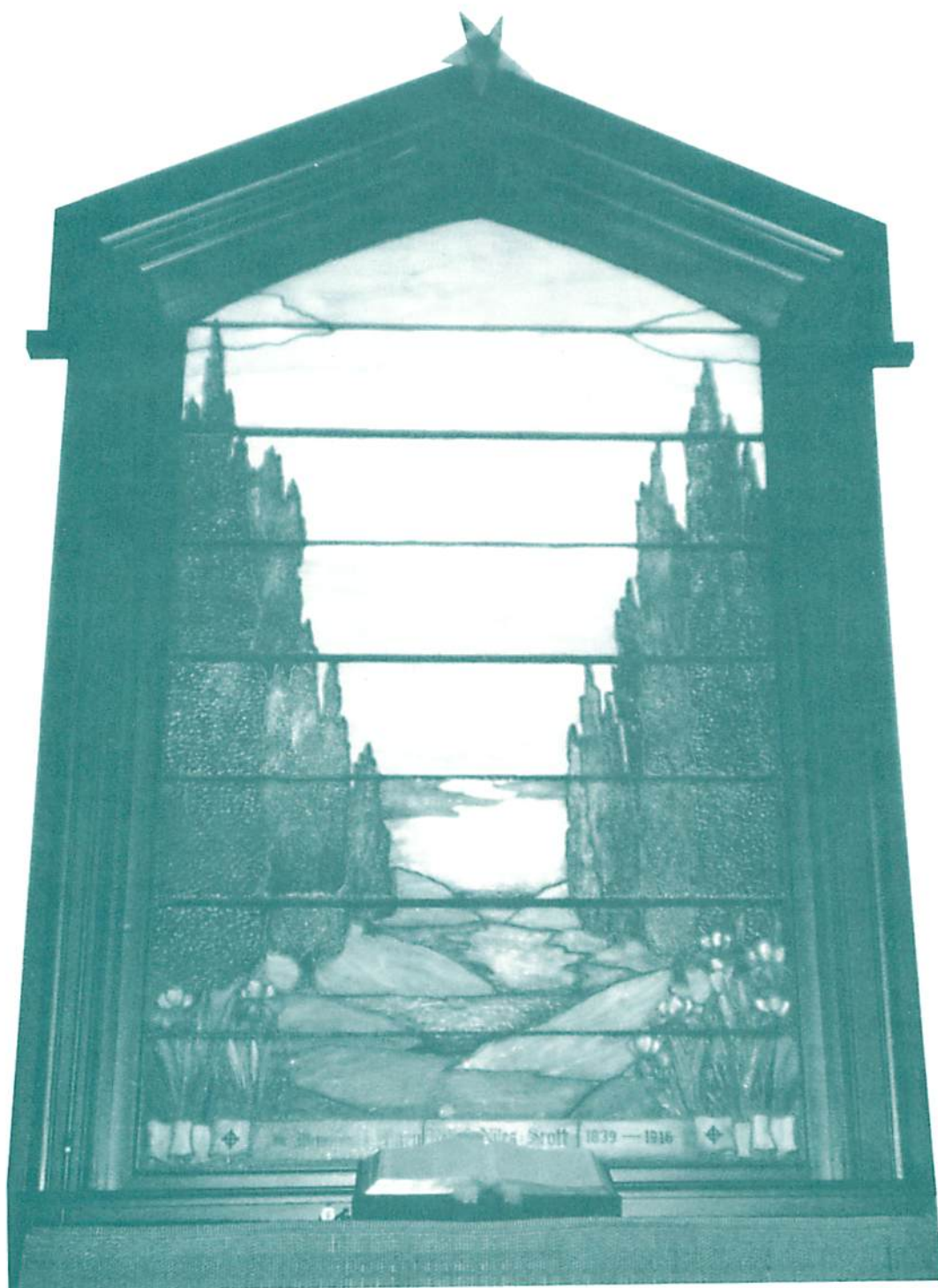


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The Messenger

March 1990



From the Editor

Moving Toward the Light

As I move into the second year as editor of *The Messenger*, I am aware of a repeating pattern that at first seemed phenomenal. Now I have almost come to expect it. As each issue is in the planning stages and I'm making those choices, selecting from the material I've asked for and what I've been given, articles often arrive in the mail which are unexpected. Then the plan changes, shifts. Each month there is that point in the coming together period when it's out of my hands, when it seems like scattered car parts spilled out on the garage floor, chaos, out of control.

Then it miraculously evolves out of that chaotic period and jells.

As the whole evolves out of the parts in any creative process, whether we're working with words, needle and thread, food, machines, music, paint, clay—or *people*—there seems to be a point at which we must stop and *listen*, and allow the various parts to harmonize themselves into a whole. It seems to be that moment of emptying, allowing, when we stop trying to fit things into a preconceived mold and listen to what they are. As the harmonious pattern emerges from the

chaos, the parts that don't fit seem to self-eliminate.

I was mulling all this when Perry Martin's article on Meetings arrived. Perry describes a church committee meeting in which everyone goes away feeling inadequate, frustrated, "less than"—in short, uncherished. She asks if the reader has ever been to such a meeting. Surely we all have. Too many times.

The coming together of people for any kind of meeting can be looked upon as a creative moving process, made up of seemingly disparate parts—the visible parts, and the invisible parts inside each of us. The tough survivor, the fragile flower, the wounded child—all covered up by "sensible adulthood," rattling around in our external paraphernalia of positions, degrees, knowledge, skills, roles, and often so much armor that it takes days of retreat, in solitary contemplation or with others in a nurturing role, before we can rediscover our soft, warm, whole human and Divine selves.

And so we bring who we seem to be as well as who we truly are to meetings—all meetings. In a retreat setting, we encourage participants to share feelings; we pay attention to that sharing with the utmost respect, humility, love, and appreciation, until each of us feels precious, until we *believe* that we are cared about, and we can bloom once again. We get a taste of what emotional intimacy is all about.

Why should we confine

this attitude to a retreat setting? Can you picture how beautifully some of our almighty projects and sacred agendas might go if we reversed our priorities and placed the people before the projects? Each time something is brought forth out of nothing, it's an act of love, a breathing of life into what was inanimate. And in an act of love, all the parts must be known and appreciated, listened to and heard—in short, cherished. Enthusiasm is perhaps more fragile than we care to admit. It often dies a slow death without our realizing it, until one day the signs of burn-out appear. People who were once brimming with ideas and eagerness to work gradually and quietly slip away.

John Bradshaw says, "The families of the future will have to be bonded on emotional intimacy, and we don't know the first thing about emotional intimacy, because most of us never saw it modeled." I think many of us are beginning to glimpse what emotional intimacy is all about, and to understand that it needs to be applied in our families, our church families, in all our involvements. The alternative is daily robbing us of joy in each other's company and wasting human effort, when we could, in the terms of barber-shop harmony, "lock and ring." The notes lock and ring when we are no longer four (or eight or 32) people singing parts, but a single, focused, whole, harmonized, joyful SOUND.

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Our Cover: River of Life, the 5' x 8' art window placed in the chancel of the LaPorte New Church in 1916 by Emmett Scott and his sister Mrs. Edward A. Rumely, in memory of their mother, Mary Relief Scott. "Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb." Revelations 22:1.

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Fishers of Men

Reuben P. Bell

In Matthew 4:18-19 and Mark 1:16-17 are found the story of the fishermen who were to become disciples of Christ. As are many important factual episodes in the gospels, this one is dealt with in the terse, unemotional style of a storyteller who is moving urgently along to the more important elements of the finish. The fact that Peter and Andrew, then James and John simply dropped their nets and followed Jesus of Nazareth at the simple admonition to "follow me," is treated as any other element of the story. The enormity of the act on the part of these men is left to the reader's appreciation. But follow him is apparently what these disciples did, without hesitation, from that moment forward.

What Jesus actually said to the men was *Follow me, and I will make you fishers of men*. This was of course a figure of speech tailored to the moment, but was in a larger sense a metaphorical statement of such magnitude that it has become a part of the consciousness of all Christians. Fishers of men. What could be more compelling than this idea, as it has been applied over the centuries to describe the selfless labor of those who would be ministers, or workers in the Church? It is an image that lives.

As is so often the case, Swedenborg has brought an expanded meaning to this concept in an addendum to his *Soul-Body Interaction*, a remarkable little philosophical publication of 1769. The book is a treatment of the notion of spiritual inflow (influx) into the natural body, but the last entry, n. 20, is apparently free-standing and appendant. It describes an encounter with a companion who questions Swedenborg's transition from philosopher (or scientist, as the word implied in Swedenborg's day) to theologian. His reply is typically wise. He is a theologian, he says, because from his youth he had been a fisherman in the spiritual sense—a seeker of natural truths—in a similar manner to the disciples who had been fishermen before their call.

He explained to his questioner that in the Word, each idea is also represented by a spiritual meaning, beyond the obvious intent of the literal sense, and in this case *fisherman* represents *a person who hunts out and teaches natural truths*. These comments were followed by an explanation that those references in the Word to *water* mean *things that are true on the natural level*, and that *fish* means those who are involved in these truths. *Fishermen* then, by this principle, means people who hunt out and teach truths. And as a seeker, since youth, of these natural truths, Swedenborg explains that it is only natural for his journey to include the pursuit of spiritual truths as well, for "these latter are based on the former."

☪
*Follow me,
and I will
make you
fishers of
men
... Jesus*
☪

"Besides," says his companion, "what Christian theologian is there who has not studied philosophy in his school days?"

So the idea of fishermen, or *fishers of men*, as they are called in the New Testament story, is now expanded to include a

new category of persons. Just as the Word presents ideas on two planes simultaneously, the natural and the spiritual, so shall we appreciate a new kind of fisherman for our New Church, to complement the well-known figure of the parish minister. The scientist or physician or philosopher who is called to *Come, follow me*, is called just as surely as the minister, but is called from a different place, and in a different way. He or she is called to the pursuit of spiritual truths by tracing the natural progression of knowledge to its source—the Lord, Creator of the universe. By following this call a different kind of fisherman is born, not necessarily to lead, or to represent the church, but to *hunt out and teach truths*, to any who would have them.

Dr. Reuben Bell is a commuting SSR student and an osteopathic physician with an active general practice in Fryeburg, Maine.

Meeting

Perry S. Martin

The meeting is over, more or less. Joe is the first to leave. He came, although his secretary had called to say he was sick and probably wouldn't get there. As he left, he shook his head, saying, "We got off the track somewhere." Sylvia said, "I've been up since 5:30 this morning and I have to get up and go to



work tomorrow." I go to the door with her and she comments, "Are we going around in circles or what?"

Mary Alice goes out to the kitchen and cleans out her dessert pan. Then she sees that Pat, who she drove out with, is still talking. She rinses all the dishes and I put them in the dishwasher before we return to the living room.

Pat is saying she won't be the spokesperson for the committee unless someone else will go along to back her up. Nobody volunteers. Edward says they won't listen unless we present them with hard facts and figures. Everybody knows there aren't any hard facts and figures because the project is just getting started. Pat and Sylvia plan to meet with the minister to flesh out the program he has presented. Carl says he will take what they put together and try to get it into the computer for making projections. Pat goes home feeling inadequate as chairperson. She has never worked with such a big project before. Mary Alice thinks she's got nothing to contribute but the dessert.

They all troop out the door, thanking me for the soup, but not for all the work I have presented. All I got was complaints that my offerings were weak, that I should have done it sooner, but they make no specific suggestions. I think, why do I work for this church?

The minister will wake up tomorrow with a headache. Since the subcommittee had never met, he had spent a lot of


***Meetings
can be a source
of positive
collective
energy.***


time working on the program himself, then typing it and sending out copies before the meeting. Nobody thanked him—there was only criticism because they did not like the approach suggested by his outside consultant and his work had not gone far enough. He is also wondering why he never heard

from the other two members of the committee who did not show up.

Have you ever attended a meeting like this? How effective do you think this committee will be in selling their project to the larger body of the church? And what can be done?

One of the major problems here is that everybody, from their own particular point of view, is focusing on the project. No one is paying very much attention to the process of interaction, or even to their own internal process. They are actually all agreed on their goal, but they do not know how to work together to get there.

Beginning: We nearly always start with a Bible reading and prayer. We could take time for each person to center silently in on their own feelings and hopes for the meeting, and then ask for help to tune into the divine guidance that is always present for us. While many meetings start now with sharing something about our personal lives since our last meeting, we could make these offerings more relevant to our feelings about coming together.

Moving into the process: As each person reports on work done, some positive comments and expression of appreciation would prepare the way for offering suggestions and changes. Voicing personal feelings of frustration or inadequacy might short-cut much of the blaming and projection that sends us home feeling worn out and unproductive.

Talking about the process: When we reach an impasse or seem to be getting nowhere, we could recognize what is happening and then take a lesson from the Friends. They move into silence which is used, not to justify or consolidate one's own position, but to clarify their internal reactions and then to be open to the divine light and leading which they need.

Resolution: As we reach consensus, or ending time, we clarify where we are, what action will be taken and by whom. We take the time to connect with everybody to find out whether they understand and agree. If someone disagrees, and there is not time or desire to reconsider, we treat the person with respect and care and try to find him or her a niche where they will fit. This may even involve assigning them the task of making specific what they suggest and allowing them to work on alternatives.

Ending: To end with a feeling of unity and connection, we need to allow time for people to talk about the meeting, what they appreciated collectively or individually and how it could be improved another time. A circle of holding hands or silent prayer or voicing appreciation or singing sends people out with a sense of belonging. If there is to be time for this closure, we can't overload our agenda with impossible expectations. To end well, we have to be willing to consider that time an essential piece of our agenda.

Meetings can be a source of positive collective energy which sends us forth feeling good about ourselves and our working group. Sometimes it just happens. And sometimes we have to plan for it. Ultimately, this effort saves us time and helps us move toward our goal. In fact, the meeting can become a use itself, a cooperative expression of love in action.

Dr. Martin is a psychotherapist, counselor, and potter, program director at TEMENOS, and retreat and workshop leader. She likes meetings—most meetings.

Growing Pains

Attitude —The Hidden Enemy?

Eric Allison

Since my December "On the Road" article, I have made visits to our churches in Boston, Bridgewater and Cambridge, Massachusetts, Fryeburg and Portland, Maine, and Washington D.C.. Two sessions were also spent with the faculty and students at the Swedenborg School of Religion. While there were many highlights during these visits, one that stands out was during my visit in Portland. The congregation there had placed posters all over the city announcing my lecture on Life After Death. A small article was also written in the newspaper advertising the lecture. About thirty visitors came out for the evening. It was a great success. Over half the people who attended were contacted within days of the lecture. Many of them either expressed interest in the church or being placed on the mailing list. A follow-up session led by Rev. Ken Turley was held in January. This is just one example of how an outreach event can be an effective tool for bringing new people into a congregation.

The success of using a lecture on Life After Death is not unique to Portland. Our churches in Edmonton and St. Louis also enjoyed similar successes. While it is gratifying to see some churches working successfully toward growth, I have discovered that a fundamental change in attitude is needed throughout Convention.

P.M.S.U. requires that before I can visit a church for a consultation the church must have voted a commitment to growth and have budgeted an undetermined amount of money for growth. Some churches have budgeted one

***You cannot
burdle them
unless you
believe you
can.***

thousand dollars and have considered this to be a major commitment. I realize that this is new ground for all of us and a thousand dollars sounds like a lot of money. However, church growth literature states that five per cent of the annual budget is the minimum amount to be devoted to growth. Few, if any of our churches

budget five percent for growth. Some congregations budget almost nothing, yet insist that they are committed to growth. This attitude must change. A very tangible way of measuring a change in attitude toward growth is looking at the amount of money committed to growth.

It seems to me there is a pervasive belief throughout Convention that we cannot grow. Some are even suspicious of and resistant to growth. Many do not seem to be aware of the critical condition of our church as a whole. Too many of our churches have diminished in number to the point that their existence is threatened. Within the next decade even more churches will have to close their doors unless something is done. I do not enjoy telling people how bad things are. I know that accepting some of the hard realities is difficult. However, it is beyond doubt that fundamental changes must happen soon. There must be a change in attitude before time runs out.

It is difficult to be the one who must visit churches and tell them ways that they must change. I sometimes feel the

resentment of the congregations as I list steps that should be taken for growth. Already I have received angry letters in response to my articles in *The Messenger*. I feel a great sense of urgency to get things on track soon. So, if I come on a little strong in statements about what needs to be done, that is why. It is sink or swim and it's pretty hard to swim with the proverbial millstone around your neck. If people are determined to try and swim with the millstone there isn't much I can do to help.

Inner Resistance to Change

Even those who outwardly say they want their church to grow need to realize they may also possess a built-in resistance to change and that on a deeper level there is an underlying belief that "no matter what we try our church will not grow." I believe that

***The first step is
a visualization
prayer.***

this hidden enemy may well be our biggest obstacle. Techniques for getting people in the front door will not help a church to grow unless the people truly desire and believe that the church will in fact grow in number and in the quality of its programs and church life.

Changing your attitude about what your church can be is much the same as trying to change yourself. You know something is amiss. You may even know there are very specific things you need to stop doing or there are things you need to start doing. Yet, it is hard to make the changes that need to be

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previous page)

made. It might be anything from diet to personal interactions. Whatever the obstacles on your spiritual path you cannot hurdle them unless you believe you can. With your church it is the

same. The Hells seduce us into believing that the Lord cannot help us to be transformed into something better than we are. So, how can you change your attitude?

The first step which I strongly believe in is "visualization prayer." This requires only a commitment of five minutes each day. Here I must stress that I do mean every day. If you happen to forget to do it one day, don't give up, but start again the next day. If you say (as I have heard) "I don't have five minutes each day to spend praying for my church's growth," then I judge your commitment to growing as being very suspect. The process is simple. Determine a special place in your home for this daily ritual. Take the phone off of the hook, sit down and light a candle. Close your eyes and see your church being the very best that you can imagine. Let your imagination run wild. See many, many people walking in the front door of the church. See new faces that you have never seen before. Imagine the friendly handshakes, hugs and smiles of new people. Feel a sense of vitality, mission and strength which you have never felt before. Notice new programs and activities that are different, exciting and challenging. See someone new doing one of the jobs you do, or even taking your place on the church board.

This is just an example. Your style may be different. But do take the time. Don't do this when you are driving or doing something else. Your church deserves 100% of your attention for at least five minutes each day. If you also think of the church throughout the day while you are doing other things, that is a great addition and shows that your attitude is beginning to change.

How long should you do this? For at least six months, or until you really

☪

You have to change the attitude to change the performance.

☪

*believe, feel, have no doubt that your church is going to grow. If you are like me you will have your doubts about whether or not this will work. You may hear voices coming from your own mind. I heard my doubts saying *this is stupid and what good could this possibly do?**

Imagining the church full of people will not get them there. And your church can't grow anyway. Who are you kidding? Any Swedenborgian church will always just have a small group. You might as well forget about this growth business. Regardless of how you feel, keep up the daily visualization prayer. It worked for me and it has worked for countless others. I went from dark doubts to having no doubts that my church would grow. It did indeed grow!

We Never Did It That Way Before

Another area in which attitude needs to change is in the operation of the church. It has been said that the last seven words of the church will be *we never did it that way before*. Just as there is a natural tendency within all of us to resist change there is the same tendency within a church. If your church has had few or no new people join the congregation in the last several years it is probably because you are doing things that need to be changed. If you operated a business and the customers stopped com-

ing in you would get to work quickly to discover why and then make whatever changes needed to be made. But when it comes to church, far too many people operate under the assumption that somehow the church will manage to continue even though no new people (or not enough new people) are joining. I know that making changes such as allowing the worship service to be more contemporary, changing the music, changing the newsletter, advertising, doing entirely new things, even getting new office equipment, meet with strong resistance. Change is scary business for all of us. Some of us don't

want to admit it, but change comes very hard. It is like the story of the paratrooper who was asked how many jumps he made. The paratrooper responded, "I haven't made any jumps, but I have been pushed out 85 times." The truth is that you very likely will have to push yourselves in ways you would rather not.

Another important area in which attitude plays a major role is how you receive new people. When you commit yourselves to a plan for growth you are setting out to turn your church over to strangers. But, if you really welcome them into the congregation they will not be strangers but friends and believers. Some of our churches have no set method for accepting new members. Some of our churches make it so difficult for new people to join, it is no wonder they haven't had a new member in years. Membership requirements should be simple. People who

Church Growth Workshops

P.M.S.U. is still offering to pay one half of the expenses for one clergy and one lay person to attend a church growth workshop. This includes transportation, accommodation, and tuition. The Charles E. Fuller Institute of Evangelism & Church Growth is offering a workshop in Dallas, Texas, May 22-24. The cost is \$175.00 per person. The title of the workshop is "Breaking the Two Hundred Barrier." Although increasing membership past two hundred is not a problem facing any of our churches (yet!), the contents of the workshop would still be helpful and even inspiring. To make reservations call 1-800 C Fuller.

A workshop entitled "Open the Front Door, Close the Back Door," offered by Church Growth Inc., is being presented May 30-June 1 in Chicago. The cost is \$195.00 for the first person and fifty dollars for each additional person. To make reservations call 1-818-447-2112.

Remember, if one lay person and one clergy attend, P.M.S.U. will pay one half the cost for transportation, tuition, and accommodation to either of the above workshops. For this financial assistance call P.M.S.U. executive secretary Paul Zacharias at 1-519-744-6785.

The Family Connection

have or are taught a basic understanding of the unique Swedenborgian faith and are committed to contributing to the life and vitality of the local church should be accepted into the fold. Once they have been accepted as a member they have all the rights and privileges of any other member and should not be called "the new people." Even if a person is not a member he or she should be allowed to serve on committees and contribute to the life of the church. A church is not a private clique which occasionally accepts applications. A church is a spiritual community which is devoted to helping the Lord build his kingdom on earth. Anyone who wants to help in that noblest of causes should be welcomed with open arms even if they do wear a funny hat.

Our attitudes which have stopped our churches from growing are clouds of our creation which can be removed. They can be subtle and even insidious. I encourage you to look at how you are resistant to change and how your own attitude has gotten in the way. A positive attitude can with practice drive those clouds away so that the Lord's guiding light is clear and bright.

My closing metaphor comes from a book entitled *Attitude, Key to Success* by John Maxwell. Not being a pilot, the curious passenger in the small plane inquired as to the function of the largest instrument on the plane's panel. The pilot responded, "that's the attitude indicator. Flyers refer to the position of the plane in relation to the horizon as the *attitude*. When the plane is climbing, it has a *nose high attitude*; when it is diving it has a *nose down attitude*." Then he summarized, "The attitude of the plane dictates its performance." Finding the connection with everyday life, the passenger stated enthusiastically, "Since the performance of the plane depends on the attitude, you have to change the attitude to change the performance, kind of like life." "Yes," said the pilot, "exactly like life," as he pulled the plane's nose up and flew above the clouds.

Rev. Eric Allison is Convention's Pastoral Ministries consultant on church growth.

Convention '90 Children's Program

Ted Klein

A convention children's program is again being planned for children ages five through 12. This program is scheduled to begin Sunday morning June 24, and end at noon Saturday, June 30. This year's program will mark a new beginning, with a new staff, but will be building on the work of those who have done earlier programs. My plans for a staff include Laura Lawson Tucker and teachers from the Olds-Calgary-Edmonton area. Laura Lawson Tucker presently works with children, and is known to some of you. Among other things she has been a leader or co-leader for some of the pre and post-convention conferences. **It is very important for our planning that children be registered in advance! Please inform me if you have any children who may be attending.** Rev. Dr. Ted Klein, 273 Perham Street, West Roxbury, MA 02132. 617-325-1214.

Bradshaw on the Family

If you are interested in using any John Bradshaw materials in an adult class or other programs, you can request a catalog from: Bradshaw Cassettes, P.O. Box 980547, Houston, TX 77098. Videocassettes and audiotapes can be ordered through Bradshaw Cassettes. Within a year I may have some of these materials available for lending.

Learning Compassion

I expect the printing of my manual, "Learning Compassion: An Approach to Spiritual Growth," to be completed soon. This manual could be used in an adult class and possibly in other ways. Free copies can be ordered through: The Communications Support Unit, Route 1, Box 184, Dillwyn, Virginia 23936.

Authors Needed

We very much need authors, people who are willing to write materials for children, and also people who wish to venture into other kinds of materials for children (video, audio, computer?). Please contact me if you might be interested.

Temenos

A SACRED

(Editor's Note: The following information about Temenos Conference and Retreat Center, distributed in folder format to the General Council and Cabinet, was prepared in response to questions raised throughout Convention. The questions and answers are presented here so that all members and Messenger readers can gain a better appreciation and understanding of the exciting vision Temenos represents.)

- **How will Temenos carry out the purpose of the Swedenborgian Church?**

Our purpose as a church is to help people be open to the Lord's presence and leading, especially by fostering personal and ordained ministries that facilitate the spiritual well-being of people, and which have in common a working for the Lord in bringing in the New Age, the descent of the Holy City, New Jerusalem. As stated in its bylaws, Temenos' purpose is to create and sustain a center where people can come for spiritual growth, education for personal and social transformation, and mutual support in the quest for effective and sustaining community.

- **What kinds of outreach programs and services is Temenos offering and planning to offer?**

Saturday workshops, Sunday afternoon programs, and weekend retreats have included: Dream Workshops (April 1988, November 1988, April 1989, December 1989), Nourishing the Creative Spirit (October 1988), Loving in a Committed Relationship (October 1988), Life Within and Beyond (January 1989), When Bad Things Happen to Good People (February 1989), Family Communication Skills (February 1989), The Body As Sacred Space (March 1989), Spiritual Dimensions of Co-dependence (April 1989), Aging Toward Wholeness and Fulfillment (April 1989),

Let Go and Let God: 12-step Program for Spiritual Growth (September 1989), Posturing: How Your Body Meets the World (October 1989), Touching the Spirit (October 1989), Connecting With Our Earth: Trail-Building Weekend with Anne Perry (November 1989). Worship services are now being held every other Sunday morning in the chapel of the Farm House at Temenos.

- **How will Temenos serve members of the Swedenborgian Church denomination?**

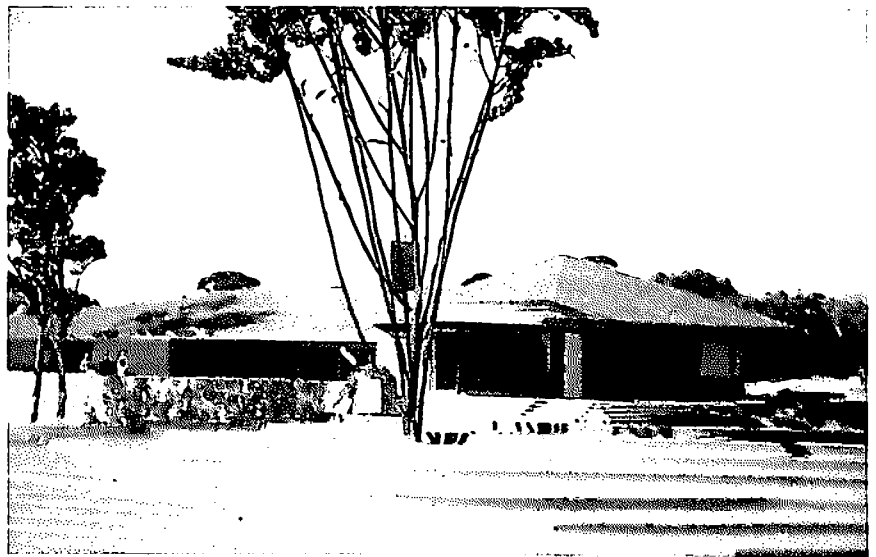
The programs, facilities, and services of Temenos are available to all members of our church. Groups within the church are invited to use the facilities for their own programs, and individuals are welcome for their own private retreats. Groups that have met there include the Cabinet, General Council, support units, east coast minis-

Scale model views of main center building, exterior (left) and interior (right). The 30" by 36" model was created by

ters, retreat center directors, and Middle Atlantic Association. Leaders of Temenos programs are available to lead programs at Swedenborgian churches and centers throughout the United States and Canada.

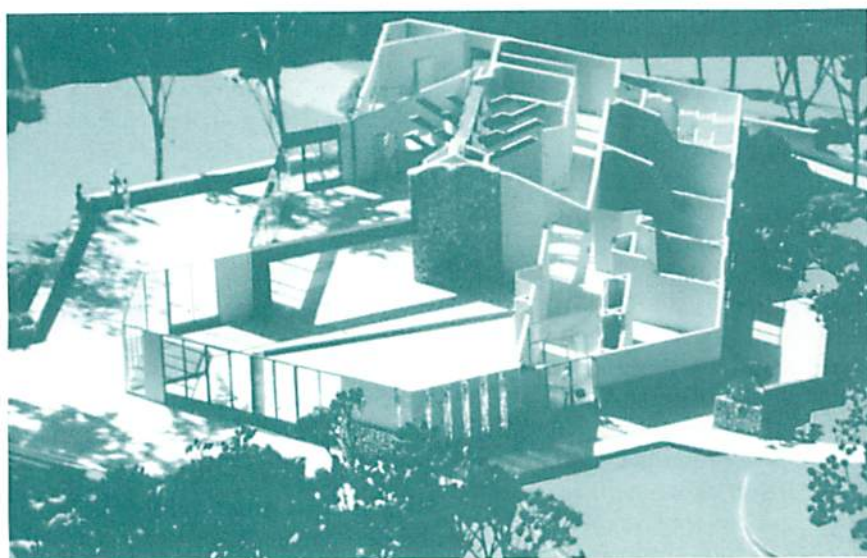
- **How can retired Swedenborgians become a part of the Temenos community?**

During the last ten years, as the feasibility of a national conference center for our church was being studied, several ministers and lay persons of the church spoke of their desire to become part of the center when they retired. One plan calls for the building of retirement cottages to be built on the Temenos property and rented to couples or individuals. These people would be



temenos

D SPACE



landscape architect Don Bowman to assist in final design planning, public relations, and fund raising.

encouraged to be part-time members of the staff, offering leadership in programs and services, the library, house-keeping, buildings and grounds, etc. These people may wish to have one or more of their meals together in the dining room of the center. People who wish to own their own houses, will be encouraged to buy property in the nearby area of Chester County. Renting in the area is another possibility.

• **In what ways can conference/retreat centers like Temenos contribute to the life of our parish churches?**

The growth and development of our churches depends on new blood, new people being attracted to our teachings and church organizations. Te-

menos is expected to serve thousands of new people every year, and all of these people will be introduced to Swedenborg and our church through exhibits, book room, classes, films, programs, and services. Copies of *The Messenger* and listings of our churches will be prominently displayed. Staff members will be trained to publicize our churches and refer visitors to our churches and ministers.

• **What is the relation of Temenos to other retreat centers in the church?**

For the last three years, Temenos has participated in annual workshops with leaders of other retreat centers in our church, including Almont, Blairhaven, Beside-the-Point, the Stone House, and Deland. Leaders from these centers cooperate with one another in planning and development and share

the services of outside consultants. Since the centers are widely separated geographically, there is no need of competition. Temenos is the only one of the centers that is owned and operated by the national denomination.

• **How will Temenos be able to serve the immediate community?**

Temenos neighbors attended an open house at Christmas 1988 and are invited to participate in the programs and services. Meditation trails are being developed through the woods and meadows for the use of community members. Churches of the area are invited to attend programs we sponsor and also to hold their own retreats and meetings. In September 1989, 25 members of Trinity Episcopal Church in West Chester held a weekend retreat for their choir. Our programs are advertised in the local papers and people of the community are invited to participate.

• **How will the Wilmington and Philadelphia churches be related to Temenos?**

Because of their geographical proximity, members of the Wilmington and Philadelphia churches are easily able to attend the programs and services of Temenos. Members of these churches come for individual retreats, family outings, swim parties, and other activities. The Philadelphia Church worships at Temenos every other Sunday in the small chapel of the Farm House. The main center building, designed by Eric Wright, will include a small chapel that can be opened up to accommodate as many as 150 people. The Philadelphia Church has been invited to make their church home at Temenos and to hold regular worship celebrations in this chapel.

(continued on next page)

• **How will Temenos serve the greater Philadelphia area?**

The greater Philadelphia area, sometimes called the Delaware Valley, includes a population of more than 4,000,000, and this entire area is within little more than an hour's drive of Temenos. Our advertising and program descriptions will reach out to this audience. Churches and other non-profit groups from this area will be invited to hold conferences, retreats, and meetings at Temenos.

• **Will Temenos have a membership?**

Temenos does not have a membership, although it may organize a Friends of Temenos support group similar to Friends of the Wayfarers Chapel. Outside people who become acquainted with Swedenborgianism through participation in services and programs will have an opportunity to become confirmed in our faith and become members of our Philadelphia or Wilmington churches.

• **How is Temenos managed and controlled by the Swedenborgian Church?**

Title to Temenos property is in the name of our denomination. It is governed by a Board of Managers of seven persons appointed by the President of the Swedenborgian Church with the approval of the General Council. The duties and responsibilities of the board are set forth in bylaws that have been approved by the General Council. Monies for operating or capital expenses are approved by the Cabinet and the General Council.

• **What is being done to ensure that Temenos will be developed and administered responsibly?**

From the beginning of its feasibility study, Temenos has made use of professional consultants. Fred Kennedy & Associates, Washington, D.C., prepared a study that showed what facilities, including land and buildings, would be necessary for the kind of conference center we envisioned. They outlined space requirements, furniture and equipment, and detailed costs. Architects Jay Cooperson and Eric Wright, engineer Thomas Cahill, landscape architect Ted Browning, and lawyer James McErlane have been consulted to help define our requirements and to establish costs for implementation. Architect and planner, Jay Cooperson, prepared a 17-page report with time-lines, estimated costs, and building requirements. His figures include landscaping, site work, professional fees, inflation, and contingencies. This report was submitted in April 1987, was updated in October 1987, and is now being further updated. A 30" by 36" model of the main center building has been created by landscape architect Don Bowman to assist in final design planning, public relations, and fund raising. The Temenos Board has engaged the Executive Service Corps of the Delaware Valley, a group of retired business men, to lead us in the development of a five-year plan. We have also asked Polly Baxter and Peter Toot of our church to assist us in long-range planning. We have consulted with leaders of prominent centers in the country, including Kirkridge, Dayspring, Pendle Hill, Stoney Point, Geneva Point, and Drayton Manor. Sam Emerick, former director of the Yokefellow Institute, and a consultant to growth centers throughout the world, has been of inestimable value as a resource person in the whole development process.

• **In what ways are Temenos Board members contributing to its development?**

All of the Board members contribute financially and serve on committees such as the executive committee, program, and building and grounds. Board members serve as program leaders, publicize programs, and attend workshops. Members attend at least four board meetings each year, as well as Executive Committee meetings. One board member serves as treasurer and meets regularly with the director to review income and expenses, operating budget, and financial statements. Representatives at convention sessions enthusiastically bear witness to their faith in the Center.

• **How is the annual budget of Temenos determined?**

The Temenos Board of Managers prepares a preliminary budget and sends it to the treasurer of the denomination in October. The Cabinet reviews this budget, along with the budgets of support units and other agencies of the church. An overall budget (including that of Temenos) is referred to the General Council by the Cabinet, and the General Council takes final action at its mid-winter meeting.

• **How does Temenos expect to become self supporting?**

A market survey throughout the Delaware Valley has determined that a strong need exists for a new conference and retreat center in this area. Existing centers are booked up more than a year in advance, and they have promised to refer groups to Temenos. Protestant church leaders have expressed appreciation for a center that is more accessible to them than centers they have been using. We have been advised to

offer our facilities to corporate groups in the area, and especially during the week. There is a clear need for a wedding ministry to include counseling, wedding celebrations, and receptions. The new center building will provide a beautiful setting for weddings, and the income can be substantial. Income will be generated from Temenos-sponsored programs, from rental of facilities to outside groups, from use by Swedenborgian groups, and from individuals on private retreats. Staff will be added only as increased usage requires.

• **What administrative and organization expertise do Temenos staff and Board members have?**

The Rev. Ernest Martin, Temenos Director, set up and directed the Central Office of our church; served as president of the church for seven years; helped develop the Wayfarers Chapel to a half-million-dollar-a-year operation during his nine years as minister there; spent two years at the Boston University College of Business Administration; and directed a ten-person U.S. Army personnel office for two years. Board member Robert Reber, Ph.D., is Dean of Auburn Seminary in New York, the continuing education center for Union Theological School. He was formerly Dean of Scarritt College in Tennessee, and Director of the Thompson Conference Center in St. Louis. Clifford Smith, Ph.D., is Clinical Director of the Tressler Center for Human Growth. The Rev. Dr. Robert Bossdorf, a former faculty member of the Swedenborg School of Religion, has had considerable experience with conference centers in the Methodist Church as well as administrative and church-growth experience as pastor of large congregations within that church. The Rev. Randall Laakko, President of the Swedenborgian Church, is an ex officio member of the Board of Managers

(continued on next page)

A Temenos Experience

Irma Paradiso Reinhold

This past summer, as August rushed into my life along with an overwhelming sense of anxiety, I thought of Temenos and how far removed it was from my normal daily life. From the beginning I was struck by the serenity and simplicity of Temenos, feeling very much at home there for in many ways it reminded me of a life I once knew in Holmdel, New Jersey. Therefore, when this urgent need for rest, relaxation and restoration came over me, I chose with great deliberation to go to Temenos.

As I had never gone off by myself before, I brought books, watercolors and writing material, but not once did I have the desire or the need to use them. Instead, I spent my days quietly communicating with and absorbing all that was around me. This was my experience.

The mornings were a special pleasure. I awoke at daybreak and all I could hear was the sound of bubbling Broad Run stream. Through the open bedroom window I watched the morning mist silently and slowly rise. One morning I sat on the steps in front of the house looking at a field mouse on the tree before me. Very tiny and incredibly beautiful, he was hardly visible on the rough bark. As the two of us sat there waiting for the day to begin I became aware of movement and song in the bush close by. Not more than an arm's length away a hummingbird sat offering me every opportunity to admire him. When he departed, it was a dazzling display of feathers and fanfare. It was a beautiful moment.

I had breakfast under the trees along Broad Run watching the black and green damselflies along the banks. Dozens of them danced and hovered about the remaining blue Forget-me-nots. Was this an annual pilgrimage? Did I see the same ones every day? How long did they live, I wondered.

Wanting to give Temenos something in return, I spent the mornings pulling weeds that threatened to destroy the order of the herb garden. Working in the herb garden was delightful because of the various scents, the shapes, the textures of the herbs. I thought a lot about the sensitive individual who originally planned these carefully designed gardens to insure interest and beauty regardless the season. Occasionally I looked about and into the surrounding woodlands which were mysterious, deep, yet never threatening. I imagined the animals who made it their home.

Drowsy from the mid-day sun, I had lunch by the pool, watching the colorful parade of butterflies that silently visited the garden. I amused myself by rescuing insects that had somehow fallen into the pool. Marching ants were followed—a grasshopper examined. I felt at peace with all of them. After a swim, I spent the remainder of the afternoon walking the woodland paths with Beau, a playful young dog I borrowed for these excursions. Beau was the perfect companion and together we explored hillside wild flowers and the grasses of the open fields. And always, always, the quiet and the serenity prevailed. Contented, I retired early thinking of those I love, knowing that while they were not with me, I somehow shared my day with them.

When I reflect upon these three days I feel that at Temenos I was led back to the basics of what I believe life was meant to be for all of us. Orderly, peaceful, joyful, gentle, with a touch of wonder and mystery and always shared with those we love. But returning to a simpler life is not so easy for most of us. Not if one wants to also remain true to all that one believes in. By the end of the third day I knew that for me, regardless of the challenge, the effort must be made.

I am very grateful for the opportunity to retreat to Temenos. Quietly meditating in such surroundings, I was given the strength, the courage and the understanding I required to continue on my long journey home.

Ms. Reinhold is an artist and a long-time active member of the Wilmington (Delaware) church, currently on the board of trustees. Her extensive work in the herb garden at Temenos has been much appreciated.

100 Years Ago in *The Messenger*

March 26, 1890

"JOHNNY APPLESEED"

WHAT FORMED THE NUCLEUS OF A LARGE LIBRARY.

Addressed to the Editor of the Johnstown Tribune.

Sir:—An article in your paper of March 7th interested me so that I yield to an impulse to contribute a pellet to the subject. A good many years ago a newspaper item caught my eye, headed as yours was, "Johnny Appleseed," which I read, "Johnny Appeased," to the amusement of some of the older people, and to this day I look with suspicion at the word "appeased," fearing I may have struck an apple-seed.

A few days ago I met a very intelligent old gentleman from Ohio, who in conversation remarked that he was the only New Churchman in his town. We asked him how he became one, when he said, by reading little books left at his father's house by Johnny Appleseed, who was a Swedenborgian.

Though my informant was quite a small boy when he last saw the peculiar old man, he did not remember him as outlandish in his dress, only traveling as the disciples did, without "scrip" or a "second coat," depending on the good-will of the people with whom he came in contact, and who themselves were none too dressy in those primitive times. The coffee bag, therefore, might have come into requisition in case of emergency, instead of choice.

Jonathan Chapman was an especial favorite with the children in the neighborhoods where he sojourned, talking with them as they helped him work at his planting. He told them they lived in another world at the same time they lived in this; that they had a spiritual existence as well as a natural one.

From such conversations being repeated and perverted, probably arose the error that he expected to be provided with two spirits. The children were asked to collect apple-seeds against the time he would return. One little fellow saved a pint, for which he received a "levy" and three pamphlets. Though the money was prized at the time, it was disposed of before long. The books were, after a while, more precious, and became the nucleus of what is now a large library.

March 11th, 1890.

*from the archives of the Swedenborg School of Religion
Submitted by Louise Woofenden*

(continued from previous page)

of Temenos, and has been intimately involved with the development of the Center since its inception.

• How are Temenos and the Wayfarers Chapel similar?

Both Temenos and the Wayfarers Chapel are owned by the Swedenborgian Church. They are outreach services of the church; programs and services are designed to attract outsiders and acquaint them with the distinctive contributions and resources of the church. Worship services are held regularly at both centers, although there is no membership. Both centers are directed by a Board of Managers appointed by the General Council and responsible to it. The two centers report annually to the denomination and the annual budget is submitted for review and approval by the General Council.

A unique, contemporary, multi-purpose conference center building has been designed for Temenos by Eric Lloyd Wright, whose father designed the redwood and glass Wayfarers Chapel on the shore of the Pacific. Temenos, amid the rolling hills of Chester County, Pennsylvania, will integrate the building and the environment, relating inner and outer space, to enable visitors and program participants to experience the harmony of soul and body, spirit and nature.

For further information about Temenos, and copies of the 12-page colored brochure, please write to:

The Rev. Ernest O. Martin, *Director*
TEMENOS AT BROAD RUN
685 Broad Run Road
West Chester, PA 19382

215-696-8145

Adult Transitions | Questionnaire

Swedenborgian Adult Transitions is a new group within the General Convention of Swedenborgian Churches. This group is aimed at people between the ages of eighteen and thirty years old. The purpose of this questionnaire is to find out where potential members of this group are located geographically, what your interests are, and how Transitions can best serve you. Please take the time to answer!

Name _____ Age _____
Address _____ Marital Status _____
City, State, Zip _____ Phone _____
Number of Children _____ Ages _____

Are you involved in any church? ☐ Yes ☐ No

Which denomination? _____

Do you participate in any of its activities, such as:

☐ Bible Study ☐ Sunday School (☐ Student / ☐ Teacher) ☐ Retreats ☐ Other (please specify)

Were you ever a member of the New Church Youth League (formerly ANCL)? ☐ Yes ☐ No

Have you ever attended a New Church summer camp? ☐ Yes ☐ No

If so, which one(s)? ☐ Almont ☐ Beside-the-Point ☐ Blairhaven ☐ Fryeburg ☐ Paulhaven

Have you ever attended convention? ☐ Yes ☐ No

If there were a study group in your area conducted by Transitions, would you attend? ☐ Yes ☐ No

Which format would you prefer?

☐ Group Discussion ☐ Lecture ☐ Informal Workshop ☐ Other (please specify)

Which of the following topics would interest you if you were to attend a Transitions retreat?

(Choose as many as you like.)

<input type="checkbox"/> Bible Study	<input type="checkbox"/> Applying Church Doctrine to the 90s	<input type="checkbox"/> Accessing Your Creativity
<input type="checkbox"/> Marriage Relationship Enrichment	<input type="checkbox"/> The College Experience	<input type="checkbox"/> Making the Transition from
<input type="checkbox"/> Parenting	<input type="checkbox"/> Spiritual Growth	High School to College to the
<input type="checkbox"/> Finding Satisfaction in your Job/Career	<input type="checkbox"/> How does Convention Work?	"Real World"
<input type="checkbox"/> Suggestions		

What is the top price range you would feel comfortable paying for a three-day retreat?

☐ \$30-40 ☐ \$40-50 ☐ \$50-60

If scholarships were available, would you apply? ☐ Yes ☐ No

If you attended a retreat, would you require child care? ☐ Yes ☐ No

If there were a Transitions Program during the annual convention, would you attend? ☐ Yes ☐ No

Please feel free to send any additional comments on separate sheet.

Please make the small donation of a 25¢ stamp and an envelope and mail this, by April 15, to:

Nancy Hawley
51 Croyden Road
Hingham, MA 02043

Thank you. We look forward to hearing from you.

Nancy Hawley

Kim Kearns

Kathy Tafel

Inner Child/Inner Angel

WEEKEND RETREAT

at Swedenborg House Growth Center, Deland, Florida

led by Rev. Deborah Winter and
Rev. Skuli Thorballsson

Within each of us is a child whose traumas, joys, values and beliefs are experienced in present daily life. Patterns of behavior learned in our family system continue to limit our experience of ourselves in adult life. There is a part of us that responds out of fear, forgets our Oneness with the Divine and feels excluded from a sense of loving community. Our inner child, or inner angel, never forgets this Oneness and knows that we are called to personal and spiritual wholeness.

Using short presentations, guided exercises, visualizations, drawing and group sharing we will establish a nurturing environment to explore our own healing relationship with our inner child.

Friday, May 11, 7:30 p.m.—Sunday, May 13, 10 a.m.

\$50 fee includes lodging and meals

**For more information and registration,
contact Deborah or Skuli
by May 1 at
(914) 734-7378**

From the Alliance Treasurer

I thank all of you who donated to the 1989 annual appeal of the Alliance of New Church Women.

We made contributions this year to the following activities.

☪ Urbana University Library

☪ Harvey Chapel

☪ *The Messenger*

☪ Church Women United

☪ Convention Baby Sitting

☪ Swedenborgian Camps (5)

☪ Kei Torita Ministry

☪ Agape House

☪ New Church Youth League

☪ CROP for hunger alleviation

As the 1990 appeal letter reaches you, I hope you will again make generous responses so that we can continue supporting important activities.

Mary C. Ebel, Treasurer

Opinion

Listening to Tantrum's Message

Dear Editor:

It was a very positive experience to read in *The Messenger* Dr. Ted Klein's article on "Helping Children with Their Frustration." Swedenborgians stress that religion is a way of life, and it is good to have specific suggestions that reflect our teachings.

I have some additional comments relating to this article. First, it is important in understanding a child's tantrum to know that tantrums have very different meanings, depending on the age and history of the child. In accepting that tan-

trums are a form of communication, it is essential to listen and by doing so, let the child know he or she is understood. At this point negotiations can begin.

There are many specific techniques to reach the point of exploring alternatives but most often listening, with affirmation, is most productive. Also, if tantrums occur regularly, help should be sought with an appropriate child specialist.

I hope *The Messenger* continues to include articles that relate to issues of daily living.

Sincerely,
Marilyn Turley
Newtonville, Massachusetts

Dear Editor:

I was especially touched by Tamara L.B. Mounce's testimony on p. 207 of your December '89 issue. I told her story as a part of my Christmas Eve sermon here in Atlanta.

May God continue to bless your work!

Rev. Ray Silverman
Atlanta, Georgia

Commencements

Confirmation

Bolinger—Mitzi Bolinger was confirmed into the life of the Swedenborgian Church January 28, 1990, at the LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

"There is nothing in the World of Nature that does not portray something in the World of Spirit . . ."



The Women's Alliance

Mite Box 1990

will support

The Nature Correspondence Trail at Temenos .



The world we live in is the world that we perceive. To sharpen sight is to enrich our world . . . to raise the level of our inward and outward lives.

Death

Alden—Margaret Alden, sister of Philip M. Alden and Olive Larson, and member of the Philadelphia Church, entered the spiritual world July 9, 1989. A memorial service was held August 13, the Rev. Ernest O. Martin officiating.

Babb—Mrs. Ethel Babb, 88, of Bridgewater, Massachusetts entered the spiritual world January 5, 1990. Resurrection services were conducted January 9, at Bridgewater Church, the Rev. Marlene Laughlin officiating. Mrs. Babb is survived by two children and four grandchildren.

Gustafson—Alice Gustafson, widow of the late Rev. Donald Gustafson, entered the spiritual world December 28, 1989. She had been a resident of San Diego for 30 years. Resurrection services were held at the Swedenborgian Church of San Diego, California, Sunday January 21, 1990, Eldon Smith officiating.

Patman—William F. Patman, husband of Maxine Patman, entered the spiritual world December 28, 1989. A memorial service was conducted at the Philadelphia Sketch Club January 7 by the Rev. Ernest O. Martin.

Smallwood—Thornton Oldberg Smallwood entered the spiritual world November 5, 1989. Memorial services were held in Friend, Nebraska, the Rev. C. Stan LaRue officiating. Thornton Smallwood served as Lay minister of the Chicago Society from 1969-1989 when he and his wife Florence moved to Friend, Nebraska. He had been active in the Chicago church since 1929.

Tafel—Robert William Tafel, husband of Doris Tafel and a long-time member of the Philadelphia church, entered the spiritual world October 25, 1989. A memorial service was conducted at Ebenezer United Methodist Church November 5 by the Rev. Ernest O. Martin.

Whittemore—The Rev. B. Bruce Whittemore, 70, entered the spiritual world Sunday, July 23, 1989 after a long illness. He is survived by his widow Margaret Keagy Whittemore, four children, one grandson and his sister, Dr. Ruth Whittemore. He was the senior pastor of the First Church of Christ (Center Church) in New Haven, which has hosted the Connecticut Association of the New Church for many years. The Rev. Whittemore was the son of the late Emily Curry Whittemore, and B. Arthur Whittemore, who was Secretary of the General Convention of the New Jerusalem from 1913-1943.

Notice to All Sunday Schools

At the annual meeting of the American New Church Sunday School Association (ANCSSA) June 28, 1989 at Urbana University it was voted to increase the per capita tax from ten cents to one dollar. I would appreciate receiving these monies by May 1. Thank you.

Adrienne Frank
31 Silent Grove N.
Westport, CT 06880

A Reminder!

According to our By-Laws Art. 1., Sec. 3: The secretary "shall keep a list of all Convention Sunday schools, with the names and addresses of their superintendents and the number of their scholars and teachers. This list shall be included in the Journal of the General Convention."

Deborah Dolley would appreciate having your statistics by May 1 also. Her address: 32 Portland St., Fryeburg, ME 04037. If you have no Sunday school, a note to that effect would also be appreciated! Please subscribe to *Five Smooth Stones*. Thus far we have only 17 paid subscriptions!

Change of Address

Rev. Judith Dennis
10A Wyvern Street
Roslindale, MA 02131
Home: 617-522-8865

Correction

Dr. Perry Martin is not and has not ever been hired by the Education Support Unit, as stated in the EdSU Report, January *Messenger*. She has volunteered as Human Relations Consultant to EdSU. In the past there was money budgeted to cover consultation for individual church groups. Due to lack of response and budget consideration, she submitted her resignation in January, 1990.

Join the
**Fellowship at
 Fryeburg**

August 4-19, 1990

*A Spiritual Retreat in New England's
 White Mountains
 for Families and Individuals*

- Morning presentations on week's theme
- Unscheduled afternoons for excursions, relaxation, and conversations on "The Porch"
- Programs for all ages toddler thru adult
- Inexpensive rates

**Week 1:
 "Nuts 'N Bolts of Regeneration"**

**Week 2:
 "Who is the Lord?"**
Gospel of John

Partial roster of presenters:
 George F. Dole
 James F. Lawrence
 Les Sheppard
 William R. Woofenden

*Come for both weeks, one week,
 or part of a week!*

For information and registration:
Fryeburg New Church Assembly
 c/o Louise Woofenden, Registrar
 48 Highland Street
 Sharon, MA 02067

J. Appleseed & Co. Places Another Swedenborg Article in National Magazine

An article appearing in the Winter edition of the quarterly magazine, *Matrix*, a publication specializing in western spirituality, compares the Swedenborgian community in Zurich with two other European communities. In an issue on the theme of Community, J. Appleseed & Co., the communications outreach ministry of the Swedenborgian Church, successfully negotiated and placed the article written by Jim Lawrence.

Entitled, "Parables of Community in Europe: The Christian Mysticism of Steiner, Swedenborg, and the Brothers of Taize", the article highlights three communities visited by the author last summer while on a vacation trip with his wife, the Rev. Rachel Rivers Lawrence. Complementing the article is an ad for Swedenborg books from J. Appleseed & Co., also a publisher and distributor of Swedenborgian spirituality. Free reprints of the article are available to *Messenger* readers simply for the asking.

J. Appleseed & Co.
 Box 377
 Fryeburg, ME 04037

**The Swedenborgian Church
 The Messenger
 48 Sargent Street
 Newton, MA 02158**

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