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Church of the Open Word ~ Swedenborgian St. Louis, Missouri

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Cover: *The Church of the Open Word, St. Louis, one of several Swedenborgian churches providing unique wedding ministries.*

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Moving Toward the Light

Moving Toward Better Communications

Another June, the traditional wedding month, is upon us. Our featured article is Perry Martin's review of Deborah Tannen's book, *You Just Don't Understand: Women and Men in Conversation*. The main idea presented by the author is that men and women have great difficulty hearing and understanding each other because they have different goals, different world views, because men's and women's cultures are so different. In addition, each man and woman comes out of a family culture that has its own unique way of communicating. Cultures within cultures. Only within the last 25 years have we humans begun to grasp that marriages, and in fact all relationships, interpersonal, familiar, organizational, global—may stand or fall on the effectiveness of our communication.

When I was an outpatient counselor in the Alcohol Recovery Service of a community hospital in the early 80s, patients were given outpatient handbooks, with several pages devoted to the basic ground rules to be followed by all of us for effective communication in group therapy. We faced and made eye contact with the person with whom we had the issue. We stated our issue and how we felt about it, using "I messages" and "feeling" words. Since patients, especially new ones, not only lacked effective communication skills, but were out of touch with their feelings, a lengthy list of feeling words were provided (such as powerless, lonely, excited, grateful, abandoned, edgy, vulnerable, loving) to help patients tune in to their feelings and express them appropriately, and to learn to hear, to take in what the other person was saying, and to feed back evidence that the message was heard correctly.

We were learning together; as we taught we learned. We outpatient counselors had our own staff support meeting weekly to share family and personal problems, occasionally bringing up issues we had with each other. This was often difficult and scary, but viewed as necessary for our ongoing recovery; we helped each other through the process. We had failures and struggled to learn from them. One Asian family left treatment because it was unthinkable in their culture to engage in the kind of confrontive communication our program called for. None of us knew how to bridge that culture gap. One has to learn how to step outside one's own culture in order to see it from another's viewpoint; it seems to be the first step in understanding a culture other than our own.

During those years I attended an all-day workshop on listening skills. At the end of that wonderful experience, several of us felt as if we had been truly listened to and heard for the first time in our lives, not by spouses or family or friends, but by persons who had been strangers only eight hours before.

Out of our dawning realization of the importance of effective communication have come the mediation and reconciliation services and resources offered by conflict resolution professionals. These services and training workshops are available to individuals, to church congregations, in fact to all organizations and groups. Conflict resolution skills for churches, for the workplace—these leaders are neutral facilitators who can help any group discuss a potentially explosive or "emotionally loaded" issue, resolve disputes, equip all concerned to deal more effectively with conflict.

In every church organization of every denomination situations frequently arise that could benefit from professional mediation services. One such organization is the Lombard Mennonite Peace Center, the midwest affiliate of the Mennonite Conciliation Service, a highly recommended national network that provides mediation services and training in Canada as well as the United States. Another is the Alban Institute, headquartered in Washington, D.C. For information and literature about these services, please contact: Lombard Mennonite Peace Center, 528 East Madison, Lombard, IL 60148-3599, (708) 627-5310. The Alban Institute, 4125 Nebraska Ave. N.W., Washington, D.C. 20016, (800) 242-5226.

For further resources, please contact: Dr. Perry Martin, Sky Meadow, 692 Spruce Dr., West Chester, PA 19382 (215) 696-8145, or Rev. Richard H. Tafel, Jr., President, 8065 Lagoon Rd., Ft. Myers Beach, FL 33931 (813) 463-5030; Fax #813-463-7360.

Book Review

You Just Don't Understand!

You Just Don't Understand: Women and Men in Conversation

Deborah Tannen, 1990, William Morrow and Company, Inc. New York.

In the beginning God created the heavens and the earth and human kind in God's image, male and female were created. Then man set out to subdue the earth and every night he wrote a report of his deeds; While woman brought forth child and everyday she talked with her child and in the evening she sought rapport with the man.

If I were to marry a man from Russia or Taiwan or Chile, I would learn to speak and understand at least some of his language. If I were to go to work in a Japanese firm, I would want to learn some Japanese and also find out more about that culture. It seems possible to me that the United States blundered unnecessarily into the Gulf war because our leaders did not comprehend the differences of the Arab way of thinking from our own.

We hear about the everlasting war between men and women, made famous by cartoonist James Thurber, and epitomized by his cartoon of the man going toward his house and envisioning a great female shadow over the house ready to clutch him. The fact is that women and men grow up speaking different languages and viewing the world from opposite perspectives. Imagine the female version of Thurber's cartoon: what is that woman anticipating as her husband returns to work?

Years ago, when we had just moved from Washington, D.C. to Boston, I told my husband, "I'm lonely." My daughter had been in the hospital or confined in our small apartment much of the time since our move, and I had not had the time to make new friends. It seemed a reasonable complaint from one who likes to be active and involved with people. My husband looked away and did not answer. A long time later I found out that he, feeling overwhelmed in his new job, in-

terpreted my statement as a criticism. The reality was that his withdrawal resulted in my feeling, "He's not even interested or concerned how I feel!"

A couple in marriage counseling told the story of their regular evening interaction; when they got home from work, the wife would tell her husband how terrible things had been at work, what her boss said to her, etc., etc. Her husband would start making suggestions about how she could change the situation, respond differently, probably the boss didn't really mean to put her down, and most work situations were like that anyhow. She got angry: he was trying to tell her what to do, suggesting he knew more about business and dealing with people, making light of her problems and abilities. He got hurt; he was only trying to help so she wouldn't be so upset every night when she got home. They spent their evenings in stormy silence.

◆
*Communication is a
continual balancing act,
juggling the needs for
intimacy and independence.*
◆

I asked her the simple question, what did she want? She burst into tears, saying, "I only want him to listen to me, so I can get my complaints off my mind and then we could forget about work and spend a nice evening together." He was dumbfounded; he thought he was supposed to do something, fix it.

The truth is that we all want to be heard and understood. Why is it so difficult? Linguist Deborah Tannen,

in her easy to read book, *You Just Don't Understand: Women and Men in Conversation*, puts it very simply; we speak different languages because we have different goals and different world views.

Women, when they talk, are interested in making connections. They want to be liked and they wish for intimacy. They expect that the world of family and friends is a friendly place and they believe if they listen and respond to others with care and concern they will get the same consideration in return. Their greatest fear is that they will be abandoned.

Men grow up in a different culture, one that is competitive, hierarchical, where they must stand their ground and achieve some kind of status. They must not let their weaknesses or insecurities show lest they be trampled in the struggle for a place in the sun. The purpose of conversations is to negotiate comparative status. In relationships with women, they fear their independence will be curtailed. They hate to be "nagged," because they do not want to cave in to someone else's wishes.

Listen to men in conversation. The theme is oneupmanship, my job, my connections with important people, my team, my children's achievements, my joke is funnier than yours. They talk about work and they talk about sports: contests, players, coaches, the armchair quarterback. Watch a man showing you his house as he tells you about its size, the materials, the superior workmanship or the prestigious community.

Now listen to women. They are talking about relationships, perhaps complaining about their husband's lack of attention or his concern about his job; or the children's difficulties at school, or the party they

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weren't invited to. If anything, it's *onedownmanship*. They see their home as a nest, a place to be with family or entertain friends.

Then the responses. Men respond with reassurance, belittling the problem, or, if all else fails, changing the subject. That is their way of trying to make the speaker feel better. Women make little *ooh* and *ah* responses, *uh huhs*, expressions of sympathy of *me too*, or questions for more information. They hear the men's responses as cold, unfeeling, not listening. Men hear women's responses as weak and insecure or nagging and intrusive.

Tannen describes our men/women conversations as "asymmetrical," talking at cross purposes. Woman talk she calls "rapport-talk," and man talk, "report-talk." Women talk at home to make connection, create intimacy. Men speak in public to impress. When a woman gives a public presentation she wants most to connect with her audience and to be understood. She may ask little questions as she goes along to make sure her audience is with her. When a man gives a speech he wants to be respected. He shores up his argument with statistics and facts, hoping to forestall objections and challenges.

Listen to men responding to a lecture. They ask challenging questions or find a way to make a speech of their own in the guise of a question, as if to say, *I have something to add about this subject, too*. Women, who generally do not respond as quickly as men, ask, *would you say more about . . .*, or *could you expand on your point about . . .*, or *I was wondering whether . . .*

When a man comes home from his work, he wants quiet and peace from the day's contests. A woman, whether she has been at home immersed in child-talk or at outside work where she has to deal with hierarchies of bosses and employees or customers, wants to make connections. She is ready to be nurtured with intimacy. If she asks her husband about his work, he finds her questions intrusive and annoying. If she shares her day's highs and lows, he thinks he is supposed to do something or she is just wasting time on

trivia. They have grown up in different worlds where different languages are spoken.

Tannen's clips of boys and girls talking together at various ages show how this gendertalk begins early in life. Girls are talking about friendships and boys about activities. Girls face each other, sitting comfortably in relationship. Boys stare straight ahead, as if they were in the front seat of a car, and they squirm restlessly. What Tannen does not address, and perhaps is beyond the scope of her subject and expertise, is where the root of this language variation is to be found. She points out that infant girls are treated differently from infant boys. They are socialized in a world of affiliation and co-operation. Boys are introduced early into seeing the world as a contest where one must fight for his place, win or lose.

Historically, parenting has been done chiefly by mother only. As the boy grows up, being told what to do or what not to do by his mother, he must learn to separate from her, assert his independence and join the male world. He sees his father come home from work, with his report-talk, and if he is lucky, Dad may offer to play sports with him. His father encourages him to act "like a man," not display feelings of weakness, and get toughened up for the contest of life when he will be either one-up or one-down. "Life is a contest to preserve independence and avoid failure."¹

A girl approaches the world as "an individual in a network of connections . . . conversations are negotiations for closeness in which people try to seek and give confirmation and support, and to reach consensus. . . . Life, then, is a community, a struggle to preserve intimacy and avoid isolation."²

Is one of these languages better than the other? Not necessarily, although author Tannen obviously prefers women's rapport-talk. Both have their functions, and both genders need to learn both languages. Women must learn to speak with self-assertion and power if they want to achieve success in getting things done at work and in the community. Men need to learn the language of

feeling and intimacy if they wish to be closer to family and friends. Both need to learn to understand where the other is coming from.

When the parenting process becomes more equally shared between mother and father, girls may learn a greater sense of independence and skill of self-assertion, while boys may learn to share their feelings and become more intimate with both parents and ultimately to carry those skills into their adult lives.

So we have women and men who speak different languages, rapport talk and report talk. And the more women seek rapport (what are you going to do today?) the more the men feel their independence is threatened and retreat into report-talk. And the more men stick to reporting, the more women feel their intimacy threatened and they seek even more rapport. The languages thus not only fail to communicate, they work at cross purposes.

"Communication," says Tannen, "is a continual balancing act, juggling the needs for intimacy and independence. To survive in this world, we have to act in concert with others, but to survive as ourselves, rather than simply as cogs in a wheel, we have to act alone."³ She warns that when we do not understand the difference in gendertalk, we may get into a vicious circle of relationships. "For example a man who fears losing his freedom pulls away at the first sign he interprets as an attempt to 'control' him, but pulling away is just the signal that sets off alarms for the woman who fears losing intimacy. Her attempts to get closer will aggravate his fear, and his reaction—pulling further away—will aggravate her, and so on."⁴

When we see that the other sex is coming from a different point of view, we will take a long stride toward a loving understanding of each other. Instead of reacting with "he doesn't care," or "she does not appreciate me," we can say, "that's a different kind of response," and we ask more clearly for what we need. If I can understand that a man who acts as if my problem is not a problem, or will just go away by it-

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A Long Journey to SSR

Mary Kay Klein

The Swedenborgian community has been blessed this year to have with us the Heger family from Czechoslovakia. Pavel and Alice, and their children Anna, David, Zuzana, and Adam, came to the U.S. in September so that Pavel could study for the Swedenborgian ministry.

The Swedenborgian Church in Czechoslovakia was founded in 1909. At the time, there were many contacts between the North American Swedenborgian Church and the Czechoslovakian Church. The Board of Missions sponsored the work of Jaroslav Janecek, and sponsored his preparation for ministry by a correspondence course with our theological school. The Rev. Adolf Goerwitz, General Pastor, ordained Mr. Janecek August 22, 1930 in the presence of the secretary of the Board of Missions, the Rev. Paul Sperry. With the help of our denomination, the New Church Society in Prague came to own the ground floor of a building, which was divided into a church hall and bookroom. In 1941, the Nazi secret police confiscated the books, but the books were recovered after World War II.

About 1950, the Church in Czechoslovakia had to become a secret organization. All small churches were



Our Heger Family

abolished at this time, and a small secret group continued. The Hegers came into contact with this group in a roundabout way. Pavel's mother had problems with her sight. Pavel and Alice noticed that Helen Keller referred to Swedenborg. Finally Pavel put an ad in the paper, and several people answered.

In summer 1989, Pavel met the Rev. Dr. Friedemann Horn in Zurich. Friedemann gave the Hegers books and the address of the Swedenborg School of Religion in Newton, Massachusetts (SSR). In summer 1990, the Hegers were finally able to come to SSR to study.

On their return, the Hegers are hoping to have a center to spread Swedenborgian ideas and books. They want to have a meeting place and space for people to sleep overnight. There is a need to translate some works into modern Czech; some of the translations are very old. They also hope to write magazine articles to help publicize the church. A

magazine called *New Jerusalem*, which has not been published since before World War II, will soon be published again in Prague. They hope that the new era in Czechoslovakian history will be a fruitful one for the Swedenborgian Church in Czechoslovakia.

For the Hegers

A special fund has been created for Pavel Heger to help support his study at SSR. Because he is from Czechoslovakia, Pavel is not able to access some of the usual sources of financial aid nor is he able to work off campus. For more details or to make a contribution, please contact Rev. Richard H. Tafel, Jr., Dr. Mary Kay Klein, or Rev. Jerome A. Poole.

Pastor and Scholar— Timothy Otis Paine

George Dole

It is rare indeed to find in one person the qualities that make a pastor and the qualities that make a scholar, but Timothy Otis Paine, faculty member at the New Church Theological School, was esteemed in both roles. He was pastor of our church in East Bridgewater (Elmwood) for forty years, and he is one of the very few Swedenborgian ministers whose work is regularly cited in the academic world.

Born in 1823 in Winslow, Maine, Paine graduated from Colby College in 1847. His mother, Abiel Ware Paine, recorded in March 1845, that Timothy had told her with great excitement that he had begun to study Hebrew, that the next month, Samuel F. Dike, the Swedenborgian minister from Bath, "offered services in the pulpit," and that "after he had dined, (he) took seat with Timothy in our little carriage to notify a meeting at seven, this evening. The result is known only to God, for my own part I view it as an important event." It was evidently important to Timothy, since when a Swedenborgian church was established in 1861 in Bangor, he was one of its thirteen members.

Timothy had an avid interest in art and in nature. His own journals include careful notes on the habits of birds and on the sequence of flower bloomings. For a time after his graduation, he supported himself as a portraitist, but he was disillusioned by the moral standards he found among young artists, and decided to

enter the ministry.¹

He was ordained into our ministry in 1860. In 1864, he became pastor of the Bridgewater church, and served in that capacity until his retirement in 1895. His colleague Theodore F. Wright, wrote especially of his kindness, his rapport with children, young people, and the aged alike. His daughter remembered that their yard was the gathering place for neighborhood children, and that care was taken to make it safe for them. She also mentioned that her father's study overlooked the garden where they played and that she was "vaguely glad that father was so near."²

His own schedule called for scholarly work in the mornings, and pastoral work in the afternoons. He became fascinated by Egyptian inscriptions, and made special note in his journal of a hieroglyphic drawing of a white lily with the text, "I am the pure lily that springeth up in the meadows of God." He described the writer as "a meritorious youth who once lived on earth and passed upward before the days of Abraham."³ Apparently he carried material from his mornings into his afternoons, for he was likely to share with a parishioner "a new translation of an old Egyptian prayer, or an interpretation of a chapter of Ezekiel."⁴ He did this, evidently, with infectious enthusiasm. "His language was so simple that (the parishioner) felt that she understood it all and had a delightful sense of being not as ignorant as she had supposed herself to be."⁵

His preaching style had none of the abstruse doctrinal language we associate with the era. "... there are two rills of life from Him to each one of us. One rill flows into our inmost souls directly from Him; and the other rill flows into us from Him through others. ... He has two ways of reaching us; one, with His right hand, and one with His left. With His right hand he reaches directly; with His left, he reaches us through those who are about us. ... He has two ways of hearing our prayers; one way is by hearing us in heaven His dwelling place; and for the other way, He tries to open our own ears to the cries of those who need help in body and in soul."⁶

In 1866, he became professor of Hebrew at the newly-formed New Church Theological School, and in this role he enjoyed a nationwide reputation. He was a highly skilled draftsman, and his massive work on Solomon's temple is a visual marvel as well as a significant scholarly contribution.

In 1897, a niece had a selection of his poems published.⁷ They are brief and carefully crafted, and the pervasive theme is the perception of meaning in the world of nature. They were particularly dear to him, and one sample is surely in order as a conclusion.

Waters of the Meadow

*The water on the meadow's breast
is moving slowly, as I look:*

*She cannot yet be called a brook
But water seeking rest—
Her level and her rest.*

*She is not seeking greater height,
But willingly is moving slow
And going where the ground is low:
And yet her face is bright—
Her face is calm and bright.*

¹*Ibid.*, p. 299.

²*Ibid.*, p. 294.

³*Ibid.*, p. 324.

⁴*Ibid.*, p. 305.

⁵*Ibid.*

⁶*Ibid.*, pp. 306f.

You Just Don't Understand! (continued from page 84)

self, is just trying to make me feel better, I don't need to feel that he is belittling me or not caring. If a man can understand that a woman who wants his confidence is not trying to control him, he will not feel hemmed in by questions, and can respond to her concern with appreciation.

Love and understanding go hand in hand. As we become better able to understand each other, we can be more loving. And love is what we all want.

—Review by Perry S. Martin

References: op cit

¹page 25

²page 25

³pages 27-28

⁴page 282

Perry S. Martin, Ph.D., is a psychotherapist practicing healing arts at Temenos at Broad Run, the Swedenborgian Conference and Growth Center in West Chester, Pennsylvania. She is available for workshops and retreats on relationship communications.

Attitudinal Healing



Britt Lee Britton

I am a member of the Church of the Open Word in Creve Coeur (St. Louis), Missouri. Though we are a small church, our members and friends provide and give of love by opening their hearts and their doors to others in need in our community.

Our church allows not-for-profit organizations a place to come to and share support of others, such as The Center for Attitudinal Healing of St. Louis. The Attitudinal group that meets at our church includes people with life-threatening illnesses. I myself have a life-threatening illness and attend the group.

There is something very special about our church. It is the feeling people get when they walk in, of peace and the spiritual love of God. It has nothing to do with our material building; there is a true spiritual presence. I believe that presence comes not only from God, but also from those who worship here and care for our church. Many people who attend the Attitudinal Group have shared with me the spiritual peace and love they feel truly does exist here. This confirmed my own feelings. The spiritual presence has aided in making it easier for us to open up and talk about our suffering and hardships. It gives us a sense of peace, well being, and safety. We know God is with us in the Church of the Open Word.

We thank all who attend the church as well as the denomination, for their many contributions to us which make it possible for The Center for Attitudinal Healing of St. Louis to have such a spiritual, loving place to gather.

Our Philosophy

Try as we may, we do not seem to be able to change the world, those we love, our circumstances or ourselves. We continue to put expectations on others and try vainly to change them or get something from them. The result is that when we have a need or desire that is not fulfilled by another person, we end up feeling fearful and frustrated and experience distress.

When the stress continues, we are tempted to experience anger, depression, sickness and death. Attitudinal healing is the healing of the mind and correcting our misperceptions, and changing how we perceive the world, the people in it, our circumstances and ourselves. Attitudinal healing is the healing of our relationships by changing our belief system, by seeing value in letting go of fear, guilt and the painful past. Attitudinal healing results when one has the single goal of peace of mind. Attitudinal healing is living a life of giving rather than getting and having as much interest in another per-

son as one has in oneself. It allows one to heal one's relationships, to heal the negative fearful thoughts in one's mind and to experience inner peace, well being, love and health.

—Gerald G. Jampolsky, M.D.

Principles of Attitudinal Healing

1. The essence of our being is love.
2. Health is inner peace. Healing is letter go of fear.
3. Giving and receiving are the same.
4. We can let go of the past and of the future.
5. Now is the only time there is and each instant is for giving.
6. We can learn to love ourselves and others by forgiving rather than judging.
7. We can become love finders rather than fault finders.
8. We can choose and direct ourselves to be peaceful inside regardless of what is happening outside.
9. We are students and teachers to each others.
10. We can focus on the whole of life rather than the fragments.
11. Since love is eternal, death need not be viewed as fearful.
12. We can always perceive others as either extending love or giving a call for help.

CONVENTION

Convention Planner

June 26-30, 1991

Our local tradition requires a housecleaning before guests arrive. The Kitchener congregation has just completed the painting of the church sanctuary, and added a new royal red rug which picks up the brilliant shades of the windows. We hope you will enjoy worship here as much as we will enjoy welcoming you.

Our church was built in 1935, but the congregation has much older roots in the community. In 1833, just 25 years after the first Mennonite pioneers, Christian Enslin arrived in the community with a library of Swedenborg's books printed in German. A study group met in his book bindery in winter and his apple orchard in summer. In honour of this we planted a flowering crab apple on the church property in 1983 on the 150th anniversary of the church's founding. In 1842 a small church was built that was shared by four denominations, and also served as the local school house, on the site of Kitchener's present city hall.

We have always been a downtown church. In historic pictures of the main street, buildings are identified by relating them to the towering spire of the Church of the New Jerusalem, a stone structure built with stones brought in from surrounding fields. For a time this building was made available to the community as the local high school. In our present church home, built on a once quiet corner, we continue to be part of a downtown area, where we cooperate in special projects such as a soup kitchen attempting to fill the needs of downtown residents.

A project of which we are quite proud is the restoration of a wrought iron historic fence, dating from 1885 which surrounds the church. It has been designated by the Province of Ontario and the city of Kitchener as being of architectural and historic interest.

When you come to convention you will be staying in Waterloo, at the University of Waterloo, but we hope you will worship in our well-loved Kitchener Church of the Good Shepherd.

| SATURDAY | SUNDAY | MONDAY | TUESDAY |
|---|---|---|--|
| 22 | 23 | 24 | 25 |
| BREAKFAST 7:30 - 8:30 A.M. | | | |
| | 8:45 a.m. Leave for Kitchener Church 9:00 a.m. Council of Ministers Spouses Meeting NCYL Officers 11:00 a.m. Sunday Worship | 9:00 a.m. Council of Ministers Spouses Meeting NCYL | 9:00 a.m. Council of Ministers Spouses Meeting NCYL |
| LUNCH 12:00 - 1:00 P.M. | | | |
| ARRIVALS Clergy Spouses Staff NCYL | 2:00 p.m. Council of Ministers Spouses Meeting NCYL Officers | 1:30 p.m. Council of Ministers Spouses Meeting NCYL | 1:30 p.m. Council of Ministers Spouses Meeting NCYL |
| DINNER 5:30 - 6:30 P.M. | | | |
| 7:30 p.m. Council of Ministers Spouses Meeting NCYL Officers 9:30 p.m. Joint Social | 7:00 p.m. Council of Ministers Spouses Meeting 9:30 p.m. Joint Vespers | 7:00 p.m. Council of Ministers Spouses Meeting NCYL 9:30 p.m. Joint Vespers | 7:00 p.m. JOINT SESSION Council of Ministers and Spouses Group 9:30 p.m. Joint Social |

SCHEDULE, JUNE 22-30, 1991

| WEDNESDAY | THURSDAY | FRIDAY | SATURDAY | SUNDAY |
|---|---|---|---|---|
| 26 | 27 | 28 | 29 | 30 |
| B R E A K F A S T 7:30 - 8:30 A.M. | | | | |
| 9:00 a.m. Council of Ministers Spouses Meeting NCYL 10:00 a.m. General Council, Executive Committee | 8:15 a.m. Parents' Meeting 8:45 a.m. Opening Worship 9:00 a.m. Theme Speaker "Healing Ourselves" 10:30 a.m. Workshops | 8:45 a.m. Opening Worship 9:00 a.m. Theme Speaker "Healing the Earth" 10:30 a.m. Workshops | 8:45 a.m. Opening Worship 9:00 a.m. NCTS Quas Corp. Meeting 10:00 a.m. Children's Program 10:30 a.m. BUSINESS SESSION #3 | 9:00 a.m. Choir Practice CHECK OUT 10:00 a.m. Leave for Church 10:30 a.m. "Convention" Worship Service |
| L U N C H 12:00 - 1:00 P.M. | | | | |
| 1:30 p.m. General Council REGISTRATION 3:30 p.m. Executive Committee of Women's Alliance | 12:00 p.m. Canadian Luncheon 1:30 p.m. Ronno 2:30 p.m. BUSINESS SESSION#1 5:30 p.m. Choir Practice | 12:00 - 2:00 p.m. Women's Alliance Luncheon 2:15 p.m. BUSINESS SESSION #2 Elections 4:45 p.m. SS Association Mtg. 5:30 p.m. Choir Practice SSR Board Meeting | 1:15 p.m. General Council Excursion Trips | LEAVE FOR HOME |
| D I N N E R 5:30 - 6:30 P.M. | | | | |
| 7:30 p.m. Opening of "Convention" Greetings Worship Banners President's Address "The Helpful Cup" 9:00 p.m. President's Reception hosted by Kitchener Church | 6:30 p.m. SSR Rehearsal 7:15 p.m. Brass Ensemble 7:30 p.m. SSR Graduation, MA Degree SSR Reception 10:00 p.m. NCYL Vespers | 6:00 p.m. Leave for Hall 7:00 p.m. OKTOBERFEST Dinner and Entertainment Hosted by Canada Association | 7:30 p.m. Evening of Celebrations Kitchener Church The Swedenborgian Church SSR "125 Anniversary" 9:45 p.m. Reception | |

Visions and Priorities

Richard Tafel

What would *you* say to the Lord if He asked you what you were doing for His Church??? I am serious in asking this question. What would be *your* answer? Your answer will help determine the direction, vitality and growth of local Swedenborgian churches as well as the denomination.

One way to do this is to ask what you are doing to fulfill the nine objectives of the Swedenborgian Church, as approved by vote of its delegates in adopting the new structure and objectives.

I am including here both the purpose of the church and the nine objectives which will help us attain our goals.

The Purpose of the Swedenborgian Church

The Swedenborgian Church exists to help people be open to the Lord's presence and leading, especially by fostering personal and ordained ministries which 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.

The light in which we seek to walk shines from the Lord Jesus Christ in His second coming, available to us through the divine presence in our hearts and minds, and through revelation in the Holy Scriptures and in the work of the Lord's servant Emanuel Swedenborg.

With the purpose of creation being a heaven from the human race, we see the central purpose of the church as the promotion of the process of regeneration. External forms such as building, liturgies and organizational structures are valid only insofar as they are useful to this end. It is especially vital for an "organized religion" that its life of piety be constantly grounded in a life of charity. In the case of the Swedenborgian Church, constant accountability to the standards of scripture and doctrine is the primary warrant for our existence as an organization. In particular, we are offered a vision of a new age, a new church, radically different from the old,

by which we can evaluate our present practices and directions.

Objectives

1. Facilitate the formation and growth of groups of people who support each other in understanding, loving and living 'the life that leads to heaven.' We will work to bring together such individuals and groups in a network which amplifies the creative spiritual energy that emerges when we work together.
2. Bring doctrine and life together constructively. We will support this being done in a way that allows them to challenge and enrich each other and that encourages the diverse activities of the Swedenborgian Church to express its purpose consistently.
3. Provide for the discovery, development and evaluation of excellence.
4. Commit ourselves to growth in the number of active members.
5. Continue our commitment to the cause of religious unity.
6. Clarify and intensify our participation in and contribution to the Lord's New Age.
7. In accordance with our Doctrine of Use and in cooperation with the denomination's constituent bodies, improve the management and use of the physical/financial resources available for the fulfillment of our purpose.
8. Design and implement effective means of communication: means which will ensure open and timely flow of information and will promote the church's purpose.
9. Design, adopt and maintain an organizational structure that is directly responsive to the church's purpose and needs, and that includes provisions for its own self-evaluation and growth.

In light of these objectives, con-

vention delegates will have the opportunity to share their ideas and dreams for priorities. This will help the General Council set the budget according to these priorities.

Three-Year Vision and Goals

- A. Integrating Relationships—"love reaching out"
 - God
 - Neighbor
 - Self
 - Community
 - Environment
 - Larger Church
- B. Ongoing Programs to Help People
 - Study Groups
 - Spiritual Growth Groups
 - Family Ministries
- C. Growth
 - Personal Vigor, Joy, Vitality, Spiritual Awareness
 - Numerical: 50% increase
 - Active Membership
 - SSR Students
 - Ordination Track
 - Lay Leader Track
- D. Financial: 3 Million Dollars—(5-year drive)
 - Cash and Deferred

Please take time to discuss these priorities with your fellow church members. Look at areas you have a particular interest in. See what you might be willing to do for your local church, your association, the denomination.

If you have any questions or need additional information, please do not hesitate to call me (813) 463-5030.

What would *you* say to the Lord when He asks you what are you doing for His Church?? What is your answer? What is your response? Your visions, hopes and concerns are important. You are important! Please help!

The Family Connection

Fathers Today

What is a father today? We live in an uncertain world where the traditional family in which the father went out to work to earn the family wage, while the mother stayed at home to bring up the children and look after the house is fast disappearing. In the past a father was often remote from his family: a distant, strict, authority figure who ruled his wife and children with a rod of iron. How often has a mother threatened a badly-behaved child with the words, "Wait till your father comes home." Today, in a good family, the picture is likely to be a much better one with father and mother sharing domestic tasks and acting as loving partners in the rearing of their children.

Yet, by no means are all families like this. Sadly, there is so much family breakdown and divorce in our society and many mothers and (less often) fathers are struggling to bring up their children as "single-parents." There are even women who feel that fathers have no part to play in the upbringing of their children. They could not be more mistaken! Experts have shown that the best interests of children in general require two dependable parents, one of each sex. Boys need the role model of a father. Boys brought up only by their mothers are more prone to aggressive and anti-social behaviour, which they learn from their peer group. They need an intimate association with somebody who can show how more appropriate and acceptable behavior befits a male. The best "somebody" is their father. Girls, too, need their fathers. Her father is the first male a girl will know and love and trust. A good relationship with her father is a firm foundation for successful marriage and motherhood when she becomes a woman.

Father and mother united in a happy marriage can, under pro-

vidence, sustain one another and their dependent children through life's difficulties and dangers. Over two hundred years ago Emanuel Swedenborg wrote that a good marriage of husband and wife is "the precious treasure of human life."* A modern writer has written that "Marriage, through its commitment to and expectations of permanency, is the relationship which offers the most promising conditions for the promotion and deepening of love between men and women, and between them

and their offspring, in terms of sustaining, healing and growth."** Mothers and fathers together play a vital role. Fathers, we need you today!

Richard Lines

* Conjugal Love 457

** Professor Richard Whitfield in *Families Matter* ed. Whitfield (Marshall Pickering 1987).

(Professor Whitfield, an eminent educationist and former director of UK Childcare for Save the Children Fund, is chairman of the National Family Trust).

Reprinted from *Lifeline*, November 1990.



A Reminder to our Sunday Schools!

Please send your per capita tax for each child enrolled in your Sunday school (\$1.00) to reach me by June 1.

Last year we received a total of \$100.00 total from Bridgewater, Detroit, Elmwood, Fryeburg, New York and Pawnee Rock. We receive no funds from the Central Office at this time, so your cooperation is much appreciated.

252 complete sets of the Bible Study Notes are still available. In the early 1950s Mrs. Louis A. Dole completed this six-age-level four-cycle set of Sunday school lessons. They may be ordered from the Swedenborg Library in Massachusetts or from the Swedenborg Foundation in New York. The cost is \$40.50.

Should these valuable materials not be in every Sunday school, church and home? We think so!

Thank you.

Adrienne Frank, Treasurer, Sunday School Association

The Purpose of Prayer

Jill Kingslake

Is it credible that GOD, the omnipotent Creator of all that is or ever has been, should give each of us what we want, just because we ask Him? No, it isn't! How could He give the farmer the steady rain needed for his crops, and at the same time give the little boy a fine day for his picnic? In times of war, how could He grant the prayers for victory which both sides pray, either openly or by their very actions? (And in this example, it is not a case of God rewarding the "good" side with victory, for it is said that "He maketh His rain to fall on the just and the unjust.") Why pray, then, if we cannot alter God? We need to pray to *alter us*! I think "Pray for them that despitefully use you" could be paraphrased as "Alter your attitude toward them." Whenever we pray, and whatever we are praying about, our real purpose should be to become more conscious of what God's will is in this matter, and then to put all our powers of thought, feeling and action into alignment with the flow of his Providence. We may not be able to alter the tide, but we do have a rudder, a sail or an oar!

This kind of prayer is always answered. When people speak of "unanswered prayer" they mean that they have not got the answer that they wanted. Our life in this world lays so much emphasis on developing our own powers and our own responsibilities (which is necessary and good) that we tend to forget that within all this is the Lord's love and wisdom, which is our very life force itself. We find it difficult to acknowledge our absolute dependence upon God. Humility is the most misunderstood and neglected virtue. Let us remember our sail, rudder and oar, for prayer is not like the man whom Swedenborg described as standing with his arms hanging down and his mouth open—which is how some people think of dependence upon God. But let us also remember: "Without Me you can do nothing."

Let us seek and follow new insights into this relationship between our own responsibility and our dependence upon God. It is our responsibility, daily, as we pray the Lord's Prayer, to do all we can to understand in what way His will is not being done in us, and His Kingdom is not coming in us (and this will involve our intercessions for other people, for the Lord's will is that we shall love our neighbour as ourselves) . . . and then to call upon Him, in our prayers, for help to shun evils and seek the good. Our prayers will not change God; but we can be changed by our prayers, provided we are willing to accept and obey what He tells us. He tells us many things and shows us many ways of becoming "whole." To each of us His word will be different. Each one of us suffers from a different sickness, lack, or hindrance in running the race that is set before us. Our healing depends upon the twofold necessity of acknowledging God's power and guidance, and then of acting and living as He tells us, in obedience to His guidance.

Obedience is out of fashion now-a-days, whether in the home or in school or in everyday life. We think of it as being contrary to the democratic spirit. But the Kingdom of Heaven is not a democracy; it is an absolute monarchy! Not half enough stress is laid on the need for unquestioning obedience to God in specific difficulties, such as physical or emotional "upsets." Sometimes we pray as if we expected God to be obedient, to us!—but we must be obedient to Him. "If ye be willing and obedient, ye shall eat the good of the land . . . for the mouth of the Lord hath spoken it."

Reprinted from Lifeline, February 1990.

We Thank You!

Once again, *The Messenger* and Communications Support Unit wish to thank all of you who sent contributions with your subscription renewals and new subscriptions from August, 1990 to March, 1991. And again, if we inadvertently omitted your name, please let us know. Subscribers who contributed between November 1989 and April, 1990, were acknowledged in the May 1990 issue. Our heartfelt thanks to the following:

Philip M. and Emma Louise Alden,
Lititz, Pennsylvania
Alliance of New Church Women (National)
Catherine Arndt,
Ann Arbor, Michigan
Elaine Ashford,
Melrose, Massachusetts
Cleveland Swedenborg Chapel, Ohio
Josephine Cowern,
Saint Paul, Minnesota
Dorothy R. Cutler,
Allentown, Pennsylvania
Mrs. Mildred and John A. Dodd,
Great Bend, Kansas
Alice M. Ford,
Downing, Wisconsin
Gwynne V. Griswold,
Greenbelt, Maryland
Julia Gunther Haig,
Clemson, South Carolina
Mary K. Hatfield,
Seaview, Washington
Peggy Heuss,
Kitchener, Ontario, Canada
Mrs. Roy Larson,
Gwynood, Pennsylvania
Ruth and Albert Lomee,
Bridgewater, Massachusetts
Beverly and Ronald Lewis,
Wilmington, Delaware
Mrs. Gordon W. Miller,
Bridgewater, Massachusetts
Irva Miller and Wayne Lovell,
Bridgewater, Massachusetts
New York Society of the New Church,
New York
Elizabeth and Daniel Nielsen,
Springfield, Ohio
Emma O. Paige,
Brockton, Massachusetts
Halina Piekarski,
Kitchener, Ontario, Canada
Jimmy Parham, Asheville, North Carolina
Ester and Julio Ragasa,
Fresh Meadows, New York
Art and Joan Rahn,
Waterloo, Ontario, Canada
Edward Reuschloin,
Pittsburgh, Pennsylvania
Margaret D. Schneider,
Cincinnati, Ohio
Hampton and Elora Schoch,
Roxboro, North Carolina
Elizabeth M. Trautmann,
Pittsburgh, Pennsylvania
John B. Van Meer,
Mundelein, Illinois
Mr. and Mrs. J.C. Webb,
Amenia, New York
Mrs. Harold E. Will,
Elmwood, Massachusetts

Publishers Convention Draws Worldwide Swedenborgians Together

James F. Lawrence

On the evening of April 15th in the dining room at Hulme Hall, University of Manchester (in the north of England), some fifty Swedenborgians from around the world ate their first of many meals together. Many no doubt experienced feelings similar to mine—hopefulness, anxiety, and excitement.

Hopefulness, because after all, we each had gone to considerable trouble to participate in the historic face-to-face Swedenborg publishing conference with representatives from all of the major branches of Swedenborgianism. We each had come because we believed something of value could issue from such a gathering.

Anxiety, because after all, the different Swedenborgian organizations have had rather sensitive relations for a century, and most of us were surely aware of the possibility that these differences might arise in any discussion of substance regarding publishing.

Excitement, because after all, what we were doing was ground-breaking, and it was rather thrilling to pass through the dinner line hearing almost as many accents as there were people. Perhaps we would help lay a cornerstone for better relations among the Swedenborgian denominations in the upcoming years, while we concurrently took the Swedenborgian message to new audiences in many different cultures.

Publishing representatives from the U.S.A., England, Australia, Switzerland, Sweden, Czechoslovakia, Denmark, and Yugoslavia were present. Unfortunately, vigorous publishing operations in Japan and Italy were not able to attend. A total of sixty persons came and participated for

some part of the sessions.

The idea for the convention came out of a meeting in England with members of the English Conference and the General Church one year ago. Dr. Erland Brock of the Swedenborg Scientific Association and editor of *The New Philosophy* spearheaded the planning and organizing. Manchester was chosen as the site, because it is reasonably central for the various international constituent parties, and also because the Rev. John Clowes first held forth the New Church doctrines in this city over two hundred years ago. Clowes undertook here the first translating and publishing ventures for Swedenborgian thought. Therefore, the Rev. Norman Ryder, former Conference President and a Manchester-area pastor, took care of arranging all of the on-site details for our gathering at the University. Both men did a superb job, enabling our three days of work to be smooth and effective.

Jam-packed with meetings, each day began at nine o'clock in the morning and continued for over twelve hours each day. I was present representing General Convention's publishing program (the Communications Support Unit's trade-name, J. Appleseed & Co.). Also from Convention, but officially representing the work of the Swedenborg Foundation, were Robert Kirven, Alice Skinner, John Seekamp and Carol Lawson. In addition, William Woofenden was present as a representative of the Swedenborg Scientific Association and Horand Gutfeldt was present as an expert on Eastern Europe.

We conducted our work in the

form of twenty-minute presentations, followed by a half-hour of general discussion. Marketing, outreach, book conceptualization, graphic design, library databases, manuscript quality, opportunities in Eastern Europe, retailing, distribution, translation, and desktop publishing were all topics of considerable focus.

At the end of the conference, we pointedly refrained from starting another ongoing organization with budgets and officers, but we did agree to keep the new International Swedenborg Publishers newsletter going (published by Leon Rhodes of Bryn Athyn) and to pursue some possible joint projects.

While we concentrated our efforts on specific topics of consensual interest, it seems that the benefits were at least as much spiritual as practical. The spirit pervading the publishers' fellowship was one of respect, cordiality, and even a sense of connected mission, though we may perceive and pursue that mission in different ways. Whatever further practical benefits may accrue from the conference—whether in the form of shared technology, shared projects, or merely shared ideas—my own hope is that in the Nineties the International Swedenborg Publishers consortium will contribute to a more congenial atmosphere among Swedenborgians worldwide, as each separately endeavor to bring a creative and life-giving Swedenborgian message to our world.

The Rev. James Lawrence is co-pastor with his wife Rachel Lawrence at the San Francisco Swedenborgian Church, and director of J. Appleseed & Co., our denomination's publishing arm.

Opinion

In this section of the Messenger we are pleased to present the varied views of our readers. Letters published here do not necessarily reflect the opinions of the Editor, the Communications Support Unit or the General Council of the Swedenborgian Church. Published letters may be edited for brevity and clarity.

When you see an opinion with which you disagree, please send your own views to the Editor so that The Messenger can be a forum for individual viewpoints. We welcome letters on all pertinent topics.

Financial Issues

To the Editor:

I read with interest and enthusiasm Gus Ebel's letter in the May Messenger discussing his presentation of financial issues in regard to the Temenos project at the June, 1990 convention.

I have heard a great deal of discussion by members of our church that indicate to me that his message was not well understood. The presentation Gus gave at the convention session was one that had been originally prepared for the General Council. I believe that it was unfortunate that some of the detail that was fresh in the minds of the General Council members was not added to the presentation to refresh the memory of the broader audience. To have done so might well have allayed many of the questions I have since heard.

I believe that Gus' letter pointed out clearly the continued needs of our denomination to support a major increase in our endowment both for projects such as Temenos and especially for our other outreach and parish programs. We may have the funds to do the things we need to do today, but without rebuilding our fund base with general and major contributions to our endowment, we will be expending the funds left to us by our forebears. This means that we will not have the necessary finances to continue to build our

programs for tomorrow.

I would encourage all of us to join in a stewardship program for the church we all love and to pledge our time, talent and treasure to build for the future.

John C. Perry, Treasurer

Dear Editor,

I read with great interest and appreciation Gus Ebel's letter to the editor last month. It hopefully clarified the seemingly mixed messages many people received at last year's convention sessions.

In my presidential travels around the country this year, many people in our churches have asked questions about the denomination's financial health. Do we or don't we have money? Is it all restricted? Is it available? If so, how much is available?

I commend Gus and his letter and add the following: In ballpark figures, we have four million in general purpose funds. This means income and principal can be used for any purpose. We have more than that amount in special purpose or restricted funds, such as those designated for mission use, augmentation fund, *The Messenger*, etc.

However, of the four million of general purpose funds, over three million are in real estate in Urbana University and Temenos. The income from the remainder of the general purpose funds is not enough to pay for the Central Office operations, the balance of any of the support units' work not covered by restricted funds, and for various operating expenses of the denomination. Thus, the past years' deficits have slowly but surely cut into the principal to pay for those deficits.

The need for new capital funds is readily apparent. That is the reason why the Swedenborgian Church is in a cooperative funds drive with the Swedenborg School of Religion. Our church needs more funds—new capital—for growth and outreach, for children's and young people's programs, to build the conference center at Temenos, for expanding our publishing work and for other initiatives

for integrating relationships, ongoing programs to help people spiritually, and for numerical growth.

I am asking you to help your church by becoming a contributor to the church's capital funds drive. The church really needs your financial help. Please contact me so that we can discuss ways to maximize your gift. I close with the last line of Gus' letter: "Let us be as bold and as committed to the future as those who went before us."

Love and Peace,

Dick Tafel, President
The Swedenborgian Church

Welcome to England

Dear Editor:

During the recent International Swedenborg Publishers Conference held at Hulme Hall, Manchester, England, we were delighted to welcome several delegates to New Church House, to see the shop and to inspect our library and archives. Some of them went up to see the Manchester Society Church, which is on the first floor of this building, and four European delegates attended our Sunday Services.

The whole of the meeting at Hulme Hall was a very exhilarating experience and the atmosphere was one of complete accord.

I am writing to extend a warm welcome to any of your readers who may be on holiday or business in this part of England. We would be delighted to meet them. The shop is open Monday through Friday from 10 a.m. to 4 p.m., and the services at the Manchester Church begin at 10:45 a.m. each Sunday.

With kind regards,
Yours sincerely,

D.K. McCallum, Hon. Secretary

The North of England
New Church House
34, John Dalton Street
Manchester, M26LE England

1991 Alliance of New Church Women Officers and Committee Chairs

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Warren, Michigan

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1994 Leone Dyer
Conway, New Hampshire

1995 Josephine Cowern
St. Paul, Minnesota

1996 Barbara Penabaker
Warren, Michigan

Alliance Church Pins

The church pins have been reordered and are now available for \$4.00 each. Please add 50¢ for mailing, and send prepaid orders to: Mary C. Ebel, 859 Rudder Way, Annapolis, MD 21401. Please make checks payable to Mary C. Ebel. Or, if you're coming to Convention '91 in Kitchener-Waterloo, pins may be purchased there. Sorry, no tie tacs this time!

Wanted

The May-June 1981 Issue of *Five Smooth Stones* (Vol. 6 No.4). The SSR library is assembling a complete set for binding. This is the only one we lack. Write: SSR Library, 48 Sargent Street, Newton, MA 02158.

Commencements

Baptism

Bingham—Kelsey Beth Bingham, daughter of Gaybeth and Carl Bingham and great-granddaughter of Galen Unruh, was baptized into the Christian faith March 24, 1991, at the Pawnee Rock, Kansas Swedenborgian Church, the Rev. John Bennett officiating. The baptism was performed by the Rev. Galen Unruh.

Ford—Zachary Ford, son of Stephanie and Don Ford, was baptized into the Christian faith February 24, 1991, at the Kemper Road Swedenborgian Church, Montgomery, Ohio, the Rev. Richard H. Tafel, Jr., officiating.

Confirmation

Anderson—Janet Anderson was confirmed into the life of the Swedenborgian Church of Portland, Maine, April 14, 1991, the Rev. Ken Turley officiating.

Avery—Eva Voris Avery was confirmed into the life of the Swedenborgian Church April 14, 1991, at the LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

Bouffard—Jaclyn and Ray Bouffard were confirmed into the life of the Swedenborgian Church of Portland, Maine, April 14, 1991, the Rev. Ken Turley officiating.

Bowman—Donald Bowman was confirmed into the life of the Swedenborgian Church April 21, 1991, at the LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

Dale—Elizabeth Giese Dale was confirmed into the life of the Swedenborgian Church of Portland, Maine, April 14, 1991, the Rev. Ken Turley officiating.

Fusco—Carol Anne Fusco was confirmed into the life of the Swedenborgian Church of Portland, Maine, April 14, 1991, the Rev. Ken Turley officiating.

Peterson—Thomas Peterson was confirmed into the life of the Swedenborgian Church of Portland, Maine, April 14, 1991, the Rev. Ken Turley officiating.

Death

Ahrens—Reta Ahrens, devoted member of the Church of the Good Shepherd, Kitchener, Ontario, entered the spiritual world January 27, 1991. Memorial service was conducted February 2, 1991, the Rev. Ron Brugler officiating.

Hammond—Flora Mae Hammond, long-time Swedenborgian and member of the Los Angeles Swedenborgian Church, entered the spiritual world February 23, 1991. A graveside service was conducted February 28 at Oakdale Memorial Park in Glendora, California, the Rev. Mark Sandstrom officiating.

Lawson—Robert G. Lawson, former member of the Cincinnati Society, member of the Boynton Beach, Florida Society, entered the spiritual world March 1, 1991. Memorial services were conducted March 5, by the Rev. Daniel Heinrichs, and April 14 at Temenos, by the Rev. Ernest O. Martin. A burial service was conducted March 8 by the Rev. Philip D. Brooks, Armstrong Chapel, Indian Hill Village, Ohio.

Middleton—Robert Middleton of Waterloo, Ontario, long-time friend of the Church of the Good Shepherd Kitchener, Ontario, entered the spiritual world March 25, 1991. A memorial service was conducted March 30, 1991, the Rev. Ron Brugler officiating.

Sawyer—Alfred C. Sawyer, long-time member of the Fryeburg, Maine Swedenborgian Church, entered the spiritual world April 6, 1991. Graveside service was conducted at Pine Grove Cemetery, the Rev. Gardiner Perry officiating.

Trott—Kay Trott, member of the Church of the Good Shepherd, Kitchener, Ontario, entered the spiritual world March 19, 1991. Memorial service was conducted March 23, 1991, at the Church of the Good Shepherd, the Revs. Paul Zacharias and Ron Brugler officiating.

The President Reports

I invite all *Messenger* readers to come to the 1991 annual church convention sessions in Kitchener, Ontario, Canada, June 26-30. I do so in a renewed sense of the exciting possibilities our denomination has before us in making a difference in the world.

The theme of this year's sessions, "Healing Ourselves—Healing the Earth," affords a springboard for our church to bounce into the 21st century as we seek to reveal an increasingly relevant theology in today's society.

The members and friends of the Kitchener church have been working all year to make our stay enjoyable and comfortable. We will be celebrating the Swedenborg School of Religion's 125th Anniversary and the graduation of the first SSR student to receive a Master's degree in Swedenborgian Studies.

Also I remind you about the wonderful summer opportunities afforded by our five church camps: Blairhaven, Mass.; Fryeburg, Maine; Beside-the-Point, Ohio; Almont, Michigan; and Paulhaven, Alberta, Canada. Bring your friends and your children and their friends.

Looking forward to seeing you in Kitchener. Please bring your half-filled cup as I am bringing mine. If yours appears to be running low, there is plenty in my cup to share.

Peace,

Richard H. Tafel, Jr., President

The Swedenborgian Church

(Statistics as of December 31, 1990)

| Associations | Societies | | Ordained Ministers | | | Authorized Lay Leaders | Members | | | No. of Delegates |
|------------------------------|-----------|----------|--------------------|----------|-----------|------------------------|-------------|------------|-------------|------------------|
| | Active / | Inactive | Active / | Inactive | / Retired | | Active / | Inactive | / Total | |
| Canada | 1 | 0 | 3 | 0 | 0 | 0 | 184 | 48 | 232 | 20 |
| Connecticut | 1 | 0 | 0 | 0 | 0 | 0 | 13 | 7 | 20 | 3 |
| Illinois | 6 | 0 | 2 | 1 | 0 | 0 | 118 | 38 | 156 | 13 |
| Kansas | 3 | 0 | 2 | 0 | 1 | 0 | 110 | 0 | 110 | 13 |
| Maine | 3 | 0 | 3 | 0 | 0 | 0 | 111 | 152 | 263 | 13 |
| Massachusetts | 7 | 0 | 8 | 3 | 3 | 0 | 226 | 79 | 305 | 24 |
| Middle Atlantic | 3 | 0 | 4 | 0 | 0 | 0 | 118 | 56 | 174 | 13 |
| Michigan | 1 | 0 | 1 | 0 | 0 | 0 | 86 | 24 | 110 | 10 |
| New York | 1 | 0 | 1 | 0 | 1 | 0 | 26 | 43 | 69 | 4 |
| Ohio | 3 | 2 | 2 | 0 | 0 | 0 | 77 | 0 | 77 | 9 |
| Pacific Coast | 6 | 1 | 6 | 3 | 4 | 1 | 196 | 27 | 223 | 21 |
| Southeast | 1 | 1 | 3 | | | | 36 | 34 | 70 | 5 |
| (All figures as of 12/31/88) | | | | | | | | | | |
| Western Canada | | | | | | | | | | |
| Conference | 8 | 0 | 2 | 0 | 5 | 0 | 211 | 17 | 228 | 23 |
| SOCIETIES | 44 | 4 | 37 | 7 | 14 | 1 | 1512 | 525 | 2037 | 171 |
| Gulfport | 1 | 0 | 0 | | | | 20 | 0 | 20 | 4 |
| (All figures as of 12/31/87) | | | | | | | | | | |
| Georgetown, | | | | | | | | | | |
| Guyana | 1 | 0 | 0 | 0 | 0 | 0 | 17 | 7 | 24 | 3 |
| TOTALS | 46 | 4 | 37 | 7 | 14 | 1 | 1549 | 532 | 2081 | 178 |

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