

Official
Publication,
Swedenborgian Church
of
North America

The Messenger

July 1991



**Almont New Church Assembly Chapel
Almont, Michigan**

(See Summer Joy, a Spotlight on Swedenborgian Church Camps, p. 102)

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Cover: *Almont New Church Assembly Chapel, Almont, Michigan*

The Messenger

Publisher: The Communications Support Unit

Published monthly, except August, by the Swedenborgian Church of North America (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

July 1991
Volume 211, No. 7
Whole Number 5161

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Layout and typesetting

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The opinions of the contributors do not necessarily reflect the views of the Editor or the Communications Support Unit, or represent the position of the church. Subscription free to members of the Swedenborgian Church; non-members, \$8.00 a year; foreign \$15.00 a year; gift subscription from a member, \$5.00 a year; single copies \$1.00.

Deadline for material:

Six weeks before the first day of the month of issue.

Moving Toward the Light

A Letter Home

Guest Editor - Steve Pulis

Dear Family,

I know this will sound rather suspect, but I really have nothing to report to you but good news. How exciting it has been around here these last days, weeks and months!

The old problems that seemed so insurmountable are just a faint memory now. How things have changed! Our gatherings to design projects and programs are filled with excitement and affirmations. And when there are several different ideas, we give time and priority to each. When one doesn't work well or isn't meeting our expectations, we praise those who worked so hard to make the ideas work and we are enriched by the experience.

We have come to a place where caring for each other and helping each other grow are always more important to us than any specific means to those goals. It has been wonderful to see the healing! Friendships have been strengthened. Differences have been recognized but made secondary to common bonds. Forgiving each other for mistakes and transgressions seems so natural now.

It's so much fun to see our children grow in this environment of acceptance and appreciation. Their spontaneity and playfulness and sheer joy for the opportunities of each day have become contagious among the grown-ups!

Another interesting development has been the change in our use of terms and names. It's been so long since I've heard the words "Swedenborgian" or "New Church." The only term that has seemed to survive these years has been "support unit." Only now, people talk about their involvement in the "Celebrating Life Support Unit" or the "Helping Children Grow Support Unit" or the "Caring For Our Elderly Support Unit". I've lost track of all the ways people are choosing to support each other.

I'm not exactly sure why or when the "names" were dropped. But I suspect it was mostly because of some realizations along the way—realizations that concepts of "names" and "membership" tend to be exclusive, realizations that no one group really "owns" the truth.

Most people now take it as common knowledge that we create and live within our own "heaven" or "hell." Most realize through continued advances in communication and shared insights the reality of spirit or the inner self. It seems so apparent now. I can't remember when I last heard anyone debating the reality of God.

So, the need to wrap these self-evident realities under some specific "name" or some form of "ownership" simply became archaic. Somewhere along the line, people jokingly began referring to

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Book Review



Swedenborg and His Influence

What are we thinking about these days?

Steve Koke

The Swedenborg Symposium that convened at Bryn Athyn during the 1988 Tricentennial of Swedenborg's birth has been documented in an attractive book, *Swedenborg and His Influence* (published by The Academy of the New Church, Bryn Athyn, 1988; order from the Swedenborg Scientific Association, Box 278, Bryn Athyn, PA 19009; \$27.55, including postage and handling).

An impressive group of twenty-six scholars gives us a picture of Swedenborg and his influence that is much more dramatic and varied than most of us would expect. I was surprised at the depths to which his ideas have taken root in modern culture. There is a feast here; however, with some notable exceptions, the book reflects a broad preference for historical studies of how Swedenborg influenced personalities or movements, a preference that has dominated scholarly work for quite a few years. What we are not thinking about so much these days is probing and analyzing Swedenborg's books themselves—the revolutionary observations they still offer to us, the underlying structure of Swedenborg's thought, and some basic problems of interpretation, some of them (e.g., Kant's) so early that they are now shadowy traditions themselves.

The authors take us from Swedenborg's influence in European literature through philosophy and the sciences, the American Enlightenment, some prominent themes in theology and the history of European Christianity, and finally to Swedenborg's influence on painting and Daniel Burnham's Chicago city plan.

These are not rehashes of old information, but original insights shared from strong private interests. It isn't possible to do justice to even most of them in a short article, but

I'll try to give an impression of some of the intriguing things to be found here.

John J. Cerullo, of the University of New Hampshire tells us about Swedenborg's influence on, of all things, horror stories ("Swedenborgianism in the Works of Joseph Sheridan LeFanu: Desocialization and the Victorian Ghost Story"). LeFanu (1814-1873) was a highly respected novelist and short story writer. He was not a formal convert to Swedenborgianism, but he was drawn to Swedenborg's descriptions of the inner world. He knew, as Swedenborg did, that the boundary between the merely psychological and the supernatural was indistinct. It was hardly surprising, Cerullo remarks, "that the outer world should now and again serve as receptacle of supernatural energies."

LeFanu put many of his characters in a socially deteriorated state, like the one he himself slipped into after the death of his wife, in which the inner world had no support from a creative outer life and only inspired tortured anxieties, compulsions, and guilt. That left him somewhat haunted himself. He died a recluse, and Cerullo writes:

... he had been complaining to his doctor of nightmares in which a huge Victorian house threatened to fall on him. One morning in 1873 he was found dead of a heart attack, his eyes bugging out in panic. His doctor is said to have muttered: "I feared this; that house fell at last."

Cerullo finds a compelling question in this about the potential dangers of the inward examination that Swedenborg made so important:

... how is it that what LeFanu feared (to face in his inner world) has resonated so effectively and so long among so many others? What is it about modern life and the modern world that have made his fears our own? ... LeFanu confronts us with the inescapable fact that Swedenborg could be, to many, quite terrifying ... if we can understand why, we will have taken a long step, in my view, toward understanding our world.

Gregory L. Baker of the Academy of the New Church College ("Limits of Knowledge; The Mechanics of Ignorance"), finds that the limits to what we can understand about the world using the sciences and logic are analogous to the limits Swedenborg points to in our understanding of spiritual things. A key idea that emerges especially from Godel's work in logic is that no one system of ideas can make sense of everything in it without consulting a more comprehensive viewpoint. Some things escape clarity and logical consistency unless seen from a higher viewpoint, the higher understanding then requires a still higher one in order to be completely understood itself, and so on.

That gives free will room to work. We are impelled to fight our way up from ignorance by taking endlessly higher but limited viewpoints so that we can progressively build a relationship with God. A continuing margin of ignorance is necessary for growth, and although Baker doesn't say so, omniscience should eliminate freedom of choice.

Baker inadvertently adds something to Cerullo's discussion of LeFanu. He quotes Swedenborg, (continued on page 100)

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"... for nothing can look into itself: but it must be something more internal and higher that thinks about it, for this can look into it." (*Arcana Coelestia*, n. 1953). There is evidently more to self-examination than inward looking.

Robert Kirven of the Swedenborg School of Religion ("Swedenborg and Kant Revisited: The Long Shadow of Kant's Attack and a New Response") offers a general explanation for much of the puzzling silence on Swedenborg among people who really should know him: Kant's still formidable reputation in philosophy makes his attack on Swedenborg in *Dreams of a Spirit-Seer* intimidating to modern scholars. Kirven feels that Kant's work after *Dreams* gave him a basis for understanding Swedenborg's experiences, but Kant never admitted it. If scholars take note of that, they could get out from under his long shadow.

Why, indeed, is Swedenborg not honored more publicly? Some of the authors offer comments on this question while pursuing other topics:

Jane K. Williams-Hogan of the Academy, in her penetrating short biography of Swedenborg ("Swedenborg: A Biography") makes an unusual observation. Swedenborg's books have a limited appeal because they contain both the "charismatic vision" and the "rational codification of its development." She seems to mean that both visionary material and a rational treatment of it are paradoxical to most people if present in the same package. His concepts were also available only in written form; Swedenborg took no students who could carry his message more personally. Furthermore, Inge Johnson, of the University of Stockholm ("Swedenborg and His Influence"), writes that the problems Swedenborg tried to solve are beyond the imaginative power of the ordinary reader and "formulated within an intellectual framework that will seem outdated to most people."

Samuel J. Rogal of the Illinois Valley Community College ("Swedenborg and the Wesleyans: Opposition or Outgrowth?") portrays John Wesley, the founder of Methodism, as an early reader of Swedenborg who later turned against him. Rogal's

analysis of Wesley is revealing and Wesley's final reason for rejecting Swedenborg is that he was too much the mystic, contradicting Scripture as, he thought, all mystics do.

Finally, Paul Jerome Croce of Rollins College ("A Scientific Spirituality: The Elder Henry James' Adaptation of Emanuel Swedenborg") found that Henry James Sr. used Swedenborg as a starting point for his own thinking. Churches, James felt, have a tendency to foster static thinking, so he kept Swedenborg as a private springboard for his own interests.

George Dole, of the Swedenborg School of Religion ("True Christian Religion as Apologetic Theology"), redefines the historical importance of Swedenborg's *True Christian Religion*. The work was not intended to be the crowning statement and summation of his theology as we have thought. It was instead a response to issues that led Lutheran orthodoxy to charge him with heresy. For TCR doesn't include all of the central doctrines of Swedenborg's theology, it lays unusual stress on the doctrine of Imputation, and in its chapter on Sacred Scripture it places an unexpected emphasis on the literal sense of the Word instead of the spiritual sense. Its design resembles formal Lutheran treatises, and it works well as a general attempt to address a relatively literal state of mind in its own terms.

Dole also reviews the events and issues of the trial in order to improve on Sigstedt's account in *The Swedenborg Epic*.

Michael W. Stanley, formerly of the New Church College in Manchester, England ("Appearance and Reality in the Relationship Between Finite Soul and Infinite Source"), goes deep inside one of Swedenborg's most subtle and delicately balanced concepts—the nature of the appearance that we live from ourselves, and the reality that we *are* only because God *is*. He finds Swedenborg siding with neither Western philosophy nor Eastern philosophy, but actually integrating the two. In fact, Stanley's discussion suggests that we can see both Western religion, with its emphasis on the depravity of man (our dire need to be

saved), and Eastern religion, with its emphasis on the divinity of man (the quest for the secret divine Self), as subcases of Swedenborg's more comprehensive doctrine. This is not an easy trick, but the genius that Swedenborg displays here is astonishing.

Irving D. Fisher of the University of Southern Maine ("An Iconography of City Planning—The Plan of Chicago") describes Daniel Burnham's 1909 plan for Chicago in enormous theological detail. Burnham made a thorough effort to build Swedenborg's spiritual psychology into an ideal city form. He was born into a Swedenborgian family and was often encouraged and reinforced by Rev. Worchester of San Francisco. His firm produced plans for San Francisco, Washington, D.C., and Baguio and Manila of the Philippine Islands, but the Chicago plan was to be his greatest effort. Swedenborg's concept of degrees, the three heavens, and many other theological details, all contributed to the design. Fisher's account is well researched, and it is marred only by a misimpression that Swedenborg found heaven to be a great city. The heavenly city Swedenborg did mention is a scriptural symbol from *Revelation* and represents a new church only.

Finally, Mary Holahan of the Delaware Museum of Art tells us about writer and illustrator Howard Pyle ("Twilight Altitudes: Howard Pyle, Swedenborg, and the Artist's Soul") and includes several examples of his work. Ever since childhood I've been enchanted by Pyle's magical drawings in his retelling of the legend of King Arthur and the knights of the Round Table. Only recently I learned that he was a Swedenborgian—a very happy moment.

Pyle's art is not specifically Swedenborgian in content, but it captures spirit or states of mind in portentous material forms, as if one were looking at something in the spiritual world. He called it rising into "twilight altitudes." This is incidentally a side of Swedenborg's work that we rarely look at—the often numinous beauty and emotion in his images.

Steve Koke is a long-time Swedenborgian and isolated member living in Rough 'n Ready, Cal.

Marketing Swedenborg

*Address to the First International Swedenborg Publishers Meeting
Manchester, England, April 15-18, 1991*

Carol Skinner Lawson, Representing the Swedenborg Foundation, New York, U.S.A.

The Swedenborg Foundation was established (as the American Swedenborg Printing and Publishing Society) in 1849 to maintain a flow of books and information about Emanuel Swedenborg into the mainstream of contemporary thought. For over a century, the Foundation accomplished its mission primarily by publishing Swedenborg's own scientific and theological works, making it one of the older publishing houses in New York City. It is a nonprofit, public educational and charitable foundation, dependent to a considerable extent on public support. Its catalog lists over three hundred titles, and it distributes over fifty thousand books annually.

In recent decades, the Foundation's publishing program has been expanded to include collateral works, the newsletter *Logos*, various brochures, and its catalog and annual report. The Foundation has also encouraged contemporary translation of Swedenborg's works, and has published these and works by current Swedenborgian writers in affordable paperback form. Most recently, it has undertaken to sponsor and produce films, a literary journal (*Chrysalis*), lectures, symposiums, and academic research, finding ever more expressive means to convey the breadth and depth of Swedenborgian thought. Nevertheless up to a mere three years ago, a program to market all these products did not exist at the Foundation—the reason being that, until that time, we thought:

MARKETING IS EASY

In fact we thought marketing was merely advertising. Recently, however, a major conceptual change has moved across the Swedenborg Foun-

dation organization—a new effort to market all the informational materials being produced. This new appointment is reflected in the Foundation's mission statement:

The mission of the Swedenborg Foundation is to foster an affirmative, adventurous, and increasingly broad engagement with the theological thought of Emanuel Swedenborg, especially among persons desiring to apply spiritual principles to life.

A few years back we had recognized our need to stimulate more sales. We realized that stronger outreach to the general public was required, if we were to meet one of our goals—to get Swedenborg better known and better respected. So, as general outreach to the general public, we published in the 1970s and 1980s six good classic films, a children's book, new collateral works, and new translations of several works by Swedenborg, and we sent these products before a worldwide audience. What we tried was simple, because our program was based on what we believed at that time. We thought:

QUALITY PRODUCTS WILL SELL THEMSELVES

We said: if we create these contemporary, quality products—films, exhibits, new translations, video tapes, a literary journal, a pictorial biography, etc.—*people will beat a path to our doors*. Not true. Our marketing premises were wrong.

We began to realize that since global, broad-based orientation had not worked—perhaps we needed to be more focused. We examined the Foundation's objectives and differentiated them from those of many other Swedenborgian publishers. We

reaffirmed that the Foundation is not looking for converts; we do not publish ecclesiastical materials; we are simply looking for *readers*.

- What kinds of readers were we looking for?
- Did we want to fill our churches with readers who would next become worshippers?
- When we say *readers*, do we *really* mean people who will become total Swedenborgians?
- Are we to ignore the eclectic reader who picks and chooses certain answers from Swedenborg's works and doesn't confine himself to Swedenborg?

Obviously, it was time to survey potential markets and come up with some target audiences, but we couldn't afford the 50- to 100 thousand U.S. dollars that it would cost to design and carry out a full-scale market survey.

So the Foundation created an outreach/marketing committee; the committee went to the General Church, the General Convention, and friends of the Foundation who do not belong to any New Church group. We gathered data by mail and held discussions with various consultants. This exercise took place over summer 1989 and was extremely productive. We ended up with three very specific audiences.

I
Dedicated
Swedenborgians

II
Intellectual
Seekers

III
Academics
Theologians

We call these audiences: *Market I, Market II, and Market III*. Market I
(continued on page 105)

SUMMER JOYS

A Spotlight on Swedenborgian Church Camps



Almont Summer School
Almont New Church Assembly
Cameron and Tubspring Roads
Almont, Michigan
(313) 798-8487

Founded in 1899, the Almont Summer School and family camp in Almont, Michigan offers modern facilities and a pond for swimming and fishing, but the keynote of Almont is *camp spirit*. Almont continues to be a place where acceptance, care and a sense of "family" are top priorities to be extended to all who come to share in the "Almont spirit."

A change from a two-week to a one-week format this year adapts to the needs of today's working families where both spouses find it difficult to coordinate time off from their jobs. The daily schedule has also

Summer brings to many of us a longing to follow Thoreau's advice and "simplify, simplify"; to commune with nature and each other on a deeper level, to release the burdens of the artificial world and rest in touch with the real of things—to sing, dance, play, to truly re-create and grow, to regain that love of life that dwells within us all. And to have *fun*.

Some of our most memorable "peak" moments (which may include some fondly recalled disasters!) have been those experienced in the fellowship of a summer camp setting.

The family of five Swedenborgian Church camps range across the North American continent from Western Canada to Maine, and range in age from 90-plus (Almont, Michigan) to the 10-year-old upstart Camp Beside-The-Point in Rocky Fork, Ohio.

Each camp offers its own unique setting and a variety of programs and activities designed to enhance personal and spiritual growth, a deepened sense of community and sharing, and fun for all ages.

been modified to allow for a more leisurely pace so more opportunities for rest, sharing and renewal can be enjoyed.

Almont Summer School is in session this year Saturday, July 27, through Sunday, August 4, with the theme "Parables" as its focus idea for morning discussions and children's lessons. Reflecting on Swedenborg's insights into correspondence with our inner and outer experiences, topics each day will consider how Jesus taught of the life of the spirit through illustrations and stories.

For more information, contact Rev. Steve Pults, director, at (313) 546-7583 or Barb Penabaker, registrar, at (313) 751-1163.



Fryeburg New Church Assembly
Fryeburg, Maine 04037
(207) 935-2338 (summers only)

In 1930 a group of people stood on a terrace above the sparkling Saco River dreaming dreams. They had called this spot, near the village of Fryeburg, Maine, "The Promised Land." For 10 years the Fryeburg New Church Assembly had met in the village, living in Academy dorms or tenting at Lovewell's Pond. They held classes in the local church building and ate their meals in the parish hall. Now they were about to start building a permanent camp on their own 22 acres of pine woods and river frontage. In 1931 the first unit, a kitchen and dining-lecture hall was erected.

Since then the campus has metamorphosed into a cluster of 16 buildings, including the main hall, dorms and cabins. Camp is held the first two weeks in August of each year. A staff of ministers and lay people provide lectures and classes

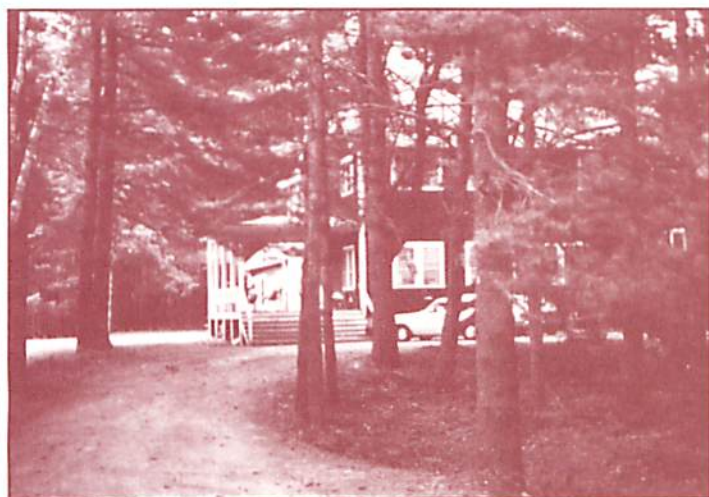


Almont, golden days on pond.

daily. Recreation includes swimming, mountain climbing, canoeing and field sports. The teen organization, the Flames, (now in its 63rd year) plans its own activities, with the help of the youth counselor. Certain traditional events such as stunt night, the Flames vs. Embers (adults) volleyball tournament and the Flames' initiation and candlelight service plus scheduled crafts and game periods may be augmented by impromptu activities inspired and implemented by anyone who wishes to contribute talent.



ABOVE: Blairhaven campers, 1990.



ABOVE: Fryeburg New Church Assembly

A tradition of fellowship encompasses all ages (those under 13 must be accompanied by a parent). Children participate in cooperative games with the Games Man, and babysitting is available during lectures. On the cultural side, nearby communities provide theater, concerts, the arts and every kind of shopping from clothes to antiques. If you are thinking of "camp" as rustic and isolated, change the image to recreation in an idyllic vacation spot where you can be as rustic or as sophisticated as you wish. For the current bulletin write Trevor Woofenden, 2 Linseed Road, W. Hatfield, MA 01088.

Registrar:
Sara Dole
4 Saginal Avenue
Cambridge, MA 02140
(617) 868-4468



Blairhaven
A Swedenborgian Church
Growth Center
20 Howland's Landing
P.O. Box 1414
S. Duxbury, MA 02331
(617) 934-7131

Blairhaven is a salt-water camp located on Kingston Bay, across from historic Plymouth, Massachusetts. The five-acre campsite was donated to the Massachusetts Association by Mrs. Blair in 1939 to provide a children's camp and a summer house for ministers in need. The first camp session got underway in summer 1941, with Paul Zacharias as the first director. The present directors are Phil and Donna Berry. The facilities include a main house, with kitchen, dining and living rooms downstairs and sleeping rooms above. It is open year-round for adults and families.

Blairhaven is an ecumenical/interfaith camp providing an equal opportunity for young people of all

faiths to enjoy fellowship and recreation as well as spiritual growth. In addition to religious education, the camp offers swimming, arts and crafts, volleyball, badminton, basketball, croquet, racket baseball, soccer, nature walks, trips, bowling, roller skating, talent night, dance night, bonfire gatherings and "Blairhaven Olympics." The first session of "Kids Kamp 91," for 8-10 year olds is July 7-17, second session for ages 11-13 is July 21-31.

For further information contact Phil and Donna Berry at the above address and phone number.



Paulhaven
Edmonton, Alberta, Canada

Paulhaven children's camp is located just two hours east of Edmonton, Alberta, at a wooded site on a lovely lake.

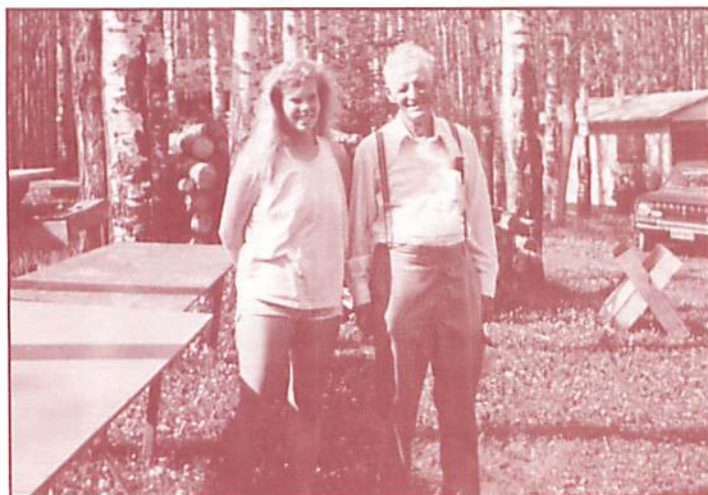
During the late 1950s, Western Canada Conference (WCC) held children's summer camps at various public campsite locations in Alberta and Saskatchewan. Conditions were primitive—children and staff slept in tents, meals were prepared using the wood burning stoves located in open shelters.

In 1960 Paul Tremblay donated the 40-acre parcel of land as a permanent site, and WCC children's camps have been held yearly at Paulhaven ever since. The land has been developed through the labor of the Edmonton New Church society

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Summer Joys

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Paulhaven, 1989. Paul Tremblay, with niece Terri.

members, with occasional help from other WCC members. Paul Tremblay has provided a vast amount of the labor required, and at age eighty is still the major contributor of manual labor needed to maintain the facilities. With the generous support of WCC and an early donation from the Toronto Society, the area has been transformed over a period of 30 years from wild bush country into present-day attractive camp site. The facilities are still relatively primitive in comparison with the comforts of home—cabins and dormitories have no inside plumbing, and outhouses must be used.

Camp begins the third week in July, and is open to children of Swedenborgian Church members as well as non-members. A typical day at Paulhaven begins with a short worship service and Bible classes in the morning, followed by recreational activities in the afternoon, Vespers and religious discussions in the evening, with an evening game, singing around the campfire, and cocoa and cookies completing the day.

Over the years, the camp experience has proven to be unifying for many WCC members, with many ex-campers becoming volunteer staff.

For further information write: Rev. Henry Korsten, 9119-128 A Avenue, Edmonton, Canada T5E 0J6, (403) 475-1620.

Beside-The-Point

Rocky Fork Lake, Ohio 45133
(513) 466-2416

Located on Rocky Fork Lake about two hours' drive east of Cincinnati, Camp Beside-The-Point has served children and teens for over ten years. The camp is adjacent to a state park, and the campers have the use of the beach and the ranger-naturalist programs provided by the park. The religious and recreational program is staffed from and sponsored by the Kemper Road Swedenborgian Church in Montgomery, Ohio. The camp is housed in a new building and the facilities are modern.

The Rocky Fork Lake Center provides a natural setting for fun, sharing, and growing. Each summer program consists of a one-week Teen Camp (ages 13-16) and one week Youngster Camp (ages 7-12).

The Teen week programs include water sports, sharing time, and "Ring Raps" (The old around-the-campfire talks). Fishing, hiking, and solitude time is also included to provide a variety of learning and growing environments. This experience has proved so popular that a 'graduate' experience may be developed for those now over the age 16 limit.

The Youngster Camp provides a more structured format, including naturalist badges, hiking, swimming, games, and crafts. Importance is placed on learning to build relationships, sharing, and discovery of nature and the environment around us. The director is Victoria Hackett.

For further information contact Kemper Road Swedenborgian Church, 9035 East Kemper Road, Montgomery, Ohio 45249, (513) 489-9572.

*BELOW: Beside-The-Point.
Swimmers and boaters at
Rocky Fork Beach, 1985.*



Marketing

(continued from page 101)

is entirely distinct from the other two, which overlap a bit. *Market I* is composed of our long-time supporters—generic Swedenborgians (those born into the faith), new Swedenborgians (those who have found Swedenborg and have then converted to our faith). We noted that information products are easier to produce for *Market I* because it is composed of dedicated Swedenborgians, who have accepted Swedenborg's eighteenth-century style and his nineteenth-century interpreters. We Swedenborgians are not fazed by difficult reading, and in fact, we will read almost *anything* other Swedenborgians publish for the New Church community. After all, we are card-carrying Swedenborgians: we want to know what is going on in our community. *Market I* will always be dearest to the Foundation's heart; it is not called number one for nothing. But, *if the Foundation is to maintain its financial health* so that we can continue to service *Market I's* need to keep Swedenborg in print, we must find and build other markets for Swedenborg Foundation products.

Market II is composed of the people to whom we want to introduce Swedenborg because we think they are most likely to be interested. Because of two professionally planned and designed direct-mail campaigns, the Foundation's literary journal *Chrysalis* now has some 1,700 non-New Church subscribers. Through them we are learning quite a bit about our second market. There is a deep spiritual searching going on throughout the U.S. today. This presents us with a golden opportunity to introduce Swedenborg, if we can learn how to do it by coming to understand these seekers. Many of those drawn towards new spiritual directions, while still functioning within the institutionalized religious community, say they are likely to find their most important spiritual experiences outside the church context. The searchers are, thus, not likely to think that what they are looking for will be found in a single point of view. We know that *Market II* is important to reach if we want to build readership for collateral Swedenborgian studies, but we must accept that the majority of readers in *Market II* are eclectic and not going to

accept Swedenborg *in toto* as an authority. We find our *Chrysalis* readers to be conservative intellectuals, well-educated; many are professionals in psychology, social work, and the teaching arts; many of them are not interested in either joining another church or in organized religions, and all of them resent proselytizing or anything pushy. The *Chrysalis* reader seems to be seeking wisdom in many directions.

So we already understand that the Foundation's information must be presented for the conservative intellectuals of *Market II* with plenty of room of inquiry. And plenty of time: These seekers want to think things through, listen to what they want to know, exchange ideas, and we are talking about a long-term program that will move in the new directions these seekers take. The Foundation, thus, will attempt to build bridges to *Market II* that are two-way bridges to Swedenborgian thought. We know most of the intellectuals cannot be reached via evangelizing or preaching—that is not their kind of receptivity. We know this market is difficult to write for. The material needs skilled writing, editing, and professional graphic design and printing.

The third market to which the Foundation is focusing its efforts combines the university and seminary audiences. These are the people who we want particularly to respect Swedenborg. We want scholars and academics and seminary faculty and students to include Emanuel Swedenborg in their total pantheon of sources. They may be interested in just parts of what we have to offer, but we want *Market III*, the university community, to see that Emanuel Swedenborg is important culturally, philosophically, and theologically. To reach the academic audience, last year and again this year, in cooperation with the Swedenborg Scientific Association and the Swedenborg School of Religion, the Foundation has exhibited and sent academic representatives to annual meetings of the American Academy of Religion and the Society of Biblical Scholars. Thanks to a grant from the General Convention, the Foundation contacted several hundred universities and theological institutions, departments of philosophy and religion, offering as a gift the *Pictorial Biography* and a one-year *Chrysalis* subscription. As a

result, 230 university and graduate-school faculties and students with a focus in philosophy and religion now have available to them in their libraries, one large book on Swedenborg and his cultural milieu and one serial publication indicating the wide scope and ecumenicity of Swedenborgian interests.

Let me summarize:

- Quality products do not sell themselves.
- Marketing is complex; you must understand the needs of your target audiences.
- Specialists can make our products more effective.
- The Foundation has selected three special markets:
Market I: dedicated Swedenborgians
Market II: intellectuals, seekers
Market III: academics, theologians, university libraries

We already have some new outreach materials underway or completed.

For *Market II*:

the new *Pictorial Biography*; a new short Swedenborg biography featuring key concepts, larger than a pamphlet, shorter than a book; *Chrysalis*, Blackmer's *Essays on Spiritual Psychology*

Market III:

Pictorial Biography, *Chrysalis*, which explores various themes; new Tafel edition of Trobridge's *Swedenborg's Life and Teachings*; the new short Swedenborg biography.

Writing for *Market II* is difficult. This audience is composed of people who collect and analyze ideas; they are likely to be critical of sloppy thinking or emotional writing; they tend to react negatively to those who try to sell them something and to insist on the uniqueness of their own mental processes.

With this new focused approach, the Foundation is now beginning to tailor its products so they can be used where they are needed. In this way, we hope to be making Swedenborg better known and understood by the publics most likely to use Swedenborg as a resource. We trust our new direction will, thus, be serving the needs of the entire worldwide Swedenborgian community for materials to introduce Swedenborg and Swedenborgian ideas.

Carol S. Lawson is editor of Chrysalis, chair of the Communications Support Unit, and member of the Swedenborg Foundation's Board of Directors.

The Family Connection

Grandpa

Heather Harder

Yesterday Grandpa died. He had been sick a long time. He was ready. When he would say he wanted to go, Mom and Dad would tell him to be quiet. They'd tell him he didn't mean it. But he kept saying it anyway.

When he died everybody cried. I'm not sure why. He's not gone. Not . . . really. He visited me in my bedroom. He told me his body was tired and that he could no longer use it, but the important part . . . that inside part, is not gone. It's as good as ever.

Grandpa says it's been set free . . . like a hole in a balloon when the air rushes out . . . free. But the outside of the balloon is no good. We throw it away, but the air that was inside is still all around us. That's the way it is with the body, when it's no good anymore. We bury the body but the important inside stuff is still all around us too.

I told him how sad everybody is. He said that was because they didn't understand. He told me not to be sad—he's happy. He says he can do almost anything. He can make himself big and he can make himself little. I tried to hug him, but I couldn't. I asked him to make himself look just the way he looked before. But he said he couldn't make himself *just* like that. He said he was growing just like me. He said he has lots of things to do. He says he can come back to visit whenever I want. He said he can feel my love and hear me when I talk to him. I asked him to join us for breakfast, but he said no . . . because not everybody can see him and he had other things to do. He said he left his body because he didn't need or want it anymore. He said he could do more things without the body. I asked if I could let go of my own body and he said it wasn't time yet. He said I had to grow in my body first. He said I still had important lessons to learn. I don't really under-

stand everything he said, but he did seem happy, so I guess I should be happy too. It was a nice visit. I was glad to see him again.

The next morning I told Mom what happened. She said I was dreaming. She said it wasn't real. She said it was just my mind playing tricks on me. She said I was just pretending. She told me not to tell anybody—they would think I was crazy. Mom wasn't happy at all. In fact, she seemed to be sad because of Grandpa's visit.

But I wasn't pretending. I wasn't dreaming. I'm sure of that. At school I started to tell my teacher about Grandpa's visit, but then I remembered Mom told me not to tell anybody, so I didn't. I guess it's a secret. That's why Mom doesn't want me to tell.

It's my secret: Grandpa's not really gone! Just changed. He's so happy about it, I'll be happy too. I can't wait to talk to Grandpa again. I wonder if anyone else has a secret like mine?

Heather A. Harder is a professor at Governors State University, in University Park, Illinois. Dr. Harder specializes in early childhood education.

Opinion

Price of Peace Too High

Dear Editor:

The Rev. Carl Yenetchi's article in the May issue mentioned that the carillon at the Wayfarers Chapel had been silenced during the Persian Gulf War. I think members of Convention should know that the decision to do this was made without consultation with the Board of Managers of the Chapel and that not all board members were in agreement with the decision. Certainly all board members would agree that war is an evil, but some seem to feel that there are times when war may be the lesser of two or more evils. Or, in other words, the price of peace may at times be too high.

It seems to be a widely held opinion that World War II could have been avoided had Britain and France taken military action (or threatened to do so) when Hitler reoccupied the Rhineland. How many lives and how much destruction could have been avoided, including the lives of

millions of Jews. It seems highly probable that Saddam Hussein would have had to be stopped some time; would not the cost likely have been greater?

In Swedenborg's True Christian Religion (#407) we read, "Wars that have as an end the defense of the country and the church, are not contrary to charity." In this one-world age I think it is reasonable to say that wars that have as an end the defense of the world, are not contrary to charity.

*Edwin G. Capon
St. Paul, Minnesota*

* * *

Dear Editor:

I read Jay Jordan's letter in the May 1991 issue of *The Messenger* with interest. I sympathize with his outrage at the suffering caused by the recent Gulf war. However, I disagree with his basic premise that shunning war is essential to spiritual development.

An important part of my spiritual development has been learning that if we fight battles within ourselves or with other people or countries for malicious reasons, or with anger and viciousness, we become one with that evil.

Granted, we must begin by attempting to reason with evildoers, even applying economic sanctions—a polite word for blackmail—but if that does not work, sterner measures must be taken.

In the Old Testament God reasons with Pharaoh, through Moses and Aaron, applying increasingly severe plagues—read sanctions—yet when Pharaoh refused to stop his evil, he was faced with the consequences of his own actions, including the deaths of all the first-born sons.

In the New Testament, Jesus, unable to convince the moneylenders in the Temple to stop their usurious practices, had to take drastic measures. He did not hesitate to cleanse the Temple, even if it involved violence.

Yes, deaths due to this conflict are a tragedy. However, had Hussein not been stopped there would have been many more deaths. Had Hitler been

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restrained in the early days of his aggression, thousands on thousands of lives could have been saved. The Holocaust need not have happened.

Man, given free will, has made many unfortunate choices. We have allowed a great deal of evil to exist, have even perpetuated it.

We must accept the consequences of our own actions, or lack of them, and choose the least of the possible evils—in this case stopping Hussein and his ilk by military means, the only thing he will comprehend. The need for operations such as Desert Storm will not disappear by avoiding fighting. This can happen only by eradicating evil.

If I see evil exist and do not do whatever I am capable of doing to stop or prevent it, I am condoning that evil. I am becoming part of it. I cannot in conscience do that.

*Juliet G. Hadden, President
Cincinnati Swedenborgian Church*

Editorial (continued from page 98)

what was the "Swedenborgian Church" as the Unit Supporting Everyone's Spirituality or U.S.E.S. for short.

I have no idea how many people are involved in U.S.E.S. today. We've lost count as well as the need to count anymore. It's more a concept of someone having a vision or dream that could help others or our world in some way, then they ask for help . . . for support. Everyone finds ways where their gifts can fit and support common ideals and goals.

We gather each year to celebrate the reports of progress each support unit is making in their particular focus. It simply leaves you inspired.

I still remember many years ago when a U.S.E.S. (sorry, I mean Swedenborgian) president encouraged us by saying, "the cup is half full." All I can say is today the cup is overflowing.

I send my love to everyone. I'll write again soon when I have more good news to share.

Love, Steve

(Harville Hendrix in his book, *Getting the Love You Want*, suggests to couples who are having relationship problems that they begin by putting down on paper what their ideal relationship would be like. It is a first step. I submit to you one vision of what our relationships as a church and as a church family might be. It too is a first step.)

The Rev. Stephen Pults is minister of the Detroit Swedenborgian Church in Royal Oak, Michigan.

Commencements

Baptism

Avery—Henry Jacob Avery, son of Eva and George Avery, born December 29, 1990, was baptized into the Christian faith May 26, 1991, at LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

James—Alexander James, born October 13, 1990, son of Janice Wiens and Gordon de Bruyn, was baptized into the Christian faith March 31, 1991, at the home of grandparents Thelma and Harold Wiens in Summerland, B.C., the Rev. Erwin Reddekopp officiating.

Luke—Harold Luke, born October 25, 1990, son of Mark and Dawn Wiens, was baptized into the Christian faith March 31, 1991, at the home of grandparents Thelma and Harold Wiens of Summerland, B.C., the Rev. Erwin Reddekopp officiating.

Rohrer—Karl Nicholas Rohrer, son of Ralph Rohrer and Melinda Jester (of the Chicago Swedenborgian Church) was baptized into the Christian faith January 14, 1990, the Rev. George Dole officiating.

Rohrer—Freda Louise Rohrer, daughter of Melinda Jester and Ralph Rohrer, was baptized into the Christian faith June 2, 1985, the Rev. Gladys Wheaton and the late Rev. Thornton Smallwood officiating.

Rohrer—Frank Randolph Rohrer, son of Ralph Rohrer and Melinda Jester, was baptized into the Christian faith June 13, 1982, the late Rev. Thornton Smallwood of Chicago officiating.

Confirmation

Allis—Sonya Allis was confirmed into the life of the Swedenborgian Church of Fryeburg, Maine, April 28, 1991, the Rev. Gardiner Perry officiating.

Bradley—John Bradley was confirmed into the life of the Cleveland Swedenborgian Church March 31, 1991, the Rev. John Billings officiating.

Henderson—Debra Henderson was confirmed into the life of the Swedenborgian Church May 26, 1991, at the LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

Holden—Cynthia Holden was confirmed into the life of the Cleveland Swedenborgian Church May 12, 1991, the Rev. John Billings officiating.

LaPointe—Sue LaPointe was confirmed into the life of the Swedenborgian Church of Fryeburg, Maine, April 28, 1991, the Rev. Gardiner Perry officiating.

Strange—Holly and Mark Strange were confirmed into the life of the Swedenborgian Church of Fryeburg, Maine, April 28, 1991, the Rev. Gardiner Perry officiating.

Watowicz—Rita Watowicz was confirmed into the life of the Cleveland Swedenborgian Church April 28, 1991, the Rev. John Billings officiating.

Winfield—Isabelle Winfield was confirmed into the life of the Cleveland Swedenborgian Church March 31, 1991, the Rev. John Billings officiating.

Confirmation Renewed

Duffey—Karen Duffey renewed her confirmation into the life of the Swedenborgian Church of Fryeburg, Maine, April 28, 1991, the Rev. Gardiner Perry officiating.

Death

Edlen—Samuel Frank Edlen, two-and-a-half-year-old son of LaPorte New Church members Della and Ollie Edlen, entered the spiritual world March 21, 1991. A resurrection service was conducted March 25, 1991, at LaPorte New Church, LaPorte, Indiana, followed by a graveside service at Greenwood Cemetery, Michigan City, Indiana, the Rev. Ted LeVan officiating. Sammy Edlen was beloved by the entire congregation and is greatly missed.

Lau—Frances Marion Lau, long-time devoted member of the Swedenborgian Church, entered the spiritual world April 25, 1991. Memorial service was conducted April 28, 1991, at the Detroit Swedenborgian Church, Royal Oak, Michigan, the Rev. Stephen Pults officiating. Mrs. Lau attended Almont Summer School 70 years and was a descendant of the family who established Almont New Church Assembly. She is survived by brother Wilfred Locke; son, Jim Lau; daughter, Marilyn May; grandchildren, Sharon, Tim and Betsy Lau, Tory Henderson, and Andrew Clarke.

Lady of the Lamp

George Kessler

The first time I looked at the Statue of Liberty I wept. What I had expected to see, when the steward rushed me to an upper deck, was my mother. The marks of those tears were still on my cheeks when I saw my mother again on Ellis Island the next afternoon. I did not realize then the influence the statue would exert on me in the future.

Today, over sixty years later, I see Bartholdi's Liberty Island Lady as more than a representation of the spirit of Alsace or the American Way. If I understand the parabolic of the Word, she symbolizes the basic essences of the Second Coming, a true new age, not just a new master-slave arrangement of society. The eternal law of growth is a promise that man will mature. How, though, remains man's choice.

No ideal, even freedom, is a reality unless it is lived. A silent majority is not and never can be free. The statue, like liberty itself, is a challenge demanding more than celebrations. No seed in a packet ever brought forth fruit or flower until it had been planted and tended. Freedom is never a *fait accompli*, as long as the only meaning of life is in the act of living.

It saddens me to think that I've

never seen a New Church essay or sermon on the giantess in New York harbor. Is it because familiarity breeds contempt? Is it seen so often she can no longer transmit her message? When only lip service is given her, liberty is only a facade, for the spirit of the Lord has been lost.

The next time you see her in print or on a television screen consider her, the Lady of the Lamp, and the profundity of meaning she can have for you. She is an inanimate prophet with a message not unlike that in the Writings. Love and truth, the woman and the lamp, are not only the foundation of liberty but also of peace and eternal life.

Awaken from Death was the title of a recently published J. Appleseed book. Those words are also a part of her advice. To me she says loud and clear, "If you don't live free you are dead spiritually. Choose life."

George Kessler is an isolated Swedenborgian living in Maywood, New Jersey. George says, "I was born in Ulm, like Albert Einstein" on January 27, 1918, and grew up in Alsace, France. He has spent a great deal of his life writing articles to promote international understanding, and has lived in many parts of the world.

The Statue of Liberty's Prayer

O Lord of heaven and the earth
Help all mankind to understand
That love is what I symbolize
And truth the torch within my hand.

O may man also comprehend
Unless your laws are in the strife
Peace will remain as now a dream
And he exist yet not have life.

O Lord of heaven and the earth
I pray I'll see that day to come
When freedom, wisdom, love and peace
Will live in every heart and home.

—George Kessler



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