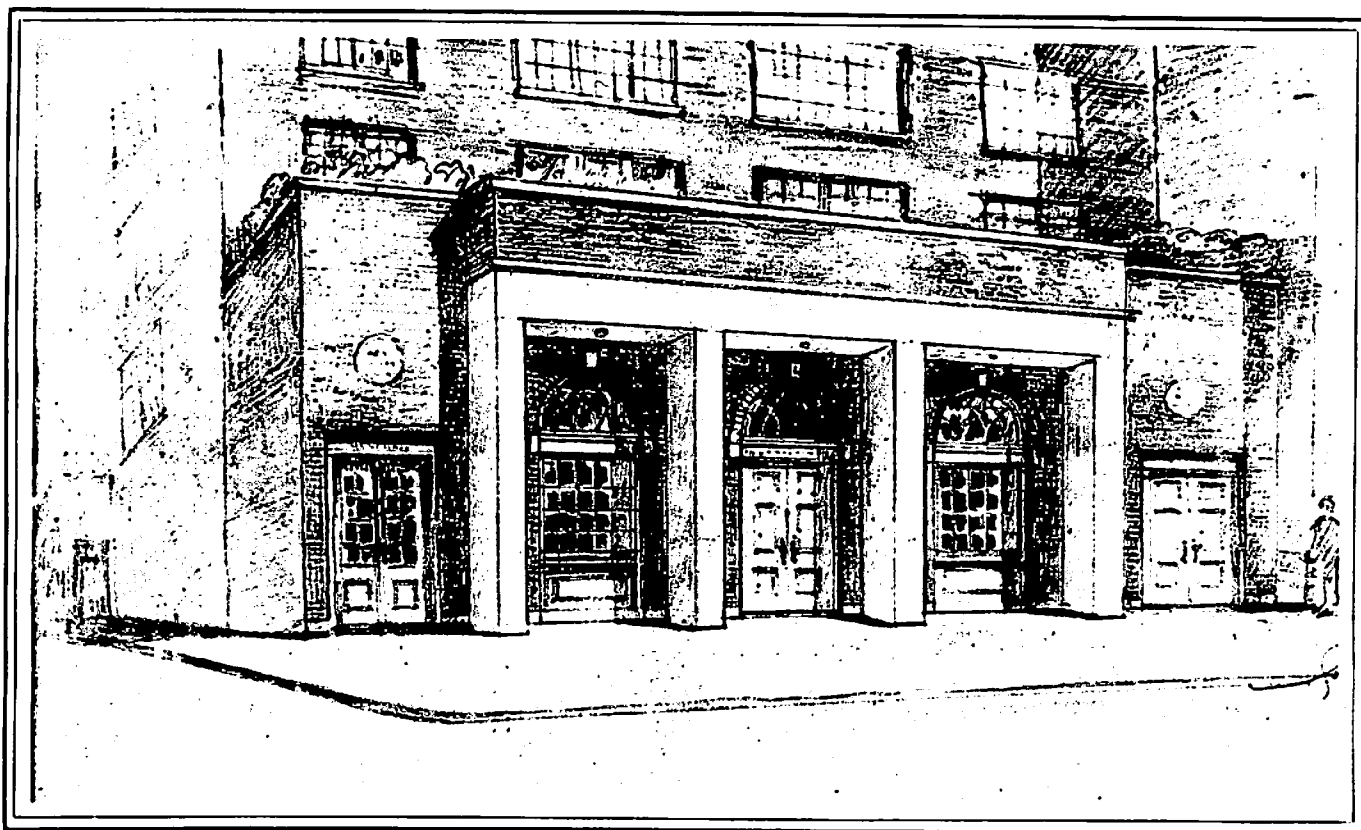


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The Messenger

May 1991



The Boston Swedenborgian Church

*See Ecumenism Revived:
"The Boston Clergy Breakfast Gathering", p. 71*

Contents

- 67** Some Thoughts on Peace
Paul Zacharias
- 68** A Thousand Points of Light
Nancy Ahrens
- 69** A Letter From a Mother To Her Daughter
Deborah Winter
- 71** Ecumenism Revived: Reports from the Boston Clergy Breakfast Gathering
Carl Scovel and Brian Scott Kelley
- 72** Nominees Selected
- 73** Advance Convention Registration Form
- 75** How We Can Help End War
Carl Yenetchi
- 78** Funds Drive A Top Priority
Richard Tafel
- 79** Open Letter to All Members
August A. Ebel
- 79** Healing Ourselves, Healing the Earth
Convention Mini-courses

Departments

- 68** Opinion
- 79** Commencements
- 80** The President Reports
Richard H. Tafel, Jr.
- 80** New Directions

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Moving Toward the Light

*The holiest of all the spots on earth is where
an ancient hatred has become a present love.*

T. 522, A Course in Miracles.

The war in the Persian Gulf officially ended on Wednesday, February 27, 1991. It was a short war. As many of you are aware, the troubles in our LaPorte church had been going on a lot longer. The congregation has been split for nearly two years.

On Sunday, March 3, members who hadn't come to regular services for months were coming to church to fulfill a voting requirement. Just before the service began, as I hurried out to the car to get my solo music that I'd left on the back seat, I slipped on a transparent patch of ice and went down so hard I was breathless for a few moments, and was having difficulty getting up. A woman who hadn't allowed me to shake her hand and had barely spoken to me for months hurried out of her car and helped me up. We held fast to each other for a minute. We looked into each other's faces. I thanked her profusely. She apologized for not being able to move faster to help me sooner. I gave her a slight hug and then we parted as quickly as we had come together. But I stood in the shimmering morning light, surrounded by the energy of that moment when we actually looked into each others' eyes, with concern, with gratitude. *That* was reality. That's all we have and who we are. It's all the other stuff that is the illusion.

I mentally put myself back together. My legs were still a little shaky as I went to the front of the church to sing. I looked out over their faces as the spell continued; I could believe for those few seconds that we were the caring, loving community we could have been, and still could be. The organist struck up the familiar chords of "The Battle Hymn of the Republic." It was Kennedy's favorite.

The war had been over, for a fleeting bit of time.

Some Thoughts on Peace

Paul Zacharias

What exactly is peace? Why, of course, peace is the absence of war! The absence of conflict! Well, this may be our first mistake! Genuine peace is much more than the absence of war—it is the positive reaching out and building bridges of harmony and goodwill between individuals, families, groups and nations. It is based on mutual understanding, respect and trust. I believe we are gradually learning this essential lesson—that love really is the ultimate reality in life. We are realizing that everything else has been tried and failed: force, violence, threats—these hellish tactics do not work, and now we are seeing for the first time that if life is to continue on earth, we must learn to live together as a family. Up until fifty years ago nations could pretty well live unto themselves; the exchange of goods and ideas was quite limited, but now, we recognize that everything touches, everything overlaps, and the One World concept is growing rapidly. This really is a new ballgame, in which everything that happens affects everyone else. In this kind of closely knit world, mutual acceptance and tolerance becomes a necessity, essential for our common survival. Jesus asked, "Who is your brother and your sister?" And now, for the first time, we see that we are all indeed brothers and sisters.

I looked up the word "peace" in Pott's Concordance and there are about ten pages devoted to peace in Swedenborg's writings, but very few of these passages refer to peace in the world. They almost all point to inner, personal peace. This is such an obvious lesson, yet we tend to miss this basic point. We almost always think in terms of what is going on "out there," and so we have

peace conferences and peace marches and we wait for the other person or the other nation to make the first move toward peace, yet all the while there may be a lot of hostility, envy, and hellish feelings bottled up within ourselves. We need to remember that everything that happens "out there" is a reflection, an expression of what is going on inside of our own hearts and minds. And so, when a lot of ordinary people have pent-up emotions of greed, lust, control and revenge, then of course there will be wars and violence in

*Genuine peace
is much more
than the
absence of war*

the external world. Our external conflicts are extensions of our internal conflicts. In this matter of building peace in the world, the single most important thought is: "Let there be peace, beginning with me."

People often say, "What difference can I possibly make? I'm only one person out of five billion; how can I affect the course of world history?" Look back over the pages of world history, and see the countless times when single individuals made a very big difference indeed, for both good and ill. We know about the Caesars and Hitlers, the Ghandis and Lincolns, all of whom began as ordinary people caught up in extra-ordinary times and events. They could not have played out their role in history unless they had the support of millions of grass roots citizens. Most of the changes in

the world conditions are the results of the efforts, the hopes, the ideals, the follies of individual people. Of course we can't do very much. But we can do something! We can become active in local peace movements. We can support Greenpeace. We can write letters to senators, congressmen and members of parliament. We can become better informed regarding world issues. We can pray for peace, every day. We can visualize, in our imagination, what a truly good, just, peaceful world would be like, and then, what can I do to make that dream come true! The last thing at night, and the first thing in the morning, let's all bathe the world in Light. When enough ordinary people do these simple acts of goodness, with the right motives, then wars will cease on the face of the earth.

The very heart of our faith, the place where the Bible begins and ends, is God's sovereign lordship over all creation. Can we return to that fundamental fact of life? All things come from God and evolve according to his purposes. Swedenborg tells us that genuine peace comes to the person, and the nation, that trusts implicitly in the goodness of God, believing that He will provide. This certain trust in Divine Providence takes away all fear of the future. When we truly acknowledge and accept God's lordship over all of life, that this is His world and every one of us is a child, then life is filled with a higher meaning and purpose, and we then think much more easily in terms of a one-world family.

In this present time I sense there is not really much genuine trust in God. On some coins we read, "In God we trust," and we pay lip service to this motto, but when it comes down to the crunch we trust in military might and in double locks on our front doors.

(Continued on page 79)

A Thousand Points of Light

There is only one road to war. It is wide, well-traveled, deftly understood.

There are many roads to peace. They are narrow, hidden in the undergrowth of silent understandings and subtle messages, traveled by those who would reach out with yearning, to find similarity in difference, harmony in strife, loveliness in the unloved.

Those past age fifty knew the last great war in which the world engaged.
We later learned to love "the enemy" . . . if not their leaders.
We will again. T'was not the unknown heroes in the trenches
who earned our anger, fear or disrespect.

How, then, might we begin to work toward Peace, not just for War?
How might we reach "the enemy" now, in a more human way?
Must we continue unforgiving rhetoric? Or can we start
a caring dialogue, on problems we *all* face?

For we are Brothers when the fighting stops.
We are all part of one great human race,
which we shall win or lose together. We will share
our human destiny, our common fate.

What paths to peace might we yet find? And who will light the way?
"One thousand points of light" if we but ask. And who or what are they?
Ourselves. With guidance from our Source. Are we not One
with our Creator? But we must ask, to then receive direction . . .

To be "A Thousand Points of Light" to lead the way to Peace.

Nancy Ahrens
Valparaiso, Indiana

*Inspired by the Peace Rally, in Washington, D.C., and the birthday of Chicago Quaker and pacifist,
John Curtis Wood, January 26, 1991.
(Nancy Ahrens is the youngest daughter of the late John Curtis Wood)*

"I have spoken with angels about peace, and I told them that in the world it is called peace when wars and hostilities cease between nations . . . and that internal peace is believed to be merely a rest of mind when stresses are removed . . . But the angels responded that this is not true peace, unless the person is also conjoined with heavenly good . . . The state of peace in heaven cannot be described in earthly language. True peace flows out from the very inmost of the Lord and into the person receptive of the divine, permeating the whole of a person's life and thus making the very mind of that person itself a heaven."

Emanuel Swedenborg
(Adapted from Heaven & Hell, 285 & Arcana Celestia, 8455)

Opinion

Dear Editor:

I strongly object to President Bush's bellicose policy during the recent Gulf crisis and his shameful attempts to peddle his war to the American public as a "just cause." *There is no such thing as a just war.* The Jesus message is clear; he never authorized anyone to kill. Love your enemy, do not kill. The most charitable thing for Christians to do in life is to live according to this message.

I urge Swedenborgians to speak out in condemnation of war and to demand a truly just and peaceful reconciliation between our country and the rest of the world. A "new world order," not based on militarism, but based on spiritual renewal is the aim of our church.

How ought we deal with evil tyrants like Saddam Hussein then? Martin Luther King, Jr., showed that the challenge is to find the courage and conviction to meet *physical force* with *soul force*. Such a strength can only come from one source—God.

Our Swedenborgian theology proclaims that Christ has returned, yet the physical return of body bags from the Gulf mocks this assertion. War is an abomination that has no place in the New Jerusalem (Rev. 22:3). Learning to shun war as a sin is therefore essential to everyone's spiritual development.

Jay Jordan, President
Swedenborgian Church,
Portland, Maine

See You
At Convention
In Kitchener-Waterloo!



A Letter From a Mother To Her Daughter

Deborah Winter

Dear Solrun,

I've been asked to write an article on new motherhood feelings. After several attempts I nearly gave up. I felt too sensitive and vulnerable to be that honest for *The Messenger*. I needed a different way to go about it and a letter to you flows easily.

I just put you down for a nap. You rest so peacefully. I got up to check on you again just to make sure all is well with you. You smile in your sleep. I find myself in awe and wonder of you. I feel protective and tender towards you.

You've been teething and have cried a lot this morning. I've cuddled you, fed you and soothed you. Still you cried. I put the tape *Peaceful Pond* on. It's the tape I listened to throughout my pregnancy with you. It played during your birth and throughout our early weeks of adjustment together. You know it well. As it played your crying

*I want you
to know
your own
reality,
your own
groundedness.*

stopped. You looked at me, we communicated. You relaxed into sleep.

Sensitive and vulnerable. What could be more sensitive and vulnerable than giving birth to you, seeing you placed on my stomach for the first time and looking at me with eyes of safety and serenity. Giving birth to you was the most powerful experience of my life. Amazing that I could feel so helpless and so strong

at the same time. The experience of childbirth will stay with me forever.

I've thought often how good the timing of your coming into my life has been. I've had a chance to make some headway in the nurturing of the little girl inside me. I've learned how to take care of myself, to honor myself and to feel my own feelings. Because of my time of spiritual turning and growing I have been able to let myself trust what you need and want right now. For this I am full of gratitude.

So many of the pearls of wisdom of yesterday are far off balance. I hear some of them from time to time . . . "you don't need to hold her so much," "you don't need to nurse her so much," "isn't she on a schedule?" And the big one: "just let her cry." In one of our support groups a woman shared a memory of being a very small child. She remembered herself crying for a long time.

(Continued on page 70)

A Mother's Letter

(Continued from page 69)

No one came. This middle-aged woman cried as she shared her feelings of abandonment. Solrun, when you cry and look at me the way you do with those big tears, you communicate to me clearly: pick me up, hold me, take care of me. I welcome your communication. I'm grateful that I don't need to get uptight. I can relax and be here for you and know that it is good to nurture you. Some of us along the way didn't get that kind of nurturing. Generation through generation the rightness of our own joy and blessedness got misplaced. How simply the unhealthy pattern and cycle can be broken. Our blessedness is not lost. I see it in you because I am learning to see it in myself.

Your father and I have made a nest for you. We take care to give you a feeling of safety, love and well-being and we take true pleasure in the creating of it. I know now that it is possible to grow up and know who you are with a sense of groundedness. With a sense of gift and worth.

We have just been through a time of war. Our church here in DeLand prayed for peace. We prayed for the troops. We prayed for sanity. We shared our feelings as a group and

visualized a healing for the earth.

I prayed for the Israeli child I saw on TV who had to put on his gas mask during a scud missile warning. With you in my arms I cried for the baby in the protective tent that was placed over her crib. I imagined what it would be like to be unable to hold you because of the danger of a poisonous gas attack. I prayed for a world in which children can grow up without violence.

Though violence is not over, the war is over. I am struck by different responses. I feel sickened by a response from a man on the news who is carrying a sharp stick and says "stick it to Hussein." How would I feel if the war struck closer to my home? What if I was the father whose only daughter became the first woman POW? Like the father, maybe I would also write a handwritten letter to Hussein from the perspective of parent to parent pleading for the safe return of my child.

It's a big question: what can I do? I answer that I have to begin with myself, and that means acknowledging my daily reality and dealing with it to the best of my ability with care and sensitivity. My first priority is my own regeneration and recovery process. Ten years ago I knew about regeneration but there was no real integration of it. Today I am actively recovering and regenerating. It must

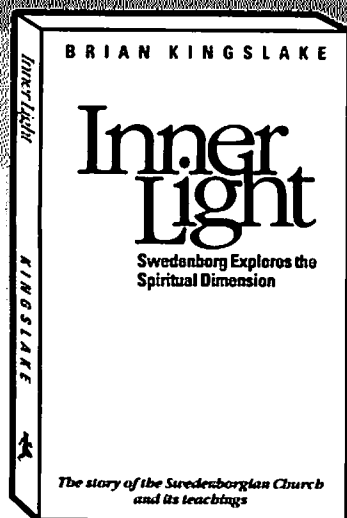
come first, then everything else falls into place and when it doesn't, I know of a tool to use to get back on center again. So when I think of world peace I know it begins with me. We do have an effect on each other and that effect spreads.

In John Bradshaw's series, *The Family*, he says that the greatest human tragedy is to live your life and never know who you are—your own reality. I know I have to nurture myself as I am. Solrun, I want you to know your own reality, your own groundedness. I know I can't *make* that happen for you. But you will discover it for yourself because through nurturing myself I will nurture you.

I catch myself saying that it is awe-inspiring how little I get done in a day since I have become a mother. But this isn't true. When the day is done and I see that it has been a good one for you because I chose to experience the love and joy with you, then I know important work has been done. You are a content and happy baby. Your nap is over and you are ready to play. My feelings of motherhood tell me that all is well.

The Rev. Deborah Winter is co-minister with her husband Skuli Thorhallsson at Swedenborg House, DeLand, Florida.

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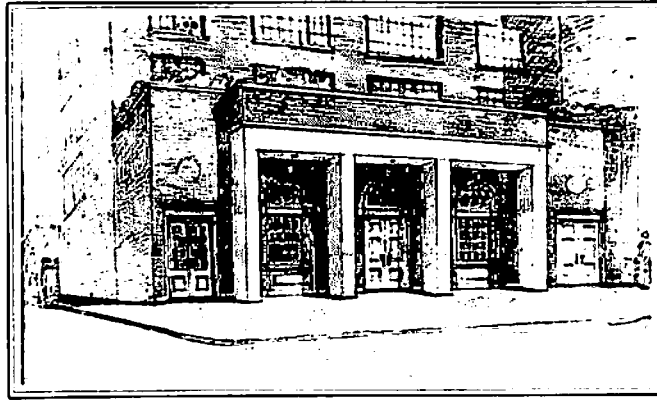
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Ecumenism Revived:

Reports from Two Participants of the Boston Clergy Breakfast Gathering



Carl Scovel

Thanks to the leadership of our Boston ministers, including the Reverend Steve Ellis, and to the hospitality of the Church of the New Jerusalem on Bowdoin Street, the clergy in downtown Boston are meeting together for the first time in twenty years. On the last Wednesday of each month, September through June, Jews, Christians, Muslims, Hindus, Krishnas, Siddha Yoga, American Indian, Christian Scientist, Zoroastrians, Bahais and even members of the Unification Church meet to have breakfast, hear a speaker, and discuss common concerns. All this has happened because Steve Ellis of the Boston Swedenborgian Church and Carl Scovel of King's Chapel decided that they needed to meet with their brother and sister ministers for refreshments and education. They were soon joined by Brian Kelley of St. Paul's Cathedral (Episcopal) and Steven Lynch, rector of St. Anthony's Shrine (Franciscan). In May of 1989 they met with some two dozen invited clergy and the enterprise was on.

The group has heard reports on Anglican sisters and their work, an anti-drug campaign run by the African People's Pentecostal Church, the local impact of the recent Middle East war and how Trinity Church in

Copley Square ministers to its large young adult congregation. Recently, they heard the local imam give a stirring appeal for inter-religious understanding and cooperation.

All this is due to the continued planning of four clergy and to the generous hospitality of the Boston Swedenborgian Church which provides meeting space in their parish hall and a lovely breakfast. Thanks to this spirit, ecumenism in downtown Boston is again well and thriving.

The Reverend Dr. Carl Scovel is the minister at the Unitarian Universalist King's Chapel, Boston, Massachusetts.

Brian Scott Kelley

It is no accident that the Boston Clergy Breakfast Group is now flourishing after some 18 months of existence. The warmth and welcoming presence we feel as demonstrated through Reverend Steve Ellis, has made our group's formation that much easier. Many of us came without a deep knowledge of the Swedenborgian Church, but as a result of our experiencing the hospitality of the church we are coming to know Swedenborg and gain a greater

admiration for him.

The unusual feature of the Boston Clergy Breakfast Group is its inclusivity. I have been part of clergy groups which may bring Protestants, or Protestants and Roman Catholics together. Occasionally, there have been groups which may bring Jews and Christians together, but they often do not last too long. So it is truly remarkable that we have a clergy group which brings Christians, and Jews, and Muslims, and Buddhists, and Hindus, and Sufis . . . the list could go on and on. That is surely a new development in our city, and I think that it is no accident that this is taking place in the Boston Church of the New Jerusalem. Steve, and the members of the board and congregation, are witnessing to the gracious and inclusive spirit of Swedenborg.

The delicious breakfast the congregation so generously provides is a delight for all of us. And even that is mindful and respectful of the eating requirements of some religious groups, so that the message of inclusivity is reflected in everything that is done.

The Reverend Brian Scott Kelley is coordinator of Social Actions Ministries of Greater Boston (SAM) and Episcopal Priest at St. Paul's Cathedral, Boston, Massachusetts.

Nominees Selected

The Swedenborgian Church's Nominating Committee has selected the following nominees to fill national offices.

Vice-President (1 year term)

Betsy Young
California

I would like very much to have the opportunity to serve again next year as vice-president of the denomination. We are embarked upon an exciting and challenging journey, and I see much hope as we move further into the transition with which we are presently involved.

It would be stimulating to continue the search for new ways to serve our own members and, through them, increase our effectiveness in reaching others with the sustaining foundation of our denomination's heritage.

Recording Secretary (1-year term)

Gloria Toot
Ohio

I have been a member of Kemper Road Swedenborgian Church for almost 22 years. During that time I have been a member of the board of directors for many terms and have served as treasurer and as secretary, a position I hold currently. I am also currently on the nominating committee of the Ohio Association. I have attended many national and regional meetings over the years. For approximately twelve years I have been the office manager/administrative assistant for the Cincinnati church, with duties such as bookkeeping, correspondence, overseeing the wedding chapel ministry, and when Dick Tafel was minister here, keeping him organized!! I have also been circulation manager for *Our Daily Bread* since 1987.

My organizational skills, my computer literacy, and my awareness of the many intricacies of the church's workings help make me qualified for the office of Recording Secretary. My children are now grown and I find I have more time to devote to my church. I feel it is high time I gave some of my talents to the denomination which has given me so much.

Treasurer (1-year term)

John Perry
Maine

This past year serving as treasurer has been a challenge, with more changes taking place in the church financial directions, a new personnel and directions in our bookkeeping program and a new direction in the budgeting process that will bring our deficit spending to a halt.

Automation of the books is closer to achievement, and my goal still remains to have the

treasurer's report written directly from the computer program. However, continued effort must be maintained to accomplish this goal.

I am looking forward with enthusiasm to furthering the process begun these past years in working as the treasurer of our national body.

General Council (3-year term)

Joe Lederman
Kitchener, Ontario, Canada

I was born February 4, 1936 in Plattsville, Ontario.

I married Barbara Aitken (Lederman) in the Church of the Good Shepherd, Kitchener, Ontario, in 1956. We have 7 children (4 boys and 3 girls). Barbara and I have also been foster parents since 1971 and have had 26 children living with us during that time. We presently have three teen-age boys.

I served with the Canadian Armed Forces from 1957-1976, and retired with the rank of Major.

I served with the Waterloo City Police Force and the Waterloo Regional Police Force from 1960-1988, retiring with the rank of Staff Sergeant.

I served from 1984-1988 as the full-time president of the Waterloo Regional Police Association, and was responsible for the welfare, wages and benefits of 620 employees of the Waterloo Regional Police Force. While in that capacity, I was also responsible for the overall operation of a 52-acre recreation and office complex, with 30+ full and part-time employees.

I now serve as the president of the Waterloo Regional Police Force Retirees Association representing over 100 retired police employees or their widows. I am the acting president of the newly-formed Police Retirees of Ontario, representing approximately 10,000 retired police personnel.

Our family has attended the Church of the Good Shepherd in Kitchener periodically since 1956 and has attended steadily since 1975.

It would be a pleasure and an honour for me to serve the church, if elected in 1991.

Rev. Robert McCluskey
New York

I have served the Swedenborgian Church as an ordained minister since 1984; in Portland, Maine from 1984-1988, and since then at our church in New York City. Also since 1984, I have served as representative to the Prophetic Justice Unit (formerly Division of Church and Society) of the NCC, and on our church's delegation to the General Board of the National Council of Churches (chair since 1989). I served as chaplain to the New Church Youth League 1984-1986, and have been active in the Clergy Support/Peer Supervision program, church camps, annual conventions, and Council of Ministers. I have also chaired two local ecumenical groups (in Cambridge, Mass. 1981-1984, and in New York City, 1989-present).

I am familiar with how our church operates on a number of levels, and I am committed to seeing it realize its full potential. One of my goals as General Council member would be to sharpen the connection between our doctrinal understanding of life and our sense of identity and mission; to make our theology more relevant to the actual needs, and to keep our policy and action base grounded in our doctrines. I believe my wide experience with organizations outside of the denomination will allow me to bring a broader perspective to the General Council, and help the church to find its most useful role and

contribution to society at large. I believe that this perspective and understanding is essential if the church is to grow beyond its present borders (and grow we must!).

(3-year term)

Howard Torpey
California

I am up for a second term after serving three years on the Council. I am currently president of our San Francisco Society and active in the Pacific Coast Association. I would like the honor of serving the national body again.

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

Pat Zacharias
Ontario, Canada

I have now served almost four years on Pastoral Ministries Support Unit (PMSU), filling a partial term the first year. We have moved from "what is this new structure and how do we function in it?" to a real vision for our parish churches—and how we can assist them to function better as a healthy congregation, church board and minister working together. We are trying to provide opportunities for growth of our churches. This is our priority! By lending them administrative, material and spiritual support we are showing our parish churches that we care! PMSU is excited about the help that Eric Allison, our Pastoral Ministries Consultant, is giving to our local congregations. My work on this Support Unit has been stimulating and encouraging. I am enthusiastic about the future of our parish churches and would like to continue this important office for a second term.

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

Steve Koke
California

I have served on IMSU since its inception and enjoyed the experience very much. I have a degree in computer science, and I am interested in promoting a deeper sharing of knowledge and communication between our churches. I'm currently working with a design for a database that will be used by our Central Office as a repository of information for all churches to draw from. That is a long-term project, and I would, of course, love to be able to continue working with it. Other information-gathering and processing work will be brought to bear on the needs of our churches in the next few years as IMSU continues to build channels through which we may learn from each other. This will be my last consecutive term, under support unit rules.

Communications Support Unit (3-year term)

Lorene Ray Lederer
California

I would like to be considered for a second term on the Communication Support Unit. Important groundwork has been laid these past 3 years. COMSU has organized our church publications into two areas: internal (*The Messenger*) and external publications. Our external (outreach) publications are now published under the name *J. Appleseed & Co.* In addition to contributing

(continued on page 77)

How We Can Help End War

Carl Yenetchi

- I. FEAR is the emotion that tells us what is important to us in the future.
- II. ANGER is the emotion that tells us what is important to us in the present.
- III. SADNESS is the emotion that tells us what is important to us in the past.
- IV. JOY is the emotion that tells us why we were created.
- V. LOVE is the emotion that magnifies all of the other emotions so that we can learn more from them.

I realize that the above is an oversimplification and that the emotions I have named serve us in more ways. However, this short list of definitions has helped me to track my spiritual wanderings over the years.

Since the recent Gulf war began, I have been experiencing a great deal of anger. What I found interesting and troubling was the fact that my anger was not directly related to the war. The war news would trigger feelings of anger in me, but the things I was angry about were things that had happened in my life. While watching the news or while reading the newspaper I would suddenly become angry about things that happened months, years or even decades ago. The fact that I was being angered, rather than saddened, about past events, meant that I had failed to let the events move into the past. To me they were still happening. This is in no way a new phenomenon, I have been aware for many years that I am a grudge holder and that it is difficult for me to give up my anger and to move on spiritually. The Lord has been patient with me,

though, and has generally found ways to help me heal these rifts, usually by bringing me to a place where I had to look closely at myself. I think the real key to understanding someone also is understanding ourselves. What was troubling in this case was that the news of the war was triggering my feelings of anger, and that the events that I was becoming angry about were events that I had not thought about for a long time, events that I thought I had worked through. My reaction to the war news was showing me that this was not true.

In seeking to understand what war is, and how news of it was triggering my feelings of anger, I discovered the following statement by Emanuel Swedenborg:

(It has) been revealed to me . . . that all wars, howsoever political they are, are representative in heaven of states of the church; and that they are correspondences. Such were all the wars described in the Word; and such also are all wars at this day. The wars described in the Word are those that the children of Israel waged with different nations: as for instance with the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, and the Assyrians. And when the children of Israel, who represented the church, departed from the commandments and statutes, and fell into the evils which were signified by those nations, (for every nation with which the children of Israel waged war signified some kind of evil) then they were punished by that nation. Thus when they profaned the holy things of the church by foul idolatries, they were punished by the Assyrians and Chaldeans; because by Assyria and Chaldea the profanation of what is holy is signified. Similar things are represented by wars wherever they are, in the present day; for all things that occur in the natural world correspond in the spiritual world to spiritual things, and all spiritual things concern the church. It is not known in this world what kingdoms . . . represent the Moabites and Ammonites, what Syrians and Philistines, the Chaldeans and Assyrians, and the other nations with whom the children of Israel waged war; yet there are those that represent them. *Divine Providence* 252

After much reflection and meditation, I was able to sum this up as, nations go to war when they see their own evils in another nation. This would mean that the United States and other nations of the coalition in some sense saw a reflection of themselves, in Iraq, and that similarly Iraq saw a reflection of itself in the nations of the coalition. I was feeling angry about many things and this anger would flare when I read about, saw the television coverage or heard radio reports about the war. Anger was eating at me and I wanted to know why. I knew it was trying to tell me something was important to me right then and there, by the intensity with which it was making itself known.

I am aware of only one direct account in the four Gospels where Jesus was angry. It is found in Mark 3:1-5:

Again he (Jesus) entered the synagogue, and a man was there who had a withered hand. They (The Pharisees?) watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come forward." Then he (Jesus) said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. He (Jesus) looked at them with anger: he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.

The Gospels of Matthew and Luke also record this story but not reference to the Lord's anger. It has often been reassuring to note that this single direct reference to Jesus being angry is tied so closely to his power to heal. Certainly, in this case, anger was showing the Lord the importance of healing the man with the withered hand in the present moment, for his response to the man is immediate.

(continued on page 76)

... Help End War

(continued from page 75)

My anger still seemed to be centered on the past but it was beginning to dawn on me that my anger was also related to the need for and the means of healing. In Matthew 9:2-7, we read:

And just then some people were carrying a paralyzed man lying on a bed. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven." Then some of the scribes said to themselves, "This man is blaspheming." But Jesus, perceiving their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Stand up and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins" he then said to the paralytic—"Stand up, take your bed and go to your home." And he stood up and went to his home.

We can see from this that healing is tied to our abilities to forgive and to accept forgiveness. We can also see that Jesus in addressing the scribes showed them the evil that was in them. "Why do you think evil in your hearts?" Their evil is in their denying the forgiveness which is the Lord's gift to the paralytic. I realized when I read this that I was failing to forgive others. I was guilty of wishing them evil out of my desire for revenge. . . . It then occurred to me that the anger I was feeling was very much of the present because I had never been able to bring myself to a point of forgiveness. I was not letting myself become a channel for the healing power of Jesus Christ in this world. I had buried my anger within myself and had now discovered it wasn't gone—only buried. It was not in the past but in the present. The war in the Persian Gulf was showing me what the end result of my course would be. Because I wasn't letting my anger change into sadness, to move from the present into the past. Isn't it better to forgive, when you have been wronged, than to seeth and entertain thoughts of revenge.

It was then that it occurred to me how I could help end the war in the Persian Gulf. I could make the world more peaceful by forgiving myself and anyone else against whom I was holding a grudge. The first step in this was to recognize that the people I was holding grudges against were guilty in my eyes of having committed sins that I myself was guilty of

committing. Whether or not they were actually guilty of these sins was between them and their God and had nothing to do with me. My anger was related to my seeing reflections of my sins in them. To let my anger move on, I needed to look within myself, not within someone else. Sure I could speak to the others involved and let them know about my anger. Maybe this would help them in their own journey, but only they could decide whether or not they needed to change.

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*"War is
the cowardly
escape from
the problems
of peace."*

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So how do we end war—any war? We need to look at ourselves as a nation. What we reacted to so strongly as a nation in the behavior of Iraq must be part of our own national character. The war says as much about the United States as it does about Iraq. The United States is the richest nation in the world, probably the richest nation in history, and yet millions of our citizens go homeless and hungry while we spend billions of dollars on weapons of destruction. There is a lot of truth in the slogan, "America houses its missiles better than it does its people." We read in Lamentations 4:9, "*Happier were those pierced by the sword than those pierced by hunger, whose life drains away, deprived of the produce of the field.*" We are one of the most educated nations and speak eloquently about how we value education and yet millions of our citizens

are illiterate. We are eloquent about the value of human life and yet we alone among the industrial nations still have capital punishment. We as a nation ignore our faults and yet see them clearly in others. If I, as an individual, am guilty of these same kinds of offenses against my neighbors, and I am, then I am contributing to the national characteristic which causes my country to go to war. I need to do my part in breaking the cycle which leads to war, and by doing my part in breaking the cycle I am helping to end war. Any war.

We read in Matthew 7:1-5:

(Jesus said:) "Do not judge, so that you may not be judged. For with the judgement you make you will be judged, and the measure you give will be the measure you get. Why do you see the speck in your neighbor's eye, but do not see the log in your own eye? Or how can you say to your neighbor, 'Let me take the speck out of your eye,' while the log is in your eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's eye."

I cannot seek to end war by pointing my finger at someone else. I can help to end wars among people and among nations by learning to forgive, or put another way, I can help to end the wars between nations by first finding peace within myself. There are some points here that I want to make clear. If Swedenborg was right that wars result when one nation falls into the same evils as another nation, or as I have said, wars are the result of one nation seeing its own evils reflected in another nation, it may appear that the victim is being blamed for being attacked. I am not seeking to blame the victims. I don't want to get into a discussion of who was right or who was wrong in this recent war; I will say that I think all war is wrong and that I agree with the words of former president Ulysses S. Grant, when he wrote, "There never was a time when, in my opinion, some way could not be found to prevent the drawing of the sword."

Wars exist on many levels and the decision to escalate is a conscious one. Not all arguments lead to fist fights, and not all international disputes lead to shooting wars. I think one of our tasks as people of God is to seek to resolve conflicts in a way that is in keeping with the

spirit of the gospel, by looking to ourselves first and by casting out the logs in our eyes before we seek to correct the neighbor. By doing this, we make it less likely that others will see reflections of their own evils in us and attempt to attack us; verbally, diplomatically or physically. The decision to escalate I believe remains an operation of free will.

Now, I am busy casting logs from my eyes and forgiving myself and my neighbors. I have felt less anger since I have been doing this. This means that even though I am only one person in the vast creation there is a little less cause for war in the world. It also means that I am getting to know myself and my Savior a little bit better, and that some of the walls that have separated me from Jesus are coming down. It also means that I have made a small but meaningful contribution toward the peace of the world. If we all attempt this, the world will become

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*I could make
the world
more peaceful by
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a grudge.*

◆

more peaceful. Jesus Christ is, after all, the Prince of Peace. He used his anger to facilitate healing by letting it teach him what was important to him rather than using it to energize destruction. He used forgiveness to heal the pain and suffering of others and combine the two forces to subdue the power of the hells so that we could live in spiritual freedom. Can we then attempt to do any less, if we call ourselves by his name?

When we look for a solution to

the pain and suffering in the world, when we look for ways to end hunger, sickness, and war, we must first look within ourselves, and cast out our own demons. This can be a scary undertaking. It often seems easier to see evil in someone else and to attack that rather than to work it in. But, as Thomas Mann said, "War is the cowardly escape from the problems of peace." Let us now face the problems of peace by looking within ourselves.

Paying attention to our emotional states can help us with this. They can show us where our work for peace and the peace of the world is to be done. From anger that tells us of the work to be done now we can move to sadness, and mourn the events of the past, and accept the promise of Christ found in Matthew 5:4, "Blessed are those who mourn, for they will be comforted." And from there to the joy which reminds us of our purpose and our very reason for being, that we are the bride of Christ. Then maybe we can experience that time told of by the prophet Micah when he wrote:

He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the Lord of hosts has spoken.

Note: On February 3, 1991, the ministers of the Wayfarers Chapel, Rev. Harvey Tafel and Carl Yenetchi, distributed a memo from the Chapel staff, which read in part:

Because of the war in the Persian Gulf the bells of the chapel carillon will remain silent for all occasions, including the wedding peal following the conclusion of each wedding ceremony.

On Sunday, March 3, at the conclusion of the morning worship service, a special tape made for the carillon played one verse of "Oh, God Our Help in Ages Past," followed by 43 peals of the bell for each day that the war had gone on.

The Rev. Carl Yenetchi is a minister at the Wayfarers Chapel, Rancho Palos Verdes, California.

Nominees (from page 72)

to the planning of projects, I have just designed and typeset the book *Inner Light: Swedenborg Explores the Spiritual Dimension*, published by J. Appleseed & Co. in March of this year. I would like the opportunity to continue to contribute to the growth and success of our church communications.

My professional history is: Pratt Institute, Brooklyn, NY, BFA with honors; 14 years as graphic designer and art director in New York City for Harper & Row and McGraw-Hill Publishers; 7 years Art & Design Instructor at New York City Technical College; currently Partner in DBA Design & Illustration, San Carlos, California. Awards: Direct Marketing Creative Guild *pioneer Award*; *Bay Area Best Award*. A brief personal history: member of and married at the San Francisco Swedenborgian Church; member of the Church Council since 1988, elected chairman 1990.

Financial & Physical Resources Support Unit (FPRSU) (3-year term) Barbara Boxwell Michigan

I first become acquainted with the Swedenborgian Church in the mid-sixties, when I visited Wayfarers Chapel. I have over the last twenty-plus years read some of Swedenborg's works. I live in Midland, Michigan and have been involved with the Almont Summer School and with Almont New Church Assembly Retreat Center.

In 1987, I was confirmed into the Swedenborgian Church at Almont. Now I am a member of the Michigan Association. I've been a delegate to convention for the past three years, and have attended approximately eight conventions. At present I am treasurer of the Almont New Church Assembly Retreat Center and a trustee of Michigan Association.

My professional career involves teaching at Great Lakes Junior College in the accounting and business fields. I am chairperson of the business and finance administration curriculum committee. I own and operate an account and tax practice. I have taken and passed the CPA exam. I am working on an MBA degree with a concentration in accounting. I am doing so in order to fulfill the experience requirements for full CPA certification.

Education Support Unit (EdSU) (3-year term) Pat Tukos Indiana

I am a member of the LaPorte New Church where I have been Sunday school superintendent and teacher for the past twenty years. The religious education of children is especially important to me. Through my many years of experience in the Sunday school I have gained a practical knowledge of what works and doesn't work, what keeps children coming, and what brings out the best in them.

I am honored to have been nominated to serve on the education Support Unit and, if elected, will give my best, just as I have on the local level.

I am married and my husband, Steve, and I have two daughters, both of whom attend Purdue. We operate our own business (New Age Telecom), which means my schedule can be somewhat flexible.

(continued on page 78)

Nominees (from page 77)
Committee on Admission to the Ministry (CAM) (1-year term)
 Rev. Paul Zacharias
Ontario, Canada

Since my ordination in 1956 I have served three Swedenborgian churches, in Elmwood, Mass., Portland, Oregon, and Kitchener, Ontario, and have thoroughly enjoyed all three parish experiences. Over the years I have also served on most National church convention boards and/or committees, and feel I have a good working knowledge of our national organization. I believe strongly in the validity and importance of our local societies, which requires a well-trained, dedicated clergy. As a member of the Committee on Admission into the Ministry I will strive to achieve that necessary and desired objective.

Nominating Committee (5-year term)
 Sharon Reddekopp Slough
Alberta, Canada

I am a member of the Calgary New Church Society, which is part of Western Canada Conference. I have been a member of the Swedenborgian Church all my life but have never served on any national boards.

I am currently secretary to the Calgary church, secretary for Western Canada Conference, and am part of the Growth and Outreach Committee recently formed in our area. I have served as a teacher at Paul Haven Summer Camp, as well as director in 1989. I conduct some lay church services, as we do not have a full-time minister here, and I have recently been enrolled in the Authorized Lay Leader Course from the Swedenborg School of Religion.

My children are growing older (but not me)—Laurie is nearly 21, Jenny is 18, and my baby, Susan (or Su-Su as some of you may remember her in the earlier years) is now 13. Since they are not little any more, I feel I would have more time to contribute to the activities of the national body.

Swedenborg School of Religion (SSR)
Board of Trustees
 Mary Crenshaw
Michigan

SSR is moving forward with many exciting and historic accomplishments. I appreciate the nomination for the Board of Trustees of SSR. I have served in the past and would continue to serve to the best of my ability. The School is a crucial part of our life in the church as it produces our leadership and the blood life of the church. It would be an honor to serve.

My previous experiences in the church include serving as a local board member in Detroit, a member of General Council, and on the ad hoc of the 80s Committee. I also currently serve on the amendments committee.

Thanks for your support.

Growth and Outreach Support Unit (GOSU) (3-year term)
 Chris Laitner
Michigan

I am presently completing a three-year term as chairman on the Growth and Outreach Support

Unit and have been nominated for a second term. My home church is Detroit (Royal Oak), where I grew up. I am a board member and past president of the Almont New Church Assembly board, and am currently president of the Michigan Association. I live in Midland, Michigan, 100 miles from Detroit.

I am absolutely "sold" on the need for our church to focus some of its attention on non-traditional, non-parish-oriented outreach methods, along with maintaining and assisting local parishes. I firmly believe that there are geographical areas and outreach modes which simply cannot be addressed by our widely-scattered local churches. GOSU exists to serve these needs.

The Growth and Outreach Support Unit must not only be an idea-generating base (or prod) but must also concern itself with monitoring and assessing existing denomination convention-sponsored outreach projects. I believe that my background in Association outreach and my recent work with GOSU itself gives me a good basis upon which to be a useful member of this support unit.

Nominating Committee (5-year term)
 George Chapin
Massachusetts

I am 51 years old and a member in good standing in the Boston Church of the New Jerusalem. I have served the church in numerous capacities, including vice-president. I was director of the Bostonview Corporation for 20 years, member of the board of trustees and involved in supporting Fryeburg New Church Assembly and Blairhaven Retreat and Conference Center. I have been married for twenty-seven years, have two adult children and a grandchild; graduated from Boston State College with a B.S. in Business Management; served in the U.S. Marine Corps and am active in the Air Force Reserves. I am interested in serving the national organization of the Swedenborgian Church and look to changes in nationwide attitudes, e.g. "our church" instead of "my church."

Board of Trustees
Swedenborg School of Religion (SSR)
(3-year term)
 Margaret Kraus
Kansas

I am a high school teacher and a member of the Pretty Prairie Swedenborgian Church, where I teach Sunday school and am treasurer.

I am so proud of SSR, its faculty and staff and curriculum. Becoming accredited lays a foundation that can lead to exciting ways the school can serve all of us in the future.

Beougher Joins Funds Drive

The Swedenborgian Church is pleased to announce that Mr. Duane Beougher, of St. Louis Swedenborgian Church has agreed to serve as co-director of the church's funds drive. Duane has a background in fund raising, and most recently served the Boy Scouts of America in this capacity.

Funds Drive a Top Priority

Richard Tafel

As we in the Swedenborgian Church look further into the nineties, it is abundantly clear that stewardship, including fund raising, must be a top priority.

The church's *general funds* (those not restricted to special uses) have remained static over the years, while inflation has progressively worked its woe on the purchasing power of the income from our investments. Yet new ideas, new formats, new approaches, new growth opportunities require funding and support from the denomination.

Summer camp programs, teen retreats, religious education for our children, retreat programs, strengthening our clergy and developing lay leadership, growth and outreach opportunities, new ventures, the Temenos project, assistance to existing churches, new publications and publicity, membership growth—there is no lack of ideas for making our church more vital. But . . . how do we fund them???

The only way is to raise significant new funds that will provide additional ongoing income. These new funds must be *in addition* to the denomination's annual appeal and local stewardship drives, which are used to help underwrite existing programs of the denomination and the local churches.

Thank goodness our forebears showed their love for their church in their wills, and through gifts and trusts. Thank goodness!! But . . . this money is no longer sufficient to make this church vibrant and relevant in the nineties. We need new monies! Thus, the rationale and impetus for a cooperative funds drive with the Swedenborg School of Religion.

So—what are the church's financial needs for the nineties? We are seeking to raise three million new dollars, to support the following efforts:

- Attracting new participants in the life of the church.
- Supporting local initiatives.
- Developing our conference centers and camps.
- Ministering to our children and young people.

How can *you* help the church meet this five-year financial goal? That's easy. You can make a gift to the church—either now, or as a future "deferred gift"—of your home, an insurance policy, or some other asset, through a trust or one of a dozen other methods of making a significant gift. In return, you will know the *joy* of giving to your church, probably receive a sizeable tax benefit, and be a part of our church's advance into the twenty-first century.

For more information or a personal visit to talk about customizing your individual gift, please call Dick Tafel (813/463-5030) or Duane Beougher (314/773-4687). You may also wish to include the Swedenborg School of Religion and your local church in your charitable gift planning. The church looks forward to talking with you in the coming months.

Open Letter to All Members

Temenos and the Cooperative Funds Drive

August A. Ebel

Last summer I gave a presentation to General Council urging the members to accept and to match the \$750,000 investment of the Philadelphia Church to build the main center building of Temenos. At General Council's request I repeated the presentation to one of the convention sessions. Unfortunately, part of my message appears to have been misunderstood so I want to set the record straight.

My presentation was in two parts. The first addressed the mounting crisis I see facing the Church. Overall our membership is declining. Data from the *Journal* and *The Messenger* giving our official statistics show that our membership has declined by 20 percent in the last five years. As our membership declines, so also will our opportunities to spread our message. Clearly we need to do something different. I was and continue to be excited by the possibilities of a retreat and growth center like Temenos to reach beyond our limited membership to influence the lives of other seeking people. I tried to communicate my excitement to the delegates at the convention. I believe I must have succeeded because a substantial majority of the delegates endorsed the project. While it may not show immediate growth in numbers, I remain convinced that Temenos is worthy of a major effort by our church.

The second part of my presentation addressed the financial side, and here I was less successful. This is where my message has been misunderstood. I tried to show the impact of the next phase of Temenos on our assets. Due to the generosity of our members who have remembered the church in their wills or have made other major gifts, our assets have increased by nine percent annually over the past ten years. Unfortunately much of these are restricted to specific purposes and many do not fit new projects. Temenos is in competition with other programs and projects and with the day-to-day expenses of running the church. The total funds available for these general purposes has remained static over the last ten years. Funding a project such as Temenos will take a big bite out of our general-purpose funds, which will require new gifts to restore the balance.

I have been told that some people who heard about my presentation concluded that "the church has plenty of money and does not need my gift." That is *not* the message I was trying to communicate. My assumption was that our members would continue their generous support of the church. If we are to move forward with Temenos and with the other projects being proposed we need your help.

Let us be as bold and as committed to the future as those who went before us.

Commencements

Baptism

Schreiber—Mitchell Cameron Schreiber, son of Patti and Cameron Schreiber and grandson of Doreen Van Rooijen, was baptized into the Christian faith February 17, 1991, at the Church of the Holy City, Edmonton, Alberta, the Rev. Henry Korsten officiating.

Kirbyson—Shane Kirbyson, grandson of Jean Gilchrist, was confirmed into the life of the Swedenborgian Church March 4, 1991, at the Church of the Holy City, Edmonton, Alberta, the Rev. Henry Korsten officiating.

Death

Rosenberger—Leona Rosenberger, longtime member of the St. Paul, Minnesota Society, entered the spiritual world February 1, 1991. Resurrection services were conducted at the Virginia Street Swedenborgian Church by the Rev. Kathleen Easton.

Penabaker—Hoyt Donald Penabaker, member of the Detroit, Royal Oak Swedenborgian Church, entered into the spiritual world March 7, 1991. Resurrection services were conducted March 11 in Sterling Heights, Michigan, the Rev. Stephen Pults officiating. Don is survived by his wife, Barbara, and sons, Hoyt Allan, Gregory, and Scott.

Some Thoughts on Peace

(continued from page 67)

Our trust in God is qualified in all sorts of ways. I am well aware that we live in an imperfect world; this being the case we need to put locks on our doors and have insurance policies and police forces and plan for our future, and all of this is OK, given the kind of world we have. But when these security measures become extreme and paramount in our lives, then they become destructive and self-defeating. They will never provide ultimate security.

Whatever happens, our main task, as New Age Christians, is to be true to the faith as we know it. We trust in God's future. Genuine faith is not blind, shallow optimism; it is faith in a living, personal God, who, as the Bible puts it, sets before us life and death. And though He will not tamper with our freedom, always quietly urges us, in so many ways, Choose Life!

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

Healing Ourselves, Healing the Earth

"Healing Ourselves, Healing the Earth" is the theme of Convention '91 and this year's mini-courses.

Mini-course sessions on "healing ourselves" are from 10:30 a.m. to noon, following the first keynote speech. Friday morning begins mini-course sessions on "healing the earth." The following is a partial list of mini-courses.

Healing Ourselves

Healing Ourselves as Inclusive Individuals—Rev. Dr. Patricia Bowen

Considers an array of issues around inclusivity, from our use of language to our own inner attitudes, to help become aware of ways in which we are unconsciously exclusive.

Growing In Relationship with God—Rev. Rachel Lawrence

Prayer, talking with God, can be a foundation of inner peace. This workshop briefly explores several ways of enriching our prayer life.

The Healing Touch—Rev. Perry Martin

Experience the power of safe, loving touch for healing body, mind, and spirit.

The 12 Steps for Spiritual Growth—Rev. Dr. Wilma Wake

Looking at the 12 steps of AA in terms of their applicability to everyone's spiritual growth and comparing them to regeneration; this course will also take a look at how men and women use the steps differently.

Spiritual Light as a Healing Energy—Rev.

Randall Laakko

Focuses on working with and utilizing our theological images as a present and healing power.

(Continued on page 80)

The President Reports

New Directions

This month I want to tell you about the new directions some of our local churches are taking. This is not to overlook the accomplishments your own local group may have achieved—but I want to share with all of you some of the new endeavors I have seen in my work and travels.

In San Francisco, our church is going to build *up*—literally. They are adding an education classroom on top of their large meeting room. Space was needed to expand their ministry to families, and the San Francisco church found a way to get the space and thus effectively carry out the family ministry.

The Washington, D.C. church, encouraged by the results at the Stone House Book Room in Redmond, Washington, is in the process of establishing a book room of its own. With enthusiasm and part-time help, this new project is just getting underway.

The Detroit church continues to attract new people, and is exploring ways to get a permanent location. Meanwhile, a vibrant, growing ministry continues.

The members and friends of the Swedenborgian Church of Puget Sound, in the state of Washington, are adopting a five-year plan and working to use their small space more effectively. Remodeling of attic space will provide much-needed Sunday school space, while the church further develops visions of ministry.

The Boston church continues working on its commitment to better cooperation among the area's several Swedenborgian churches and toward greater involvement in the immediate community. This promises benefits for the whole denomination.

I am not hiding my head in the sand; I do not pretend that there are no problems. However, with the attitudes and work reflected in these examples, our church cannot help but move ahead. This is why I am so active in what is happening around the church. It is a real pleasure, not a chore, to travel and meet and work with all of you.

See why my cup remains half full?

Richard H. Tafel, Jr., President

Healing the Earth

(Continued from page 79)

Looking Out to Find in—and Vice Versa—Rev. Dr. George Dole

Illustrates the general Swedenborgian principle of connectedness by talking about our physical bodies as integral aspects of the biosystem, with specific and accessible examples, and with attention to the relevance of the doctrines of correspondences.

How to Live as if it Mattered—Dr. Frank Glew

A focus on specific guidelines for living responsibly with our environment and minimizing the negative impact on the natural world.

The Sacred Earth: Native American and Swedenborgian Beliefs and Attitudes Toward the Earth—Rev. Paul Grumman

Examines basic feelings, attitudes, and beliefs about earth. More than practical ecological considerations, these determine our relationship with and treatment of the earth.

A New Look at Animals, and our Transformation in Attitude—Eric Hoffman

Familiarizes people with factors involved in our current attitude toward animals and what our theology has to say about it.

Voices of the Earth: Finding Meaning in Nature Through Poetry—Anne Perry

Uses poetry to find meaning in nature and to see the universality of Swedenborg's correspondences. Participants are asked to bring favorite poetry relating to the earth.

Living Lightly: A Community Education Project of the Portland Church—

Rev. Kenneth Turley

In response to the environmental crisis in general and the war in particular, the Portland Church is attempting to educate ourselves and others in how to live less dependent on oil and processed consumer goods. Emphasizes ways of dealing with each other harmoniously and cooperatively.

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