

---

# THE MESSENGER

Monthly Publication, Swedenborgian Church of North America

December 1997

---

## Swedenborg Meets Rumi

Dorothea Harvey

**J**alal al-Din Rumi, 1207–1273, is probably the best known and most prolific Sufi or Muslim mystic. The son of a well known teacher and preacher, Rumi had a long and serious education in theology, and was then himself a well regarded teacher and preacher of religion. Then, at the age of thirty-seven, he met a wandering, ecstatic dervish, Shams al-Din, and found in this encounter a very different religious experience. He began writing poem after poem celebrating love as the way to the Divine, and later introduced the whirling dervish dance as a practice of religious experience.<sup>1</sup>

Andrew Harvey begins his recent edition of Rumi with a poem celebrating the joy of love.

If you are seeking,  
seek us with joy

For we live in the kingdom of joy.  
Do not give your heart to anything else  
But to the love of those who are clear joy,  
Do not stray into the neighborhood  
of despair.

For there are hopes: they are real,  
they exist—

Do not go in the direction of darkness—  
I tell you: suns exist.<sup>2</sup>

Love is the only real way of knowing God.

How can you ever hope to know the  
Beloved

Without becoming in every cell the  
Lover?

And when you are the Lover at last,  
you don't care.

Whatever you know, or don't—only  
Love is real.<sup>3</sup>

This love means knowing also God's love  
for us.

No lover ever searched for Union  
If his Beloved is not also seeking him . . .  
When the lightning of love for the  
Beloved  
Falls from heaven and strikes *this* heart—  
Know that love is also firing *that*  
heart . . .

Know that love for you is also brim-  
ming in His.<sup>4</sup>

This love is nothing mild and gentle.

I mean: blazing in blind ecstasy,  
drowned in God and  
drunk on Love.<sup>5</sup>

---

**For both Rumi and  
Swedenborg, the  
emphasis on love  
means direct  
experience of the  
mystical.**

---

For Swedenborg as  
for Rumi, love is  
the ultimately real.  
Love "is human  
life," and God,  
"being life itself, is  
love itself."<sup>6</sup> Love is  
the leader in the  
making of a person,  
inviting the under-

standing in, not following the guid-  
ance of the understanding in the  
relationship.<sup>7</sup> For Swedenborg as for  
Rumi, love means joy, feeling the  
other's joy "as joy in oneself."<sup>8</sup>

For both Rumi and Swedenborg the  
emphasis on love means direct experi-  
ence of the mystical. Both experienced  
seeing "another sun, apart from the sun  
of physical form, a sun through which  
inner truths and realities are unveiled,"  
a "ray summoning you to that great  
knowledge and that Sun of origin."<sup>9</sup>  
Both knew that Life itself has "a house  
in every atom of this world," the  
Divine present, ready to be known in  
all elements, and by all human beings,  
regardless of their religious tradition.<sup>10</sup>

As Rumi puts it, "Love's creed is  
separate from all religions. The belief  
and denomination of lovers is God." As  
he says, "My religion is to live through  
love."<sup>11</sup> For both, theology or "knowing  
takes you to the Threshold, but not  
through the Door."<sup>12</sup>

For both, love is the central reality.  
Both were men of amazing intellectual  
power who, through sensitivity and  
insight, felt the difference between  
understanding-as-being-in-the-  
presence-of-love, and understanding-  
as-reasoning. Both helped enormously  
in illuminating this difference in  
human experience. Swedenborg and  
Rumi have a different emphasis in  
their attitude toward reason, however.  
For Rumi the tension between love  
and reason means abandoning reason.

However much "higher" you gaze,  
He is higher than that "higher"!  
Abandon words, abandon books—  
let Him be your book!<sup>13</sup>

Whoever perceives God "and then  
stays 'rational' is mad."<sup>14</sup> "Lovers and

(Continued on page 164)

### In This Issue

- *Tunnel to Eternity, A Book About Dying*: Reviews
- Christmas Thoughts
- Our Swedenborgian Heritage
- Stone House and Network Center Highlights
- Faculty Positions Open at Urbana University

# Do Not Be Afraid

Guest Editorial by Renee Billings

**J**ust after the birth of baby Jesus, an angel of the Lord appeared to nearby shepherds keeping watch over their flocks at night. The angel said to the shepherds, "Do not be afraid. I bring you good tidings of great joy that will be for all people. Today in the town of David a Savior has been born to you; he is Christ the Lord."

The first time I ever heard this scripture was when I was about seven years old and I was watching Linus on stage with his blanket reciting it in the Peanuts Christmas special. The innocence in Linus' voice coupled with the depth of the message stirred in me my first conscious experience of inner peace.

The peace washed over me and I have never been the same since. As an adult, now I see that the Lord gave me golden remains sent from the celestial heavens and these remains continue to surface in my awareness when I am particularly lost.

In my late teens, I read for the first time the actual Scripture text in Luke from which Linus was reading. Again, the feeling of peace washed over me and added to it this time was a knowing that the Source of that peace understood me.

Every year since, at Christmas time for the past ten years, I've read Luke's account of the birth of Jesus and the visitation of the angel to the shepherds and . . . I've continued to watch the Peanuts Christmas special.

At 29, a new dimension of this peace is unfolding in my awareness; it is everywhere! This peace is alive in all of creation and it calms and comforts the weary and the frightened child in us.

This Christmas peace flows through us and surrounds our world because in the town of David long ago, a Savior was born to us. Our Creator came to us as an innocent child and, especially at this time in the cycle of the year, we are opened inside to know that innocence again and again. Through innocence we are born anew as spiritual beings (*Arcana Coelestia*, par. 5236.2) Necessarily so, we grow to some extent hardened by life in the world as we become formed by our choices. Yet with the remains the Lord implants inside each one of us, our hardness can melt through time as we act from this innocence and love that the Lord gives to us.

It is the innocent, tender and open states that gratefully receive heaven's love, and we rest in those states when life gets rough or when the innocent draw it out in us. When we hold a baby, we may feel the distinct sweetness that comes from the innocence cooing in our arms, or when we hear a choir of children we may sigh and remember once again what is important to us in life.

So perhaps a good sign that the Lord has been born in the manger of our hearts this holiday season is the miracle that happens when the innocence within finds its flesh and life in a loving act.

*Renee Billings is pastor of the Royal Oak (Detroit) Swedenborgian Church.*

Reprinted from The Royal Oak Swedenborgian Church Newsletter, December 1995.



## IMPORTANT CHURCH CALENDAR DATES

- Dec. 4-5 Cabinet  
Redondo Beach, CA
- Dec. 6-7 Cabinet/General Council  
Redondo Beach, CA and  
Wayfarers Chapel
- Jan. 14-16 Exec. Com. Council of  
Ministers  
Leesburg, FL
- Jan. 17-18 SSR Field Education  
Training  
Leesburg, FL
- Mar. 13-15 Education Support Unit  
Newton, MA
- Apr. 1-3 Committee on Admission  
to the Ministry  
SSR
- Apr. 17-19 Ministries Support Unit  
Newton, MA
- Apr. 24-26 SSR Board  
SSR
- May 2 Investment Committee  
Temenos, West Chester, PA
- June 24-28 Convention 1998  
Leesburg, FL

## THE MESSENGER

**Publisher:** The Communications Support Unit  
Published monthly, except July and 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).

December 1997  
Volume 218 No. 10  
Whole Number 5225

**Typesetting & Layout**  
Town & Country Press,  
Plymouth, IN

**Patte LeVan, Editor**  
**Editorial Address:**  
The Messenger  
P.O. Box 985  
Julian, CA 92036

**TEL:** (760) 765-2915  
**FAX:** (760) 765-0218

**Business & Subscription Address:**  
Central Office  
48 Sargent Street  
Newton, MA 02158

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, \$12.00 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.

## ***A Psychology of Spiritual Healing*** by Eugene Taylor

Chrysalis Books, Imprint of the Swedenborg Foundation © Eugene Taylor, 1997

Review by Mona Diane Conner

Eugene Taylor has been a busy man. As the introduction to his new book soon makes clear, *A Psychology of Spiritual Healing* is crafted out of a lifetime of surprisingly various influences, both personal and academic. It's even difficult to perceive a logical sequence to his eclectic education and life experience, yet this book contains symmetry and wisdom, uniqueness, and vision.

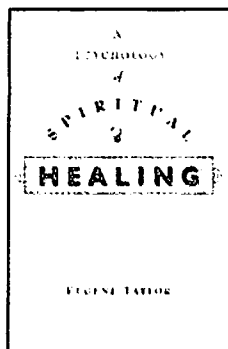
I do find it confusing and even problematic that, while he states in the introduction he does not intend the book to be "an academic treatise or scientific analysis," at times his writing style appears to take on the tone of both, at least within the first seventy-five pages, the lack of references notwithstanding. One wonders if there is a clear vision of the intended audience for the book? The reader might still need to keep a dictionary nearby.

Here Swedenborg takes his rightful place alongside other eminent influences in the way Swedenborgians might wish were the case in publishing all the time; yet some of the references to Swedenborg may be unclear or even frightening to the uninitiate reader, (page 87 quotes *Heaven and Hell*: "Through those caverns are exhaled nauseous and fetid stenches which good spirits flee from . . .").

Taylor expresses in the introduction that his "interpretations of Swedenborg part company with those of the Church . . . as its interpretation of Swedenborg is primarily theological, while (this) is preeminently psychological, taken as an interior language of personality transformation." However, from my understanding, Swedenborgians would find it impossible to make such a distinction, perceiving the two levels to be inextricably combined, like yeast to bread. There would be no point in separating them for the purpose of understanding on any level.

In the process of trying to sift the psychological perspective out, I notice Taylor occasionally misinterpreting Swedenborg. This creates a matter of legitimate concern for Swedenborgians in the context of what is otherwise a successful venture into the practical application of Swedenborgian thought to healing. Without references or a bibliography to go on, it becomes difficult to pin down the sources of his misinterpretations.

For example, on page 155 he uses the capitalized term the "Divine Natural Humanity," a term I have not heard of and cannot find in the literature, yet the previous paragraph suggests he intends to refer to the term "Divine



Human," a key concept in Swedenborgian theology. (p. 154: "Heaven, Swedenborg contends, is a person.") The Divine Human is the Lord, and nothing less than our connection to the Divine. A role model, to be sure, but the "highest or most evolved personality" Taylor refers to here does not even approximate the Divine Human. So with such specific statements as these, what is Taylor actually attempting to say?

Later on page 163, the concept of conjugal love is implied to be expanded to include other types of relationships, (friendships?, parent-child relationships?), etc.:

"In one sense, all relationships are spiritual relationships . . .

In *Conjugal Love*, Swedenborg refers to those spiritual relationships as conjugal, the marriage of souls . . . Spiritual relationships are based on the marriage of souls in heaven. Whomever has this connection gravitates together after death, so that each spirit is with the ones they love the most. Such bonds form the basis of spiritual marriages in heaven after death, and also constitute the various societies of angels . . ."

Yet Swedenborg makes clear in his explanation of conjugal love that while it has a relation to and an impact upon other types of love, it is, in and of itself, quite discrete. We can have a conjugal relationship with only one other person, one which includes sexual fidelity. If two have a truly conjugal relationship, they appear in heaven as one angel, united in a more special way than they are with

the society of angels they gravitate toward. Here again, Taylor is not articulating this concept properly. Because other parts of the book are more successful,

---

*When we are in the presence of individuals who have committed themselves to the actualization of the spirit, we tend to be elevated to that dimension within ourselves.*

---

his failure to make these kinds of distinctions up front becomes more disturbing.

So what really does matter about *The Psychology of Spiritual Healing*? What makes it, despite its shortcomings, a worthwhile book in my opinion? Taylor is at his best when he is speaking from his personal experiences—some of which are quite amazing and moving—and applying Swedenborgian theology to the active arena of everyday life, as I wish more contemporary writers would do.

Having built a groundwork of sorts in the first portion of the book, he walks us into another room entirely, where schools of thought, clinical research, and even rationality are suspended in service of a higher perspective. *It is from this higher perspective that healing becomes a natural part of the process*, and regeneration is permitted to unfold.

Kudos to Taylor for bringing this point home as

(Continued on page 156)

## A Psychology of Spiritual Healing by Eugene Taylor

(Continued from page 155)

genuinely as he does. Seeing life as symbolic, even creating our own symbols becomes a correspondential way to attain a spiritually healing perspective. The doctrine of use becomes "The Obligation of the Healed," described as "the acting out of spiritual purpose in the material lives of others. It is the flow of divine energy into the world of the otherwise mundane" (p. 161). In Taylor's world and in Swedenborg's vision of the world, "... actualization of personal destiny (comes) through human relationships. The deepest and most holy embodiment of Divinity is to be found in our connection to others." (p. 1261).

In human lives healing miracles may take place in ways and on levels we cannot always foresee or anticipate. Such is the nature of regeneration, says Taylor, and we would agree. Yet he cautions us that to recognize healing as he is defining it, we may need to change the way we think about our experiences, and he offers some unique suggestions for how we may do so.

"... when we face our greatest fears, we find in them the conditions needed to take the next step" (p 99).

In a chapter on 'Healing Personalities' he expresses in a beautiful way the type of healing impact these special mentors can have upon our lives:

"When we are in the presence of individuals who have committed themselves to the actualization of the spirit, we tend to be elevated to that dimension within ourselves" (p. 152).

Finally, the way Taylor outlines and interprets his experiences allows readers to know that he has "been there" firsthand. One does not describe depression as astutely as he does without having struggled in its grasp. Through his own experiences and even stories of "Victory Over Death" he shows how Swedenborgian theology provides reliable and spiritually comforting ways to move from merely coping with our life experiences to truly transcending them.

And now that I've finished reviewing Mr. Taylor's book, I'm going to take the advice someone once gave him, and go see what topics are covered in an issue of *National Geographic* from September, 1952. Why am I doing this? Well, to find out, I guess you'll just have to read *The Psychology of Spiritual Healing!*

*Mona Conner is an artist, a member of the New York Swedenborgian Church, and a member of the Communications Support Unit.*

To order *A Psychology of Spiritual Healing* call the Swedenborg Foundation at 1-800-355-3222.



## Tunnel to Eternity: Beyond Near Death

*Tunnel to Eternity: Beyond Near-Death* by Leon Rhodes. Foreword by Kenneth Ring. Chrysalis Books (Swedenborg Foundation), 1997. Paperback 114 pp. (\$10.95.)

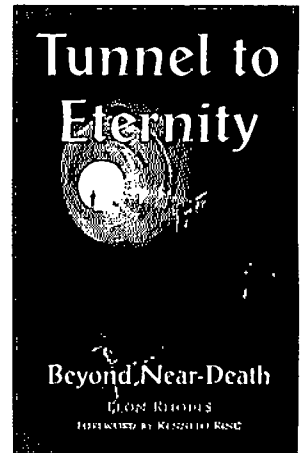
Reviewed by Mindy Jester

At first I hesitated to review *Tunnel to Eternity* when told it was about near-death experiences (NDEs). Although I had read Raymond Moody's *Life after Life* when it first appeared 22 years ago, I had not sought out or kept up with any other NDE literature. From my skewed perspective as a "lifer" Swedenborgian, I wished Moody had read Swedenborg first, and I found NDE accounts I encountered subsequently in the mass media repetitive and dull.

With that baggage, I began reading Mr. Rhodes' book and was immediately reassured in the opening pages that my 'ho-hum' response to NDE stories was understandable, after long exposure to Swedenborg in general and *Heaven and Hell* in particular. Kenneth Ring, in his foreword, applauds Rhodes' insistence that Swedenborg's experiences far exceeded in scope and comprehensiveness the accounts reported by Moody and other researchers. As Ring had previously remarked to Rhodes, "Near-death experiencers have had a glimpse through the doorway into the afterlife; Swedenborg explored the whole house!" (p.7)

By detailing the parallels between a 'core' NDE and Swedenborg's descriptions of the events of death/entry to new life, *Tunnel to Eternity* offers a structure for near-death experiencers and others interested in the phenomenon to understand a Swedenborgian perspective (and for jaded Swedenborgians like me to appreciate the excitement and spiritual curiosity inspired by an NDE.) In addition, it covers many related topics, including how our current life influences what our next life will be like, the loving assistance of angels at death, negative NDEs, how NDEs change lives, and perplexing questions for future NDE research.

This book is a wonderful new introduction to Swedenborg for those who are curious about NDEs and what they might mean. NDE accounts have become a part of the popular culture via talk shows, and my local library has a good selection of books by and about experiencers. Unfortunately, there has been no accessible link between those materials and the wonders seen and heard by Swedenborg, at least until now. *Tunnel to Eternity* admirably fills that gap. Readers of Swedenborg may want to make sure their local libraries have a copy, and it will be a good title to have on hand when someone asks what Swedenborgians believe about death (and resurrection). ❖



## ***A Book about Dying: Preparing for Eternal life***

*A Book about Dying: Preparing for Eternal Life* by Robert H. Kirven. Chrysalis Books (Swedenborg Foundation), 1997. Paperback 155 pp. (\$12.95)

Dear Bob,

Your book, *A Book about Dying*, has been a great gift of comfort to me. My dad and Marian were in declining health at the same time, and he died in June of 1995. Much of what you describe is achingly familiar. My mom read your book months ago and said "you kids (meaning my sister and brother and me) should all read it." Now that I have read it, I understand and share her enthusiasm.



One of the best things about your book is the lack of Swedenborgian jargon. The first section describing the afterlife expresses, in normal language, the essence of Swedenborgian beliefs I've cherished all my life. Also, though the Christian basis is evident, it is informational rather than prescriptive, and I feel I could share your book with any person, whatever their faith tradition.

My favorite part and maybe what I needed most—is the middle part entitled "Preparation." It is good to be reminded how our choices have "consequences to eternity" (AC 5122), and how the continual modifications we make result in an accrual of effects. (The hymn "Building, daily building" from the Hosanna kept running through my mind as I read.) Sometimes I can get bogged down by decisions and choices, so fearful that they could be wrong. Knowing that my intention to choose the right action is of crucial importance give relief from my anxiety. If I get 'off the track', there are opportunities to find where I went wrong and correct my course.

The final section, "Transition," is one I wish I had read before my father died. It provides so much practical and spiritual information to help the dying and their survivors prepare for the inevitable. That knowledge has also been an impetus for me to do some planning of my own!

Thank you for the reminder of the presence of angels and how "Precious in the sight of the Lord is the death of his saints." (Ps. 116:15) We can never be reminded too often that a loving God is constantly providing for our eternal happiness throughout our physical life, at death, and in the next life.

With heartfelt thanks,  
Mindy

Mindy Jester writes, "I grew up amid the remnants of the Indianapolis Society and became active in the Chicago Society after marrying and moving there in 1980. Swedenborgians on my mom's side of the family go back many generations. I

currently reside near Buck Creek, Indiana, with Ralph, three kids, three cats, three fish and 20 chickens to keep me busy. I have a B.A. and M.L.S. from Indiana University, but that all seems so long ago and not very important to my present existence . . .

"I kept trying to write an objective review but just couldn't get anywhere. When the thought came to me to write it as a letter, I had an "aha!" feeling that a personal format would be in keeping with the personal nature of the book. I realize it's unorthodox, but maybe the Messenger readers will be accepting."

---

*If I get  
'off the track,'  
there are  
opportunities to  
find where I  
went wrong  
and correct my  
course.*

---

Editor's Note: An "aha!" is always a very positive sign that should never be ignored. Perhaps more reviews should be written in this format!

For ordering information and Holiday specials, call Swedenborg Foundation at 1-800-355-3222. ❖

### **FORMULA FOR RELEASE**

- Recognize the pattern.
- Acknowledge that you have created it.
- Learn the lesson it is bringing to you.
- See, know, and affirm what you want instead.
- Act on your goal with strength and mastery.
- Allow God to help you.

From: *The Healing of Planet Earth*,  
by Alan Cohen

# Christmas Thoughts

## An Advent Reflection . . .

Ron Brugler

When I was a child, an integral part of my family's Christmas observance was a worn, although beautiful, sheet of wrapping paper that pictured ornaments nestled among pine branches. Each year a gift was wrapped in it, and it was placed in a strategic spot under the tree. On Christmas morning whoever received that gift was instructed to remove the paper carefully and fold it so that it could be used again the next year. None of us children knew the origin of that paper. Its importance came from the fact that it was a symbol, and using it was a ritual we adhered to without question.

In so many ways, our own observance of Christmas can be much the same as this. Every year we hear the same old stories, sing the same familiar hymns, and do many of the same activities. These can be important symbols and rituals for us. But unless we take the time to rediscover why these are important, they will be empty and void of meaning.

Advent offers us such an opportunity. It is an exciting journey of discovery, as bit by bit the season's true meaning unfolds before us. For me, its meaning begins to become clearer as I ponder John's understanding of what Christmas commemorates: "For God so loved the world that he gave his only son . . ." Thus, Christmas is about our Lord's ultimate gift to us, and that gift is love made real.

May all of us look forward to rediscovering more about the season's meaning as we take this journey together once again. And as we do, I hope that none of our symbols and rituals remain empty, but are instead filled with meaning and purpose that enable each of us to sense just how real God's love for us is. Merry Christmas everyone!

*The Rev. Ronald Brugler is pastor of the Swedenborg Church of the Good Shepherd in Kitchener, Ontario; chair of the Council of Ministers and president-elect of the denomination.*

Reprinted from *The Tender*, December 1996.

## Isn't it Time?

Michael MekaDeva

Ever think about how it was before you came here and "got physical" for the first time? Ever think about what your consciousness was doing before it "did" earth?

Many would say we were "doing" God, and that might be true, but ever think about who you were in the first moment you consciously individuated but, long before all this human stuff started?

What were we like before we were like this? If, in spirit, we've been around in some form or other since the beginning of time . . . isn't it time to remember who we have been?

Ever think about how it will be after you leave here and "drop physical" for the last time? Ever think about what your consciousness will be doing after it's "done" with earth?

Many, again, would say we will be "doing" God, and that might be true but ever think about who you will be after your last moment of consciously individuated experience, long after all this human stuff is left behind?

What will we be like after we are no longer like this? If, in spirit, we will be around in some form or other after the ending of time...isn't it time to envision who we are becoming?

*Michael MekaDeva is a writer and leader of spiritual growth workshops for men. He lives in Escondido, California.*

Reprinted with permission from his 1996 Christmas card.

## Take the Time

Ken Turley

The holiday season is upon us once again. As we enter into this time, with all that it brings our way, it is my hope that we will experience the season with the spirit of joy descending upon us rather than the weight of obligation pressing us down!

With all the demands and our increasingly hectic schedules, it is all too easy to get so wrapped up (pardon

the pun) in the externals of the holiday spirit that we begin to drain the resources of our inner tranquility and stability, qualities that are all too hard to come by any time of year! So remember, take the time to find ways to renew yourself during the coming weeks. Search yourself to find the joy there is in giving, in sharing in another's joy, even in sharing in pain or sorrow. Try to notice those little moments that occur at random places during the day when you can hold and savor a little peace and happiness. Try to make the most of them. And you can make even more of them by sharing them with someone who may be missing them. Take time to talk with your friends and play with your children. We adults tend to get a little jaded as the years mount up and helping to bring the Christmas spirit alive for a child is a great way to bring it alive for ourselves.

But most important of all is to take time for God. Find a quiet moment to read the Christmas story, a time when you can sink into it, and let the story sink into you. Take time to talk with God, getting in touch with your feelings of gratefulness, unloading your hurts and angers to God so that you don't unknowingly unload them on someone else less able to handle them. Try making a Christmas list of spiritual gifts that you would like to give and receive this year. Then set about doing what it takes to check them off one by one.

The holiday season is usually a time of intensity coming and going in all directions at once, but with care and prayer it can be a time of sharing joy and peace and thanksgiving as well. And that is the true spirit of Christmas; the purpose of the blessed birth so long ago.

*The Rev. Kenneth Turley is minister to the Fryeburg New Church in Fryeburg, Maine.*

Reprinted from the December 1996 Church of the New Jerusalem Bulletin.



# TO THE EDITOR

## OPINION

### Inclusive Language Questioned

To the Editor:

I thoroughly enjoyed Jonathan Rose's talk last May at the San Francisco church on the new Library Edition of Swedenborg. [See October 1997 *Messenger*.] He kept us deeply interested in what he was saying. The new edition is definitely justified and should be welcomed everywhere. I have misgivings only about his argument for the use of "inclusive language."

Recommendations that we use inclusive language don't discuss the rule that English grammars and dictionaries have always included—the pronouns *he*, *him* and *his* are masculine pronouns at times, but at other times are general pronouns for mixed company, both men and women; the two uses are mutually exclusive. The inclusive language movement apparently feels that *masculine* pronouns are always used to characterize anyone in general (for example, in such statements as: "When one crosses the street, he should look both ways"). The movement therefore defines *he*, *him* and *his* as always masculine, despite the old rule. Therefore we must now find a genderless way to refer to mixed company.

But efforts to do so have not produced much that is appealing, and they are in the awkward position of having to survive without actual evidence that linguistic crimes are being committed in conventional English. In assuming that English has all along been sexist with these pronouns, it would follow that English has in these cases always been unclear. But if *he*, *him* and *his* are being used to refer to mixed company, and no one is being thrown off track, then we have no evidence that something is going wrong. We do read accurately, and we do so very smoothly if English is used at all well.

The substitute pronouns are worse.

For example, *he or she*, and *his or hers*, are becoming more frequent, but they mention the male first, implying some sort of precedence. They compromise the effort. And to reverse it and use *she or he*, etc., suggests a kind of reverse discrimination, which we don't want either. Any such sequence in a linear language carries implications or connotations about precedence. In particular, *he/she* is awkward and looks ugly on the page, not to mention its awkwardness in actual conversation.

The solution is to have one pronoun that would stand for both sexes. But English provides it with the second part of the rule. We should have no trouble with that rule, for in effect it makes *he*, *him*, and *his* into homonyms, words that look and sound the same but are different in different contexts. A good example is *jam*. There is *jam* on toast, a problem that puts us in a *jam*, an effort to *jam* something in place, etc. We seem able to use this and other homonyms with no problems. The brain recognizes a different word in each case and does not think of the other uses the word has. There is no spillover from other meanings.

I'm afraid that an insistence on "inclusive language" will date the Library Edition. If the movement fades out, which it could, the Library Edition will be compromised as an enduring piece of literature. It would be better to stick with the verifiable rules of English so that the edition would have the support of a traditional rule than to take a chance with a controversial movement whose main arguments and solutions are still incomplete.

Steve Koke  
*Rough and Ready, California*



Dear Ms. LeVan:

As always, I want to compliment you on this wonderful publication. Your even-handed handling of sensitive issues is admirable and makes this publication very unique. Thank you for all that you do to provide so much enjoyment to your readers.

Bill Frost  
*Port Austin, Michigan* ❖

## SWEDENBORG SIGHTINGS

*The Globe and Mail*, Canada's national newspaper with a daily circulation of one million, gave some good press to Swedenborg and Johnny Appleseed on September 26, which is Johnny Appleseed's birthday. The columnist made a note of that and wrote a couple of paragraphs about Johnny A., debunking a few myths about him and linking him to Swedenborg. Then, after a bold column-wide heading "Emanuel Swedenborg," the columnist gave four short paragraphs about Swedenborg (just some basic facts with no editorializing, but the facts were accurate and the tone was positive—even mentioned the New Church without saying it was started by Swedenborg).

The piece then went on to talk about Canadian hockey legend Conn Smythe (early owner of the Toronto Maple Leafs) through a link between Conn Smythe's father being involved in Theosophy and Theosophy being linked to Swedenborg. (Hey, this is Canada and you have to mention hockey in every article or they won't print it). So the conclusion we can draw from this rambling, illegitimately connected article is that if it weren't for Swedenborg there would be no hockey.

Anyway, the piece appeared on the back page of the front section of the newspaper in a daily section by Michael Kesterton called "Social Studies, a Daily Miscellany of Information." I haven't checked, but I'm sure the piece is available for internet viewing by following the links on *The Globe and Mail* website.  
<[www.TheGlobeAndMail.com](http://www.TheGlobeAndMail.com)>.

Submitted by the Rev. Donald Rose of Bryn Athyn, Pennsylvania, quoting a letter from his friend Berry Halterman in Toronto. ❖

# Our Swedenborgian Heritage

Thirtieth in a series

## YOUTHFUL VOICES RAISED IN SONG

In the July, 1902 issue of the *New Church League Journal* a contest was announced. Prizes were offered for manuscripts for a Christmas service and carols. A committee consisting of Mrs. J. C. Ager, Mrs. Wm. L. Worcester, and the Rev. E. J. E. Schreck were to serve as judges.

Ten Leaguers submitted entries. No service formats were thought to be different enough from existing services to merit the top prize of \$25. Three carols, complete with music were submitted, and one by Maud Sewall of Washington received a \$10 prize. Two people submitted carol entries consisting of the words only, so they were given to two adults, who composed the music. Verses written by Nellie Walton Ford of the St. Paul Society earned \$5 as best in that category. These two carols were printed in the November, 1902 issue of the journal. Here are Nellie Ford's and Maud Sewall's winning entries.

### Glory in the Highest! Glory!

By Nellie Walton Ford

Awarded the prize for "the best Carol, words only"

"Glory in the highest! glory!"  
Hosts of angels join to sing  
"Peace on earth, good will to all men  
Glory to the new-born King."

Crowded inn could give no shelter:  
Pomp and wealth slept all the night:  
But the shepherds gazed in wonder,  
Frightened by that glorious light.

"Fear not," said the angel herald:  
"Joyous news to you I bring:  
Close at hand, in David's city.  
Sleeps this night your Saviour King."

Tho' a stable was His dwelling.  
Tho' a manger was His bed,  
Richest gifts the wise men brought Him.  
Worshipping with bended head.

Listen! Down across the ages,  
Rings again the blessed song.  
Shines again the wondrous vision  
Of that vast angelic throng.

Unto us a Son is given:  
Unto us a Child is born:  
Let us join the angel chorus.  
Heralding a brighter morn.

For the Lord of light and glory  
Comes again to seek His own:  
Tho' the crowded life rejects Him.  
Humble hearts may be His throne.

### Oh, Hope of All the Ages!

Words by MAUD G. SEWALL

Music by GRACE ETHELWYN BROWNE

Brightly.



### Glory in the Highest! Glory!

Words by NELLIE WALTON FORD

Music by EDITH BURNHAM





## Massachusetts Association Explores Blairhaven Family Retreat Program

Dear Friends,

As you may know, the Blairhaven Retreat Center has been unable to operate its Kids Camp due to escalating costs of such things as basic expenses, insurances, and overhead.

The Blairhaven Committee has set aside the last two weeks in July for use by members of the Swedenborgian Church. Many suggestions have been made to assure that as many people as possible will be able to enjoy the Blairhaven experience.

One suggestion that has been most favored by the executive committee is a family retreat program in the style of the Fryeburg New Church Assembly. We are sending this letter to obtain a response of members of churches interested in such a plan.

If we get a favorable response, we will begin plans to carry out this program. In that case, we will also be looking for a director for the Blairhaven Family Retreat Program. We have several ministers who would be willing to run the religious education segment of the camp program.

President Ellen Morin of the Fryeburg New Church Assembly has volunteered to help anyone with advice and plans that have worked for her in the past. We welcome any suggestions for the use of Blairhaven these weeks. Please submit your response to:

Rev. Dr. Dorothea Harvey  
6 Squam Rock Road  
Gloucester, MA 01930

Mrs. Mary Mitchell  
Executive Committee  
3 Helen Way  
East Bridgewater, MA 02333

Thelma E. Hawkins  
Secretary, Massachusetts Association  
Executive Committee ❖

## TRANSITIONS AND NOT-SO-NEW NEWS

### Central Office Assistant

Martha Bauer's "new" full-time assistant in the Central Office—we've been phone-chatting with and FAXing to for the last year or so—is the very efficient and personable Karen Mears, who came aboard in August, 1996.

Karen earned her B.A. degree from Tufts University in Social Psychology in 1995, graduating Magna Cum Laude. She completed two internships in advertising and promotions in Boston during college and worked briefly for an educational publisher as a marketing assistant before the company was sold and layoffs resulted. She held several temp jobs before being placed with the Central Office. Karen is currently taking classes at Bentley College toward a certificate in marketing, hoping to obtain an advanced degree in Market Research.

In addition to daily office duties and telephone support, Karen is responsible for compiling, designing, proofing and mailing the *Journal*; coordination of the Annual Appeal; maintaining the Church database and *Messenger* mailing list; filling requests from churches for literature; designing programs and reports for annual convention; the design and layout of *What's Happening Now*; production of wedding ceremonies and worship services, and distributing budgets, minutes, reports, etc. She also expects to take over maintenance of Convention's Web page.

Karen enjoys the outdoors, sports, hiking, cooking, reading—and her two Abyssinian cats, Molly and Bear.

We're blessed with her presence and hope she stays around for awhile.



Karen Mears

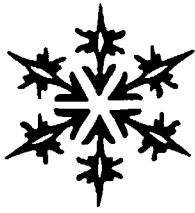
### Transitions

As of mid-October 1997, Linda Tafel, (The New Church of Southwest Florida) is the new chair of the Ministries Support Unit (MINSU), following the resignation of the Rev. Carl Yenetchi. Alan Thomsen (San Francisco Swedenborgian Church) is co-chair. (Alan's report of the MINSU meeting, held the second weekend in October, will be published in the January *Messenger*).

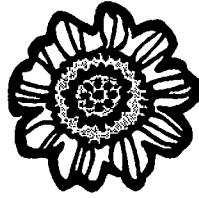
The Rev. Marlene Laughlin, a former minister of the Bridgewater church, moved from Massachusetts to California and, as of September 1997, is one of two full-time ministers at the Wayfarers Chapel in Palos Verdes, along with the Rev. Ted LeVan, who has been a full-time Chapel employee since July 1995. The Rev. Carl Yenetchi left the Chapel's employ in June 1997. The Rev. Harvey Tafel, who left the Chapel over three years ago, is with the Torrance Chamber of Commerce. He, along with the Revs. Paul Zacharias, Edwin Capon, Marlene Laughlin, and the late Horand Gutfeldt stepped in during the interim period between June and September to help with preaching and weddings. Harvey continues to be available to help with weddings, baptisms and memorials.

The Rev. Dr. Donna Keane left the employ of the Elmwood, Massachusetts Swedenborgian Church in June 1997.

The Rev. Steve Pults left the employ of the Swedenborgian Church of Puget Sound, Washington, in late 1996. As of January 1, 1997, the church has functioned with lay persons leading services and the Rev. Paul Martin, director of Stonehouse Book Room and Swedenborgian Spiritual Growth Center, working with them on a part-time basis. ❖



## Stone House Winter-Spring Program Highlights



**T**he Lorian Workshop Series, *Being at Home in the Cosmos*, began once again in late September with the first workshop by David Spangler, *Everyday Miracles: Incarnational Spirituality and the Art of Manifestation*. The workshop is based in part on his book, *Everyday Miracles*. (The Rev. Susan Turley, director of Living Waters HIV Ministry in San Francisco, attended this first workshop and has written a report of her experiences which will appear in the January *Messenger*.)

The second workshop, *Sensing the Spirit: Finding Power at the Edge of Newness*, took place from October 24-26 and was led by Sherry Landrum and Rex Knowles who work in many creative capacities in stage, films and television.

The third workshop, *The Mystic Experience*, led by British author and spiritual teacher William Bloom, will take place February 14-15, 1998.

The fourth Workshop, *Entering the Imaginal*, focuses primarily on the use of dreams and invited visions for entering the imaginal. Led by Janet Piedilato, it will be presented March 28-29, 1998.

*Incarnational Spirituality and the Sacrament of Everyday Life*, the fifth workshop, will again be led by David Spangler and will be held April 25-26, 1998.

John Matthews, author of *The Celtic Shaman's Pack*, is leading a two-part foundation course in Celtic Shamanism. The first part is presented November 29-30, the second May 2-3, 1998.

In December, Naturopathic doctors Geoff Lecovin and Lucinda Messer offer evening seminars on Hair Analysis (December 1), The Allergy Elimination Technique (December 3), and PMS (December 10).

A Seminar on Optimal Living: Resonating with Well-Being is being

taught December 4 by Jo Chavez; Family Patterns 1 on December 9 by Peter Kane, and a Dreamcatcher Workshop on December 11 by Janet Bailey, a woman of Mohawk descent who makes all the Dreamcatchers sold at the Stonehouse.

The last of four Sunday day-long sessions on *Music's Power to Heal*, taught by Stella Benson, Certified Music Practitioner, will be presented December 7.

Sufi Mystical Poetry is again presented December 19, with Angi and Friends providing an inspiring evening of music and mystic poetry by Rumi.

*Come, come, whoever you are  
Wanderer, worshipper, lover of leaving,  
it doesn't matter  
Ours is a caravan of endless joy  
Even if you've broken your vows a hundred times come, come, yet come again!"—Rumi*

Stonehouse provides weekly classes in several kinds of Yoga, a Spiritual Awakening Support Group, Meditation and Deepak Chopra's 7, Spiritual Laws of Success, to mention only a few.

Ongoing services and classes include free Sunday morning classes on Swedenborg, taught by Stonehouse director, the Rev. Paul Martin, and Creative Women's Circle on the third Thursday of each month.

For program information, to order books, gift items or to request a copy of *The Stonehouse Newsletter*, contact Stonehouse Bookstore & Growth Center at 7829 Leary Way N.E., Redmond, WA 98052. Phone (425) 883-7825, Fax (425) 869-5143, or E-mail: stonehse@pscs.org

## Prayer

*Lord, with all the people I meet, all the people I read about, help me to remember that you have been with them all their lives, loving them, guiding them, making the best that can be made of their circumstances and their decisions. Each individual is a history of your providence, of your care, and within each is the angel you have designed and created. Grant me the grace always to try to address that angel, "the good within the neighbor" that is the neighbor to be loved. So may I never be the enemy of any individual, but only of those evils which close off the deeper levels of being, which wall the angel in. For the kingdom of heaven for which we pray is made up of people like ourselves who have discovered that they are loved by you, and who see each other in the light of that love.*

Amen.

George F. Dole

From the Swedenborg School of Religion  
*A Book of Prayers*, January 1997.

### HOW ABOUT OUR DAILY BREAD FOR CHRISTMAS?

Have you considered a gift subscription of *Our Daily Bread* for a friend or relative this season? The booklet is published monthly by the Swedenborgian Church and edited by the Rev. Lee Woofenden. A new theme is presented each month; and for each week, a Bible reading, a reading from Swedenborg, a prayer, a sermon, and daily meditations are provided. The sermons are from Swedenborgian ministers, past and present, from throughout the U.S. and Canada. *Our Daily Bread* is a wonderful source of inspiration and daily meditation for enriching one's spiritual life. Subscriptions are currently \$10 per year. (\$13 Canadian).

*Our Daily Bread*  
P.O. Box 396  
Bridgewater, MA 02324-0396



# December at the NetWork Center for Spiritual Growth

## CELESTIAL CIRCLE

Our worship service now meets on Saturday evenings at 6:30 p.m. in addition to the regular meeting time of Sunday mornings at 10:00 a.m. This is a safe place of worship, meditation, and discussion. Come join us at the time that best fits your busy schedule. Led by Rev. Nadine Cotton, M.A. Donation

## Friday, Dec. 5 ~ MAYAN MEDICINE BUNDLES

Working with the Mayan Medicine Bundles helps to move us from a third dimensional planetary consciousness to a higher dimensional galactic consciousness. It supports a change in beliefs from warrior-hero/fear and separation-based paradigm to an artist/love and unity-based paradigm. 7-9:30 p.m. Facilitator: Carol DuBois. Materials included. Donation

## Tuesday, Dec. 9 ~ MEDITATION GROUP

Come join together for an hour of learning a guided meditation to discover your own inner world of peace and power. This ongoing group will meet the 2nd and 4th Tuesday of the month. This guided meditation is based on teaching taught to Tom Brown, Jr. by Grandfather Stalking Wolf of the Apache tribe. Facilitator: Rev. Nadine Cotton 7-8 p.m. Donation

## Tuesday, Dec. 9 ~ HEALING CIRCLE

Divine power is present when we ask and pray for healing together. All are welcome to join in the prayers and hands-on healing. Led by Rev. Nadine Cotton 8-9 p.m. Donation

## Friday, Dec. 12 ~ HUNTING WITH REVERENCE

Hunting can be done in a sacred manner. Come learn the ways hunting can become much more than a sport. Presented by Rev. Ken Turley. 7 p.m.

## Saturday, Dec. 13 ~ THE GODDESS ORACLE WORKSHOP

Create your future by transforming your present with the assistance and guidance of *The Goddess Oracle* transformational tool and its author. Amy Sophia Marashinsky. Bring your questions, drums and/or rattles, pen and notebook. 1-3:30 p.m.

## Saturday, Dec. 13 ~ THE GODDESS ORACLE BOOK SIGNING

Come and meet the creators of *The Goddess Oracle: A Way to Wholeness through the Goddess and Ritual* transformation tool: author Amy Sophia Marashinsky and artist Hirana Janto. They will be available for book signing from 4:00-5:30 p.m.

## Sunday, Dec. 14 ~ GUEDRA CELEBRATION

A women's meditational free-form dance experience originating in North Africa. Wear long skirts; bring a snack to share, if you choose. A minimum of 8 women needed, so bring your friends. Call Lauren to pre-register at 226-9407. Led by Lauren Grover 7-9 p.m.

## Monday, Dec. 15 ~ WOMEN'S VIBRATIONAL HEALING

We will work in the style practiced by Vicki Noble, author of the *Motherpeace Tarot*, with sound and hands-on-healing. No previous experience required. All types of energy workers and those with serious intent are invited to participate, including those of you who need healing. Facilitators: Christine McKema, Debby Nelson 7-9 p.m.

## Tuesday, Dec. 16 ~ EXPLORING MALE ARCHETYPES

Do you know the KING, WARRIOR, MAGICIAN, FOOL, ETC? This month will be a discussion of the "Warriors" male archetype. This is the third in a series of nine, with one archetype being explored fully at each monthly session. Facilitators: Geoff Hubell and Romy Valdez 7-9:30 p.m. (For men only)

## Friday, Dec. 19 ~ NATIVE AMERICAN DRUMMING

The art of relaxation will be taught through the use of supported yoga postures, breath awareness and guided meditation. Facilitator: Ian Teuber, Certified Yoga Teacher. 7-9:30 p.m.

## Saturday, Dec. 20 ~ THE PRESENCE OF ANGELS

Learn more about the presence and influence of angels, and how to be in contact with them. Come share in the confirmation that angels are working in your life. Discussion will include revelation about angels by Emanuel Swedenborg. Facilitator: Rev. Nadine Cotton, M.A. 7 p.m.

## In Gratitude

...I am preparing for my first winter in New Hampshire. As the days have grown shorter and the cold sets in, I look inward to see how I have changed and grown during this eventful year. Like the glorious leaves around me, my colors are definitely shining brighter and fuller with the happiness that I have being able to live my usefulness in this way. I am grateful that God has brought me this far on my path and that I am connecting with the many special people of this spiritual community. I am grateful for the wonderful place that I am living in. Concord is the definition of the word "charming." I am starting to feel at home and this brings an added measure of peace and happiness to my spirit. I am grateful for so many loving people in my life, for laughter, nourishment, nature's bountiful beauty, hugs, warm shelter, warm clothes, and all of you. Thank you all for helping me to feel comfortable here with your warmth, kind words, support and encouragement. I am very impressed by how hard the board has worked to make an exciting and eventful upcoming season with lots of variety. I am sending out a big thanks to all who have worked with loving, passionate spirits for the NetWork Center.

May God bless you with peace and love,

Rev. Nadine Cotton

Director, NetWork Center (reprinted from NetWork Center's November newsletter).

For more detailed information call NetWork Center at (603) 224-3017 or write to:

The Rev. Nadine Cotton, Director  
Network Center for Spirituality  
13 Greeley Street  
Concord, NH 03301



# Bridgewater Installs Woofenden as Pastor

In celebration of the signing of a three-year contract with our pastor, the Rev. Lee Woofenden, the Bridgewater New Jerusalem Church held an afternoon installation service on Sunday, September 28, 1997. This marks the beginning of Lee's second year with us, and the gathering was very special.

Over 50 people, including members, friends, and local clergy, joined together in worship with the Rev. Edwin Capon officiating. A trumpet soloist provided the prelude and postlude music and Patty Woofenden played flute solos during the service. The ceremony also included a welcome from the congregation by moderator Lawrence Conant, a response from the new pastor, and a special talk from Mr. Capon, who quoted a letter from the congregation that sums up how the Bridgewater Society feels about their new minister and this landmark in their history together.



Revs. Edwin Capon and Lee Woofenden.

This year has been wonderful for the Bridgewater New Jerusalem Church. Lee has done a fantastic job and is deeply admired and respected by us all. He has worked very hard all year and we appreciate his concern, dedica-

tion and very professional work . . . Everyone who meets and hears Lee is impressed with his knowledge and gentle sincerity. Our constant goal is to give more and more people the opportunity to meet him and hear him speak. His presence is a treasured gift and we are very happy that he has signed a three-year contract with us.

A reception followed the service in the church vestry. We all felt happy and proud of how far we have come in the past few years. It was a beautiful day and our building looked welcoming, and as cheerful as we all felt. We hope that this special covenant between us and our pastor is the beginning of many years of loving service together.

Merrilee Phinney



## Swedenborg Meets Rumi

(Continued from cover)

men of intellect cannot mix."<sup>14</sup>

For Swedenborg the difference between love and reason is positive and creative. It is the combination of love and wisdom which makes both real in actual life. To abandon reason would mean being lost in a feeling state with no way to let the love become real in action.<sup>15</sup> Granted the hyperbole of Rumi's poetry, I think there is still a real difference. Both were changed, and essentially changed, by a depth of feeling in relationship which brought them to a new reality. Rumi, the theologian, was converted from his theological position, and responded with poem after poem, together with short tales or parables, and an attack on reason. Swedenborg, the scientist, was never converted from his scientist's search for truth. He responded with some poetry, but much more with paragraph after paragraph of rational

prose, searching out the implications of the primacy of love and its explosive power to bring life in the marriage of love and wisdom.

This difference is probably one reason for Rumi's enormous impact. His poetry speaks directly about the human approach to God. Harvey calls Rumi "the world's greatest mystic poet," and says

No other poet or teacher or philosopher of whom I know has Rumi's almost frightening intimacy of address, and no one I am aware of in any civilization has conveyed the terror, rapture, and wonder of awakening to Divine Love with such unflinching clarity.<sup>16</sup>

I am sure that Swedenborg meeting Rumi, would recognize and honor this immediate witness to the encounter with Divine Love.

Notes:

<sup>1</sup> A.J. Arberry, *Mystical Poems of Rumi - 1* (Chicago: University of Chicago Press, 1968), pp 1-2.

<sup>2</sup> Andrew Harvey, *Light Upon Light: Inspirations from Rumi* (Berkeley: North Atlantic Books, 1996), p 3.

<sup>3</sup> Harvey, p 17.

<sup>4</sup> Harvey, p 51.

<sup>5</sup> Harvey, p 69.

<sup>6</sup> Emanuel Swedenborg, *Divine Love and Wisdom*, 1-4.

<sup>7</sup> DLW 402.

<sup>8</sup> DLW 47

<sup>9</sup> Harvey, p 4, cf. DLW 93; *Heaven and Hell*, 117-118.

<sup>10</sup> Harvey, p 5, cf. DLW 170-172.

<sup>11</sup> Harvey, p 59.

<sup>12</sup> Harvey, p 3.

<sup>13</sup> Harvey, p 76.

<sup>14</sup> Harvey, p 82.

<sup>15</sup> DLW 213-214.

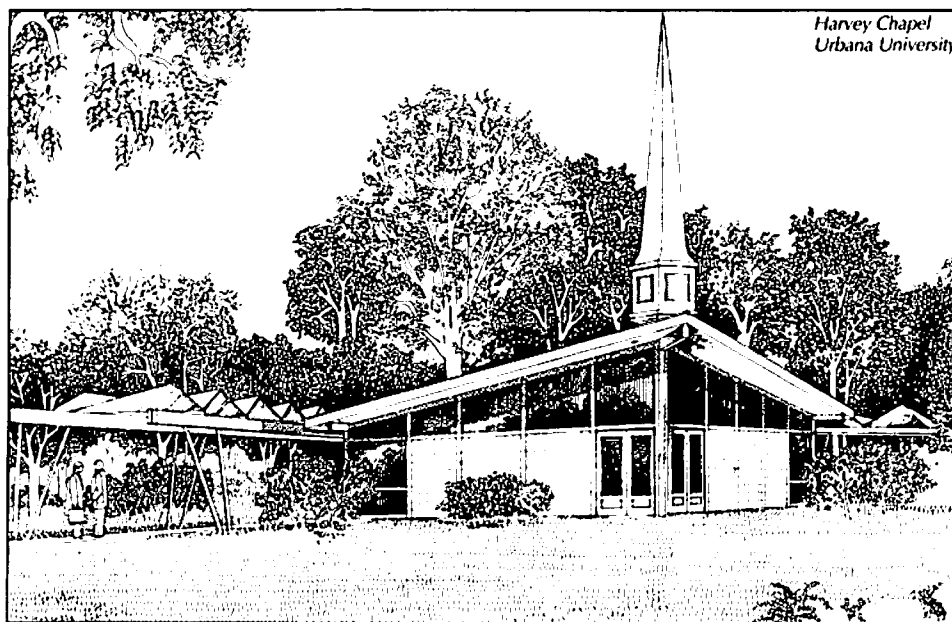
<sup>16</sup> Harvey, p ix-x.

*The Rev. Dr. Dorothea Harvey is part-time professor of Bible, Language and Theology at the Swedenborg School of Religion, and professor emerita of Religion at Urbana University.*



# Ten Faculty Positions Open at Urbana University

**A**t a recent meeting of the Urbana University Board of Trustees it was announced that dean of students, John Titus, would be leaving the university at the end of October to take up a new position in Michigan. His departure leaves Urbana with no Swedenborgians serving in administration or on faculty. In the hope that one or more Swedenborgians would be interested in applying, we are publishing a list of faculty openings for the 1998-1999 college year. There are currently nine Swedenborgian students enrolled who would welcome teachers sharing their own religious views.



*Harvey Chapel, Urbana University.*

## Urbana University Faculty Positions 1998-1999

Urbana University is a liberal arts university serving approximately 1000 students in Urbana, Ohio.

**Business** (3 positions), tenure track, doctorate or ABD required. Positions are available in the management/human resources, **Search committee chair: Mr. Donald G. Davis**

**Communication Arts**, non-tenure track, doctorate required. Academic preparation in electronic media and theatre. **Search committee chair: Dr. Cheryl Fenno**

**Education** (3 positions), tenure track, doctorate, K-12 teaching experience required. Positions are available in elementary education/reading, graduate: curriculum instruction and special education. **Search committee chair: Dr. Stanley Imhulse**

**Mathematics**, tenure track, doctorate required. Academic preparation in mathematics and computer science, ability to apply technology to mathematics. **Search committee chair: Dr. Jeffry Yoder**

**Political Science**, non-tenure track, doctorate required. Academic preparation in political science with expertise in either geography or modern history. **Search committee chair: Dr. Cheryl Fenno**

**Science**, tenure track, doctorate required, experience in physics and earth science. **Search committee chair: Dr. Jeffry Yoder**

All candidates must have a commitment to excellence in teaching and an interest in curriculum development, must be compatible with a small college environment and willing to teach at off-campus sites.

Send letter of interest, resume, transcripts and three letters of recommendation to the search committee chair, Urbana University, 579 College Way, Urbana, OH 43078.

Closing date for applications is January 15, 1998.

Urbana University is an EO/AA/ADA employer. ❖

## Sunday School Renewal in New York!

After many years, the New York New Church once again has a Sunday school for children, ages 4-14, Sunday mornings at 11:00 a.m., during worship service. Tiffany Hendry and Betty Lowe have graciously stepped forward to staff this important program, which will help to make our church accessible to more people. Children will learn Bible stories using a variety of tools, engage in hands-on activities and crafts, and perhaps most importantly, come to know the church as a place which welcomes and accepts, and cares for them in many ways. ❖



## Rev. Gertrude Tremblay (nee Dole) 1924-1997



Gertrude Tremblay was born in Fryeburg, Maine on July 29, 1924.

Her accomplishments are many. She graduated as the salutatorian in her Morse High School class in 1942, and took her degree at Wellesley

College in 1946. She obtained her Masters in Latin in 1949.

She taught Latin at the high school level for several years in Houlton, Maine, returning to Boston, Massachusetts to work with a Harvard scientist developing the electron microscope and with the Girl Scouts. She then returned to Bath to care for her parents, continuing her life of caring for others and giving of herself.

Gertrude moved to Edmonton, working with the University of Alberta. Familiar with the urban agrarianism of the eastern United States, she accepted her introduction to a provincial society with grace and the determination of a pioneer. Just as her soon-to-be husband had years earlier ventured from a small French Canadian farming community to metropolitan Boston for a year of studies in a religion quite unlike his roots, Gertrude left her family comforts to venture to a new life. Her move was permanent. She married Paul Tremblay, the retired farmer she had met years before. Her mother soon joined them, living the balance of her temporal life.

"What manner of woman had come to Edmonton and St. Paul?" Was a question often asked by her adopted relatives. "A marvellous woman" was the answer soon made, particularly by her new nieces and nephews who could see the joy and new life she had brought to their uncle.

She worked tirelessly. She ensured that Paul had all the supplies he needed

for painting. She enjoyed many hours feeding and caring for the birds they attracted to their home, and many of us have enjoyed the herbs she made from her garden each year. Even this fall, she took in the product of their large garden at home and ensured it was ready to plant next spring. She spent many hours building her library and reading, not to mention her devotion to recycling. Many children have enjoyed, and many parents have had interesting times finding room for, the natural nests and settings she rendered as presents.

As she cared for her husband and mother in Alberta, her contributions to her church are well known to those present today, and indeed to a wide group of people attested by the far-reaching mailing list for her writing and editing in every part of the globe. After establishing and teaching courses for lay ministry training, Gertrude became an ordained Swedenborgian minister in 1980. (Paul had been licensed as a Swedenborgian lay minister and grandfathered into the ministry in the early 70s). She was a strong participant in Paulhaven, the camp which has brought many children and adults recreation and spiritual growth. She embraced technology, as her home office attests. She could and did converse in computerese with ten-year-olds.

It may be truly said of Gertrude that she chose service to others above self. She might have achieved greater renown in her church and in the world by pursuing a life course different from the one she chose, given the opportunities available to her and her abilities. She displayed her love for God by bringing those of us she touched a constant message of faith in her life by her example.

It is a testament to her conduct of her temporal life that our memories are uplifted and appreciative of a higher spirit letting us be part of her life.

*Louise (Dole) Woofenden  
Sharon, Mass.*

## Rev. Clayton S. Priestnal 1907-1997



... Those dedicated to the study of the Word are not distracted from their daily study. They are excited with what they find. They write out their sermons with an inner delight.

There is a feeling that what was just seen, and about to be written, was not from their own imagination but is from an inner inspiration guided by the Lord. They feel as though the Lord has lifted them up to that mountain of celestial and spiritual knowledge that has a practical urgency to be shared and where the words of the Psalmist break forth in the mind.

Clayton Priestnal was that kind of man. The Rev. Clayton S. Priestnal, 89, a resident of Yarmouth Port, Massachusetts died August 27, 1997. (See *Passages*, November *Messenger*).

Clayton came from a family of people dedicated to the work of the Lord's New Church. James Priestnal and his wife Ada left England to come to the United States. James had been active in the Salvation Army ministry and the Methodist ministry before finding the New Church.

In 1914 James was ordained into the New Church ministry and became the pastor of the Yarmouth Society. For 38 years he served here as a pastor living in the white parish house next to the church. Their home was open to those passing by. For the children it was a place to have a cookie. For the adults it was a place to have discussions on the porch.

The Priestnals had three children; Clayton, Gladys and Evelyn. Their formal education was received in the Yarmouth school system. Clayton went on to college, where he involved himself in the classics and theatre, and

*(Continued on page 167)*

## BAPTISM

**Osgood**—Jacob Earl Osgood and Joshua William Osgood, sons of Timothy and Gretchen (Krim) Osgood, were baptized into the Christian faith September 21, 1997, at the Church of the New Jerusalem in Fryeburg, Maine, the Rev. Kenneth Turley officiating.

## CONFIRMATIONS

**Bohnen, LeVoi-Barry**—Debra L. Bohnen and William T. LeVoi-Barry were confirmed into the life of the Swedenborgian Church September 28, 1997, at the Virginia Street Swedenborgian Church in St. Paul, Minnesota, the Rev. Kit Billings officiating.

**Stenzel**—Duane E. Stenzel was confirmed into the life of the Swedenborgian Church October 5, 1997, at the Virginia Street Swedenborgian Church in St. Paul, Minnesota, the Rev. Kit Billings officiating.

## DEATHS

**Boyle**—Frances A. (Buck) Boyle 91, entered the spiritual world October 12, 1997. She was a resident of Mansfield, Massachusetts, and a member of the Bridgewater New Jerusalem Church. She was one of thirteen children of George M. and Grace A. (Packard) Buck. She is survived by three brothers and four sisters, and by several nieces and nephews. A memorial service was conducted October 16 at

the Bridgewater church, the Rev. Lee Woofenden officiating.

**James**—Cynthia James, member of the Elmwood New Church in Massachusetts, and longtime member of the Detroit church, entered the spiritual world August 7, 1997. A memorial service was conducted August 24, 1997, the Rev. F. Robert Tafel officiating.

**Leland**—Robert Arthur Leland, 86, entered the spiritual world on July 15, 1997. He was a member of the Union Congregational Church in his home town of East Bridgewater, Massachusetts. He is survived by two brothers, three sons, seven grandchildren, and a great-grandchild—and by his wife Frances A. (Stearns) Leland, who is a member of the Bridgewater New Jerusalem Church. Bob and Frances were active in the choirs of both churches. A memorial service was conducted July 19 at the Union Congregational Church, the Rev. Lee Woofenden officiating.

**Tremblay**—The Rev. Gertrude Tremblay, wife of the Rev. Paul Tremblay and sister to the Rev. George Dole and Louise Woofenden, entered the spiritual world October 10, 1997, in St. Paul, Alberta. She was 73. A memorial service was conducted October 14, 1997, at the Edmonton church, the Rev. Min-Heui Cheon officiating. (See In Memoriam, p. 166).

## Memorial ~ Clayton Priestnal

(Continued from page 166)

met his wife Marion.

Clayton entered the New Church ministry and was ordained in 1941. His ministry took him to Bridgewater, Massachusetts; Baltimore, Maryland; Cleveland, Ohio; and New York City. For 56 years Clayton served his people well. His sermons were delivered in a manner that showed his interest in the theatre. Almost Shakespearean in delivery, each word was enunciated with care and deliberation. It brought him a joy to preach and mail out copies of his spiritual reflections.

When his father retired from the ministry in 1948 Clayton assumed the Yarmouth summer ministry for 44 years. Both Clayton and Marion cared for the summer services, bringing the finest organists and singers they could find.

A caring priest seeks to lead his flock to where the greatest food may be found for the soul. If outward signs reflect internals it would appear that Clayton cared deeply for the church members and those outside of the church. He worked many years for the Swedenborg Foundation, assisting them in their editing work to publish quality New Church books. He befriended strangers in New York City. He mixed his ministry with a wit that would be skillfully turned on himself or a friend. His love of puns and gentle side left people feeling in a state of freedom to explore and ask him questions. No question was seen to be dumb. He mulled over the simple or complex question with the same degree of gentleness and concern. But through it all he was a careful watchman. He wanted the worship service to be dignified and worthy of worship of the Lord. He wanted worshipers to leave feeling that the Lord had lifted up their sense of spiritual worth.

Now we rejoice and look forward to his awakening in the spiritual world. How happy he must be to see the good news he preached about with the clarity of spiritual eyes.

*Excerpts from a memorial address given September 13, 1997, by Walter Chapin of South Yarmouth, Massachusetts. ❖*

## Perpetual Calendar Offers Uplifting Truth

Self-standing perpetual calendar with a Bible quotation and one from the writings of E. Swedenborg for each day of the year is available from the Kansas

Association. Order from:

Eric J. Zacharias

105 South Plum Street

Pretty Prairie, Kansas 67570

Virginia Branston of New York writes, "It's a beautiful beginning each day to turn the page for an uplifting truth." Cost: \$5.00 plus \$1.00 postage.



Emanuel Swedenborg was born January 29, 1688, in Stockholm, Sweden. Although he never intended a church denomination to be founded or named after him, a society was formed in London 15 years after his death. This 1787 organization eventually spawned the present General Convention of Swedenborgian Churches. As a result of Swedenborg's own spiritual questionings and insights, we as a church today exist to encourage that same spirit of inquiry and personal growth, to respect differences in views, and to accept others who may have different traditions. Swedenborg shared in his theological writings a view of God as infinitely loving and at the very center of our beings, a view of life as a spiritual birthing as we participate in our own creation, and a view of Scripture as a story of inner-life stages as we learn and grow. Swedenborg would conclude, "All religion relates to life, and the life of religion is to do good." He also felt that the sincerest form of worship is a useful life.

## Fryeburg Assembly Lecture Series 1997

### FRYEBURG NEW CHURCH ASSEMBLY

The Lecture Series from the 1997 Fryeburg Assembly is available on cassette tape. This year we have greatly improved the quality of the recordings, especially the question and answer periods at the end of each lecture. The cost is \$3.00 per tape (2 lectures) or \$15.00 for one week (10) lectures or \$30.00 for both weeks (20) lectures. The lecture themes and titles are listed to the right. Please add \$1.00 for individual tapes or \$2.00 for each week of tapes for shipping costs. Order from:

The Fryeburg New Church  
4 Oxford Street  
Fryeburg, ME 04037  
(207) 935-3413



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

Forwarding Address  
Correction Requested

CENTRAL OFFICE  
48 SARGENT ST  
NEWTON MA 02158-2399

#### MONDAY, AUGUST 4:

*A Moving Center*  
Rev. Dr. George Dole  
*Solomon's Temple*  
Rev. Ken Turley

#### TUESDAY, AUGUST 5:

*Lord of the Dance: Expressing Joy to the Divine (not available)*  
Rev. Dr. Wilma Wake  
*Difference Between Tabernacle and the Temple*  
Rev. Dr. Dorothea Harvey

#### WEDNESDAY, OUTING DAY

#### THURSDAY, AUGUST 7:

*Holy Furniture*  
Rev. Dr. William Woofenden  
*From a Jungian Perspective*  
Steve Larsen, Ph.D

#### FRIDAY, AUGUST 8:

*Destroy This Temple*  
Rev. Dr. George Dole  
*The Temple: A Personal Relationship*  
Rev. Lee Woofenden

#### SATURDAY, AUGUST 9:

*Taking Out the Ashes*  
Rev. Dr. William Woofenden

#### MONDAY, AUGUST 11:

*Reason, Experience and Scripture*  
*Divine Providence 156*  
Rev. Dr. George Dole

*Providence, Evil and Laws of Permission*  
Rev. Dr. Ted Klein

#### TUESDAY, AUGUST 12:

*Which Laws of Providence?*  
Rev. Dr. William Woofenden  
*The Divine Provider*  
Susannah Currie

#### WEDNESDAY, OUTING DAY

#### THURSDAY, AUGUST 14:

*What You Can't See*  
*Divine Providence 175-191*  
Rev. Dr. George Dole  
*Parables of the Wheat and Tares*  
Rev. Dr. William Woofenden

#### FRIDAY, AUGUST 15:

*Who's Running This Show Anyway?*  
Rev. Ken Turley  
*Divine Providence: The Tough Cases*  
Rev. Lee Woofenden

#### SATURDAY, AUGUST 16:

*The Hairs of Your Head are All Numbered*  
Rev. Dr. William Woofenden

Non-profit  
Organization  
U.S. Postage  
**PAID**  
Plymouth, IN  
Permit No. 105