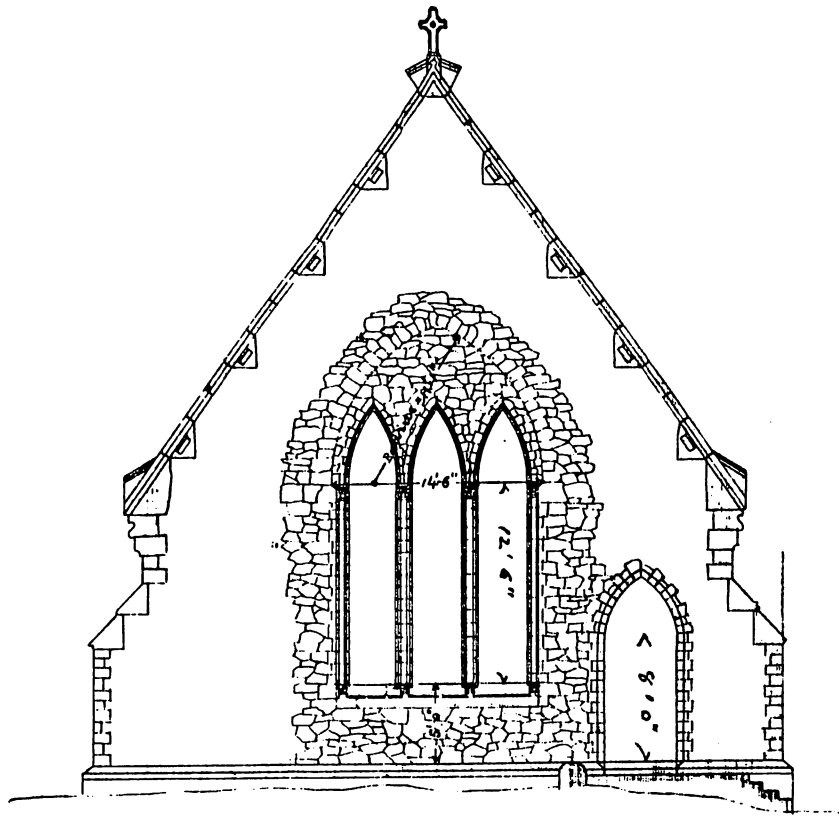


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North America

The Messenger

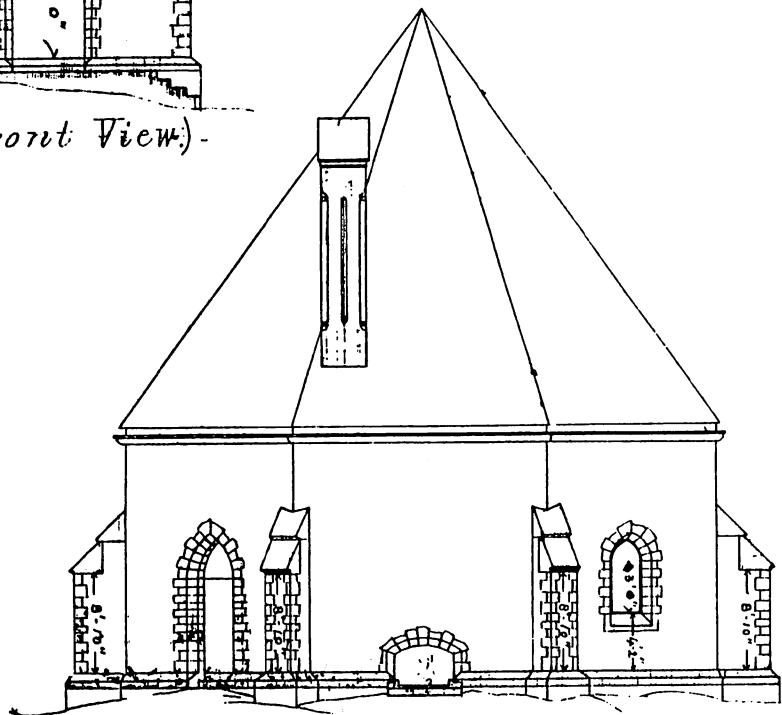
April 1992



West End of Church.-(Front View).-

E. S. PHILBRICK & W. R. WARE,
130 TREMONT ST. BOSTON.
ARCHITECTS.

*Bottom
Bottom*



Original architectural Drawing,
Brookline Swedenborgian Church, 1862.
(See p. 61)

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Our Cover: Original architectural drawing of the Brookline, Massachusetts Swedenborgian Church designed by William Robert Ware, built in 1862. The Brookline society ceased operation and sold their church to a Latvian Lutheran congregation in 1965. Mr. Ware designed the church in partnership with Mr. Philbrook, a Swedenborgian and member of the Brookline Society. (See page 61)

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Moving Toward the Light

Dying for Joy

Guest Editorial by Rev. Skuli Thorhallsson

I will acknowledge Easter when the calendar tells me to, but the feeling may come later, or even before the nineteenth of April—or whenever it is ready. It is the quality of the feeling that matters anyway and not the timing. What is this feeling? After all, coming to it means facing death in some form—physical or spiritual. Is it possible to have a sense of humor about this, let alone joy? I have to rely on Woody Allen here to help me who said, "I'm not afraid to die, I just don't want to be there when it happens!" But in reality I *will* be there when it happens—like never before. And I hope to be happy! Swedenborg says that if you wish to be eternally happy, know and believe that you will live after death and also that, concerning the Lord, the angels of heaven never think of the crucifixion but only of the resurrection.

I have a friend who after an accident felt himself separating from his body and breathing in another dimension at a different rhythm from his physical body. He felt a sense of panic that he was dying and leaving this world. But then there came to him what he could only describe as a being of light that encompassed him with an overwhelming sense of unconditional love and acceptance so that his fear just melted and he wept for joy. The being communicated to him telepathically that he was going to be all right and that he would soon return to his "real" self. Although religion had been the last thing on his mind before this experience, he now has a completely different outlook on life. He knows that he is something other than his physical body and is never afraid of dying. He knows that this world is sacred because there is a God-given spiritual dimension continually giving it life.

The same thing could be said of our church or it would not be here. Perhaps it is not dying but having a near-death experience. We feel the panic of organizational death but at the same time we are on the threshold of a new vision of purpose. Like any kind of death experience this means letting go. And boy do we have a lot to let go of! The biggest and hardest thing to let go of seems to be the illusion that if we build up our Sunday morning attendance by whatever means, this will make us a success, and also the illusion that what happens on Sunday morning is what makes us a church and justifies our existence. It is the lack of and the fear of spiritual experience and mystical practice that has brought us to this point. We took the mysticism out of the Swedenborgian Church and now it is time to put it back in. This means taking risks. This means art, music, literature, dance, meditation, dream work, going within and sharing our stories. This means getting in touch with our

(Continued on page 55)

The Journey to Jerusalem

Paul Martin Grumman

What is a journey? Many myths and fairy tales involve the hero going on a journey. Jesus told the story of the prodigal son who went on a journey and returned, and was then rewarded, compared to the son who stayed home.

Joseph Campbell probably studied mythology more than anyone who has ever lived. For him mythology was religion. He said that all myths deal with transformation of consciousness: leaving one condition, finding the source of life to come back in a higher condition. He called this journey one of death and resurrection, because psychically, spiritually, this is what it is. He said that in the hero's journey there is the physical deed, slaying the dragon or whatever, but there is also the spiritual process of finding or learning a mode of experiencing the Divine and then coming back to communicate it.

Jesus' journey to Jerusalem is just such an archetypal journey, similar to all mythic quests, but explicitly dealing with ultimates. Although the people, even his disciples, misunderstand him by thinking too much on the physical level, thinking he will overthrow the Romans and be their King, His journey is clearly on another level. He is not even dealing on a symbolic level. He is not going out to slay a dragon, or like David to slay Goliath. The Old Testament is all on this symbolic, or correspondent level, with all the physical images representing inner, psychic, spiritual stages of development. But the New Testament, the story of Jesus, is no longer symbolic. He is explicitly out there, on the journey to Jerusalem to unite totally His will with God's. All mythic journeys are descents into the unconscious, quests to find your true nature, but for Jesus, he was aware that his unconscious was God him/herself, that his true nature was Divine.

It is incredible how Christianity has focused on blind faith while ignoring Jesus' process, mythic quest, or hero's journey. Elizabeth Howes asks, "What have we done to our religious validity and how have we lessened the value of Jesus and perhaps even our image of God by letting his journey be a substitute for ours?" Carl Jung said, "The imitation of Christ will forever have this disadvantage. We worship a divine model embodying the deepest meaning of life, and then out of sheer imitation, we forget to make real the profound meaning in ourselves. As a matter of fact, it is not altogether uncomfortable to renounce one's own meaning. If Jesus had done this, he would have become a respectable carpenter."

What keeps us from making our own journeys?

Christianity has worshipped Jesus' spiritual journey, and told itself that we don't have to go on our own pilgrimage, because Jesus did it for us. When Jesus said "Follow me" he was not speaking of a purely intellectual exercise. He made it clear that to follow him meant giving up everything, setting out into the unknown, being willing to look within at the Kingdom of God, and following that inner path wherever it may lead you. When disciples argued about who would have the greatest power, he answered, "Can you drink the cup I drink, or be baptized with my baptism?" In other words, can you yourself go through a similar experience?

The process—the journey is emphasized, not the destination. Too

often we assume the Kingdom of God will come when we reach Jerusalem, but Jesus emphasized the inner process: "Being asked by the Pharisees when the Kingdom of God was coming, he answered them, 'The Kingdom of God is not coming with signs to be observed, nor will they say, 'Lo, here it is!' or 'There' for behold, the Kingdom of God is within you.'"¹ Introducing the parable of the ten talents, "As they heard these things he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the Kingdom of God was to appear immediately."²

*I give you the end of a golden
string, only wind it in a ball.
It will lead you in at heaven's
gate, built in Jerusalem's wall.*

—William Blake

What keeps us from making our own journeys? We rarely make any real changes in our lives until we feel we have no alternative. No matter how bad our present circumstances we feel fear of the unknown and comfort and security in the known. Frederic Lehmman talked about nomads being people who traveled the unknown without maps. In the first "Power of Myth" video Joseph Campbell said his favorite part in Star Wars was the bar scene, the one with all those strange creatures from different parts of the galaxy, because he said they were right there on the edge, getting ready to venture out into the unknown, and these were the people who had been out there.

Transformation is scary. There is comfort in the *status quo*. "I'm doing all right. Why should I rock the boat by bringing up uncomfortable or unpleasant issues or feelings which might change the relationship (and if it changes it might end)?" There is also fear of loss of status, position,

(Continued on page 62)

FULL CIRCLE AROUND

*"For where two or three have gathered in my name,
there I am in their midst."*

—Matthew 18:20

Eleanor Harrington

When I was a girl of twelve, growing up in New England during the Depression years, one of my favorite pastimes was playing and swimming at Peggoty Beach in Scituate, Massachusetts. One hot August afternoon after one of those summer storms that leave New England's surf turbulent, as my sister and I were diving into the waves, I was carried out by the undertow. As the Atlantic Ocean was far more tenacious than I, I soon found myself giving in to it and relaxing to enjoy the beautiful colors I was seeing, the peaceful feeling, and the warmth of the water. The warmth of the water surprised me because New England water is always very cold north of Cape Cod. I remember thinking that my parents would not be happy about my drowning, which was now readily acceptable to me. Soon after this thought, I was slammed up onto the beach by another wave and I felt a great letdown because the experience in the water was so much more pleasurable. From that point on I never feared death for myself, which I was later to learn was a great gift.

As my early years were spent in a parsonage (my father was a free-thinking Methodist minister), and my formative years in a rest home that my parents owned, I had been taught to accept death and to believe in an ongoing life after death. My grandmother lived with us and reinforced this view by her simple faith that she would see the three children she had buried when she herself died.

I continued to live on the fringes of death as I grew older and went into nurses training and then on to the Army Medical Corps during World War II where I saw things far worse than death. Following the war, I married the boy next door, who as

a Marine had survived the campaign in the Central Pacific. We had two sons. A good part of my adult life was spent as business manager in a medical clinic, which continued to keep me in touch with death.

In my mid-thirties, death, who had once held out its inviting arms to me, became more sinister and unwelcome, when my husband had his first heart attack. The thought of being left alone with two small sons made me feel very vulnerable. I started looking for answers in church, reading all the material I could get my hands on. I tried hard to remember how wonderful I'd felt at the age of twelve, with my drowning experience. I was grateful I had made this search; it carried me through my

Death, never a stranger, was becoming my teacher and friend

husband's stroke, second heart attack, heart surgery and death. It was during this time that I became acquainted with Emanuel Swedenborg; a business trip took me to California where I visited the Wayfarers Chapel and purchased a copy of *The Life and Teachings of Emanuel Swedenborg* by Trobridge.

Just before my husband underwent heart surgery, he told me that if he woke up and saw his father who had been dead for 25 years, he would

know he had died. If he woke up and saw me, he would know that he had lived. He also had been searching for the meaning and the motive of death. I pursued this route through the death of my parents. I mentioned Swedenborg to my father after his stroke. Because he was so weak, his only comment was, "Ah, the Great Mystic!" I don't know how much my father ever read of Swedenborg's writings, but I look forward to asking him someday.

Many years later when my second husband was ill with cancer, I prayed for more enlightenment and I believe my prayers were answered. My husband appeared to drift back and forth between the spiritual and temporal worlds. He would tell me about family members he was talking with who had died many years before. Sometimes he would be surprised to see me in the room because *I wasn't supposed to be there yet, it wasn't my time*. All of this took place before he was given any heavy medications. He died peacefully after stating that he was going to sleep. His only regret was that he had to leave me, though I had assured him many times that I would be all right alone.

During this time we had loving care from Hospice, an organization dedicated to the care of terminal patients. A few months after my husband died, I took their course so I could be a volunteer in home care with cancer patients. This was a real growing experience for me as I listened to all the things patients and caregivers told us. Some were similar to my own experiences with my husband. Some patients were able to move on when it was suggested they go to a deceased child. Some would respond to a suggestion

they go to God. As they neared the end of this life on earth, all patients responded and became very peaceful when we prayed with them. Many times the spouse would be helped by this. He or she would go a step further, accept the inevitable and could then help loved ones to move on by giving them permission to go.

Death, never a stranger, was becoming my teacher and friend. We had been working with a charming lady for several months and had become very fond of her. She, my teammate and I had a very loving relationship. Four of the last five days she was with us, she was in a deep coma. She moved not a muscle nor an eyelash. Her blood pressure was 20 over 0 and she had no regular heartbeat, just ragged pulsating of the heart muscle. On the morning of the fifth day when I woke, I was

amazed to find her alert with eyes wide open looking around the room. I expected her to speak to me. When she didn't, I spoke to her and then realized that she was already way beyond us. I woke my teammate and the patient's husband, and as we held her hands and watched, she seemed to grow younger. Then, as we recited the Lord's Prayer, her face was suddenly radiant with the most beautiful smile I had ever seen; her eyes were shining and twinkling like a child's. She took her hands from ours and stretched her arms up in front of her and lifted her shoulders from the bed as though she was going to rise completely. She continued to look even younger. After a moment she brought her arms down, crossed her hands over her chest, and died. We saw a beautiful aura of light around her and she looked so

happy, peaceful and beautiful. I bent over and kissed her cheek. We, the remaining three, looked at each other in awe and agreed we had been truly blessed with a glimpse into the beyond.

I had been brought full-circle to where I was when I was twelve.

*It came to me in childhood,
Warm and freshly good.*

*It came to me in middle years,
As cold and ugly fears.*

*In later years we did embrace,
Sharing God's glory and His grace.*

*Full circle around we came, we two,
In mystic ways God, His work will do.*

Eleanor Harrington is a long-time reader of Swedenborg, a member of the Friends of Wayfarers Chapel, and the Rev. Carl Yenetschi's mother. Mrs. Harrington lives in Beverly Hills, Florida.

The Dog on the Rock

Karen Neilsen Conger

It was raining hard as I drove out of town and headed toward our house, a climb of about 1,600 feet in eight miles. I knew that as I climbed, the rain would turn first to sleet, then to snow and by the time I reached our place all would be white and wonderful. In the six months since moving 250 miles north from Los Angeles to Bishop, I had grown to love the changes in weather and the spectacular additions to the scenery that those changes seemed always to bring. The awesome Sierra Nevada range was sheathed in clouds now, and had I not known better, I might have doubted they were still there, 14,000 feet high and blown powdery white by the storm.

It was just another morning, and a hassled one at that. I had had to take Dan, our 15-year-old son, down into town to rent ski equipment for a class trip to Mammoth Mountain ski area. One of the nice things about moving here has been that Dan and his 12-year-old sister, Lauren, take the bus to school, thus saving me

(Continued on page 54)



PHOTO BY JOHN HENDRICKSON

Golden Eagle, a threatened species of the California Desert. Eagles need protected nesting sites, broad hunting grounds, and freedom from human interference.

Remember, April is Earth Day month. Support Wilderness and Desert Protection Acts.

Men's Workshop on Grief

A Men's Workshop is scheduled for June 12-14 at the Swedenborg Chapel in Cleveland, beginning early Friday evening and ending Sunday noon.

The workshop leader will be Dr. John Franklin of Philadelphia. He is trained in psychosynthesis, a discipline that could be described as a feeling-and-spiritually-oriented approach to the growth of human beings that is unforceful, as well as warm and wise, sensitive and discerning. The subject of the workshop is grief, focusing on men's relationships with their fathers.

The fee is \$65.00, which must be paid by May 14. Lodging is free. Bring an inflatable mattress or futon. Meals will be on a "chip in and group cook" basis. There will be a limit of 25 participants. More detailed information will appear in the May *Messenger*, but we urge you to reserve your space early by calling or writing to: Rev. John Billings, Swedenborg Chapel, 4815 Broadview Rd., Cleveland, OH 44109. (216) 351-8093.

Don't Miss *Chrysalis*!

We want to draw your attention to the themes being featured by the Swedenborg Foundation in the next two upcoming *Chrysalises*. The Spring 1992 issue focuses on "Scientists Explore Spirit" and is an update of the Foundation's proceedings of its tricentennial symposium on science and spirituality (*Chrysalis*, spring 1989). The issue is guest edited by Professor John L. Hitchcock and includes his own article on chaos theory as well as articles by Larry Dossey, M.D., on medicine and meaning and by Frances Vaughn on transpersonal empowerment. Besides other articles, there is the letters-from-readers section, entitled "Advance and Past Reactions." The Spring 1992 issue contains a two-page letter on hyperreligiosity written by a great-granddaughter of an ardent Swedenborgian, as well as comments from readers on the 1993 World Parliament of Religions and

on *Chrysalis*' recent issue on mankind. Readers are now being invited to write letters to the Foundation for advance reactions for the Summer 1992 *Chrysalis*. We hope you will be interested

(1) in commenting on the future of human nature for the summer 1992 *Chrysalis*;

(2) in subscribing to *Chrysalis*, so that you can enjoy and put among your reference books the Spring 1992 issue, "Scientists Explore Spirit."

Chrysalis now has almost 3,000 readers. The Foundation notes that less than 10 percent of the subscribers are Swedenborgians. We want more New Church involvement. Why don't you call 1-800-366-7310 and charge your subscription to your credit card. Or, write the Foundation (attention *Chrysalis*), 139 East 23rd Street, New York, NY 10010 with New-Church comments on the future of human nature. We want you to be part of our outreach to the rest of the world. Carol Lawson, Editor of *Chrysalis* and Chair of the Communications Support Unit.

The Dog on the Rock

(Continued from page 53)

the journey. I wasn't terribly happy about having to go into town at 7:15 a.m. to pick up the equipment and then deposit Dan at school.

Having dropped Dan off, I turned west and left the outskirts of Bishop. As the road rose before me, I noticed a large black dog sitting on a boulder, about 50 feet to the right side of the road. I thought, "Now that's weird; what's a dog doing just sitting there in the rain in the middle of nowhere?" As I neared the boulder, I realized it wasn't a dog . . . it was a bird. The biggest bird I had ever seen. We have turkey vultures in our area, but I knew it couldn't be one of those. They're big, but not *that* big, and besides they migrate south for the winter. It was far too large to be a hawk. I caught my breath as I realized I was staring at a golden eagle, only a stone's throw from the road. A glance in the rear-view mirror assured me I could stop and stare. I slowly pulled up and lowered the right-hand window. We looked at each other for about a minute, and then she lifted her wings and soared off, down and away, out of sight, leaving me stunned and breathless.

I have always had a fascination for birds of prey. They symbolize freedom and empowerment to me. I had seen an eagle before only from far, far away, and I dreamed of the day I might come upon one close at hand. And there she had been; just sitting there as if to say, "Well, here I am. What do you need? Why are you so surprised? The gift is yours. Take it." The freedom and empowerment that the extraordinary creature represents to me is ours for the taking. Our birthright; a gift given by the Creator who took a human form and showed us how to rise about its sinfulness so that we might retain that freedom of will so essential to our existence; here and now, and for always. I am the eagle.

Karen Nielsen Conger is a third-generation Swedenborgian, Secretary of the Pacific Coast Association, member of the Board of Managers of Wayfarers Chapel and now a satellite member of the Los Angeles Swedenborgian Church.

Moving Toward the Light

(Continued from page 50)

bodies, our hearts as well as our minds. This means honoring native and world religions not just by quoting Swedenborg but by actually sharing and participating in other traditions. This means most of all community building—becoming true human beings. This can happen any day or night of the week and needs to be our true focus, and not counting heads on Sunday.

So when I think of Easter I think of how the Lord God the Creator of the universe came to us in the Cosmic Christ of Jesus to show us a new vision of life. He came, lived and died for our joy. Since the resurrection he is able to walk through the walls of our aloneness and make us whole. Embracing this vision means letting go of our fears and the things that hold us back and breathing in another dimension, breathing together—conspiring in love and compassion. This can cause indescribable joy! This is the "church" within us. May we find ever more creative ways of sharing it with the world.

The Rev. Skuli Thorhallsson is co-minister with his wife Deborah Winter at the Swedenborg House and Growth Center, Deland, Florida.

Large Group Photo Available

Copies of the large group picture taken at Convention '91 in Kitchener are available through the Central Office or you may pick one up at Convention '92 in St. Louis. The photos are 8" x 10" color and priced at \$10 apiece. Any profits from the sale will be donated to the Convention Children's Program. If you would like a picture and cannot arrange to have one picked up at convention, please contact Martha Bauer, Central Office, 48 Sargent Street, Newton, MA 02158. (617) 969-4240.

Report of the Nominating Committee of the Swedenborgian Church

Nominees

President:	Rev. Richard H. Tafel (Florida)— 3-year term beginning at Convention 1993
Vice President:	Betsy Young (California)— 1-year term
Recording Secretary:	Gloria Toot (Ohio)— 1-year term
Treasurer:	John Perry (Maine)— 1-year term
General Council:	3-year term Dr. Perry Martin (Pennsylvania) Rev. Dr. Robert E. Bossdorf (Massachusetts) Betsy Ledingham (Ohio) — 1-year unexpired term Sharon Slough (Alberta, Canada)
Communications Support Unit (COMSU)	—3-year term—Rev. Dr. William Woofenden (Massachusetts)
Education Support Unit (EDSU)	—3-year term—Lorraine Sando (Washington)
Financial and Physical Resources Support Unit (FPRSU)	—3-year term—Rev. Harvey A. Tafel (California)
Growth and Outreach Support Unit (GOSU)	—3-year term—Lon Elmer (Washington)
Information and Management Support Unit (IMSU)	—3-year term—Fay Roberts-Frechette (Massachusetts)
Pastoral Ministries Support Unit (PMSU)	—3-year term—Rev. John Billings (Ohio)
Committee on Admission Into the Ministry (CAM)	—1-year term—Elizabeth Johnson (Washington) —Rev. Marlene Laughlin (Massachusetts)
Board of Trustees, Swedenborg School of Religion	—3-year term—Rev. Dr. Dorothea Harvey (Massachusetts) —Dr. Edward Bohlander (Kentucky)
Nominating Committee—5-year term	
2 nominees—1 to be elected	—Duane Beougher (Missouri) —Leone Dyer (New Hampshire)

Annella Smith, Chairperson, Nominating Committee

Editor's Note: Biographical sketches and statements of candidates will appear in the May Messenger.

Meet Us In St. Louis, Louis . . .

to consider

What is Home? . . . and Who is Family? . . .

It's April! Two months to go before our annual convention week, and here are a host of good reasons why we think you'll enjoy being here.

- ✓ **Accessibility** —St. Louis' international airport is a 'cross-over' point for all major airline routes, and our gathering place, Washington University, is a mere twenty minutes away, well serviced by airport limos.
- ✓ **Proximity** —If you're driving, we're "plum in the middle" of the country. You're almost bound to hit St. Louis coming from any direction. It could be fun to drive if you have an extra day or two.
- ✓ **Surrounding Country** —For your extended vacation opportunities, see our article in the February *Messenger* about the Ozark Mountains, Mark Twain's Hannibal, etc.

Washington University—Home of Convention '92

We're doing you proud! At reasonable rates, too. Washington University, a fine Midwestern school and our heartland equivalent to an Ivy League college is adjacent to Forest Park, of 1904 World's Fair fame, where you'll find the art museum, the zoo, the science center and the Muny Opera Theater. In concert with this year's theme focus, the university facilities offer special advantages for the extended church family—from the growing years to the golden years.

- Beautiful air-conditioned and well-equipped meeting rooms, meal areas and accommodations, all within easy walking distance of each other.
- Plentiful parking spaces for cars and recreational vehicles, close by.
- First-class suites for families and rooms for singles and couples, all air-conditioned and reasonably priced.
- Excellent value and variety in meal selections, with fine food prepared by the Marriott Hotel chain.
- Good nursery facilities, and child care well organized by one of our young mothers.
- Well-supervised trips for older children to the nearby zoo or the new exciting science center, as part of the children's program.
- Fine recreational facilities for swimming, gymnastics, tennis, some for a nominal fee.
- Sightseeing options nearby for Saturday outings to the art museum, the St. Louis Zoo, the Missouri Botanical Gardens, the St. Louis Science Center, Union Station, the Arch, and our outdoor theater, the Muny Opera.

Riverboat Cruise

Saturday night everyone will board the brand new old-time riverboat the *Belle of St. Louis*, for a special dinner cruise down the mighty Mississippi. As we push off from the levee, a Dixieland band will begin to play, transporting us back to an earlier time, where members of the St. Louis church will entertain us—with a good old-fashioned vaudeville show!

Banners and Displays

Don't forget them! We'll have plenty of tables available for your local church displays. We have a requirement for the banners on size however, so that everyone's can be shown to advantage—four feet high by two feet wide max, please—then we can have a wonderful arrangement. Thanks.

Our Theme—What is Home? . . . and Who is Family? . . .

As you make your plans, keep in mind our theme on home and family. Contemplate the questions, reflect on their meaning, continuing to ask them at deeper and deeper levels within yourself. Come to convention ready to share your insights and join together in our church family work and play, knowing that you, this Home and this Family matter.

—Carolyn Bower, Brenda Hollweger and Carole Rienstra, with help from David Hollweger and Marty Mason.

Advance Convention '92 Registration

CHURCH OF THE OPEN WORD, THE GARDEN CHAPEL

St. Louis, Missouri

at Washington University, St. Louis

June 20-June 28, 1992

(Convention Sessions: June 24-June 28, 1992)

“WHAT IS HOME . . . AND WHO IS FAMILY?”

<p>Please complete in full—one application per family</p>	<p>Last Name _____ First Name _____</p> <p>Last Name _____ First Name _____</p> <p>Address _____</p> <p>City, State/Prov. _____ Zip _____</p> <p>Phone _____</p> <p>Accompanied by _____</p> <p>Children:</p> <p>1. Name _____ Age _____</p> <p>2. Name _____ Age _____</p> <p>3. Name _____ Age _____</p>
<p>Arrivals and Departures</p>	<p>I/we will arrive on the campus of Washington University on:</p> <p>Date: _____ Time: _____</p> <p>My/our first meal on campus will be: Date _____</p> <p>(Breakfast _____ Lunch _____ Dinner _____)</p> <p>My/our last meal on campus will be: Date _____</p> <p>(Breakfast _____ Lunch _____ Dinner _____)</p> <p>(Last meal served will be lunch on Sunday, June 28)</p> <p>Mode of arrival: Car _____ Plane _____ Passenger in someone else's car _____ Other _____</p>
<p>Special Needs All Buildings are Non-Smoking</p>	<p>I am a vegetarian with these exceptions _____</p> <p>I have these dietary restrictions _____</p> <p>I am not able to climb stairs or walk very far _____</p> <p>I have these medical requirements _____</p> <p>I am _____diabetic _____a heart patient</p> <p>Other health problem _____</p> <p>Other physical/dietary/special needs: _____</p>
<p>Children</p>	<p>My child/children will be participating in the Children's Program for ages 5-12 beginning on: _____</p> <p>Names: _____ Ages: _____</p> <p>I will need child care for age 2 and under beginning: _____</p> <p>Names: _____ Ages: _____</p> <p>I will need child care for ages 3 and 4 beginning: _____</p> <p>Names: _____ Ages: _____</p> <p>Special needs: _____</p> <p>Have your children attended pre-school? _____</p>

Rates for 1992 Convention Rooms <i>All rooms are air-conditioned</i>	<p><i>Good news for families and others who are willing to share accommodations:</i> Suites are available at considerable cost savings. Suites have two single rooms, two double rooms (total six beds), a bath and a living room. Room rates are: Single in a Suite: \$14.00 daily Double in a Suite: \$10.00 daily per person</p> <p>Double rooms will be assigned on a first come, first served basis; when only a single room is available, the single rate will apply.</p> <p>Families and groups may reserve an entire suite for \$65.00 per day.</p> <p>Regular dormitory rooms are: Single (dorm): \$25.00 daily Double (dorm): \$17.50 daily per person</p> <p>Children 12 years and under staying in same room with parents (not using a bed) no charge.</p> <p>All prices in US Dollars: Adjustments will be made for payments in Canadian funds.</p>						
Accommodation	<p>_____ I would like a single room in a (check one) Suite_____ or Dorm_____</p> <p>_____ I would like a double room in a (check one) Suite_____ or Dorm_____</p> <p>_____ I would like a double with _____ in a (check one) Suite_____ or Dorm_____</p> <p>_____ We would like to reserve a Suite with _____</p> <p>_____ I/we would like a room near _____</p>						
Meals	<p>Meal Charges:</p> <table> <tr> <td>Under 3:</td> <td>FREE</td> </tr> <tr> <td>age 3-9:</td> <td>\$14.00 per day</td> </tr> <tr> <td>age 10-adult:</td> <td>\$17.50 per day</td> </tr> </table>	Under 3:	FREE	age 3-9:	\$14.00 per day	age 10-adult:	\$17.50 per day
Under 3:	FREE						
age 3-9:	\$14.00 per day						
age 10-adult:	\$17.50 per day						
Registration Fees	<p>_____ Children under 3: NO CHARGE</p> <p>_____ Children 4-12: \$20 US, \$25 CD if mailed before 5/15/92. After: \$30 US, \$35 CD.</p> <p>_____ Teen League (NCYL) participant (13-19): \$25 US, \$30 CD if mailed before 5/15/92. After: \$35 US, \$40 CD.</p> <p>_____ Adult and other teens: \$35 US, \$40 CD if mailed before 5/15/92. After that, \$45 US, \$50 CD.</p> <p>Registration is per person and covers some special costs and events. No refunds after June 1. Please mail this form with your check, made out to The Swedenborgian Church to:</p> <p>Central Office The Swedenborgian Church 48 Sargent Street Newton, MA 02158-2399</p>						
Financial Assistance	<p>For children and young people, please contact the Central Office.</p>						

1991 Survivors Mid-Winter Retreat

Jenn Tafel, SCYL President



SCYL Survivors, Mid-Winter Retreat, 1991, Almont, Michigan

It was a cold day for us Southern Californians the day after Christmas—60 degrees—and I was on my way to the airport to go to the annual Mid-Winter Retreat in Almont, Michigan. This year was special because I had a cool flying companion, Rev. Carl Yenetchi. (Although he does need more practice at gin rummy, as I beat him quite a few times on the airplane). We finally arrived at Almont around 11:00 p.m. I was looking forward to this retreat, because the theme was "Love, Commitment, and Relationships." I was going to present one of the sessions with two of my best buddies, Missy Sommer and Lori Patana. Other presenters were: Rev. Steve Pults, Rev. Carl Yenetchi, Nancy and Tom Hawley, Shelly Kelly Molly Dolly, Kurt Fekete, Bob Delyle, Rev. F. Robert Tafel, Jennifer Woodbury, and a special guest—Dr. Mary W. Paonessa. Topics included: "Who Are You?", "Attractions", "Stages in a Relationship", "Conflicts in

Relationships", "Ending of Relationships", and "Sexuality." These sessions, in my opinion, were some of the best in the five years I've been going to retreats, and overall, the retreat was a *big* success. Besides presenters, other staff included: Kim Kearns, Dean Curry, Tammy Mounce, Ken Jacks, Zack Judson, and cooks Craig and Lola. We had special visitors to help in the dorm: Mr. and Mrs. Shelly and Mr. and Mrs. Huffman.

When leaguers weren't in session, eating, or sleeping, they took part in various activities such as: talking, snow-touch-football (everyone against F. Bob!), playing "Teabox", talking, playing with Jordan Pults and his toys, talking, looking at photo albums (pictures from past league and summer activities), and more talking. On the last night, we had out traditional pizza party and dance deejayed by The Four Guys. Actually, there were six guys! Then the teens got to stay up as late as they

wanted, because they were so good—except of course at bedtime! All these activities are what keep people coming back.

In the midst of all this, the New Church Youth League (NCYL), now Swedenborgian Church Youth League (SCYL), held its board meeting. Elections will now be held at Winter Retreat, instead of convention. Compare attendance of 10-25 teens at convention to 60-85 teens at Winter Retreat. These changes in our constitution and more will be listed in an upcoming issue of our magazine, *Clear Blue Sky* and voted on at convention in June, 1991. If you are interested in subscribing and are not on our mailing list, please send your name and address to Rev. Steve Pults, our Youth Minister, at 3362 Prairie Avenue, Royal Oak, MI 48072.

When I got home on December 30, I realized how lucky I was to be able to go on retreats, and to be part of the League.

NCC News

NCC Prophetic Justice Unit

The Prophetic Justice Unit is responsible for the National Council of Churches' efforts in the area of social justice. It replaces the former Division of Church and Society. The Swedenborgian Church had been active for many years in DCS, and continues to be represented on the Prophetic Justice Unit. Some of the issues we have been involved with through this Unit are the "Wrath of Grapes" boycott, the Ecumenical Minority Bail Bond Fund, support for sanctions in South Africa, and the "Faithful Response to the 500th Anniversary of the Arrival of Christopher Columbus." Following is their statement of Mission and Function.

Robert McCluskey

Mission Statement of the Prophetic Justice Unit

The Prophetic Justice Unit, as an integral part of the National Council of the Churches of Christ in the U.S.A., affirms that the God of creation and redemption, whom we know in Jesus Christ, advocates for the voiceless, confronts the sin, evil and injustices in society, liberates all those oppressed by the powers of this world, empowers people to be shapers of their own history, reconciles those estranged from one another, and thus renews the whole creation.

Therefore, empowered by the Holy Spirit, we who claim the name of Christ are called to participate in this ongoing mission of God. The Prophetic Justice Unit shall stand with those oppressed by injustice as it proclaims, advocates and participates in God's mission of justice in the world. This mission will reflect a global perspective as it addresses the religious, cultural, social, political and economic context and structures of the U.S.A.

The Unit is committed to:

- provide direction and leadership on the priority issues of social justice as defined by the ecumenical community;
- develop an analysis of social problems, and develop models for

social change that are expressions of the ecumenical community's response;

- recommend public policies that will express our vision of a just society, and build constituency support for those policies;
- engage in selective strategic advocacy on behalf of those who are marginalized and oppressed;
- provide opportunities for networking designed to enable effective justice ministry by the churches at local, regional and national levels;
- provide arenas for ecumenical collaboration addressing justice ministries, with special concern for the crisis needs of the general population;
- sponsor small consultations and/or training events that will enable ecumenical organizing around strategic justice issues.

Robert McCluskey is minister of the New York Swedenborgian Church and one of three Swedenborgian representatives on the NCC.



Religious Leaders Call for Environmental "Green Network"

A national "Green Network" designed to strengthen religious environmental activity has been launched at the initiative of U.S. religious and political leaders. Their first step has been the establishment of a 1-800 "Green Hotline" to gather documentation about what congregations are doing to protect the environment.

Congregations are being encouraged to report on their environmental activities—for example, in the areas of recycling, religious education, liturgy, land use programs, energy conservation and local advocacy—by calling the toll-free hotline: 1-800-435-9466.

Information collected by telephone and in a follow-up survey will be published in a "Guide to Environmental Activities in the American Religious Community," projected to be published in time for a Washington Summit on the Environment, May 10-12, 1992.

Paul Gorman, executive director of the Joint Appeal in Religion and Science for the Environment, which launched the "Green Network," reported that religious leaders—including Christians, Jews, Native Americans and Muslims—along with heads of major scientific associations and U.S. Senators—will hold the summit to express "their common support for bold steps on behalf of environmental integrity and justice to the White House and to the Congress."

This is in keeping with the project's goals to share models of congregational activity for a better environment, facilitate networking among those congregations and, ultimately, make clear to U.S. public policy makers the depth of the religious community's commitment to environmental justice.

Swedenborg Session a First at American Academy of Religion Meetings

George Dole

The American Academy of Religion (AAR) is the professional association for persons who teach religion courses on the college and graduate school level. It conducts annual meetings jointly with the Society for Biblical Literature (SBL), the comparable association for persons who teach courses in the Old and/or New Testament. For some years now, the Swedenborg School of Religion has been enabling George Dole and Bob Kirven to attend, both to help us understand what is going on and to make our theology better known.

The meetings are held in November, in a different location each year. The 1991 meetings took place in Kansas City, and drew a typical attendance of some five thousand. Each organization subdivides itself into sections with particular academic concerns, and each section holds sessions at which four to six papers are presented. There may be thirty or more sections meeting at any given time, so nearly a thousand papers will be delivered in the course of three days. A massive program is sent to each registrant, and it takes a few years' experience to discover from the wordings of themes and titles which sessions will be of

interest.

This past November, though, there was one session of unquestionable relevance. Thanks to the intense and capable efforts of Dr. Jane Williams-Hogan of Bryn Athyn, there was for the first time a session on Swedenborg. In a way, the session was an outgrowth of the tricentennial symposium held in Bryn Athyn in 1988, where we were surprised to discover how many non-Swedenborgian scholars were very well aware of Swedenborg's significance in their own fields.

The sub-theme of the AAR session was "Lifting the Veil," and the focus was on Swedenborg's influence. Papers were delivered on Swedenborgian themes in Browning, Emerson and Whitman, Lydia Maria Child, and Alfred Deakin (Prime Minister of Australia at the turn of the past century). It is in one sense encouraging that none of the presenters was a Swedenborgian, since this is further evidence that "we are not alone." It is to be hoped, though, that we ourselves will become increasingly able to make our contributions to the scholarly world in ways which the world can appreciate.

It was heartening also to discover that the University of Minnesota is initiating a series of publications on Nordic Studies and is actively interested in material on Swedenborg. One of the presenters, Anders Hallengren of Stockholm, has written a booklet on the Swedenborg-Emerson-Whitman connection, and an English version is in preparation. The representative of the Nordic Studies series, Dr. Mishler, was at the session, and expressed lively interest in a Master's thesis on Sampson Reed, Emerson, and Whitman. He is currently corresponding with its author, Sylvia Shaw.

The call for papers for the 1992 session in San Francisco has come out, and there will be another Swedenborg session there. We gather from Dr. Williams-Hogan that there is no lack of proposals for papers of AAR quality, and while it is unlikely that a Swedenborg section will become a permanent feature of the annual meetings, a valuable step has been taken toward calling scholarly attention to our neglected theologian.

The Rev. Dr. George F. Dole is a professor at the Swedenborg School of Religion and a member of the board of directors of the Swedenborg Foundation.

Ware Architectural Drawings at M.I.T.

The Massachusetts Institute of Technology Museum at 265 Massachusetts Avenue in Cambridge will show an exhibition of the architectural drawings of William Robert Ware, founder of M.I.T.'s School of Architecture and designer of other famous Victorian buildings in the Boston area such as Memorial Hall at Harvard. The show opens April 24 and continues through September 14.

Three of the drawings, on loan from the Swedenborg School of Religion's Archive, are of the Brookline, Massachusetts church (no longer active) built in 1862. Speakers will explore Ware's early career and his ties to the Swedenborgian Church through his partner, Mr. Philbrick. Call Central Office for more details. (617) 969-4240.

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.

Sense of Renewal

To the Editor:

I want to tell you how much I appreciate the January and February issues of *The Messenger* on church growth and outreach. I am hoarding copies to use with students in my Forms of Ministry class here at SSR since in these publications are examples of so many different congregations across the continent, all presented with great enthusiasm. I really become excited about what the future holds for the Swedenborgian Church when I read these different examples of ways in which to be a Swedenborgian group. I think these issues will greatly enthuse our students for their own future as ministers serving the church, and for that especially, I thank you!

In general, I have felt a sense of renewal, of enthusiasm and energy, in the recent issues of *The Messenger* and have been greatly encouraged by what may be a subtle but very significant change, one that will spread and grow as the issues continue to be so positive.

*Dr. Patricia Bowen,
Associate Professor of Practical
Theology
Swedenborg School of Religion*

Get the Message Out

To the Editor:

To the Church of the Holy City, Edmonton, to the Church of the Holy City, Delaware, to Urbana, and all the other Swedenborgian Churches reporting in the January and February *Messengers*:

I am writing you to say, *don't give up*. The Swedenborg message needs to be told and shared. Let me tell you my story.

I am a United Methodist minister serving two churches in northwest Montana. I attended Urbana College (college at the time, but I tell everyone I attended UCLA in Ohio, Urbana College of Liberal Arts) and was lucky enough (no, guided) to take courses from Dorothea Harvey (my spiritual director) and philosophy from Ted and Mary Kay Klein. It was all new to me. I took all the courses I could from these wonderful people. Their instruction and guidance has continued to be a blessing. I took one course in Swedenborgian studies from Dr. Harvey and at the time, planning on going into the United Methodist ministry, didn't pay too much attention to his theology. However, years later, after moving to Montana and serving several churches, one day I went into my library to get another book to read (many purchased at conferences past and never got around to them) and had a great enlightenment. All the books I had read or were planning to read were books that reinforced what I already believed. But high on the shelf were a couple of books I hadn't noticed for nearly 17 years. Emanuel Swedenborg's *Heaven and Hell* and *Divine Love and Wisdom*. I took them off the shelf, dusted them off, and my life hasn't been the same.

Starting in June of this year I plan to take a sabbatical and my wife, Tonia, and I plan to move to Boston for a few years so she can work on her doctorate in Nursing Ethics and Ethical Decision Making while I attend the Swedenborg School of Religion and work on a master's degree in Swedenborg Studies.

So get the message out. A new paradigm from the past is exactly what people are searching for and the New Church has to offer.

*Dick Marine,
Ronan, Montana*

Journey to Jerusalem

(Continued from page 51)

or wealth, fear of judgment and lack of support, fear of loss and of death. Remember the Israelites looking across the Jordan River at the promised land and turning back in fear?

The Holy Land is the Kingdom of God within, and looking within was too scary. They chose the *status quo*, life in the barren desert, to facing the unknown depths of their own souls. There is also the temptation to quit when the going gets tough. "Why did I come? Why did I ever leave Egypt (my home, job, spouse, or comfortable belief system or habits of living)?"

When Joseph Campbell said that all myths dealt with transformation of consciousness, he said that the transformation always happened through trials and revelations, and Bill Moyers remarked that in this day of "easy religion, cheaply achieved, people think they can get there without the trials." We don't want to go through the process because it is hard, scary, painful. We don't want to drink the cup that Jesus drank.

Some of Jesus' followers told him not to go to Jerusalem, that they were not strong enough yet, that he would be killed.³ But Jesus, though he knew he would be killed, also knew evil and darkness had to be faced, not avoided. Jung emphasized that we had to face our shadow side, learn to integrate it to be whole. Unless you are willing to give up everything you have, even your life, how can you even set out on the journey? You have to be prepared to die, because physically you might, but spiritually you definitely will. Transformation. Death and resurrection.

It all starts by choosing to go on the journey, knowing there will be hardships involved. "And though the ground was rough and I was overtaken by fierce storms, I did not turn back. For when the soul is once started on the soul's journey, it can never turn back."

The Reverend Paul Martin Grumman is minister of the Swedenborgian Church of Puget Sound and director of Stone House Bookroom in Duval, Washington.

¹ LK 17:20-21

² LK 19:11-26

³ MARK 10:32

⁴ Anonymous

The President Reports

We have been doing our best in this column to keep you abreast of what is happening in our churches. We have shared both the good and the bad. This month, instead of the usual reporting, I present some questions and request that you respond in writing to these questions so that we can share the responses over the next few months.

Here goes! What is the most important program our church is doing? And its counter question, what is the least important program our church is doing? How can we make the most important program even better? With what would you replace the least important program?

How can we get the unique message of the Swedenborgian Church out to the general public more effectively? How much are you willing to give to help the church meet your needs and the needs of others?

If you could ask and get one thing from church, what would that one thing be? If you could *give* one thing for your church, what would that be?

How can we make our worship and life more joyous? What needs to be done to attract more people into our ministry? How effective are the support units in our church in making things happen? Do we, as a church, need to become more involved in social action issues? If so, in what ways?

And finally, where do you see our church heading in the mid-nineties?

I hope you will take a few minutes and respond to these questions. Send your responses to me at the Central Office, 48 Sargent St., Newton, MA 02158. Your input will be very useful as we work on the church's five-year plan.

The cup is still half full. Only you can fill it the rest of the way!

Love and Peace,



Richard H. Tafel, Jr., President
(For partial list of denomination-supported programs, see p. 64.)

Commencements

Baptism

Eidse—Sonia Chantelle Eidse, daughter of Fay and David Eidse, was baptized into the Christian faith September 22, 1991, in Winnipeg, Manitoba, the Rev. David L. Sonmor officiating.

Deaths

Bassett—Pamela K. (Seavey) Bassett (Mrs. Walter) entered the spiritual world January 31, 1992, in Hartford, Connecticut. Resurrection services were conducted February 3, 1992, at the Church of the New Jerusalem, Fryeburg, Maine, the Rev. Dr. Gardiner Perry officiating.

Dirks—Melvern Curtis Dirks, 71, retired USN, entered the spiritual world January 17, 1992, in Pawnee Rock, Kansas. Resurrection services were conducted January 20 at the Pawnee Rock Swedenborgian Church, followed by a full military graveside service, the Rev. John Bennett officiating.

Heddaeus—Eugenia P. Heddaeus, 84, wife of Gilbert Heddaeus and member of the Washington and Pittsburgh churches, entered the spiritual world December 31, 1991. Services were conducted in Atlanta, Georgia.

Heddaeus—Gilbert T. Heddaeus, 94, a life-long member of the Pittsburgh church, entered the spiritual world January 20, 1992. Resurrection services were conducted in Pittsburgh by the Rev. John Billings of Cleveland, Ohio.

Humphries—Sidney A. Humphries entered the spiritual world October 18, 1991, in Frederick, Maryland. Sid was the husband of Marilyn Nielsen Humphries, and the son-in-law of Daniel and Anne Nielsen of Ohio.

Smith—Sue Smith entered the spiritual world January 13, 1992, in Pacific Beach, California. Resurrection service was conducted January 19 in the San Diego Swedenborgian Church, Eldon Smith officiating. Sue first joined the church in March, 1945.

Sonmor—John Lee Sonmor, 82, entered the spiritual world December 21, 1991, in High River, Alberta. Resurrection services were conducted December 27, the Rev. R. Slokum of the United Church of Canada officiating. Lee worked for 37 years as a psychiatric nurse at North Battleford, Saskatchewan and served as president of the Western Canada Conference of the Swedenborgian Church for 17 years.

Ulmer—Katherine Ulmer, 93, aunt of the Revs. Eric and Paul Zacharias, entered the spiritual world January 18, 1992, in North Battleford, Saskatchewan. Resurrection services were conducted by the Rev. David Sonmor.

Church Family News

The Rev. Dick Baxter, Washington, D.C., has been accepted by the National Institute of Health (NIH) as an outpatient in their experimental program for the treatment of cancer. Your prayers and loving concern are greatly appreciated.

Lisa Reddekopp was admitted to St. Paul's Hospital in Vancouver for angioplasty February 25. She is now at home in Kelowna, B.C., convalescing. Lisa and Erwin are deeply grateful for the many good thoughts and prayers that have been expressed.

Address Notices

Stan and Karen Conger
314 Apollo Circle
Bishop, CA 93514

Telephone (619) 872-3392

The Revs. Jim and Rachel Lawrence, San Francisco Swedenborgian Church, have requested that all their mail be sent to the church at 3200 Washington St., San Francisco, CA 94115-1622.

Programs Supported by Swedenborg Denomination

The following is a list of some of the programs that our denomination underwrites as published in the November quarterly report from the Central Office:

- Matching funds and grants for local church advertising campaigns
- Subsidies for publishing and mailing *The Messenger* to all members
- Support staff and programs for teens—retreats, camps, programs during convention sessions
- Support staff and programs for children and family ministries
- Publication of Swedenborgian collateral material and of articles in the wider religious press through our J. Appleseed & Co.
- Assistance to ministers for continuing education in fields such as counseling, religious education, and research
- Support the Almont New Church Conference & Retreat Center and its Summer School program
- Support to the Stone House Bookroom, an outreach project of our church in Puget Sound, Washington
- Start-up support for participation in the Harvard-Radcliffe ministry by our church in Cambridge, Massachusetts
- Computer and information management expertise for local churches
- Ongoing support for the Temenos project
- Our active participation (as the "original ecumenists") in the National Council of Churches of Christ

These examples are, of course, in addition to the day-to-day operations of the Central Office, and support for activities of the officers, committees, boards, and support units who plan and direct these and other programs.

Emanuel Swedenborg was born January 28, 1688, in Stockholm, Sweden. Although he never intended a church denomination to be founded or named after him, a society was formed in London 15 years after his death. This 1787 organization eventually spawned the present General Convention of Swedenborgian Churches.

As a result of Swedenborg's own spiritual questionings and insights, we as a church today exist to encourage that same spirit of inquiry and personal growth, to respect differences in views, and to accept others who may have different traditions.

Swedenborg shared in his theological writings a view of God as infinitely loving and at the very center of our beings, a view of life as a spiritual birthing as we participate in our own creation, and a view of Scripture as a story of inner-life stages as we learn and grow. Swedenborg would conclude, "All religion relates to life, and the life of religion is to do good." He also felt that the sincerest form of worship is a useful life.

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