



# The Messenger

OFFICIAL PUBLICATION OF THE  
GENERAL CONVENTION OF SWEDENBORGIAN CHURCHES

JULY-AUGUST 1984

**RECORD ATTENDANCE  
AT THE 160th CONVENTION**

# AN INSPIRING CONVENTION IN A PEACEFUL SETTING

The 160th convention of the General Convention of Swedenborgian Churches was indeed a tremendous success in more ways than a record turnout. Hosted by the Swedenborg School of Religion and others within the Massachusetts Association, this year's convention took place on the shores of the magnificent Lake Winnepesaukee, lying among the stunning Ossipee Mountains at Geneva Point Center, a camp and conference center maintained by the National Council of Churches.

In addition to the inspiring environs, participants this year could "warm-up" in one of two exciting workshops before convention even began! Laura Lawson led the now-traditional three-day Pre-Convention Workshop, while Ken Turley, Muff Worden and Mary Jane Wolbers led their band of merry followers in a three-day Music and Movement Workshop (see articles in this issue).

Once the convention was in full swing by Wednesday night, we had more people on hand than in recent memory. We don't think they were disappointed. Besides the ad hoc networking, communicating, celebrating and sharing that happens continually at convention, participants this year were in for such treats as a Saturday night clambake, a concert by world-class pianist Jose Melis, a show by the Wilmington, Del. clowns, early-

morning worship services in a beautiful outdoor chapel, full and formal worship services, many great speeches, parties and a general good time.

In the highlight of the business proceedings, the Rev. Randall E. Laakko was elected to be the new President of the General Convention of Swedenborgian Churches. Rev. Laakko is minister at Church of the Holy City in Wilmington, Del. and he is also a practicing Pastoral Psychotherapist. He replaces the Rev. Dr. Calvin Turley, who died unexpectedly last May. We are privileged and fortunate to have such a fine and capable minister stepping in to take over the leadership of our church at such a critical time. Let us all give him our moral, spiritual and prayerful support as we forge a new journey together.

I would like to thank my photographers Allan Drew, Bernhard Toombs, Bob Kirven and Bill Woofenden for their fine effort.

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## NOTICE

**Please send all future business, subscription, opinion and article correspondence to: The Messenger, 1040 Dautel Rd., Creve Coeur, MO 63146.**

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Ordaining minister Rev. Richard H. Tafel, Jr. consecrates the new President of General Convention, Rev. Randall E. Laakko.



Rev. Randall E. Laakko.

## PASTORAL ADDRESS

# ON WITH THE DANCE

by Dick Tafel, Jr.

It is with a real sense of sadness and loss that we gather together in our 160th Annual Session of the General Convention here at Geneva Point. What ought to be is not. Our President, Calvin Turley, should be standing here and speaking to you this evening. We look around and see that our friend Roger is missing at the Convention Desk. We look around again and do not see the fixture we knew as Cele at the Book Sales Desk.

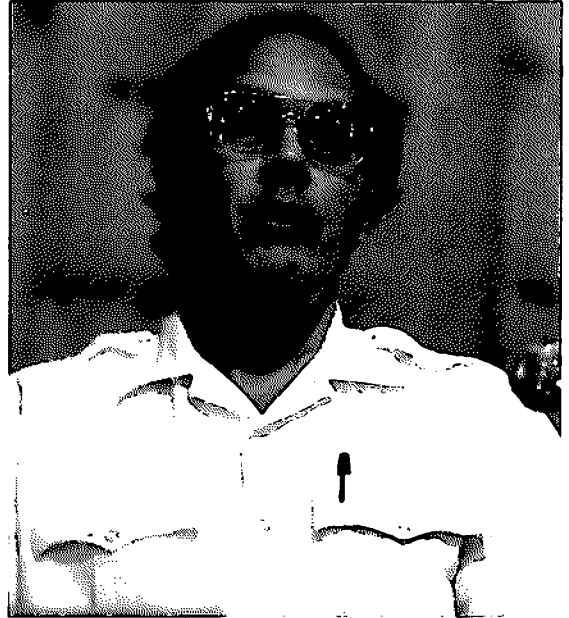
What we take for granted and what we suppose to be is not. Cal, Roger, Cele . . . the whys we do not know. We understand only our losses. We know the end results, the bottom line. Death brings us up short, and when it occurs in the midst of us, it increases our sense of vulnerability and our dependence on and love for one another.

However, we take heart in the glorious promises of the Lord to seek to serve and follow. How Providential, if you will, is our theme for this Convention, "Celebrating Regeneration." In the lives now drawing to a close in this world, may we glimpse the fervor, intensity, faith, hope and love — dedicated to the process of Regeneration from the Swedenborgian perspective. Each different, yet vibrant, each contributing to the whole we know as the "New Jerusalem."

Our worship this evening catches us up in the spirit of movement and dance. One writer describes life as a dance, and that God is Creator of both dancers and dance. This simile is fitting as we collectively and individually seek to dance before our Lord as we have come to know Him.

Picking up this theme of dance, let us look for a few moments at some ways of life in Scripture. Put another way, let us look at some individual dances performed to the Lord's calling to live the life of Regeneration.

The Patriarch Abraham danced the slow and systematic dance of obedience — even to the willingness to sacrifice that which he loved the most. But isn't that part of the



process of Regeneration? Do not idols within us have to die first before we can live spiritually? Does not the process of Regeneration involve a call to obedience to our Lord's way of life? Is this not a call for us to dance in the light of the "New Jerusalem?"

Ruth's dance was one of loyalty and commitment. It was danced wherever — "Whither you goest I will go." Does not the process of Regeneration demand loyalty to our Lord and commitment to His way of Life? Does not this dance challenge us to be open to the Lord's leading (as our dance partner) to new areas of service?

The Prophet Jeremiah's dance was singularly one of repentance. "If only you repent and return unto the Lord — He will hear you and save you." His dances, complete with sackcloth and ashes, remind us of our Lord's unconditional love for each and every one of us. According to Jeremiah's dance, forgiveness is free and available to everyone who turns to the Lord in true repentance. As Swedenborgians we know this is the first dance we must dance in the process of regeneration.

In the Gospels we find a new dance. A dance which requires reaching out beyond ourselves to others — to get beyond our own solo dances and to involve ourselves in our brothers' and sisters' dances. This new dance symbolizes loudly and clearly — "love your neighbor as yourself." A dance born in the redemptive cradle, performed among the multitudes and unsuccessfully hidden in a sepulchre. A dance that calls to us and says: "follow me." "You be the dancer now — you take up my cross and you love the neighbor." Many centuries later, Swedenborg rekindled with fervor and zeal the dances of Scripture. He exposes the deeper meaning of Scriptures and sets them to new dances in the light of the Lord's second coming.

This has some immediate and lasting repercussions for us. This means that some dances which had come in vogue are now "out," replaced by a new understanding of life by the great choreographer. Out now are human-made dances such as these:

The Judging Twist  
The Intolerance Cha Cha  
The Original Sin Tango  
The Faith-Alone Fox Trot  
and  
The Three God Rhumba

Not only are some dances out, but with Swedenborg's visions and insights, other dances are "in" for those who would worship the Lord in the light of the "New Jerusalem." We are now called to dance:

The Freedom with Responsibility  
Grace Step  
The Personal Covenant Ballet  
The Searching, Seeking, Questioning  
Polka  
The Conjugal Principle Waltz  
The Repentance, Reformation,  
Regeneration 3 step  
and  
The Grand Human Personal Choice  
Dance

The Grand Human Personal Choice Dance, designed by the creator of both dancers and dance, is the all-embracing dance that not only permits, but *encourages* each of us to contribute our own renditions of that dance.

Roger's rendition of the Grand Human Personal Choice Dance may be called "his interest in people dance." Here he danced in and out of church associations, on and off the phone, keeping in touch with Convention folk around the country, showing concern for all with whom he danced.

Béhind Cele's projected toughness danced a heart of 55 straight Conventions and even more years of service to her church. Her dance embraced and affected us all, encouraging us to develop our own dancing!

And Cal's dance? . . . I'll let you put your own descriptive message on his dance. For me, his Guiding Dance which influenced me the most is what I call the "Free" Dance — "Free" in *not* taking the spiritual inventory of others. Because of his dance, my dance has undergone some changes.

Dancing the Life of Regeneration will take my time, my energy and my heart. I can reach out in my dance and encourage others in their dancing. As God is both Creator of Dancers and Dance, I will appreciate even more the dances of others while I continue my own dance.

Celebrating Regeneration! I encourage you all to dance your dance as *you* have come to know the Creator and Choreographer.

*Dance then wherever you may be  
I am the Lord of the Dance said He  
I'll lead you all wherever you may be  
I will lead you all in the Dance, said  
He.*

# The Hope of the Great Community

by Eugene Taylor



The Commencement Speaker is the one on the right.

Mr. President, Faculty and Students, Members of the Congregation, Invited Guests. I take my title today from a little essay by the American Idealist philosopher, Josiah Royce, penned in 1816 in the last year of his life, on the eve of World War I, the Great War; you remember, the one they called The War to End All Wars? Like Royce, my words today are not meant to outline some grand plan for our salvation, and they are founded upon no great foresight as to the course of present political or military events. Rather, they refer wholly to ideals, to duties, to hopes, and to the interest of humanity. It will be my function not to solve the world's problems with one great sweep of the hand, but merely to keep a watchfire burning through a dark night, until such time as I might be relieved by the morning light. The British poet, W. H. Auden, proclaimed this as his same task as the storm clouds of war gathered over Europe once again in 1939, when, involving the muses, he said:

Defenceless under the night  
Our world in stupor lies;  
Yet, dotted everywhere,  
Ironical points of light  
Flash out wherever the Just  
Exchange their messages:  
May I, composed like them  
of Eros and of dust,  
Beleaguered by the same  
Negation and despair,  
Show an affirming flame.

W. H. Auden, "September 1, 1939"

My question today, in fact, shall be: *Is* there any hope for the Great Community – for the evolution and transformation of a world-wide spiritual consciousness?

Ever since the crucifixion of Jesus and his resurrection, the Christian world has eagerly anticipated the Second Coming. No member of the church has escaped exposure to this idea, and practically from birth we here in the West have fostered this image of the parting of the heavens and their descent of Divinity into the life of Man, ushering in a new age of universal peace and enlightenment. Even Swedenborg himself has said that "it is foretold in the Apocalypse (Chapts. XXI & XXII) that a New Church is to be instituted by the Lord at the end of the former one . . . (and) it is this church which is to be called the 'New Jerusalem' . . ." (L.61).

We all know in our hearts how tempting it is to succumb to this spectacular imagery of outward change. But in reality, in our heart of hearts, we instinctively know, but often forget, that it is to our own deeply inward transformation that this imagery refers. We see our own faces and those of others before us. We marvel at the visible and tangible signs of the natural world, for we live and

breathe and believe we have our being in this domain. But, Swedenborg suggests, in reality we are all unconscious inhabitants of a wider spiritual world.

I am reminded of a similar image from the Vedanta literature of Hinduism, where they say that our normal waking perceptions are in reality but a dream — that our present waking consciousness is a kind of comatose stupor, and as far as our ignorance of spiritual things, like deep sleep. Thus if you remember what it was like arising this morning — coming that great distance from deep sleep to what we now call waking — then it is just this equal measure of change in consciousness that we must undergo to awaken from the pathological sleep of ignorance which we call normality into the wider, superconscious world of spiritual experience in which we constantly live and move anyway.

In short, at this very precious moment, we are called upon to awaken to the “immense importance of the present world as a preparation for the life of eternity.” For without individual reception and concentration — without individual growth and transformation, there is little hope of any national renewal, and without this, there never can be any hope for the healing of nations.

This is to suggest that there is some dynamic interplay between individual generation and the transformation of a world consciousness. The individual cannot live without the support of the community, William James said, yet the community stagnates without the impulse of the individual. The question has probably been on everyone’s lips at one time or another. What can I do to alter the course of present events? What is my proper relationship to the larger social scheme of things? How shall I let myself be moulded? How shall I mould?

Let me illustrate this interaction of the world and the individual by a few examples. The other day a senior psychiatrist at the Massachusetts General Hospital, who specializes in working with dying cancer patients, asked me the following questions: He said, “Since Swedenborgians believe that life continues after death, is it true that they do not grieve at the death of a loved one?” I told him that the community I knew was no

stranger to the death experience and that in fact I had recently attended a Swedenborgian memorial service. It was certainly a solemn occasion, and individuals I saw by no means denied the natural experience of grief as this psychiatrist knew it. But I did notice three things about the service: First, that the music was not dark and depressing. Instead, while it fitted the occasion, there was something distinctly upbeat, in fact, uplifting, about it. Second, as I happened to look into the faces of the singers or the ministers and family facing the congregation, I occasionally detected something of a faint smile. It was not a smirk, and it did not seem irreverent or out of place, but strangely fitting, as if each one of them in their own way knew something, or saw something about what had happened and the point of what was going on. The third thing was that at this particular service and others within the church I have attended, there was a clearly felt and openly expressed sense of community.

I gave the psychiatrist a copy of James Reed’s important little essay, “Death as an Orderly Experience of Man,” in which Reed makes the point, following Swedenborg, that death means entry into the higher spiritual life — the process whereby a more advanced stage of life is attained. Death as spiritual life is not another place, but is a state of consciousness that is continually within us and around us, even while we are alive in the physical, natural world. Over-attachment to this world is a natural stage in our spiritual progress.

But he was less interested in the actual experience of dying than he was in the condition of those still living who grieved. Even though Swedenborg has said that man does not know a whit about how it all happens. I rather blithely gave the following explanation: With death, I said, there is always a regeneration. First, at the time of the death of the loved one, our consciousness and our attention is primarily with the physical body of the loved one at the grave. Disbelief and emotional pain are natural because physical death reveals the unconscious extent to which we really have been living so deeply enmeshed in externals. With the quieting of the immediate shock, there sets in a period of intense, prolonged personal grief — a “soul-searching,” if you will — during which time our atten-

tion is drawn even more into the interior spiritual realm. We may be with others in close proximity, but each of us must wander in those interior realms by ourselves. Always the question is, "Why?" But it is a rhetorical question, for at first there may even be a flood of answers, but none ever seem to quite fit and so they too pass away. Note here that asking this rhetorical "why" is important, for it is a kind of vastation experience, an emptying out of the contents of selfhood — a relinquishing of our cherished personal answers to the riddles of life, in preparation for receiving a higher spiritual truth.

Finally, there comes a moment in our personal grieving when we awaken to the grieving of all humanity — when we see that we do not grieve alone for the departed whom we have known, but we grieve for the loss of all who have ever loved and all who have ever been loved. We grieve for the death of all things. Perhaps in this is our grief for the death of nations, or our feeling for the extinction of humanity as well. It is here that we get a glimmer of our individual place in the spectrum of all lives, for then our individual grieving is transformed, or regenerated, into spiritual seeing, and thus we become more conscious of the Divinity in our human relationships.

While nothing can prepare us for this experience, Swedenborg does suggest that active exploration of our inner life, such as through the practice of personal discipline, through the actualization of moral values, or through personal sacrifice for the sake of others, we do come to witness the greater spiritual life beyond death, and we may then come to strive more hopefully for that Great Community while we are still here in the physical body.

My other example looks into the relation between individual regeneration and the possibility of world peace, especially as seen by the different generations. You may already know that my background is in psychology and religion, but as with so many younger people of the post-war baby boom who are now my age, my emphasis has not been so much on Christianity as on Eastern religions. My other hat as a historian at Harvard in American psychology and psychiatry has recently led to my becoming a steward of

the papers of Dr. Henry A. Murray, Emeritus Professor of Clinical Psychology, who is now 91. He became a pioneer in abnormal and dynamic psychology in the 1930s, helped introduce psychoanalysis into the university curriculum at the time. He knew Freud, was a confidant of Jung, and, in addition to being a renowned Melville scholar, was co-inventor with Christiana Morgan of the Thematic Apperception Test. He also led the Assessment of Men Project during the War for the OSS, which later became the CIA, and after the defeat of Germany he was training intelligence officers for Chiang Kai Shek's army in China when news reached him of the atomic bombing of Hiroshima. Ever since that day he counts himself as a militant pacifist and has committed much time and energy to the anti-nuclear movement. He also visited Russia in 1953 and has left a vivid account of what he saw there. His papers contain detailed documentation of the Communist takeover of Eastern Europe and the evolution and spread of the global nuclear threat.

Needless to say, as a young idealist who has spent most of his time reading Eastern philosophy from 2,000 years ago, and as one who has never actually fought in any war other than the war on poverty, I am sure I originally came across as quite naive to him about this problem of communism and what is to be done about it. I must add that the question has always depressed me, for my own father, a Parris Island Marine who fought the Japanese in WW II, always brought up at the dinner table as I grew up the inevitability of WW III with the Russians.

So my dilemma was one of how to stay true to the ideals and dreams of my own generation, while still addressing the hopes and fears of my elders. My conclusion, first of all, is that we here in the West may have developed too much of a pathological focus on the Russians, so much so that President Reagan's foreign policy is unconsciously based, through a distorted kind of close counterpoint, on Marxian dialectics and the Communist Manifesto. We of the younger generation may be destined to inherit the Russian problem, but our focus shall be instead on creative dialogue, even *rapprochement*, with Asia, for we have never fought a



war with Russia, but we have bombed and killed thousands in Japan and Vietnam alone.

Our dialogue, rather, shall be on the humanization of technology from the West, and, if we are to have our way, an exchange of ideas on the spiritual transformation of consciousness inherent in so many Asian philosophical systems. After all, the bridge between a pathological focus on the Russians by the older generation and the seductive lure of the East among the young, is not so far when we realize that it was the communist invasion of first China, then Tibet, now India, that has driven the Hindu Swamis, the Tibetan monks, and even Taoist priests, to the West, where they have been welcomed by the young, as the Jews who fled Europe were once welcomed by our older generation in the 1930s.

Swedenborg himself has much to say on this healing of nations. He said, first of all, that the New Church cannot come forth anew with any nation until it is so devastated that nothing of evil and falsity remains in its internal worship. The purport here is that not economic development, not military strength, not political connections, but only the deeply felt inner experience of religious consciousness can transform people, and consequently whole nations. Hence the nations outside the Church are not the non-industrialized, so-called 'developing', countries, nor those in the Christian World who merely skip Sunday services, nor those who are even at this moment non-Christians, but are rather *all those who do not live from their interiors*, whether they call themselves Christians or not.

Second, Swedenborg said that the kind of upheavals we are now experiencing may in fact presage spiritual change rather than ultimate destruction. Time and again Swedenborg talks of the significance of the 40 years wandering in the wilderness as a preparation for entering the land of Canaan, or of the repeated desolations a man or woman undergoing regeneration experiences must live through, and elsewhere he says that the man or woman who is being regenerated is in a state of constant spiritual combat, by which he means the struggle to live life through the mentality of deficiency motiva-

tion — the living only in externals, solely for the sake of personal pleasure, obeying laws because of the threat of some punishment, *versus* growth motivation — living successfully in the external world by living more inwardly, living for the sake of others, obeying the law because one understands the deeper spirit from which the letter of the law is derived. After all, as the Chinese sage, Chang Tzu, once said,, "One must always strive to live in the greater light of one's character, so that the lesser will not take it from him."

Swedenborg said as much when he wrote: "God cannot spiritually regenerate man, except so far as man naturally regenerates himself according to His Laws," meaning that regeneration begins each time we will to do good and shun evil. And how will we know such people? He said, "You will know them because the doctrine of the New Church will be inscribed in their hearts," and elsewhere, "With men who have been regenerated, the internal and external . . . appear to be united," and elsewhere, "Those being regenerated first do good from doctrines . . . when they have regenerated, they do not do good from doctrines, but from love and charity . . ." Thus, the Reverend William Wunsch was once moved to say that the great unity of all religions lies not in doctrinal sameness, but in the manner of living life. In other words, the standard for more peace is in terms of use, not in terms of theology.

So you see, the picture I have put before you is a tentative one, where each one of us may not be connected to each other all at one time, but where each one of us is always connected to some thirty or forty significant others at any given time, and these connections are continually changing. Each one of us is charged with fitting ourselves for some calling that will be of use to humanity, of actualizing our best potential because the quality of so many other lives may depend upon it. It is a world not certain to be saved. But will each one of us do our level best, and take the risk that the good we have so chosen will win out in the end?

To the members of the graduating class, I say, "This is the task that lies before you." In this is the hope of the Great Community. Thank you.

# COUNCIL OF MINISTERS REPORT

by Paul Zacharias

Some thirty two ministers and eight Swedenborg School of Religion students gathered for worship, business deliberations and good fellowship on the shores of Lake Winnepesaukee from June 24 through June 27. The setting was ideal; our meeting room overlooked an ever-changing scene of natural beauty that is difficult to describe. Imagine a perfect picture of lake and clouds, mountains and trees, with the haunting sound of loons in the distance.

We spent much of Monday morning sharing memories of our colleague and friend, Convention President, Rev. Calvin Turley, who died suddenly on May 12. Grief and gratitude needed to be expressed, and this time for reflection was essential. Cal was characterized as being an open, caring, compassionate individual, one who was totally committed to the cause of the Holy City, New Jerusalem. He loved life to the full, a multi-faceted man who literally gave his life in service for others. At times he had a "sandpaper effect" on people and events, but one never doubted his devotion to God, family and church. Cal Turley will be sorely missed by all. "Well done, good and faithful servant."

George Dole and Dick Baxter introduced a discussion on the New Church in the world today. Dr. Dole observed that Swedenborg did not visualize any kind of organized church in the world, especially the New Church. His belief system requires some type of external organization, but the visible details thereof are very sketchy. He assumes a ministry, worship, the sacraments, education, and so on, but he gives few specifics that we can apply today. Instead, the true New Church shines through the revealed Word; both head and heart must be actively engaged in ultimating the genuine spirit of

the New Church. Essentially, the New Church will have a flexible outward form that responds to the spiritual and emotional needs of the people. It is interesting to look under "New Church" in Pott's Concordance; note what is listed and how much is left unsaid.

The council also spent much time discussing Lyle Schaller's book, *The Small Church IS Different*. Many may be surprised to learn that fully one half of the Protestant churches in North America average an attendance of 50 or under on a typical Sunday morning. From this perspective, the small church is quite normal — we needn't be so hard on ourselves! Studies and experiences indicate that the small church is personal, intimate, and tough. But we can't place large church expectations and activities on our small church settings. This invites certain disappointment and despair. On the other hand, the small church has certain built-in strengths and satisfactions. Can we capitalize on these features? That is the challenge facing us.

Later, members of the Committee on Worship confirmed this point when they role-played a formal worship service using the entire First Order of Service from the Book of Worship. The feedback was generally negative - it seemed stylized, heavy, boring, impersonal. We were merely spectators, not participants. We need to be more aware of the private and corporate needs of small congregations.

Our Supportive Peer Supervision program was discussed at length. All regions are functioning well, and necessary changes in "Peer Ears" were made. This program provides an important resource for all clergy.

Tuesday morning we heard from Gloria Melinsky, a social worker, and The Rev. Barry Wood, an Episcopalian clergyperson,

on the subject of homosexuality. This lengthy discussion approached the issue from many angles: causes, the anguish for all concerned, sexual identity, "coming out", blame and guilt, proving oneself, intimacy and self-acceptance. Some hard questions were raised: is the church only for "proper" people? Doesn't the Bible accept a great amount of bizarre behavior? How should an honest and searching gay person go about living a religious life? The Council of Ministers will continue to study this issue, seeking especially to hear qualified representatives on both sides of the issue. No further action was taken at this time.

Council business items included the following: it was recommended that Jim Lawrence, Robert McCluskey and Ted Klein be ordained at this convention session; that a Minister's Retirement Committee be established by the Executive Committee to serve as a resource for ministers contemplating retirement, already retired ministers and related concerns; the request that Convention assist ministers with moving expenses was sent back to General Council for further consideration; a budget of \$29,750 for 1984-85 expenses was submitted to General Council for approval; the guidelines for admission to the Swedenborg School of Religion were discussed in detail, and it was voted to return to the Committee on Admission to the Ministry, the Board of Managers and SSR faculty for further re-working; suggested guidelines for honoraria for ministerial services were established, and it was acknowledged that this information should be passed on to all of our Convention societies and employing bodies; it was also voted that it be recommended to General Council that the salary scale for Convention ministers be up-dated; the revised Ministerial Guidelines for Ethics (nee Ministerial Code of Ethics) was sent back to the Executive Committee for further re-working; the guidelines for funding continuing education for ministers were approved.

Council of Ministers elections produced the following results: Chair, Richard Tafel, Jr.; Secretary, Ernest Martin; Executive Member, G. Steven Ellis; Committee on Admission to the Ministry Member, Richard Baxter; 1986 Convention Preacher will be Gladys Wheaton.



The Revs. David Johnson and Horand Gutfeldt have their I.D.s made during the ministers' meeting.



The Rev. Richard H. Tafel celebrating his fiftieth year of ordination.

# Pre Convention Conference

by Ron Davies

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The following are some excerpts from the evaluations of the Workshop:

"I learned more about the Swedenborgians from the twenty people in the workshop than I could from reading volumes."

"I was able to deal with feelings which I did not want to face."

"It was a chance to release some pent-up emotions through sharing the loving concern of others."

"An unusually enriching and enjoyable experience."

"I gained a new appreciation that other people's needs are very similar to my own."

"It was an opportunity for creativity without expectation of excellence or even skill."

"The closeness created in the group helped me overcome my self-consciousness."

"It took years off me."

"When I get home, perhaps some of the happenings from here may have some influence on my future, plans, outlook, etc."

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When we packed our things at the end of Convention, there was no way we could fit everything in our suitcase. Maybe it was all the books we had bought, maybe it was the "art work" we had done at the Pre Convention Conference. But the stuffed suitcases were nothing compared to the sense of fullness, even overflowing, inside ourselves.

Those of us who attended the Pre Convention Conference came away with a vivid recollection of having spent three and a half eventful days together, which can be best summed up by the song we sang each time we met:

From you I receive,  
to you I give;  
Together we share  
and from this we live.

That was exactly what we did and how we lived.

From the very start on the Saturday night as the first six of us met, we thought of ourselves as a family whose members were to swell to 16 by Monday. The age span was spectacular, ranging from a pair in their 20's to no less than 3 active and lively youngsters in their 80's. (One of them told us she had just started taking piano lessons.) And there were four males to keep that end up.

The theme, same as the Conference itself, was the Celebration of Regeneration and, once we had each defined what had brought us to P.C.C. and what we hoped to gain, we soon got down to a collective search through group dynamics. By telling about our own experiences, we examined ourselves in an atmosphere of mutual caring and love, taking us to a discovery of new dimensions within ourselves. We did this through various channels:

- plenty of physical warm-ups that took us not only into body movements but also noisy vocalizing every now and then to keep things lively;
- Representing the image of ourselves that we thought we showed the outside world and that which we kept to ourselves by painting or pasting colored paper on, respectively, the outside and the inside of a paper bag;
- Those that chose to do so read short poems that had a bearing on the theme and, later, Ron Davies discussed and read the poem "The Hound of Heaven" which also deals with the regenerative process;
- There were also moments of exuberance and hilarity when we all danced solos in the midst of streamers and balloons. Some of us hadn't had so much fun since our 5th birthday party!
- Lots of more creative stuff with a graphic representation of where we saw ourselves, first with paints on a sheet of paper and again, later, with colored tissues and a plastic plate. Artistic merit was often nil, but we had great fun interpreting and discussing conclusions;
- Shared moments of meditation and guided imagery and then recollected peak experiences in our lives which were often shared;
- Formed part of intimate groups of 3 to share whatever seemed appropriate in the general context. We shall remember these triad friends by the imaginative token gifts they found in the surrounding woods and which we received from them;

- If all this were not enough we also had Mary Jane Wolbers along to take us through rhythmic and liturgical dancing and then Rev. Randy Laakko to lead an open discussion on the convention theme.
- Finally, we had a specially intimate communion service, closing with a reassessment and evaluation of the P.C.C., which, to our surprise, was very different from the projections we had brought with us.

All this was achieved only with a lot of forethought and planning, and from the start it was clear that this had been done. Those of us who expected to see Lorraine Sando were distressed to learn that, due to her husband's illness, she could not be present with us as facilitator. Of course, we sorely missed her. But Laura Lawson was there and did a splendid job as the capable and sensitive facilitator we knew her to be. She deserves the highest praise and thanks for having made it all a memorable, enlightening and enriching experience.



Millie Laakko (left) of Wilmington, Del. heads up her troop of clowns.



Colgate Searle (right) directs the Geneva Point staff in the construction of the clam-bake pit.



Marge Ball of Ventura, Calif. speaks from the floor.

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# The Music and Movement Workshop

by Ken Turley

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The Music Workshop of last year's convention, led by Ken Turley and Muff Worden, took a large step and became the Pre-Convention Music and Movement Workshop with the added presence of Mary Jane Wolbers, a liturgical dance specialist with many years of experience, for this year's convention.

The musical part of the four day experience began Sunday evening when a small but eager group gathered in the barn and began a process of getting acquainted that would grow continually throughout the week. Over the course of the first five sessions, warm-ups, musical exercises, meditations, prayer, discussions, and singing, singing, and more singing were used as the means for becoming better acquainted with music as a vehicle, first as a vehicle for worship and social service through shared experience, secondly as a vehicle for personal transformation as a practiced discipline, and thirdly as a vehicle for mental and spiritual health and relaxation through meditation and pure unbridled enjoyment! The activities of the workshop also served as a means for becoming better acquainted with one another and ourselves.

On Tuesday afternoon we were joined by Mary Jane Wolbers and the focus shifted from music to movement. Mary Jane created an environment of trust and caring in which we (many for the very first time!) could explore movement as a means of personal and worshipful self-expression. It was not a dance class in which we were expected to perform complicated combination steps or athletic feats, but rather an opportunity to let the inner spiritual being "sing" through the gentle and graceful movements of the outer physical being.

Beginning with open-ended suggestions, the group began freely moving to various pieces of music, or at times to silence, accompanied by the guidance and comments of Mary Jane. From this evolved movements which were then organized into the sequences which became part of the opening service Wednesday night.

The theme of convention this year was "Celebrating the Life of Regeneration." I feel this aptly describes the total experience of this year's workshop. First and foremost, it was fun! It was free and easy; people were welcome to join and leave at their will. The nature of the music and movement was joyous, and the approach to learning was encouraging and supportive. But at the same time it was challenging, and it stretched the limits of everyone, including the leaders! It was a lot of hard, concentrated work, yet it contained times of improvisation, exploration, and discovery.

Everyone, it seems, shared in the joyous celebration of the life of regeneration in the opening service which was the end-result of the workshop experience. However, those who were involved in the workshop from beginning to end, who courageously went through the states of expectation and doldrums, elation and frustration, struggle and success, and who developed through learning and growth both personally and as musicians and "movers", it was those who experienced first hand the very process of the life of regeneration which was being so joyously celebrated. The depth of their experience contributed directly to the depth of the experience that was shared and felt by all Wednesday night and throughout the week that followed.

The Music and Movement Workshop was for me a success because it resulted in such a wonderful experience for everyone on Wednesday night, but more importantly, because it was such a challenging, involving, and uplifting experience for the participants and leaders on Sunday, Monday, and Tuesday. When we celebrate the life of Regeneration, we are indeed celebrating the process, with all of its ups and downs, as well as celebrating the joyous end-result. Praise to the Lord!

# THE MINISTERS' SPOUSES INSTITUTE

by Esther Nicastro-Capon

This year at Geneva Point Centre in New Hampshire the pre-convention Ministers' Spouses Institute met together for seven sessions under the professional leadership of Fran Toy and Rosalie Brown for the purpose of sharing ideas and furthering the work of our spiritual growth.

The leaders, friends since they met at the Boston Family Institute in the 1970s, also have their own practice. Fran Toy works in Newton and Brookline, Mass. and Rosalie Brown in Brookline and Hanover, Mass.

Having unique concerns as spouses of ministers, we are rarely able to get together to share and be supportive of each other. We really appreciated this opportunity to do this. The following are comments from some of the participants.

"It was an opportunity to re-establish deep personal ties from my past and to find that their importance is still alive in my present."

"At a time of transition and loss, I found support in my grieving and encouragement to move forward with hope into a new chapter in my life."

"Our time together is very precious to us all. We 'check-in' with our special friends each year to see where we have been, where we are now and where we are going to be. Our leaders enhanced our group experience. How fortunate we are to have each other."

"Renewing ties of 'comradeship' and wonderful support we give each other — what we are doing is regeneration, which can't be done in isolation."

"We were able to welcome new members and explore personal issues."

"The rain did not put a damper on the joy of seeing friends."

"Marvelous time to get back in touch with old friends."

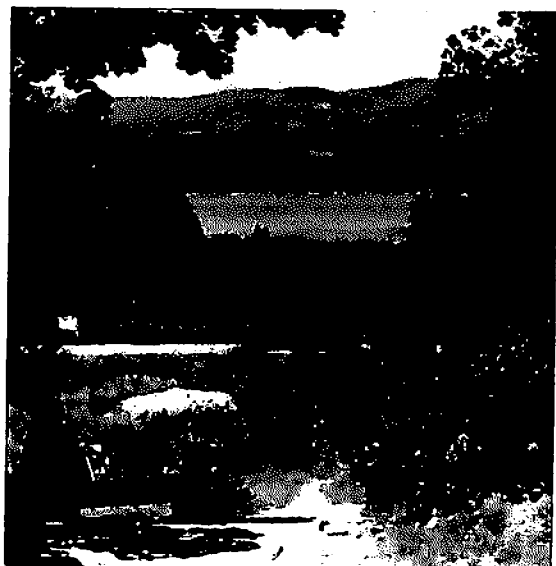
"I felt a closeness in our large group."

"It's important to make contact with others who are similarly involved."

Everyone expressed their hope that the spouses unable to join us this year would be with us at our next spouses pre-convention meetings at the Almont New Church Assembly.



"The Inn" was the central facility in the compound of buildings at Geneva Point Center.



The outdoor chapel offers a spectacular view.



Jose and Sue Melis added their wonderful spirits to Convention '84.



Clowning around at convention.



Clam chowder was the appetizer for the main course at the clambake.



The director of Geneva Point Center, Harry Widman, is either trying to communicate across the yard or is showing off his bird calls again.





Children form their own circles at convention.



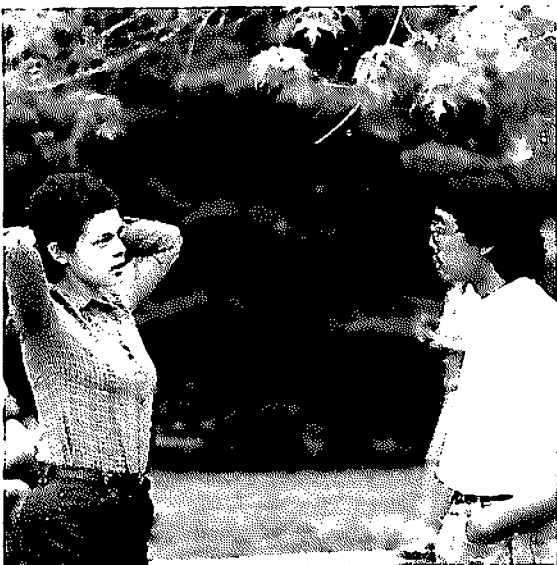
The front steps of the chapel proved a popular place for chatting.



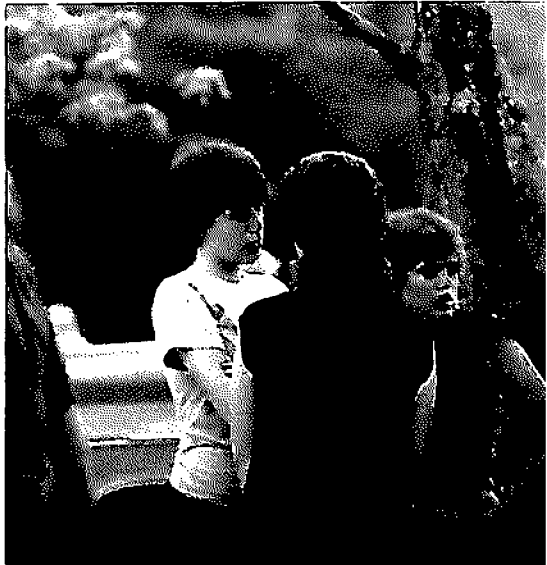
Rev. Jerry Poole leads early morning worship in the outdoor chapel.



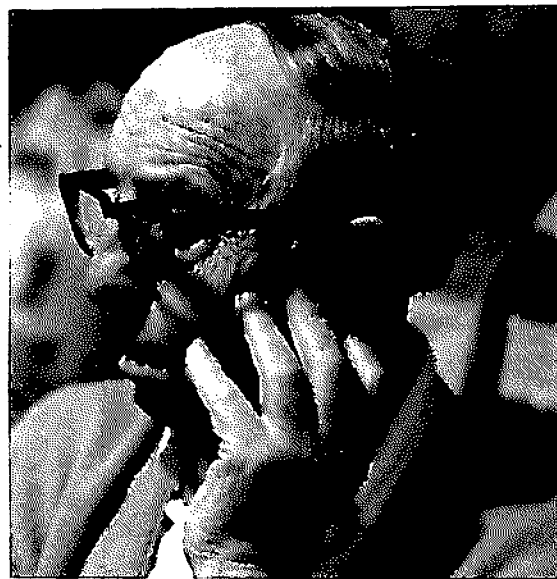
The Ramirezes of Puerto Rico seem to be satisfied customers.



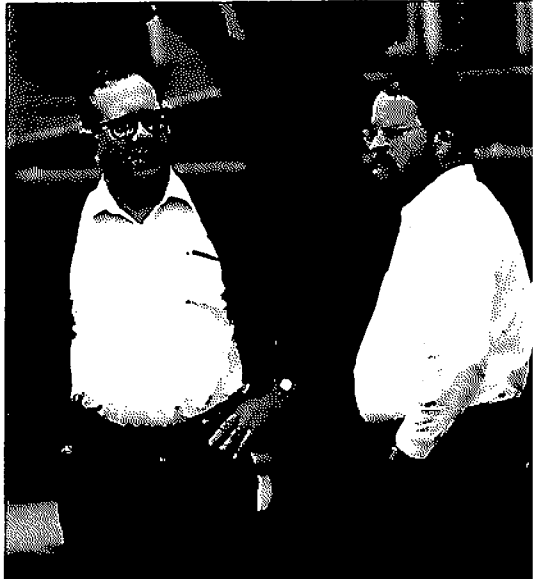
Marie Lawrence and Julio Ragasa represented the Swedenborg Foundation in the Book Room.



Teens waiting for the clambake festivities to begin.



Longtime Convention treasurer Chester T. Cook.



The Revs. Galen Unruh and Steven Ell survey the situation.

# HIGHLIGHTS OF CONVENTION'S BUSINESS SESSIONS

by Ethel Rice, Recording Secretary

The Convention's opening session was held on Wednesday, June 27, 1984 in the Chapel at Geneva Point with the Vice President, Frederick G. Perry, chairing the meeting.

Dr. Kirven welcomed everyone to the 160th Convention of the Swedenborgian Church, our hosts being the Swedenborg School of Religion, its Board of Managers, Board of Directors, faculty and students, who had all worked hard to make the meetings a success, with assistance from members of the Boston Church, and with "Muff" Worden's invaluable help in coordinating all the arrangements.

Mr. James Eaton, Acting President of Urbana College detailed the efforts made since he took over last November in substantially reorganizing the college. For various reasons Urbana will revert to its original name: Urbana University. Mr Eaton will be leaving Urbana in August and a search has been instituted for a new President.

A worship service led by the Rev. Richard Tafel, Jr. and the Rev. Randall Laakko was deeply moving and was enhanced by music from the Convention choir under "Muff" Worden's direction.

*Thursday, June 28, 1984*

The morning's session opened at 10:10, with the required reading by the Secretary of the rules governing representation at Convention as given in the Constitution and By-laws.

The chair announced the appointment of the Rev. David Johnson as Parliamentarian, Dorothy Farnham as Chair of the Credentials Committee and the Rev. William Woofenden as Chief Teller.

Mrs. Betsy Young gave the report of the Nominating Committee — the only addition to the printed report being two nominees for

the Convention presidency, the Rev. Randall Laakko and the Rev. Richard H. Tafel, Jr. It was voted to accept the Committee's report. Mr. Perry noted that nominations from the floor would be held at a later session.

The Secretary read several items of correspondence, mostly letters of condolence at the loss of Convention's President.

The Treasurer gave further explanation of his report as printed in the Advance Reports and answered questions from the floor. It was voted to accept his report, and others submitted. A presentation by the Ad Hoc Committee followed.

The afternoon session was begun at 3:10 P.M., opening with the Council of Ministers' report, which included recommendations for the ordination of Robert Evan McCluskey, James Franklin Lawrence, and John Theodore Klein. The ordinands were called to the platform and the usual vows exchanged.

The Secretary read proposed amendments to Article VIII, Section 5 and Article XVIII, as published in *The Messenger*. She moved the adoption of each and Convention so noted.

For the first time in anyone's memory the afternoon's agenda was completed ahead of time and the meeting adjourned at 3:40.

*Friday, June 29, 1984*

The meeting was called to order at 9:45 and opened with prayer by the Rev. William Woofenden. A message from Dan Unruh was read, stressing the need to begin planning for the observance of the 300th anniversary of Swedenborg's birth, and outlining several suggestions as to how this might be done. Dr. Woofenden reported that at the New Zealand Centennial meeting last January this matter had been discussed. Clergy from various parts of the world are interested in

becoming involved in the planning. Dr. Woofenden felt this should be a year-long celebration. Mrs. Branston moved that the President form a Committee to begin plans for this celebration, which was seconded and VOTED.

The Rev. Harvey Tafel announced the formation of the Southern California Cluster Ministry, comprising several of the California societies and the Wayfarers' Chapel, and revealed that the Rev. Susan Turley-Moore and the Rev. Jaikoo Lee will be serving there this Fall. Descriptive literature was on display at the "Inn."

Captain Ebel announced that a Memorial Fund has been set up in Dr. Turley's name to provide names for financial assistance to S.S.R. students for field education.

A fund set up as a Memorial to Roger Paulson will go to provide emergency financial help to Urbana students. Checks for either fund may be sent to the Central Office or to the Swedenborg School of Religion.

Although it was early, a motion was made that the meeting move on to hearing nominations from the floor, two of which were made.

For General Council - Rev. David Rienstra  
For Board of Missions - Rev. G. Steven Ellis  
Nominees for contested offices were then given an opportunity to speak. The Parliamentarian stated that a majority vote would reopen the nominations at a later time, should anyone feel by-passed by the earlier action.

The Rev. Llewellyn Fraser and Mrs. Hyacinth Jordon formally presented the deed to a lot of land in Guyana, the gift of a Miss Joyce Allen. The Vice President gratefully accepted the gift on behalf of Convention.

The floor was opened to the Rev. F. Robert Tafel, Secretary of the Ad Hoc Committee, who presented the following motion:

That Convention approves the plan presented in the Ad Hoc Committee report in substance and declares its intent to reorganize. Further, that an Ad Hoc Committee be authorized to do the planning necessary for an orderly transition. The Motion passed with a scattering of "No" votes.

Announcement was made of the Corporation meeting to be held that afternoon from 2:00 - 3:00 P.M., at which time a special

videotape about the School would be shown. Members were urged to attend.

Three members of the Michigan Association presented an invitation to the Convention to hold its 1985 session there, with Pre-convention meetings to be held at Almont and the Convention sessions at the University of Windsor in Ontario. The morning session recessed at 11:15 A.M.

*Saturday, June 30, 1984*

First order on the agenda was a recap of the vote taken on the previous morning concerning the Ad Hoc Committee motion. On the advice of Committee members a stricter count of the votes was needed. The vote was again put to the membership who were asked to use their voting cards. The result: 124 "Yes" votes; 9 "No" votes and 8 abstentions.

Tellers for the forthcoming elections were named: Julio Ragasa, Laura Lawson, Susan Wood, David Fekete, John Perry, Peter Toot, Robert McCluskey and Nancy Perry.

Mrs. Ola Mae Wheaton announced that the Mite Box total to date was about \$1400.00, and that a basket would be passed around for further donations. This year's fund will go to the Board of Education's Parenting Program (nee the Infant Program).

A standing ovation, a bouquet of flowers and a gift were given to Ethelwyn "Muff" Worden for her capable handling of all the details of this Convention. She modestly pointed out how many people have helped to fill the void left by Calvin Turley's and Roger Paulson's passing. Dr. Kirven thanked her formally for her help, on behalf of the General Council, the Board of Managers and the Board of Directors.

Mrs. Margaret Ball, newly elected President, gave a report of the Women's Alliance. About 120 women had attended the dinner and meeting.

The Rev. David Johnson and Mrs. Betsy Young, representing a Search Committee, asked Convention's help in finding a President for S.S.R. to succeed Dr. Kirven, whose term has only one more year to run. The Board of Managers feel the present faculty is successfully filling its responsibilities, and that none of their number should be asked to take on administrative duties.

The report of the Credentials Committee

showed 31 ministers listed and 147 delegates, for a total count of 178 authorized voters. It was voted to accept the Committee's report with thanks. It was VOTED unanimously to dispense with the reading of the roll.

Dr. Woofenden gave voting instructions, ballots were distributed and collected.

The Rev. Richard Tafel, Sr. was presented with a scroll commemorating his fifty years of service to the church as an ordained minister. He received a standing ovation.

The Chair recognized the Recording Secretary who is retiring after sixteen years, and presented her with a scroll and a bouquet of flowers.

The Rev. Ernest Martin, speaking for the Council of Ministers, recommended that the names of Ernst Tolle and Calvin Earl Turley be removed from the list of active members and transferred to the Roll of Former Ministers. The Convention so Voted and a moment of silence was observed.

Chester T. Cook was recognized, on his first visit to Convention in years, and reminded that since he has emeritus status, he may vote at any meeting of the Convention.

It was announced that 305 people were in attendance and that another 16 had attended earlier meetings.

Miss Worden reported that currently about \$5400.00 has been collected in the Guyana appeal and many donations of books and clothing have been received. Someone is needed to work part time on a volunteer basis in listing these articles and preparing them for shipment.

The report of General Council's pre-convention session was read by the Secretary. Dates for the 1985 Convention were set for June 23-30, 1985.

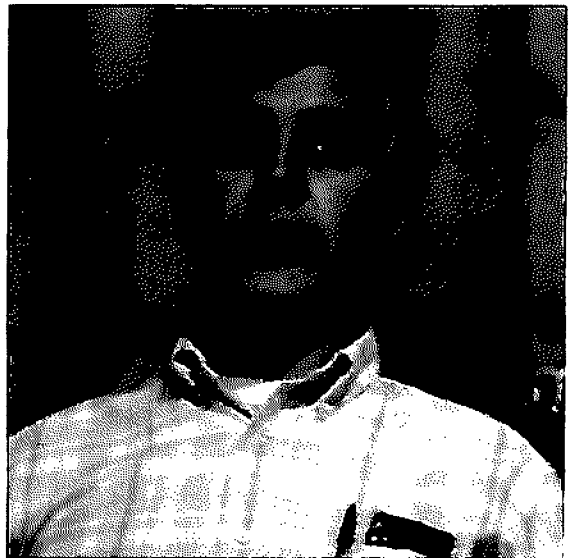
The election results showed that 172 ballots had been cast. (Results of the election are listed elsewhere).

A motion was made to destroy the ballots and Dr. Woofenden and the tellers were thanked for their services.

A motion to adjourn the final business session was voted at 11:20 A.M.



Outgoing Acting President and current Vice President of General Convention, Fred Perry.



Rev. David L. Rienstra joins General Council.

# CELEBRATE REGENERATION

by Ron Brugler

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Needless to say, preparing this sermon has been one of the most anxious experiences of my life! It is a task made all the more difficult by the recent losses within our denomination. I have consequently wrestled with the direction that this sermon should take, and I have prayed that I might be able to minister to my church.

I've realized, though, that the ministry needed is fairly simple: it is to remind each and every one of you of how much, how intimately the Lord's Word relates to us. I am here to remind you that we are in a time, this very day, when we can truly witness the value, the purpose, and even a fulfilment of the faith which brings us here together.

There is a dichotomy present in our being here. On the one hand, we have come with a great many comments, such as, "Convention is going to be a real downer this year . . . What in the world is our church going to do? . . . What is the Lord trying to tell us? . . ." But even with these feelings, we have, on the other hand, an extremely high attendance this year. And if our attendance hasn't been a record in quantity, I know that it certainly has been a record in spirit. Here I am in the middle of this dichotomy asking, "Have we come together because of these feelings, or despite them?"

After experiencing this Convention, I know that we have come together because of our feelings. Right now, our feelings hold us together because we need comfort, love and strength. These have been given, and this makes us not only a new, but a real church. And to get these, we have come to our church.

Realizing this, it should be fairly obvious as to why I have selected our New Testament lesson (Luke 14: 15-24, The Parable of the Great Banquet). First, it's not that easy to find a Bible passage that 25 kids can fit into! Yet, in an equally meaningful way, I selected this parable because it represents exactly the state that our church is in right now. I am here to remind you that we are living this parable without even knowing it! A year ago we were invited to a banquet, a celebration. As the time drew near there were heard many excuses and rumblings. But in the end, who came?

We did!

But do you really understand our role in this parable? Those who came to the banquet were the poor, the blind and the lame. Look around and see that there aren't any guests here. Just us. We who started out as guests, and now are here with each other and in our time of need.

What a change this is! But just maybe, as I've thought and wrestled with seeing Providence in this, we all need to realize what this change represents. The humbling truth is that the Lord does not need guests in the church! The people who sat at the Lord's table were those with needs. And they were fed.

We came to this celebration feeling poor, and we have been nourished. We have come feeling crippled, and now we can grasp new purpose. We have come in our blindness, and now we can see that our church will go on. We have come in our lameness and we depart in strength. Friends, we have leaned on the everlasting arms!

In the imagery that Isaiah uses, we are like the trees, the oaks of righteousness that the Lord has planted. Mighty oaks don't live an easy life! Like these trees, we have weathered a difficult storm, and we have lost a few limbs. But we have also reached down into our roots, and we have drawn new strength from the Mother Earth. New limbs will grow, the tree remains strong.

Had we read further in Isaiah, we would have heard him proclaim that the Lord empowers us to rebuild all that is in ruins. The Lord will restore all that has been destroyed. Knowing this, if we have anything to celebrate it is the fact that we are sharing in this fulfillment. Yet this very fulfillment will now allow us as a church to really go out and celebrate. Or as Isaiah might have said, now we can go out and proclaim a year of the Lord's favor!

But before we go, think just for a moment about what it would take for this to be a favorable year for our church. What's one single change that we could seek as a church that would indeed make us more acceptable to the Lord?

Don't think about this too hard, for though I hope that we often ask ourselves this question, we perhaps take it far too seriously. The answer is not that difficult.

Swedenborg provides it beautifully when he writes in *Heavenly Secrets* 9274, "The first state of regeneration is learning truths and seeing them, and the second state is willing and loving them; for we really don't know what we have learned and seen until we love and will it; until we have done both, we are not complete."

We have learned many different things about ourselves this week. The truth of what we are as a church has been made clear to us. We are a comforting, loving and strengthening community. We know this because we have seen it in action this week during convention.

Now, can we take the next step? Can we will that comfort, love and strength? Can we love it? And can we proclaim it to the world?

We ought to be able to, since, after all, we have seen who came to the banquet — and it was us.



Three ordinands were ordained at Convention '84. Robert McCluskey (left) is headed for the Swedenborgian parish in Portland, Maine; Dr. Ted Klein (center) will teach philosophy at Urbana University and co-pastor the Urbana Society; Jim Lawrence (right) will be ministering to the church in St. Louis.



Ron Brugler makes a point in the Council of Ministers.



Rev. Jerry Poole demonstrates new methods of handling children.



Rev. Jaikoo Lee of the Wayfarers' Chapel and Marty Mason of St. Louis talk it over.

## Church \_\_\_\_\_ Records \_\_\_\_\_

### BAPTISMS \_\_\_\_\_

**ERIKSON and ERIKSON** – Blaine Erikson and Bradley Erikson, sons of Myron and Gladys Erikson, were baptized into the Christian faith on May 19, 1984, in Cabri, Sask., the Rev. Paul Zacharias officiating.

**FRIZZELL** – Paul Robert Frizzell, son of Lynn and Joanne Frizzell, was baptized into the Christian faith on May 5, 1984, in Three Hills, Alberta, the Rev. Erwin D. Reddekopp, the child's great uncle, officiating.

**McBRIDE** – Chelsea Grace McBride, daughter of Dave and Nancy McBride, was baptized into the Christian faith on June 2, 1984, at the Church of the Good Shepherd, Kitchener, Ont., the Rev. Paul Zacharias officiating.



Again we had friends from Guyana.



**MOORE** - Lee Joseph Moore, son of Reginald and Debra Moore, was baptized into the Christian faith on May 13, 1984, in Winnipeg, Manitoba, the Rev. Erwin D. Reddekopp officiating.

## **BIRTHS**

**BRACHMAN** - Kyle Jeremy Brachman was born to Reginald and Lori Brachman, of Calgary, on May 8, 1984.

## **DEATHS**

**CZEGKA** - Katherine Kunhardt Czegka, longtime member of the Boston New Church, died on April 14, in Saratoga Springs, NY. Resurrection services were held in Cambridge, Mass.

**STONER** - Philip Stoner, 28, died on May 29, 1984, in London, Ont. Resurrection services were held in Kitchener, Ont., on June 1, 1984, the Rev. Paul Zacharias officiating.

**WIENS** - Edward Wiens, 72, of Armstrong, B.C., died on April 12, 1984. Resurrection services were held in Community Hall, Armstrong, B.C. on Palm Sunday, April 15, 1984, the Rev. Erwin D. Reddekopp officiating.

**WERBEN** - Cecile Werben, longtime member of the New Church in Manhattan, died on May 19, 1984 in Manhattan. Resurrection services were held on May 27, 1984, in the New York New Church, Manhattan, the Rev. Clayton S. Priestnal officiating. See In Memoriam this issue.

## **MARRIAGES**

**ADAIR - PERRY** - Nancy C. Adair and Rev. Gardiner F. Perry, III, were married on June 17, 1984, at the Almont New Church Assembly, the Rev. Eric Allison officiating.

**HEBERT - VARGA** - Sharon Teresa Hebert and Leslie Tebor Varga were married on May 12, 1984, in the home of the bride's mother, Edna Charzewski, in Winnipeg, Manitoba, the Rev. Erwin Reddekopp officiating.

**KIMBALL - HATCH** - Ruby V. Kimball and Kenneth F. Hatch were married on June 2, 1984, in the Church of the New Jerusalem, Fryeburg, Maine, the Rev. David L. Rienstra officiating.

**MARTIN - LAWRENCE** - Rev. Rachel V.R. Martin and Rev. James F. Lawrence were married on July 7, 1984 at the Martin home, Bridgton, Maine, the Rev. Ernest O. Martin, the bride's father, officiating.

**SNYDER - TURLEY** - Laurie S. Snyder and Kenneth O. Turley were married on July 7, 1984, at the Presbyterian Church, Saratoga Springs, NY, the Revs. Randall Laakko and Susan Turley-Moore, the groom's sister, officiating.

**SWETT - CHAPLIN** - Diane Parke Swett and Jeffrey Kevin Chaplin were married on May 19, 1984, at the First Congregational Church, Fryeburg, Maine, the Rev. David L. Rienstra officiating.

**TUTTLE - SIMMONS** - Catherine Tuttle and Philip Simmons were married on May 27, 1984 at the Church of the New Jerusalem, Boston, the Rev. Steven Ellis officiating.

## **NEW MEMBERS**

The San Francisco society admitted the following persons into their membership by confession of faith: Linda Baker, Brenda Beck, Dr. Robert Clements, Sharla Dees, Arvid Ekenberg, Richard Lapping, Claudia Roth, Howard Torpey, and Dr. Carolyn Wright. Received into associate membership were Mr. and Mrs. Jack (Aili) Driscoll, Mr. and Mrs. Don (Shirley) Hancock, and Scott de Young.

# IN MEMORIAM

## CECILE WERBEN

1903 - 1984

by Clayton Priestnal



The loving hand of the Lord which guided Cecile Werben through the years of a long life has now led her across the threshold of life eternal. Those of us who knew her well are left dismayed, bereft, saddened and almost inconsolable. We can, however, find solace in the knowledge that she has passed on to a higher use in the never-ending-after-life. True, we cannot hear her voice, enjoy her laughter, and be uplifted by her buoyant spirit; yet she is not completely lost to us. There is a mystical thread which binds us to those of a kindred spirit in spite of there not being a visible presence. We are all essentially spiritual beings, thus we are actually living in two worlds simultaneously, although consciously in only the natural world.

Only six days before her transition to her eternal home, Cecile was present at worship in this Church. The day before that, she was in attendance in this same sanctuary at the Annual Meeting of the New York Association. She had already made arrangements to attend for the fifty-sixth consecutive time the General Convention which is to be held this year in New Hampshire. Also in her mind was a projected summer trip to Italy. These unfulfilled expectations should not lead us to think Cecile has lost much in leaving the natural world. Beyond our present vision there is the fairer realm with vistas far lovelier and more breath-taking than the rivers, meadows and panoramas seen by travellers on earth. Therefore, let us grieve for what we have lost by her not being present among us, rather than for what Cecile has left behind.

For her major life's work Cecile was engaged in presenting and distributing literature which had much to say about the life to come, explanations which are both scriptural and rational. Thus she facilitated the entrance of hope, joy and enlightenment

into many lives. Now she is experiencing as first-hand truths which heretofore had been embodied in the printed page. These volumes and pamphlets emphasized the fact that heaven is a kingdom of uses. In the chapters of the books she dealt with there was not the slightest suggestion that angels live languid lives, chanting anthems and merely indulging in the peace of repose. Love, the very heart of heaven, goes forth into the lives of others in some useful service.

Cecile was not inclined to be introspective; she was open, out-going, and communicated readily with others. Should she be able to speak to us on this occasion, undoubtedly it would be in the following vein. Remember me as I was, for that is exactly what I still am. I cherished my associations with each one of you; you were all close to my heart and often in my thought. Think of yourself standing on the familiar shore seeing me off on a wonderful journey to a new and better land. If a tear should fall, let it not be from sadness but for an inner joy that I have left a world of time, struggle and oftentimes woe, to be united with those dear ones who preceded me into the spiritual realm. Heed the words of the Lord when He said, "Let not your heart be troubled, neither let it be afraid."

Those who were associated with Cecile in her interests and employments know full well how she became virtually the personification of the organization and its use. Those of us who worked with her in the New York Association and the Swedenborg Publishing Society can at the moment hardly think of the future without her. Yet we know the Lord's all-loving and all wise providence pervades all events in general and particular, and thus He was concerned with the time of Cecile's transition to the higher life. "The Lord giveth, the Lord taketh away; blessed be the name of the Lord."

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# ***Calvin E. Turley Memorial Fund Helps Students Get Field Education Experience***

by Bob Kirven

The unexpected death of Dr. Calvin E. Turley last May, and the announcement of the memorial service for him in the Swedenborg School of Religion's Cambridge Chapel, resulted in a flood of inquiries about whether flowers, gifts, or other means of remembrance might be appropriate. The first response to these inquiries was the establishment of the Calvin E. Turley Memorial Fund, and the suggestion at the memorial service that contributions to the fund would be appreciated by his family more than flowers.

After some reflection on Calvin's values and priorities, Marilyn and the family have decided that the fund should be used to provide scholarship assistance to students at Swedenborg School of Religion for Field Education programs.

When Dr. Turley took up his faculty post at SSR, probably his one single top priority was the development of a stronger field education program at the school. He explained the value of "Field Ed" so convincingly to students that soon most students included at least one such experience in their curriculum. He explained those values so convincingly to the faculty that a Field Ed. program (requiring about 12 hours per week for twenty-to-twenty five weeks of the school year) soon became a requirement for all incoming students. This requirement makes it necessary for each student to get out of the classroom and into the actual work of helping and ministering to people. Required in the first year of studies, it is continued in other years by many students, and for most it constitutes a central focus of their years of theological study.

Field Education requires a competent supervisor for every few students in each project in the "helping-professions" that offers opportunities for student participation. Therefore, such experiences have substantial tuition rates. Most theological students in the Boston area arrange Field Ed. through a consortium of theological schools called Boston Theological Institute (BTI). Cal offered his services as a BTI supervisor without cost to the consortium, considering it a part of his SSR teaching responsibilities. In exchange for these services, the BTI granted tuition-free participation privileges to all SSR students enrolling in BTI Field Ed. programs.

Thus one of the many losses to the church and to SSR, resulting from Calvin Turley's death, is the loss of SSR students' free-participation privileges in the BTI Field Ed. programs.

This fact gives a double importance to the Calvin E. Turley Memorial Fund. The fact is evidence of Cal's deep and continuing interest in Field Education for seminary students, and at the same time reveals a need which faces the school since his death.

Therefore, a contribution to the Calvin E. Turley Memorial Fund memorializes one of his most-prized values, and at the same time assists the school in continuing the kind of program which he encouraged and assisted so vigorously.

Contributions may be sent to:

The Calvin E. Turley Memorial Fund  
c/o Swedenborg School of Religion  
48 Sargent Street  
Newton, Massachusetts 02158

# book review

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## Eugene Taylor Brings Forth New James Material

by David J. Fekete

William James is frequently referred to as a founder of Humanistic Psychology. In him one finds a blend of religion, mysticism, philosophy, medicine, and a broad awareness of the budding field of psychiatry at the turn of the century. His background and later professional environment equipped him well to span these fields. James was raised in a Swedenborgian household, and his father, Henry James Sr., was an intimate with leading philosophers of his day - including Emerson and the Swedenborgian physician J. J. Garth Wilkinson. James' education and career reinforced this early exposure to the highlights in the thought-world of his day. He studied medicine under Oliver Wendell Holmes at Harvard, and, later as a professor at Harvard, his colleagues included Josiah Royce and Charles Sanders Peirce. This profound intellectual climate furnished James with a thorough academic foundation from which to pursue his interest in the nature of human consciousness.

James characteristically seeks a balance between scientific discipline and skepticism on the one hand, and an open mind to psychic phenomena normally foreign to the scientific perspective on the other. This balance is strikingly exhibited in his 1896 Lowell Lectures, reconstructed by Eugene Taylor. The work is entitled *William James on Exceptional Mental States*, published by Scribner's.

The Lowell Lectures were provided by the Lowell Institute in order to bring the most eminent scholars of the time into contact with the city's general population. Accordingly, the topics of each lecture series varied according to the field of the guest speaker. For William James, these lectures mark an important transition period between his interest in abnormal psychology and his important work in the psychology of religion, *The Varieties of Religious Experience*. These lectures show the development of James' personality theory later articulated in that work.

The reconstruction of the 1896 Lowell Lectures from James' notes required an enormous amount of research and a wide knowledge of nineteenth century psychology. In his book, *William James on Exceptional Mental States*, Eugene Taylor has transformed a dearth of data, consisting of jots and references, into a flowing series of case studies with interpretation and reflection. To do this, Taylor researched Widener Library archives to discover volumes James checked out during his tenure at Harvard, perused correspondences of James on topics of the lectures, cross-referenced subjects mentioned in the notes with articles published by James in psychological journals on those subjects, retrieved some 936 volumes of the James family library and located marginal notations and hand-written indices by William James in works cited by the lecture notes.

Due to this diligence, Taylor is able to cite a note from the lecture manuscript - such as "But what of Mrs. Underwood's case?" — and provide the reader with a narrative account of Mrs. Underwood. He then weaves in James' references to psychological theorists, such as "Janet's phrase suffices here;" or "Myers' is better," with explanation of their theories. Often James supplies comment, such as "The truth is that we see here the complexity of Nature," but often James has not left written record of his deductions from the case studies cited in the lecture notes. Here, Taylor suggests interpretation from his awareness of the sources. Where James speaks and where Taylor narrates, however, is distinguished by the editorial device of putting all James' actual wording in quotation marks. In this way, Eugene Taylor provides a readable essay on the given topics of the 1896 Lowell Lectures by William James.

In the Lowell Lectures, James considers exceptional mental states and attempts to show a relation in them to normal states. The topics reflect trends of his day such as mesmerism and spirit-writing, but also reflect James' own interest in mysticism. A list of chapter headings will show this: Dreams and Hypnotism, Automatism, Hysteria, Multiple Personality, Demoniactal Possession, Witchcraft, Degeneration, and Genius. By considering these exceptional states of mind, James hopes to open public

awareness to the reaches of human mentality, and to "broaden our notion of health instead of narrowing it." This position argued historically for a more humane treatment of institutionalized persons.

Aside from the historical value of this book, though, the question arises as to the value of this work for present day readers, and in particular for Swedenborgians. Is this a book Swedenborgians would be interested in? I would venture to say yes. There is a demonstrated interest in this church for Humanistic Psychology, and an interest in expanded conceptions of the structure of mind. This book considers general aspects of consciousness which we all more or less confront in our lives. It is not a how-to book on practicing psychology. Thus its general scope renders its contents accessible to moderately informed readers who have an interest in the nature of the self (such as myself). Through the numerous case studies this work describes, the reader can consider implications of paranormal mental conditions. Perhaps, also, we can view living more expansively — as James suggests:

The real lesson . . . is that we should welcome sensibilities, impulses, and obsessions if we have them, so long as by their means the field of our experience grows deeper and we contribute the better to the race's stores; that we should broaden our notion of health instead of narrowing it; that we should regard no single element of weakness as fatal — in short, that we should *not be afraid of life*. . .

Who shall say absolutely that the morbid has no revelation about the meaning of life? That the healthy minded view so-called is all? A certain tolerance, a certain sympathy, a certain respect, and above all a certain lack of fear, seem to be the best attitude we can carry in our dealing with these regions of human nature.

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(*William James on Exceptional Mental States*. Charles Scribners Sons, New York, 222 pages.)

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# NEW VISION FOR THE SWEDENBORG SCHOOL OF RELIGION

By Dave Johnson

There is no reason why the Swedenborg School of Religion cannot become a degree granting, accredited seminary. The Board of Managers is determined to see this happen. Our graduates need qualified degrees to continue graduate work and to qualify in professional organizations.

We have long depended on the resources we have. They are mostly endowments of the school itself as well as support from the Augmentation Fund, endowment funds in themselves. What other grants or other support funds outside our organization might we find available?

The Board of Managers envisions expanding the student body. This would include scholars or other interested persons who would gain by the study of Swedenborgian concepts. Such persons might or might not be preparing for our ministry.

As we face the future the Board realizes that our familiar parish structure will need ministers. However, we will also need to encourage innovative ministries with the insight and research that will make them viable. Small traditional parishes might well support a minister who also earned part of his income as a hospital chaplain, pastoral counselor or in some other capacity.

The term of the current President, The Rev. Dr. Robert H. Kirven, terminates August 31, 1985. The Board has established a Presidential Search Committee to find a new president. The Rev. David P. Johnson is Chair, with Betsy Young, Board of Managers Chair, the Rev. Ronald Brugler, Board Secretary, Rev. Dr. Dorothea Harvey, Captain August Ebel, and Dr. Kirven as members. For many years the president has had to be a "jack-of-all-trades", i.e. faculty

member, administrator, dean, building and grounds supervisor, etc., etc. Just recently some division of that work has taken place.

The new president will be primarily an administrator, with the one possible faculty function of teaching administration. That person will need to be able to work toward the goals touched upon briefly here as well as others. This will also mean skills, or ability to gain skills, in public relations. The new president will need to have facility in contacting significant persons to take steps to move toward the new goals.

The person chosen need not be a member of the clergy and may be either male or female. However, faculty members are not eligible. The president need not be a member of the Swedenborgian church, but must certainly have an appreciation of the Swedenborgian Perspective!

The Search Committee has already sent out information to eleven persons asking if they would be interested. Should any reader be interested, please direct inquiries to the chair. In addition to this article the Committee will be advertising in a number of appropriate magazines and journals.

Further, if you know of anyone you feel has the qualifications for this very important position, even though you think the likelihood of that person being interested is somewhat remote, please inform the chair. However, be sure to include full name and address including zip code.

Rev. David P. Johnson, Chair  
Presidential Search Committee  
1319 142nd Place, S.E.  
Bellevue, Washington 98007

# Letters

## Swedenborgian Outreach

Dear Editor,

Thank you for another excellent *Messenger* regarding the May issue. It is truly a joy when I find it in my mailbox. It keeps me feeling connected to the rest of Convention.

I have a few comments to share about the Religious Education articles. Ron's ministry and the Sunday School Association are affecting religious education beyond the confines of the official Swedenborgian Church. In the Round Robin letter writing group that I'm in, about half of us cannot regularly attend a Swedenborgian Church, so we attend other churches and teach in their Sunday School programs. We all have been greatly influenced by Ron's ministry, and we have passed the new ideas and attitudes along to the churches we are working with.

It has been truly revolutionary to suggest that teams can teach Sunday School — that the same person does not have to spend 52 Sundays a year with the children; that one should teach from one's area of strength; that kids can know we don't have all the answers, but that we can all explore together.

Last Sunday I was teaching some kids how to make their own colored clay dough after church. They couldn't believe that an adult actually liked mixing the colors and making things!

In our Sunday School lessons, we have all

been using the Dole Notes and the wonderful Five Smooth Stones, which Louise does such a wonderful job of putting together.

So, I guess I'm writing to applaud the Swedenborgian Church for having the ability to maintain programs of such solid quality and to promote ideas that occasionally may not look like they are successful. Who's to say how many lives are touched by the ripple effects of the religious education efforts of the Swedenborgian Church?

Sue Weiss  
Somers Point, NJ

## Position Open

Dear Editor,

We at the Almont New Church Assembly would like it to be known that we are looking for a retired or semi-retired Caretaker for our year-round retreat center and summer camp. We are located in a lovely rural setting one hour from Detroit. General maintenance and lawn and grounds care skills are necessary for employment at this Swedenborgian facility. Housing is provided, and there is additional compensation available for camp and retreat housekeeping duties. Let us know if you're interested.

Marjory Shelley, President  
125 Reynick  
Saginaw, Mich. 48602

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