

THE MESSENGER

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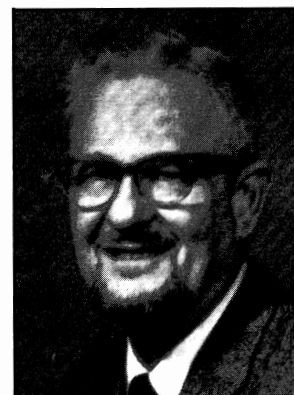
May 1995

In Memoriam

“Here I am. Send me.”

Brian Kingslake:
1907 — 1995

Robert Kirven



The Rev. Brian Kingslake spent eleven years in the ordained ministry of the Swedenborgian Church in the United States and Canada—eleven years out of thirty-nine in active ministry, in a life that spanned eighty-eight years. His ministry to our churches in Philadelphia, Cleveland, and Washington, D.C., his work on the Council of Ministers—as well as the many visits throughout the country with his wife, Jill—was a benefit and a blessing to our church. Appearing slightly larger-than-life to many, because of his travels, experiences, and masterful ability to recount them, he will always live in the heart of at least one colleague as the hero of a Swedenborgian triumph in South Africa.

Ordained by the British Conference in 1934, after extensive traveling, followed by studies at the New Church Theological College (then in London), Brian began his ministry serving churches in the north of England for sixteen years. His ministry took a dramatically adventurous turn in 1950, when the government of South Africa, in its erratic pursuit of apartheid, decreed that all black churches had to have white sponsorship. A group of St. Thomas Christians, centered around Soweto (later to become infamous

for oppression and riots), decided to ask the British Conference of the New Church to adopt them; and the Conference sent Brian and Jill to Johannesburg.

Not interested in being merely a formal “front” to meet the government requirement technically, Brian set up a school to teach Swedenborg to the ministers of this church—with some fifty thousand members joining the five thousand already in the British Conference’s mission in South Africa! At first, Brian was the only teacher, but he soon was joined by an enthusiastic convert to Swedenborgian teachings, the Rev. Obed Mooki—who later became the leader of the South African New Church, and attended the 1970 World Convocation in London, and an American New Church convention a few years later.

Brian and Obed taught classes in Swedenborg to all the ministers of the new New Church, working under incredibly difficult conditions. The larger part of their school’s sole building was used alternately as a dining room, a classroom, and a dormitory (most of their students came from churches too far from Soweto to be able to walk home each night). The smaller room was Brian’s study, as

well as the school’s library (since his own collection of books was the only library accessible to the students). The teaching was a grand adventure for Brian, despite the inadequate facilities, because the ministers of the church were so eagerly receptive to the heavenly doctrines.

One of his favorite stories illustrating the teaching atmosphere involved his use of newsprint sheets, or a blackboard, to write on as he lectured. He became aware that his students liked for him to use chalk on the blackboard, and were quite upset when he used a felt-tip marker and newsprint. It took some prodding to get them to criticize their teacher, but the students finally explained that they liked his chalkboard lectures because what started out black became more and more white—a correspondence to the progressive illumination of their minds that took place during the course of his lecture. The newsprint, by contrast, started out white while they were in darkness, and became more and more black as they saw more and more of the light. The chalkboard obviously was a much better teaching tool! Brian beamed with delight whenever he told of this natural inclination they had toward the Swedenborgian idea of correspondences.

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Moving Toward the Light

[Editor's Note: Since I have written with great enthusiasm about the idea of conflict management workshops in these pages ("Moving Toward Better Communications," June, 1991; and "Can We Talk," July, 1992), it was exciting to receive George Dole's report on the Alban Institute workshop conducted at the Swedenborg School of Religion. It's a good beginning that I hope gathers momentum so that conflict management takes a regular place in the training of ministers, lay leaders, and church officers.]

Conflict Management Workshop at SSR

Guest Editorial by George Dole

The Alban Institute has gained an enviable reputation as consultants to parish churches. Rather than assuming that such churches are outdated, its staff sees them as representing essential religious values in a culture that needs them, but often as groping for ways to thrive or even to survive under present conditions.

On January 27-28, 1995, Roy Oswald of the Institute conducted a two-day workshop at the Swedenborg School of Religion on conflict management, attended by students, faculty, and one prospective student. Using a combination of presentation, small-group discussion of case studies, and reflection, he introduced us to what in retrospect seems an extraordinary repertoire of useful concepts and skills. We dealt with such subjects as differences between "seminary religion" and "congregational religion," characteristic inner dynamics and different leadership needs of different size churches, the potentially creative tension between institutional needs and spiritual idealism, and different styles of conflict management.

As a sample of the practicality of the material we were offered, the styles of conflict management were "graphed" according to the axes of assertiveness and cooperativeness. This identifies five styles, each of which may be appropriate under some given set of circumstances. Here they are, with just one "appropriate circumstance" in each case.

A. **Competing** (assertive, uncooperative): useful in emergency situations. Wade in and take charge.

B. **Collaborating** (assertive, cooperative): useful when both sets of concerns are too important to be compromised. Be prepared to listen and work as long as necessary, and don't feel that you have to sacrifice your convictions.

C. **Compromising** (intermediate in both assertiveness and cooperativeness): useful when full agreement is not all that important. Work out a deal that no one may really like but everyone can live with.

D. **Avoiding** (unassertive and uncooperative): useful when it is necessary to let emotions cool down. Now is *not* the time for a decision.

E. **Accommodating** (unassertive, cooperative): useful when you discover that you have been wrong. Yes, this *is* leadership.

It would misrepresent Roy's work with us, though, to leave the impression that he simply came with a briefcase full of answers. He came with some very good questions as well, questions about our church and our perceptions of its needs, and his presentations were shaped to respond to our answers. It became very clear, for example, that one of the obstacles to church growth is that we prize our intimacy and are suspicious of "bigness"—it later occurred to me that our Convention banner might read, "Twenty million people can't be *right*." This attitude is not necessarily wrong, but we cannot function realistically unless we recognize it. One of the most striking notions, though, bore directly on our graduating students. The Institute's research has made it clear that churches whose average Sunday attendance is under fifty need continuity of pastoral leadership. When they are served by recent seminary graduates, the pattern develops of a series of short pastorates; and at some subliminal level the church knows

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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.

From Bulgaria

Dear Sirs,

You might be surprised to receive a letter from someone in Bulgaria. I am a monk (Orthodox church), a parish priest and a lecturer of Church history at a newly founded Theological faculty of Shoumen University.

I am very interested in the life of Swedenborg and the theology behind your Church. Hence I would be delighted to receive an extra copy of a book dealing with these themes for my information and use in the classroom. May I ask to get a regular subscription to your *Messenger* as well?

*Hieromonk Pavel St. Georgiev
Bulgarien.*

[To Hieromonk Pavel St. Georgiev:

A *Messenger* subscription and books are on their way. Blessings on your work and thank you for writing! —The Editor]

(Cont. on page 73)

Living Waters HIV Ministry

Susan Turley-Moore

*Clearly it is I who is the recipient
of miraculous gifts so freely given. . . .*

One of my responsibilities as executive director of Living Waters HIV Ministry is to submit monthly reports to the Growth and Outreach Support Unit. These reports include, but are not limited to, a review of our board of directors meetings, fund raising efforts, program development, volunteer projects, community outreach and pastoral services.

As a hospital chaplain at the Laguna Honda Hospital AIDS ward and St. Mary's Hospital AIDS dementia care unit, I provide pastoral care to the patients, their family and friends, attend meetings with the medical staff and lead a support group for AIDS volunteers at Laguna. I also make follow-up visitations when patients return home or to hospice.

Working as a hospital chaplain prompted me to submit a different kind of report to GOSU in January. The emphasis was not so much on my specific schedule, but rather on my interaction with patients. I also sent a copy, as I do on occasion, to the Rev. Harvey Tafel, president of the Pacific Coast Association. Harvey suggested I send copies to the other PCA Board members, who in turn urged me to send it to *The Messenger*. I did so with mixed emotions, for I do not pretend that it is effectively written nor glamorous in content. I do hope, however, that it might pique further interest in this ministry. It also stands as an open invitation to call upon the services of Living Waters.

Further, these excerpts do little justice to the myriad spiritual awakenings, emotional challenges and personal growth gained from being permitted the privilege of journeying with those who face premature death due to AIDS. Often, upon returning home from a pastoral visit, I have experienced spiritual transformation. Despite feelings of

despair and helplessness, my faith has deepened. Clearly it is I who is the recipient of miraculous gifts so freely given, unbeknownst to those who I have come to serve. Let it be so that God uses this ministry as a source of comfort, healing, laughter and hope to the men, women and children who fight and sometimes surrender in their search for quality in living with AIDS and dignity in dying.

January 1

... On Thursday I went to Laguna Hospital early to get a TB test, which is required of all volunteers every six months, and then went to the AIDS ward. My first visit was to see Kevin and even though I knew he was dying, it was still a shock to see his face without life. He had passed early that morning. I spent the rest of the time visiting patients, talking with the nurses and other volunteers. After a month I am already feeling a part of the family—both hospital staff and residents are friendlier as we get to know one another.

January 9

My first day at St. Mary's CPE program. All the expected was covered: meeting hospital staff, other CPE students and residents, going over the nuts and bolts of the program. St. Mary's hospital was founded in the late 1800s by the Sisters of Mercy to serve the poor and disenfranchised. Despite many cutbacks, reduction of hospital staff and positions, including 80 this week, the Sisters are still committed to fulfilling their original missions and therefore are keeping the Chaplaincy Program.

I mailed a first draft proposal to the Living Waters Fund Raising Committee for revision. This is the Schwab Foundation. I hope to have the final draft in the mail to Schwab

by the end of the month. I have sent a copy to Lon Elmer for his feedback, as well.

On the 6th, I attended an all-day workshop presented by the American Counseling Association on Teenage Suicide Prevention. Today I received a call from a participant who just found out a friend of hers is HIV positive. It seems reasonable to expect that I will be helping both in their understanding and adjustment to the diagnosis.

January 13

After being instructed on how to enter an "assessment" of new patients on the hospital computer system at St. Mary's, I went to the AIDS care unit to visit patients. I interviewed the only new patient, his brother and friend, talked with his roommate, whose sister came to take him home, then did my regular rounds: greeting other patients and introducing myself. The first patient declared his religious identity as Buddhist and we began a discussion on his meditative practices, and a bit on Swedenborgianism. I also met a patient who was being visited by three Catholic youth volunteers from Oregon. Several patients were unable to respond verbally to my presence because they were so close to death.

I entered one room of a patient who was hours from death and still the presence of such a state is shocking. He did not look peaceful, as some do. I offered prayer. I then entered my comments into the patient's record book on the ward and returned to the chaplaincy department to enter the necessary information for the assessment which includes: their faith, the church they attend, if and when they want communion or the Sacrament of the Sick, and their support system such as family and friends. The regular hospital chaplain working on the
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HIV Ministry *(from page 67)*

AIDS ward, Father Rick Lopes, is fulfilling his military duty in Hawaii and will not be back until the end of the month, so I'm pretty much on my own. I look forward to his return. I met Father Rick several years ago at a meditation class I took. He also attended the Living Waters Open House back in October of 1993. So it will be good to be working with a friend and colleague.

Thursday I met with Bob Deel, director of volunteer services at Laguna Hospital, to discuss facilitating a support group for volunteers. After exploring the existing volunteer programs, I decided to focus on the ten AIDS ward volunteers, to assess their needs and design a program for them, providing both individual and group support. Bob will talk to each volunteer first to obtain their permission for me to contact them. Then I went to the AIDS ward and spent half an hour talking to Wendell, a young man who is Catholic. We talked about his feelings of terror and grief due to the consistent exposure to death on the ward, and his faith: life after life, prayer, the Rosary, (he is going to make me one!), his family relations, hopes and dreams. I then talked with Janet about her feelings of loss (Eric passed away), and helped her cut pictures out of a 1994 calendar for her room. I also visited Lee and greeted the other patients who were awake. I left a little early to take a client to his medical appointment, as he wanted me to meet his doctor.

I received a call from two clients: James and Kenny. I will meet with James next week to finalize his will. Kenny called me to bring me up to date with his current status: recently moved to San Francisco after separating from his wife, working to get all his AIDS benefits, seeing a psychiatrist for medication. He will call me in a month or when he feels a need for pastoral support.

January 17

On my second visit to the AIDS ward of St. Mary's Hospital, I

checked in at the chaplain's office and was informed that two patients died today, one at 5:30 a.m. and the other at 11:30 a.m. So I read the computer printout on the notice of death and then made my way to the AIDS ward. I did my usual rounds: said a prayer over Tommy who was near death, helping Bernie with lunch, greeting Dennis who is close to death, talked with Jeff and his brother Jerry. I spent about 45 minutes with Jeff; he didn't want me to leave. We talked about religion, men and fashion, he asked me when he was going to go home—of course I didn't know and thought that he would be there for quite awhile—he told me about his lover and how he and his brother hate each other because his brother brought him to the hospital after Jeff hit him. Jerry told me privately that he couldn't take care of Jeff alone anymore. I wheeled Jeff to the library; we looked at books and paintings. He grew tired so we returned to his room where I stayed awhile longer. I visited with Sam and Paul—both waiting for housing as they are able to go home but have no home to go to. I met Sam's mother, aunt and sister.

Then came the news that Tommy passed and his family were in need of a chaplain. So I went to his room and met with the family. Tommy's mother and two brothers flew in from Denver and were there when he passed. I offered my condolences, asked them the usual questions about plans for a service, if they needed any assistance. They did not, as the service will be held in Denver. I listened as they reminisced, shared stories, laughed a little and cried and we all agreed how good it was that they were present when he passed. A Catholic priest came in and offered prayers, condolences and then left. I talked with the family some more. They seemed ready to go, so I went to check on how soon the doctor would return, as they were waiting for her. I found out that she might not be back for quite some time, so I suggested they might like to wait in the cafeteria and be paged. I escorted them to the elevator and

said goodbye. I then returned to the ward and said my goodbyes for the day before I departed, checking in on the patients one more time, especially Sam who was very aware of all who had passed. I returned to the chaplain's office, checked in the keys, conversed a bit with the others and returned home.

I must admit that seeing death still makes my stomach turn. It is not a pretty sight. And seeing mothers cry over their young sons—sons they believe could still be alive if they had chosen a different lifestyle—leaves me feeling helpless and mournful.

January 22

Gary is a 48-year-old white, single gay male who was tested positive five years ago and has been symptom-free until two weeks ago when he contracted pneumonia, much to his surprise. Gary works in a travel agency specializing in tours for retired citizens, is a long term member of an Episcopal church and active in the AIDS support group which he recently "retired" from leading. I got several calls from group participants informing me of Gary's illness, and that although he was not receiving visitors, he wanted to see me. I spent two and a half hours with Gary on Saturday morning. As Gary explains it, this bout of pneumonia is his wake-up call to begin the long process of decisions affecting his medical care, finances, employment and relationships with family and friends as well as his faith. When an individual comes out of denial about having a terminal illness, it is often overwhelming, depressing, anxiety-producing.

I helped Gary sort out the various tasks before him in terms of health insurance, housing, home care, and other AIDS benefits. We talked about his family relations, and his spiritual journey. I am, according to Gary, one of three people in his life that he can talk to about these things and I feel very honored that he is bringing me into his life, and although I have great sadness in my heart, I also have great joy that I am

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A Critical View of Our Denomination and Its Continued Existence

Adolph Liebert

As I get into my view of General Convention, you may note that I have stolen some of my material quite liberally. For this I make no apology because my many sources express my inner feelings about my church, and because what I borrow from others is not the right of ownership but my responsibility of use.

All of us may not be content with decisions made at Convention meetings, nor by those made by General Council, but as we review our purpose and search out the strategies needed to reach the objectives we assume to be vital to our church life, or more bluntly, objectives we accept as necessary for our continued existence, we should be ready and willing to yield, or even concede, some activities, as well as accept or claim as due, the activities we believe to be vital to our effort.

To achieve unity of purpose, we see we are a diversely opinioned organization and what we individually consider as most important to do may not be the activities that others judge to be most important, so we must endorse other activities as well as our own projects. We must get together and try to understand what each is proposing to accomplish, then work out together how each can obtain their goals—in this way achieve unity rather than division.

In looking at our national church's problems, I hope to avoid the trap of being the expert who can say what we need and what we should do—I instead ask how do I see it and what do I believe I need. Response to these questions shows we need to consider our future, a future that will not just happen, but one we ourselves create by what we do and what we fail to do. It is we who are making tomorrow. For this reason futurists think not so much in terms of predicting the future as in thinking in terms of trying to decide wisely what we want the future to be. For Convention to do this, we must

determine where we are at present by referring to our Convention *Journals* from the early to the present issues.

A Ninety-Year Reality

A reality we can substantiate from these *Journals* is the disturbing fact that there has been a steady decline in the membership of Convention for the last ninety years. I have had access to the *Journals* back to 1902 and find, in the "statistics listed to determine delegate strength," these facts, if you are willing to face them:

Year	Members	Associations	Societies	Ordained Ministers
1903	6709	20	105	95
1907	6560	20	103	85
1937	5235	17	88	75
1957	4186 & 477 isolated	18	73	58
1967	3467	15	58	37
1976	2900	11	53	29
1994	1550 489 inactive	13	38	35

These *Journals* neatly tell us where we have been and where we are, but little of where we are going. They do record in part, in the "Faith and Aims of our Church" on page one of the 1994 *Journal*, that we believe Emanuel Swedenborg served the Lord and that he restated the message of Christianity in his theological works. It does not tell us that he was an 18th-century scientist, engineer and theologian, or that he was not the founder of our church. In fact, in publishing his work Emanuel Swedenborg did not intend to found a church or an independent or different denomination—he believed that his writings and interpretations of the Bible would even-

tually be mixed with or fused into the already existent traditional Christian Church, making it then the New Church.

New Wineskins for New Wine

Swedenborg did not advocate a detailed mastery of his writings nor did he recommend the establishment of church societies. These were introduced by people who were addicted to traditional patterns of religious organization.

For over one and a half centuries the New Church has believed that it occupied a unique position and possessed a distinctive faith. The endeavor in establishing a church was apparently with a hope or view that other religions would eventually come to the doors of the New Church, to be welcomed by them and introduced to Swedenborg. One of our troubles

today could be that the original insights were lost and the faith got lost in theological doctrine.

Now that a significant and accepted change to our Constitution and bylaws is in place—and working—might it not be time to make other changes, changes in our strategies to initiate programs that will be developed to put our purpose to work? New wineskins for new wine?

The second paragraph of Article 1, Section 2, of the Constitution of the General Convention reads in part:

"The light in which we see to walk shines from the Lord Jesus Christ in His Second Coming available to us

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Critical View *(from page 69)*

through the divine presence in our hearts and minds . . ."

At least forty years ago, Dr. Howard Spoerl, a faculty member of the New Church Theological School, said that this is a unique feature of our faith and that the ordinary world around us is not the world it used to be; it has been touched and quickened by a new principle that we call the Second Coming. If we really believe this we should assume that the change has occurred. To this I would add, in the Faith and Aims of Our Church, "we believe that the Lord in His Second Coming has reordered the heavens and subjugated the hells as He did in His first coming."

New and Commanding Strategies

We need new and commanding strategies to reach our objectives. Instead of looking for signs of this new order to appeal to our preconceived notions—we should look for untraditional and unconventional ways of outreach. There is nothing in the nature of the internal church that re-

quires the existence of an external church in traditional form. We need to change our way of thinking of our place in the human community—we cannot remain as we are. Can we?

I do not advocate that we abandon our present concept of a church building, but point out that while we come together in close companionship of like-minded persons, we should not become an exclusive group but must look for work to do in the light of our faith, not just attempt to maintain a family atmosphere in our Sunday worship. I urge that we, the ordained ministers as well as the lay membership, remember that there are ministries other than parish ministries, that do now and will later, support the purpose of the denomination, and are now and will later be effective in "helping people be open to the Lord's presence and leading—in the light that shines from the Lord Jesus Christ in His Second Coming."

The church is a gift from the Lord; it is not achieved. He is at work in the church creating "new" life to appear when the old dies, a transition that his spirit is bringing to pass in

our time and in the future, too.

It is not up to us to organize his work for him, but it is up to us to join in it whenever and wherever we find his work in progress—he works constantly to make all things new.

Douglas Hall in his book, *Has the Church a Future?* wrote something like this:

The love of the Lord is infinitely greater than our conception of him—his love is more pervasively at work in the world than all our theologies can ever grasp.

He is here—the Lord reigneth!

Will our strategies of outreach be imaginative and innovative enough to emphasize this?

Adolph ("Ad") Liebert has been a member of the Philadelphia church for over 70 years, and has served in many capacities there and on the national level, including Board of Managers of SSR, General Council, and vice-president for eight years. He also was part of the Ad Hoc Committee that produced the new Convention Constitution approved by members in 1986. He writes, "I maintain my Philadelphia church membership, my General Council Emeritus membership, and my longing to have the Swedenborgian Church and its purpose a vital force in the Christian community."

Editorial *(from page 66)*

that "this minister will be gone before long." It is very hard, perhaps impossible, for the new graduate to make the kind of long-term commitment that is needed, and the more energetic the graduate, the more unnatural is the necessary patience.

As I look back on the difficulties many of our graduates have faced as they began their ministries, this makes very good and charitable sense. Clearly, by this criterion of size we do not have many "ideal first pastorates" to offer. At times in the past, this has led to faultfinding, either with the school for not training students right or with the churches for resisting change. Roy offers us a way to understand without blaming and awakens a hope that we may find increasingly constructive and effective ways to strengthen our parishes.

The Rev. Dr. George F. Dole is professor of Bible Language and Theology at SSR, and author of Sorting Things Out, a 1994 J. Appleseed publication.

HIV Ministry *(from page 68)*

one of his support people. This is the beginning of a long-term pastoral care relationship.

I also spent two and a half hours at Laguna Hospital AIDS ward talking with Steve, who told his mother the night before that he is HIV. He was crying uncontrollably out of guilt and because of the pain he has caused his mother. He said he did not want to get out of bed, that he just wanted to die. We talked about his goals with his parents, his faith, his feelings of guilt, shame, fear and forgiveness. As we worked through his issues, Steve began to feel better, putting things into perspective and as I was leaving, he was laughing and getting out of bed to prepare himself for his mother's visit.

* * *

Living Waters HIV Ministry provides pastoral services to those whose lives have been affected by AIDS/ HIV disease. These services include home, hospital and hospice visitations,

individual, couples and family counseling, support groups, education, interfaith ministries and the Sacraments. We are a non-profit organization, incorporated as a church with the state of California with federal and state tax-exemption and our legal name is The Swedenborgian Church of Living Waters. As executive director, I am guided by a board of directors composed of Swedenborgians and community leaders with expertise in HIV. Funding has been accomplished through the generosity of the Swedenborgian Church of Los Angeles and the Growth and Outreach Support Unit, our sponsoring body. For more information, call (415) 648-6898 or write to:

Living Waters HIV Ministry
P.O. Box 460388
San Francisco, CA 95146-0388

[Editor's Note: Names of patients have been changed to protect their privacy.]

Keeping the Sabbath Holy

Rachel Rivers

Swedenborg tells several stories about people newly arrived into the world beyond this one and what they expect heaven to be like. In a memorable encounter, he tells of one group who fully expected that heaven would be a perpetual sabbath: spending eternity in church praising God and listening to sermons, and that this would be a wonderful joy. An angel says to them, "Follow me, and I will introduce you into your joy." And so the angel brings them to a church and tells them that for their introduction they will stay in the church for three days, worshipping God and listening to sermons.

After the first day, they were yawning and sleeping and were so bored they could hardly stand it. They turned away from the pulpit, crying out, "Our ears are stunned. End your preaching, we no longer hear a word, and are beginning to loathe the sound!" And then they stormed the gates, trying to get out. Well, as the telling goes, this group learned from experience that doing nothing all day long but praising God is not what heaven is really about—and for that matter, it is not what keeping the sabbath holy is truly about, either.

If heavenly joy, then, is not spending eternity in church, what *is* so important about the sabbath, and why is the stricture to keep it holy given to us as one of ten very important rules of life? At one point in history keeping the sabbath holy was considered so vital that people would not even lift up arms to protect themselves if they were being attacked on the sabbath.

Let's start with a premise: God gives us rules to live by, not for God's sake, but for our sake. We are taught that if we will do as God recommends, we will become more and more joy-filled, peace-filled beings. So, there is a purpose behind keeping the sabbath—namely, if we do so, we are promised that our souls, that our lives, will become deeply enriched. Keeping the sabbath holy is a pathway to heaven.

The word "sabbath" comes from a Hebrew word meaning rest and peace. Not ordinary rest and peace, but the most deep and wonderful peace possible—a peace so perfect that it reaches far beyond our imaginations. It is a peace that comes from communion with God. It is a divine and heavenly peace. It is also a peace that does not just appear out of nowhere, but is connected with really engaging life fully. Peace dancing without the partner of activity, is not peace.

The concept of sabbath and heavenly rest comes up in the Bible in the very first pages of the book of Genesis. The seventh day of creation, after God created human be-

ings, is cited as the time of heavenly rest, and peace. Spiritually speaking, our church teaches that this represents not our physical creation, but our spiritual reformation, of becoming beings who know and love God, becoming beings who live from the goodness and the truth of God—who bring God's love to earth.

Our church also teaches that this learning to wisely love, and to love wisely, doesn't just happen on its own, but is a process that entails facing conflict, moving through great struggles, internal and external battles symbolized by the six days of creation. The process of recognizing and choosing what is right is not an easy path. The process of truly caring for others can be very difficult to execute, especially when it requires actions that can be judged from the outside as unkind (when it makes us look bad).

I don't think I need to say anything more about how tough life can be. We all know that from the inside. But how can keeping the sabbath holy help lead us through our struggles and steer us to joy and peace?

Keeping the sabbath holy has to do with not getting lost. It has to do with not getting overwhelmed. It has to do with remembering what we're here for. It has to do with allowing ourselves to be internally renewed and refreshed. It has to do with tasting heaven and letting in what we need to reach our goals. Our spiritual lives depend on keeping the sabbath holy.

Keeping the sabbath holy has to do with not getting buried by busy-ness, by worries, by chores, by lists! It has to do with climbing a mountain, and when you get to the top, stopping and breathing deeply and soaking in the beauty, the majesty, the panorama. It has to do with resting at the top of that mountain, of appreciating where you've been, and what you have been dealing with, with what you have accomplished. It has to do with looking around you and really seeing. Really seeing! Seeing how you are a part of God's creation, and how God touches your life.

How can keeping the sabbath holy help lead us through our struggles and steer us to joy and peace?

Not keeping the sabbath has to do with climbing one mountain peak and immediately starting up the next one. And then the next one. And the next one. And the next one. And the next one. Or, what comes to the same: not climbing at all.

But sabbaths are not only for when we recognize that we are at the top of a mountain, when we have reached a goal for which we have been striving. We are to keep

(Continued on page 72)

Keeping the Sabbath Holy *(from page 71)*

the sabbath holy more often than that. For, it is by keeping the sabbath holy that we can refuel ourselves to make it up the steep climbs.

So sabbaths are to be taken regularly. Not just when we feel like it, or think of it. And not just when we have the time—definitely not just when we can squeeze it in. That is pushing to the periphery what belongs at the center. Like saying, I'll breath sometime this week, if I have the time.

Sabbaths are to be taken when we're on the climb as well. I have a friend who climbs rocks for fun. Big rocks. Some of the rocks he climbs are so big that it takes him a few days to get to the top. When night comes, and he's a thousand feet up a rock wall, with a thousand or more feet to go, he finds a couple of cracks or crevices to hang his hammock from, and he rests. Actually goes to sleep, hanging very high up. That is a good analogy for keeping the sabbath holy, even when we feel we can't possibly take a break now.

We are called to rest, to take breaks, even when our list is only partially checked off, even when our work or home life is demanding more than we can give. Especially then. But what does this sabbath look like? Even when we become convinced that it's worth being more intentional about keeping the sabbath holy, how do we do it?

First I'll say what not to do. Or better yet, I'll let Carl Jung do that. The celebrated Swiss psychoanalyst tells the story about a parish pastor (of all people) who came to him suffering from a nervous breakdown. He had been working up to fourteen hours a day, and his nerves were shot. After listening to his litany of woes and asking a number of appraising questions, Dr. Jung's instructions were simple: he was to work only eight hours a day and then honor the sabbath principle and truly take one day a week completely off from all work and all distractions. Quiet time was what he needed, Jung assured him.

Two weeks later, however, the pastor returned and complained that the prescribed rest hadn't alleviated his anxiety at all; in fact, he was feeling even more anxious, if that was possible. Jung then asked him to describe in detail how he spent his quiet time for the past few weeks.

Well, began the pastor, the first week he had listened to Chopin etudes, while reading a Hermann Hesse novel. The second week it was the same, except that this time it was a Mozart sonata and a literary work by Thomas Mann. When he complained that he was no better, Jung replied, "But you didn't understand. I didn't want you with Hermann Hesse or Thomas Mann, or even Mozart and Chopin. I wanted you to be alone with yourself."

At this point the poor man looked terrified and exclaimed, "Oh, but I can't think of any worse company!" To which Dr. Jung gave his classic and insightful reply: "And yet this is the self which you inflict upon others fourteen hours a day."

So keeping the sabbath holy (or in other words, taking time to simply be with yourself and with God, no matter what day of the week it is) doesn't mean coming home

and turning the TV on, or lounging in the easy chair with the newspaper and a cold drink. Or sinking into a good novel. It has to do with making a quiet space and inviting God in.

It has to do with reminding ourselves that God is the source of our life, and to drink from that source and allow ourselves to be nourished. To keep going on with no sabbath is an utter arrogance, as if life is all up to us and that we can do better without checking in with our Creator.

Keeping holy sabbath time in your life may sound like one of the easier and less important commandments. But actually, it is deceptively difficult. To make time and space for peace, for practicing the presence of God, for tasting heaven, is tough. Powerful forces are at work pulling us toward ever more activity, and away from reflection and contemplation.

Tough though it is to make room for holy sabbath time in our busy lives, the Lord assures us that it is worth striving for, that the rewards are immeasurable. Each person needs to experiment and try what works for them: whether it be a walk in the park, reflecting on a Bible passage, sitting in silence, writing a letter to God and listening for God's response. And, of course, we hope that coming to church is one way for you to be spiritually fed and to keep the sabbath holy.

May the Sacred and Healing Sabbath Peace be with you.

The Rev. Rachel Rivers is co-minister and pastoral psychologist at the San Francisco Swedenborgian Church.

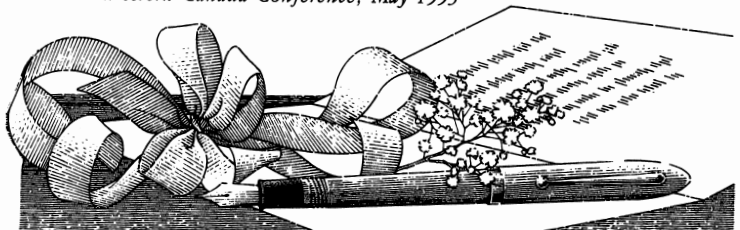
Mother's Day

As long ago we carried to your knees,
The tales and treasures of eventful days.
Knowing no deed too humble for your praise
Nor any gift too trivial to please.

So still we bring with older smiles and tears
What gifts we may to claim the old dear right
Your faith beyond the silence and the night
Your love still close and watching through the years.

Irene O'huez

*Reprinted from Conference, the newsletter of
Western Canada Conference, May 1993*



Diversity With Unity

"The tree which moves some to tears of joy is in the eyes of others only a green thing that stands in the way."

—William Blake

Yes, what is precious to some is not always appreciated by others. Articles have appeared in *The Messenger* recently describing how much the ministry at Temenos means to those involved there.

For me our parish church centers are the "heart" of our Swedenborgian heritage. I am distressed and dismayed by the attitude of some people that spiritual growth occurs mainly from the three centers we support, namely: Wayfarers Chapel, Stone House Book Room and Temenos. These centers serve a useful purpose for our outreach ministry, and I understand how precious they are to those involved with them. Can they also understand how precious our parish churches are to me and other members of Convention?

We all strive for "freedom, growth, spirituality, unity and creativity," as Perry Martin has written in the February editorial of *The Messenger*. This happens whenever we have a group of friends to assist us in our ongoing spiritual journey. Our churches also provide this opportunity with classes, courses, workshops and a beautiful place to worship. They are close to home and we contribute our stewardship willingly and thankfully for all that has been given to us.

We, as members of the General Council, have a difficult decision before us. Following this year's convention in San Francisco we will be asked to approve an agreement between the denomination and the Philadelphia Church which will commit us for ten years to financially support and complete the Temenos project. (You may receive a copy of the agreement by contacting our Central Office in Newton.) We will also be giving the Philadelphia congregation an equity interest in Temenos based on their financial contributions. It is the denomination, not the Philadelphia Church, that will be assuming all financial risks.

It would be wonderful if the denomination had unlimited funds to support every ministry we envision. However, our financial resources are limited. We must make choices!

I have served, in my capacity on the Pastoral Ministries Support Unit, as a member of Cabinet for the past number of years. This experience has shown me how frustrating and difficult it is to trim budgets, to surrender programs we have been excited about, and to cut back wherever it is possible. Every Support Unit has been forced to do this. For example, the Education Support Unit has reduced funds for youth ministry, religious education training programs, children and family ministry. *The Messenger* has been cut back to ten issues per year. At the present time we cannot even think of starting any new programs or planting new churches. There are no funds for new program implementation.

As of December 31, 1994, the investment by the denomination in Temenos has been \$1,775,696.23; with Philadelphia's investment the sum totals \$2,064,862.19. The denomination's "investment" has resulted in lost income of \$748,362.03. Construction of the retreat house and main conference building have not yet begun. Do we wish to continue to invest so heavily in one project?

We have difficult decisions to make. As a member of General Council elected by you, the delegates at last year's convention, I feel we should all voice our opinions on this vital issue. Share your thoughts with me and/or the other members of General Council in regard to the above agreement between the Philadelphia Church and the denomination.

What is best for the future of our Swedenborgian heritage? We have been given much "pressed down and running over." We want to be good stewards. Please give this your prayerful thought so that our decisions may respect both our diversity and unity!

Pat Zacharias
Kitchener, Ontario

Going "Beyond" Christianity

Dear Editor,

I would like to ask Carol Lawson if she makes a distinction between traditional Christianity and Christianity; for if Swedenborg goes "beyond" Christianity as represented by saints, theologians, philosophers and martyrs through the ages: Thomas Aquinas, Peter Rideman, George Fox, Kierkegaard, C.S. Lewis, G.K. Chesterton, Bonhoeffer among countless others, he is being given a new role, and Christianity a new meaning.

If the alternative spirituality movement, with its glitter of pluralism, takes us "beyond" the desire to follow, however falteringly, the footsteps of a living Jesus, I see, sadly, a developing polarity among those who search.

Ella Baker
Lexington, Virginia

To the Editor:

In response to Ella Baker: Yes, of course, all of us make distinctions between early, medieval, and traditional Christianity. In looking at current historical changes, please note that, despite our small size, we Swedenborgians have had a major influence on twentieth-century Christianity. In helping to bring about the Parliament of the World's Religions in 1893, we insisted that the Eastern faiths be represented to the Western world responsibly and respectfully.* This East-West dialog ultimately resulted in the Asian religions becoming valued resources within Western Christianity in our own century, and encouraged the development of comparative religion as an academic subject in the U.S. Although Swedenborg had no translations from which to study the world's religions, he nevertheless is regarded today by many Buddhists, Muslims, and members of other Eastern faiths as an important spiritual teacher.

This ability to reach beyond Christendom is one of the powers of Swedenborg's doctrines: they communicate to the present so that at the beginning of the twenty-first century Swedenborg's theology lives—even in what some call the post-

(Continued on page 78)

NOMINEES SELECTED

The Swedenborgian Church's Nominating Committee has selected the following nominees as candidates for national offices.

Vice-President (1-year term)

Phyllis Bosley
California, Pacific Coast Association

I came to the San Francisco Swedenborgian Church in 1957 through their music program and soon became a Sunday school teacher. I served as director of the children's summer camp a few seasons, and served on the Parish Church Committee and the San Francisco church board for many years. Recent service includes Board of Managers of Wayfarers Chapel, Executive Committee of the National Alliance, and General Council. I have found this past year as vice-president challenging and rewarding. My church interests center around growth and outreach.

My business background: Retired in 1990 from Gregory & Falk Lithographers as production manager and secretary to the corporation; freelance copywriting; junior account executive with Foote, Cone and Belding Advertising Agency. My personal interests center around family, music, books.

Recording Secretary (1-year term)

Betty Yenetchi
California, Pacific Coast Association

I am a member of the new Swedenborgian Church of Palos Verdes, and have been employed since 1991 as the office manager of the Wayfarers Chapel. Before moving to California, I twice served on the board of the Kemper Road (Cincinnati) church and was employed as a legal secretary and as a legal assistant in a Cincinnati law office.

I feel my background in administration and church management gives me the necessary qualifications to be recording secretary of General Convention.

Treasurer (1-year term)

John Perry
Maine, Maine Association

This past year serving as Convention's treasurer has again been a gratifying one. Changes made over the past few years in the coordination of the computer programs used for the budgetary process and year-end calculations have been completed. My goal of compiling the treasurer's report and integrating it into the book-closing process at the Central Office is now complete. With the new chart of accounts that has been operating well for the last two years, we approach the long term goals that I set for automation of the denomination's books.

I am looking forward to continuing the efforts made over these past years by working as the treasurer for another year.

General Council (3-year term)

Lawrence Conant
Massachusetts, Massachusetts Association

I currently serve many positions in our church organization:

Moderator, Bridgewater, Massachusetts Society
Chairman of the Board, Blairhaven Retreat & Conference Center

President, Massachusetts New Church Union
Member Investment Committee for General Convention

The combined experience of the above offices gives me a unique perspective on many of the decisions facing our denomination. Blairhaven is a successfully operating retreat and conference center which has passed through the initial growth phase now being experienced at Temenos. The Mass. New Church Union runs a book room in Boston and conducts a series of lectures that have opened up the writings of Swedenborg to people who do not attend our churches. The recent fire at Bridgewater has provided a new perspective on community involvement for growth and outreach. I believe that this background can be very beneficial to our denomination.

Perry Martin
Pennsylvania, Mid-Atlantic Association

I grew up in the Cincinnati church, received my A.B. degree, with honors, in Economics from Radcliffe College, and earned a M.Ed. in Community Counseling from Northeastern University and a Ph.D. in Psychology from International College. I was for many years a working member of the Board of Education, serving as chair and directing post-convention conferences and camp conferences. In my practice of psychotherapy, I teach my clients to live more fulfilled, loving and useful lives. As program director of Temenos, I bring Swedenborgian principles to those who seek greater meaning in their lives. I have served one term on General Council and, having learned how things work, hope to encourage our governing body to support the growth and outreach of our church.

Rev. David Rienstra
Missouri, Illinois Association

I served as pastor of the Fryeburg New Church for ten years. The past eight years I have been pastor of the Church of the Open Word in St. Louis, Missouri.

I served as president of the Maine Association during my pastorate there and am presently serving as president of the Illinois Association. Throughout my ministry I have also served on many boards and committees of my denomination: Sunday School Association, Committee on Admission to Ministry, Executive of the Council of Ministers, chair of the executive committee of the Council of Ministers, Cabinet, Ministerial Placement Committee, Growth and Outreach Committee, and member of the General Council. I am presently serving on General Council.

I welcome the opportunity to serve a second term on General Council and believe my past experience helps me to contribute to the overall good of our denomination.

John Titus
Ohio, Ohio Association

Currently, I am Dean of Students at Urbana University and as the only Swedenborgian employee on campus, am often called upon to represent the Swedenborgian perspective to students, faculty, administrators, and the community.

My career has been diverse, yet extremely rewarding for my own spiritual journey. I graduated from Urbana College in 1977 and received my master's degree from Wright State University in Mental Health Counseling in 1984. Currently, I am a Licensed Professional Clinical Counselor (LPCC). During college I worked as a farmer, construction worker, factory worker, and child care worker. Professionally, I have been employed as a teacher for severely retarded young adults, social work therapist with severe behavior handicapped youth, Director of Counseling, Career Planning and Placement at the university level, and as Dean of Students for eight years.

I have served the Urbana Swedenborgian Church in a variety of ways over the years through committees, leading services, involvement in various groups, and convention planning. I would be honored to serve on the General Council. Through my volunteer efforts as vice-president of a Montessori board, board member for the Grimes Credit Union, president of the Southwest Ohio Council for Higher Education, various other organizations, and as Chief Student Affairs Officer for Urbana University, I have much to contribute and a willingness to share.

Communications Support Unit (COMSU) (3-year term)

John Hitchcock
Massachusetts, Massachusetts Association

I have been working in the field of science and spirituality for many years, following my Ph.D. in the phenomenology of science and religion from the Graduate Theological Union and the University of California at Berkeley. I have published two books in this field: *Atoms, Snowflakes & God: The Convergence of Science and Religion* (Quest Books, 1986) and *The Web of the Universe: Jung, the New Physics, and Human Spirituality* (Paulist Press, 1991). A third, *The New Labyrinth: Images of Spirituality from Chaos Theory*, is now being considered for publication. I am a regular contributor to *Chrysalis*, the journal of the Swedenborg Foundation.

I was born into the Kenwood Parish of the Chicago Society, was a member of the LaPorte Society, and attended the Almont and Fryeburg Assemblies. Later, I was in the El Cerrito Parish of the San Francisco Society.

Several years ago, I was invited by the Swedenborg Foundation to lecture at the Swedenborg Tricentennial Symposium on Science and Spirituality, and subsequently was invited to serve on the Foundation's Board of Directors, where I am currently completing my third year. I would be glad to contribute also to the denomination by serving on COMSU.

(Continued on next page)

Education Support Unit (EDSU)
(3-year term)

Lorraine Sando
Washington, Pacific Coast Association

I am a board member of the Swedenborgian Church of Puget Sound, where I have been a member for over 30 years. At the national level, I have served on the General Council, Board of Education and The Wayfarers Chapel. Currently I'm completing my first term on the Education Support Unit.

As a Support Unit, we are in the process of revitalizing, reorganizing and refining the uses and works of EDSU as we work together on behalf of better education for our children, youth and adults. I'm excited about our visions and our commitment of energy and ideas and would enjoy serving another term to help bring more of our visions to fruition.

I bring the skills of therapist, workshop leader and educator. I have a master's degree in Psychology and I am in private practice as a marriage, family and individual therapist.

Financial and Physical Resources Support Unit (FPRSU)
(3-year term)

Richard H. Tafel, Jr.
Florida, Southeast Association

I have served our denomination as both secretary and chair of the Council of Ministers, on the Pastoral Ministries Support Unit, the Cabinet, and General Council, and as president of the denomination.

As minister of our church in Cincinnati for 28 years, I led the congregation in relocating from a downtown location, through temporary quarters, and into a new building, constructed within the allocated budget; developed a wedding chapel ministry which generated a significant part of the budget; acquired a camp and retreat facility; and developed programming both there and at the church—while continuing to maintain a sound fiscal condition.

I believe we need people on the Financial and Physical Resources Support Unit with both expertise in financial matters and an understanding of restricted and unrestricted fund provisions, and the implications for the church's fiscal planning process. This is especially true if we are to turn our financial situation around and have the necessary funds available for ministries in the immediate future.

I believe I more than meet these qualifications.

Growth and Outreach Support Unit
(3-year term)

Betsy Coffman
Ohio, Ohio Association

I am presently completing my sixth year serving on General Council and would like to continue to serve the church in some formal capacity. I am a lifelong member of the Swedenborgian Church, originally from Kitchener, Ontario. For the last 25 years I have been active in the Urbana, Ohio church where I have served in various capacities, including trustee and secretary for over ten years. I am also completing my admission for candidacy as a lay leader and am enrolled in a course through SSR.

I have served as a Sunday school teacher locally and helped to organize the Sunday school some years ago. I also served a six-year term on the

Board of Education for the national denomination, and was chair for four years.

My recent service on General Council has given me some understanding of the functions and purposes of the Growth and Outreach Support Unit. My experience on both local and national boards, my membership on the Urbana University Board of Trustees and my professional experience as program director for an inpatient treatment unit have aided me in gaining knowledge and experience which I believe will be helpful, should I be elected to this position.

Rev. Carl Yenetchi
California, Pacific Coast Association

I was appointed to serve on GOSU to fill an unexpired term and have been serving as the chair since January.

I am also presently serving as pastor of the Swedenborgian Church of Palos Verdes, as the minister of the Wayfarers Chapel, and as a member of the Council of Ministers' Executive Committee. I was the chaplain of the Swedenborgian Church Youth League for seven years and have served the church in many and various ways since my ordination in 1980.

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

Steven Ledingham
Arizona, Ohio Association

I have been involved with the church for more than 12 years and have served in a variety of positions with the Urbana Society.

I am a trained mediator, public speaker and trainer. Before I moved to Tucson, Arizona, I successfully trained over 1,000 people in public speaking, negotiation, and computer use.

I train approximately 2,500 students per year in the use of computer systems. In addition, I run our electronic bulletin board system and provide support and connectivity between a variety of computers including Apple, Intel-compatible and Unix-based workstations.

I am supporting our biology department's internet-based World Wide Web computer services. By using this system we can provide access to our computer-based information resources from anywhere in the world.

I also provide communications-related training for NADDA, the National Attention Deficit Disorder Association, and write the Adult Support Groups supplement for the ADDult news, a national newsletter for ADD adults and related health-care professionals.

I am certain the skills and abilities I can bring to the communication support unit would be of benefit to the church and its members.

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

Rev. Paul Martin
Washington, Pacific Coast Association

I have served one term and would very much like to serve a second term on this support unit. It takes time to learn about each church we support and I believe I am doing a progressively better job each year.

I served as Pastor of the Swedenborgian Church of Puget Sound from 1982 through 1992, and started the Stonehouse Bookstore and Growth Center in 1985 where I continue to serve as Director. I believe these experiences have given me

some insight into what our churches need to do to reach and serve new people.

Nominating Committee
(5-year term)

Rev. Robert McCluskey
New York, New York Association

I have served as administrator at the Cambridge Chapel, bringing SSR and the Cambridge Chapel into activity with the Harvard Square Clergy Association, and have served two parishes: Portland, Maine, for over four years; and New York City, for over 6 years. Since 1984, I have served as a representative to the National Council of Churches, and as head of our delegation to the General Board for the last five years. From 1992-1994, I served one full term on General Council.

As a member of the Nominating Committee, I would make every effort to see that nominees both understand and appreciate the denomination's purpose in its fullness: that the goal of the church is the spiritual well-being of people, with a genuine regard for their diversity and differences; and that the means by which we seek to achieve this goal are explicitly rooted in the revelation of a new Christianity, as found in the writings of Emanuel Swedenborg. I would appreciate the opportunity to serve the church in this way.

Barbara Penabaker
Michigan, Michigan Association

I am a lifelong member of the Swedenborgian Church. I have held various offices in the Royal Oak church, the Michigan Association and the Almont New Church Assembly. I am presently serving as president of the Royal Oak church, treasurer of the Michigan Association, secretary of the Almont New Church and business manager registrar of the Almont Summer School. On the national level, I have served as vice-president and president of the Alliance of Swedenborgian Women. At present I will be serving as the 1996 chair of the Alliance Nominating committee and I am a trustee of the Swedenborg School of Religion.

I feel that with my experience I am qualified to run for the position on the Nomination Committee and I also welcome any opportunity to serve my church.

SSR Board of Trustees
(3-year term)

Karen Laakko Feil
Illinois, Illinois Association

I have been honored and pleased to contribute as an SSR Trustee for the past two years, and as vice-chair since July '94. My experience in management and marketing has been put to use by the board in its fundraising responsibilities and in candidate recruitment. Philosophically, I am focused on SSR's training in practical and spiritual skills for its ordination candidates, and on the importance of attracting quality recruits. For purposes of the board's continuity, if elected, I will happily serve another term, since nearly half of our 1995/96 board will have joined the board after June '94.

Last year I handled the church-wide survey for the denomination, the results of which were published in *The Messenger* in November 1994 and presented at Convention '94. I joined the Chicago

(Continued on next page)

NOMINEES *(from previous page)*

Society 15 years ago when I moved there, and presently serve as its treasurer.

My professional background is in marketing management (for Xerox Education Publications: *Weekly Reader*) and planning/new business development for The Bradford Group, where I am currently director of planning. Through my work I have had experience serving on industry-related boards in addition to our church boards. Education: BA English, University of Michigan ('73); MBA, University of Chicago ('87).

Should I be elected, I pledge to serve with energy and faith.

[Correction: Karen was erroneously listed in the April *Messenger* Nominating Committee Report as a California member of the Pacific Coast Association. We apologize for the error.]

Robert Reber
New York

I have been the Dean of Auburn Theological Seminary in New York City for the past ten years. Our institution has a major commitment to continuing theological education for clergy and laity and research on theological education. For the past 25 years I have been familiar with the Swedenborgian Church. This has included teaching at the seminary in the early '70s, to serving more recently on the Board of Managers of Temenos. I am deeply concerned about theological education and how seminaries may see themselves increasingly as theological resource centers for the ongoing life and mission of the church.

Committee for Admission to the Ministry (CAM) (1-year term)

Rev. Stephen Pults
Washington, Pacific Coast Association

I am currently serving as pastor of the Swedenborgian Church of Puget Sound, as youth minister for the Swedenborgian Church Youth League (SCYL) and Transitions, and as the director of Almont Summer School. I have been a Swedenborgian pastor for eight years. Five of those years included serving as an emergency center chaplain. I have also completed the supervisor's training offered by SSR with the Rev. Pat Bowen and had several students from SSR under my supervision for either camp or Swedenborgian Center experiences.

With my involvement in the League and Transitions and my experience from chaplaincy and parish ministries, I believe I can offer students seeking ordination within General Convention information which may help in their successful ministries, my care and presence through listening and understanding their issues and concerns and a willingness to give constructive feedback where growth opportunities may need to be considered.

I am a strong believer in process and will look to giving students acceptance, affirmation and care for their evolving visions of ministry and personal growth, even if ultimately the discovery is made that ministry within the Swedenborgian Church is not the direction for them to take.

Marilyn Turley
Washington, Pacific Coast Association

It is an exciting time to serve on CAM and be a part of preparing new ministers for our church. I have served on many committees on the denominational level, and I am finding CAM to be the most positive experience to date. I would like to continue to serve as we build for our future with these dedicated and enthusiastic students.

LAST CALL FOR STORIES! *Writing Contest*

First Prize \$250.00 Second Prize \$150.00 Third Prize \$100.00

The American New Church Sunday School Association Outreach Committee, with the help of an anonymous donation, is once again sponsoring a writing contest. Cash prizes are offered to the winners of the contest.

The purpose of this contest is to help build up new resource material for our Sunday schools. Last year's contest demonstrated that there are many creative people in our midst. So, turn on your computer and start writing.

Rules:

- The story must be mailed to Eric Allison at 12-180 Highland Crescent, Kitchener, Ontario N2M 5K5 no later than May 15th, 1995.
- The text should explain in story form a particular Swedenborgian belief or have a lesson of moral value that is consistent with the teachings of the New Church; however, the contest is not limited to members of the Swedenborgian Church.
- The story will be no longer than six double-spaced typewritten pages and no shorter than three double-spaced typewritten pages.
- The story will be written so that children ranging from ages 5-10 will be able to understand it.
- The Sunday School Association reserves the right to edit all stories submitted.

The Winners will be announced at the 1995 convention.

ANNUAL MEETING

The Annual Meeting of the American New Church Sunday School Association will be held in San Francisco, California during the sessions of the General Convention of the Swedenborgian Church, tentatively on Saturday, July 8th, 1995. If the date, time, and place do not appear in the convention program, a notice will be posted in the convention reception area.

Susanne Lorraine
Secretary, ANCSSA

1995, Another Banner Year

The Sunday School Association is again inviting all Sunday schools to make a banner for the 1995 convention. Last year was a good beginning. This year let's have even more banners! Let's show our colors and add our banners to the others. The subject of the banners need not be limited to the theme of convention. They may depict some aspect of Sunday school life. **The banners should be made by the children. Adults may ONLY ASSIST and encourage them.** Banners should be no larger than 2' x 4'. **All participating Sunday schools will receive a mystery prize.**

SSA

Nominating Committee's Report American New Church Sunday School Association

President:
Rev. Eric Hoffman
LaPorte, Indiana

Vice-President:
Lee Woofenden
Sharon, Massachusetts

Secretary:
Susanne Lorraine
Portland, Maine

Treasurer:
Patricia Brewer
Norfolk, Massachusetts

Nominating Committee '98:
Marie Morey
Elmwood, Massachusetts

Outreach:
Sharon Billings
Montgomery, Ohio

Publications:
Rev. Dr. James F. Lawrence
San Francisco, California

Teaching Aids:
Rev. Gertrude Tremblay
St. Paul, Alberta

Teacher Training:
Rev. Wilma Wake
West Franklin, New Hampshire

Adrienne Frank, Chair

MINI - COURSE DESCRIPTIONS

Convention 1995

San Francisco

July 5-9

(More mini-courses listed on page 78)

TEACHER	TITLE	DESCRIPTION
Rev. Eric Hoffman w/Ron Brugler	Working with <i>The Whole People of God</i> in the Swedenborgian Church	Participants will explore ways to augment <i>The Whole People of God</i> Sunday school curriculum with concepts from our own spiritual tradition.
Rev. Paul Zacharias	New Frontiers in Religion	We will be looking at, and discussing, a number of recent developments in the whole field of religion, with special focus on Swedenborgian influences. One mini-course, limited to 20 participants.
Rev. Dr. Horand Gutfeldt	Meditation and Regeneration	Personal experience with long term practices, general psychological observations and their connection with the teachings of our church.
Dr. Mary Kay Klein, SSR Faculty and Students	Welcome to SSR!	Overview of SSR programs and an opportunity to meet students, faculty and administration to discover more about SSR.
Rev. Dr. Ted Klein	Responding to Social Concerns Locally	Part of this mini-course will involve an exercise for considering needs in one's local community and ways individuals and groups can respond. The other part will consider examples of actions that have been done or might be done.
Rev. Dr. Bill Woofenden	PROPRIUM — It's hard to live with, but you can't live without it!	<i>Proprium</i> is a word Swedenborg uses many times, from the beginning of the <i>Arcana</i> to the end of <i>True Christian Religion</i> . Potts' <i>Concordance</i> has twelve pages devoted to it. Most simply, our proprium is the life that seems to be our own, the life that distinguishes us from all other people, making us unique human beings. It can be heavenly or hellish, or any one of many grades in between. We sense it as self-derived, but this is tolerated by the Lord for very good reasons. My own pet definition is that it is "a necessary illusion of self-guidance." The more we know about it, the better we can cope with the critical issues of life.
Muff Worden	Fun With Your Voice	Have fun doing exercises to free your voice, singing (no matter how you think you sound), and learning ways to use your voice without risk of getting a sore throat. This is a course for fun.
Rev. Dr. Dorothea Harvey w/ Dr. Perry Martin and Elizabeth Johnson	Women's Support Group	A support group for women who want to find more comfort with Swedenborgian teaching and attitudes about men and women. Understanding the positive potential in Swedenborg's teaching. A non-hierarchical experience of learning and sharing, using meditation, music, movement, writing and/or art as these may be wanted to meet the needs of the group. (Two sessions scheduled, with a third possible if needed.)
Rev. Paul Martin and Leif Nordberg	Bookstores and Growth Centers in New Church Life	First Session: Did you often feel called to start a bookstore and spiritual growth center, but didn't know how? This first session is your chance to get together and discuss such a Christian mission for meeting people's inner needs. We will broadly review community and location criteria, financial skills, and other resource requirements, and we'll share our Stone House experiences in the hope that you can learn from our successes and avoid repeating our mistakes.

Rev. Paul Martin started the Stone House Bookstore and Growth Center in Redmond, Washington in 1985. This enterprise now offers fifty classes per month and has over \$20,000 in sales each month.

Leif Nordberg, B.A., M.B.A., is studying religion at SSR after a life in international trade and banking, computer software design and consulting, and later organic vegetable and poultry farming. Leif also worked at the Stone House and at the Swedenborg Bookstore and Library in Boston.

Second Session: Participants have an opportunity to develop specific ideas and goals in more depth. Learn how to prepare and plan and look for potential locations. Write a draft mission statement which suits your goals—then, we'll review detailed tasks to meet those goals. We'll review categories of books, tapes, classes and workshops to offer to your community. We'll touch on budgeting, management, financial reporting and controls, and non-profit status considerations. Also community relations, publicity, identity and image of your new enterprise.

CONVENTION 1995 MINI-COURSES *(Continued from page 77)*

TEACHER	TITLE	DESCRIPTION
Polly Baxter	How to Read a Treasurer's Report	
Lorraine Sando	More on Understanding and Improving Relationships	There's more to behavior than what we see and hear. As we understand those unseen levels of copings, feelings, perceptions and expectations, we can honor our authentic selves and can improve our interactions with each other and with the Divine.
Anne Perry	Understanding Nature: how truth can make us free.	Through slides and natural materials we will progress from appreciation to understanding of several natural forms.
Rev. Dr. George Dole	Seeing Ourselves in Stereo	How do we see ourselves? How do others see us? How do we see others? How do others see themselves? The answers affect our ability to treat each other (and ourselves) fairly, and our theology has some challenging thoughts.
Rev. Robert McCluskey	Justice in the Gate	To examine the relationship between social action and spiritual growth, and the distinction between social action and ecumenism, or the Lord's call to unity.

Opinion

(Continued from page 73)

Christian world. Swedenborg's reality, powered by the Lord, keeps pace with the growth of human consciousness.

Swedenborg's sweeping universal view, and its penetration into the Eastern faiths, is the basis of my statement in the March *Messenger* that he goes "beyond Christianity." I do not see that this in any way denies the value of Christianity itself.

Carol S. Lawson
Dillwyn, Virginia

*Read George Dole's monograph *With Utmost Respect*, published by the Swedenborg Foundation (800/355-3222).

Other Students of Swedenborg

Dear Editor:

The Blessings of Our Lord Jesus and St. Thomas the Apostle be with you. We enjoy the various stimulating articles in your publication. Thank you.

His Holiness, Catholicos, Mar Joseph has noted, however, that certain omissions were made by Carol Skinner Lawson in her article, "Communicating with the Diverse Parts of the Swedenborgian Community," *The Messenger*, January 1995. We read of the three types of those interested in Mar Emanuel.

Historically, there is an additional

type of Christian who studies and honors Mar Emanuel Swedenborg. The omitted category is the independent Eastern Catholic branch who interprets Mar Emanuel in light of Nestorian theology. That branch contains the St. Thomas Christians who are led by His Holiness Mar Joseph, the MeBasrim with Mar Hilarian and the Independent Church of Antioch. The Indian churches do not concur with us but we recognize the gifts of Mar Emanuel.

See *The Messenger*, December 1994. You will be surprised! Peace be with you.

Archdeacon Joseph L. Eaton S.T.M.
Secretary for World Missions
Santa Cruz, California

Kingslake Memoriam

(Continued from front page)

The teaching proved to be remarkably effective. When a change in government policy released black churches from the requirement of white sponsorship, the former bishop called his ministers and fifty thousand members to return to their former allegiance; but only a few of the ministers, and some twenty thousand followed him. The rest remained Swedenborgian, a church of more than thirty thousand people, making worldwide Swedenborgianism a

predominantly black movement! Few teachers have the opportunity to see their efforts validated as Brian Kingslake's were.

After twelve years as head of the New Church Mission in South Africa, Brian felt that the time had come to leave the leadership in the capable hands of the Rev. Obed Mooki; but he had traveled widely enough to feel somewhat cramped by the prospect of returning to the relatively small island of his homeland. So, he and Jill headed for home by way of "the colonies," so to speak!

When Kingslake arrived in the U.S. in 1962, the Rev. Richard Tafel, Sr., was about to begin his presidency of our denomination. Brian helped out as assistant pastor in Philadelphia during the frequent travels entailed by presidential duties; and the following year moved to serve the Cleveland church. After a brief but popular ministry there, he accepted a call to our National Church in Washington, D.C. His tenure there, until his retirement and return to England in 1973, was the highlight of his American career.

During those years, his first book, *The Aqueduct Papers* (an enlightening description of the Spirit World and its operation) was published in 1970, followed in 1974 by *For* *(Continued on page 79)*

Kingslake Memoriam

(Continued from page 78)

Heaven's Sake, a book written solely to help the reader's spiritual growth. The theme was, in Brian's words, "How to react to the conditions of life on earth in such a way as to prepare oneself for life in the Kingdom of Heaven."

Kingslake was a prolific writer of books, articles and correspondence lessons too numerous to mention here. *Swedenborg Explores the Spiritual Dimension*, an introduction to the Swedenborgian Church and its teachings, was published in 1981, with a new edition, re-titled *Inner Light*, published in 1991 by J. Appleseed & Co. *Angel Stories* was published in 1982.

Outside the pulpit and chancel, his ministry was to a large extent a team enterprise with his wife Jill. An Oxford graduate with a good command of Swedenborgian theology, and a witty and forceful public speaker, Jill was a good match for Brian in their many common endeavors. They had particular interest and expertise in spiritual healing, and together led workshops on the subject in many churches around the country.

Another of Brian's stories suggests how he would want to be remembered. He was preaching to the British Conference one time, on Isaiah 6:1-9. His sermon focused on the idea of commitment, and he ended it by asking all the ministers present to rise. When they were standing, he quoted from Isaiah: "Then I heard the voice of the Lord saying, 'Whom shall we send, and who will go for us?'" He gestured to the standing ministers. They got the idea and replied, "Here I am. Send me." Then he asked the officers of societies and the conference to join the standing ministers, and repeated the cue, receiving a louder reply. Finally he had everyone stand, repeated the quotation, and received the answering quote back in a proper roar.

Remember Brian Kingslake, who died February 8, 1995 as one who

Passages

Birth

Heger—Rev. Pavel and Alice Heger announce the birth of a daughter, Pavla, on March 4, 1995 in Bryn Athyn, Pennsylvania.

Baptism, Confirmation

Korsten—Robert Korsten, son of the Rev. Henry and Maria Korsten, was baptized into the Christian faith and confirmed into the life of the Swedenborgian Church January 15, 1995, at the Church of the Holy City in Edmonton, Alberta, the Rev. Henry Korsten officiating.

Deaths

Kingslake—The Rev. Brian Kingslake, 88, entered the spiritual world February 28, 1995, following an operation for a lesion on his cheek from which he did not recover. Brian was pastor at the Church of the Holy City, Washington, D.C., until his retirement in 1973. The resurrection service was conducted March 6, 1995, in Derby, England, the Rev. Christopher Hasler officiating. (See *In Memoriam*, beginning on cover)

May—Marilyn Lau May, 59, entered the spiritual world February 21, 1995. Marilyn was baptized and confirmed in the Detroit church and was an active member there and at Almont Summer School until she moved to Olympia, Washington, in the mid-1960s. She is survived by a son, Andy; a daughter, Tory; a granddaughter, Alice; and brother Jim Lau. A memorial service was conducted in Olympia February 24, 1995. Memorials can be made to Almont New Church Assembly, c/o B.J. Neuenfeldt, 206 W. Center, Ithaca, MI 48847.

Poole—Stewart Poole, 91, entered the spiritual world January 31, 1995. A memorial service was conducted February 4, 1995, at the Church of the Holy City in Wilmington, Delaware, the Revs. Jerome Poole, (his son) and Randall Laakko officiating. Stewart joined the Wilmington church in 1922, serving the denomination in all levels including terms as vice-president and on General Council. Known for prudent management and good advice on investments, he is credited with helping keep both the local church and the denomination financially sound. A \$15,000 grant from the Crestlea Foundation was donated to Temenos in his honor.

Conger Smith—Ruth Conger Smith, 81, long-time member of the Los Angeles Swedenborgian Church, entered the spiritual world February 20, 1995, in Bishop, California. Ruth joined the San Diego Swedenborgian Church in her teens; she was a Split Mountain Camper in the 1930s and remained active in the church as long as her health allowed. She was married to C. Edward Conger for 38 years, until his death in 1975. Ruth is survived by her husband of 14 years, Hilbert Arno Smith, son Carl Conger, daughter Karen Scott, son Stan Conger, and step-daughter Gail Smith Hull. Ruth's legacy also includes seven grandchildren and three great-grandchildren. A memorial service was conducted March 5, 1995, at the First Bishop Methodist Church, with an additional service April 2, 1995, at the San Diego Swedenborgian Church, Eldon Smith officiating.

Change of Address

The Rev. Edwin and Esther Capon's new address is: P.O. Box 514, 152 Fisher St., Millville, MA 01529. Phone: (508) 883-0553. President Capon will be working primarily in his home office, and can be reached there most of the time.

Important Church Calendar Dates

May 5-6

SSR Board—Temenos

May 7

Mass Association Annual Meeting—Blairhaven

May 18

COMSU—Temenos

May 19-20

Temenos Board—Temenos

July 2-9

1995 Convention—San Francisco

July 2-5 (3 PM)

Council of Ministers at San Francisco State U.

July 9-10

Council of Ministers ExCom. San Francisco

led others to join him in responding to the Lord's call with, "Here I am. Send me." □

The Rev. Dr. Robert H. Kirven is author of the recently published Angels in Action: What Swedenborg Saw and Heard, and co-author with the Rev. Dr. George F. Dole of A Scientist Explores Spirit. He recently retired from his teaching post at the Swedenborg School of Religion and is living in Glendale, Arizona.

See you in
San Francisco
July 5 - 9
Convention '95

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.

Keeping Pretty Prairie Pretty

Eric Zacharias, pastor of the Swedenborgian Church in Pretty Prairie, Kansas, writes us: "It was about three years ago that the church here in Pretty Prairie committed itself to a contract with the State of Kansas Highway Department, in which we agreed to be responsible for two miles of State Highway 17. This re-

quires that three times each year we organize a trash pickup crew and clean up the two miles of roadway.

One positive feature of this is that it teaches all of us, and our youth particularly, the need for responsibility to the environment. The kids really enjoy it—we all do."



Left: Pretty Prairie church crew in their highway safety vests prior to hitting the road. Above: Eric Zacharias on Highway 17—they've been given a sign!

JOSE MELIS GIVES BENEFIT CONCERT

The Bridgewater Society of the New Jerusalem Church invites the public to a special concert given by renowned concert pianist and entertainer Jose Melis to benefit our rebuilding fund. As has been reported, the Bridgewater Church was damaged extensively last July. The concert will be held at the Mann Auditorium at Bridgewater State College May 22, 1995, at 7 p.m. The requested donation is \$7.50. We are greatly indebted to Mr. Melis for generously donating his remarkable talents for this occasion. This promises to be a very entertaining concert and we encourage all our local church friends to join us for this worthy cause.

**The Swedenborgian Church
of North America
The Messenger
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