
THE MESSENGER

Published by the Swedenborgian Church of North America

June 1999

New Day Dawning at Swedenborg School of Religion

Jane Siebert

It is with great hope and expectation that I write to the readers of *The Messenger* to share the vision and plans being developed by the board of trustees of the Swedenborg School of Religion. The vision that emerged from three days of intensive meetings was the result of months of previous discussions, research, and exploration by the long range planning committee. The groundwork was laid at this productive meeting, and now we are turning to all of you for your input in the specifics of designing the building blocks.

A Swedenborg House of Studies is the blueprint that has been proposed. This concept is one of affiliation with an established interdenominational theological school which could provide some basic courses and other services while we retain our own identity. Other institutions, using such a model, have responded to the changing needs of current students. A House of Studies is a denominational center associated with a mainline theological seminary as. For example, the Berkeley Theological School at the Yale Divinity School is an Episcopalian House of Studies. Students participate in the daily life and instruction of the seminary, study with denominational faculty, and participate in activities designed to prepare them for specialized requirements of ministry in their own denomination. SSR has for many years had open cross-registration with the Andover/Newton Theological School. The House of Studies concept takes this affiliation to a higher level. In addition we will be exploring an option suggested by the Pacific Coast Association for affiliation with the Pacific School of Religion. One of the benefits of this theological model is that it is moveable and expandable.

Our goal would be to provide both ministerial preparation and lay education, as well as develop a spirituality institute and maintain access to library and archival resources. We want to be able to provide access to the study of Swedenborgian thought on a global scale. We would like to explore this idea with the General Church and British Conference. This will begin dialog on this important and very exciting possibility. We need to continue to maintain a community of scholars which will offer Swedenborgian course work that is not otherwise available. Possible areas our faculty would concentrate on would be: Biblical theology, Swedenborgian thought and

history, worship and spirituality, and practical and pastoral applications. The specific areas of concentration will change as the relationships with the other seminaries becomes clearer. The Swedenborg House of Studies would be responsible for the ongoing formation of ordained ministerial and lay leadership.

There are several stages in this transformation:

- We will be moving this summer. We have sold the 48 Sargent Street location for \$2.7 million and will be investing the proceeds in the Common Fund. We have found a space in Newton Centre to lease for two or three years as the global plan unfolds. This location offers easy access to transportation and is near Andover/Newton, where student housing will be available.
- A faculty search committee is interviewing four future faculty prospects on May 21 to replace George Dole, who is retiring to part-time status.
- Dr. Mary Kay Klein announced her decision in February to leave SSR and move on with the next stage of her life when her current contract expires on July 31, 2000. During the next academic year, we will begin the search for an interim executive. As events unfold, we will determine whether we need a dean of studies, an administrator, a director, or a president as the leader of the House of Studies.
- We will be developing subgroups of lay members, board members, faculty, and students to offer input on the design of the different building blocks necessary to accomplish the goal. Distance learning, initiatives, lay leadership, preparation, alternative ordination track procedures, external M. Div., and integrated field education are possible topics. These will be discussed further at convention this summer. We will keep you informed and we welcome your input.

As you can see, this is an exciting time at SSR, and we need you to help us develop the new vision for the assimilation of Swedenborgian theology into the mainstream of theological education through a Swedenborgian House of Studies.

Jane Siebert is assistant treasurer on the SSR Board and secretary of the Swedenborgian Church in Pretty Prairie, Kansas.



In This Issue:

- ❖ President's Report
- ❖ Wayfarers Chapel 50-year Anniversary
- ❖ Foundation Sesqui Opens with Luncheon and Sample of *Heaven and Hell*

1998

July 26-August 5
Almont New Church Assembly
Summer School
August 27-30
Wayfarer's Chapel Board Meeting
September 4-6
Financial and Physical Resources
Support Unit Meeting
September 25-27
Cabinet Meeting
September 28
Cambridge and Massachusetts
Association Representatives
Meeting.
Meeting at Newtonville concerning
Central Office Move
October 3-5
Pretty Prairie, Adam Seward
Installation
October 5-6
SSR Board Training
October 7-9
Committee on Admission to the
Ministry
October 15-17
SSR Board Meeting
October 17-20
Urbana Swedenborgian Church,
Betsy Coffman Consecration and UU
Student Dinner
October 30-November 1
General Council Meeting
November 12-15
Wayfarer's Chapel Board Meeting
December 5
Michigan Association Christmasfest
December 14-16 Ordination
Planning and Placement Committee
December 27-30 Teen Winter Retreat

1999

January 14-18
Ft. Myers New Church
January 30-February 2
Pretty Prairie Church
February 8-15
Council of Ministers Edfest
February 19-21
LaPorte New Church
March 6-12
Council of Ministers Executive
Committee
Worship and Meeting with
Cambridge Society
Ordination Planning Meeting
Committee on Admission to the
Ministry
Placement Committee
March 20-21
Worship with Cleveland
Swedenborgian Church
April 7-11
Wayfarer's Chapel Board Meeting
April 12-14
Council of Ministers Peer
Supervision Meeting
April 21-25
Central Office
and SSR Board Meetings
June 4-7 Committee on
Admission to the Ministry

PRESIDENT'S REPORT

Ron Brugler

In the past years when I would read the president's report it always struck me as odd that they usually begin with a long list of meetings. Now I understand why! These meetings are, to a large extent, what our president does, and they represent the glue that holds our denomination together. They provide us with opportunities for face-to-face interaction and sharing, they are where new ideas and visions surface, where issues and concerns are addressed. And to all of you, both clergy and laity, who have donated time and interrupted your jobs and personal lives to take part in the important work that these sessions have accomplished, on behalf of your church I want to say thank you!

But this position encompasses so much more than meetings. For example, much of my time is devoted to communication. So far this year I have responded to over 1,400 e-mails, 650 phone calls, and a smattering of letters. Additional time is devoted to "leadership team," working closely with Martha Bauer, our Central Office manager, with the Executive Committee of General Council through monthly conference calls, and with a positive relationship with Paul Martin, chair of the Council of Ministers. I have also delegated tasks to other people when appropriate to do so, utilizing the expertise of our support unit chairs and members, and have drawn upon the professional skills of people within our church when the need has called for me to do so. And lastly, I have worked to encompass a pastoral dimension within the presidency, by reaching out to congregations in times of tension, celebration, and transition. When all of these areas are combined, it makes this a very complex and difficult position for anyone to fill.

Perhaps this explains why I write this report with such a diverse range of thoughts and feelings within my mind, for the same is true in regard to the pulse of our denomination. I am surely aware of the tension points that are present among us. Having just returned

from the SSR Board of Trustees meetings, I fully realize that many difficult issues relating to our seminary and ministerial training are at last coming to the surface so that they can be addressed. I am also aware that several of our centers are dealing with stressful situations. Some people have even gone so far as to claim that our denomination is in the midst of a crisis. But I disagree with that assessment, because I am also aware of many areas in our church where there is joy, fulfillment, promise, and hope, and that these far outnumber the areas of crisis. It is this message that I am called to proclaim to you, even if it seems to be a "voice crying in the wilderness." Yes, I assure you, this is a wonderful time to be a part of this church!

But how can I say this? I do so thinking of Wayfarers Chapel, where wonderful things are taking place; Fort Myers, where a new congregation is succeeding; San Francisco, and its significant growth and outreach; Temenos, where a dream is being fulfilled; Urbana, where future minis-

(Continued on page 99)

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).

June 1999
Volume 221 No. 6
Whole Number 5241

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

E-MAIL: Messenger@jinet.com

Business & Subscription Address:

Central Office
48 Sargent Street
Newton, MA 02458

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.

Invitation to Dialog

Ernest Martin

The challenge was laid down in the "Invitation to a Dialog about Theological Education": "What kind of theological education do we need to prepare ministers who will help to propel the church forward in the 21st century?"

The assumption seems to be that we will need ministers who are human "propellers," i.e., they are outgoing, dynamic, imaginative, creative, intelligent, and possess uncommon common sense and good judgment. Does the introvert, drawn to Swedenborg's writings, have the potential to be a propeller?

Teh Swedenborgian ministers of the past were expected to be good preachers and pastors, committed to the teachings of Swedenborg. Today we ask that they engage in ministries which will "facilitate spiritual wellbeing." It is not enough to have a sanctuary, with people sitting in rows of bolted-down pews, focusing on three hymns and a sermon. A traditional sign out in front, "Worship Service at 11:00 a.m. All Welcome," will not draw the crowds.

When the national church was built a century ago, it was expected that "the elite of Washington" would be drawn to the church, to be edified by the new dispensation. This did not happen, nor will it happen. If President Clinton had chosen to worship at the Church of the Holy City, instead of the Methodist Church a block away, would he have been more likely to have become regenerate?

A growing number of people today are seeking to deepen their spirituality. Worship is part of that process, but they are looking for much more. The Swedenborgian Church in San Francisco, through its wedding ministry, has developed a Sunday school educational program of more than fifty children. The two ministers, with doctorates in ministry, have had advanced training in psychotherapy and media communication. The Stone House Spiritual Growth Center offers programs seven days a week and serves a thousand people a year. The Boston church through its clergy breakfasts has become known as a place that welcomes and respects leaders of all religious faiths. The Swedenborgian Church at Temenos, with its retreat center ministry, reaches out to inquirers and seekers from New York to Washington, D.C.

If the Swedenborgian Church is to be propelled forward, or is to continue as a viable institution, it must train ministers and laity who are equipped to facilitate spiritual well-being in many different ways. An essential skill of all ministers is that they be able to lead small-group discussions and support groups. Spiritual seekers are not looking for authority figures who have all the answers (even the absolute truths of Swedenborgianism), but leaders who can help them develop the disciplines of reflection, meditation, and spiritual direction, and continue on their journey toward angelhood.

The Rev. Ernest Martin is the director of Temenos Conference and Retreat Center and pastor of its Swedenborgian Church at Temenos in West Church, Pennsylvania. He is retiring this June.



QUALITIES Parishioners Want in a Pastor

Barb Tourangeau

Editor's Note: SSR Trustee Barbara Tourangeau compiled a list of qualities parishioners wanted in a pastor, polling various age groups. Her survey included several people in her own parish (Royal Oak), some from another parish that is currently seeking a minister, and several isolated Swedenborgians who have been active in parishes in the past. She felt she had her most insightful responses from the younger generation, a "good sign for our church." Barb submitted the survey for the March issue, but since there was no room and the qualities listed were very similar to those that Jane Siebert had compiled, I scheduled it for a later issue. Here is a summary.

Knowledge of Swedenborgian doctrine and the Bible was hardly mentioned; the consensus was that although it is important, SSR is doing a great job preparing ministers in this area, and other things mentioned need more attention. One was a knowledge of world religions and how they relate to Swedenborgian concepts.

The majority of responses dealt with the mechanics of running a parish, and personal comportment. Ministerial skills expected are:

- Good communication and listening skills
- Ability to work with the church board
- Stewardship not limited to fund raising, also conservation of resources
- Understanding of the Common Assessment form
- Ability to facilitate a group discussion
- Ability to work empathically with all age groups on an experiential level to lead and instruct on how Swedenborgian theology and spiritual enlightenment can assist with life problems—especially important for youth
- Ability to balance the needs of a parish (could involve less focus on Sunday worship and more focus on discussion groups and alternative spiritual guidance and programs). Needs of older parishioners should not be forgotten in the quest for new members.
- Ability to prioritize tasks; use time management techniques
- Know how to utilize skills of all their parishioners
- Ability to be innovative to make church interesting to all
- Awareness of the congregation's reactions, ability to recognize when change is called for

OTHER LIFE SKILLS MENTIONED:

- Common courtesy and consideration of parishioners
- Awareness of your demeanor and grooming, remembering you are a representative of your church in your community
- Dependability, preparation, accountability
- Alert and responsible when chaperoning our youth on outings
- Character, honor, and respect; working to maintain your parishioners' respect

"To fulfill all of the above is a tall order," Barb concluded, "but a good minister will also recognize his or her shortcomings and be willing to work on them and get help if necessary." ❖

J. Appleseed & Co.: Sowing Seeds for the Church

James F. Lawrence

I am often asked to explain the difference between the Swedenborg Foundation and J. Appleseed & Co. While both publishing houses have missions relating to Swedenborg's ideas, their missions are nevertheless distinctly different. The Swedenborg Foundation is an educational non-profit corporation, whose identity is consciously non-church oriented. The original mission of the Foundation was to maintain Swedenborg's theological writings in contemporary English. In recent years, the mission has expanded considerably to encompass publishing objectives for the scholarly world and for non-sectarian spiritual seekers. In presenting these works, however, there is a conscious aim to prevent any sense of affiliation with churches, in order not to be seen as proselytizing for a religion, with a possible hidden agenda of seeking church members.

J. Appleseed & Co., on the other hand, explicitly strives to serve as an outreach tool of the Church. Our mission is to speak for a specific church denomination and to publish books shaping the voice of key writers in our particular denomination, the General Convention. As such, we do not hesitate to consider manuscripts for devotional and religious purposes, and we attempt to make a clear connection with our ecclesiastical organization. Another difference between the two publishing programs lies in the modes of interface with our potential audience. While it is rare that the Foundation finds it worthwhile to publish pamphlets, the Church has a primary use for short works that can be given away or sold for very nominal prices. The "customer" is frequently already in one of our centers, and our church leaders need attractive, well written, brief pieces for information, inspiration, or illumination. About half of our publishing program is devoted to brief pamphlets and booklets which visitors and inquirers can read through in several minutes or take with them without dealing with prohibitive costs.

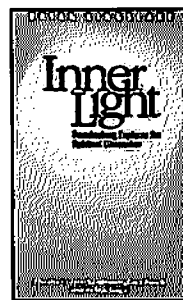
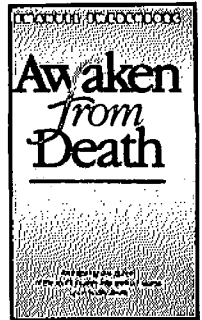
I have maintained for years that the wonderful program of the Swedenborg Foundation should not obscure our understanding of the need for the Church to have its own supporting publishing program. The missions of the Foundation and the Church, though highly resonant, are not identical.

The current offering of publications (with prices and ordering information) follows. Books and booklets may be ordered from the San Francisco offices (20% discount for orders of 3-9 copies and 40% discount for 10+ copies): 3200 Washington St., SF, CA 94115. Pamphlets may be ordered from the Central Office. Copies for Convention ministries and members are free of charge (in reasonable quantities; you pay postage): 48 Sargent St., Newton, MA 02458.

Awaken From Death

by Emanuel Swedenborg

A sort of "Swedenborgian Book of the Dead," material from Swedenborg's *Heaven and Hell* details the soul's journey from the point of physical death, laying out the three-part process each person must experience upon entering the "world of spirits." With an introduction by near-death scholar, Kenneth Ring, Ph.D., and a biography of Swedenborg's life by James F. Lawrence. 120 pages, \$8



Inner Light: The Story of Swedenborg and the Swedenborgian Church

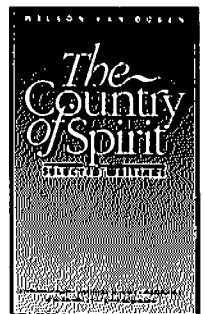
by Brian Kingslake

A masterful overview of Swedenborg's theology; Brian Kingslake presents the story of Swedenborg and the fundamental tenets of "the New Church" with some final notes on the worldly organizations devoted to the new Christianity. 176 pages, \$8

The Country of Spirit

by Wilson Van Dusen, Ph.D.

An anthology of the "best" of Van Dusen's shorter writings, including "Uses," "Reincarnation: The Universal Return," "Meditation," and "The Mystery of Ordinary Experiencing." 136 pages, \$8



Sorting Things Out

by George f. Dole, Ph.D.

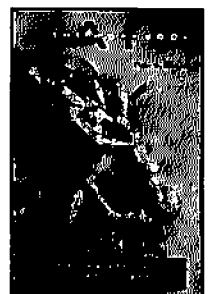
Thirty-two of the "best" of SSR Professor Dole's talks on spiritual topics covering biblical themes, aspects of the modern technical age, and the challenges of spiritual growth in everyday living. Editor Stephen Koke culled the selections from talks covering a 25-year period. 263 pages, \$8

Aim: The Workbook

by Peter Rhodes

A sumptuously designed hands-on personal growth methodology for groups or individuals, this approach harmonizes insights from both Swedenborg and Gurdjieff and provides the reader with specific "tasks" for each of the sixteen chapters. 163 pages, \$10

(Continued on page 89)



J. Appleseed & Co.: Sowing Seeds for the Church

(Continued from page 88)



The Power of Service: A Swedenborgian Approach to Social Ethics in the Twenty-First Century

by J. Theodore Klein, Ph.D.

As we hurtle toward the 21st-century, SSR theology and ethics professor Ted Klein examines critical issues of "life and death" in the light of Swedenborgian principles. War, euthanasia, abortion, environmental policy, ecology, and many other social

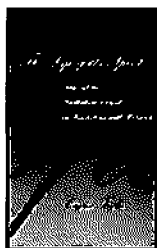
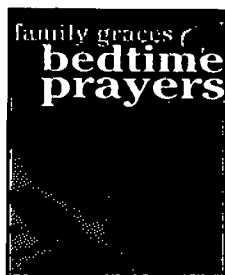
justice topics receive treatment. An excellent group discussion book. 175 pages, \$9

BOOKLETS

Family Graces and Bedtime Prayers

by Susannah Lorraine Currie

Especially for families with small children, this friendly-format, large print booklet with generously sized pages provides numerous graces and prayers to help foster early spiritual formation in your children, as well as a tone of spirituality in the home. Contains the musical scores for sung graces. 32 pages, \$5



The Life of the Spirit

by Eugene Taylor, Ph.D.

Five talks given at our Cambridge church by popular scholar and speaker Eugene Taylor, covering such topics as "Education and Spiritual Growth," "Truth and Reality," and "The Problem of Evil." 38 pages, \$5

PAMPHLETS

The Millennium and the End of the World

by Stephen Koke

The Last Judgment, the so-called coming apocalypse, and the famed Christian millennium are presented in the inspiring and sane light of Swedenborg's theology.

18 pages. (2-color, glossy)



Spiritual Healing

by Eugene Taylor, Ph.D.

A brief, 6-panel brochure discussing the power of spiritual influx and the ability of "right perception" in the Divine Consciousness as the most potent source of healing possible.

(2-color, matte)

It's About Living

by John Hitchcock, Ph.D.

Physics professor, psychotherapist, and popular Swedenborgian interpreter, John Hitchcock presents for the layperson the deeper essence of a healthy spirituality, based on the picture of reality found in Swedenborg's writings.

14 pages. (2-color, matte)



The Story of Swedenborg and the Swedenborgian Church

by Vicky Dixon

The most popular pamphlet ever produced introducing Swedenborgianism to newcomers, the colorful brochure is now in its fourth edition and sixth printing. A real crowd-pleaser.

20 pages. (3-color, glossy)

Swedenborgians See It This Way

by Paul B. Zacharias

A down-to-earth presentation of eight basic spiritual perspectives that underlie the Swedenborgian faith, presented by long-time Swedenborgian parish minister and writer.

(2-color, glossy)



Let's Talk About Death and Life

by Robert H. Kirven, Ph.D.

For those in bereavement, as well as for all who wish to deepen understanding about the transiency of physical life, this gentle piece covers personal and theological issues of dealing with death and eternal life.

18 pages. (3-color, glossy)

Why Is This Happening To Me?

by J. Theodore Klein, Ph.D.

Ted Klein, also the author of an earlier COMSU publication entitled, "Learning Compassion," has an abiding interest in understanding the role of pain and suffering in the overall scheme of divine providence. A careful, comforting, and Swedenborgian presentation of a difficult subject.

13 pages. (2-color, matte)



The Rev. Dr. James F. Lawrence is co-pastor of the San Francisco Swedenborgian Church and director of J. Appleseed & Co.



At the Laying of the Chapel Cornerstone July 16, 1949

I'm trying to replay the scene in my mind exactly as it happened fifty years ago, but this is a difficult exercise. After half a century memories tend to become a tad elusive. The one thing I am certain about is that it was a warm, sunny, breezy July afternoon in southern California, and there must have been over 100 folding chairs neatly lined up in rows on the flattened hilltop at a place called Portuguese Bend, just south of Los Angeles. There may have been a few small scrub pines scattered around, otherwise it looked pretty barren and desolate. The view overlooking the ocean was magnificent, but the immediate area was bleak and quite ordinary. Very little color, just dry, yellow grass. It didn't look very inviting, and I remember wondering whether Convention had made a wise decision!

The single most prominent memory I have of that day is watching the procession of clergy, all dressed in black robes fluttering in the wind, wending its way up the hill single file and being seated. The following names come to mind: Louie Dole, Leonard, Richard and Mahn Tafel, Leslie Marshall, William Reece, Harold Gustafson, Henry Guinta, Bob Young, Othmar Tobisch, Andre Diaconoff, Tony Regamey and my father, John Zacharias. There were many other ministers in attendance, but for some reason these are the faces I see now.

Two other cameo shots stand out. Just before the cornerstone ceremony began, I had the audacity to approach Ethel Barrymore, who was wearing a purple-flowered dress and a smart looking hat, and ask for her autograph. In a very regal and frosty tone of voice she informed me, in no uncertain terms, that this was not the time or place for the signing of autographs! I slunk away, thoroughly chastened.

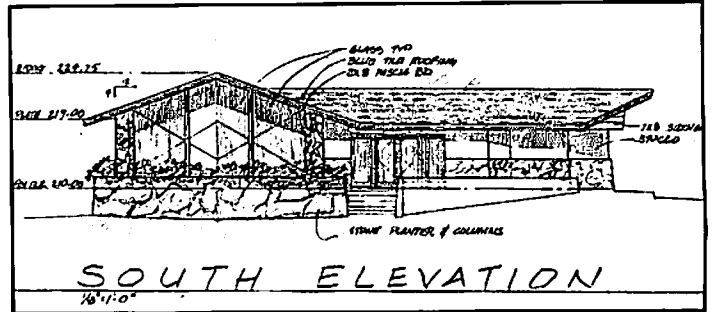
Certainly the highlight of the service was Charles Laughton reading from the Psalms (which Psalm?). He wasn't acting; it was for real. His voice truly was spellbinding; the passage became wondrously alive. He had us all in the palm of his hand, and I remember thinking that his reading was far too short.

Two strong-willed women, Narcissa Vanderlip and Elizabeth Schellenberg had a dream, and what a dream it was! The Wayfarers Chapel is one of the most beautiful, serene, spiritual places I have ever experienced. Long may it nurture and inspire the seeking wayfarer.

—Paul Zacharias

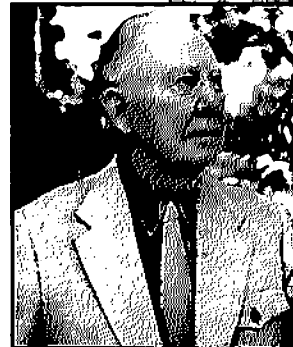


Elizabeth Schellenberg



Artist's rendering of the new visitors center, designed by Eric Lloyd Wright and partner Dean Andrews. Wright is the son of Chapel architect Lloyd Wright and grandson of the renowned architect Frank Lloyd Wright.

Photo (R)
Rev. Dr.
Leonard
Tafel and
Lloyd
Wright,
Chapel
architect.



Lloyd Wright,
Chapel architect

Photo (below) George Lee, then
president of L.A. Society; Leonard
Tafel, Andre Diaconoff.



Photo (below)
Ethel Barrymore

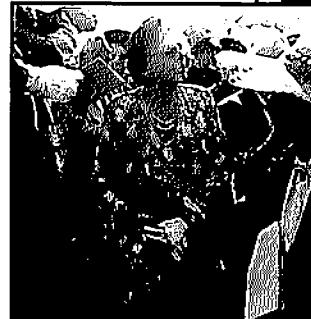


Photo (R) Narcissa Vanderlip
with Charles Laughton (R).



and Other Memorabilia . . .

Harvey Tafel, eight years old, and his brother Richard, 13, were bored with the proceedings that July in '49 as their father and uncle, visiting Swedenborgian ministers from Philadelphia, presented their part of the cornerstone dedication service. During the liturgy, a sealed steel box containing Chapel literature, newsletters and other ecumenical documents was placed behind the cornerstone to be opened in 50 years. The boys weren't curious about that or impressed with movie star Charles Laughton—a friend of the Vanderlips, who had donated the land for the Chapel—as Laughton read the scriptures during the ceremony. Harvey's and Dick's attention was focused on the Pacific Ocean and how soon they could go swimming. "After the service was over," Harvey recalls, "photographers from the *L.A. Times* wanted to take Laughton's picture. Laughton called for me to move out of the way, but I was so intent on getting out of there and finding the shortest route to the beach, I didn't hear him yelling at me. Laughton came up to me, took the Bible from under his arm and hit me in the head with it." The Rev. Harvey Tafel

laughs as he recalls the incident. "After realizing what he did in front of the photographers, Charles extended his hand to make amends, but I pushed it aside and walked away . . ." ❖



OPINION

Dear Editor:

In regards to an article in the May '99 *Messenger*, "Mark of the Beast...or Mark of the Blessed": The original title as submitted was: "Mark of the BEAST or Mark of the BLEST." The author went to great lengths to be terminally clever in choosing the word "blest" because of the similarity of spelling (to BEAST!). He even went so far as to *walk across a room and look in a dictionary* to ascertain that "blest" is an archaic form of "blessed"!

Remember: "There are no rewards or punishments---just consequences." Therefore, at the Pulitzer Prize ceremonies, the editor's name will not be mentioned. Furthermore, my next tattoo will be a skull, pierced by a dripping dagger with the name "Patte" inscribed underneath.

Seriously, I'm truly grateful for the opportunity to express my ideas. What attracted me to the New York New Church four-and-a-half years ago was its members' spirit of tolerance and their great sense of humor. Also, outside of a men's room wall, this is the only time anything I wrote has appeared in print!

Thanks again. I feel that I am truly blessed?...blest?

Al(the Blest Beast) Geddes
New York New Church

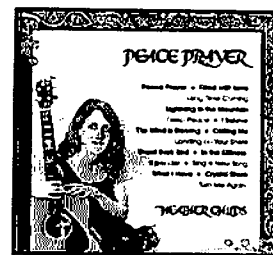
Sorry I goofed....,but, hey, I spelled your name right!
—The Editor



"Peace Prayer"

by
Heather
Childs

Musical Review
of the CD
by
Ken Turley



It is my pleasure to introduce a most pleasing musical experience. This collection of original songs by Heather Childs, a musician and member of the General Church, achieves what it seeks: a very personal offering of prayers and poems of introspection. With her gentle soprano voice accompanied by vocal harmonies, piano, guitar and flute, Childs offers us something quite unusual: a collection of songs that, along with the expected reflections upon her life and the beauty of God's creation, includes songs that express a concern for the listener's well-being. We so commonly hear songs whose only concern is for the writer's own well-being. It is quite refreshing.

Her sound has something reminiscent of the Renaissance minstrel blended with the more current folk and pop influences. It does not grab one's attention so much as it gently massages the listener into relaxing and letting go into the depths of the music. And it is there that one finds the music's best qualities. The touches of gentle humor and generally 'good spiritedness' of her words and music are uplifting without ever being silly.

If you are seeking a state of peace and prayerfulness, this is wonderful music to listen to. I would love to hear some of these songs being sung in our church camps, youth groups and, yes, worship services, for the music most effectively provides what the title of the CD offers: peace and prayer.

This CD can be ordered by sending \$15.00, plus \$2.00 shipping to:

Heather Childs
384 Olivewood Ct.
Rochester, MI 48306

She may be reached at (707) 547-9800 or
HChildes1@aol.com

The Rev. Ken Turley is pastor of the Fryeburg
New Church in Fryeburg, Maine. ❖

THANK YOU

The Messenger and the Communications Support Unit wish to thank these individuals and groups for subscriptions and donations to *The Messenger* from January 1, 1998 through May 1, 1999. We are most grateful for your enthusiastic support. We hope no contributor has been omitted from this list, but if your name is not here and should be, please let us know.

Margaret Albrecht West Chester, Penn.	Forest Dristy Oswego, New York	Donna Humes Westminster, Colorado	Diane Olsen White Bear Lake, Minn.	Linda Thomson Jonesboro, Arkansas
Louise Alden Lititz, Pennsylvania	Capt. August & Mary Ebel Annapolis, Maryland	Rev. Barbara Jung Oklahoma City, Oklahoma	Larry Pangaro Tucson, Arizona	Valerie Thompson La Mirada, California
Alliance of New Church Women	Lon Elmer Seattle, Washington	Florence Kearns San Jose, California	Mrs. E. R. Parker Auburndale, Florida	Barbara Tourangeau Fraser, Michigan
Rev. Eric Allison Kitchener, Ontario	Candace Frazee Pasadena, California	David Keating Coopersburg, Penn.	John & Anne Perry Brunswick, Maine	Laura Lawson Tucker Guilford, Vermont
Mrs. Frank Anger Boynton Beach, Florida	Rev. Forster Freeman Portland, Oregon	Stephen Koke Santa Ysabel, California	Nancy Perry Jackson, New Hampshire	Pat Tukos LaPorte, Indiana
B.C. New Church Society Kelowna, British Columbia	Nancy Freestone San Jose, California	Rev. Henry & Maria Korsten Edmonton, Alberta	Diana Piermattei Redmond, Washington	Janet Vernon Long Beach, California
Mr. & Mrs. Alfred Bentley Riverside, California	William Frost Port Austin, Michigan	Christine Laitner Midland, Michigan	William Radcliffe Mitchellville, Maryland	Ruth Wagoner Washington, DC
Mr. & Mrs. Norman Bestor Bay Village, Ohio	Fryeburg New Church Parish Fryeburg, Maine	Harold & Frances Lawrence Venice, Florida	Lee Royer Haven, Kansas	Gloryann & J. C. Webb Amenia, New York
Mrs. Roger Blackmer E. Holden, Maine	Richard Gladish Bryn Athyn, Pennsylvania	Carol Lawson Dillwyn, Virginia	John Saul Lopez Island, Washington	Dorothy Webster Homer, Arkansas
Isbell Behrer Fairview, North Carolina	Louise Glover Elmwood, Massachusetts	Marjie & Robert Leas Fort Wayne, Indiana	Margaret Schneider Cincinnati, Ohio	Gladys Wheeler Groveland, Massachusetts
Elizabeth Bruser Baton Rouge, Louisiana	Gloria Grabin Santa Maria, California	Mrs. Lynn Martin Winter Park, Florida	Hampton & Elora Schoch Roxboro, North Carolina	Charles & Verda Winter Lakewood, Ohio
Gunnar Cedarbom, M.D.	Rafael & Betty Guin E. Bridgewater, Mass.	The Swedenborgian Church of Los Angeles	Sylvia Schulte Norway, Iowa	Raymond & Olive Wong San Francisco, California
George Chapin Everett, Massachusetts	Elva Gustafson Sarasota, Florida	Rev. Ernest Martin West Chester, Penn.	Hester Schwarting Syracuse, New York	Marilyn Worsham Walkersville, Maryland
Simone Charlin	James Hacker South Bend, Indiana	Mr. & Mrs. Irv McCallum La Jolla, California	Rickey Sheppard Rockfield, Kentucky	Dorothy deB. Young South Easton, Mass.
Glen Clemens Nampa, Idaho	Daisy Halle LaPorte, Indiana	Lynne McClure Kenwood, California (in memory of her parents, Gustave & Lillian Bischof)	Elizabeth Shesler Thomaston, Maine	Mr. & Mrs. Maynard Zimmerman Pleasant Ridge, Michigan
Josephine Cowern St. Paul, Minnesota	John Harrington Newton, Massachusetts	Karen Mears Waltham, Massachusetts	Laura Simpson Maple Ridge, B. C.	❖
Mary Crenshaw Detroit, Michigan	Rev. Dorothea Harvey Gloucester, Massachusetts	Omar Mitchell Charleston, West Virginia	Helen Smailer Wynnewood, Pennsylvania	
Susannah Currie Scarborough, Maine	Mary Hatfield Seaview, Washington	New York New Church	Marcia Smith Spokane, Washington	
Vera and Steven Dyck	Jim & Kay Hauck Chicago, Illinois	Rachel Nicol	Meredith Swanson E. Bridgewater, Mass.	
Mary Dysinger Fryeburg, Maine	Brita Hazell Ashland, Oregon	Ohio Association	Edmund Swiger Pittsburgh, Pennsylvania	
Jean Dougherty Jamaica Plain, Mass.	Rev. Olle Hjern Stockholm, Sweden	Ichira Ohta Yokohama, Japan	Richard L. Tafel Washington, DC	



*God's hands are the sacred container and each of us
is a unique expression of the divine residing in God's hands.*

PRE-CONVENTION WORKSHOP SCHEDULE

SUNDAY JUNE 20 Preparing Our Sacred Container 7:30 - 9:30 pm Community building, introductions and individual goal setting	12:00 - 1:00 pm Lunch 1:00 - 1:30 pm Solo Time with your journal 1:45 - 3:45 pm Relating our teachings to life and experiential energetic learnings: Cindy Gutfeldt 3:45 - 4:00 pm Break 4:00 pm Ministers Spouses Group 4:00 - 5:00 pm Exploring the theme: Cecile & Lorraine 5:30 - 6:30 pm Dinner 7:30 pm Music: BJ & Marjy 9:30 pm Meditation & Purification exercises: Lorraine	TUESDAY JUNE 22 8:30 - 9:00 am Music & Meditation 9:00 - 10:00 am Cecile Andrews 10:00 - 10:15 am Break 10:15 - 11:30 am Groups 12:00 - 1:00 pm Lunch 1:00 - 1:30 pm Solo Time with your journal 1:45 - 3:45 pm Relating our teachings to life and experiential energetic learnings: Cindy Gutfeldt 3:45 - 4:00 pm Break	4:00 - 5:00 pm Exploring the theme: Cecile & Lorraine 5:30 - 6:30 pm Dinner 7:30 pm Song prayer & meditation: Lorraine, BJ, & Marjy ~ Creative experiences, sharing, celebration, and ritual 9:00 pm Closing ritual, song, etc.: Lorraine, BJ, & Marjy
MONDAY JUNE 21 Purifying Our Sacred Container 8:30 - 9:00 am Music & Meditation: Lorraine, BJ, & Marjy 9:00 - 10:00 am Cecile Andrews on Simplicity Circles 10:00 - 10:15 am Break 10:15 - 11:30 am Simplicity Circle Groups			WEDNESDAY JUNE 23 Sharing, Gifting, & Receiving from the Sacred Container Closing the pre-convention Container and opening the Convention Container

CONVENTION '99 ~ PROGRAM OF EVENTS

WEDNESDAY, JUNE 23 7:00 - 8:00 am Breakfast 8:15 am Chapel Service 9:00 - 12:00 pm General Council COM Session VIII 12:00 - 1:00 pm Lunch 1:30 - 3:45 pm General Council 4:00 - 4:30 pm Opening of Convention 4:30 - 5:30 pm Sunday School Association 4:30 - 5:30 pm General Council 5:30 - 6:30 pm Dinner 7:30 - 8:00 pm Worship Service led by the Revs. Jim Lawrence, Rachel Rivers & Paul Martin 8:00 - 8:15 pm Welcome 8:15 pm Theme Presentation: Cecile Andrews 9:00 pm President's Reception	9:45 - 10:30 am Small groups on panel discussion 10:30 - 10:45 am Break 10:45 - 11:00 am President's report 11:00 - 11:30 am Officers' reports: vice president, secretary, treasurer 11:30 am Announcements 12:00 - 1:00 pm Lunch 1:00 pm Report of the Nominating Committee Nominations from the Floor 1:30 - 2:30 pm Support Unit presentations 2:30 - 2:45 pm Break 2:45 - 3:45 pm Small group discussion with Support units 4:00 - 5:15 pm Mini-courses Session 1 5:30 - 6:30 pm Dinner 6:30 pm Rehearsal: SSR Graduation 7:30 pm SSR Graduation & Reception	FRIDAY, JUNE 25 7:00 am Communion service auditorium 7:00 - 8:00 am Breakfast 8:45 am Opening worship 9:00 - 10:00 am Bill Jones 10:00 - 10:15 am Break 10:15 am Credentials committee report & elections 11:30 am Support Units report back from small group: announcements 12:00 - 1:00 pm Lunch 12:00 - 2:00 pm Women's Alliance Luncheon 2:00 - 3:15 pm Mini-courses Session II 3:30 - 5:30 pm SSR Corporation 5:30 - 6:30 pm Dinner 7:30 - 9:00 pm Appreciations 9:00 pm Reception	SATURDAY, JUNE 26 7:00 - 8:00 am Breakfast 8:45 am Chapel Service 9:00 - 11:00 am Business Session: elections if necessary Reports: SCYL, Sweden- borg Foundation, National Council of Churches, Sunday School Association 11:15 - 12:00 pm Buses depart for outing 11:30 - 3:00 pm General Council 4:15 pm Buses depart from Redondo Beach for Wayfarers Chapel 4:30 - 5:30 pm Arrivals at WC and tour of the grounds 5:30 pm Dedication of the new visitor's center 6:00 pm Dinner 7:30 pm Ordination service on the terrace green 8:30 pm Reception 9:30 pm Buses depart for Pepperdine
THURSDAY, JUNE 24 7:00 - 8:00 am Breakfast 8:45 am Opening Worship 9:00 - 9:45 am Panel discussion on Theme	SUNDAY, JUNE 27 7:00 - 8:00 am Breakfast 9:30 am Sunday Worship 11:15 am Bus leaves for airport (advance sign-up required)		

All events to be held in the auditorium building
unless otherwise noted.
All meals to be served in the dining hall.

◆ The Rev. Carl Yenetchi has accepted a call to the LaPorte New Church in LaPorte, Indiana. He preached his first sermon there on Easter.

◆ The Rev. Dr. George Dole, SSR professor of Bible, language and theology, is moving to Bath, Maine, this summer. He will teach part-time at SSR and will be taking over the ministry of the Swedenborgian Church in Bath.

◆ Fourth-year SSR student Andy Stinson has accepted a call to the Elmwood, Massachusetts church following graduation and ordination this June.

◆ As *Messenger* readers were informed in the May issue, Sussanah Currie has accepted the call to Temenos.

◆ The Royal Oak (Detroit) church, led by the Rev. Renee Billings, has been successful in its outreach lectures, offering workshops on "Healing Relationships through Miracles," and presentations with guest speakers and artists focusing on angels and meditation. During 1999 and into 2000, the church has formulated plans to become better known throughout the community through various outreach endeavors. The church has continued to have good results advertising in the *Phenomenews* and the *Touchstone Journal*.

◆ The Swedenborg Chapel & Spiritual Growth Center in DeLand, Florida continues to present popular well-attended Body/Mind/Spirit workshops led by the Rev. Skuli Thorhallsson and Maryann Thorhallsson, Ph.D.

◆ The Spiritual Network Center in Concord, New Hampshire, held its second successful wholistic fair on May 1. The Rev. Nadine Cotton performed the Center's first wedding on April 10 for two of its members. In addition to

Editor's Note: *After hearing about the Boston church's clergy breakfasts for a number of years, I was delighted to discover this very warm personal experience related by the Rev. Joan Saniuk in the church's February newsletter.*

About our clergy breakfast . . .

Joan Saniuk

I want to help you understand how it was that I first came to the Church of the New Jerusalem. A little over a year ago, I arrived in Boston to accept the call to the pulpit of the Metropolitan Community Church. I didn't really know anybody in Boston outside of my congregation. And so I was happy when, one Tuesday afternoon, the Rev. Gary Nettleton, pastor of the Old West United Methodist congregation, said: "Well, this is short notice, but you ought to go to the clergy breakfast. It's tomorrow morning at 8:00 at the Church of the New Jerusalem."

For a little over a year, I have accepted your hospitality at the monthly breakfast for clergy and religious leaders. I want to thank you for the great gift that this event is. The breakfast, of course, is wonderful. But the gift is much greater than the food. I have met wonderful people—colleagues from all sorts of faiths and backgrounds, people who are becoming good friends. You may never know how much good that breakfast does! Women and men from all sorts of backgrounds connect, talk, and support each other. We are Jews, Christians, both high-church and low-church; Moslems, Unitarians, Buddhists, Hindus and pagans. And together, we share our passion for the love of the divine, and for the peace that we find in our spiritual practices . . . a peace that we hope to be able to share with a world that is so often confused and anxious. It's hard to fight when you're sharing a meal. Maybe that's why the Bible uses the image of a wedding banquet so often, in describing what heaven is like. Jesus tells the disciples, in Luke's Gospel, the story that I remember as the "wedding banquet" parable because of its use in Matthew's Gospel Jesus tells us that God's realm—Heaven—is like a huge party, a wedding reception, to which absolutely everyone is invited. I grew up Polish in the Midwest, and there isn't any kind of party I like better than a Polish wedding. A Polish wedding involves a church ceremony, to be sure, but the real celebration is the party after the church service. It means lots of food, plenty to drink, and never any of this "no-host bar nonsense." There is live music for dancing, and family and friends stay and enjoy each other's company until they can't stay awake any longer. Heaven, Jesus says, is like that. Heaven is a place where those who have a bad attitude, who are too snobbish or too busy to attend the wedding, will miss out! And someone will be invited in their place. It's a place where everybody who is willing to come will be welcomed, like a long-lost cousin. Heaven is a place where everybody gets to belong.

God's realm in heaven, and God's house on earth, is a place where everyone can belong. What a marvelous thing that would be! What a wonderful feeling it is to be welcomed. To walk in the door and hear the words, "Hello. It's good to see you again!" How great it would be if we could set aside our differences, our fears, our pride, and enjoy that gift that the Holy One gives us. The gift of a place where we can belong. And where Christ asks only one thing, that we not stand at the door and bar other invited guests from the party. That we remember who it is that is our host, and the depth of our host's love and passion for us.

Loving each other, across our differences, is the key to the church's unity. In so doing, we model the passion of the God who is one hundred percent loving, one hundred percent crazy about us, one hundred percent eager for us to come home to Godself. And so may it be. In our welcome of each other, may we foreshadow the One who welcomes us home, eternally. Amen

The Rev. Joan M. Saniuk's talk was delivered at the Boston Church of the New Jerusalem January 17, 1999.

(Continued on page 95)

Reprinted from their February 1999 newsletter. ♦

Mini-course Update

In addition to those listed here and in the May *Messenger* on p. 80, the following mini-courses are being offered:

Communicating Faith and Spiritual Experience

Jim Lawrence and Patte LeVan

Two longtime editors and publishers of church writing will lead a discussion on language as a medium for spiritual experience, with an especial eye towards writing for publication. Both recent trends and classic forms in spiritual writing will be explored. Whether an aspiring writer or an inveterate reader, join us—and bring your Muse!

Joyful Living: Spiritual Psychology Playshop

Skuli Thorhallsson, M.Div. and MaryAnn Thorhallsson, Ph.D.

Each of us strives for a sense of happiness, inner peace and wholeness. This "playshop" is an experiential journey to remind participants how to access their joyful, playful divine inner selves.

Preview of Mini-courses

Visioning the Future of SSR

Rev. Dr. Wilma Wake & SSR Faculty

Presentation of faculty thoughts on the future of Swedenborgian theological education followed by participant input. Exploration of models for a flexible curriculum.

The Church Online: The Internet

Philip Bae

The Circle of Simplicity

Cecile Andrews

Other presenters include: The Rev. Dr. Robert Kirven, Renee Billings, Teen/Transitions Panel Discussion—topics to be announced. Presentation on Johnny Appleseed by Bill Jones. ❖

PARISH News

(Continued from page 94)

many other programs, the Center hosts a monthly men's support group and a bi-monthly women's support group. They also hosted the Maine Association's annual meeting this year.

◆ The Urbana, Ohio Swedenborgian Church is continuing its preparation for setting up a Swedenborgian Student Scholarship Fund at Urbana University. Lay Leader Betsy Coffman's consecration was extended to include service to the Ohio Association. The Ohio

Association is co-hosting Convention 2000 with Urbana University at Urbana.

◆ The Swedenborgian Spiritual Growth Center (Stonehouse Bookroom) and Puget Sound Church in Redmond, Washington, are continuing their search for a suitable building to buy, meanwhile enjoying continued success in workshops and book sales.

◆ The Bridgewater, Massachusetts Swedenborgian Church has concluded the hugely successful series of presentations on world religions, featuring exciting guest speakers in the community representing many different religions. ❖

THE SWEDENBORGIAN CHURCH ~ STATISTICS AS OF DEC. 31, 1998

ASSOCIATIONS	CHURCHES		ORDAINED MINISTERS			AUTHORIZED LAY LEADERS	MEMBERS			# OF DELEGATES
	ACTIVE	INACTIVE	ACTIVE	INACTIVE	RETIRED		ACTIVE	INACTIVE	TOTAL	
Canada	1	0	2	0	1	1	153	41	194	17
Connecticut	0	0	0	0	0	0	3	1	4	2
Illinois	6	0	4	1	0	0	146	60	206	16
Kansas	2	0	0	1	2	0	105	0	105	12
Maine	3	0	3	1	0	0	127	190	317	14
Massachusetts	5	2	9	4	1	0	186	72	258	20
Michigan	2	0				(Did not report)				
Middle Atlantic	3	0	4	0	0	0	110	83	173	13
New York	2	0	1	0	0	0	74	36	110	9
Ohio	3	2	1	0	0	1	64	28	92	8
Pacific Coast	5	0	7	2	2	0	291	0	291	31
Southeast	2	0	3	0	0	0	61	11	72	8
Western Canada	6	1	1	1	2	0	110	27	137	13
SOCIETIES										
Georgetown, Guyana	1	0	0	0	1	0	57	13	70	7
Bayside, NY						(Did not report)				
TOTALS	41	5	35	10	9	2	1487	542	2029	170

Foundation Sesqui Opens with Luncheon and Sample of *Heaven and Hell*

(Continued from back)

and the Foundation's former executive director Dr. David Eller, now professor of history and director of the Young Center at Elizabethtown College, whose newly published work, *Illuminating the World of Spirit: A Sesquicentennial Record of the Swedenborg Foundation*, was also given to the attendees. The Rev. Donald Rose of Bryn Athyn was the master of ceremonies, and Dr. Daniel Goodenough, president of Bryn Athyn's Academy of the New Church, welcomed the guests.

Robert Keck, Ph.D., whose book *Sacred Eyes*, published by Synergy Associates, Inc., is in its fifth printing, was a guest of the Foundation for the weekend, following his Friday night lecture. He was accompanied by his daughter Krista. Keck's new book, *Sacred Quest*, is scheduled for publication by the Foundation in spring of 2000.

—Compiled by Foundation Executive Director Deborah Forman, Marketing Associate Susan Picard, and Board member and Messenger editor Patte LeVan.



John Seekamp (L), Don Rose, Jonathan and Kristin Rose.

Editor's note: Stuart Shotwell and George Dole's talks on the NCE are presented here, with Lisa Hyatt Cooper and Jonathan Rose to be published in a subsequent Messenger issue. ❖

Why the New Century Edition?

Stuart Shotwell

There's a passage from one of Swedenborg's pre-theological works I've grown fond of. Swedenborg has just described the creation of the animals on the primeval Earth, and he adds:

[The animals] still knew nothing of their destinies, which would someday unroll, after many ages had finally passed, like threads unwinding from their spindles. The horses did not know that their mouths were to be restrained by a bit, and that they would give their backs to be seats; the sheep did not know that they would give their wool for clothing; the fleeing deer, that they would give their flesh for the eating, to make someone a feast. And so it was with all the throng of beasts. Yet there was not one of all that number whose purpose had not been sealed in the times before times. This was why their variety was so great: so that nothing that could be accounted useful would be missing.

I like this passage because it reassures me that even I, like one of the lowly beasts, have a use in this world. And my use today is to say a few things about a new project that the Swedenborg Foundation has just embarked on as its 150th year arrives—its New Century Edition of the Theological Works of Emanuel Swedenborg. In a few minutes

you'll be hearing from some of the translators who will be working on this new edition: Dr. George Dole, Ms. Lisa Hyatt Cooper, and Dr. Jonathan Rose. I will try to make myself useful in the project by managing it. The four of us here, along with Dr. David Eller, Dr. Robert Kirven, and another member who is absent on sabbatical, Ms. Sylvia Shaw, make up the editorial committee of the new edition. As you can imagine, we have a lot of help from the board of directors and the staff of the Founda-

We have one translator here who is very fond of reminding us that Swedenborg wrote his works for people who had never read Swedenborg. In translating, we should be doing the same thing.

tion, and ultimately from all the members.

Before you leave today, you can pick a little sample that shows what this new

edition will look like. The sample has a note from George Dole that will answer some of the questions you may have about it, such as why there seems to be footnotes all over the place, and what these amazing decorations are all about. As a matter of fact, most of the footnotes are Swedenborg's, and so are the decorations.

The main question that people often have about the New Century Edition is, Why is the Foundation doing it? I want to leave some of the answers to that question to George Dole and Jonathan Rose, but what it comes down to is two things: First of all, the new translation will be more faithful to the original than the old Standard Edition. (And George and Jonathan will be explaining some of the ways in which it will be more faithful.) And second, it will be an edition of Swedenborg that will really help people who don't already know Swedenborg—help them to understand what Swedenborg is saying by saying it as clearly as he does. We have one translator here who is very fond of reminding us that Swedenborg wrote his works for people who had never read Swedenborg. In translating, we should be doing the same thing.

So you see, we're really aiming this

(Continued on page 97)

Why the New Century Edition? (Continued from page 96)

edition at a new audience. I have a certain sympathy with people coming to Swedenborg for the first time, because I can recall being in that situation myself. I started reading Swedenborg about ten years ago. I've now read all of the Standard Edition and a couple of the works in Latin. It has been pretty tough sledding for me. I think it would be great if someone could come to Swedenborg in search of spiritual truth, read his works, and understand them. That was very much what Swedenborg intended, and we'd like to get back to that.

That's one reason all those footnotes are there. Because there are things in Swedenborg's works that can be puzzling, simply because Swedenborg lived in an earlier time and wrote in another language. You don't really get the whole effect from this little snippet, but in addition to notes, there'll be introductions and prefaces to help with those

puzzling things. These helps will be like quiet, useful friends that are there if you need them.

I think the notes will be very new and interesting. This is really an amazing time for Swedenborgian scholarship. There have always been great scholars interested in Swedenborg here in Bryn Athyn, but suddenly it seems that we have an enormous amount of scholarly resources—human resources—from around the globe. People who know the eighteenth century. People who know the special kind of Latin (Neo-Latin) that Swedenborg wrote in. We've needed an annotated edition for a long time. For example, John Faulkner Potts, in his *Swedenborg Concordance*, included a table of passages that are repeated in Swedenborg. He commented that his table would be of use to students "until such time as an annotated edition of the Writings is made." That was over a hundred years ago. It's high time we took advantage of all that good scholarship out there and used it to make a new

edition that all kinds of people can read, especially people who don't already know Swedenborg. Though I will say that I think even people who know Swedenborg will find something to like in the new translations, even if they don't stop liking the old ones. But Lisa will be talking about that.

This new approach is very catching. George translated *Heaven and Hell* years ago. When he caught fire with the new project, he went back and translated *Heaven and Hell* all over again. You will find a little of his new version in the sample. By all means, take it home and sit down with it when you have a quiet moment, later today or maybe tomorrow. I think you'll see what I mean when I say that it's very fresh. Because that's the way the Latin feels when you read it. It's very fresh, very simple, very rich emotionally, and very clear intellectually. But now I'd like to step aside for Dr. George Dole to say a little more on that topic.



The Call of the Wild Translator

George Dole

I was raised with a respect for the Standard Edition that crossed the border into reverence. No matter that the language was English, those green volumes contained what Swedenborg himself had written.

Then some twenty years ago, I brushed off my college Latin and plunged into *Arcana Coelestia*. At first I was delighted at how much Latin I remembered; but when I looked into my college *Aeneid*, I was appalled at how much more I had forgotten. Eventually, it dawned on me that there was only one explanation. Swedenborg's prose is extraordinarily direct and simple. I would never have guessed it from the English, and I began to feel that I had been misled—badly misled.

But let me quote from an article by Uppsala's Hans Helander (*Studia Swedenborgiana* 8/1 [January 1993], p. 29).

On the basis of his research, Erikson [a Swedish Latinist] can conclude that the main trend in Swedenborg's stylistic development was a distinct transition from classical to non-classical constructions, from stylistic elegance to a simpler language . . . from *Arcana Coelestia* on, Swedenborg wrote a non-classical, unaffected, and simple Latin.

It was as though he stopped making Victorian furniture and switched to Shaker style—a striking change. With the best of

(Continued on page 98)



(From left): Translators Jonathan Rose, Stuart Shotwell, Lisa Hyatt Cooper, George Dole, and David Eller, former Foundation executive director.



Susan Poole, acquisitions editor, Deborah Forman, executive director, Robert Keck, author of *Sacred Eyes*.

The Call of the Wild Translator *(Continued from page 97)*

intentions, though, translators have tried to stay as close as possible to the external forms of the Latin language, and by "external forms" I mean such things as word order and, believe it or not, spelling—using English words because they looked like the Latin ones. For example, *recipere* looks like "receive" but means "accept," while *accipere* looks like "accept" but means "receive." By following the spelling rather than the sense, though, we wind up referring to people who *accept* the theology as "receivers of the doctrines."

Further, the Latinate vocabulary of English is a kind of consciously academic overlay on a basic Anglo-Saxon and Norman stock. It is associated largely with abstract thought. We don't confirm front porches, we prop them up. We don't evolve paper towels, we unroll them. There is a concreteness to Swedenborg's Latin that the cognates miss completely. The loss of simplicity and clarity is compounded by a loss of vigor, of earthiness.

So what does the translator do? To begin with, the translator must of course understand Swedenborg's Latin—not just what the individual words mean, but how his sentences work, how connections are made, how emphasis is expressed, how tone is controlled. Swedenborg has made that as easy as possible. Then comes the hard part. The translator must understand *English*—not just English vocabulary, but how English sentences work, how connections are made, how emphasis is expressed, how tone is controlled, and here we move into realms that have been the delight and despair of generations of teachers of English composition.

You see, we are talking about the language of Shakespeare and Donne and

Milton and Melville—and Damon Runyon and James Thurber and William Gilbert and Ogden Nash—a language, that is, of extraordinary range and flexibility. The better command the translator has of the full resources of this "target language," the better are the possibilities of adequate translation. I have published translations from German into English, but I would not dream of translating Swedenborg into German, no matter how proficient I became in Latin.

The translator is primarily responsible to the original text, and therefore responsible to the priorities of its author. What were Swedenborg's priorities? The beauty of Shaker furniture did not come about by accident. You do not bang a few boards together and come up with a Shaker chair. You do not write profound truths in unaffected, simple language without trying. The effort to do so is clearly evident in Swedenborg's manuscripts, with words, lines, and sometimes whole paragraphs crossed out, rewordings between the lines and in the margins—in short, with all the signs of someone who knew what needed to be said and who worked very hard and very capably to find the clearest possible way to say it.

But let Swedenborg speak for himself. The classic passage is *Arcana Coelestia* n. 4658, which includes the story of an interview with someone thought to be Aristotle. The gist of it is that

Aristotle himself proceeded from thought to terms and faithfully followed the dictates of his spirit, but that his disciples proceeded from terms to thoughts, some of them getting so involved with terms that they never proceeded to thoughts at all. "Anyone



Susan Picard, marketing associate; Joanna Hill, former marketing director; MaryLou Bertucci, editor; Jane Williams Hogan, associate board member.

who wants to think ingeniously on the basis of terms is rather like a dancer who wants to learn to dance by memorizing the motions of her muscle fibers; and if she is caught up in this while she is dancing, she can scarcely move her feet." Then there is the rather pointed image of terminologists being taught the way—but promptly following it in the opposite direction.

The feeling side of this is offered in *Arcana Coelestia* n. 1626. After a description of the beauties of heaven, concluding with part of the description of the Holy City, we read, "Countless things like this are clear as day to angels and spirits, and are wondrously grasped by all their senses—something no one could possibly believe who has smothered spiritual images with the terms and definitions of human philosophy."

The thought contained in these dear volumes, and especially the beauty of the thought, is of primary importance. It is simply not fair to smother the simplicity and warmth and vigor of the original with the ponderous studiousness of Latinate English. It is easy, to be sure—a little like using your Little Orphan Annie decoder ring—but it is not fair. Surely there can be no question that we are called away from following after superficial resemblances to a search for the deepest fidelity of which we are capable.

The Rev. Dr. George F. Dole is professor of Bible, language and theology at the Swedenborg School of Religion, co-author of A Scientist Explores Spirit, author of Sorting Things Out, and translator and editor of numerous other major works of Swedenborg. ❖

So what does the translator do? To begin with, the translator must of course understand Swedenborg's Latin—not just what the individual words mean, but how his sentences work, how connections are made, how emphasis is expressed, how tone is controlled.

Central Office Moving

The Central Office is moving
sometime this summer to:

19 Highland Avenue
Newtonville, MA 02460

(Phone & Fax
numbers remain the same)

Phone: (617) 969-4240

Fax: (617) 964-3258

E-mail:
manager@swedenborg.org

SSR Moving in Mid-June to:

1320 Centre Street
Newton Centre, MA 02459

PRESIDENT'S REPORT

(Continued from page 86)

ters are completing their undergraduate education. Our new Korean groups, and the potential for growth they represent. St. Louis, where a renewed spirit of dedication to our church is leading them forward. Dallas and Toronto, where I sense that the Lord is preparing the ground for new outreach projects. And this list could go on and on!

I end my first year as president fully aware of both the challenges we face and the opportunities that lie before us. But more importantly, I end this year realizing that this church is doing important work, and for the most part we are trying our best to get that work done. We are wrestling with issues, and we are learning from the process. We

are dealing with problems, and we are solving them. We are affirming our gifts, and we are using them to do the Lord's work.

Perhaps the most significant reminder I have to share with all of you is that this denomination is, after all, part of the Lord's New Church. This truth assures us that God's hands are ultimately at work through us. I urge you to really think about this reality. And do so remembering, that hands will do all things well.

For your continued support, encouragement and prayers, I thank you all.



PASSAGES

Confirmations

Calder, Greiner, Machiniak, Wilson—Paul Calder, Joseph Machiniak, Sandy Greiner and Daryn Wilson were confirmed into the life of the Swedenborgian Church March 7, 1999, at the Royal Oak (Detroit) church, the Rev. Renee Billings officiating.

Alkhoury, Bartholomew, Ford—Ana Alkhoury, Raina Bartholomew, and Don and Stephanie Ford were confirmed into the life of the Swedenborgian Church April 18, 1999, at the Royal Oak (Detroit) church, the Rev. Renee Billings officiating.

Wilson—Tammie Lea Wilson was confirmed into the faith and life of the Swedenborgian Church April 25, 1999, at the Church of the New Jerusalem in Bridgewater, Massachusetts, the Rev. Lee Woofenden officiating. Tammie is currently studying for the ministry of the Swedenborgian Church.

Deaths

Bentley—Alfred H. Bentley, 80, entered the spiritual world March 13, 1999, at his home in Riverside, California, following a lengthy illness. A funeral service was conducted March 18, 1999, Lay Leader Eldon Smith, San Diego Swedenborgian Church, officiating. Al was a member of the Riverside church until



that building was sold, then he was a member-at-large of the Pacific Coast Association and joined the San Diego Church in 1996. He is survived by his wife, Evelyn, and several children and grandchildren.

Goff—Richard J. Goff, Sr., 83, longtime member of the Fryeburg New Church, entered the spiritual world April 14, 1999, in Portland, Maine. A resurrection service was conducted April 17, 1999, at the Fryeburg New Church, the Rev. Violet Eastman officiating.

Hatfield—Hurd Hatfield, 81, renowned actor and member of the New York New Church, entered the spiritual world Christmas Day, 1998. A memorial service was conducted April 12 at the Community Church in New York City, the Rev. Robert McCluskey officiating. A reception followed in the New Church House on 35th Street. Hatfield was especially known for his lead role in Oscar Wilde's *The Picture of Dorian Gray*. He was active in the church with his parents during his childhood and early adult years, before leaving for England to study, Hollywood to work, and finally, after a long career on the stage, settling in Ireland. He stayed in touch with the church over the years through letters and occasional phone calls. The Rev. Robert McCluskey says Hurd was "personally inspired by the implicit

Swedenborgian thinking in *Dorian Gray*." His obituary ran in the December 29 *New York Times*.

Pinckney—James Pinckney, 60, a former president of the New York New Church, died of pneumonia March 3, 1999 in Denver, Colorado. He is survived by his sister, Doris Shaw, of Tampa, Florida, a devoted member of the New York New Church, who served for many years as president of the Women's Alliance.

Schaefer—Margaret Schaefer, 90, longtime member of the Church of the Good Shepherd in Kitchener, Ontario, entered the spiritual world March 28, 1999. A memorial service was conducted March 31, 1999, the Revs. Ron Brugler and Eric Allison officiating. Margaret was predeceased by her husband Albert in 1988, also a longtime active member of the church.

Smith—Hilbert A. Smith, brother of San Diego church Lay Leader Eldon Smith, entered the spiritual world February 21, 1999. A memorial service was conducted March 20, 1999, in San Diego, Eldon Smith officiating. Hilbert was a member of the San Diego Swedenborgian Church for many years. He later moved to Los Angeles and transferred his membership to that society. When he and his late wife Ruthie moved to Bishop, he became a member-at-large of the Pacific Coast Association. ❖

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.

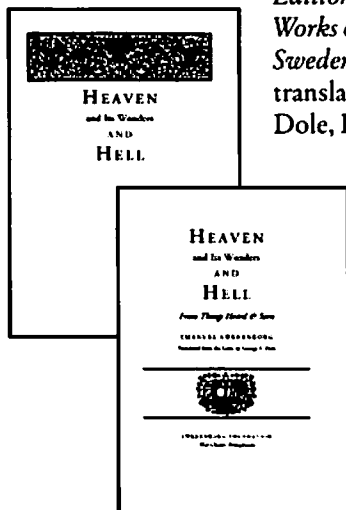
Foundation Sesqui Opens with Luncheon and Sample of *Heaven and Hell*

Swedenborg Foundation Publishers is celebrating its 150th year of publishing books by and about Emanuel Swedenborg. The year of celebration was launched April 17th with a luncheon at the magnificent Glencairn Museum in Bryn Athyn, Pennsylvania, with 175 guests in attendance. The museum, an architectural masterpiece complete with twelfth-century stained-glass windows from Chartres cathedral, was built by Swedenborgian plate glass magnate Raymond Pitcairn during the depression, though it gives a fairly convincing impression of a Romanesque/Gothic manor. Guests were treated to tours of Bryn Athyn Cathedral and Glencairn.

The centerpiece of this sesquicentennial year, and of the Foundation's ambitions for the early years of the new millennium, is the new, scholarly, and very readable translation of Swedenborg's theological writings entitled *The New Century*

Edition of the Theological Works of Emanuel Swedenborg. Four of the

translators, Dr. George Dole, Dr. Jonathan Rose, Lisa Hyatt Cooper, and Dr. Stuart Shotwell, spoke at the luncheon about their work on the project, citing the difficulty in reading existing English translations of



Glencairn Great Hall where luncheon was held.

Swedenborg's works. Although Swedenborg's Latin is remarkably simple and clear, often reaching poetic beauty, translators in the past retained awkward Latin grammatical constructions and chose English words that are derived from the Latin words but differ in meaning. The New Century Edition will incorporate a new field of Latin scholarship, the study of Neo-Latin, the Enlightenment Latin in which Swedenborg and his scholarly peers wrote, that differs in form and vocabulary from earlier, classical Latin and medieval church Latin. The New Century Edition will also reflect Swedenborg's use of gender inclusive language, ignored in previous translations.

The new translations will be scholarly editions with prefaces and annotations by leading international scholars. The first volume to be published is Swedenborg's most popular title, *Heaven and Hell*, translated by Dr. Dole with a preface by Dr. Bernhard Lang, author of the best-selling work, *Heaven, A History*. A sample chapter from the new *Heaven and Hell* was given out to the luncheon guests.

Other speakers at the luncheon included Dr. Alice Skinner, Foundation Board president and editor of a forthcoming anthology of writings by Swedenborgian women entitled *Rooted In Spirit*,

(Continued on page 96)

The Swedenborgian Church
of North America
The Messenger
48 Sargent Street
Newton, MA 02458

Forwarding Address
Correction Requested

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