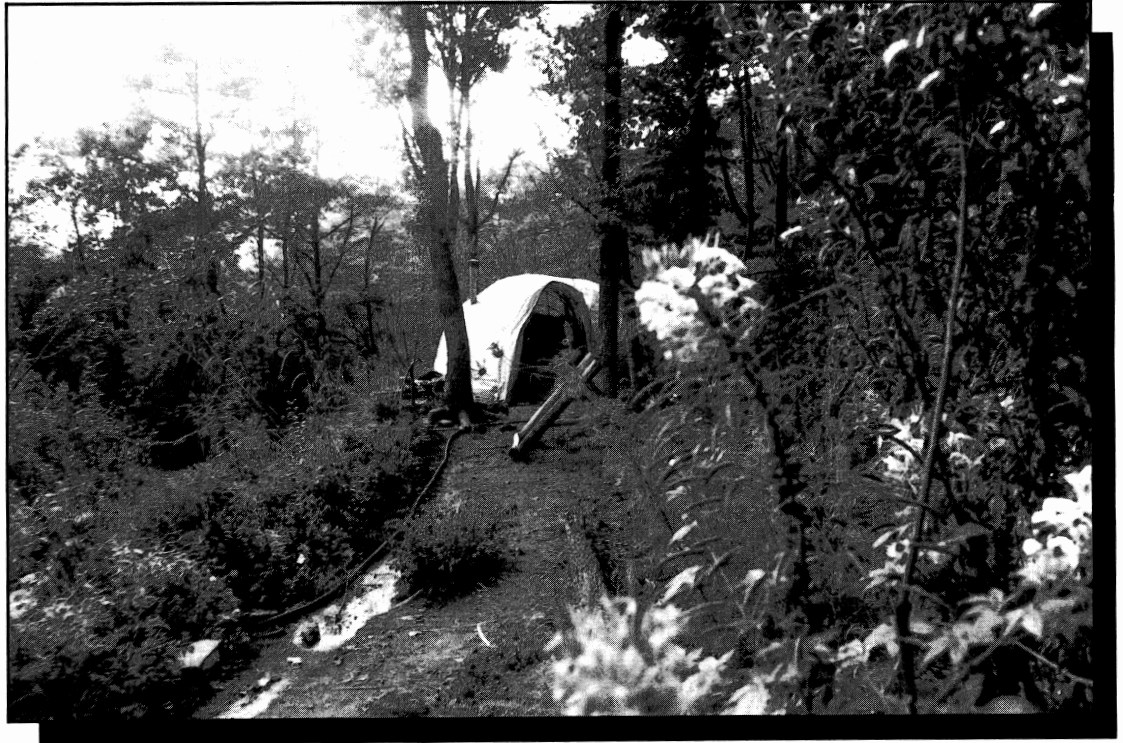

THE MESSENGER

Monthly Publication, Swedenborgian Church of North America

March 1995

"We seek to transmit our Christian and Swedenborgian values through a new language and new approaches."



Alan Thomsen

Chrysalis Center: *Correspondential Living in the Heart of Nature*

While checking in to fly home from convention last July in Washington, D.C., I had a chat with the Rev. Horand and Elizabeth Gutfeldt. I mentioned my upcoming trip to Italy and France and Horand strongly urged me to contact the Rev. Patrick Duvivier and arrange for a visit to his retreat center just an hour north of Nice. The Rev. Susan Turley-Moore had been encouraging me to make contact with our French church for several years. This time, I would be passing through Nice. So, thus prompted and bereft of excuses, I wrote Mr. Duvivier and received a gracious invitation to spend some time at the Chrysalis Center.

Patrick Duvivier was introduced to Swedenborgianism by the Rev. Claude Bruley, who also ministers in France. Duvivier graduated from the Swedenborg School of Religion and was ordained thirteen years ago at our annual

convention in Los Angeles. His accepted vision of ministry was to found a spiritual center, which he named Chrysalis, that would develop a non-traditional way of communicating our theology, and seek to minister using new approaches. In strongly anti-clerical French culture, this is much more an issue than in "God-fearing" America, where a large majority of citizens believe in angels, attend church regularly, etc. The French claim of being the most Catholic but least practicing land on earth contains a wry germ of truth. Understanding this social reality, Patrick has never veered from his plan and, today, the Swedenborgian Chrysalis Center at Ipailla is alive and well! Patrick proudly informed me that the then-director of the Swedenborg Foundation was so taken with his Chrysalis metaphor that he chose it as the name for the Foundation

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IN THIS ISSUE: Winter Retreat • Dealing with Pain • Convention Registration • Bridgewater Rebuilding

Moving Toward the Light

A great deal has been written about Temenos in *The Messenger* pages over the years that I've been editor, much of it joyously expressed by people who had received there the spiritual nourishment they sorely needed, and out of the fullness of their experience, sought to share it with others.

I have been privileged to attend COMSU meetings at Temenos many times since I became editor in 1989; in fact it was there that I learned that I would be the new editor. Sitting at the dinner table in the Farmhouse, in a glow of delight and anticipation, I was told to begin at once planning the January issue, as there was no time to waste. I have never attended retreats or workshops, but I've walked by the stream, meditated and sung in the woods and in the chapel, experienced the fellowship and the special energy and peace that permeates every corner of that sacred space. I always look forward to being there, but this year it is even more precious to me because this year I discovered that my first "Temenos" is gone.

Let me explain: In 1978, a few months after my mother died, I was in personal crisis and a chronic state of fatigue. A friend said, "There's this holistic health farm in Hemet called Meadowlark; it's run by Quakers, and it's a wonderfully restorative place to go, great vegetarian meals, friendly helpful people, and pretty inexpensive. Why don't you go for a week?"

A strong urge welled up inside me to drop everything and go. The day I left L.A. and headed for Hemet I was just getting over the flu and was so weak I could hardly make the two-hour trip, but I was determined. My nervousness and fatigue disappeared as I drove through the wide-open Meadowlark gates in the bright early-afternoon sun. Neophyte that I was regarding spiritual energy, I immediately felt that energy lift me in a welcoming gentle embrace, a lightness that carried me up a road that circled a grove of grapefruit trees, to the main building, a large Spanish adobe house built in the 1920s. I can still feel the sense of warmth and well-being I experienced as I entered through that massive, polished wood and glass main door to the living room, where the guests and staff gathered for herb tea and snacks and orientation. Then downstairs to the dining room with its round tables and heady aroma of vegetarian dishes fresh from the organic garden. A seat between Jim and Hal, who had charge of the garden.

Hal had lived at Meadowlark for many years. Tuberculosis of the spine had left him crippled, and he limped about barefoot most of the time, conversing or joking with one or another of the guests who had just arrived, or had been there before. He introduced himself and Jim, a gentle young Native Alaskan of the Haida tribe who had been living at Meadowlark for several months recuperating from a strain of hepatitis he'd contracted while working on the pipeline. When Hal introduced me to a fellow guest, he did it as though we were two of the most delightful and interesting people on earth. It was a special quality Hal had; he listened, and asked questions, and seemed to draw so much nourishment from a conversation that he greatly enhanced the energy around him. People bloomed and felt encouraged to begin seeing themselves as fascinating and miraculous, as they truly were . . . as that time truly was.

There was no place on the 20-some acres that hadn't been lovingly tended by someone to bring about the sense of beauty that invited you to linger and touch and use. The rose garden, the tile swimming pool, the wooden swing hanging from the huge pepper tree, the library that contained enough spiritual growth material to keep one reading and learning for a lifetime, the music tape library that Hal had put together over the years, cats sunning themselves on the broad stone walls—and the garden itself. Guests were invited to work in it, to spend as much time as they liked there, to sample, pick, eat, dig out the ever-encroaching nutgrass while listening to Georgia

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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.

What is Swedenborgianism?

To the Editor:

Here I go again! The January *Messenger* asked such questions as: are we a cult, can we appeal to young people, can we ever arrive at an understanding of justice issues and their role in the church? What are we? If we can't answer these questions, or fail repeatedly, I do not believe we can ever expect to grow in ways that are genuine and long-lasting. It is in the spirit of these oft-asked questions, then, that I make the following observations in response to the cover article, "Communicating with Diverse Parts of the Swedenborgian Community."

First of all, to the question, "What is your religion?" a more authentic, and perhaps helpful, answer for Carol's

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Chrysalis Center

(Continued from front page)

journal. Duvivier himself periodically issues a bulletin bearing the same name (which I intend to translate soon into English—stay tuned!).

I knew little about the Center before arriving—only that it was non-traditional and in a rustic setting. I felt I could cope with the non-traditional aspect—I have never seen a conflict between traditional and creative ministries, and I enjoy both in San Francisco through Living Waters HIV Ministry and our beautiful parish on Washington Street. For me, formal worship in community and charitable work in the larger community go hand in hand and enhance one another. However, I wasn't certain how comfortable I, an unrepentant urbanite, would be "camping." For me, "happy camper" had always been, well, an oxymoron. Until, that is, I awoke there one morning thinking "this Center is our own little Swedenborgian Find-

horn." For rustic less aptly describes the ambiance than sublime or majestic.

Our own "little Findhorn" is in the coastal Alps of southern France (we always have had a way with real estate!). It is located within a gorgeous half-hour hike of Saorge, a medieval village which rises tower-like from the mountains. The Chrysalis Center consists of about three acres of land on a terraced crest. Patrick, his wife, Evelyne, and two children permanently inhabit the site in native American-type structures. This year, Patrick completed the first of two chalet-style cabins. The Swiss Hannah Foundation kindly provided the materials as well as a car which permits the ministry to be active throughout the Roya Valley, which leads north in breathtaking vistas toward Cuneo, Italy. The Center also boasts a medicine sauna, bread-baking oven, beehives, dilapidated barn, and extensive gardens which provide for most nourishment needs. Throughout the area grow olive, chestnut, and fruit trees as the elevation is not too high and the climate temperate. The setting is truly Edenic with natural beauty and bounty offsetting the lack of modern conveniences. And, oh, the splendid, peaceful solitude!

Yet not long ago, the Roya Valley was desolated. During World War II, it suffered terribly given its strategic placement on the route to Italy. After the war, it was abandoned by the young who left to seek employment in populated areas. Arable land fell fallow as the economy collapsed. Only in recent years have young people begun to move back, attracted by a life nearer to nature, and seeking spiritually as well as in the natural. Indeed, Evelyne's

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Spiritual Challenges of the Future: an Experiential Swedenborgian Approach

Patrick Duvivier

WE ARE NOT ONLY approaching the end of a century and of a millenium, but also the completion of an entire historical cycle for humanity: a completion which after the failure of our too narrowly materialistic culture, is the harbinger of the coming of a new age based upon new values.

In fact, humanity is undergoing a profound social, ideological and economic crisis on a planetary scale.

Mankind's traditions and religions, whose function was to relate the human to the Divine, are collapsing because of the gradual loss of their initial inspiration.

Modern man has lost the contact with the source of all life and consequently, he has gone astray and finally cut himself off from his natural roots.

AS A RESULT, the air we breathe, the water we drink, the food we eat, indeed our whole environment, are now seriously polluted. The very fabric of our society is manifestly sick: witness the spread of political corruption, social and racial inequality, violence, drug and sexual abuse, etc. These fundamental problems are obliging humanity to call into question many things, impelling certain changes that are finally leading to a revolution in the way we consider our relationship with our living environment.

The genius of this new era consists precisely in a new ability to enter into a more

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Chrysalis Center *(Continued from page 35)*

eldest child, Delphine, now fourteen, was the first in many years to be born in the vicinity. Since then, fifty-five children have been born and, as a part of Chrysalis' ministry, Evelyne has assisted at ten births (and counting!) as midwife, always in cooperation with a licensed doctor. Swedenborgians at Ipailla are bringing new life both literally and figuratively.

The past year has been big at the Center. In December of 1993, thanks to the help of the Zurich parish, Chrysalis was able to incorporate. In less than a year, forty-five people had joined as dues-paying members and the mailing list numbers 250, with at least 150 people participating in various offerings.

The Center's membership request form prioritizes "the making available and preservation of the writings of Emanuel Swedenborg . . . through the creation of a library, a reading/ study circle of his teachings and the preparation of a collateral, introductory text presenting his work." Membership entails yearly dues, and involvement in some aspect of the ministry is strongly encouraged. The Swedenborgian character of the ministry is thus up front and clear as Patrick and Evelyne seek to avoid generic "New

Ageism." Indeed, I asked what their orientation toward the New Age movement is and received the following reply: "To encounter each other, communicate and cooperate while preserving the specificity of our theology. To expand its reach through concrete activities and through the help we bring to people who benefit from our ministry. We seek to transmit our Christian and Swedenborgian values through a new language and new approaches."

Evelyne and Patrick offer monthly retreats and workshops on site during the clement season, on the theme of Nature and Sacredness, and monthly worship experiences year-round which ingeniously combine Native American ritual with Swedenborgian theology. Retreats are also held off-site in the cities of Marseille, St. Dalmas, and Grasse, with others in the works as the ministry becomes yet better known. Week-long retreats are also held twice a year for the Hannah Foundation and its trainees on such themes as massage and breathing, relaxation, dreams and wakefulness and meditative grounding. Pastoral counseling is another important facet of the ministry. From June through September, Patrick averages a session a day, with fewer during the "off-season."

(Continued on page 37)

"The genius of this new era consists precisely in a new ability
to enter into a more direct and intimate relationship with the Divine,
and hence to realize the unity of all life in all its dimensions. . ."

Spiritual Challenges

(Continued from page 35)

direct and intimate relationship with the Divine, and hence to realize the unity of all life in all its dimensions, with all that this realization concretely implies.

It is from this perspective that we have set up a small living center in the heart of nature, where we organize monthly retreats involving a wide diversity of activities, all aiming towards the process of regeneration.

Our church, of course, is also engaged in this profound process of global change, and as a minister responsible for people's present-day spiritual needs, I have had to encounter many realities that did not even exist a few decades ago.

NOWADAYS, THERE ARE MANY very appealing paths available for the new seekers of spiritual light.

The oriental religions, for instance, which focus more on the Divine immanence, have developed many different ways to reach out to realize at least certain aspects of this dimension. In particular, I am thinking of the various forms of Yoga in Hinduism and of the many Buddhist and Tibetan techniques of meditation. The Taoist and Zen tradition also have many specific spiritual discip-

lines to offer.

Our Western world, which has focused rather on the Divine transcendence, places a strong emphasis on the doctrinal and moral dimensions of religion.

Now, however, at the dawn of the new age, people seek direct experience; and, since the advent of science which is central to our modern mentality, people are no longer willing to believe and confide in doctrines simply because these are said to be divine revelations.

Since the birth of modern psychology, many schools have developed new therapies that have a powerful effect on people. Unfortunately, many of these approaches lack a truly spiritual vision.

Furthermore, I should mention the numerous popular sports and cultural activities that are not always devoid of spiritual elements.

Thus I had much research and work to do in order to respond to the spiritual needs of the coming generations, in an effort to make the teaching of our church more experiential.

WE WOULD BEAR IN MIND that Swedenborg himself practiced a special breathing technique in order to go into a trance state.

Jesus often isolated Himself from the

rest of the world to fast and withdrew into the wilderness to pray.

Therefore, I have developed ten different practices, all related to our teachings: drumming, massage, relaxation-visualization, Indian-mantra practices, Tai Chi, worship experience dance celebration, and an initiatory therapy-workshop based on dreaming.

Through these gentle, natural techniques of consciousness activation, people come to spontaneously experience some of the essential truths that our teachings proclaim: a spiritual body, an inner man, guide spirits, a life after death, a regenerative process, a cosmic destiny, and a Lord God. Thus I am now able to offer a fresh and creative Swedenborgian approach to spiritual life.

MY EXPERIENCE has led me to think that if we want our church to find an effective response to the challenge of the future, to cross the threshold of the third millenium, the spirit of our approach must change.

I believe our teaching should incorporate certain psycho-spiritual practices in order to constitute a kind of initiatory apprenticeship that would enable people to pass beyond the state of belief and so to become (at least to a certain degree) true seers. □

Chrysalis Center

(Continued from page 36)

Throughout its first decade of operation, the Center has been handicapped by its inability to house people year-round. The chalet-style cabins are a significant capital improvement which will begin to alleviate this problem. They are designed to house both visitors and longer-term patients. When able, Evelyne and Patrick take in patients in an intensive one-on-one ministry not for the faint of heart. They look forward to doing so in all seasons with the two furnished and heated cabins. Recently, they were approved by the Department of Social Services to take in substance abuse patients, and they have also worked with the mentally ill, paralytics, people with AIDS, and troubled youth. This work is always conducted in cooperation with the patients' medical provider(s). A sort of "tough-love" contract is developed for and signed by each patient and is regularly reviewed during the course of treatment.

Throughout my stay, I savored theological discussions with this gentle and well-spoken minister. I hope he will one day write a piece entitled "Correspondential Living" for it seems to me that is what the Chrysalis Center is all about. Though Patrick knows our theology well and can ably discuss it, what impressed me most was his ability to apply it daily in useful tasks both grand and small. Walking and working a bit with him was a mini-course in its own right.

The dream of a library has at least partially been fulfilled with the first of the cabins built. This was my home at Ipailla and perusing the "thirty green"* in their blue French bindings made me feel at home in France in a new way. Patrick is elated to have them unpacked and shelved along with other works for the first time in ten years. Another goal now in sight is an introduction to Swedenborg and his writings. Patrick is co-authoring a book with Rachel and Jean-Pierre Cartier entitled *Living Life Differently*. The Cartiers are widely read in the French-speaking world and are published by Albin Michel, a large, respected firm. The book is to include a chapter devoted to Swedenborg and should reach a large readership.



Patrick and Evelyne Duvivier

With its incorporation, the Center hopes soon to be accepted as a formal member of the European Swedenborgian Church. One day, it hopes to build (perhaps by rebuilding the old stone barn) a multipurpose structure: chapel, dormitory, meeting room, and more adequate library. Then, they could house patients, and host events, workshops and retreats, rain or shine. I'm optimistic they will one day get there. For their devotion, commitment, determination, and resourceful self-reliance are everywhere in evidence. I feel privileged and blessed to have spent eleven days there, and I thank them for sharing with me their little Eden!

Alan Thomsen is a member of the San Francisco Swedenborgian Church and treasurer of the Living Waters HIV Ministry.

**Swedenborg's religious writings have been compiled into a set of 30 volumes, a popular edition of which is bound in dark green and is commonly known as "the thirty green."*

REBUILDING FUND COOKBOOK

The Bridgewater New Jerusalem Church's cookbook is now published and for sale as of the end of January, 1995. The cookbook profits are one of our many fundraisers used to rebuild our beautiful church, which was nearly destroyed by fire July 12, 1994. The cookbook features nearly 200 recipes from church members and friends, as well as heirloom recipes passed down through families. There is also a photo of the original church, and a brief history.

In addition, we have notepaper available, depicting a drawing of the original church on the front. These are sold in a package of eight (8) with envelopes.

Please use the form below to order cookbooks or notepaper; or send a note with your request. Send to:

Ruth Lemee, Cookbook Chair
815 Bedford Street
Bridgewater, MA 02324

____ Please mail _____ copies of
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Please make checks payable to:
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Book Review

AIM—The Workbook

by Peter S. Rhodes

A spiritual growth method developed from Swedenborg and Gurdjieff

San Francisco: J. Appleseed, 1994.



Reviewed by Paul Martin

I was very excited to see this new book which did two things that are very rarely done and, in my opinion, much needed. It seems to me that the essential aspect of Swedenborg's message is regeneration, or spiritual growth. To say that he substituted "regeneration" for "faith alone" as the basis of salvation would not be going far enough. It is not that we will be saved if we regenerate properly—it is that the process of regeneration is the process of salvation. Swedenborg was critical of the concept that we are saved by "faith alone" or having "The True Belief System." Instead of embracing this teaching to transform religion as it has been popularly known, we have too often just added another layer of faith on top of the first. Most of us will not admit that we actually believe it, but we imply that to be saved a person must not only have "The True Belief" about the First Coming, but they must also have "The True Belief" about the Second Coming. Peter Rhodes has developed a manual for spiritual growth based on Swedenborg's writings.

The second thing *AIM* does is to compare Swedenborg's teachings to Gurdjieff's, although Rhodes relies almost exclusively on Maurice Nicoll's books as his source for Gurdjieff. We lament the fact that Swedenborg does not stand alongside other great thinkers, at least in popularity, yet we do almost nothing to facilitate this. Perhaps because we so desperately want to believe Swedenborg was unique, we have been content to let his writings stand alone

and to let our church stand apart. I believe we must do more to relate Swedenborg's ideas to other spiritual teachings and to involve our church with other spiritual movements and seekers. This book does an excellent job of demonstrating the similarity between Swedenborg's and Gurdjieff's messages regarding many aspects of the spiritual growth process. I was also struck by the similarities between *AIM* and Jack Kornfield's *The Path with Heart*, but let me get to the subject at hand.

AIM, as anyone who knows Swedenborg's writings would expect, does not give a clear, concise method, menu or technique for spiritual growth. It is not that simple. Rather, it discusses issues we can all address in ourselves and some practical ways to get at them. Let me share just a few of the topics discussed.

The book begins, as does the spiritual growth process, with the need for self-consciousness. While not advocating a particular technique, Rhodes stresses the need to practice some form of meditation, reflection, or self-observation. We must begin to look beneath the surface at our thoughts, emotions, beliefs and motivations if we mean to transform ourselves. As we honestly look within, we will inevitably encounter negativity. The difficulty we face is that we must neither repress nor identify with these negative states. We often repress memories or feelings because they are too painful and scary, or because we do not want to think of ourselves that way—we have a more positive self-image or identity we are trying desperately to maintain. We repress these negative states to avoid identifying with them. When we identify with them we believe we *are* angry, judgmental, hungry for power, status, and wealth, selfish, bad, etc. Then we feel guilty, unworthy and unlovable.

We must learn to stop judging our negative states and experiences and begin to accept, and even welcome, our problems, issues and difficulties for what they are—the inevitable circumstance of being human *and the very laboratory for our work*, the opportunity to work on our "stuff." Evil cannot be dealt with until it arises and is recognized. Our problems are not distractions to get out of the way so we can get back to our

spiritual work—they *are* the work.

Rhodes teaches that the only way we can face our negativity without letting it drag us down is to disidentify with it. We must recognize that it comes from the hells and, although our proprium identifies with it, we do not have to. We can learn to disidentify with our own proprium. Easier said than done, however. Rhodes believes Swedenborg was being too simplistic when he tells us to just shun evils as sins against God. The problem, of course, is to know what is evil and what is false. Evil masquerades as good and falsity as truth. We rarely do evil intentionally, but we are great rationalizers.

Fortunately, Rhodes gives many good suggestions for recognizing evil by learning the language of the proprium. Once we wake up and become adept enough at looking within to be conscious of our thoughts and feelings, as opposed to just reacting, there are things we can watch for to alert us that the proprium is at work, specifically negative emotions and judgments. He says that negative emotions are useless and there is never any reason to express them, and that there is no reason to ever dislike another person. Hard teachings. We tend to believe that our judgments are justified and our anger righteous. We can learn to be conscious of these states as they arise and recognize them as evil. Then we reject them by not identifying with them and making them our own.

Only after we become empty of all our negativity, of all we thought we were, is there room for the Divine to flow in. Only then can reformation take place and the natural external person become obedient to the spiritual internal person. We work on the negative to make room for the positive. Patience, contentment, and love are the natural state that flow in easily when we have cleared impatience, covetousness and hate out of the way.

AIM is an excellent manual for individual use or to use as the basis for a spiritual growth group.

The Rev. Paul Martin is director of the Stonehouse Bookstore & Growth Center.

(*AIM: The Workbook* by Peter S. Rhodes, 165 pages, paperback, \$9.95. Available from the Stonehouse Bookstore or J. Appleseed & Co.)
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Redmond, WA 98052 San Francisco, CA 94121
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Swedenborg's Day in Court (concluded)

In 1892, relatives of Charles H. Allen contested the will of his widow, Mary, who, having given them nearly half the estate before her death, had left the residue for the purpose of establishing a New Church school and library. The claim was that Mrs. Allen's belief in Swedenborg's doctrines proved that she was insane.

Louise Woofenden

Defense witnesses included Kate Igler, whose family had farmed a piece of Allen property for many years. Mary Allen had later sold them this land at half price. They, having done many chores in her home and around her property, were intimates of the household. Mrs. Igler denied all the accusations. Mrs. Allen was not unclean. When she became blind, she could not tell whether her clothes were dirty, and laundered them whenever it was pointed out to her. Most of the unused gowns in her closet did not fit her, as she had gained much weight. She did not abuse her husband. There was always a good fire in the fireplace. While she herself was always gracious and soft-spoken, the companion whom she had suspected of poisoning her was often rude, even brutal. Passersby had heard this woman screaming in angry argument, and after such an outburst of temper she sometimes kept to her room for several days, refusing to assist her employer. She seemed to have had designs on Mr. Allen. The evidence became melodramatic when it was testified that after she moved out of the house, a book on poisons and a nearly empty vial of phosphoric acid were found in her room.

New Church members and ministers also undertook to testify. They were grilled mercilessly by the lawyer for the heirs in such a way as to twist their testimony. "Did not Mrs. Allen state that she communicated with her husband's spirit?" The answer was, no, she merely stated that after his death she felt he was close to her. "Did she not state that the spirits had given her all that money?" No, she said that under divine providence she had her fortune, and she thought she should use it for the benefit of others. Extensive passages, cleverly chosen for their unusual nature, were read from *Earth's in the Universe* and the *Spiritual Diary*. The lawyer maintained that Swedenborg was as insane as it is possible to be. "I assume [this]," he said, "as an historical fact, just as . . . I am entitled to assume any other well-authenticated historic fact, as that Napoleon crossed the Alps."

The denomination brought to the stand the Allens' lawyer, their chauffeur, the local grocer, the plumber and the owner of the general store. They were questioned as to Mrs. Allen's business dealings with them. The lawyer described her money management practices. The grocer said that until her final illness she came to his store several times a week, made her purchases, went carefully over his bill, and either paid cash on the spot, or paid the bill later, never waiting more than a few days before settling up. The others agreed that she was *quite* competent in deciding how to spend her money! After lengthy testimony the defending lawyers summed up their case: advanced age does not affect the capacity to make a will as long as there is sufficient intelligence to comprehend the nature of the act and its effects. If Mrs. Allen had in

fact been poisoned, the charge that she had an insane delusion about this was baseless. Even if she *had* had one or more such delusions, they did not affect the case unless they had direct bearing on the disposal of her property. The proof of mental capacity to make a will is the ability to carry on business transactions, which had been demonstrated. It was known that this use of her property had been long desired by both Mr. and Mrs. Allen; the will was therefore valid.

We can't judge from firsthand observation the sincerity of those giving testimony. We suspect and would wish to believe that the plaintiffs were grossly distorting the truth, since they stood to gain materially from a verdict in their behalf. We want to accept without question the testimony of Kate Igler and others on the defense side. They had nothing to gain personally. But even granting that there may have been some lack of candor on each side, it seems surprising that the specious reasoning against Swedenborg as presented by the plaintiffs, which was their major evidence in the case, could be given credence by the jury. In any case they returned a verdict in favor of the plaintiffs!

The Swedenborgian Church did not let matters rest. The *Messenger* of November 16, 1892 contains a plea for funds for an appeal:

Far more is involved than the sum of money. For in order to win the jury by creating a prejudice in their minds, the counsel against the will declared that the insanity of Swedenborg was a well established fact, and . . . that a serious and repeated reading of his writings would imperil the reason of anyone not unusually strong-minded. Thus the Church and all its members are attacked, and we have the opinion of eminent counsel that the verdict of the lower court, if allowed to stand under the circumstances, *will remain a test case*, to be quoted ever after, and whose effect will be to help to vitiate the will of any New Churchman who leaves bequests for any religious or charitable purpose whatever.

The preparation and presentation of this appeal took nearly two years. Finally in the January 24, 1894 *Messenger* we learn that the case was heard in the Circuit Court. The lawyer for the Church made a clear, strong argument which caused the decision of the lower court to be reversed, on the ground that there was insufficient evidence of insanity. "Every point . . . made was granted in the order in which [it was] made." Further, the court adopted a view of the case which made it "next to impossible" for the plaintiffs to succeed in any future attempt to set the will aside.

The Mary Allen School, whose operations had been suspended, resumed functioning on March 5, 1894.

Louise Woofenden is a writer and former archivist of the Swedenborg School of Religion.



Time to Get on Board for Convention '95!

San Francisco, California

San Francisco State University Convention Center

1600 Holloway Ave. at 19th Ave.

July 2-9, 1995

(Convention Sessions July 5 - July 9, 1995)

PRE-REGISTRATION DEADLINE
IS April 30, 1995

Theme: Doing Justice with Mercy—Where Heaven Begins

ACCOMMODATIONS: This year we can offer three types of lodging, from economy (dorms) to luxury hotel accommodations, all on site. These prices include 3 meals daily.

For the dorms, \$38 per day per person (two persons to a room).

For the apartments, \$52 per day per person. Apartments include two bedrooms, bath, kitchenette and sitting room, and are appropriate for families with children or two congenial couples.

For the hotel, \$80 per day per person.

Rooms may be available for those who wish to vacation in San Francisco before or after Convention. Parking is available at \$2 per day.

San Francisco State University's Convention Center is at the heart of the campus, which is close to the San Francisco Zoo, fine stores in Stonestown Mall, and the Pacific Ocean. Public transportation is nearby for those who wish to visit Golden Gate Park, Strybing Arboretum, the Conservatory of Flowers, Japanese Tea Garden, the Morrison Planetarium and Natural History Museum, Steinhart Aquarium, Chinatown, Fisherman's Wharf, and the spectacular, brand-new Museum of Modern Art.

Saturday excursions will include visits to our San Francisco church, which is celebrating its Centennial in 1995, and also the Palace of Fine Arts, sole building remaining from the 1915 Pan-Pacific Exposition and designed by noted architect Bernard Maybeck, who did the drawings for the S.F. church. Also motorized cable car tours of the city and other options to be announced.

Meal service is provided at the University cafeteria with excellent value and variety in selections. There is a bistro restaurant in the hotel for those wishing refreshment at other times.

Our Saturday Night Banquet will take place at the famed, historic Bohemian Club (founded by a group of artists, thinkers, writers... now noted as headquarters for sophisticated and well-to-do San Franciscans!) Bernard Maybeck or John Muir may never have worn a tie... but men, please plan to bring one so you can attend this fabulous feast with special entertainment! (Separate arrangements will be made for children 12 or under at the Convention Center.)

Banners and Displays will be welcome. Tables will be available for your local church displays. Banners should be no larger than 2' x 4' so we can display them to maximum advantage.

Moving Toward the Light

(continued from page 34)

Kelly's harp melodies on Hal's big portable tape machine that he parked under the arched trellis in the herb garden.

Time in the garden was especially therapeutic for me, and Hal was grateful to have such a dedicated weed puller. We often rested in the late afternoon on his patio, having long conversations, nibbling Jarlsberg cheese and sipping a blended concoction of raw veggies and pineapple juice called the Green Drink.

Hal had spent much of his growing-up years in an orphanage. He and his sister were taken away and put in separate orphan homes after their mother died, and he had a vivid memory of pushing his face up against a wire fence to get a glimpse of her and try to find out if she was ok. His adult life had been spent in personal growth and, in his humble way, making the part of earth he inhabited a happier place to be.

I learned to journal at Meadowlark, and I learned about a God who, at last, I could relate to.

Between 1978 and 1985, I returned yearly, if not for a week at least for a visit, a workshop, a weekend. It was my oasis; like home, I thought it would always be there for

me. Then I moved to Indiana, and was gone for seven years. Hal moved to Oregon, and I heard that Meadowlark was undergoing changes. There was an increasing struggle to keep afloat. And then their newsletters stopped coming.

Several weeks ago, I became keenly aware that I needed to make a pilgrimage to Hemet, alone, and see for myself what had become of the Meadowlark I loved. Another beautiful sunny, windy day, another two-hour drive, this time heading north instead of south. Arriving in Hemet after an eight-year absence, seeing the palm trees and sharp mountain peaks against blue sky, I felt the old anticipation, the wonderful heightened energy I'd always had when approaching Meadowlark, the same feeling of peace and homecoming I always got when I drove through those tall wooden gates.

But that day I wouldn't be driving through. The deadness, the coldness, lifelessness, was so palpable it came right out to the edge of the road even before I turned into the drive and saw that the gates were shut and locked. In all the years I'd gone there, the gates had never even been closed, let alone locked. A posted notice stated, "This gate is locked. For service, call 927-7000." A legal notice

of "non responsibility" warned that a church I'd never heard of and the minister in charge disclaimed any and all liability for anyone entering the grounds for any purpose whatsoever. There were "No Trespassing" signs nailed at intervals along the fence. I drove into town and called the number from a pay phone, leaving a message with my home phone number on an answering machine. (The man never called back). I returned to the Meadowlark driveway, got out of the car and stood there in the late afternoon chill, finally pushing my face up against the center gap between the two gates, trying to get a better glimpse of the grounds.

The tiny meditation chapel was still there, but there was no sign of any human anywhere. I returned to the relative comfort of my car and let the knowledge sink in. I was barred from a precious piece of my past, and even if I could have gained entrance, there was nothing left for me here. I was gripped once more by the ephemeral quality of our lives, and the fragile energy that is created in a certain time and space by a vision and the will of love. How quickly it can fade and disappear if it is not cherished and guarded and nurtured for future generations.

—Patte LeVan

Advance Convention '95 Registration

San Francisco State University
1600 Holloway Ave. at 19th Ave.
San Francisco, California
July 2 - 9, 1995

(Convention Sessions: July 5 - July 9, 1995)

Theme: "DOING JUSTICE WITH MERCY—WHERE HEAVEN BEGINS"

<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, Province _____ 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><i>SCYL Members between the ages of 13 and 18 please complete.</i></p>	<p><input type="checkbox"/> My parents will attend convention. They are _____</p> <p><input type="checkbox"/> My guardian at Convention (if no parent is present) will be _____</p>
<p>Arrivals and departures</p> <p><i>Shuttle service is available to/from San Francisco Airport which will take you directly to San Francisco State University's Convention Center. More information will be included in registration packet.</i></p>	<p>I/We will arrive on the S.F. State campus on:</p> <p>Date: _____ Time: _____</p> <p>My/Our first meal on campus will be: Date _____</p> <p>Breakfast <input type="checkbox"/> Lunch <input type="checkbox"/> Dinner <input type="checkbox"/></p> <p>My/Our last meal on campus will be: Date _____</p> <p>Breakfast <input type="checkbox"/> Lunch <input type="checkbox"/> Dinner <input type="checkbox"/></p> <p>(Last meal served will be lunch on Sunday, July 9)</p>
<p>Special Needs:</p> <p><i>(There are elevators in the living quarters. The Convention Center is fully handicapped-accessible).</i></p>	<p>I am not able to climb stairs or walk very far. _____</p> <p>I have these medical requirements _____</p> <p>I am <input type="checkbox"/> diabetic <input type="checkbox"/> a heart patient</p> <p>Other health problem _____</p> <p>Other physical/dietary/special needs: _____</p>
<p>Children: <i>The children's program will begin on Thursday morning, July 6 and end at lunch on Saturday so that children can accompany their parents on outings. There will be a children's program on Saturday evening so adults can attend the banquet at the Bohemian Club.</i></p>	<p><input type="checkbox"/> My child/children will be participating in the Children's Program for ages 4 to 12 beginning on: _____</p> <p>Names: _____ Ages: _____</p> <p><input type="checkbox"/> I will need child care for age 3 and under beginning: _____</p> <p>Names: _____ Ages: _____</p> <p>Special needs: _____</p> <p>Have your children attended pre-school? _____</p>

<p>Rates for 1995 Convention Room & Board</p> <p><i>Please note that we are able to offer three types of accommodations for your needs. All rates include 3 meals daily. Apartment suites with kitchenette are convenient for families with children.</i></p>	<table border="0"> <tr> <td>Hotel, Double</td><td>\$80 per day per person</td></tr> <tr> <td>Hotel, Twin</td><td>\$80 per day per person</td></tr> <tr> <td>Apartment*</td><td>\$52 per day per person</td></tr> <tr> <td>Dormitory</td><td>\$38 per day per person</td></tr> </table> <p>*Apartments contain two double bedrooms, bathroom, kitchenette and sitting room and are suitable for families, 2 congenial couples, etc. All prices in U.S. dollars.</p> <p>Some financial assistance is available for teens and children. Please ask for more information if you would like to apply.</p>	Hotel, Double	\$80 per day per person	Hotel, Twin	\$80 per day per person	Apartment*	\$52 per day per person	Dormitory	\$38 per day per person
Hotel, Double	\$80 per day per person								
Hotel, Twin	\$80 per day per person								
Apartment*	\$52 per day per person								
Dormitory	\$38 per day per person								
<p>Accommodations</p>	<p>I/We would like a hotel room <input type="checkbox"/> Double bed <input type="checkbox"/> Twin beds I plan to share the room with _____.</p> <p>I/We would like an apartment. I/We would like to share the apartment with _____.</p> <p>I/We would like a dormitory room. I would like to share the room with _____.</p> <p>I/We would like a room near _____.</p>								
<p>Registration Fees</p>	<p>Children under 3: NO CHARGE</p> <p>Children 3-12: \$20 US, \$28 CD if mailed before 4/30/95. After 4/30/95: \$25 US, \$35 CD.</p> <p>Teen League (SCYL) participant (13-18): \$35 US, \$49 CD if mailed before 4/30/95; after 4/30/95, \$40 US, \$55 CD.</p> <p>Other Teens and Adults: \$60 US, \$93 CD if mailed before 4/30/95. After that, \$70 US, \$97 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 style="text-align: center;">Central Office The Swedenborgian Church 48 Sargent Street Newton, MA 02158-2399</p>								
<p>Delayed Departures</p>	<p><i>San Francisco State University will allow a limited number of convention attendees to remain after Convention if arrangements are made in advance. Please let us know if you wish to take advantage of this opportunity.</i></p>								
<p>Financial Assistance</p>	<p><i>For children and young people, please contact the Central Office</i> 48 Sargent St., Newton, MA 02158</p>								

Dealing with

P



 a i n

Jean Treash

"When it hurts—hold it until it softens."

How does the wisdom of the body and the proprium of the mind unite with Divine Order and Grace when dealing with pain?

The body is constantly being nourished by the Love and Wisdom of the Universal Energy of the Divine. *When our proprium is in our external-natural mind, it causes us to accept evil thoughts, to think negatively, to criticize, to talk nonsense, and to lie. When the mind learns to transcend the negativity, and to elevate the proprium into the internal-spiritual mind, then it causes us to be delighted with truth and good.*¹ Then the mind, through prayer and thanksgiving (submission to the Divine) unifies the energies of the body with the Divine.

The vibrations of body, mind and spirit need to be in harmony. For the body, the special energy of the hands is often used to alleviate pain and to harmonize the person. We can also use sound to bring harmony. For the mind—we can alleviate pain by looking at thoughts and attitudes and patterns of living, giving thanks, even for hard-to-accept emotions. For the spirit—it is useful to receive the breath-containing spirit and all that we need from one moment to the next; exhaling and fully getting rid of what is not needed so we can again be filled with spirit and be open to the working of Divine Order, Purpose, and Grace.

What are some of the things to which pain corresponds?

- Disharmony of the body/mind/ spirit.
- The body's warning system, alerting us to see what is out of harmony and to seek help.
- Energy that is "stuck" or impeded and cannot flow properly in the body.
- A memory that is painful.
- An attitude or emotion that is painful.

Pain can be throbbing, stabbing, dull, sharp, hot, severe, sudden, intermittent, chronic, searing, awful, breathtaking, devastating, frightening, a good friend, a teacher.

Pain can be a reminder to place our hand (or hands) on the pain (which we usually do instinctively) and leave them on the pain until you feel pulsations in the fingertips; if there is a hard area, slowly search all of it, as little by little it softens and goes away.

You may have to hold the area for 20 minutes, or if you get tired, return later and work with the area again. It may take several sessions to get rid of the pain.

For pain in the front of the body—if on the

right side, place your left hand on your right shoulder, and your right hand on the bone that you sit on (the middle of your right buttock). Reverse for the left side. This can be done while sitting or even easier when lying down.

For pain in the back of the body—if on the right side, place your left hand on your right shoulder and your right hand in the area of the right groin or right side of pubic bone. Hold until you feel pulsations in your fingers, search the area for tender or hard spots, and hold for 10 or 20 minutes or until the pain eases and goes away. Swedenborg says, "The Lord gave life through the hands."

Pain can be a reminder to look at our way of life—perhaps to slow down, think differently, eat, feel or act differently, learn to just BE. Pain can remind us to be in touch with our Divine Creator—to transcend wherever we find ourselves and to be in God's loving presence. Put your head on God's breast, feel the loving arms hold you, or feel the warmth of God's loving smile reflecting great pleasure in you, a perfect creation, created to be full of joy and laughter. Trust and let God take care of you.

Pain can be a reminder to call the doctor, to breathe, to relax, to soak in warm water or the opposite—to use an ice pack, to elevate, take a medication, cry, scream, moan, pray, and give thanks for it.

The following are a few of the methods one can use in dealing with pain:

- Always consult with your medical advisor when necessary.
- Talk with friends, family or prayer group about the pain. Have them pray with you.
- Make different sounds—loud, soft, low, high, using all the vowels as well as Om.
- Give thanks for the pain—"I don't know why I am thanking you for this, Lord, but thank you anyway for it, just the way it is."
- Inhale slowly, making a noise in the throat. Take twice as long to exhale, making noise. Receive the breath in the lower abdomen and be aware of it there, for 36 breaths.

- Hold the base of your skull with your right

(Continued on page 46)

Pain can be a reminder to look at our way of life.

daughter to have given might have been, "I don't have one." That is to say, asking someone else what your religion is or means strikes me as most un-Swedenborgian. Secondly, there's a difference between what it means to be a Swedenborgian, and what it means to Carol Lawson to be a Swedenborgian. For Carol, it means "angels are everywhere." That's fine, but I would hope that we not confuse this remark with a valid definition of what it means to be a Swedenborgian.

Here are some other ways of defining or comparing Swedenborgianism that were offered in the course of the article: angels are all around us; the New Church, described by John in the Book of Revelation; various branches of religious science and self-help movements; living a life of good and of usefulness to the whole of humanity; affirming that God is everywhere, even outside of Christianity.

In none of this do I find a satisfactory answer to the question, "What is Swedenborgianism?" More importantly, though, throughout this whole discussion I found not a single mention of Jesus Christ, or even the Divine Humanity. Swedenborg himself defines Swedenborgianism as "the worship of the Lord our Savior," and the New Church as, among other things, the worship of the one visible God in whom is the invisible. (*True Christian Religion* 787; see also *TCR* 799 and *Divine Providence* 263). I believe his writings make it very easy to identify who this is. And yet many Swedenborgians continue to experience difficulty in affirming or owning the explicitly Christian aspects of Swedenborg's theology. "Liberals" cover up the Jesus connection, and "conservatives" seize it all too "institutionally."

I do not believe it is helpful to continue to divide, or "differentiate," Swedenborgians into two groups, whether traditionalists and progressives, liberals and conservatives, or "old-liners" and "outward reachers." Such distinctions seem to miss the point (or is that beg the question?) of the clear message of the writings themselves. In either case, we lose the harmony of tradition and new thinking that is part and parcel of Swedenborg's vision. Such thinking does not

seem new.

Instead, I would suggest that we take the time and make the effort to define and understand ourselves with a bit more clarity. I would further suggest that this definition or understanding be centrally rooted in the distinctive concept of the Divine Humanity: the personal nature of God, the self-disclosure of the Divine in the life and person of Jesus Christ, and the new understanding of this event in light of Swedenborg's revelation of the internal sense. While we can't fully explore this issue in this context, I offer it as a way to get beyond the purely subjective, and often stereotypical, and even divisive approaches we have seen over the years, in which our efforts not to offend, or differ, or argue with one another have gradually given way to a vagueness that renders us absolutely useless to anyone actually looking for something new. These approaches have also led to the (false) divisions spoken of above. The doctrine of the Divine Humanity can help us avoid either of the excesses mentioned above, and provide a balance between the universal and the particular, the psychological and the historical; between spirituality and the church.

If we can do this, I believe we can move forward in ways that will be beneficial to both those within the denomination and those in the larger community, of which we are a part. For until we can claim our own religious heritage and theology clearly, I do not believe we can legitimately see the true value or validity of approaches that seem to differ. Until we offer a clearer and more positive image of our church, to ourselves and others, our affirmation of other traditions will continue to be selective, partial, and largely nominal.

Related to these concerns is Carol's other piece re: her role in the Temenos fund-raising campaign. I challenge her suggestion that projects such as Temenos and Stonehouse Book Room will lead to significant growth in membership; there is little evidence to suggest this, and much to contradict it. The people who are attracted to such projects tend to be precisely those who are resistant to the explicit Christological focus of Swedenborg (who is, after all, a dead

white European male). No matter what visitors to our churches may hear, once they pick up a book by Swedenborg, they will have to deal with this focus. There is no reason why this should be problematic, or even surprising, to newcomers or old-timers.

Robert McCluskey
New York, NY

To the Editor:

I understand where Robert McCluskey is coming from. As our denomination's official representative to the National Council of Churches, his traditional focus is entirely proper and necessary. I respect it.

The work I do for the Swedenborg Foundation requires a different—a very broad—focus. We want "to foster an affirmative, adventurous, and increasingly broad engagement with the theological thought of Emanuel Swedenborg, especially among persons desiring to apply spiritual principles to life."

Today's human race for spirituality is global, and we want to bring Swedenborg into the mainstream. Thus, in the Foundation's *Chrysalis Reader* and *Chrysalis Books* we are trying to communicate with people of diverse persuasions, most of them outside the organized church, but all of them wanting to apply spiritual principles to life.

One of the remarkable attributes of Swedenborgian thought is that it allows room for *both* traditional Christians and for those who value spiritual sensitivity but are not Christians. Swedenborg, of course, is explicitly Christian, but he is beyond that. In the sense that he stresses a life of loving action and conformity to what one understands is good and true, Swedenborg is reaching out to followers of all the world's religions. In the Foundation's work of attempting to mainstream Swedenborg, we try to maintain his very broad focus. To make Swedenborg more available to more people, we need to respect, and in fact, to desire, diversity.

Carol S. Lawson
Dillwyn, Virginia

Winter Retreat '94

Eric Allison

My first experience with the Christmas—aka winter League Retreat—was in 1977 with Bill Woofenden at the helm, when approximately ten teens met at the Cleveland church. Most of the Leaguers were those whom Bill had crammed into his old Checker for the long drive from Boston. I recall that the Cleveland church had even installed a shower for the occasion. Since then this annual post-Christmas program has settled into a pattern of being held at the camp in Almont, Michigan. I found it encouraging to learn that the annual Memorial Day retreat outgrew our Blairhaven, Massachusetts camp. It is now held at the Lindon Center on Cape Cod. Young people from all over the continent travel to these gatherings. This year's winter gathering was again a smashing success, attracting sixty-three people who came from as far away as California, Arizona, and Alberta.

The staff included four clergy and 11 lay people. A large number of the staff were Survivors who are now in their twenties. They said that they came "to give something back." Staff members were expected to pay the \$50 fee just like everyone else.

The main theme of **dreams and their interpretation**, a memorial to Ken Jacks, theological discussions and fun and games made a full and fulfilling program. Perhaps more important than the program is what happened between the scheduled events. The commitment to each other, the warmth, the openness, the closeness to God, and total permission to cut loose (in a harmless way) created a spiritually invigorating elixir I had the privilege of being dipped into for three exciting days. Some images stick out in my mind: A makeshift and rather noisy

band spontaneously erupted in the kitchen one day when pots, pans, spoons, bowls, tubs, and whatever was handy were used as instruments—The cleanup crew singing along with taped music as they danced through their kitchen chores. Bananas were used as microphones during this modern version of *Whistle While You Work*. It was wonderful! But not all events were light and fun. The presentations were well-done and stimulated some thoughtful responses and lively interactions.

One of the requests of participants was to learn more about the church beliefs. I felt that this was responded to formally in the presentations and informally during discussions. I was impressed by the integrity, genuine Christian charity and sharing which were practiced on a level that doesn't usually happen in the local church on Sunday mornings.

I had heard rumblings that some parents were concerned about how much supervision was exercised at these retreats. I can assure parents that this retreat was well-supervised. Regular adult patrols through the dorms seemed more than adequate to keep things under control. I spent one night as a "dorm dad" in the boys' dorm. My trick of conning

them into their beds by 12:30 for a meditation met with limited success. Now I know why they like to sleep in. I was a bit sleepier than usual but it was refreshing to see the unbridled energy of vivacious young people being expressed in so many healthy ways.

While at the retreat I briefly interviewed most of the sixty-three participants to find out how they are connected with the church. Eleven were first-time attendees and sixteen were not confirmed Swedenborgians. Twelve were baptized or confirmed at Almont. Twelve did not live near a Swedenborgian Church and nine were not involved with the church they lived near. Only eleven of those attending were actively involved in their local church. Thirty-eight of those attending the retreat had Almont as their main contact with the church. Whether they are members of the church or not, the retreats hold a special place in the hearts of the participants and have at least given them a positive association with our denomination. A comment I often heard was, "This (the retreats or Almont) is my church."

How much do these events mean to those who come? Let's look at the case of Candice Holland from the Wilmington, Delaware church. She came to her first retreat last winter and then attended the Memorial Day session. When it came time for this year's Christmas Retreat she was faced with the choice of marching with her high school band in the Rose Bowl parade (Quite an honor!) or coming to the retreat. For her, it was a tough choice, but she did go to the Rose Bowl parade.

Carrie Carson is a sixth-generation Swedenborgian. Her
(Continued on page 46)



Singing their way through kitchen duties with banana microphones.

Dealing with Pain

(from page 43)

or left hand. Place your other hand below the pain for a few minutes, then above the pain for a few minutes, and then directly on the pain. You may feel an area of hardness or gumminess. Press and search until you find the center of the pain, and even if it hurts to hold it, do not be afraid—you will not hurt yourself. Continue holding until you feel pulsations in your fingertips, from 3 to 20 minutes. Your hands are simply helping the area of buildup to soften, and helping the energy to begin to move through the obstruction. If you can find someone else to hold the area for you, it will work even faster. Remember, when two or three are gathered, the energy is amplified. Repeat until pain is completely gone.

- Visualize the shape of the pain. Is it jagged, round, square; oblong, triangular, star-shaped? How big is the area—the size of a watermelon, tennis ball, golf ball, marble, a pea? Having established its size and shape, fill it with a sparkling white light. Ask the pain if it has a name, why it is there, what it wants you to do to help it to go away, what to do for it. Continue to fill the area with white light, then check the size and shape of the pain again. Usually it will be smaller. Continue until pain is gone.

- Breathe into the pain. Close your eyes, and as you inhale, see and feel your breath going directly through the skin, into the area of the pain, filling it with the loving presence of the Spirit. (The inspiration). As the breath empties out, see the pain leave. Repeat until gone.

- Visualize the area filled with birdseed, and see the hungry swallows come to eat up each grain and fly away.

- Mentally, gently wash or scrub the area, and wash and rinse it, leaving it soothed and refreshed and sparkling clean.

- Pass an imaginary sieve through the area of pain, and shave off all that it collects. Repeat until clear.

- Have someone hold or pinch your achilles tendons (on the backs of your heels). Hold both at the same time. Have them place their right fingers

and thumbs on both sides of your left heel tendon. Then place their left fingers and thumb on your right heel tendon and pinch, and hold until pain eases, 5-20 minutes.

- Learn more about an ancient healing art that balances and harmonizes energy of body-mind-spirit—a form of acupressure called JinShin Jyutsu, which translated means “The Art of the Creator through a Person of Compassion.”

- There are many fine relaxation tapes on the market, such as those by Drs. Bernie Siegel and Emmett Miller. At PCA, we did a white light meditation, bringing the light into all parts of our being and then showering the skin with God’s light and love, knowing we are loved very much, and are lighted beings.

When opening the pages of Swedenborg, there is always a wonderful journey to travel with him. There are many references to pain in his work, with examples of how he learned to understand and banish pain:

- “The Lord’s love arranges all into a heavenly form. Pains are sometimes felt in the skull, now in one part, now in another. Such things come forth from the falsities which are from cupidities (passionate desires)—such nuclei which are indurations, are broken and reduced to softness by severe influxes of truths which is effected with interior pain; and also by actual readings which is effected with exterior pain.” (*Arcana Coelestia* 5563).

- “When opposite acts upon opposite, pain is produced.” “When the love of self is directly opposite to heavenly love, then is there pain.” (*Heaven and Hell* 400:3-4). The right side will help the left, front will help back, etc.

So—find the indurations (hard painful areas) in your body and hold them and talk to them until they break down and soften and go away. Repeat, “*The Lord gave life through the hand.*”

Jean Treash, R.N., P.H.N., is a member of the San Diego Swedenborgian Church. She is a graduate of UC Berkeley, a retired public health and school nurse, and a practitioner of JinShin Jyutsu for 18 years.

“Dealing with Pain” is reprinted from the *Fall-Winter PCA News and Views*, 1994.

¹Paraphrased from Swedenborg’s *Apocalypse Explained* 945

Winter Retreat (from page 45)

great, great grandfather from the Hamilton Klan of Paisley, Scotland, was one of the founders of Almont. Carrie lives with her mother and father (Amy and Gary) on a farm near Norwalk, Ohio. They never miss a summer session at Almont. It’s their church.

What struck me repeatedly in their encounters is how vital these retreats are to our church. Taking into account that our denomination’s recent survey listed programs for young people as the number one priority, I think that people will be pleased to know how well-established these retreats are. Bill Woofenden gets the credit for getting this ball rolling. Ron Brugler pushed it along further and Steve Pults (with the help of many others) has kept it going and expanded it. Bless them all.

Obviously our camps play a major role in attracting new people, maintaining contact with isolated members and keeping those who are out-of-sync with their local church involved in our denomination.

A footnote to the ’94 Winter Retreat is that this is good news for the church. The youth retreats are going strong. Our camps are also doing well. While many of our churches are still struggling to grow, the weekend or week-long programs are becoming more popular. The summer camps connect people from every place and every level of involvement. Unlike our annual convention, business is not the main item on the agenda.

Almont is probably the most active camp. Manager Lola Vollink told me that every weekend in 1995 is booked and sometimes two groups share the camp at the same time. Almont is doing so well that it no longer receives any financial assistance from the denomination. Temenos is booked every weekend for rental or a variety of adult programs and so is Blairhaven. The popularity of these facilities, as well as Beside the Point in Ohio, Fryeburg, Maine, and Paulhaven in Alberta is certainly an indication of a growing need for people to gather for longer periods of spiritual renewal than just a Sunday morning or a weekday evening.

Eric Allison is Pastoral Ministries church growth consultant. He resides in Kitchener, Ontario.

Bridgewater Progress

As of January 8, we have received insurance monies and have been fortunate to raise enough funds to rebuild the roof of the sanctuary and do the necessary repairs to the Sunday school, office, and kitchen. The roof is on, and the slate is being added at this time. Our next uncertainty is the sanctuary floor. Due to the roof being gone since July, the floor has been exposed to the weather and has buckled in several spots. The experts tell us that when the roof is done and the heat is turned on, the floor will return to its original state. We still need to raise funds to replace the steeple (\$175,000), repair the organ (\$58,000), replace the original five filigrees in the sanctuary ceiling (\$10,000) and all the other things that keep popping up that weren't included in the price of the roof.

We have been fortunate to receive overwhelming community support and involvement, plus tremendous positive press coverage (TV, radio, and newspapers). Our local newspaper has a weekly column titled, "Around the Common." Last week it said, "The New Jerusalem Church is beginning to look like a church again." A week hasn't gone by that a photo or column hasn't been included in the paper.

As the fundraiser chair for our small congregation, I have had quite a job, but I couldn't do it without the help and support of our members, the community, and most importantly, God, who has been with us, guiding us and giving us the strength we need.

Sharon Swan
Fundraising Chair
Bridgewater New Jerusalem Church



Passages

Baptism

Francis—Leah Alexandra Francis, daughter of Darrell and Ardith Francis, was baptized into the Christian faith May 19, 1994 at the Church of the Holy City, Edmonton, Alberta, the Rev. Henry Korsten officiating.

Marriage

Korsten and Hailey—Linda Korsten and Rob Hailey were united in marriage July 9, 1994, in the Church of the Holy City, Edmonton, Alberta, the Rev. Henry Korsten officiating. Linda is the daughter of the Rev. Henry and Maria Korsten.

Death

Harms—Janet Harlow Harms, longtime member of the Church of the Holy City in Washington, D.C., entered the spiritual world November 14, 1994. A memorial service was conducted December 3, 1994, the Rev. Ernest Martin officiating. Janet had taught Sunday school for many years and was an active member of the Alliance.

Important Church Calendar Dates

March 23–26

April 1–2

April 2–4

April 23–24

April 27–28

May 5–6

May 7

May 18

May 19–20

July 2–9

EdSU/GOSU/PMSU Joint Meeting—Temenos

Augmentation Fund Committee—Central Office, Newton

CAM—SSR, Newton, MA

Retirement Committee—Central Office, Newton

Wayfarers Chapel Spring Board Meeting

SSR Board—Temenos

Mass Association Annual Meeting—Blairhaven

COMSU—Temenos

Temenos Board—Temenos

1995 Convention—San Francisco



Photos by Beryl Foster and Sharon Swan.



Many photos were sent, showing the various stages of rebuilding. We regret that *The Messenger* was unable to use all the photos due to space limitations.

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.

Hard Knocks, and the Door Shall be Opened

Thank you!

Often we as people are "given" things that we do not recognize as a gift of life. I believe that such was the case with the small group of church members from the Philadelphia area when they moved from Philadelphia to Temenos. Even though we had early on begun the process of offering monies to the national church to provide a "House" at Temenos, our hearts were not all on the same track and we were easily disillusioned.

In the last year we have received one perceived blow after another from the national church in terms of support for the Temenos project. It has had the most invigorating effect!

We have begun to realize the intrinsic value that Temenos provides, not only for church members who worship there on Sundays, but for all the participants who come to worship in their own way through the many programs offered. We have found that we do value and care for each other and Temenos concepts. We have turned to our God individually and as a group. We have begun to put our money and energies where our mouths are. We have come out of living from the past to living in the present. We are trying to make each day count. We have begun to open ourselves to each other and to other souls on their journey.

It has been a terrible, wonderful, enlightening experience and has opened doors of growth we didn't know were there.

It often makes me think of my favorite poem by E. Markham:

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout,
But love and I had the will to win,
We drew a circle that took him in."

Thank you for the chance to begin this process.
Please join us . . . we want you to.

Ruth Tafel

Vice President

The Swedenborgian Church at Temenos



A Reflection on Temenos

Are there times, places, incidents in your life that you keep fresh and alive in your "Remembrances of Things Past"?

There are such times of exquisite delight, places of sublime beauty and serenity, that I shall never forget.

Temenos is such a place remembered. Temenos touched an unknown depth in me, and the wonder of that lives in my mind and heart. I came to Temenos to attend a weekend seminar on church growth. I recalled seeing pictures of Temenos—the site and historic buildings—during our annual convention in 1986 at Boone, North Carolina. It was a spot I hoped to visit someday. And then there I was, that day in 1989, at 685 Broad Run, West Chester, Pennsylvania! The seminar was excellent, but the setting was pure enchantment. I believe everyone was inspired and affected by Temenos, that sacred space. It is my fervent hope that many others may share this privilege for years to come.

Phyllis Bosley

*Vice President, General Convention
San Francisco, California*

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