

Official  
Publication  
of the  
Swedenborgian Church

# The Messenger

May 1990



## Contents

- 67** My Personal Relationship with God,  
*Raymond Wong*
- 70** The Lord's Faith in Us, *Lorene Ray Lederer*
- 70** New Central Office Manager Selected
- 71** The Good Old Days, *George F. Dole*
- 77** We Thank You!
- 80** The 1990 Almont Summer School

## Departments

- 68** Book Review
- 68** Promises to Keep, by Zoe G. Simons,  
*Reviewed by Robert Kirk*
- 68** My God, by Hayley Mills and Marcus  
Maclaine, *Reviewed by Rev. Paul  
Zacharias*
- 72** Convention '90
- 72** Convention Workshop Preview
- 72** Early Bird Special, *Sharon Slough*
- 73** Nominees Selected
- 74** Are Standing Resolutions Wise?, *Jacqui  
Skinner Light*
- 75** Advance Convention Registration
- 80** General Convention Statistics as of  
December 31, 1989
- 79** Commencements

**Our Cover: Mother and Child**  
**Artist: unknown**  
**from photo by Patte LeVan**

## The Messenger

May 1990  
Volume 213, No. 5  
Whole Number 5148

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  
Newton, MA 02158

Published monthly, except July, by the Swedenborgian Church (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

The opinions of the contributors do not necessarily reflect the views of the Editor or the Communications Support Unit, or represent the position of the church. Subscription free to members of the Swedenborgian Church; non-members, \$8.00 a year; foreign \$15.00 a year; gift subscription from a member, \$5.00 a year; single copies \$1.00.

### Deadline for material:

Six weeks before the first day of the month of issue.

## Guest Editorial

### Motherhood Meaning

*Rev. John Billings*  
*Cleveland church*

Mother love is probably the most real and important human love we'll ever experience in our lives. Our mother's love first comes to us when we're the most open, vulnerable, fragile and utterly dependent. We will literally die without her if she chooses to abandon us. That's real dependence, and based upon my own personal journey of experientially having returned to those times, I can tell you that is exactly how it feels. To be utterly helpless and dependent, and to FEEL that way, is not the most comfortable thing in the world, unless everything important is O.K. and in order.

This situation or position we're all in to begin life is something the Lord has seen fit to set up. Our actual physical survival is in the hands of someone other than ourselves. And if that relationship is not right, we're in serious trouble. And that is also exactly how it feels. Have you ever had a problem you knew absolutely nothing about and could not resolve with the resources at hand? That's the infant and young child. We are at the mercy of those "big people," and we also know *that* real clearly as well! It is quite easy to see that if our mothers and other "significant others" were not particularly regenerate, our lives will begin under duress and strain. This is probably why our relationship to our mother has the deepest and most far reaching effects on us of any other relationship we'll ever have—even though we might not remember what it was like as we went through it.

If our relationship to her was healthy it was profoundly unconditional, especially in the very beginning of our lives. And if our mother was close to her feelings (close to the Lord in a special way) it was even more unconditional, soft, giving, strong and steady. Have you ever noticed how the maternal instinct, so called (which I know pours uninterruptedly out of heaven) just flows and flows and flows day and night and how it just seems to be

there in the mother all on its own? She doesn't have to consciously decide each time she wants to do a loving act. She seems to be equipped so well right from the start. It all just seems to be a part of her nature, though it can sometimes get derailed if it's been impaired or stunted by a traumatic childhood.

So this is how we all begin life: helpless; vulnerable; utterly dependent. It is so essential that moms know something about the importance of love and have the strength and will to carry it out with their little ones. Much of the time they do, but sometimes they can't and don't—they often can't give what they haven't received from their own human caretakers. And when this happens our church should be ready, willing and able to offer significant, substantive and wise help. Nothing else is quite as important in all the world. When will this country and the rest of the world ever really learn this? Perhaps it takes not only physical, but spiritual eyes to see it clearly! Perhaps this is also why, in the history of the world, child rearing practices have not always been what they should have been. Can you imagine what it would have been like if YOU had been brought up by an angel? The consistent tenderness, wisdom, warmth, intimacy, respect, dignity, gentleness, holding; the being addressed as a separate person, and everyone feeling good about that. Imagine!

Of course good mothering is a spiritual issue, even if its foundational elements are part of every woman's birthright. And our church needs to understand this and help when needed. To love a helpless child is one very good index of spirituality in anyone and well worth our attention and resources.

We salute the mothers of this world—the loving, struggling mothers, the surrogate mothers, the stepmothers, the grandmothers, and the many men who have had to take on a mothering role—we thank God for you every day and pray for your support and guidance.

# My Personal Relationship with God

Raymond Wong

"Lord, why are you standing aloof and far away? Why do you hide when I need you the most?"<sup>1</sup>

Many of us at one time or another must have asked similar questions. On occasions when we tried so hard to reach a goal or achieve an objective, we prayed for God's blessing and help; yet in the end we failed. In our despair and sorrow, we asked "Why?"

## *In our despair and sorrow, we asked "Why?"*

I lost my mother when I was three years old. I was baptized in a Methodist church, and was raised by my aunt in Madison, Wisconsin. Having no mother to turn to, and father was far away, I was lonely. There were many things I could not understand; there were many endeavors I undertook and needed help with. On such occasions what I usually did was follow the trail to the top of a small hill overlooking a dell near where we lived. I would sit under a tall tree and silently communicate with someone out there in the heavens whom I called God, asking for directions or help.

When I was in high school, we had an annual sport event on ice. I was a pretty good ice skater and was chosen to represent my class in a contest. Each of us contestants was supposed to race from a starting line to a distance 50 yards away, pick up a piece of candy wrapped in cellophane paper, bring it back, and drop it in a basket at the starting point. Whoever picked up all ten pieces and finished first would be the winner, and so would his class. I practiced, and practiced. On the day of the race, I got up early and went up to the hill to ask for God's blessing and help. The race started; I was ahead of all the others. My classmates cheered and

screamed. Did I win? No. The last piece I picked up was not the candy but a piece of ice! How could I have done that? I cried to myself and asked, "God, why did you do this to me?"

Now looking back, I know it was nothing more than a personal pride and glory. God's expectations of us go far above and beyond that. As I grew older, other things began to trouble me. Why, for instance, were so many innocent people, including children, killed in China as well as in concentration camps in Europe during World War II? Why did God look the other way and allow this to happen? Someone told me that God is punishing us because Adam and Eve disobeyed him. If that is true, then God is not very forgiving. No, I can't and I don't believe that.

Yet, I have no answers. There must be reasons, reasons which we mortals are not yet capable of grasping or understanding. All I know is that throughout the history of mankind, all evils eventually fell, never to rise again. They fell because they had inflicted sufferings to their fellow men. There must be a supreme being, call it God, the Lord, or the Almighty, who oversees that justice prevails, although it may not be exercised in the time frame and in the manner we humans can understand.

There are those who do not believe in God because they cannot see him or feel his presence. By the same token, we know there are millions or perhaps billions of electronic waves and signals in the air all around us transmitting images and sounds. We cannot see or hear or feel them unless we have a functional receiving set, such as a television, a radio, or a FAX machine. If we want to communicate with God and feel his presence, we ourselves must be the receivers, properly tuned to receive his signals and messages.

Everything in this universe is governed by law, some we understand, many we don't. Earthquakes do not happen haphazardly, they are timed by the movement of the continental plates. Volcanos do not erupt at their own

whim, they do so only when the internal pressure reaches a breaking point. Look at the heavens and the infinite space beyond, the countless stars and other planets; they move and rotate following precise courses and timing. Witness the four seasons, spring, summer, autumn, and winter; they have arrived and departed at the same intervals every year for millenniums. If our worldly affairs are governed by man-made laws, surely there must be an almighty one who governs and controls the infinitely more intricate and complex actions, interactions, and reactions of the universe and all its inhabitants, whether in living or other forms. I call him God.



## *What are God's expectations of us?*

We must not judge God by our standards and our limited wisdom and knowledge. We must have faith in his existence; because without faith, there can be no visions, no dreams, no hope. Without faith, there can be no better tomorrows. My personal relationship with God is built and will grow on faith, even though there are happenings I don't understand.

*Through all the generations, Lord, You have been our home. Before the mountains were created, before the earth was formed, you are God without beginning or end.*<sup>2</sup>

<sup>1</sup> Psalms 10:1

<sup>2</sup> Psalms 90:1 & 2

*Raymond Wong is an associate member of the San Francisco church. Submitted by Rev. Edwin Capon.*

## Book Review

# Promises to Keep

by Zoe G. Simons

published by the Swedenborg Centre, Sydney, Australia

The winning manuscript in a book competition sponsored by the Swedenborg Library and Enquiry Centre, as part of its celebrations to commemorate the 300th anniversary of Swedenborg's birth has been printed in this small book of 95 pages. The book is largely compiled from the letters and diaries of David Richard Simons by his mother Zoe. Richard Simons was a remarkable young man who died bravely but tragically while serving with the American Special Airborne Forces Group in Vietnam in January 1968.

Richard was brought up and educated in the community of Bryn Athyn, the son of a New Church minister. His story begins when he conceives the plan to cycle across the heart of America to the West Coast. "We want to see what the real world has to say for itself," was Richard's justification for embarking on his trip. He found a companion and they set off in June 1965, finally reaching Los Angeles in September. There was a lot of hard pedaling of course, 32 days of it averaging 73 miles a day, but also some lifts from friendly truck drivers.

## A Journey of Self-discovery

For Richard this was a journey he was compelled to undertake for adventure and self discovery, a catalyst to help him sort out his hopes and ideas.

Richard found a job on the West Coast and his letters record him doing a lot of reading. Helen Keller's *My Religion*, Tronbridge's *Swedenborg, Life and Teaching*. He also dips into Swedenborg's *Arcana Coelestia* and the *Doctrine of Life*. There is also a sense of nostalgia or homesickness as he looks back over his diaries written through the period 1961 to 1964 recalling basketball games and his romantic adolescent attitude to girls.

The next event to shape the course of Richard's life was his decision to enlist into the army. In 1965 the threat of being drafted into military service to serve in Vietnam faced all young men of Richard's age group. Richard decided to enlist to get the best choice of what the

service had to offer. By October 1965 Richard had become convinced of the need to fight the war in Vietnam. He saw the intellectual opposition of the universities to the war as totally atheistic and felt that college men and women were being brainwashed by theories which stemmed from no more than enlightened self interest. It would be interesting to know what experiences led him to this point of view but the journal gives no clue. What comes through clearly are his New Church convictions.

"Man must shun sins against God, or not one single thing which he does is good," he writes; and he affirms his belief in the power of prayer to change our minds and dispose us to receive truth from the Lord in His Word.

By May 1966 Richard has volunteered for Special Forces Training. His journal now records incidents which are the common experiences of all soldiers. The feel of tear gas and chlorine in the gas chamber, the crawl through mud on the assault course during basic training are reminders of experiences long forgotten. So too was his reminder of how sex and sadism permeate the minds of so many soldiers confined for long periods in all male barracks. Richard distances himself from degenerate lusts and finds comfort in Swedenborg's *Conjugal Love* and the friendship of a girl that he one day might marry.

On September 27, 1967, Richard arrives on active service in Vietnam. His journal now records his medical work giving injections to emergency wounded and also treating the Chinese and Cambodians and their wives and children.

By December 28 he has been on four helicopter missions on the Cambodian border, confident in his ability as a soldier, but beginning to be worried by the need to kill. His last journal entry records his doubts about the way the war was being fought but still keeping his loyalty to his unit. Seven days later he died bravely when his patrol was ambushed. His bravery was recognized by the award of the Silver Star for Gallantry in Action and a memorial service

## Book Review

# My God

Hayley Mills and Marcus Maclaine have produced an utterly fascinating book entitled *My God*, published by Pelham Books in 1988. The authors wrote to a number of well known people, including Christians, Jews, Hindus, Muslims, from all walks of life: scientists, movie stars, writers, politicians, singers, religious leaders, philosophers. They asked them to respond to two questions: *Who or what is your personal concept of God?* and *What do you believe happens to you when you die?* Respondents include: Cory Aquino, Peter Ustinov, Ian Paisley, Carl Sagan, Mother Theresa, Yoko Ono, Loretta Young, Billy Graham, Lech Walesa, Ram Dass, Bishop Tutu. The list goes on and on, a total of 130 well-known personalities.

Of these 130 people, 79 believe in some concept of God, using the word "God" in its broadest possible sense, i.e. Light, Energy, Spiritual Aura, Goodness. Of these 79 descriptions about 20 could be called a personal concept of God, the others were extremely esoteric and vague. Thirty-five answers were in the agnostic category; most of these people thought (hoped!) there might be some divine element in life, but their musings were cast in very doubtful terms. And there were 16 atheists, all of whom were quite certain of their position.

The second question also evoked a number of very interesting comments. Sixty-six of these 130 people believe that there is some type of existence that awaits us after the physical body dies, although in most cases the views expressed are abstract and tenuous, based simply upon blind faith. They perceive that there is something beyond the grave, but they have no idea what that "something" might be. Twenty-two people voiced the opinion that death is the end

was held at Bryn Athyn, January 7, 1968.

There is much to admire in the character of Richard Simons, his energy and youthful idealism, the sensitivity that motivated him to write poetry, and the serious-mindedness which prompted him to discuss his religious beliefs with like-minded comrades. The reader will probably be left with a desire to know more about the circumstances which

of us, and, by and large, they accepted this finality with a sense of style. Sixteen believe in reincarnation, and I was rather surprised, thinking this figure might be higher. The other 26 responses I placed in the agnostic category; people who were not sure about what might await us beyond the grave, but they hoped for the best.

### Some Responses from *My God*

**Kingsley Amis**, British author, answered the two questions in two words: *None* and *Nothing*.

**Shirley MacLaine** wrote: *When I conceptualize God I see brilliant white light and I feel that the light is LOVE. I perceive this 'God Love Light' as an energy which infuses each one of us human beings enabling us to create anything we want. When I die (or make my transition to the spiritual dimension) I think I will be much more aware of this light and love. For this reason I like to view 'dying' as a birth to the God plane.*

**Arthur C. Clarke**, scientist and author:

1. I recently told the Papal Nuncio here that I don't believe in God, but I'm very interested in Him.
2. Nothing at all—you just go out like a light. There's nothing that even He can do about that maddening 186,000 miles a second.

**Charlton Heston**, actor:

1. I go with Carlyle here. He said, "I don't pretend to understand the universe—it's a great deal bigger than I am . . ." I'm personally inclined to the conviction that there must be Somebody out there.
2. I have no idea. Obviously, like all the rest of us, I will find out.

contributed to his development and outlook. The diaries and letters are moving reminders of the dreams and idealism which control us in adolescence, and we begin to see a more mature personality emerging, honed by the experience of service life and warfare.

Richard Simons' letter from Vietnam of December 12, 1967 finds him content with the tough outdoor life of active

**Stephen Hawking**, Professor of Mathematics and Physics at Cambridge, didn't mince any words:

1. I don't believe in a personal god.
2. When I die, I'm dead.

**Stirling Moss**, race driver:

1. I believe in God, but see Him as being a guide of my conscience. I suppose, really that I see God as the good and kind things that I was taught, mainly by my father and mother, during my upbringing.
2. I don't know. I suppose if I really need to give an answer, I see it as a continuation of life, where one will meet one's friends, explain one's reasons and make good one's debts.

Out of all 130 responses, only one really reflects, in some detail, the Swedenborgian perspective on immortality.

**Kim Casali**, the 'Love is' cartoonist said:

*The soul separates from the lifeless body and we enter a new world whilst still being able to see the earth plane and in fact the body we have just discarded. The kind of person we were and our behavior on earth towards our fellow man determines what awaits us in death. The spirit or soul lives on and the Heaven which we readily refer to is just the atmosphere all around the earth. Spirit people can see each other and live 'lives' very similar to those on earth but since there is no body to sustain, eating is unnecessary. There are delicious fruits and other tasty morsels to savour but only for pleasure, not sustenance.*

*Spirit people live in different levels or realms, the lowest and darkest for those who lived very sinful lives on earth and the highest and brightest for those who have spent their earth and spirit lives devoted to helping and loving one another.*

*God does not condemn us to one realm or another, our attitude does, and the highest realms are within reach of every soul born. We work in the spirit world to benefit other spirits, to gain wisdom to bring beauty to the spirit world or to help people on earth and also those who have just died and need help in adjusting to a different existence. Those who have died quickly or violently such as in accidents or murders, need help to adjust.*

*Spirit people talk to one another but their voices are on a frequency unable to be heard by earth people other than those with spiritual gifts, but they also communicate by thoughts.*

*We grow and develop in the spirit world although we appear to stay looking middle aged even when we are very, very old. Those who have died in infancy or at a young age will grow and mature as they would on earth.*

*The after-life is not all religion, church and sermons. A wicked and sinful fellow who has spent much of his life on earth doing unjust deeds to his fellow man will not be given absolution because he says, 'God forgive me!' on his death bed. In the after-life he will find himself in one of the lower realms where he will have to undergo a complete change of attitude, be truly repentant and work to help others before he can enjoy the serenity that can be found in the after-life.*

This little book may encourage many people to examine their views on God and personal immortality. If it does that, it will serve a valuable use indeed. It is appropriate that the royalties from *My God* will be donated to the Save the Children Fund.

*Reviewed by Rev. Paul Zacharias*

service, respecting the men he is fighting with and willing to abide with the leading of Providence. Presumably he died enjoying the kind of tough adventurous life he always wanted and will have found corresponding challenges in the spiritual world. We must never forget the contribution of energetic young men like Richard, but his life leaves us with the nagging worry that

there should have been a better outlet for his energy and idealism than fighting a war which history has shown to be pointless.

*Reviewed by Robert Kirk, assistant Editor, Lifeline. Reprinted from Lifeline, December 1989. (To order: send \$5.90 [U.S.] ppd. to: General Church Book Center, P.O. Box 278, Byrn Athyn, PA 19009.)*

# The Lord's Faith in Us

Lorene Ray Lederer

When Rev. Edwin Capon recently preached a sermon on the importance of reputation, he centered it around the Bible passage in Luke 6:26—"Woe unto you, when men shall speak well of you! For so did their fathers to the false prophets." For me, the essence of the sermon was that popularity is not the focus of one's life or something to be strived for or cherished. I had never questioned the validity of popularity as a goal to strive to attain. After all, it seems such a basic thing to want to be liked. Yet if I strive to be popular, aren't I bending part of myself to specifically suit someone else? Am I really letting someone know me for who I am or am I only letting them see what I think they want to see?

Reading further, to Luke 6:29, Christ said, "And unto him that smiteth thee on one cheek, offer the other also." I believe that Christ was challenging us not to be martyrs or to be tossed about on the waves of popular opinion and consent, but to stand and be strong in our convictions . . . to stand firm no matter how difficult the adversity or unpopular your views. Christ was speaking about the strength within us. For us to draw upon the strength that comes from knowing or being in touch with the truth and wisdom Swedenborg speaks of as Godliness. Furthermore, Christ says that it is not enough to know the truth, but to act on it when he said in Luke 6:47: "Whosoever cometh to me and heareth my sayings and doeth them, I will show you to whom he is like: he is like a man who built a house and digged deep, and laid the foundation on a rock and when the flood arose, the stream beat vehemently upon the house, and could not shake it, for it was founded upon a rock."

Acting on something I know to be right is not an easy thing necessarily. It involves risk: risk of exposure because I might offend someone and be disliked. Taking an action also means consequences to that action over which I have little or no control. It places me in a very vulnerable position in which I can be hurt, disliked, rejected. But

Christ is speaking to me as a supportive parent who is there to remind me of my strengths . . . that I *can* do it. He seems to be telling me that I am strong, not weak, when I am in touch with the truth. Christ is calling upon my faith, not my fears—the faith that good comes from truth, not the fear that bad comes from

◆  
***Christ is calling  
upon my faith, not  
my fears.***  
◆

truth. He is reminding me of my strengths, not my vulnerabilities. When I think of it now, it seems so silly for me to think I am weak when Christ says that I am strong. I only need to believe this and it is so.

We spend much of our time fearing the negatives of an action rather than embracing the positives. Yet, we have at least a 50-50 chance of either negative or positive consequences from our actions. And, when you take an action that you have carefully considered, your chances are that much more improved that positive consequences will happen. Add to that, the mystery of faith: Christ tells us that "a good tree bringeth forth not corrupt fruit." He is telling us that good does indeed come from good. Do we know better than Christ? It seems to me that Christ has faith in *us* and is telling us to have the same faith!

I remember when I first learned to ride a bicycle. I was scared, but both my parents were there and they each said that I could do it. My father would start the bicycle with a push and I glided on my own to my mother who would catch me at the end. They slowly widened the gap until I found I was peddling on my own. Knowing they were there and that they believed in me gave me the courage to risk falling in order to find out that I could ride the bicycle myself. What a feeling of ac-

complishment! I think that Christ is very much the supportive parent. He believes we can succeed and he is there for us should we fall. The real challenge for us is to accept this so that through faith we can take risks.

Each time we act on what we know is right, we are laying one more brick to the foundation upon which we build our house. And with each new endeavor, the foundation is getting stronger as the truth of Christ's teachings are revealed over and over again.

## Prayer

Dear Lord, come into our hearts that we may know the truth and feel your presence. Give us courage to act upon what we know is right. Give us the strength to examine our convictions and change when we see change is necessary. At times of uncertainty, give us the wisdom to turn to you and remember the faith you have in us.

---

*Lorene Ray Lederer is a member of the San Francisco church, the Communications Support Unit, and the designer of The Messenger.*

---

## New Central Office Manager Selected

The Executive Committee of General Council and the Central Office Review Committee are pleased to announce the selection of Martha M. Bauer as the new office manager of Convention's Central Office, effective August 1, 1990.

Mrs. Bauer has served as Convention's bookkeeper for over the past year and is familiar with many procedures of Convention and its personnel. Other office personnel will be hired as qualified persons are found.

Martha will be assuming the position which Ethelwyn (Muff) Worden has faithfully served since 1984. In welcoming Martha, we are also saying a loving farewell to Muff with God's blessing in her new endeavors.

# The Good Old Days

George F. Dole



My sister Louise has been working for the past couple of years in Convention's archives at the Swedenborg School of Religion (SSR), and the commute home often becomes "story time." Bit by bit, I've become aware of the other side of "the good old days," the days when we had full churches—and big names like Barron and Carter and Cutler and Taft, the days when our present endowments were built.

Let me give one example. The Board of Missions got a letter from a man in the Midwest who had discovered Swedenborg. He was overjoyed, and had started a group. The response was distinctly cool, and it was clear from in-house correspondence that he was regarded as a nobody—not well educated, not well placed, not well connected. He wasn't the right type, not really "one of us." Time after time, there are evidences of elitism.

This had its effects on the local level as well, especially in our urban churches. Their "decline" corresponds directly to the decrease of those eminent and dedicated figures, leaving a vacuum in both leadership and support. In a subtle way, the attachment of "ordinary folk" to our church was undergirded by a sense of reflected glory. Roger Paulsen used to speak of how much it had meant to him, as a "poor boy," to be invited to the Cutlers' mansion.

It isn't that way any more, and we are the healthier for it. We no longer have any "prestige churches." We no longer have an elite in our ministry or in our laity. The search to fill positions of responsibility is not limited to some privileged group, but extends to the entire membership of Convention.

The foundation for growth is there in many respects, but we need to recognize the change that has taken place, and to change our own behavior. If the responsibility for the governance of the church has shifted from the few to the many, so has the responsibility for its support. This is not a change from spirituality to materialism. We have not suddenly become "just interested in money." It is a shift from assuming that someone else will take care of us to recognizing that we ourselves are the caretakers.

We need to change our behavior, and I believe that this will come about readily as we begin to appreciate what we have going for us. We have come through difficult times, and we have been changed. As we come to see that these are healthy changes, we will realize that we are actually a much more attractive and appealing church than we used to be. We will reach out with greater warmth and less self-consciousness, and we will do our individual parts in supporting our church with a sense that we are building for an ever brighter future.

---

*Rev. Dr. George F. Dole is a professor at the Swedenborg School of Religion and a member of the Board of Directors of the Swedenborg Foundation.*



## Convention

# Convention Workshop Preview

## Something For Everybody!

The Education Support Unit (EdSU) is sponsoring three sessions of workshops. The roster of experienced presenters who volunteered to lead these workshops have devoted hours of preparation time to ensure that participants receive a rich and satisfying experience in exploring their interests.

The convention-wide mailing in early May has the finalized schedule of workshop presentations and updated information on the banner procession and pre-convention attractions.

**SESSION I: Thursday, June 28, 1:30-3:00 p.m.**

### **New Age Spirituality, Part I** *Rev. Dr. Dorothea Harvey*

Our New Church teaching on the nature of God, persons, and human experience. Relating this teaching in practical ways to our own issues in the light of current awareness of dysfunctional family patterns; ways to know the reality of God's presence and freeing love.

### **Family, Self, and Healing: John Bradshaw on the Family, Part I** *Rev. Dr. Theodore Klein*

Explore who we are to our family of origin, and ways of healing self and relationships, using John Bradshaw's "family systems" approach. First session includes in-

troductory discussion and videotape, second session is a group discussion in response to the videotape.

### **Dreams as Spiritual Messengers**

*Dr. Perry Martin*

Share our dreams and explore methods of learning to receive their messages for our spiritual growth. Keep track of your dreams in a journal and bring that notebook with you, to share if you wish.

### **Creation Spirituality/Matthew Fox & Swedenborg, Part I**

*Rev. Jerome Poole & Rev. Richard Tafel, Jr.*

Exploring the basic elements of Matthew Fox's creation spirituality, comparing these ideas with Swedenborg's and sharing some experiences of celebration and workshop.

### **The User-friendly Arcana** *Louise Woofenden*

A practical approach to the study of Swedenborg's 12-volume masterpiece. Hands-on session for those who have tried to read the Arcana and/or see it as too big, too difficult or too boring to tackle. John Elliott's new translation will be used—sections will be printed out and distributed. For lay people only.

### **Wanting an Intimate, Healthy Relationship, Part I**

*Lorraine Sando, M.A., NCC*

If you are a single person who wants such a relationship, or a couple who wants to stay happily married, this is for you. The many facets of a successful relationship will be explored. Knowing yourself and your own history, communication skills, resolving conflicts so that the relationship wins and being able to express caring behavior with each other. Come alone or with your partner.

### **Church Growth**

*Rev. Eric Allison*

How to get new people into your church and how to integrate or assimilate them into the life of the church. Includes experiences and insight gleaned at the Church Growth workshop in Chicago.

### **The Message Within the Myth** *Rev. David & Elizabeth Johnson*

Two interviews by Bill Moyers, with Joseph Campbell, "The Hero's Adventure and 'Masks of Eternity'", are being shown in two sessions, followed by discussion. The late Joseph Campbell was an acknowledged expert on the meaning of myth in which he saw humankind expressing its deepest beliefs and yearnings. Like Swedenborg, he saw the depth within the words we use to express our concepts. These films help us to expand and enrich our

cherished understanding of the growth and development of the human spirit.

### **The Joy of Doctrine**

*Rev. Robert E. McCluskey*

It's time to re-evaluate the important role of this much-maligned and poorly-understood aspect of the New Church. Put on your thinking caps as we rebuild the walls of Jerusalem.

**SESSION II: Thursday, June 28, 3:30-5:00 p.m.**

### **Seeking the Mission of Your Church**

*Rev. David Sonmor*

Go through a brief brainstorming to identify the mission of your local church groups and identify the overall mission of the New Church in North America. Look at Swedenborg's vision of the New Jerusalem and see how it compares with the present situation.

### **Family, Self, and Healing: John Bradshaw on the Family, Part II**

*Rev. Dr. J. Theodore Klein*

### **Parliament of World Religions** *Rev. Dr. George Dole*

A description of the 1893 Parliament, with attention to Swedenborgian involvement, and outline of plans for and progress toward a 1993 Parliament.

(continued on page 74)

## Early Bird Special

**Sharon Slough**  
*Secretary, Calgary New Church Society*

Arriving at convention early? Alberta is teeming with interesting things to do and see. Downtown Calgary is about 1 1/2 hours away from Olds, and you will not be disappointed when you get there.

If you would like to explore museums—how about the Princess Patricia's Canadian Light Infantry Regional Museum, the Naval Museum of Alberta, The Muttart Art Gallery, The Nickle Arts Museum, or the Aero Space Museum of Calgary? We also have Energum—a place to explore energy, and the Canadian Western Natural Gas, Light, Heat and

Power Company Museum. Sports enthusiasts can take in the Olympic Hall of Fame or the Alberta Sports Hall of Fame.

My favorite is the Glenbow Museum, which takes you on a journey into the heritage of the Canadian West. Special exhibits during the last week in June will include a collection of works by Wildlife Artist Carl Rungius, and *Heritage from the Homeland* featuring articles brought to Canada by immigrants between 1880-1950, including costumes, religious articles, and other personal effects. There will also be an outstanding gemstone display.

Across from the Glenbow Museum is the Calgary Tower, with non-stop view of Calgary.

Close by is Devonian Gardens, Alberta's largest indoor gardens, forty-six feet above street level.

If your cup of tea happens to be a cup of tea, how about a visit to the supposedly haunted Deane House? But not before a trip through Fort Calgary. Captain Richard Burton Deane, who built the house in 1906, served in the North West Mounted Police for thirty-one years.

Those who prefer action can take a stroll through the natural areas of Calgary, including Inglewood Bird Sanctuary, which has recorded 266 species of birds passing through. For the water lovers, we have indoor water slides and wave pools at the Southland and Village Square Lei-

sure Centers. For the more adventuresome there is the thrill of white water rafting on the Red Deer and Bow Rivers.

Alberta has something for everyone. Although there is no summer skiing, you can take a tour through Canada Olympic Park, site of many of the 1988 Winter Olympic events.

Join us for a summer you'll never forget! Alberta—where you can pitch a tent at 11:00 at night.

For more information on what to do before and after convention, see our display table at convention. For more before-convention activities, write the Calgary Tourist and Convention Bureau, 237 8th Avenue S.E., Calgary, Alberta, T2G 0K8.



# Nominees Selected

Convention's Nominating Committee has selected the following nominees to fill Convention offices.

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

**Recording Secretary:** Dorothy deB. Young, So. Easton, MA

**Treasurer:** John C. Perry, Brunswick, ME

**General Council:** Rev. Randall Laakko, Wilmington, DE  
Carl Dick, Canmore, Alberta, Canada

Peter Toot, Montgomery, OH

**Communication Support Unit:** Carol Lawson, Dillwyn, VA

**Education Support Unit:** Rev. Kathleen Easton, St. Paul, MN

**Financial & Physical Resources Support Unit:** August Ebel, Annapolis, MD

**Growth & Outreach Support Unit:** Rev. Stephen Pulls, Royal Oak, MI

**Information Management Support Unit:** Rev. Dr. Robert Kirven, Brighton, MA

**Pastoral Ministries Support Unit:** Rev. Ronald Brugler, Urbana, OH

**Committee on Admission Into the Ministry:** Rev. Paul B. Zacharias, Kitchener, Ont.  
Elizabeth Johnson, Bellevue, WA

**Board of Trustees of SSR:** Rev. Jerome Poole, Wilmington, DE  
Dr. Alice Skinner, St. George, ME

**Nominating Committee:** Rev. James Lawrence, Fryeburg, ME  
Rev. Skuli Thorhallsson, Deland, FL

The Nominating Committee this year is:

Arthur James, Chair, NY  
Rev. Ronald Brugler, MI  
Annella Smith, Pacific Coast  
Muriel Bennett, KS  
Polly Baxter, Mid-Atlantic

• **Vice-President** (1-year term)  
**Betsy Young,**  
*California*

It has been an interesting and exciting year to serve Convention as vice-president. Though I have spent the major part of my adult life serving on Convention boards and committees, I have never before been a member of General Council nor had the opportunity to attend the meetings of the Cabinet. I've enjoyed being a part of their deliberations and coming to understand their different responsibilities in the ongoing work of Convention.

It has also been a privilege to bring a perspective from the West Coast to these groups in addition to my background of twenty-five years as a minister's spouse and a professional career devoted to individualized education.

I would welcome the opportunity to serve again as the vice-president of Convention.

• **Recording Secretary** (1-year term)  
**Dorothy deB. Young,**  
*Massachusetts*

The Nominating Committee has honored me with an invitation to serve again as recording secretary of General Convention. It has been my privilege to hold this position since 1984.

Becoming acquainted with so many hardworking members across country, Canada, Europe and South America is one of the most interesting aspects of the job. I have enjoyed participating with the Executive Committee in solving problems and appreciated the compatibility of General Council members in Convention business matters.

For those who do not know me personally, my family consists of six living children, twelve grandchildren and four great-grandchildren. For sixteen years, I have been secretary of the Boston church and immersed in its total program.

• **Treasurer** (1-year term)  
**John Perry,** *Maine*

This past year serving as Convention's treasurer has been interesting and busy. This is the year that has seen changes in the Convention financial personnel, which have caused additional growth pains in the computerization of our bookkeeping due to training and program reorientation.

Our goal of automation of the Convention books is getting closer to achievement. My goal is to have the treasurer's report written directly from the computer program.

I am looking forward with enthusiasm to serving as treasurer of Convention.

• **General Council** (3-year term)  
**Rev. Randall E. Laakko,**  
*Delaware*

As outgoing president of Convention, the nominating committee has asked that my name be placed in nomination for General Council. If elected, the knowledge and awareness I have of past and current matters facing the church will be of value to the General Council. If elected I will serve with commitment, as have previous presidents following their terms of office.

• **General Council** (3-year term)  
**Carl C. Dick,** *Alberta*

I am looking forward to continuing serving as a member of General Council. I consider it a privilege and an honor to serve the church.

I am a member of the Calgary, Alberta New Church Society and presently serve as president of the Western Canada Conference. In this capacity I have gained considerable experience in the needs and functions of various New Church Societies with respect to ministerial services and finances.

I have been involved in the operation of the Paulhaven Children's Summercamp both as a camp director and teacher. Professionally, I am employed as a jun-

ior high school social studies, history, and music teacher. I have 25 years' experience as a school teacher and administrator.

• **General Council** (3-year term)  
**Peter Toot,** *Ohio*

I have been a member of the church for over twenty years, and have been actively involved at the local, association, and denominational levels, serving in many offices. I am currently a director at Kemper Road Center, as well as assistant treasurer, treasurer of the Ohio Association, member of General Council, and of the Wayfarer's Chapel Board of Managers. Additionally, I am serving on the Cooperative Fund Drive Steering Committee and the Committee for Evaluation of the New Structure.

I graduated from the University of Michigan with a BSE in electrical engineering, and am currently employed as a manager at GE Aircraft Engines. I am married to Gloria Toot and we have two grown children, Sheri and David.

• **Communications Support Unit (COMSU)** (3-year term)  
**Carol Lawson,** *Virginia*

I was publications officer in the U.S. Public Health Service and press officer for the U.S. Environmental Protection Agency's hazardous waste management program. I'm now executive publisher for *Birding* magazine and editor-in-chief of *Chrysalis: Journal of the Swedenborg Foundation*.

COMSU is pursuing two goals. *First*, we want to balance *The Messenger's* content so it becomes more representative of the entire Convention, and at the same time we want content that will help us to grow spiritually—as individuals and as an organization. *Second*, as J. Appleseed & Co.'s publications begin to appear, we want to make Swedenborg and Swedenborgian thought better known to the outside world.

(continued on page 78)

# Are Standing Resolutions Wise?

Jacqui Skinner Light

In the May 1989 *Messenger* an article appeared on speaking out against the death penalty. Gruesome details of execution proceedings were excerpted from "The Case Against the Death Penalty" by Dr. Hugo Adam Bedau.

In October 1989, Dr. Bedau spoke to a meeting of the Massachusetts Association. In his remarks he indicated that while many mainstream denominations have formally opposed the death penalty, a recent Gallup Poll indicated that greater than 70 percent of the people polled *avored the death penalty*. Is it not reasonable to assume that many of those polled are members of mainstream churches? Were formal resolutions against the death penalty representative of the congregations?

Standing resolutions on controversial and emotional issues are divisive. "Controversial" implies that strong, unshakable beliefs are held on both sides of issues—the death penalty, abortion/pro-life, the right to bear arms, etc. Many individuals of high moral and spiritual character are found on both sides of these issues, and both have sound arguments pro and con.

The church's role is to help individuals choose wisely as we move along the path toward regeneration. Choosing sides is a meaningless exercise for a church as it basically erects walls around the City of the New Jerusalem: "You are not a good practicing Swedenborgian if you don't feel thus . . ." Standing resolutions mean that some people have been excluded, or repulsed, or turned away from their individual beliefs in the teachings of our church.

Last year Convention delegates were instructed to go back to their Associations and discuss the death-penalty issue with members since the standing resolution would be voted on in 1990. But so what? Delegates still only vote their personal conscience and that vote may or may not reflect the feelings solicited.

As a New Church member I urge everyone to let their feelings be known about the merit of having a standing resolution on any specific controversial issue. Contact your Association and local church executive bodies so that when delegates are chosen they will know how you feel about standing resolutions.

I am asking you not to vote for or

against the death penalty. Isn't that between you and your conscience? I am asking that you let it be known how you feel about the appropriateness of the church making any standing resolutions on national issues.

Of course, it is appropriate for us as a church to be involved with vital issues, but in a research and studying mode. In addition, I feel it is divisive and futile for the church to go on record as to its formal opinion on specific issues when we have made minimal effort to record how its entire denomination feels and when the delegates to Convention do not vote any but their personal beliefs.

As a member of a denomination that believes there are many truths and not The Truth with a capital "T", I suggest voting for any resolution says to all Swedenborgians—to potential members—"This is The Truth and if you embrace the teachings of the church you must embrace This Truth." This is not what the doctrines of my church say to me.

*Jacqui Skinner Light is a member of the Cambridge church, Mass., and is secretary of the Education Support Unit.*

## Convention Workshop

(continued from page 72)

SESSION II: Thursday, June 28,  
3:30–5:00 p.m. (cont.)

### Having Fun and Raising Funds

Rev. Jerome Poole

A sharing of a variety of techniques for planned giving and ways of identifying potential donors; how to enjoy, implement, and be creative.

### Practical Uses for Correspondences in Daily Life, Part I

Rev. Dr. William Woofenden

A number of key correspondences will be defined and illustrated, with practical ways to use them in daily life.

### Wanting an Intimate, Healthy Relationship, Part II

Lorraine Sando, M.A., NCC

What Our Religion Means to Us *Panel of New Church Youth Leaguers*

Learn from your young people

how they view growing up in and being a part of the New Church.

### Hearing Loss

Rev. David Johnson

*The Invisible Disability* is the name often given to partial and profound hearing loss. It can't be seen, it often happens very slowly, and the person walks, talks and otherwise functions normally. However, it can be cause for misunderstanding, frustration and isolation.

SESSION III: Friday, June 29,  
1:30–3:00 p.m.

### New Age Spirituality Part II

Rev. Dr. Dorothea Harvey

### How Many Ways Can You Spell Church?

Christine Laitner, Chair, Growth & Outreach Support Unit (GOSU)

A presentation to promote awareness of projects currently

under the GOSU aegis; present areas in which the church is not active but perhaps should be; an explanation of the process by which projects are selected for inclusion in the GOSU baliwick, how they are funded, what the monitoring processes are, and what type of "longevity" is expected for various types of programs.

### Little Lights Shine Bright

Rev. Dr. Theodore Klein & Rev. Dr. Patricia Bowen

Our church schools can be bright lights no matter how small. Explore ways to energize small church school programs and those involved in them. The Dole Notes and supplementary materials will be used.

### Creation Spirituality/Matthew Fox & Swedenborg, Part II

Rev. Jerome Poole & Rev. Richard Tafel, Jr.

### Practical Uses for Correspondences in Daily Life, Part II

Rev. Dr. William Woofenden

### The Swedenborg Board: Convention's Electronic Bulletin Board

Steve Koke

Meet with Swedenborgians from anywhere without hopping a plane. The 'Board' is limited to Convention, but may go international. Learn what it does now and how international communication will work.

### Joseph Campbell Film "Masks of Eternity" and Discussion

Rev. David & Elizabeth Johnson

SPECIAL OFFERING Friday  
evening 6:00–7:00 p.m.

Marian Mull, a member of the Pawnee Rock, Kansas Swedenborgian Church will present a slide show, *New Zealand Revisited*, showing the changes over the 20-year span since the family's first visit in 1969.

# Advance Convention Registration

Convention '90 • Olds, Alberta, Canada

Olds College

June 24 - July 1, 1990

(Convention Sessions: June 27 - July 1, 1990)

*please fill out front  
and back of form*

*NCYL members between the ages of  
13 and 19 please fill this in*

## Registration Fee

## Transport

*(please fill in thoroughly)*

*Please also complete  
the reverse side*

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

Address \_\_\_\_\_

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

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

Children:

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

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

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

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

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

☐ I have enclosed a check for \$45.00 made out to the **Swedenborgian Church** to cover registration. Teenagers pay \$35.00 (ages 13-19). Registration is *per person* and covers some special costs and events. Mail this form and your fee to:

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

☐ I will arrive at CALGARY Airport on: Date \_\_\_\_\_ Time \_\_\_\_\_  
Airline \_\_\_\_\_ Flight # \_\_\_\_\_

☐ I am driving to Convention on: Date \_\_\_\_\_ Time \_\_\_\_\_  
My first meal will be: Date \_\_\_\_\_ ☐ breakfast ☐ lunch ☐ dinner

☐ I am a passenger in the car of \_\_\_\_\_  
Arriving at Convention on: Date \_\_\_\_\_ Time \_\_\_\_\_

☐ I need directions to Calgary from \_\_\_\_\_

☐ Other mode of transport \_\_\_\_\_  
Date of arrival \_\_\_\_\_ Time \_\_\_\_\_

## Housing

- ☐ I would like a single room.
- ☐ I would like a double room with \_\_\_\_\_
- ☐ I would like to have a roommate assigned to share my room.
- ☐ I/We would like (if possible) to have a room near \_\_\_\_\_
- ☐ I/We are non-smokers (pardon the grammar!)

## Special Needs

- ☐ I am a vegetarian, with these exceptions \_\_\_\_\_
- ☐ I have these dietary restrictions: \_\_\_\_\_
- ☐ I am not able to climb stairs or hills.
- ☐ I need wheelchair access.
- ☐ I am not able to walk very far without discomfort.
- ☐ I have these medical requirements: \_\_\_\_\_
- I am ☐ diabetic ☐ a heart patient ☐ other: \_\_\_\_\_
- ☐ Other physical/special/dietary needs: \_\_\_\_\_

## Special Requirements for Children

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

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

## Other Programs

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

- I wish to co-register for the following programs:
- ☐ New Church Youth League Officers
  - ☐ Council of Ministers (June 24-27; ministers and SSR students)
  - ☐ Ministers' Spouses (June 24-27; ministers' spouses only)
  - ☐ Women's Alliance Dinner (Thurs. June 28)

## Rates for 1990 Convention Room & Board

- ☐ Motel accommodations for June 23 night at your expense.
- ☐ Adult: \$35 daily: on campus June 24 to end.
- ☐ Teen (13-19 years): \$25 daily
- ☐ Youth (4-12 years): Double: \$20 daily
- ☐ Child (3 and under): No charge if occupying same room as parents, and no charge for food when fed from parent's plate.

## Financial Assistance

For financial assistance for Convention attendance for young people and children, please write to: Rev. Dr. Ted Klein, 273 Perham Street, West Roxbury, MA 02132

# We Thank You!

*The Messenger* and Communications Support Unit give heartfelt thanks to all of you who sent contributions with your recent subscription renewals. Your overwhelming support resulted in contributions totalling over \$5,000. It is your gift and those of Swedenborgians who came before us that enable our church to offer this ministry of communication between church members and outreach to the public. We list below everyone who contributed from November 1989 through April 1, 1990. If your contribution was received after April 1, it will be acknowledged in a later edition. If we have inadvertently omitted your name, please let us know! Again, our heartfelt thanks to the following:

Art Abrams Waldheim, Sask., Canada  
Ethel G. Ackley, Weston, MA  
Katharine L. Akin, Phoenix, AZ  
Mr./Mrs. Philip M. Alden, Litz, PA  
Tena Alguire, Ashville, Manitoba, Canada  
Jean L. Allan, Stamford, CT  
Almont New Church Assembly and Retreat Center, Almont, MI  
Charles and Edna Anderson, Elmwood Park, NJ  
Mrs. Frank G. Anger, Boynton Beach, FL  
Nancy and Ronald Antonucci, Center Conway, NH  
Martha and Cliff Archer, Bridgton, ME  
Mrs. Winifred V. Armstrong, Los Angeles, CA  
Stewart M. Ayton, Wichita, KS  
Mrs. S. Babiuk, Davison, MI  
Je Hyung Bae, New York, NY  
Janet Baker, Fryeburg, ME  
A.C. Bateman, Los Alamos, NM  
Phyllis Beath, Urbana, OH  
Mr./Mrs. Reynolds Becherel, Ottawa, Ontario, Canada  
Bessie Behrendt, Great Bend, KS  
Mrs. Remsen Behrer, Fairview NC  
Mrs. Bertha Berran, San Diego, CA  
Norman and Jean Bestor, Bay Village, OH  
Mrs. Roger E. Blackmer, East Holden, ME  
A.W. Beorner, Clifton, NJ  
Mrs. Raymond Boivin, Fryeburg, ME  
Mrs. Bonnie Bommer, Gulfport, MS  
Barbara P. Boxwell, Midland, MI  
Mrs. John D. Boyle, Mansfield, MA  
Virginia Branstetter, New York, NY  
Anne Braun, Kelowna, B.C., Canada  
Dorice Broemell, San Francisco, CA  
June Brown, Louisville, KY  
Mr./Mrs. Kenneth Brown, Ukiah, CA  
Mrs. Lawrence Brown, Vallejo, CA  
Anna Buck, North Easton, MA  
Mrs. Ralph A. Buck, Mansfield, MA  
Mrs. Robert G. Bulza, Atco, NJ  
Mrs. Ethel Burton, Stoney Creek, Ontario, Canada  
Lee Ann Campbell, Eureka, KS  
Albert O. Cantwell, Baltimore, MD  
David and Mary Carper, Brookings, OR  
H.D. Carrell, Oliver, B.C., Canada  
Eugene Carlson, Knoxville, IA  
Mrs. Isabel L. Carpenter, Naranja, FL  
Mr./Mrs. Glen Clemens, Nampa, ID  
Stan and Karen Conger, Canoga Park, CA  
Mrs. Marion Courtney, Los Angeles, CA  
Mrs. Dorothy R. Cutler, Allentown, PA  
Agnes and Josephine Cowern, St. Paul, MN  
Douglas I. Daniels, Sonora, CA  
Mrs. Ralph Davis, Great Bend, KS  
Jean Denning, Palm Desert, CA  
Mr./Mrs. H.E. Dennis, Huron, OH  
Arnold W. Derksen, Sarnia, Ontario, Canada  
Mrs. Fred Dhuez, Rosthern, Saskatchewan, Canada  
Alice H. Dillaway, Waltham, MA

Dorothy Doane, Litterlock, CA  
F.B. Donaldson, Tempe, AZ  
Jean P. Dougherty, Wilmington, DE  
Mrs. Milton C. Early, Oak Harbor, WA  
James M. Eaton, Holland, MI  
Capt./Mrs. August A. Ebel, Annapolis, MD  
William M. Eggebrecht, Royal Oak, MI  
Hilda V. Epp, Saskatoon, Saskatchewan, Canada  
Edith W. Evans, Portland, OR  
Doris and Jeanne Fasnacht, Fairview Park, OH  
Mrs. Herbert J. Fisher, Tucson, AZ  
Mrs. Lucile B. Flagg, Elmwood, MA  
Mary and Bob Forrester, Waterloo, Ontario, Canada  
Rosie Fort, Dodge City, KS  
Rev. Forster Freeman, Kensington, CA  
Mr./Mrs. Gary Freestone, San Francisco, CA  
Phyllis French, Berkeley, CA  
William M. Frost, Port Austin, MI  
Mr./Mrs. O.T. Geiger, Tallahassee, FL  
Mr./Mrs. Albert C. Geis, Bayside, NY  
Mrs. Richard B. Geyer, Gettysburg, PA  
Irene E. Gibson Saltcoats, Saskatchewan, Canada  
Rev. Anne Gordon-Smith, Henniker, NH  
Mrs. Gloria O. Grabin, Santa Maria, CA  
Mrs. Eva C. Grage, Arvada, CO  
Lucretia W. Green, Scotsbluff, NE  
Mr. Phillip Guest, Birmingham, MI  
Mrs. Rafael Guini, East Bridgewater, MA  
Mr./Mrs. Robert L. Gustafson, Sarasota, FL  
Mr. James Hacker, South Bend, IN  
Ed and Vicki Hackett, Cincinnati, OH  
Gilbert T. Hadaeus, Pittsburgh, PA  
Walter A. Hagg, Arlington, MA  
Mrs. Julia Haid, Clemson, SC  
Elfa Holloway, Bethesda, MD  
Paul R. Hammond, Hawthorne, CA  
Mrs. G. Hansen, Victoria, B.C., Canada  
L.C. Hanson, N. Vancouver, Canada  
Mr./Mrs. John Harms, Bethesda, MD  
Mr./Mrs. Calvin C. Harnden, Brownfield, ME  
Mrs. Baskin T. Harper, Tullahoma, TN  
Dorothea Harvey, Gloucester, MA  
Mary K. Hatfield, Seaview, WA  
Mrs. Amanda K. Hawkins, Albuquerque, NM  
Jean Hawkings, Waterloo, Ontario, Canada  
Tom and Nancy Hawley, Hingham, MA  
Frederick W. Howe, Sacramento, CA  
Mr./Mrs. Howard Herskovitz, Washington, DC  
Sarah J. Headsten, Huntingdon Valley, PA  
Mrs. Emma Heffernan, Emerson, NJ  
Connie Helm, Great Bend, KS  
Mr./Mrs. Arthur J. Hill, Saginaw, MI  
Mr./Mrs. John Hill, Akin, SC  
Mrs. Catherine Hoffman, Detroit, MI  
Lillian How, Falls Church, VA  
Mrs. J.L. Hudnall, Tucson, AZ  
Mrs. Arthur Hull-Ryde, Gastonia, NC  
Marilyn M. Humphries, Walkersville, MD

Helen G. Hundley, Pretty Prairie, KS  
Miss Heien S. Jackson, Brockton, MA  
Joanne Jaffe, San Francisco, CA  
Arthur James, New York, NY  
Maxine and Wilbur Jennings, Coupeville, WA  
Mrs. C. R. Jester, Greenwood, IN  
Richard V. Johnson, Norwood, PA  
Mrs. Lois K. Jones, Salem, OH  
Carolyn Judson, Brooklyn, NY  
Donald Kiesman, Fryeburg, ME  
Harold P. Klassen, Victoria, B.C., Canada  
Mrs. Annie Klassen, Hague, Saskatchewan, Canada  
Ruth P. Klein, Berlin, NJ  
Mrs. Robert Knierim, Wilsonville, OR  
Mrs. F.V. Knutson, Iowa City, IA  
Vernon and Linda Kraus, Pretty Prairie, KS  
Christine Laitner, Midland, MI  
Dr./Mrs. Fred Laitner, East Lansing, MI  
Al and Doris Lander, Brookton, MA  
Mrs. Mabel Larsen, New Paltz, NY  
Mrs. Roy Larson, Gwynedd, PA  
Mrs. Leigh C. Latta, Glendale, OH  
Carol S. Lawson, Dillwyn, VA  
Howard A. Lawrence, Ft. Lauderdale, FL  
Mr./Mrs. Donald L. Lechner, McHenry, IL  
Lamont R. Lee, Scarsdale, NY  
Mrs. Virginia C. Leland, Florence, MA  
Mrs. Robert A. Leland, East Bridgewater, MA  
Stephen E. Levine, Brattleboro, VT  
Hartmut and Lorie Lipski, Olds, Alberta, Canada  
Mr./Mrs. Wilfred C. Locke, Huntington Woods, MI  
Marion Lorentzen, Seattle, WA  
Wilfred Lorenz, Portland, OR  
Aletha Loving, Pawnee Rock, KS  
Mrs. Clarence Lucas, Corbett, OR  
Barbara J. Mabey, Dennis, MA  
Hilda M. MacDonald, Olmsted Falls, OH  
Penelope MacDonald, Fryeburg, ME  
Ruth B. Mackey, Scarsdale, NY  
Mrs. Ken Marchant, Lakeland, FL  
David Martin, Mt. Holly, VT  
Ernest and Perry Martin, West Chester, PA  
Mr. G.E. Martin, Mobile, AL  
Jenny A. Martin, Bronx, NY  
Mrs. John J. Martin, South Easton, MA  
Mr./Mrs. Eldon W. Mason, Creve Coeur, MO  
Mrs. Martha McAter, Amana, IA  
Mr./Mrs. R.I. McCallum, LaJolla, CA  
Roberta M. McCallum, Carlsbad, NM  
Lynne McClure, Kenwood, CA  
Joan McGavin, Kitchener, Ontario, Canada  
Mrs. Arthur McGovern, Hutchinson, KS  
Michael W. McMullen, Portland, OR  
Mrs. Alice Memmot, Wilmette, IL  
Joan M. Middleton, Waterloo, Ontario, Canada  
Mrs. Gordon W. Miller, Bridgewater, MA  
Vernon and Luella Milligen, Nampa, Alberta, Canada  
Omar H. Mitchell, Charleston, WV  
Marion Morrison, Rochester, MI  
Marjorie R. Mucka, Pittsburgh, PA  
Mrs. Keith Mull, Lamed, KS  
Loma Murphy, Tacoma, WA  
Margaret Nabers, Chicago, IL  
George and Mary Gayle Nash, Tucson, AZ  
Sylvia L. Nelson, Urbandale, IA  
Mr./Mrs. Tom Neuenfeldt, Riverdale, MI  
Robert Nicol, Sarasota, FL  
H.R. Oliver, Lugoff, SC  
Mrs. Margaret E. Pardue, Red Deer, Alberta, Canada  
Mrs. E.R. Parker, Old Fort, NC  
Barbara Penabaker, Warren, MI  
Mrs. Mary Kay Perkins, Fort Wayne, IN  
Mr./Mrs. Frederick G. Perry, Jackson, NH  
Rev. Gardiner Perry, Intervale, NH  
James Perry, Fremont, CA  
John and Anne Perry, Brunswick, ME  
Nancy Piorkowski, Wilmington, DE  
Mr./Mrs. John Powerly, St. Petersburg, FL

Mr./Mrs. Terry Polutnik, Cranbrook, B.C., Canada  
Marcia C. Porter, Rolling Prairie, IN  
Mr./Mrs. Julio R. Ragasa, Sr., Fresh Meadows, NY  
Mrs. Ramon E. Ramirez, Mayaguez, Puerto Rico  
Sally Reed, Shirley Center, MA  
Mr./Mrs. Howard Reesher, Beaverton, OR  
Irma Reinhold, Wilmington, DE  
Edward Reuschlein, Pittsburgh, PA  
Leon Rhodes, Bryn Athyn, PA  
Anna Rich, Elmont, NY  
Ednah E. Richard, San Diego, CA  
Mrs. Ruth Robertson, Victoria, B.C., Canada  
Rev. Prescott A. Rogers, Bryn Athyn, PA  
Mark Roser, Beverly Shores, IN  
Mr./Mrs. Bill Royer, Haven, KS  
Mr./Mrs. Randy Runka, Edmonton, Alberta, Canada  
Jeannette Z. Ryan, Boulder, CO  
Louis Sanchez, West Islip, NY  
John W. Saul, Jr., Lopez Island, WA  
Helen Schellenberg, Winnipeg, Manitoba, Canada  
Mr./Mrs. Herbert Schneider, Waterloo, Ontario, Canada  
Margaret Schneider, Cincinnati, OH  
Mr./Mrs. Edward Schnurr, Sharon, MA  
Mrs. N. Schwarting, Syracuse, NY  
Mrs. Richard Scott, Bishop, CA  
Ogden D. Scoville, Springfield, MO  
Donna Sekhon, Front Royal, VA  
Jerome V. Sellner, Bryn Athyn, PA  
Velma Shepherd, Fort Collins, CO  
Lavina E. Siebert, Great Bend, KS  
Mr./Mrs. Ernest Simonsen, Woodstock, VA  
Mrs. Alice Skinner, St. George, ME  
Ester Skoogfors, DeLand, FL  
Mr. John M. Smaller, Wynnewood, PA  
John W. Spiers, Colorado Springs, CO  
Mrs. Florence K. Stewart, Pretty Prairie, KS  
Rev. Dr. Jon S. Stewart, McGeheysville, VA  
Henry and Ethel Swanton, San Diego, CA  
Mrs. Katherine B. Swiger, Clearwater, FL  
Edmund G. Swiger, Pittsburgh, PA  
Mr./Mrs. Louis Tafel, Churchville, PA  
Mrs. Frank Theriault, Cleveland Heights, OH  
Mrs. Richard Thomas, Harmony, ME  
Kingsley Thompson, Arlington, VA  
Patty and Ron Thompson, Emporia, KS  
Katherine Eugenia Todd, Kelso, WA  
Elizabeth M. Trautmann, Pittsburgh, PA  
Connie Unger, Towanda, KS  
Bob Unruh, Durham, KS  
Mrs. Roger R. Unruh, Pawnee Rock, KS  
Alice Perry VanBoven, Redlands, CA  
Margaret VanBoven, Berkeley, CA  
Mr./Mrs. J. VanRooijen, Edmonton, Alberta, Canada  
Mrs. Mavis P. Warren, Brownfield, ME  
Gwen Washburn, Toronto, Ontario, Canada  
Mr./Mrs. J.C. Webb, Amenia, NY  
Louis and Ola Mae Wheaton, Bonita Springs, FL  
Mrs. Herman Wheeler, Bridgewater, MA  
Mrs. T. North Whitehead, Cambridge, MA  
Alix D. Williams, Boston, MA  
Mrs. Thomas Williams, Pigeon Cove, MA  
Florence C. Willis, East Bridgewater, MA  
Mrs. A. Elizabeth Wilson, Lakewood, NJ  
Mr./Mrs. Charles Winter, Lakewood, OH  
Elizabeth Ann Wisdom, Watertown, MA  
Nancy F. Wood, Valparaiso, IN  
Marvin, Susan, Tyler Wood, Palm Beach Gardens, FL  
Mrs. Willis E. Wood, Springfield, UT  
Mrs. Dorothy C. Yeoman, Stockbridge, MI  
Mrs. Dorothy DeB. Young, South Easton, MA  
Roger W. Young, Providence, RI  
Mr./Mrs. Thomas B. Zehner, Pittsburgh, PA  
Mr./Mrs. Maynard Zimmerman, Pleasant Ridge, MI

## Nominees Selected

(continued from page 73)

### • Education Support Unit (EdSU) (3-year term)

**Rev. Kathleen Easton,**  
*Minnesota*

In addition to serving as minister to the Virginia Street Church congregation in St. Paul, Minnesota, I am interested in the life of the larger church and how I might be of help. Coming to ministry from a background in management and administration, I am familiar with board and committee structures working for a common purpose.

I have a special interest in education and with an M.Ed. in education complementing my diploma in Swedenborgian studies, I can be of help in the work of EdSU both in the planning and implementing of their programs.

### • Financial and Physical Resources Support Unit (FPRSU) (3-year term)

**August A. Ebel,**  
*Maryland*

I am seeking reelection for a second three-year term as a member of the Financial and Physical Resources Support Unit (FPRSU). If elected I will continue to bring to that position expertise and experience in the church's financial matters and provide a "corporate memory" of the background of the financial history of the church.

In addition to my present three-year term on FPRSU, I served as treasurer of Convention from 1974 to 1986 and as treasurer of S.S.R. for the same period. Prior to that I was a member of General Council for five years. I also chair the Augmentation Fund sub-committee of FPRSU.

I am a retired U.S. Navy captain with thirty years of service, mainly in managing engineering development. I hold a PhD in nuclear physics from the Massachusetts Institute of Technology. I am a member of the Washington, DC Society and the Middle Atlantic Association and serve as the treasurer of each of those groups.

### • Growth and Outreach Support Unit (GOSU) (3-year term)

**Rev. Stephen Puls,**  
*Michigan*

I am presently serving as pastor of the Royal Oak Swedenborgian Church, director of Almont Summer School and as youth minister for the New Church Youth League. In each of these capacities, growth and outreach has been an important part of my ministry. And I am convinced both that our church is truly relevant to the needs of so many people and that with a little thoughtful effort in sharing what we're about, we grow. I have seen it happen in Royal Oak. I have seen it happen at Almont. I have seen it happen with our teens.

I am honored to be nominated to serve on the Growth and Outreach Support Unit. I know we have limited resources, but I think it's time we begin seriously looking at establishing new parishes, centers and ministries where our church has either disappeared in past years or has never been present. We need to be visible in every major city in North America. That certainly will take time. But it won't happen unless we start.

Before entering the ministry, I owned and operated two weekly newspapers and an advertising publishing company in the Pacific Northwest. It is my hope that my experiences in business, advertising and in ministry could complement the membership of Growth and Outreach Support Unit.

### • Information Management Support Unit (IMSU) (3-year term)

**Rev. Dr. Robert H. Kirven,**  
*Massachusetts*

I have served one term on IMSU, and recently began serving as chair. I have been exploring computers, and their uses for ministry and for the church, for a decade, and have been actively involved in Convention for more than three decades. I have initiated a review of the constitutional mission of the Information Management Support Unit, in the light of our experience and the present needs of the church, and I would like the opportunity to begin implementing the results of that study.

I have served on many bodies and held several offices in the church, including: Annual Appeal (chair); Board of Home and Foreign Missions; Public Relations Bureau (chair); Department of Publications (chair); General Council; Department of Education; Committee on Worship; Executive Committee, Council of Ministers; and the former Computer Committee (chair).

Locally, I am current President of the Massachusetts Association, and am completing my twenty-eighth year on the faculty of SSR.

### • Pastoral Ministries Support Unit (PMSU) (3-year term)

**Rev. Ronald Brugler,** *Ohio*

I was ordained in 1978, and have served the ministries at the Almont New Church Assembly, Pittsburgh, Cleveland, and was Religious Education Consultant on Convention's Board of Education. I have served on the Board of Trustees at Urbana University, and the Board of Managers at SSR. I am presently serving as secretary of the Council of Ministers, as minister to the Urbana church and as chaplain at Urbana University.

I'm excited about possible service on PMSU and I see a good future for our churches since we are becoming growth-oriented and spiritually centered, and I'm willing to do what I can to encourage the process.

### • Committee on Admission to the Ministry (CAM) (1-year term)

**Rev. Paul Zacharias,**  
*Kitchener, Ontario*

During my 34 years in Convention's ministry I have served three Societies: Elmwood, Mass., Portland, Oregon, and for 24 years, the Church of the Good Shepherd in Kitchener, Ontario. During that period of time I have served on most Convention boards and committees, including General Council, and for nine years edited *The Messenger*. Thus I have a good working knowledge of our church, and though retired from the active ministry, I am still keenly interested in the education of our ministers and feel I can make a worthwhile contribution as a member of the Committee on Admissions into the Ministry.

### • Committee on Admission to the Ministry (1-year term)

**Elizabeth Johnson,**  
*Washington*

I am requesting that I be elected to serve a second term. As a minister's wife I have for many years been closely associated with the ministry, in traditional and innovative settings. I believe I have acquired some understanding of the many roles and responsibilities required of a minister, and the qualities needed within an individual to adequately fulfill them.

I would like to be able to contribute the "fruits" of my experience to this vital committee work.

### • Nominating Committee 5-year term

**Rev. James F. Lawrence,**  
*Maine*

The Nominating Committee serves a vital function for the Swedenborgian Church, and I would be very happy to assist in its task. As an ordained minister completing my sixth year of ministry in three separate regions of the country, I have become adequately acquainted with Swedenborgians from coast to coast. In addition, my five years as *Messenger* editor gave me tremendous access to the people of Convention in all Associations and Societies. Finally, I have consciously tried to develop as a parish minister the subtle art of facilitating laypersons in lending their gifts to the good of the enterprise. Should I be elected, I can promise active solicitation of suggestions from others and prayerful reflection in making the final choices.

### • Nominating Committee (5-year term)

**Rev. Skuli Thorhallsson,**  
*Florida*

I discovered Swedenborg at the English Book Store in Reykjavik, Iceland in 1971 and joined the church in 1975. I graduated from Urbana University in 1981 and Swedenborg School of Religion and Andover Newton Theological School in 1988. I am serving the church at Swedenborg House Growth Center in DeLand, Florida which offers, in addition to the Sunday service, such programs as Spiri-

## Commencements

tuality and Recovery, Healing the Inner Child, Meditation Prayer and Healing, workshops and retreats.

I care very deeply about the welfare of the Swedenborgian Church and if elected I would do my best to help select qualified persons to serve in elected positions.

- **Board of Trustees**, Swedenborg School of Religion (SSR) (3-year term)

**Alice Blackmer Skinner,**  
*Maine*

Having served a term on the board of SSR, I have learned about the challenges confronting our theological school as we work toward accreditation. I would like to continue for another term as SSR moves toward more effective preparation of ministers and better service to lay people by introducing a masters degree program in Swedenborgian studies. My experience includes 11 years as a trustee of Urbana University and, now, service as vice-president of the Swedenborg Foundation and publisher of its journal, *Chrysalis*. A common theme of these experiences is effective presentation of Swedenborgian ideas, much needed amid the confusions of today's world.

- **Board of Trustees**, Swedenborg School of Religion (3-year term)

**Rev. Jerome Poole**  
*Delaware*

More than ever I am convinced the prophet center of our church is the Swedenborg School of Religion. If SSR is committed to challenging and nourishing individuals eager to provide ministry and leadership to our churches, and does so with a quality education program and celebration of the emergence of Spirit from within each member of the community; powerful and holy events will occur. I would again willingly serve on the Board of Trustees of SSR as it strides hand in hand with our church, into an era of growth and spiritual excitement.

### Baptism

**Wiens**—Bobbie Lynn Wiens, daughter of Mark and Dawn Wiens, born April 7, 1989, was baptized into the Christian faith March 4, 1990, at Summerland, B.C., Canada, the Rev. Erwin Erwin D. Reddekopp officiating.

### Confirmation

**Flynn**—Catherine Flynn was confirmed into the life of the Swedenborgian Church March 18, 1990, at LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

**Ford**—Robert Ford was confirmed into the life of the Swedenborgian Church March 4, 1990, at LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

### Marriage

**Himmelspach and Winston**—Kimberly Himmelspach and Craig Winston were united in marriage, March 24, 1990, in Farmington Hills, Michigan, the Rev. Stephen Pults officiating.

**Parks and Link**—Anita Parks and Victor Link were united in marriage, February 17, 1990, at the Pawnee Rock Church, Kansas, the Rev. John Bennett officiating.

### Death

**Armstrong**—Winifred Vincent Armstrong entered the spiritual world March 6, 1990. Resurrection services were held March 23, 1990 at the Wayfarers Chapel, Rancho Palos Verdes, California, the Rev. Susan Turley-Moore officiating. A physiotherapist and member of the L.A. Society serving in many capacities since 1939, she was especially devoted in recent years to social action ministry and ecumenical relationships between the Swedenborgian Church and other churches.

**Johnson**—Harvey M. Johnson, long time SSR board member, entered the spiritual world November 10, 1989. In his eulogy for Harvey, Rev. Dr. Robert Kirven summarized the essence of why so many people valued their relationship with him.

"It was important to him that ministers be properly trained to give others the spiritual guidance that he had found so valuable in his life. He wanted more people to understand what he knew—that doing your job as well as you can, and helping people around you, and finding your joy in life by enjoying other people's happiness, is the best way to live and the best preparation for heaven. He not only thought that, but lived that way. That is why we will miss him, but it is also why we can give thanks to God for giving us Harvey Johnson in our lives."

**Munger**—Elizabeth Mack Munger entered the spiritual world March 25, 1990 in Santa Fe, New Mexico. Resurrection services were conducted by Rev. Jay Lee in Michigan City, Indiana, April 7, 1990. Elizabeth served many years as an officer of the LaPorte New Church, LaPorte, Indiana.

**Ronaldson**—James (Bud) Ronaldson, 57, entered the spiritual world February 27, 1990, after a long bout with cancer. Services were conducted in Pritchard, B.C., Canada, the Rev. Erwin D. Reddekopp officiating.



## General Convention Statistics as of December 31, 1989

Associations	Societies		Ministers	Members		Total	Delegates
	Active	Inactive	Ordained	Active	Inactive		
Canada	1		3	150	60	210	17
Connecticut	1		0	12	8	20	3
Illinois	6		3	134	44	178	15
Kansas	3		3	165	32	197	18
Maine	2		3	138	125	263	15
Massachusetts	7		15	216	104	320	23
Michigan	2		3	84	8	92	10 (12/31/87)
Middle Atlantic	3		4	122	80	202	14
New York	1		1	46	21	67	6
Ohio	4		3	99	0	99	11
Pacific Coast	5	2	11	224	49	273	24
Southeast	1	1	3	36	34	70	5 (12/31/88)
Western Canada Conference	8		5	185	45	230	20
<b>Total</b>	<b>44</b>	<b>3</b>	<b>57</b>	<b>1611</b>	<b>610</b>	<b>2221</b>	<b>181</b>

  

Societies							
Gulfport	1	0	0	20	0	20	4 (12/31/87)
Georgetown,							
Guyana	1	0	0	20	10	30	4
<b>Total</b>	<b>46</b>	<b>3</b>	<b>57</b>	<b>1651</b>	<b>620</b>	<b>2271</b>	<b>189</b>

## The 1990 Almont Summer School

July 22–August 5

With a Theme of Celebration:  
"Hosanna"

Come join all the fun, excitement, learning, sharing and friendship at Almont Summer School. Our two-week camp session will consider the theme "Hosanna" (or "Save Now" in English) as we reflect on our welcoming the arrival of Christ into our lives, our communities and our world.

Middle weekend activities include a special treat with "Ronno" performing Sunday afternoon with life-size puppets and lots of fun songs and music. For more information contact:

Rev. Steve Pults, Director  
1026 E. 11 Mile  
Royal Oak, MI 48067  
(313) 546-7583 or 288-0555 eves.

*"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.*



On Sale at Convention '90

- Needlepoint Kit
- Counted Cross-stitch Kit

of the emblem of the  
Swedenborgian Church

by the San Francisco Parish Club

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

Non-profit Organization  
U.S. Postage  
PAID  
Plymouth, IN  
Permit No. 105

Forwarding Address Correction Requested

S.S.R.  
48 SARGENT ST.  
NEWTON, MA  
02158