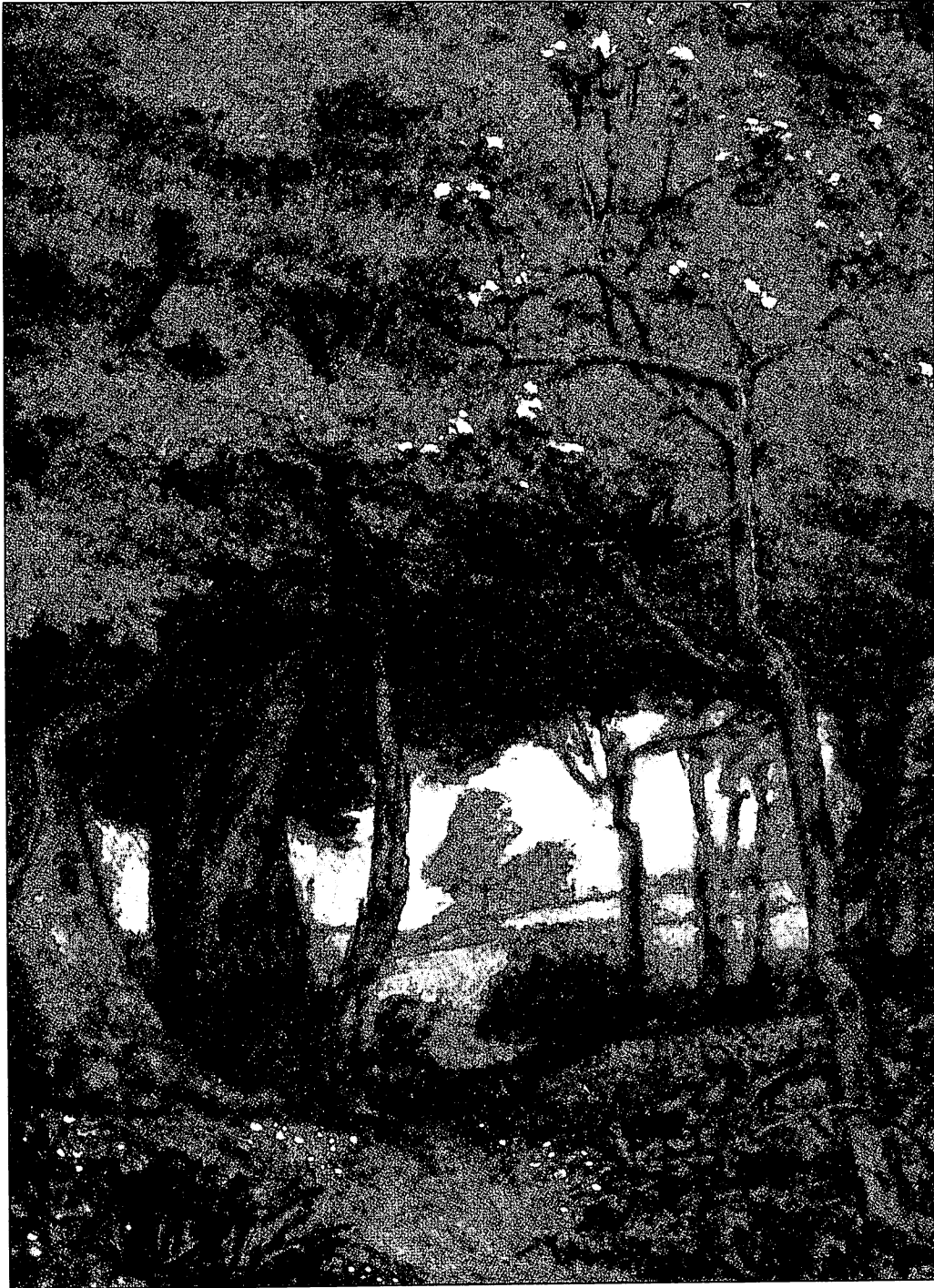


Monthly  
Publication,  
Swedenborgian Church  
of  
North America

# The Messenger

June 1993



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Our Cover: "The Nightingale," from *A Day with Keats*,  
painting by W. J. Neatby.  
*Thou, light-winged Dryad of the trees,  
In some melodious plot  
Of beechen green, and shadows numberless,  
Singer of summer in full-throated ease.*

## The Messenger

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## Moving Toward the Light

June brings us images of warmth and love: the greening and the promise of flowering—of our relationships with nature and with one another—weddings, graduations, Father's Day, plans for a camping experience, and the annual convention with its theme this year, "Who are we and where are we going?"

It seems that the need to listen—to our spouses, our children, the earth, our inner guides, our friends, those who could be our friends if we would hear them, and to God in the silence—has never been more imperative than it is now, for where we are going depends on the quality we each bring to the journey, doesn't it? At a time when we are bombarded by noise and overwhelmed with so much information that it can't even be processed, it is easy to lose our hold on the quality of stillness and receptivity that may be our greatest gift.

Victor Carl Friesen wrote the following meditation to close a Bible study at the Rosthern (Saskatchewan) New Church. He says the subject was suggested by an anonymous poem, "Listen," quoted in Leo F. Buscaglia, *Loving Each Other*, 1984. What better editorial subject to launch our summer?

### Listening

*Victor Carl Friesen*

I want you to listen to me, not just to have my words trigger things in your mind that you know about. I don't want you listening to only what is already in your own mind. Listen to what is in my mind.

And when you hear what I have to say, don't offer me any advice. I haven't asked for it. I'm not asking you to "do" anything for me. I'm asking you just to listen.

Even when I complain about something, I don't want you to tell me that things aren't so bad: I'm not looking for contradiction, but agreement. Having that, maybe I won't need to complain about that matter again.

What I am really trying to say I suppose, when I complain or ask you to listen, is that in my own world—however small I must confine it by my very limited perspective—in that little world, I want to be someone too, a worthwhile person. In our own misguided way that could be all that any of us is ever trying to say.

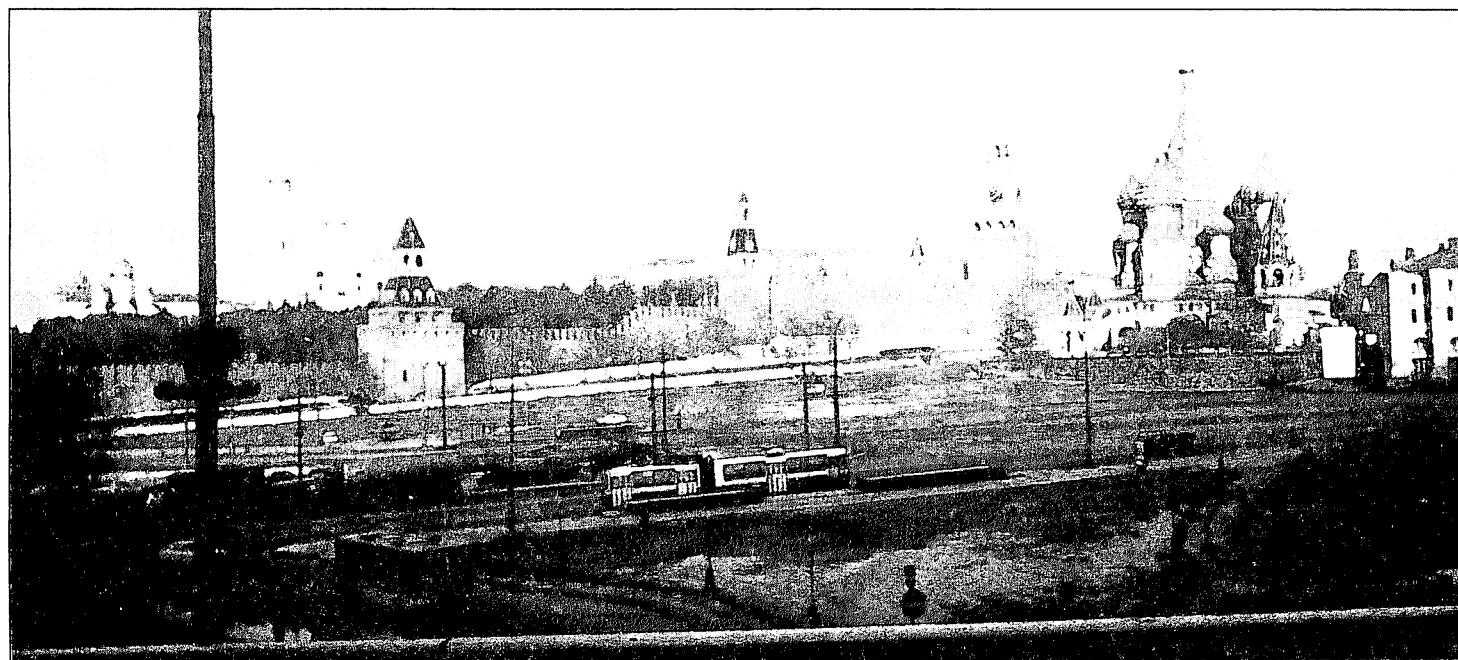
So listen to me. That, after all, is what God does. He listens when we pray, and trusting Him, we come away with the hope and strength and will to work things out.

Can you really listen too?

*Victor Carl Friesen is a former teacher and now full-time writer, author, and member of the Swedenborgian Church in Rosthern, Saskatchewan.*

# A Week in Moscow

George Dole



Panoramic view from Hotel Rossia: Kremlin on left, St. Basil's Cathedral right center, with Red Square in background.

I spent the week of March 13–20 in Moscow attending a conference, one of a series on the renewal of Russian spirituality. There were other Swedenborgians there as well, from both the General Church and Nova Hiersolyma: Göran Appelgren and Leonard and Nana Fox, all of whom are quite capable in Russian; Olle Hjern, and Durban Odhner.

We had two reasons for attending. One is historical—in the nineteenth century, when Russia was alternately welcoming and resisting Western scientific thought, there was an ongoing interest in Western spiritual thought. Specifically, there was interest in theosophy, and Swedenborg was very much read and appreciated. There is at least one explicit reference to him in Pushkin, Russia's poet *par excellence*; he was read by Dostoevsky; and one of Russia's principal philosophers of the mid-century, P. D. Yurkevitch, ranked him with Boehme and Leibnitz as the West's last great philosopher. The conference involved a fair amount of

historical exploration, and I was hopeful of being of use as someone who had hold of the Swedenborgian end of this string.

The second reason was highly contemporary. There is a lively current interest in Swedenborg in Russia, and through *Swedenborg Publishers International* (SPI), the Swedenborg Foundation wants to do what it can to be supportive. It is a pleasure to be able to report that a contract was signed between SPI and Arbor Mundi Press for an edition of 10,000 copies of *Heaven and Hell* in the (nineteenth century) translation of A.K. Aksakov, and that we saw the first steps toward the formation of a Swedenborg Association in Moscow.

Very capable people are involved in both efforts. Contemporary Russian books tend to be quite "utilitarian—not very good paper, small print, and crowded pages. The samples we saw from Arbor Mundi were of excellent quality. In the association, we are fortunate to have the lively support of Vladimir

Maliavin. He had arranged to have three of us interviewed for a program which will be aired on Russian national educational television, and is in the process of having Russian voiceovers done for *Swedenborg: The Man Who Had to Know* and *Images of Knowing* for the same audience. He is a scholar of Chinese studies and a loyal member of the Russian Orthodox Church who read "all the Swedenborg he could" when he was younger, and who sees Swedenborg as supplying a real need in present-day Russia.

It is certainly a time for us to be present. Swedenborg notes that whenever things are being improved, it is normal for them to go through a period of virtual chaos, when discordant things are taken apart so that they can be put back together again in better form. From all the evidence, Russia is in that kind of chaos, and desperately wants the form that emerges to be far better than the one that has come apart.

(Continued on page 84)

## A Week in Moscow

(Continued from page 83)

There is a sense of guilt at their overbearing policies in world affairs and at the tyranny at home. There is a sense of horror at the ecological cost of forced industrialization. There is a sense of rootlessness, of having no political traditions to rely on. As one speaker put it last summer, "It seems as though whenever we try to come up with a better system, the evil people are first in line."

The religious heritage of the Russian Orthodox church is somewhat compromised by evidences of collaboration with the communist regime, and especially by the way the church, at the time of the coup, seemed to wait to see who would win before declaring itself. It is a very different heritage from ours, as well. The average member is connected to it almost exclusively through ritual, through services of extraordinary artistic/spiritual beauty, and through services to the poor. There is, as far as I have been able to see, virtually no "teaching role"—no instruction in spiritual principles or guidance for everyday life.

When we add to this fact that for most of this century, very few people have had even a ritual connection with the church, the size of the deficit is immense. One speaker said that Russians are not atheists—an atheist is someone who denies the existence of God, and Russians do not even consider the question. This may be an overstatement, but it should remind us not to take too much for granted. One of the beauties of Swedenborg, for me, is that he does not rest his case solely on Scripture or on the authority of the church. He is willing to argue from the nature of love, from the world of nature, and especially from the nature of the down-to-earth good life. He is convinced that if you look at things honestly and clearly, you will ultimately discover that the Lord is present.

Two of the Americans in particular kept raising caution flags about the tendency of Russian thought to construct grand spiritual or idealistic schemes. They were arguing that



Part of group at Swedenborg session at Philosophical Institute in Moscow. L., facing camera: Andrei Vashestov, translating Swedenborg into Russian from Latin; Olle Hjern, Bishop of Lord's New Church, Stockholm; Goran Appelgren, Swedenborgian minister from London; Unidentified member of Russian Philosophical Institute; (Back to camera): Nana and Leonard Fox, Lord's New Church.

what Russia needs now is a philosophy of the rule of law, a philosophy of the responsible use of property, and the like. I would suggest that for Swedenborg, these are the "ultimates" that are absolutely necessary if love is to attain its goal of true human community. We can

be delighted at Russian interest in Swedenborg in these fluid times, and can hope and pray that our theology will make its contribution to the Russia that could be.

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

## THE SWEDENBORGIAN CHURCH

(Statistics as of December 31, 1992)

Associations	Societies		Ordained Ministers			Auth. Lay Leaders	Members			No. of Delegates
	Active	Inactive	Active	Inactive	Retired		Active	Inactive	Total	
Canada	1	0	3	0	0	0	149	70	219	16
Connecticut	0	1	0	0	0	0	9	5	14	2
Illinois	5	1	2	2	0	0	134	44	178	15
Kansas	2	1	2	0	1	0	110	0	110	13
Maine	2	0	3	0	0	0	80	205	285	10
Massachusetts	7	0	7	4	3	0	226	84	310	24
Michigan	1	0	1	0	0	0	86	29	115	10
Mid Atlantic	3	0	4	0	0	0	119	56	115	13
New York	1	0	1	0	1	0	23	35	58	4
Ohio	3	2	1	0	0	0	80	0	80	10
PCA	5	0	7	0	3	1	227	0	227	24
Southeast	1	1	3	0	1	0	33	34	67	5
W. Canada Conference	8	0	2	0	5	0	199	0	199	21
SOCIETIES										
Gulfport	0	1	0	0	0	0	15	0	15	3
Georgetown, Guyana	1	0	0	0	0	0	14	7	21	3
TOTALS	40	7	36	6	14	1	1504	569	2073	173

## Archival Gold

# Our Swedenborgian Heritage

Louise Woofenden

(Eighth in a Series)

### A Minister Writes for Children

Writing fiction for children has been a serious occupation for several New Church ministers. Arthur Wilde and Leslie Marshall wrote the children's pages for *The Messenger* during their tenure as editor. John Worcester, Julian K. Smyth, Chauncey Giles and Louis Hoeck wrote stories that many of us enjoyed as children. Most of us have read with pleasure Brian Kingslake's *Angel Stories*. All these people combined writing for children with other publishing efforts and active pastoral ministries.

Of all those who wrote for children, the most accomplished was probably the man pictured below.



*Adolph Roeder*

Adolph Roeder looked like a poet—intense eyes gazing off into another reality, cleft chin cradled by sensitive fingers, luxuriant hair brushed back from a high forehead. He *was* a poet, one of incredible inventiveness, insight and fluency. He was also a practical man. An indefatigable civic worker, shrewd analyst

and writer on constitutional and political subjects, he at the same time wrote on church policy and doctrinal points, both in English and German.

Adolph Roeder was born in Baltimore March 1, 1859, son of parents who had come into the New Church through the Rev. A.O. Brickman, noted for his outreach to German-speaking New Church groups.

Roeder began preaching when he was sixteen; he knew early what he wanted to be. He attended the Episcopal Seminary, the New Church Seminary in Philadelphia, and the University of Pennsylvania. After special training under the Rev. Louis H. Tafel and Dr. Rudolph L. Tafel, he was ordained in 1880 and served successively the societies in Frankford, Pennsylvania; Baltimore, Maryland (German Society); Allentown, Pennsylvania; Vineland, New Jersey; and lastly, Orange, New Jersey, where he was minister for thirty-three years until his death on his birthday in 1931. He wrote and pleaded unceasingly on behalf of the German groups and published a German newsletter.

Roeder's works are surprisingly up to date. His language rarely strikes one as old-fashioned. His ideas were modern, too, as when he showed his distaste for pomp and elaborate liturgy: "One can build churches in the heart of mankind, without stone and litany, and these are much better churches than the others. Of course, with this I do not mean to say that we should not have any external forms of worship; but, dear me, any preacher who has a little judgment can in five minutes draw up a form of worship that will be suitable for his society; that is very easily done; for there is no need of pomp for a handful of people." He favored reading circles, as these enabled people from all faiths to learn the revealed truths of the New

Church without forcing them to estrange themselves from their friends and denominations unless this was their wish.

Back to the poet. In the library of the Swedenborg School of Religion, and perhaps in your own church library, there is a beautiful little book of poetry called *Sea Pictures*, written by Roeder and illustrated by his daughter, Elsa. In this poem the sea is described at each time of day with insights from correspondences illustrating its energy and its effect on our minds and hearts. A Bible verse about the sea prefaces each section.

But the children . . . what delight they must have had in reading the stories of Adolph Roeder! He invented exciting plots and action. The Giant Grandame, before he finds his true niche in life, inadvertently squashes cows, drops a barn on a farmhouse, flattens a whole village, and demolishes a stone bridge. But Roeder could be lyrical, too. One especially nice series of stories uses little bugs, mice, birds, bats and moths to speak for human thoughts and feelings. Some of these appear in a collection titled *Symbol Stories*. These particular stories all start with the words "Where was it? When was it? Do you know? Do I know?" Here is one of them, from *The Messenger* of July 6, 1892.

### POND-LILIES

Where was it? When was it?  
Do you know? Do I know?

In a pond somewhere there lived a large beetle. He was a very big beetle and an important beetle. Some thought he was so big and so important because he had such very large and very pliable antennae. (He always called them "antennae." The spiders and the grubs and other common folks called them  
(Continued on page 86)

## Archival Gold

(Continued from page 85)

"feelers.") Some thought that he was so big and important because he could swim so fast; and others, because he had a large, black cross on his back. Whatever it was, he was very big and very important, and he knew all the plants and the flowers in the pond.

To the flowers and plants in the pond he was very kind; also because he lived from them and they fed him and housed him. But to this there was one exception. There was one family of plants toward which he was not at all favorably inclined. He did not like them. There was a large family of them all along the edge of the pond, and there were quite a few, even, in the centre of the pond. But the beetle always passed them by. He might have a friendly greeting and a pleasant word for all the rest, but never for these.

There lived also in the bottom of the pond the grub of a dragon-fly. She was a very homely little thing, with a hump on her back, and a short neck and ugly eyes. But she was very meek and kind of heart. And she noticed the beetle and his manner, and was much grieved with it. And for a long time she said to herself:

"Now some day I will speak to the beetle and ask him about this."

But she was afraid. At last one day she picked up courage and spoke to him.

"Your reverence," she said, for the beetle insisted upon being called by some title always, "may I ask you a question?"

"Certainly, my child," said the beetle, and he stopped very kindly and settled down in the mud beside her. "What is your question?"

"It has seemed to me that you treat your friends very kindly, but not all in the same way."

"I understand. You refer to the family of the straight-stalks."

"Yes. I think that —"

"That may be, my child. You cannot help your thoughts to some extent. Yet I would prefer that you entertain none whatever in regard to these people. They are a worthless and a vicious lot."

"But —"

"No buts. They are idle and wicked. Do you not see that all the other flowers of the pond blossom and bear fruit? But these do not. All the other plants are true to their duty; but these rise in rigid coldness and heartlessness upward, bearing nothing, with that which might be leaves closely folded and tightened up into a little knot."

"That is true. They do not blossom or bear fruit in the water," replied the grub; "But perhaps they do in the region that is above the water. My mother —"

"Above the water? What nonsense do you speak? Whoever heard of any plant growing above the water? There is no possibility of anything flowering above the water. Do you not know that all the anemones and the ferns and the mosses and the lichens, all of them bloom in the water? Everything that is a flower at all, is a flower in the water. And besides, who knows anything about that region above the water? Has anyone ever been there and returned? I know there is a great glare of glory there, and that beautiful creatures float about in it; but they are not of this sphere. They are not residents of this pond."

"But my mother said to me once, before she cast aside her shell-covering, that she would fly upward into the air."

"Hush, child, you are dreaming. Your mother is dead, and lies buried yonder in the cemetery, and some great day she will rise again to be a glorified grub, and live in the waters made glorious. You should not speak of these things, whereof you know naught. But as to that family of straight-stalks, they are utterly lost. There is no hope for them—a leafless, flowerless thing, that is dead in the sight of beetles and fish!"

And then he went on, and the poor little grub of the dragon-fly wept bitterly and grieved much. For she dared not doubt the word of the beetle. Who had ever doubted the word of a beetle? Was he not by nature a teacher and a guide? Why else should he have been marked with a cross, and wear such large antennae? And every time she crept by one of those great, dark, silent

stalks, that rooted deep in the ground, and rose leafless and flowerless up to the surface of the water, she sighed deeply and thought how sad it was that this great family of plants was utterly and hopelessly lost; and how grand it would be if they could be turned into anemones or mosses or lichens, so that they might bear flowers and fruits. But what could she do—the homeliest, the saddest and the weakest of all the citizens of the pond?

And so the days passed. And there came a time when she must die. Great pain and fear possessed her. Her eyes grew faint and dim. Her heart broke, and a wave of silence and of darkness swept over her for a moment. And then—then came a new light, and she rose upward on wings—a grub no longer, but a dragonfly. And as she hovered in the air she looked downward.

"Oh, what beautiful flowers these are," she cried in an ecstasy of delight, as she fluttered downward and kissed them.

"What are these?" she asked other dragon-flies who were hovering near.

"They are pond-lilies."

"Pond-lilies? Do they grow in the pond?"

"No, on the pond. Their stalks are down in the water, but their leaves and flowers are up here."

And the dragon-fly longed deep down in her kind and loving little heart to go and tell the beetle, but she could not.

Where was it? When was it? Do you know? Do I know?

ADOLPH ROEDER

*Louise Woofenden is an archivist in the library of the Swedenborg School of Religion in Newton, Massachusetts.*

SEE YOU AT  
CONVENTION '93  
JUNE 23 - 27

When I was young, I spent seven of my summers at a children's camp. In mid-June, I would pack my suitcase, and my family and I would drive to Camp Soles, in western Pennsylvania.

It was an ordinary camp. We ate in a dining hall; we played at arts and crafts, boating, swimming, and other camp activities. I loved it.

All of the cabins were named after American Indian tribes, starting with the letter "A", and ending with the letter "H". When I was eight, I lived in Apache cabin. For the camp picture, I sat in the front row at the bottom of the hill. When I was fifteen, I posed in the back row, at the top of the hill. There, I had grown from knee-knockers to bell-bottoms.

My first year, my swimming instructor looked like Nancy Sinatra. And that summer, with her encouragement, I learned to swim.

I made lanyards in arts and crafts, and I learned how to shoot with a bow.

"If I Had a Hammer," and "Where Have All the Flowers Gone?" were just two of my favorite songs.

Jane and I became friends. I met Lindsey the second year, and the year after that, Linda became a part of our group. We spent a lot of our time together, and by Friday night, our hearts were sore. We knew that soon we would have to go home; Jane to Pittsburgh, Linda and Lindsey to McKeesport, and I back to Greensburg . . . back to my large family where I always felt ignored and unimportant, knowing that in the fall, I would go back to the Catholic school, where most of the teachers seemed lacking in sensitivity toward the students. Often I felt alone in these places; I didn't belong.

So, every year, around March, I would begin getting ready for camp. I would start writing my list: flashlight, toothpaste, toothbrush, soap, socks, underwear, shirts, shorts, sweaters . . .

I wrote letters to Jane, Lindsey, and Linda. Linda, Lindsey and Jane wrote letters to me. I could hardly wait for camp. Summer was almost here. On opening day, the parking

# BELONGING

*Maria de los Angeles Stiteler*

lot was filled with cars, suitcases, sleeping bags, parents, pillows, and kids.

My family would walk with me to my cabin. My parents would meet my counselor, help me to set up my things, and then I would wave to them when they drove away.

By late afternoon, all of the parents had gone, and we were left alone for awhile to organize ourselves. Bunks were chosen, and I put my flashlight, toothbrush, toothpaste, and soap on my shelf.

Sunday dinner at the dining hall was followed by songs and announcements. On Sunday evening, the entire camp met at the Indian Council Ring, or the Friendship Fire Circle for a campfire. Introductions were made, stories were told, and songs were sung. Every year, the camp director promised me that I would have a "mountaintop experience", and every year I did, almost.

Games of Capture the Flag, scavenger hunts, overnights, and skits filled the week nights. By Friday, we met again for a closing campfire. We listened to stories, sang songs, and realized our goodbyes. It would be another year before we would all sit together again.

I loved my job of being a kid there. It was one place where I felt happy and secure. Walking back to my cabin with my friends after an evening game; wandering down the path to a warm room where there were no mosquitoes; listening to the peepers, and worrying whether there was any such thing as a diving bat.

When I was eleven, my junior counselor played Simon and Garfunkel's "Homeward Bound" on the guitar. She would sing to us every night before taps. She came back the next year, and she was my counselor for a couple of years after that. And every night,

she would sing to us before taps.

When I was fifteen, I no longer went to the Catholic school. I had made new friends, and I had discovered my own importance outside of my family.

My final summer at camp, I rebelled against the structured schedule. I skipped activities. I was one of the few bored teenagers. The camp administrators allowed us to build a tepee on the mountain. I skipped that activity, too. I had grown out of summer camp.

I had grown into coffee houses, and jamming with friends on our guitars. I wore my hair like Carol King. I spent my summers in Stone Harbor, New Jersey, working as a mother's helper. I grew up, fell in love, and went to college.

I moved out west, and fell in and out of love again. My friends were married and had babies. I traveled and their babies grew up and went to summer camp.

I moved to Maine. My friends lived far away. I didn't belong to anyone.

One Sunday morning, much later, in the summer of 1992, I packed myself into my car, and headed for the Swedenborgian Church. There, the people laughed, and the children danced in the aisle. Stories were told, songs were sung, and my spirit flew again. I dipped between words and music. I was happy. I made new friends. I knew that this was a place where I belonged.

And now, I have another wish, that some early summer evening, we will all sit around a campfire, adults and children, and together we will sing "The Garden Song," which I have added to my list of favorites.

*Maria de los Angeles Stiteler is a new member of the Portland, Maine Swedenborgian Church.*

# CONVENTION SCHEDULE JUNE 23-27, 1993

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
23	24	25	26	27
* NOTE: MEALS SERVED IN DINING ROOM OF LANE STUDENT CENTER BEGINNING WITH WEDNESDAY DINNER AND ENDING WITH SUNDAY LUNCH (WITH THE EXCEPTION OF SATURDAY EVENING CLAM BAKE AND OPTIONAL BOX LUNCH)				
<b>* B R E A K F A S T 7:30 - 8:30 A.M.</b>				
	7:00 a.m. Chapel Prince Memorial Chapel	7:00 a.m. Memorial Communion Service — Prince Memorial Chapel	7:00 a.m. Chapel Prince Memorial Chapel	
	9:00 a.m. Business Session I President's Address	9:00 a.m. Business Session III Theme Speakers	9:00 a.m. SSR Corporation Meeting	Today Until 9:00 a.m. Breakfast Served 9:15 a.m. Choir Practice Phillips Memorial Chapel 10:00 a.m. Worship — Communion Phillips Memorial Chapel (Convention Preacher: Rev. Richard M. Baxter)
	10:00 - 10:15 a.m. Coffee	10:00 - 10:15 a.m. Coffee	10:00 a.m. Sunday School Association Children's Presentation	
	10:30 - 11:15 a.m. Association Caucus Business	10:20 a.m. Group Discussion of Theme		
	11:15 - 12:00 Noon Reports of Associations			
<b>L U N C H 12:00 - 1:00 P.M.</b>				
1:30 - 4:30 p.m. General Council Ferrin Hall, 2nd Floor  3:00 - 3:15 p.m. Coffee Ferrin Hall, 1st Floor  4:00 p.m. Isolated Members Meeting and Orientation Women's Alliance Board Meeting	1:30 p.m. Nominating Committee Report  Business Session II Nominations from the floor  2:00 p.m. Non-binding Referenda  3:00 - 3:15 p.m. Coffee  3:00 - 4:30 p.m. Mini-courses, Session I Jenk's Learning Resource Center (Classrooms and locations posted at Registration Desk)  4:45 - 5:30 p.m. Choir Rehearsal Prince Memorial Chapel	1:30 p.m. Business Session IV  Order of the Day Elections  3:00 - 3:15 p.m. Coffee  3:15 - 4:30 p.m. Election Tellers' Report Business Session  4:45 - 5:30 p.m. Choir Rehearsal Prince Memorial Chapel	*TODAY ONLY: You may choose to sign up for box lunch at registration  12:30 p.m. Tours and Excursions  1:30 p.m. Post-Convention General Council  1:30 - 3:00 p.m. Mini-course Session III  4:45 - 5:30 p.m. Choir Rehearsal Prince Memorial Chapel	Departures
<b>D I N N E R 5:00 - 6:00 P.M.</b>				
7:30 p.m. Opening of Convention Gymnasium Banner Procession Opening Worship Mass. Association Greeting & Announcements  9:30 p.m. President's Reception Mass. Association	6:30 p.m. Graduation Rehearsal  7:30 p.m. Swedenborg School of Religion Graduation Phillips Memorial Chapel  9:00 p.m. SSR Reception	6:30 - 8:00 p.m. Mini-course, Session II  8:30 p.m. Mass. Association Reception Swedenborg Church Youth League Dance	6:30 - 8:00 p.m. Clam Bake (Location to be announced)  8:30 p.m. Square Dance	

# Who Are We . . . and Where Are We Going?

It's not too late! Make plans now to attend the annual convention on the beautiful campus of Gordon College, Wenham, Massachusetts about forty-five minutes north of Boston. In this lovely wooded setting, those who attend will have the opportunity to meet Swedenborgians from all over North America, to attend business sessions, participate in "mini-courses" on all sorts of subjects (offered this year for the first time on Friday night and Saturday afternoon to accommodate those who come only for the weekend). Join in such festive occasions as the Swedenborg School of Religion graduation followed by a reception and SCYL-sponsored dance, and a gala clam-bake and square dance on Saturday night. New church members may find this to be a wonderful way to get to know people in their denomination and to observe first-hand the way the church conducts its business.

If you wish to stay on at Gordon College and make it the base of a New England vacation, you can arrange to extend your stay for only \$10 per day, meals not included. Wenham is close to beaches, whale watching trips, the Freedom Trail in Boston and many other attractions. Don't miss this year's convention!!

## MINI - COURSES

### Who Are We and Where Are We Going?—

*Dr. Perry S. Martin*

Exploring our intrinsic selves, our deep desires, and the ways we can express ourselves creatively in the world.

### Learning Compassion—

*Rev. Dr. Ted Klein*

Course will explore ways of becoming more compassionate in day to day living. Compassion will be related to "hearing" people better.

### Swedenborgianism and Russia—

*Rev. Dr. George F. Dole*

After a quick survey of 19th century Russian interest in Swedenborg, Rev. Dole will report on participation in two conferences on Russian spirituality, the second being held in Moscow this March.

### Introduction to Swedenborg—

*Rev. Dr. Dorothea Harvey*

An introductory study of Swedenborg's thought, with emphasis on its relevance for spiritual life and for the theme of Convention.

### Wedding Ministries Colloquium—

*Rev. Dr. James F. Lawrence*

Wedding Ministries: Sharing ideas, trouble-shooting, etc. for people already involved and for those considering becoming involved in a wedding ministry.

### The Process of Regeneration—

*Rev. Dr. William R. Woofenden*

Bringing one's life into harmony with God, by replacing areas of disorder with order.

### Grounding Ourselves in Nature—

*Anne Perry*

Join a group for a one mile walk on Gordon College nature trails as we contemplate our place in the natural scheme of things, Swedenborgian style. Dress for the weather. Wear walking shoes. (Limit 20 people)

### Caring for Children the Swedenborgian Way—

*Marilyn Turley*

We will explore how the teachings of our church effect the way we respond to the needs of children.

### Foundation Stones for Stewardship & Management—

*Eli Dale & Dave Webster*

We will broaden our concept of "stewardship" from asking for money to "finding our place in the world and acting upon it." Basic "management foundation stones" will be provided to discover additional resources, to increase overall effectiveness, and to enlarge our vision as a church.

### Making Music Your Own—

*Ken and Laurie Turley*

An introduction to music from a new perspective. You will experience group singing, new songs, exercises and meditations. Bring new life to your music!

### Welcome to SSR!—

*Dr. Mary Kay Klein and SSR students*

Discussion of student experiences at SSR, and programs available, such as ordination preparation, M.A. certificate, and lay leadership.

## 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 agree or 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.

### Changes in Support Units

Dear Editor,

The Rev. Edwin Capon, in his President's Report in the March 1993 *Messenger*, recommended that we continue assessing and reviewing our denominational structure, in line with Objective 9 of our Standing Resolutions. He made several suggestions, including the enlargement of support units, the merger of the Pastoral Ministries Support Unit and the Growth and Outreach Support Unit, and making the Financial and Physical Resources Support Unit a sub-committee of the General Council rather than a Support Unit. He also stated that he was opposed to the so-called merger of the Cabinet and the General Council.

I concur with the president in urging serious consideration of the above suggestions. I take issue, however, with the recommendation that the Cabinet be abolished. Mr. Capon suggests that the duties now assigned to the Cabinet should be the responsibility of the General Council, and that the chairpersons of the Support Units should be ex officio members of the General Council, but without vote.

I agree that our organizational structure should be reviewed continually, but I feel strongly that the structure adopted by our church in 1986, after years of study, should be given a chance. The establishment of the Cabinet was not a sudden whim, but came after reflection on years of experience. Men and women who had served on the General Council for many years agreed that the Council was not suited to the full exchange of ideas among the program units of the church. If our programs are to be integrated and supportive of one another, there must

be opportunity for the chairpersons of the support units to meet on a regular basis. The General Council cannot adopt a budget for the whole church without the input of the support units.

Mr. Capon says that the chairpersons of the support units could be ex officio members of the present General Council, but without vote. The rationale for their not having a vote is that they represent *special interests*. The suggestion is that if we represent a special interest we could not act in the best interests of the whole church. Because of our background, experience, and geographical location, we all have biases and special interests that we can contribute to the richness of the whole. My experience is that when people of good will, united by a common purpose as a church, sit down and work together, they can act in ways that will serve the whole church. What people, besides the retired, will be willing and able to serve as chairpersons of support units and then attend meetings of the General Council as figureheads?

General Council members found that they were not able to make informed budget decisions without the input of the various program units. The Council could decide to reduce all budget requests by a certain percentage, but this ignored the issue of priorities. The General Council has the ultimate responsibility for adopting the budget, and it needs the recommendations of the Support Units who have met and hammered out a budget that represents the best thinking of the group. The General Council always has a crowded agenda and the budget is often given short shrift.

There is obvious overlapping of responsibilities among the various support units, such as the Pastoral Ministries and the Growth and Outreach Support Units, and the Communications and Education Support Units. Through regular meetings of the Cabinet, these overlapping concerns can be dealt with constructively, and the plans of individual units can be made through negotiation with and support of the other units.

The president is not able to attend the meetings of all the support

units. Through meeting with the Cabinet twice a year, he/she can keep in close touch with all the program units of the church and serve more effectively.

Ernest D. Martin

West Chester, Pennsylvania

### Love in Marriage

George Dole raises an interesting theological question in reviewing David Gladish's new translation of *De Amore Conjugiali* (*Love in Marriage*, New York, Swedenborg Foundation, 1992, reviewed in *The Messenger*, February 1993). With an almost medieval love of distinctions, Dole critiques Dr. Gladish:

Certainly, "love for marriage" is not the same thing as "love in marriage"; and if the unique phrase "married love" has been coined on the model of "married happiness," it can only mean the latter—the love of people who are married to each other. . . . Primarily, though, the careful reader must wonder here whether Swedenborg is talking about three kinds of love, or two, or just one.

Dr. Dole then makes a theological observation which may be questionable: "I understand *amore conjugialis* to include the love that leads people into marriage. . . ." I am well aware that Dr. Dole meant primarily to comment on a translation, and may well have not meant to open a theological discussion, but the question is too intriguing to leave as an aside in a book review.

The suggestion of Dole's is that we have a love in us drawing us into marriage, and it is this suggestion that prompts my reflection. I want to argue for Dr. Gladish's use of the phrase "love for marriage is a spiritual love." It seems to me that Swedenborg's theology suggests that the love that draws people *into* marriage also partakes of a love of the institution—love *for* marriage, and that we cannot expect a natural inclination in the sexes to unite to end in marriage.

"The Conjugial" means, if it means anything, "the marital." As such it represents a complex of intellectual doctrines seeing marital union as sacred and grounded in ontology. It means, in other words, an understanding of the institution as something holy; the marital defines

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**Opinion** (Continued from page 90)

sacred space in regard to *eros*, or eroticism.

One of the fundamental distinctions between natural good and spiritual good is that a (doctrinal) principle be added or imposed on a natural desire. It is not enough to be good, spiritual good is grounded on a principle:

There are many who enjoy natural good from inheritance, by virtue of which they have enjoyment in doing good to others, but have not been imbued with principles of well-doing derived from the Word or the doctrine of the church or from their religion. Thus they have not been endowed with conscience, for conscience does not come from natural or hereditary good, but from the doctrine of truth and good and a life in accordance therewith. . . . They have principles impressed on them concerning truth and good, and they receive conscience, which is the plane into which heaven flows. (*Arcana Coelestia*, par. 6208)

Or, put differently, "Good does not become the good which is called the good of charity, until truths are implanted in it" (AC. par. 3804). The general teaching is that the kind of truth implanted in the good actually modifies and qualifies the nature of the good—"such as are the truths that are implanted in it, such good does it become" (AC Par. 3804). Swedenborg's insistence that a doctrinal principle be added to good is no doubt a theological expansion of Epictetus, whom Swedenborg studied as a youth. Epictetus teaches

You must know that it is no easy thing for a principle to become a man's own, unless each day he maintain it and hear it maintained, as well as work it out in life. (*Golden Sayings XXX*)

Now the love that draws the sexes together may be unqualified by any marital love—or by the intent to form a holy marriage. Indeed, in society the term "relationship" has come to describe just that love that may or may not become marital. If I may be allowed a personal comment, I don't think that we humans are intrinsically interesting enough to hold us together without some higher belief or commitment involved. It seems to me also, that society for various reasons has lost to no small degree the principle teaching the ontological beatitude of the marital principle.

Swedenborg has given us text dealing with love drawing people together that is not marital. The chap-

ter on "Fornication" introducing the second part to *Conjugal Love* is a case in point. There, we are told that fornication is less bad as it inclines to marriage, or to the marital, and more bad as it inclines to adultery. Here, the principle of marriage seems to make a difference. Swedenborg suggests a mistress for those who, for various social reasons are not able to marry, but he adds that the love for a mistress must be kept separate from marital love. It is in the marital principle that the love for one's mistress is kept separate from marital love—

It should be known that love in pellicacy is held away from marital love by not promising marriage to the mistress nor leading her

into any hope of marriage. (*Conjugal Love* 460)

Marital love, in other words, suggests to me an appropriation of the marital principle along with that love that leads people into marriage. It is almost tautological to say that a love that draws people into marriage must imply marriage itself. I am suggesting that without the "love for marriage" ("doctrine of truth and good") one cannot have Dr. Dole's "love that leads people into marriage."

David Fekete, M.T.S.  
Dept. of Religious Studies  
University of Virginia,  
Charlottesville, Virginia

## We Thank You

*The Messenger* and Communications Support Unit thank all of you who have sent subscriptions and donations to *The Messenger* between April 1992 and April 1993. Your gift and those of Swedenborgians who came before us enable our church to offer this ministry of communications between church members and outreach to the public. Contributors were also acknowledged in the May and September 1990 issues, and June 1991 and 1992. More names will be published in the upcoming Convention *Messenger*. Expressing our appreciation to you is important to us. Again, our heartfelt thanks to the following:

### Alliance of New Church Women (National)

Gloria and Donald Costello  
East Bridgewater, Massachusetts

John A. Dodd  
Oklahoma City, Oklahoma

Alice Ford  
Tucson, Arizona

William and Sally Frost  
Port Austin, Michigan

Richard and Adele Gladish  
Bryn Athyn, Pennsylvania

J. Alan Grubb  
Bryn Athyn, Pennsylvania

Mr. and Mrs. Kenton Graber  
Munising, Michigan

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Louise Woofenden  
Sharon, Massachusetts

# Growing Youth League Leads to New "Transitions"

Steve Pults

There's an old story of a young man about to be married coming to a long-respected elder for some marriage advice.

"How can I make my marriage last?" he inquired of the sage. The old man looked at the groom-to-be, smiled, and said simple, "Love something together."

This is perhaps a roundabout way to introduce an article on the Swedenborgian Church Youth League (SCYL) and the newly formed young adult organization, Transitions, but it certainly holds true for my wife, Kim, and me. Together we have loved working with the League and now Transitions as a team for over 10 years. It has been rewarding to watch both blossom and grow, and I believe it has helped both of us do the same.

When Kim and I were first introduced to the League by Rev. Bill Woofenden at the annual winter retreat at the Almont Retreat Center, Michigan, we were excited to see there were actually some teens in our church. Since then we have seen the League and Transitions grow to over 250 strong. As it continues to grow, one affirming and rewarding aspect is that we've never needed to tell the teens to invite their friends or recruit new Leaguers. The teens have invited their friends because they like their retreats and, I believe, are also very proud of their church.

Average attendance at the winter retreat held December 27-30 each year is pushing 70. The Memorial Day weekend retreat on the east coast is approaching 50, and the newly organized west coast Memorial Day weekend retreat now has about a dozen attending.

In the last ten years Kim and I have watched the teens we began with grow into conscientious, caring, involved leaders in our church. Their involvement has taken many forms—

as staff for the teen retreats, as members of Transitions, as staff at our church's summer camps, and as board members and trustees of our church and association boards. Some are considering ministry in the Swedenborgian Church.

Transitions has held three retreats to date at Almont. Attendance has grown to almost 30 participating. Kim Kearns, Nancy Hawley and Kurt Fekete have been instrumental in seeing Transitions become a reality. It has become the natural step for college age and older Leaguers to follow. One of the concerns we often heard about before Transitions was the lack of any program for young adults in our church. That is no longer the case.

Both the SCYL and Transitions are looking to expand retreat sites. As a small denomination spread over two very large countries, travel is one of our biggest concerns. Leaguers come from as far as California, British Columbia, Missouri, Washington, D.C., and Maine to attend the Winter Retreat at Almont. Our hope is to offer more retreats and other locations throughout Canada and the U.S. so more teens are able to attend. The same is true for Transitions. We will hold the fourth Transitions retreat at Almont the weekend of October 29-31 and are planning an east coast retreat for early fall 1993 as well.

What makes the League and Transitions retreats so successful is in a word—atmosphere. We begin each League retreat by stating two unwritten rules—"Everybody here is okay just the way you are," and "No one here has to think just like me." We work hard to create an atmosphere of acceptance and safety. And the Leaguers treat those ideals as sacred. Ministers like Ron Brugler, Carl Yenetchi, F. Bob Tafel, Donna Keane, Eric Allison, Robert

McCluskey, Sue Turley-Moore and Eric Hoffman have over the years helped nurture an environment that allows teens to question and search without criticism or rejection. I believe this is very Swedenborgian. This is certainly the age of deciding what to believe and what to reject. And League retreats are a means of helping our teens in their spiritual growth like no other opportunity. Both members of the League and Transitions pick their own themes for each retreat. That makes the material relevant and meaningful to the participants. Topics have included relationships, creativity, Swedenborg's theology, the past, present and future, and how alcohol affects our lives.

Our 1992 League officers are to be congratulated for rewriting their constitution to hold annual elections at winter retreat instead of convention, even though it meant potentially losing their own offices. The change has allowed more teens to have the opportunity to serve in the national League. Previously, League officers tended to be "preachers' kids" or from families who could afford to come to convention. Jennifer Tafel, Jonathon Pults, Shanoa Titus, Peter Little and Susan Slough made the League a much more democratic organization through their efforts.

League officers for 1993 include Reuben Bell, II, president; Jonathon Pults, west coast regional officer; Amy Neuenfeldt, central states regional officer; Susan Slough, Canada regional officer; Kenny Condon, east coast regional officer; and Peter Little, *Clear Blue Sky* editor.

A former League chaplain once said to me, "Don't forget, it's their League." I have taken those words to heart. As youth minister I work to enable the League to accomplish its goals, but never try to run the League for our teens.

(Continued on page 93)

## Transitions

(Continued from page 92)

If you would like to help support the League or Transitions, there are several possibilities. We are continually updating our mailing lists. If you are aware of a teen or young adult who would like to be included, please contact me at 3362 Prairie, Royal Oak, MI 48073. We also welcome adult help in driving vans and staffing at the retreats. And if you would be willing to help coordinate a new League retreat site in your area, I would welcome discussing this with you.

I want to publicly thank the members of the denomination convention, the National Alliance of New Church Women, the Pacific Coast, Ohio and Michigan Associations for your continued financial support of the League and Transitions. And I want to thank the many adult volunteers who have made our League retreats possible. I believe we can all feel proud of our church's excellent teen and young adult ministry.

*The Rev. Stephen Pulis is youth minister for the Swedenborgian Church Youth League, and a minister of the Royal Oak Swedenborgian Church in Detroit, Michigan.*

### National Alliance of New Church Women 1993 Nominees

President — Phyllis Bosley  
1st Vice President — Leone Dyer  
2nd Vice President — Mary Crenshaw  
Secretary — Nan Paget  
Treasurer — Nancy Perry  
Mite Box Chair — Pamela Selenski  
Religious Chair — Brenda Hollweger  
Round Robin Chair — Martha King  
Publications Chair — Phyllis Bosley  
Nominating Committee Chair for 1998  
— Dorothy Webster

### 1993 Nominating Committee:

*Annella Smith, Chair*  
*Leone Dyer*  
*Josephine Cowern*  
*Barbara Penabaker*  
*Martha Mason*

## Church of the Living Waters Swedenborgian HIV Ministry

P.O. Box 460388

San Francisco, CA 94146-0388

(415) 648-6898

We are pleased to announce that The Church of the Living Waters, a Swedenborgian HIV Ministry, began operation in April! Our purpose is to provide ministerial and pastoral care to all whose lives have been affected by HIV disease: people with HIV and their friends, families, spouses, and caretakers. This ministry is sponsored by the Growth and Outreach Unit and is financially supported by generous grants from GOSU and the Los Angeles Swedenborgian Church.

The Reverend Susan Turley-Moore is minister of the Church of the Living Waters. She is supported in ministry by some twenty volunteers who have already shared generously of their skills, expertise, and time in helping to get this ministry off to a healthy start. The board consists of Linda Baker, chairperson; Rev. Randy Nunnelee, a licensed clergy of the Metropolitan Community Church, secretary; Alan Thomsen, treasurer; Howard Torpey, PCA appointee; Judith Rosen, epidemiologist, our advisor on scientific issues of HIV infection; Linda Kim, businessperson, fundraising coordinator; and Jerry Peterson. The Rev. Turley-Moore serves as an exofficio member of the board. Our bylaws state that at least 50% of the board must be members of the Swedenborgian Church. Our

volunteer corps includes Rianne Boell, East Bay AIDS Quilt Project; Ross Fish, special events coordinator; Clifford J. Moore, legal consultant; Dr. Mark Pope, director of Psychology and Counseling Associates and board member of the American Indian AIDS Institute of San Francisco, who serves as our counseling advisor; and Jane Vanderbeck, operations manager and volunteer coordinator. We consider ourselves fortunate to have attracted such talented and dedicated people so early on in the ministry.

We also appreciate all the support, ideas, and referrals from Lon Elmer and Jerry Poole, who have been involved with the development of this ministry since its inception.

Rev. Turley-Moore conducts vesper services on Tuesdays at 7:00 P.M. in the sanctuary of Trinity Episcopal Church at the corner of Bush and Gough Streets in San Francisco. She is also developing a network for referrals through hospitals, AIDS agencies, and churches for home and hospital visitations, pastoral counseling, and family support. We cordially invite you to join us for worship and to contact Rev. Turley-Moore if you have need of ministerial or pastoral services or if you would like to participate in this ministry.

## AIDS HEALING SERVICE OFFERED

The Blairhaven Swedenborgian Church Growth Center in South Duxbury, Massachusetts, was one of several area churches sponsoring a service of prayer, music and healing for all affected by AIDS, on March 23, 1993. Everyone was invited, especially people with acquired immune deficiency syndrome of HIV-related illness, their families, friends and loved ones, and health care workers. A reception followed.

Clergy and lay persons from the participating churches took part in the laying on of hands as an expression of God's healing power.

The AIDS healing service was co-sponsored by the participating churches and the Ecumenical Task Force on AIDS. Since 1985, the Task Force has coordinated more than 100 AIDS healing services in eastern Massachusetts.

# Caring as Growth Nurturing: An Approach to Personal Ethics

*J. Theodore Klein*

This article develops a personal ethic based on caring, and approaches caring as centered in growth nurturing. The movement of caring is sometimes to protect, and most fundamentally to nurture, growth. In caring, persons are moved, reflect, and respond in ways that nurture beings in their growth. The concrete side of this is love and compassion in action, while the abstract side is discerning what is needed to support growth. The concrete side could be described as "good", and the abstract side as "truth". Both are needed!

One example of caring is a parent fully attending to a child who is describing "my day at school." The parent listens and responds, and the child feels heard and loved. The parent nurtures by receiving and supporting, and may also, while listening, discover ways to further support the child's growth.

Another example of caring is a secretary or receptionist helping a nervous job applicant to feel at ease before an interview. Perceiving the nervousness, the secretary may find a way to help the applicant feel more at ease and confident. This nurturing meets a person's need to feel more comfortable and helps to create a better opportunity for future growth.

In these situations personal ethics as caring can come naturally, and from that caring can naturally come happiness for oneself. Some situations appear, on the surface, to require a very different approach to personal ethics. For example, a person at a gathering may find a book has been left behind and can easily be taken, or an employee may find an easy opportunity to charge on a work expense account expenses not related to work. These situations might be described as involving a conflict between what persons ought to do and what they might like to do. A closer look can connect these situations with a personal ethic of

caring. Taking a person's book would go against what the person needs, while returning the book would be nurturing and supportive. Falsely charging expenses can be seen as a kind of action that hurts people and does not nurture growth.

With a personal ethic of caring, there can be an ultimate harmony between morality and one's happiness. A person would not care as a means to being happy, but would find that happiness naturally comes from caring. For example, a friend or partner supporting a loved person's growth does not care as a means of achieving happiness for self. From love of the other person, and the other person's growth, happiness naturally comes to self.

In caring one may sacrifice particular wants, but caring does not involve accepting oppression or denying one's own happiness. Some sacrifices go with caring. One may have to give up a chance to go to a special concert to care for one's child who is sick. Being a caring parent does not mean constantly denying oneself, but it does mean making sacrifice when they are needed for a child's welfare and growth.

Caring as growth nurturing is attentive and inclusive. For example, a caring teacher, in working on a project with students, attends to each student, adjusting the amount and kind of attention to each student's needs. None are left out, although attention is varied according to needs. For a caring teacher, each student, and each student's growth, counts and receives attention.

In being part of a cooperative group or caring community, persons can contribute to nurturing the growth of others while being nurtured themselves. This happens in a community or group where people are hospitable and welcoming to each person and each person's growth. Individuals, in their diversities, contribute and receive as parts

of a whole.

Caring extends to all living beings, to environments supportive of life, to the planet and universe. With caring, persons are seen as being on earth to nurture life and all that supports life and growth. Nurturing a sick animal back to health, protecting a group of trees, recycling whenever possible, and not scarring by littering are all actions of caring.

Persons, in ecological caring, are not hurting and are supporting growth. This involves respectful caretaking. Caring for people also involves respectful caretaking. A parent or teacher, for example, may sometimes need to guide, recognizing a growth direction different from what the child or student wants, while still being totally respectful. A friend or partner may discern that what a loved person needs may be different from what is wanted at the time. Without presuming to "know better," one may honestly share observations, and the honest sharing joined with love may aid the person in moving forward in growth. What is needed, which may conflict with particular wants, seems ultimately in harmony with what would bring the most happiness to a person.

In searching out what is needed for growth, caring can be responsive to what is sometimes called "looking to the good with the neighbor." The good, or "God with the neighbor," is a growth direction which can be nurtured. A life of caring can readily go with a turning to a nurturing source of caring. With such a turning one can move away from patterns that hurt, destroy, or limit beings in their growth. One can move toward what is needed for growth in other beings and oneself. One can thus participate in cosmic love and nurturing.

*The Rev. J. Theodore Klein is professor of Theology and Philosophy at the Swedenborgian School of Religion.*

## More Church Family News

Despite a February diagnosis of rapidly growing prostate cancer and a surgeon's verdict that it was useless to operate because of its spread to the lymph nodes, the Rev. Horand Gutfeldt has been functioning and increasingly pain-free for the past six weeks. Horand and Elizabeth have been working intensively with a holistic regimen of raw juices and other raw food combinations. Medical opinion had also ruled out chemotherapy and radiation as being of little or no use in his case. Our prayers are with them both. Cards and letters welcome.

*Rev. Dr. Horand and Elizabeth Gutfeldt*

579 Vincente Ave.  
Berkeley, CA 94707

## Mite Box 1993

The Women's Alliance Mite Box 1993 will support the attendance of New Church pre-teens and teens at Convention '94.

## YOUR OPINION, PLEASE!

It has come to the attention of General Council Executive Committee that Canadian schools do not end their school year until the last week of June. As a result, many Canadian parents and families are not able to attend annual convention. We are considering scheduling future conventions later than the last week of June, whenever possible. We are asking your opinion about this. Do you have any great objections? Do you agree? Do you see any scheduling conflicts? Won't you let us know what you think? Write to the denomination's secretary, Gloria Toot at 10280 Gentlewind Dr., Cincinnati, OH 45242.

## Commencements

### Baptisms

**Almond**—Almond—Elise Nicole Almond, daughter of Roland and Danelle Almond and granddaughter of Anne Almond, was baptized into the Christian faith April 18, 1993, at the Church of the Holy City in Edmonton, Alberta, Canada, the Rev. Henry Korsten officiating.

**Link**—Devon Taylor Link, daughter of Anita and Victor Link, was baptized into the Christian faith April 11, 1993, at the New Jerusalem Church in Pawnee Rock, Kansas, the Rev. John Bennett officiating.

### Confirmations

**Hall and Murray**—Nancy Hall and Bob Murray were confirmed into the life of the Swedenborgian Church in Portland, Maine, April 11, 1993, the Rev. Ken Turley officiating.

**Patton**—Peggy Patton was confirmed into the life of the Swedenborgian Church in Portland, Maine, February 2, 1993, the Rev. Ken Turley officiating.

### Marriages

**Turley and Bennett**—Cynthia Turley and John Bennett were united in marriage March 13, 1993, at the First United Methodist Church of Olympia, Washington, the Revs. Leah Mikel and Ken Turley officiating.

**Feldkamp and Gutfeldt**—Linda Feldkamp and Michael Gutfeldt were united in marriage April 24, 1993, in Chicago. Michael is the son of the Rev. Horand and Elizabeth Gutfeldt.

### Deaths

**Brown**—Nathalie (Benson) Brown, 87, lifetime member of the Bridgewater New Jerusalem Church, entered the spiritual world April 11, 1993, in Rhode Island. A memorial service was conducted April 16, 1993, in North Kingstown, Rhode Island. Nathalie had been an active writer in the Round Robin for many years.

**Giunta**—Henry C. Giunta, Jr., 58, and Fiora Hunter (nee Giunta), 64, children of the late Rev. Henry C. and Josephine Giunta, entered the spiritual world March 8, 1993, and February 25, 1993, respectively. Memorial services were conducted in California and Texas.

## Church Family News

Washington D.C.—Polly Baxter reports that over 70 people attended Dick's birthday party April 7, a birthday celebration they never thought he would live to see. Millie and Randy Laakko and Susan and Jerry Poole were able to come up from Delaware. Family, friends, neighbors, and several relatives from other states gathered for dinner and festivities at a restaurant near Polly's office. Son Kevin's girlfriend came in from Duke University in North Carolina. Church member Elsa Holloway sent a telegram from Germany. Randy Laakko led in a beautiful grace, and John Harms proposed a toast. Two friends from the Baxters' neighborhood brought kazoos for every guest and orchestrated a Swedenborgian musical tribute to Dick—with everybody playing a different tune! It was a very special, wonderful time for all present.

The Baxters are planning to attend the June convention. Dick has nearly completed writing his convention sermon, and in the event he is unable to deliver it, he will have someone else do so. Our prayers are with the family; cards, calls and letters are always welcome.

—The Rev. John Bennett, minister of the Swedenborgian Church in Pawnee Rock, Kansas, sent out his last newsletter in April. He and his wife Muriel are retiring this year. His farewell message to his congregants will appear in the September *Messenger*.

# Pacific Coast Association Retreat

Southern California was already enjoying spring weather when the annual Pacific Coast Association-sponsored retreat was held over the weekend of February 26-28 at the Center for Spiritual Development in Orange, California. Dr. Perry Martin ventured westward again to lead a healing-centered (with some dream work, art and fun thrown in) experience. Her expert leadership was much appreciated.

Attendees were men and women who came from as far away as Berkeley and were as young as nine-

teen. The buildings, grounds, hospitality and food service of the Center added greatly to our enjoyment. All participants thank Carl Lundberg, who could not attend, for sending to each of us a pencil with the following inscription: "Just for today, I will allow myself to be myself. Just for today, I will enjoy myself." Indeed, wise words for us all to ponder—thanks again, Carl.

Mareta Tafel  
Wayfarers Chapel  
Palos Verdes, California

## Wake Joins SSR Faculty

We are pleased to announce that, beginning in September, the Rev. Dr. Wilma Wake will join the faculty of the Swedenborg School of Religion as a full-time Associate Professor of Practical Theology. We look forward to working with her.

Mary Kay Klein, President

*Emanuel Swedenborg was born January 29, 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.*

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

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