knowledgeable in first aid and be a dorm mother.
-  **JUNIOR COUNSELOR**—Will be general assistant to the cook and must follow the cook's instructions.
-  **JUNIOR COUNSELOR**—Part-time assistant to the cook and general assistant to all the other staff members.

An Invitation to Isolated Swedenborgians

Do you wish you could be active in the worshipping life of a Swedenborgian congregation, but you live too far away? Recognizing the need of many isolated Swedenborgians for greater spiritual community with a local Swedenborgian church, the Fryeburg New Church is extending an invitation to you to join in our community life though you live far away. We know from Swedenborg's writings that in the spiritual world space and time do not separate people. Different affections do. In the New Age we have technology that helps us to partially bridge the space-time barriers to like-minded spiritual fellowship. With a creative use of recording equipment, the mails, and prayer, we can join together.

The Fryeburg New Church invites you to become an associate member-at-large, and we propose to do it in this way:

- You will receive cassette tape recordings taped live from Fryeburg New Church worship services that will include sermons and organ music.
- Your prayer concerns, when you choose to inform us by phone or

mail, will be included in our intercessory prayer time during our worship service.

- You will receive our monthly newsletter, which will run features introducing you as an isolated associate member-at-large.

A donation of \$3 a month will be requested to help cover the cost of tapes and postage.

Simply write to us at:

The Fryeburg New Church
Oxford Street
Fryeburg, Maine 04037
Revs. James and Rachel Lawrence,
Co-Ministers

Five Smooth Stones Rolling Again

Five Smooth Stones, a New Church Sunday school paper for children ages 4–12, is again being published by the American New Church Sunday School Association.

Subscriptions are available to children or Sunday schools at \$4.00/year for four issues. If you have not received a sample copy, write to:

Joyce Fekete, Editor
1307 Bull Run
Naples, FL 33963

or:

Betty Hill, Subscriptions
115 Graham Street
Saginaw, MI 48602

Where Are They Now?

Since our last update on ministers' moves, Rev. John Billings and Sharon Billings have moved from Oregon to minister the Cleveland church; Rev. Jay Lee and Judy Lee have left Wayfarers' Chapel to assume pastoral duties at the Church of the Good Shepherd, Kitchener, Ontario; Rev. Gladys Wheaton is serving at the El Cerrito Church in the San Francisco Parish, and Rev. Carl Yenetchi, former Chaplain at Urbana University, is now ministering at Wayfarers' Chapel, California. (See "Changes of Address," next page).

Commencements

Baptism

Doyle—Jonathan Doyle was baptized into the Christian faith July 1, 1989, at the Kemper Road Center, Montgomery, Ohio, the Rev. Norm Haag officiating.

Ford—Donald, Stephanie, son Joshua, and infant daughter Donna Ford were baptized into the Christian faith September 24, 1989, at the Kemper Road Center, Montgomery, Ohio, the Rev. Dick Tafel and Rev. Norm Haag officiating.

Confirmation

Ford—Julie Ford was confirmed into the life of the Swedenborgian Church November 12, 1989 at LaPorte New Church, the Rev. Ted LeVan officiating. Julie was welcomed into membership by president-elect Guenther Wehrhan.

Marriage

Toot and Scheidt—Sheri L. Toot and Gregory D. Scheidt were united in marriage September 16, 1989, at Kemper Road Center, Montgomery, Ohio, the Rev. Richard H. Tafel, Jr. officiating. Sheri is the daughter of Pete and Gloria Toot.

Death

Meginnis—Frieda Tafel Meginnis, aunt to Rev. Richard Tafel Jr., entered the spiritual world September 21, 1989, at the age of 94. Frieda was born June 15, 1895 in Kitchener, Ontario, Canada. Resurrection services were held September 25, in Cleveland, Ohio, the Rev. John Billings officiating.

Newcomb—Edward F. Newcomb, of Bridgewater, Massachusetts, entered the spiritual world Wednesday, October 17, 1989, following a short illness. Resurrection services were held October 20, 1989 at New Jerusalem Church, Bridgewater Square, the Rev. Marlene Laughlin officiating.

Reeves—Winnifred Reeves, longtime church member, mother to Dan and George Reeves, entered the spiritual world September 23, 1989, after a long illness. Services were held in Richfield, Ohio, September 26, the Rev. John Billings officiating.

Opinion

Are Swedenborgians Becoming Christian Scientists?

In response to Rev. Eric Allison's article "Love and Miracles" October *Messenger*: It is true that adults are responsible for their health. We can learn what is good and bad for our spiritual, mental, and physical well being. We have choices and we suffer or benefit from those choices. The possibility of debate lies in the exception to the rule, that is, with those individuals who live to a happy, full, ripe old age despite their deviations from health "do's and don'ts" according to the latest scientific knowledge. It seems apparent that mental attitude towards physical abilities or limitations impacts on recovery from illness or adjustment to conditions of "other-abledness." This relationship is not inclusive or we would have no need for medical professions.

It is also dangerous to equate the potential or states of spiritual development with physical conditions. Here, we run the risk of using externals as the

means of judging realities from realms that are in the hands of our Higher Power. Who are we to make spiritual judgments as to why, how, or when one becomes ill or dies?

It is more helpful to enable the individual to find God's healing compassion in the midst of suffering rather than blaming the other for the illness. We must be careful to avoid applying Westernized conceptions of reality that seek to understand processes in terms of hierarchical steps leading to a competitive value judgment of comparisons. Without scoring achievements or failures, we must learn to receive all conditions as opportunities to grow closer to God and enhance our ability to love thy neighbor as thyself. All other measures are simply man-made judgments that are good only in so far as they are useful for the fulfillment of God's greatest Commandments.

Rev. Susan Turley-Moore
San Francisco Church

Changes of Address

Billings—Rev. John Billings and Sharon Billings
8215 Bertha Ave.
Parma, Ohio 44129

Easton—Rev. Kathleen Easton
455 Dayton Ave., #206
St. Paul, MN 55102
(612) 224-3982 (H)

Lee—Rev. Jay Lee and Judy Lee
518 Thorndale Drive
Waterloo, Ont. Can.
N2T 2A8
(519) 725-0405 (H)

Perry—Rev. Gardiner Perry
Box 592
Intervale, NH 03845
(603) 356-2943 (H)

Turley—Rev. Kenneth Turley and Laurie Turley
148 Forest St. #1
Westbrook, ME 04092
(207) 856-6029 (H)

Turley-Moore—Rev. Susan Turley-Moore
94 Midcrest Way
San Francisco, CA 94131
(415) 648-6567

Yenetchi—Rev. Carl Yenetchi and Betty Yenetchi
5762 Ravenspur Dr., #303
Rancho Palos Verdes, CA 90274
(213) 377-1650 (Office)
(213) 544-0432 (H)

Wheaton—Rev. Gladys Wheaton has not yet located permanent residence, and can be reached c/o Rev. Dr. Horand Gutfeldt or the El Cerrito (California) Church.

New Phone Numbers

Allison—Rev. Eric Allison—delete church number; Rev. Allison can be reached at home in Kitchener.

Baxter—Rev. Richard Baxter—new office number (202) 328-7380.

Bossdorf—Rev. Dr. Robert Bossdorf—office number changed to (617) 965-2040.

Franklin—Rev. Dr. Ivan Franklin—delete church number, add home: (619) 481-0560.

Keane—Rev. Donna Keane—new office number (617) 449-3822. (Delete answering number.)

Rienstra—Rev. David Rienstra—new office number (314) 872-7112.

Messenger Index 1989

- ABOUT PEACE PILGRIM, September 152
- A CLOSER LOOK AT RELIGION'S HISTORICAL ROLE, November 183
- A CONTINUING VISION FOR ALL SEASONS, October 174
- ADVANCE CONVENTION REGISTRATION, March 48
- AH-MEN, December 206
- AN ASTEROID NAMED SWEDENBORG, October 176
- A SPECIAL MESSAGE FOR ALL CONVENTION CHURCHES, April 72
- ALLISON, ERIC
How to Make Your Church Grow, February 30
Love and Miracles, October 163
- ALLIANCE OF NEW CHURCH WOMEN
Annual Luncheon Highlights, July/August 135
- ASK SWEDENBORG! by George Dole
What About Women?, January 15
What About AIDS?, February 35
Dream Realities, March 55
Why Do Bad Things Happen to Good People?, April 75
What Does Swedenborg Say About Capital Punishment?, May 95
How Does Swedenborg Deal With the Negative and Positive Aspects of Power, June 112
What Can We Expect to Wake Up to on the Other Side Immediately After Death?, October 176
What Does Swedenborg Say About the Idea of Our Being One?, December 208
- BAPTISMS
Bright, Kenda Shay, February 36
Charles, Molly Lynn and Ryan Scott, March 56
Cocksburn, Adam Douglas and Rebecca Elaine, July/August 143
- Dalby, Michael John, December 206
Dinkelmeier, Thomas John, February 36
Edlen, Samuel, February 36
Fiske, James Alan, September 159
Fleming, Brittany Anna, September 159
Grams, Ross Lincoln, October 175
Hammarstrous, William, July/August 143
Harris, Laura Elizabeth, December 206
Holmes, Andrew Allen, May 96
Kinder, Karl Michael, January 16
Lau, Betsy Diana, November 190
Lorenzen, Daniel Bruce, September 159
Moelich, Aaron Scott, May 96
Penabaker, Erika Lynn, March 56
Perry, Summer Jean, May 96
Pults, John Michael, October 175
Riha, Ellen Ann, June 111
Schneider, Graham Philip, November 190
Schreiber, Kurtis Jacobus, March 56
Staples, Marie, July/August 143
Tooley, Alice Catherine, December 206
Wetham, Sarah Jane, November 190
Whitaker, Jonathan Thomas, February 36
Whitten, Andrew and Beatrice, December 206
- BILLINGS, RHETT
Tnafni, June 108
- BILLINGS, SHARON UNRUH
Open Letter to a Kansas Church, February 34
Revisiting A.D. 33, March 45
- BIRTHS
Axon, Lovis McCrady, December 206
Pults, Jordan Michael, May 96
Rohrer, Karl Nicholas, November 190
- BOOKS NEEDED?, October 175
- BOOK REVIEWS
Let's Talk About Death and Life by Dr. Robert Kirven, Reviewed by Ted LeVan, October 174
- BROUWER, ARIE
Remarkable Vision, July/August 118
- BRUGLER, RON
Council of Ministers Highlights, July/August 131
- CENTRAL OFFICE DIRECTOR RESIGNING, November 190
- CHANGE OF ADDRESS
Munger, Elizabeth, February 36
Pults, Steve and Kim Kearns, July/August 143
- CHIEF FINANCIAL OFFICER-URBANA UNIVERSITY, May 95
- CHILDREN'S PAGE, December 200
- CLEMENTS, JENNIFER
A Solution to Burnout: Moving Closer, February 23
- CONFIRMATIONS
Babigian, Karen, April 75
Babigian, Nina, May 96
Basu, Pat, September 159
Bisset, Peter, June 111
Boyd, Shelley, December 206
Collins, Ann, June 111
Dalby, Michael, December 206
Dissette, Eric and Ian, June 111
Dullien, Francis, June 111
Duncan, John and Susanne, October 175
Dyer, Daniel Mark, March 56
Fackelman, Kathleen, April 75
Fekete, Kurt, September 159
Feyen, Michele, September 159
Glanders, Tina, May 96
Grant, Jim, June 111
Hamilton, Wendy, June 111
Healey, Mary Ann, October 175
Helm, Megan, May 96
Hilts, Edith, June 111
Hollweger, David, January 16
Holmes, Rena, May 96
Humphreys, Charles, June 111
Jacks, Ken, February 36
Jordan, Joy, October 175
Kennedy, Tom, June 111
Ladra, Kathleen and Bill, November 190
Laster, Dottie and Ed, September 159
Mills, Karen M., March 56
Milot, Mr./Mrs. Andrew, April 75
Moelich, Kellen, May 96
Patana, Lori, February 36
Penabaker, Scott, September 159
Peterson, Jerry, October 175
Ragasa, Cristina, December 206
- Reynolds, Paul, October 175
Sawyer, Althea (Mrs. Everett), November 190
Simpson, Cassandra, February 36
Simpson, Richard, May 96
Stimatze, Shane, May 96
Tiedeman, Gloria, September 159
Valentin, Albert, December 206
Wake, Wilma, November 190
Wehrhan, Guenther K., April 75
Whitten, Andrew and Beatrice, December 206
- CONGRATULATIONS LON ELMER, October 175
- CONVENTION, 1989, March 48
- CONVENTION '89
Convention Workshop Preview, April 67
Family Assistance Funding for Children Attending Convention, April 67
Proposed Amendments to Constitution and Bylaws, April 68
Nominating Committee Report, April 68
Advance Convention Registration Form, April 69
A Banner Year, April 71
Reach Out, Share and Grow: Rekindle the Flame, June 103
Cedar Bog Preserve Tour, June 103
Operational Handbook to be Introduced at Convention, June 103
Workshops for Convention, June 106
- CONVENTION
Nominations, May 83
Advance Convention Registration, May 89
- CONVENTION CHILDREN'S PROGRAM: A THREE-YEAR SUCCESS, July/August 134
- CONVENTION TEACHERS NEEDED, November 191
- COUNCIL OF MINISTERS RESOLUTION, April 72
- COVER ART, PHOTOS, IDEAS WANTED FOR THE MESSENGER, September 158
- DAVIES, DOROTHY T.
Sharing, April 73



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The Messenger is sent free to all Swedenborgians who want it. However, we need to update our mailing list. This has not been done for years. We wish to continue sending you future issues of *The Messenger*—but only if you want them! *And by the way, please send us the names of any Swedenborgians we may be missing, such as your children who have moved to their own residence.*

Name _____

Address _____

City, State, Zip _____

Area code and Phone _____

Please tear this out and mail it to: *The Messenger*, 1592 N. 400 W., LaPorte, IN 46350

DEATHS

Allen, Eleanor Spiers, June 111
 Bahuk, Stanley, April 75
 Baker, Donald E., December 206
 Bosva, Brenda R., December 206
 Bowman, Don (Bill), October 175
 Bowyer, Bill, February 36
 Carc, Olive Gwendoline, April 75
 Grover, Hannah, February 36
 Harford, H. Allen (Slick), June 111
 Hejny, Gary Dean, February 36
 McNutt, Olive Fletcher, September 159
 Oliniski, Gladys, March 56
 Schneider, Ethel, March 56
 Selee, Jessie, March 56
 Shaw, Virginia, April 75
 Troll, William, October 175
 Tuck, Dorothy, March 56
 Unruh, Roger R., November 190
 Watt, Warren, March 56
 Wilson, John E., January 16

deB. YOUNG, DOROTHY B.

Report of General Council, July/August 127

DOLE, GEORGE

Awareness: Living in the Now, February 19
 Born Into Evil, December 206
 From Yugoslavia, May 95
 World's Parliament of Religions, July/August 139

EASTON, KATHLEEN

Journey of the Spirit—A Process of Becoming, July/August 136

EDITORIALS

Moving Toward the Light—Patte LeVan, January 2, February 18, March 38, April 58, May 78, June 98, July/August 114, October 162
 Moving Toward the Light—Rev. David Rienstra, November 178
 To Be Like a Child—Rev. Jay E. Lee, December
 Uncovering Our Covers—Patte LeVan, September 146

ETUE, BILL

Kind and Usual Punishment?, May 81
 Thanksgiving Survey, September 157

FAMILY CONNECTION, THE—Ted Klein

The Treasure Chest Game, January 9
 Summary of Responses: Children and Family Survey, January 9
 A Wasteful Son, February 26
 The Prodigal Son, February 26
 Almost Summer School—'89, February 27
 In Scientific Support of Prayer, February 27
 Care Chain Underway, February 27
 Signs of Spring, March 46
 "The Promise of America" Series on NBC, March 46
 Easter Crossword, March 47
 Anger and Relationships, April 66
 Humor Begins at Ho-Ho Home, April 66
 Young People's Winter Retreat, April 67
 Convention '89 Children's Program, April 67
 Children's Classics, May 86
 Family Ministry—Ted Klein, June 104
 What Can You Do When You Feel Hurt?, June 104
 We are Responsible—Ina Hughes, June 105
 Sunday School—A Warm Loving Environment—Patte LeVan, September 154
 Explaining Conscience—Evelyn Witter, September 155
 Kids Crusade to Save Our Streams, October 168
 Different Forms of Water—Water Seeing the Connection, October 169
 Almost Summer School "Makes a Difference,"—Stephen Pulis, November 184
 The Parenting Forum—Ted Klein, November 185

FELLOWSHIP AT FRYEBURG, May 91

FROM TOKYO: REV. KEI TORITA REPORTS, October 172

GERRY, MARIE D'AUTREMENT

Emanuel Swedenborg, January 16

GROWING PAINS, Eric Allison, October 171

Advertising, November 187
 On The Road, December 201

GRUMMAN, PAUL MARTIN

Film Review: Swedenborgian Reflections on "Field of Dreams", October 170

HARVEY, DOROTHEA

On Fundraising: Deferred Giving, January 14

HENDERSON, JOY

Joy's Journey, February 31, September 100

IMPORTANT!, November 185

INCREASE IN NUMBER OF ORDAINED WOMEN, November 181

IN MEMORIAM—SCOTT GERHARDT

DICKINSON, November 190

J. APPLESEED & CO. PUBLISHES HANDSOME

BOOKLET, July/August 121

J. APPLESEED & CO. PUBLISHES SWEDEN-

BORG ARTICLE IN MAJOR MAGAZINE, October 166

JOHNSON, DAVID P.

Convention Sermon: Take a Giant Step, July/August 124

KIRVEN, MARIAN

A Course in Miracles: My Experience, January 12

KIRVEN, ROBERT H.

The Christmas Dream: A Reflection on Christmas, December 195

KLEIN, MARY KAY

New Faces, January 15

KUDOS TO TOM ZEHNER, July/August 139

LAAKKO, RANDALL E.

President's Address: Called to Reach Out, Share and Grow, July/August 115

LAWRENCE, JAMES F.

Who is the Neighbor?, December 202

LAWRENCE, RACHEL RIVERS

The Faces of Courage, September 147

LEARNING COMPASSION, July/August 126

LEDERER, LORENE

Trusting in the Lord, April 59

We're O.K., November 192

LEVAN, PATTE

Child Abuse: A History Update, February 25

Joy's Journey, January 31

The Incredible Men & Their Flying Machine, January 5

Wells of Communication, March 54

Weekend Impressions: Closeted with the Cabinet, January 10

LEVAN, TED

"Quickie" Workshop Conducted by George Dole, July/August 142

LONDON SWEDENBORG SOCIETY,

December 208

MARRIAGES

Abrams, Peter and Lynnda Smith, November 190

Dowdell, Stephen Richard and Amy Laurel Bland, March 56

Escolas, Kenneth and Karla Edson, July/August 143

Eyer, Tony and Karen Schellenberg, November 190

Francis, Darrell and Ardith Whyte, April 75

Hewitt, Christopher David and Kirsten Renee Gabell, January 16

Homeniuk, Warren Richard and Terri Anne Watson, October 175

Jacobs, Alan H. and Cheryl I. Samsel, March 56

Johnson, Michael and Christine Podmore, November 190

Jones, Laurie and Angeline Milot, November 190

Kackley, Stephen and Sheila Marie Whitaker, November 190

Kelley, Robert J. and Michael Steigerwalt, November 190

Klassen, Duncan Eric and Rhonda Anne Peters, April 75

Klenumer, Joseph and Emily Euker, March 56

Locke, Roland, Jr. and Dawn McCarthy, July/August 143

MacTavish, Robert and Christine Hemmench, November 190

Medford, Henry R. and Brigid M. Rubado, October 175

Nicholson, John Adam and Fiona Mary Gould, March 56

Poole, Brian and Rebecca Bean, November 190

Rahideau, Michael R. and Lisa Jane Egan, July/August 143

Sinopli, Dominick and Anne Singles, January 16

Spencer, Mark and Darlene Burke, March 56

Tafel, David Immanuel and Diana Lynn McClendon, January 16

MARTIN, ERNEST O.

Spring Events at Temenos, May 92

McADAMS, GEORGE

Spiritual and Jogging "Highs", March 41

MINISTER'S AND SPOUSES INSTITUTE, 1989, THE, April 74

MOVING ON IN SEPTEMBER, July/August 143

MULL, MARIAN

Pawnee Rock—Her Story, February 34

NCC CONCERN EXPRESSED FOR CHILDREN,

September 160

NCYL PRESIDENT LOOKS AHEAD, July/August 126

NEW LIBRARIAN AT SSR, November 190

NEWSLETTER AVAILABLE, September 158

NOMINATING COMMITTEE SEEKS NOMINEES, October 174

NON-AVENGING ANGEL OF DEATH ROW, THE, November 186

NORTH, CAROLYN

Thanksgiving for Daily Bread, November 179

100 YEARS AGO IN THE MESSENGER, November 181, December 204

ON FUNDRAISING

Memorial Endowments—Jerome Poole, April 74

The Call to Sounish—Mary Kay Klein, June 110

Where There's a Will—Jerome Poole, June 110

The Cambridge Society Annual Festival of Flowers—Sally White Reed, October 173

God's Work and Family Needn't Compete—Jacqui Skinner Light, November 182

Fund-Raising Concepts—Hampton Schoch, December 205

OPINION, April 75, June 111, July/August 143, September 159, October 175, November 190, December 207

PATRICIA BOWEN JOINS SSR STAFF, September 156

POETRY

A Non-Sentimental Sonnet—Ivan Franklin-Rusinsky, February 22

Love Does Such Things—Author Unknown, January 14

Risk—Author Unknown, April 60

Away in the Manger—Margherita Faulkner, December 196

POSITION OPEN, October 175

POST-CHRISTMAS TEEN RETREAT, November 191

RELIGIOUS EDUCATOR NEEDED, March 55

"REVELATION" PERFORMED IN BOSTON, June 112

ROYAL OAK ANNIVERSARY CELEBRATED, May 94

SKINNER, ALICE B.

Small is Beautiful, July/August 130

SPRING CHRYSLIS TO EMERGE WITH A BANG!, February 35

STANDING RESOLUTIONS, December 203

SWEDENBORG CENTER FOR THE ARTS, April 74

SWEDENBORGIANS AND SOCIAL CONCERNS: A LONG

STANDING TRADITION, April 65

TAFEL, F. BOB

Taylor, Eugene

The Harvard-Radcliffe United Ministries Project, May 91

TAFEL, DICK

Dear Members, Friends, Churches and Associations, April 72

TAFEL, MARETA

Pacific Coast Association Retreat, May 95

THE GENERAL CONVENTION '89 ELECTIONS, July/August 133

THEOLOGY AND PHILOSOPHY POSITION: OPENING AT SSR, September 158

TIME IS RUNNING OUT!, December 199

TOOLS FOR REGENERATION

The Therapeutic Journal, January 13

The Healing Power of Laughter, February 33

TOOT, PETER

A Giant Step: Phase One Underway, July/August 132

TREASURE FOUND IN URBANA U. BASEMENT, December 199

TURLEY-MOORE, SUSAN

Can We Help to Prevent Child Abuse, February 25

Cleanse First the Inside of the Cup and Platter, November 188

From Dream to Reality, April 64

Let's Get It Right, November 192

Universal Fellowship of Metropolitan Community Church 20th Anniversary Celebrated, June 101

UPDATED RSV BIBLE IS AUTHORIZED FOR CHURCHES, September 156

WE THANK YOU!, July/August 139

WELLNESS

Diet for a New America, March 53

WHITEHEAD, EVELYN EATON AND JAMES D.

Christian Sexuality: Feasting and Fasting, June 99

WINTER, DEBORAH

Dancing Sarah's Circle, March 43

WITTER, EVELYN

Search Me, O God!, May 79

WOMEN'S ALLIANCE

The History and Purpose of the Fryeburg (Maine) New Church Alliance, April 76

From the Alliance Treasurer, January 14

Alliance of New Church Women: Annual Luncheon Highlights, July/August 135

WOOFENDEN, TREVOR

Focus on Fun with the Games Man, April 61

WOOFENDEN, WILLIAM ROSS

Saul & David and Regeneration, January 7

WORDEN, ETHELWYN

Black Hole Syndrome Strikes Churches, March 51

From Central Office "Thanks for the Memory", July/August 140

ZACHARIAS, ERIC

Water and Truth, October 167

ZACHARIAS, PAUL

Growing the Church, February 29

Our Surprising Easter, March 39

Stone House Moves to Weekly Services

The Swedenborgian Church of Puget Sound (aka Stone House Book Room) has begun weekly services Sundays at 10:00 a.m. at the Stone House in Redmond, Washington, according to Rev. Paul Martin-Grumman. Stone House was founded four years ago, and since then has been a community resource for books and programs on spiritual development. The first Swedenborgian Church in that area was established about 1925. It moved several times over the years and eventually settled in Bellevue. From 1975 to 1985 a devoted group calling itself "The Fellowship" met in each other's homes for worship, study and friendly support, under the guidance of Rev. Dave Johnson. Rev. Paul Martin-Grumman began his ministry there in 1982. In 1986 they started holding services at the Stone House monthly, went to twice a month in 1988, and have now begun services on a weekly basis as of October 29, 1989.

Rev. Grumman's printed announcement included a capsulized description of Swedenborgian Church history and beliefs. It is such a masterpiece of brevity and clarity it seemed appropriate to share it with *Messenger* readers. It is especially helpful for those of us looking for a quick way to explain what we are all about to newcomers and other spiritual seekers:

The Swedenborgian Church was first organized in London in 1787 and in America in 1792. It is the only esoteric church to be admitted as a member of the National Council of Churches. It was instrumental in organizing the first Congress on World Religions, held in Chicago in 1893, and was the first ecumenical religion in the western world, teaching that salvation is an inner experience of spiritual growth rather than merely a matter of correct belief or membership in a particular church. The Swedenborgian Church believes that heaven and hell are states of consciousness, which we begin developing here on earth and continue to grow into and perfect afterwards in the spiritual world. God is experienced as Divine Love and Wisdom. The Second Coming is not a physical happening in

the future, but a present reality to the degree that our hearts and minds are open to Love and Understanding. We understand being of use to each other and our community as the primary means to spiritual growth.

The Swedenborgian Church is based on the writings of Emanuel Swedenborg, an 18th century Swedish scientist and mystic. Swedenborg mastered every known science; outer knowledge, however, was not enough to satisfy Swedenborg. After a profound spiritual experience in his mid-fifties, he devoted the rest of his life to religion. He realized that religion could not be studied like a science, so he set out to experience the Divine directly through meditation, dreams, and visions. He discovered that we are each a microcosm of the whole, and his inner experiences tell us much about the nature of God, the spiritual world, and our inner and higher selves. His findings are revolutionizing Christianity.

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