

Official Publication  
of the  
General  
Convention  
of  
Swedenborgian Churches

# The Messenger

May 1989



## From the Editor

## Moving Toward the Light

It was nearly eight years ago that I read a lengthy, memorable review of Elinor Lenz's book, *Once My Child . . . Now My Friend*, which tells us how to develop a new loving connection with the adults our children have become. In other words, how to become an ex-parent and become a loving friend.

I felt my three children and I had made that transition some years back; I believed each of us was moving along in our various stages of maturing and growth, sharing our insights as adults, as time and distance permitted. Then something occurred that brought some feelings to the surface and forced me to realize that I was harboring a very big emotional investment in one area of their lives that I had not let go of

at all. I became aware that I had deep feelings of need for them to be in a certain space, for them to be in accord with me where that value was concerned, and it was so important to me that I felt as though I needed to be reassured on that point. These were feelings that I was probably unconsciously acting on in various subtle ways that certainly weren't healthy for our relationship, and I wanted to let them go. I confessed all this to a close friend, who listened and then said gently, "Your kids are just where they need to be for their own growth, and so are you—perfect where you are. All is in Divine order."

Of course, I knew that. But being reminded in such a loving way allowed me to let go of

those feelings; I could feel the actual letting go physically, that shift and strong "felt sense" that Eugene Gendlin describes in his book *Focusing*. I felt about 20 pounds lighter. It made me realize how seldom we allow ourselves a full processing of feelings—from the trigger event, to an honest examination of what's going on inside, then the insight, the sharing, and the decision for action, to keep or let go.

In a letter to my younger daughter, I explored these insights, recalling how my own mother and I struggled to achieve a more honest communication when I became an adult. But serious conversations with my mother were invariably colored by her deep fears (and mine) underlying everything we shared. She needed to be reassured that my life was ok. Her unstated message to me was that my life must help validate hers, and paradoxically, because she was so in need of reassurance, no amount of reassurance could reassure her! Conversations which held the promise of nurture often wound up a mutually exhausting dance that left both of us spiritually and emotionally hungry. When she passed on, I

found a wealth of inspirational books and writings at her bedside, with passages heavily underlined; a poignant paper trail of her search for serenity, so similar to my own bibliotherapy. How many times we find ourselves repeating our parents' patterns; even when they are not articulated, they are playing in our heads, coloring our feelings.

Last week, I mentioned to another friend that some things had emerged in the past few days that I needed to work on. She said, "Try changing that word *need* to *desire*. If you tell yourself that you *need* something, you will inevitably keep on feeling needy, you will continue to *need*." Another shift, another insight. If my attitude is one of need, that is an addiction, something I must have to fix me, I become a bottomless pit, and no amount of whatever I think I must have to make things ok will ever be enough. And so I become conscious of elevating needs to preferences. Yes I would *prefer* that things be a certain way, but my peace of mind is not riding on it.

Freed of these burdens of imagined needs, we are so much freer to love.

## Contents

- 79 Search Me, O God!, *Evelyn Witter*
- 81 Kind and Usual Punishment?, *Bill Etue*
- 91 The Harvard-Radcliffe United Ministries Project, *F. Bob Tafel and Eugene Taylor*
- 91 Fellowship at Fryeburg
- 92 Spring Events at Temenos, *Ernest O. Martin*
- 94 Royal Oak Anniversary Celebrated
- 95 Pacific Coast Association Retreat, *Mareta Tafel*
- 95 From Yugoslavia, *George Dole*

## Departments

- 83 Convention
  - 83 Nominations
  - 89 Advance Convention Registration
- 86 The Family Connection
  - Children's Classics
- 95 Ask Swedenborg! *George Dole*
- 96 Commencements

On the cover: Temenos at Broad Run.  
(see "Spring Events at Temenos" on page 92)

## The Messenger

May 1989  
Volume 210 No. 5  
Whole Number 5137

Patte LeVan, *Editor*  
Lorene Lederer, *Design,*  
*layout & typesetting*

**Editorial Address:** The Messenger  
1592 N. 400 W.  
LaPorte, IN 46350

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

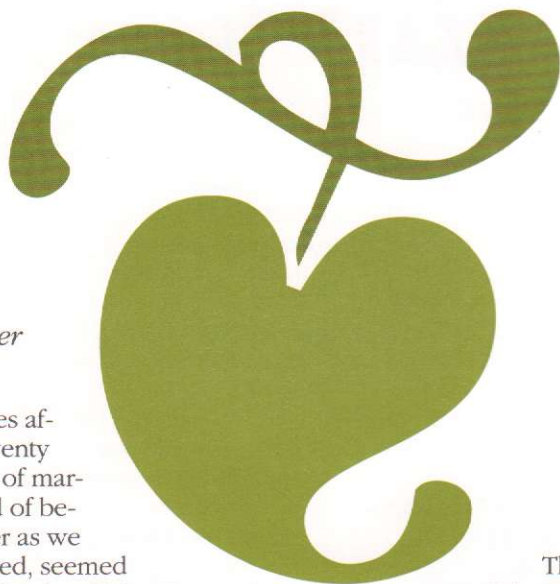
Published monthly, except July, by the Swedenborgian Church (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

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

**Deadline for material:**

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

# Search Me, O God!



*Evelyn Witter*

Our lives after twenty years of marriage, instead of becoming easier as we had anticipated, seemed to be getting harder all the time. Because labor costs had gone up, my husband tried to run our big farm with little or no help. The demands and needs of our children as they progressed to the higher grades became greater. My aged mother, who made her home with us, needed more and more nursing care.

Through these days, my only satisfaction was to blame everyone else for the tensions that were pulling at my life. I took a pity-full view of the fact that Bill, my husband, was so busy with his work that he couldn't give me a little lift with mine.

"If Bill would rent out part of the land, he could help me with all the work around here," I often grumbled, or, I'd tell myself miserably, "If he weren't so fussy about whom he hired, he wouldn't be worn out all the time. He could find some kind of help if he wanted to badly enough. He just doesn't care about helping me!"

During this time, the children weren't taking me into their confidence and that disturbed me. But I put the blame wholly on them.

It infuriated me, for example, when I found a list of our friends' names on Jim's desk while I was dusting. I realized it was a list of guests for his Dad's surprise birthday party. Why hadn't he talked to me about the party? How selfish and inconsiderate of him, I thought.

The next day, as I passed daughter Louise's room, I heard her reciting. I poked my nose in the door and with real interest asked, "What are you reading, dear?"

"Oh, I don't want to bother you, Mom," she said apologetically. "I've been thinking I might try out for a part

*I realized that  
when God searched  
my thoughts,  
he found  
ugliness.*

in the play my class is going to perform at school."

"Why didn't you tell me? I could give you cues or something," I said.

She smiled as I shut the door, and I thought to myself how self-absorbed and wrapped up they were in themselves.

When Mother's bell rang more often than I wished, and took me away right in the middle of kneading dough or interrupted a telephone conversation, my "blaming" mood knew no

bounds. I'd tell myself, "If she were more considerate, she'd think of everything she wanted at one time. After all, she has nothing to do but lie there and think up what she wants next!"

As I look back now, the surprising thing to me is through all this period, I thought I was living according to God's Word. Didn't I attend church regularly? Didn't I tithe? Didn't I do my share in the Women's Society? The answers were "yes," and so I was content to think I was being a good Christian.

A year or more of confusing, tiresome, and burdensome living for me stretched on. Then there was one particularly wearisome day that I remember well. My demanding family finally went to bed, and I wanted to retire too. But my frayed-out nerves refused to let sleep come. I wandered aimlessly around the darkened house wishing for rest. I couldn't relax enough to try to lie down. In the living room, the lone light shone on the Bible lying on the table. It was a beckoning light.

I leafed through the Book aimlessly. It fluttered at the Psalms. And since I have always enjoyed the melodious sound of those passages, I opened the Bible there.

My eyes fell on this prayer, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me."

The full realization of the meaning  
(continued on next page)

(continued from previous page)

of the words flooded my mind like the pinpoint of lights from distant stars as I stood alone, quiet and in need.

There in my own living room, I realized that when God searched my thoughts, he found ugliness. He found that I was not getting along with others because I was not getting along with myself. I knew what I had to do! I had to put my thinking in order.

That was the beginning of my learning to live with myself. When I first started to look . . . to really search myself, to discover what kind of person I was inside . . . what I saw was not pretty. It was not easy to take inventory of my inner thoughts.

I remembered the time I snubbed Christine, a friend of many years, so that I would not have to congratulate her on her son making the honor roll, while mine missed that mark by a good margin. I was jealous of Christine's happiness in her son's accomplishment.

I was sometimes stubborn and unreasonable. I knew that. I would not allow Bill to hire help for me. It wasn't only the money which I claimed it was. It was that I didn't want to share my domain with any woman.

Many times I spoke out of ignorance. I remember the scene my daughter and I had because I wouldn't let her stay overnight at a new friend's house. The people had just moved into town and I didn't know them. I should not have let my ignorance about these people prevent my daughter from forming a new friendship. I found out later what an exemplary family the newcomers were. I should have taken the time and interest to know them.

Often, I was too opinionated. Imagine canceling our subscription to a favorite magazine because one article went contrary to my opinion! The family protested, but I was firm. I had my opinions, I told them. I didn't miss the knowing glances my children exchanged. Instead of taking the hint, I felt more isolated by their camaraderie.

Maybe their good feelings emphasized my guilt. I knew I was talking

without really listening to what the other person had to say. I knew I was dictating to my loved ones without

❖

## *Once I confessed my weaknesses to myself, a change began to take place . . .*

❖

really consulting their wishes. I sensed that they wanted to go to Grandma's for Easter; I went ahead and planned for Easter dinner at our house expecting they would all fall in with my plans without so much as a whimper. They did . . .

But I wasn't happy. I wasn't happy because I was beginning to see the troubled areas within me. Once I confessed my weaknesses to myself a change began to take place. My thoughts were like clouds of witnesses to my unhappy mind.

I thought of my favorite, the Psalms. There it said: "Cleanse Thou me from secret faults." Had not God given me the joy of knowing we could become better people?

Did it not say in Matthew: "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you?" Was I really so different from other people? Isaiah said, "All we like sheep have gone astray." Hadn't I heard our pastor say time and time again that we must each work out our own salvation.

With these thoughts, I was beginning to feel less like a sick runner about to drop out of the race.

I knew to conquer my physical world, I first had to conquer the one within me. The self-pity, self-centeredness and disregard for others had starved my soul. Through prayer and meditation, I was seeing clearly that giving of one's self, feeling sympathy

toward others, and trying for understanding were like bread to the soul. "I saw a new heaven and a new earth!"<sup>1</sup>

I let Christ enter my heart. And when He did, joy and hope and love for my fellowman came sweetly and softly into my consciousness.

As time went on, Bill and I began to talk together about our work and found that we could help each other by cooperating on certain jobs.

The children began to respond to my uncomplaining relationship with them and to the deep love they felt I had for them. They no longer eluded me, but sought me out for confidences.

Louise came down early for breakfast to ask my opinion about which was most important; the French club or chorus. We talked about it while I scrambled the eggs and she set the table.

Together we figured out how she could have both by shifting her art period. I would talk to the teacher. I was sure she would cooperate (and she did.) Louise's smile was broad and her eyes sparkled with appreciation.

Jim drew me aside one day to tell me he had applied for a job as bag boy at a local grocery. Would I intercede for him to get Dad's approval (I did.)

Jim told me, "You're great, Mom. It's nice to be able to have a Mom a guy can depend on to help him out when he needs it."

Mother's attitude toward her illness changed, too, when she was exposed to genuine interest in her welfare. I made a list of what I was doing each day. She tried to call me when I was the least busy.

I found out that one of the women in the church did bedside reading. I called her. She came three times a week to read to Mother. Mother looked forward to her visit and the discussions of the book. How much easier she was to care for!

"Search me, O God, and know my heart. Try me, and know my thoughts. And see if there be any wicked way in me." Then release me of it, and let goodness and mercy take its place.

<sup>1</sup> Revelations 21:1

---

*Ms. Witter is a writer and teacher who has written over 3,000 magazine stories and articles for children and adults, and 30 books for young readers. She is the recipient of a Sioux Nation Award and an award for juvenile literature from the American Biographical Institute. She resides in Milan, Illinois, with her family.*

# Kind and Usual Punishment?

## The need for Convention to speak out against the death penalty

Bill Etue

You see it in a news item once in a while. Someone touches a power line while installing a TV antenna on the roof. The grizzly details of torment as the person dies are unreadable at breakfast time, so we quickly skip to another article in the newspaper.

We view a documentary on the Nazi holocaust and see men, women and children marched off to the "show-ers" to meet their death by gas, and we are aghast that humans could devise so heinous a system of murdering other humans.

The reports of deaths by drug overdoses occasionally include a vivid description of some corpse found with a syringe dangling from the arm, and we ponder the senselessness of such an act.

And yet when we are asked if we would like to snuff out life in ways such as this, do we sometimes reply "yes" with enthusiasm? Not possible you say? When the serial killer, Ted Bundy, was executed last January, the crowd outside the prison sent up a wild festive cheer. They cheered again as the hearse carried away another of the more than 1000 of those inmates currently on death row.<sup>1</sup>

Though it does not justify Bundy's form of punishment, at least in Bundy's case he was clearly guilty of murders for which he was in turn murdered by the state; this was not the case for 23

◆

*... when we are  
asked if we would  
like to  
snuff out life ...  
do we sometimes  
reply "yes"  
with enthusiasm?*

◆

other death penalty victims since 1900 who were proven innocent after their executions.<sup>2</sup>

Don't think that killing the innocent only occurred in the early decades of our century. A 1984 Florida case, and a 1987 Mississippi case, both offer evidence that innocent persons were put to death.<sup>3</sup>

The human fallibility in any system of justice that permits state executions will sooner or later murder the innocent. But this is only one of several sound traditional arguments for abolishing a form of punishment that has no more place in a civilized society than slavery or branding.

It is not a deterrent. Every year those states which have abolished the death penalty show a much lower average murder rate than those which still use it.<sup>4</sup>

Statistics bear out the fact that capital punishment cannot be imposed without racial bias. The death penalty discriminates in two ways. Black, Hispanic and other minority defendants are more likely to receive a sentence of death, and defendants charged with killing white victims are much more often sentenced to die. In a six year study in Georgia, defendants charged with killing white victims were 11 times more likely to be sentenced to death.<sup>5</sup>

But sound as these arguments are, there are reasons why, as Swedenborgians, we should oppose the death penalty on the basis of our faith alone, if for no other reason. In the age of the Lord's New Church the barbarity of taking a human life simply has no place. Many religious communions have recognized this fact and have adopted policy statements against the use of the death penalty. Among them are: Baptist, Jewish, Episcopal, Disciples of Christ, Quaker, Lutheran, Brethren, Catholic, Mennonite, Presbyterian, Reformed, Methodist, Unitarian, and the United Church of Christ.<sup>7</sup>

"Murder" should be a chilling word. Its utterance should repulse us.

*(continued on next page)*

(continued from previous page)

We should instinctively quiver at the thought of endorsing its use. Unfortunately we are so familiar with murder today that it is regular fare in our lives. The ability of the news media to bring us such a grim topic only moments

◆  
**"Murder"**  
**should be a**  
**chilling**  
**word.**  
 ◆

after its occurrence and the "entertainment" industry's endless use of both murder and violence as titillating themes have made us numb to its horror.

If you sense this numbness in yourself, then perhaps a review of the true details of the forms of capital punishment used today will stir you from it. The following excerpts are not reading for the faint-hearted. It is taken from *The Case Against the Death Penalty*, by Hugo Adam Bedau, Professor of Philosophy at Tufts University.

*"The traditional mode of execution still available in a few U.S. states, is hanging. Ideally the neck will be broken, but if a drop is too short there will be a slow and agonizing death by strangulation. If the drop is too long the head will be torn off."*

*"The first major substitute for hanging was electrocution, the most widely used form of execution in the U.S. in this century. The condemned prisoner is led—or dragged—into the death chamber, strapped into the chair, and electrodes are fastened to head and legs. When the switch is thrown the body strains, jolting as the voltage is raised and lowered. Often smoke rises from the head. There is the awful odor of burning flesh. No one knows how long electrocuted individuals retain consciousness."*

*In 1983, the electrocution of a prisoner in Alabama took ten minutes and three jolts of electricity. When the first jolt hit his body, Evans tensed and the strap on his*

*left leg burst off. When he was hit with the second jolt he did not move, but a pool of smoke and a burst of flames came from his left temple and more smoke came from his calf. Doctors said he was still not dead.*

*An attempt to improve on electrocution was the gas chamber. The prisoner is strapped into a chair, a container of sulfuric acid underneath. The chamber is sealed and cyanide is dropped into the acid to form lethal gas. As the gas fills the chamber, the prisoner turns purple and drools. The eyes pop. Unconsciousness may not come for several minutes, but even then the body continues to struggle for air.*

*Two states, Idaho and Utah, still authorize the firing squad. The prisoner is strapped into a chair and hooded. A target is pinned to the chest. Five marksmen, one with blanks, take aim and fire.*

*The latest mode of inflicting the death penalty enacted into law by over a dozen states is lethal injection, first used in Texas in 1982. Although arguably more humane, efficient, and inexpensive than other alternatives, it is still objectionable. There is no way of knowing that it is really painless. As the U.S. Court of Appeals observed, there is 'substantial and controverted evidence . . . that execution by lethal injection poses a serious risk of cruel, pro-*

◆  
**Two states**  
**still authorize the**  
**firing squad.**  
 ◆

*tracted death . . . Even a slight error in dosage or administration can leave a prisoner conscious but paralyzed while dying, a sentient witness of his or her own asphyxiation.'*<sup>7</sup>

The method of death by lethal injection has created a new hurdle for the abolition of the death penalty. With the appearance of a less violent death, murder masquerades as a wholesome practice and can be more easily tolerated by the public.

All the countries of Western Europe have abolished the death penalty. In Great Britain it was abolished (except

for treason) in 1971. Canada abolished it in 1976. Among those nations still permitting it are Iran, South Africa, the Soviet Union, China and the U.S.<sup>8</sup> There is substantial public opinion against it although it is not the majority opinion. Many church communions are striving to speak out against the death penalty.

Although this topic has been discussed in Convention, it has not had significant review for the last twenty years or more, and there is no continuing resolution from our church to speak out against the use of the death penalty.

◆  
**With the**  
**appearance of a**  
**less violent death,**  
**murder**  
**masquerades**  
**as a wholesome**  
**practice.**  
 ◆

I hope that this article can rekindle our awareness of the importance of this issue, and be a starting point for developing the process by which convention can endorse a continuing resolution against the use of the death penalty in June, 1990.

<sup>1</sup> Bedau, Hugo Adam. *The Case Against the Death Penalty: The American Civil Liberties Union*, ISBN 0-914031-01-5.

<sup>2-4</sup> Untitled Pamphlet from National Coalition to Abolish the Death Penalty (NCADP) 1419 V Street NW, Washington, DC 10009.

<sup>5</sup> "Civil Rights Under Attack", pamphlet, NCADP.

<sup>6</sup> National Council of Churches Policy Statement on Abolition of the Death Penalty, adopted by the General Board September 13, 1968.

<sup>7</sup> Bedau, *The Case Against the Death Penalty*.

<sup>8</sup> Bedau, *The Case Against the Death Penalty*.

*More information concerning this issue can be requested from the Social Concerns Action Committee at this address:*

*Rev. Susan Turley-Moore, Chairperson  
 2413 Ponderosa Road  
 Rescue, CA 95671*

## Convention

# Nominations

## • President Elect (New)

3-year term

**Rev. Richard Tafel, Jr.**

*Ohio*

A crucial task for churches in the 1990s will be how to be a viable, vital, and positive presence in the world, in an era of declining interest in organized religion and increasingly limited resources. We—as a denomination and as individual congregations—are being challenged to do more with less, while still maintaining our unique identity and integrity as a religious body.

For the leadership of our church, I see this as a twofold challenge: to provide direction in moving toward shared ideals and goals, and to effectively “administer decentralization” (as George Dole has described it). We must perform such “routine” functions as setting common direction, coordinating shared endeavors, allocating common resources, and communicating effectively, while at the same time not just allowing for, but enabling and facilitating, the “varieties of service” represented by local ministries and programs.

During my 27 years in our church’s ministry, I have served Convention in a number of different roles, from which I have gained an understanding of the many operations necessary for the church to function effectively. These roles include:

- Participation in the business operations and general governance of Convention through service on General Council.
- Five years as Chairman of the Council of Ministers, with accompanying responsibilities such as Chair of the Committee on Admission into the Ministry and liaison to General Council.
- Trustee of Urbana University, including membership on the Finance and Executive committees, during a pe-

riod when we have seen fiscal responsibility increased, financial controls implemented, and ties to Convention strengthened.

- Representative of Convention to the governing board of the National Council of Churches of Christ.
- Member of the Ministerial Placement and Parish Consultation committees, and most recently Chair of the Pastoral Ministries Support Unit. In these capacities I have worked with many of our local churches as they seek ways to strengthen the work of the traditional parish, and to explore opportunities for new ways of outreach and service.

We are currently nearing the end of a transition to a new organizational structure, and are still learning what its strengths and weaknesses are. As this structure continues to evolve, we will encounter opportunities for even more effective means of coordinating, communicating, and generally performing the functions granted to the various groups within it.

Because ours is such an “individualized” faith, and because we are small, it is easy to overlook or trivialize the organizational needs of the denominational level. But we need our organizational house in order as much as other groups do, not only to achieve efficient use of what we have, but also because, for many of us, the denomination is the source of our group religious identity and shared bonds of belief—a more formal focus for implementing our faith in the world than we otherwise would have.

As President, I would look forward to the opportunity both to lead our membership, and to oversee our responsibilities as an organization, as we move our individual and collective visions into the 1990s.

## • Vice-President

1-year term

**Betsy Young**

*California*

I would consider it an exciting challenge to be the first woman to be elected to serve as Vice-President of Convention. Over the years, it has been my privilege to support the work of Convention in a variety of ways. Through these experiences I have gained first-hand knowledge of not only “where we have been” but also participated in the ongoing dialogue of what we “wish to become.”

Among the positions in which I have served are Field Secretary of the American New Church League, President of the National Alliance of New Church Women, Board Chairperson for the Swedenborg School of Religion and Chairperson of The Wayfarers Chapel Board. Currently I am serving on the latter two Boards as well as on the Educational Support Unit.

There are challenging changes occurring in our beloved church today. Creative plans are being sketched for our future. It would be a privilege to play an active part in this exciting journey!



## • Recording Secretary

1-year term

**Dorothy deB. Young**

*Massachusetts*

In accepting the honor of being nominated again for the position of Recording Secretary of General Convention, I submit my qualifications:

- Recording Secretary since 1984
- Secretary of the Boston Society of the New Jerusalem since 1974; have

(continued on next page)

## Convention

### Nominations

(continued from previous page)

served on Board of Trustees, Church Council, Sunday School teacher and co-worker with my husband on various church projects. Formerly served on SSR Board of Directors and Executive Board of Massachusetts Association.

- Licensed real estate broker since 1960; executive secretary in business world (now retired); secretary in community organizations; a founder of an association for retarded citizens; a founder of a civic improvement association.

- Mother of seven, grandmother of 12, great-grandmother of 4, wife of one.

Being a participant in this new age of Convention is exciting and rewarding in many ways.



#### • Treasurer

1-year term

**John Perry**

Maine

This past year serving as Convention's Treasurer has been interesting and busy. It has been the year that has seen the Convention financial records computerized. As with any major change in an important operation such as this, there have been growing pains. Our audit trail of the details of the Convention financial records has improved substantially, and the "bugs" in the system are being removed.

Our goal of closing the Convention books by pushing one key and letting the computer do the work has been achieved. My next goal is to have the Treasurer's report written directly from the computer program.

I am looking forward with continued enthusiasm to furthering the progress begun this past year in working as the Treasurer of Convention.

#### • General Council

3 persons, 3-year term

**Rev. F. Robert Tafel**

Massachusetts

I am currently serving as pastor of the Cambridge Swedenborgian church. Before coming to New England, I served as pastor of the San Diego and Washington, D.C. churches and as co-pastor at Kemper Road Center in Cincinnati.

I have represented our church in the National Council of Churches; served on SSR's Board of Managers, Convention's Ad Hoc Committee and several of the Council of Ministers' committees. I feel I bring a depth and a variety of experience and would welcome the opportunity to continue to serve on General Council.



#### • Layperson, General Council

3-year term

**Virginia Branston**

New York

A parent of four grown children as well as grandparent, Ms. Branston is a member of the New York church and has served at the local and national level for many years. She is former manager of the Swedenborg Foundation and has served several times on General Council. She also served several terms on the Board of Publications, now the Communications Support Unit (COMSU), and was chairperson for much of that time.

#### • Layperson General Council

3 year term

**Margaret Bray Calby**

California

Having been known as Marge Ball for so long, I may not be recognized by my present name. I can't say I'm the same person, for, hopefully, I keep regenerating!

Born and raised in the Swedenborgian perspective, now in my senior years, I would like to contribute whatever of my time, talents and caring would be useful. I belonged to the Boston church for nearly twenty years and to the Los Angeles Society since the late 60s. From 1984 through 1988 I was active in the Urbana New Church and taught part time at the University there. I have served one term on the Board of Managers of SSR and held various leadership positions in the Alliance of New Church Women and the Pacific Coast Association.

The creative possibilities and opportunities provided for by our new Convention organization have yet to be understood and realized by many of us in the local societies. We have an active part to play in the Second Coming, the spiritual condition of human life. Our dismay at the dwindling societies must not cloud our vision of real contributions we can make. We need to be consciously active in strengthening spiritual good.

If elected I would work for good communication, for broad understanding of our goals and new ways to meet them.

### • Pastoral Ministry Support Unit

3-year term

**Rev. Richard Baxter**

*Washington, D.C.*

I have been in the ministry for 13 years, serving in St. Paul, Minnesota, and now Washington, D.C. I have always been interested in parish-centered efforts and would like the opportunity to continue the initiatives already begun by the Pastoral Ministries Support Unit of meeting at the local churches, providing a parish ministry consultant, and being a clearinghouse for ideas, materials and support.



### • Financial and Physical Resources Support Unit

3-year term

**Rev. Harvey Tafel**

*California*

I am seeking a second term on the Financial and Physical Resources Support Unit to continue the work begun two years ago with the implementation of Convention's new constitution. I believe my experience over the last two years on this committee, and 18 years as minister at the Wayfarers Chapel are of great value to Convention.

In addition to my ministerial duties I am instrumental in managing a staff of 30, an operating budget of over \$600,000, three-and-a-half acres of buildings, landscaped grounds and gardens, and our new building, Wayfarers Center West.

I have also served as Secretary of the Council of Ministers, two terms on General Council, and am currently a member of the Committee on Worship.

### • Communications Support Unit

3-year term

**Paul Maring**

*Missouri*

I've been involved with the St. Louis Society since 1969, serving on the board and as president. I helped lead the Ad Hoc Committee in planning Convention's reorganization, created communication pieces for the Swedenborg Foundation's Tricentennial Celebration and designed *The Messenger* for a bit.

I'm president of Maring & Kane-field, Inc., a marketing communications company.



### • Growth and Outreach Support Unit

3-year term

**Lon Elmer**

*Washington*

Through God's Grace, I have found my spiritual home in the Church of the New Jerusalem. This has allowed me to utilize my experience as former Deputy Director of a state agency in public health—in which I established and directed clinics and their staffs—to help the Church as a member of the Pacific Coast Association Board of Directors, as second-term President of the Church of the Good Shepherd (Redmond, Wash.), as one of Perry Martin's and General Convention's "Dream Weavers", and as local Chairperson (and Coordinator of the Fourth of July Spectacular) for Convention '87 in Tacoma. I feel honored to be considered for the Growth and Outreach Support Unit.

### • Education Support Unit

3-year term

**Dr. Patricia L. Basu**

*Michigan*

I have been associated with the Church since the spring of 1986 when I accepted the position of librarian at the Swedenborg School of Religion. During the next year-and-a-half, as I got to know the faculty and students, I found a nurturing environment which I left with reluctance a year ago to become director of the graduate library at Sacred Heart Major Seminary in Detroit. Luckily, I found Rev. Steve Pults and his wife Kim, formerly from SSR, in nearby Royal Oak and realized that even after being transplanted, I was still on familiar soil. I attend the Royal Oak Swedenborgian Church regularly and my daughter Kore attends Sunday school there. I wouldn't be surprised if she becomes a Swedenborgian missionary when she grows up. She enjoys bringing friends with her on Sunday and is happily convinced that "our church is really for kids."

I have degrees in journalism, library science and history of religions; I have taught for 9 years at universities in Pennsylvania and North Carolina; and I am now an administrator with faculty status at a Catholic seminary. My educational experience ranges from a small, rural predominantly black environment to Ivy League; from large state-supported university to small seminary. I have been involved in education as student, teacher, or administrator, for nearly all my life and I would welcome the opportunity to serve the Church through EDSU.

## The Family Connection

# Children's Classics

The following list of children's books impart universal values, and are enjoyable reading for adults as well.

(Most of these titles are available from Stone House Book Room, 16244 Cleveland Street, Redmond, Wash. 98052.)



### The Door to the Secret City

*Kathleen J. Forti*  
*James Brisson, illustrator*

A story that speaks to children's inner needs. Follow the adventures of Freddie on his astral journey to the Secret City where he learns about living, dying, and his own special mission in life. Heralded by psychologists and educators as a positive inner growth tool for children.

Children 7 and up  
Hardcover, 133 pages, \$9.95  
Audio Cassette, \$9.95 (45 minutes, original music and sound effects)  
Book and Tape, \$16.95

### The Monster That Grew Small

*Joan Grant*

A charming parable from ancient Egypt about the way we magnify our fears and worries—and how easily we can overcome them when we put our mind to it. This is another case where a powerful story by Joan Grant has been transformed into an outstanding children's book. \$10.75

### The Harris Visits the Garden of Everything

*Shaun de Warren*  
*Gill Coupland, illustrator*

It's not a dog—it's The Harris, a small furry creature with short legs who likes to learn everything and do everything including travel to magical places in his dreams.

Here's a wonderfully imaginative story written to delight children and parents alike.

Children 4 and up  
Hardcover, 32 pages, \$12.95

### The Time Quartet

*Madeleine L'Engle*

This marvelous quartet contains four novels set in the fourth dimension, with exceptionally gifted children "tesseracting" through time to combat the forces of evil in some of the best children's literature ever written. Adults will thoroughly enjoy *A Wrinkle in Time*, *A Wind in the Door*, *A Swiftly Tilting Planet*, and *Many Waters* as well!

\$11.70

### Emir's Education in the Proper Use of Magical Powers

*Jane Roberts*  
*Lynne Cherry, illustrator*

Emir is the charming story of a young prince who lived when the world was brand new. His father, King Chamil, ruled this wonderful kingdom where people, plants and creatures lived forever. When the kingdom quickly became too crowded, Emir was sent on an adventure to the Land of the Gods to discover the perfect solution.

Children 8 and up  
Paper, 144 pages, \$7.95

### The Magic King

*Chuck Hillig*  
*Blue Hesik, illustrator*

With this special book, young readers will take an enchanting journey into the kingdom of the Magic King where love is the secret of his power.

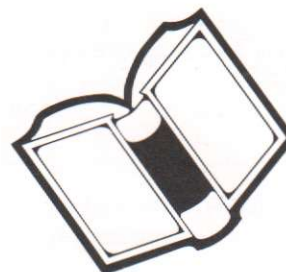
Children 4 and up  
Hardcover, 32 pages, \$12.95

### Sarah, Plain and Tall

*Patricia MacLachlan*

Judging by appearances Sarah is nothing special—she is, as she admits, "plain and tall." But to a lonely widower and his two motherless children she is the answer to their dreams. Her presence transforms the mid-Western farming family; not only is the house once again filled with the sound of song, but her longing for her native Maine enables the children to see anew the familiar land around them. Long grass rippling under a summer storm now suggests the ocean which they have never seen; a haystack becomes a sand-dune. Winner of the prestigious Newbery Medal, this tale is, like Sarah, an instance of "splendor in the ordinary" where the humbleness of external appearances conceals a rich inner life.

Paperbound, \$2.50



## At the Back of the North Wind

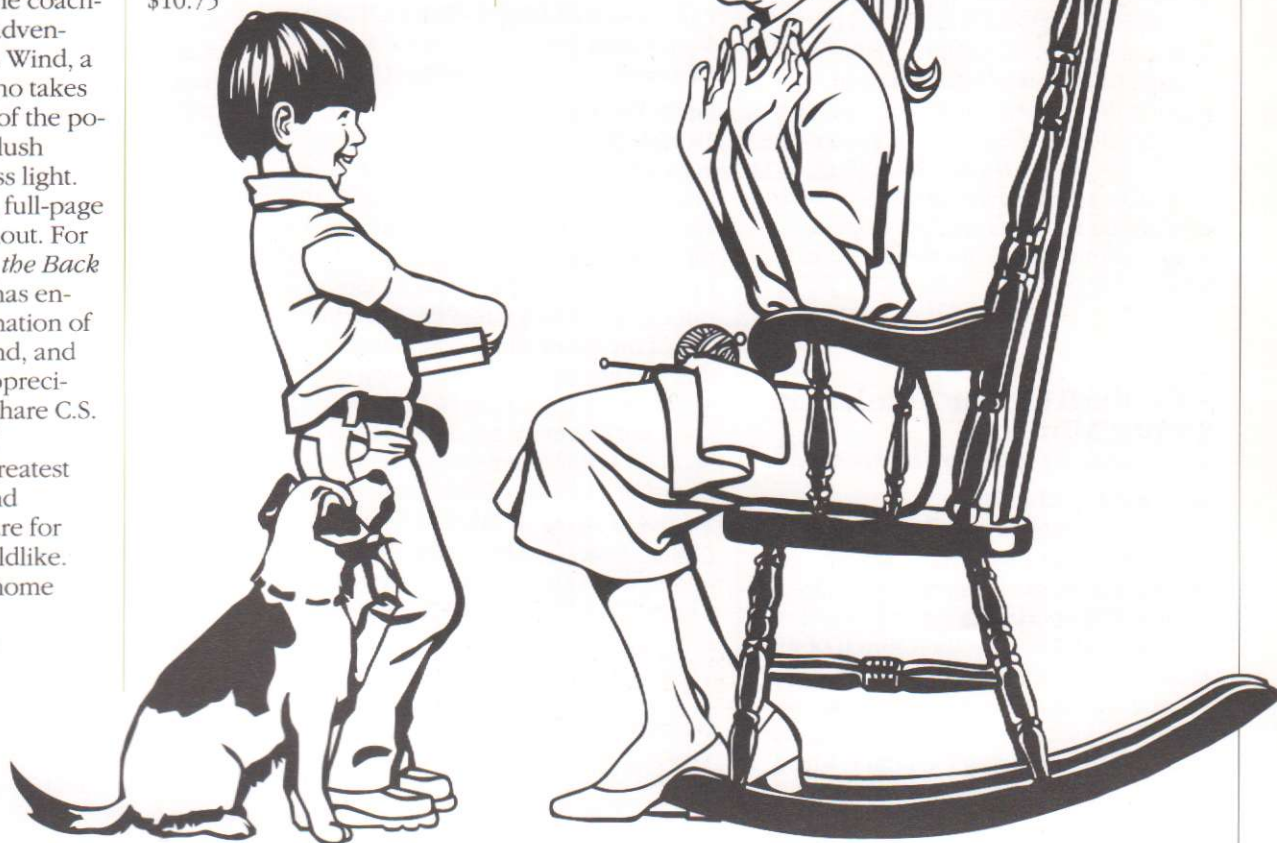
*George MacDonald*

In a beautiful new edition—George MacDonald's magnificent allegorical fantasy for children can be read to pre-schoolers, but is even better in reading by middle-sized youngsters, on through the teens. It is the haunting story of Diamond, the coachman's son, and his adventures with the North Wind, a beautiful woman who takes him to a land north of the polar ice—a region of lush meadows and rayless light. There are full-color, full-page illustrations throughout. For nearly a century, *At the Back of the North Wind* has enlightened the imagination of children of every land, and will be especially appreciated by those who share C.S. Lewis' estimation of MacDonald as the greatest writer of fantastic and mythopoetic literature for children and the childlike. For the permanent home library. Clothbound, \$18.95

## The Blue Faience Hippopotamus

*Joan Grant*

A wonderful story from ancient Egypt about magic and the transforming power of love. Richly illustrated and printed in a hardbound edition, this award winning book makes a special gift for any child. \$10.75



## Convention

### Nominations

(continued from page 85)

#### • Information Management Support Unit

3-year term

**Bill Etue**

Virginia

My technical qualifications include a career of ten years as a computer programmer on both large computer systems and personal computers. I have also sold computers in retail stores and provided consulting services and training on PCs.

My background is principally in computerized direct mail promotions, and membership applications. I am a member of the Newspaper Guild, have some background in the printing trades, and currently serve as chairman of an east-coast mainframe database special interest group.

I have been a member of the Washington Society for about 15 years and have served in various offices there, including the presidency. I am currently serving on the Board of Managers of Temenos and hope to be active in assisting Convention's Social Concerns Action Committee. Hobbies include tournament backgammon, playing the hammer dulcimer, and participation in Mensa.

In the past two years IMSU has been able to improve Convention's use of computers substantially. I hope to help continue this work for a second term.

#### • Committee on Admission to the Ministry

1-year terms (1 minister, 1 layperson)

**Rev. Paul Zacharias**

Kitchener, Ontario

During my 33 years in Convention's ministry I have served three Societies: Elmwood, Mass., Portland, Oregon, and for 24 years, the Church of the Good Shepherd in Kitchener, Ontario. During that period of time I have served on most Convention boards and committees, including General Council, and for nine years edited *The Messenger*. Thus I have a good working knowledge of our church, and though retired

from the active ministry, I am still keenly interested in the education of our ministers and feel I can make a worthwhile contribution as a member of the Committee on Admissions into the Ministry.

#### Elizabeth Johnson

Washington

I am presently serving on the Committee on Admission to the Ministry. Through many years of service to the church and as wife of a minister in traditional and innovative churches, I feel I have acquired some skills in perceiving and understanding our needs and possibilities. Assisting students in preparing for ordination is a challenge and responsibility this committee undertakes, and I would like to continue to serve the church in this capacity.

#### • Nominating Committee

5-year term

(2 nominated, 1 to be elected)

**Polly Baxter**

Washington, D.C.

Through my activities in the church at a national level and as wife of a minister, I feel I've become acquainted with the leadership needs of the church and many church people. I would like to put this knowledge together as a member of the nominating committee so that our church will have strong leadership in the coming years.

I am currently president of the Women's Alliance, member of the Board of Trustees of the Swedenborg School of Religion (SSR) and a member of the Committee for Compensation and Career Concerns for Church and Clergy.

#### Norman Bestor

Ohio

Being retired, I serve the Swedenborgian Church in Cleveland in various capacities. As a distributor for the Swe-

denborg Foundation, I have a deep interest in making the writings and collateral literature available outside the church. Activity currently includes developing discussion groups, as well as advertising and distribution in the Cleveland area. I believe it essential to maintain and strengthen our Churches, Associations and General Convention not only for their own uses, but as bases for outreach, and wish to promote these objectives by serving where I can.

#### • Board of Trustees of the Swedenborg School of Religion

3-year term (2 persons)

**Dr. Dorothea Harvey**

Massachusetts

I have worked in higher education for all my teaching career and understand the problems of gaining accreditation for an academic institution. I received my theological education outside of the Swedenborgian church, and have done my ministry in the church, and so have a certain perspective on the needs of the Swedenborg School of Religion at this time. I believe I can help, and would like to continue to work toward degree granting and education for ministry at SSR.

#### Dr. Edward Bohlander

Kentucky

Edward Bohlander is a Professor of Sociology at Western Kentucky University. He became a member of the Swedenborgian Church in 1962, and has maintained his affiliation since that time. In 1963, he attended L.E.I. at Bass Lake, Wisconsin. Later that same year he began a two year stay at Urbana College. Bohlander served as a member, and later Chair of the Board of Publication, and as a Trustee of Urbana College for eight years. He has also served a term as a Trustee of the Swedenborgian School of Religion.

## Advance Convention Registration

**Convention, 1989 ♦ Urbana, Ohio**  
**Urbana University**  
**June 24-July 2, 1989**

**(Convention Sessions: June 27-July 2, 1989)**

*Please fill out front and  
back of form*

*NYCL Members between the ages of 13  
and 19 please fill this in*

### Registration Fee

### Transport

*(Please fill-in thoroughly)*

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State/Prov. \_\_\_\_\_ Zip \_\_\_\_\_

Accompanied by \_\_\_\_\_

Children:

1. Name \_\_\_\_\_ Age \_\_\_\_\_

2. Name \_\_\_\_\_ Age \_\_\_\_\_

3. Name \_\_\_\_\_ Age \_\_\_\_\_

☐ My parents will be at Convention. They are \_\_\_\_\_

☐ My Guardian at Convention (if no parent is present) will be \_\_\_\_\_

☐ I have enclosed a check for \$35.00 made out to **General Convention '89** to cover registration. Everyone 13 years of age and older must pay this fee. Registration is *per person* and covers some Convention costs and special events. Mail this form and your fee to:

**Central Office**  
**48 Sargent Street**  
**Newton, MA 02158**

☐ I will arrive at DAYTON Airport on: Date \_\_\_\_\_ Time \_\_\_\_\_

Airline: \_\_\_\_\_ Flight # \_\_\_\_\_

☐ I am driving to Convention on: Date \_\_\_\_\_ Time \_\_\_\_\_

My first meal will be: Date \_\_\_\_\_ ☐ breakfast ☐ lunch ☐ dinner

☐ I am a passenger in the car of \_\_\_\_\_

Arriving at Convention on: Date \_\_\_\_\_ Time \_\_\_\_\_

☐ I need directions to Urbana \_\_\_\_\_

☐ Other mode of transport \_\_\_\_\_

Date of arrival \_\_\_\_\_ Time \_\_\_\_\_

*Please also complete the reverse side!*

## Housing

- ☐ I would like a single room.
- ☐ I would like a double room, sharing with \_\_\_\_\_
- ☐ I would like to have a roommate assigned to share my room.
- ☐ I/We would like (if possible) to have a room near \_\_\_\_\_

## Special Needs

- ☐ I am a vegetarian, with no other restrictions.
- ☐ I have these dietary restrictions: \_\_\_\_\_
- ☐ I am not able to climb stairs or hills.
- ☐ I need wheelchair access.
- ☐ I am not able to walk very far without discomfort.
- ☐ I have these medical requirements: \_\_\_\_\_
- ☐ I am ☐ diabetic ☐ a heart patient ☐ other: \_\_\_\_\_
- ☐ Other physical/special/dietary needs: \_\_\_\_\_

## Special Requirements for Children

*(Children's programs will run during Pre-Convention days beginning Sunday, and continue through the week until after worship on July 2)*

- ☐ My child/children:
- ☐ will be participating in the Children's Program for ages 5-12 beginning on: Date \_\_\_\_\_
- ☐ will need the Child Care program for age 2 and under beginning on: Date \_\_\_\_\_
- ☐ will need the Children's Program for ages 3-5 beginning on: Date \_\_\_\_\_
- ☐ special needs are: \_\_\_\_\_
- ☐ has/have ☐ has/have not attended a pre-school program

## Other Programs

*(We will be in touch with you to give you more information on your choice.)*

*Note: Asterisk ( \*) denotes additional fee required.*

- ☐ I wish to co-register for the following programs:
- ☐ New Church Youth League Officers (June 25-28; *officers only*)
- ☐ Council of Ministers (June 24-27; *ministers & SSR students*)
- ☐ Ministers' Spouses (June 24-27; *ministers' spouses only*)
- ☐ Women's Alliance Luncheon (Friday, July 1)
- ☐ \* Post-Convention Conference on Fund Raising (July 2-4 at Urbana University)

## Rates for 1989 Convention Room & Board

- ☐ Dormitory
- ☐ Adult: \$35 daily; \$280 for 8 days; \$140 for 4 days
- ☐ Teen (*13-19 years*): \$100 for 8 days; \$50 for 4 days (*Special 1989 Rate*)
- ☐ Youth (*4-12 years*): Double: \$20 daily; \$160 for 8 days; \$80 for 4 days
- ☐ Child (*3 and under*): No charge if occupying same room as parents, and no charge for food when fed from parent's plate.

## Financial Assistance

For financial assistance for Convention attendance for young people and children, please write to:

Rev. Dr. Ted Klein, 273 Perham Street, West Roxbury, MA 02132

# The Harvard-Radcliffe United Ministries Project

*F. Bob Tafel and Eugene Taylor*

For many years, Eugene Taylor has been studying and lecturing on great minds from 19th-century New England who were influenced by Emanuel Swedenborg. His concentrated efforts of the last three years are at the point of bearing fruit with the expectation that the Church of the New Jerusalem will be approved as an associate member in the Harvard-Radcliffe United Ministries.

With sponsorship from the Growth and Outreach Support Unit (GOSU), the Pastoral Ministries Support Unit (PMSU), the Cambridge and Boston churches, the William James Society, the Massachusetts New Church Union, and the Swedenborgian students at the Harvard Divinity School, Taylor, besides giving a series of lectures filmed by Boston Cable Television, has delivered a dozen lectures and two sermons in our Cambridge church which is on the Harvard campus.

The lectures have been on various aspects of the life and work of William James, plus "The Psychology of Inner Experience," and "The Problem of Consciousness: Is a dialogue possible between religion and the Neurosciences?"

Last fall, Tafel and Taylor met with GOSU and PMSU to present the results of their experiment so far. Growth and Outreach was very interested in continuing to support the project for another year, and Pastoral Ministries suggested that the activities of the Cambridge church should be more widely discussed for the benefit of other congregations.

In response to this suggestion, Taylor devised a plan to abstract the successes of the Harvard-Radcliffe Project and export them for the benefit of other societies. The single most fruitful idea to emerge so far has been that of co-sponsoring projects. Two major projects have been planned so far for 1989.

The first, held on March 9, was a lecture Taylor delivered on Emerson and Swedenborg, co-sponsored be-

tween the Boston Church of the New Jerusalem and Swedenborgian students at the Harvard Divinity School, to celebrate a 150-year relationship between Harvard and the Boston Society and to commemorate the recent publication of *Emanuel Swedenborg: A Continuing Vision*. The event, with a lavishly catered reception, was attended by local Boston ministers of several denominations. Harvard Divinity School faculty and students, and a strong showing of Swedenborgians. The highlight of the evening was a presentation of the pictorial anthology by Donna Sloan, Swedenborgian minister and HDS student to Charles Willard, the HDS librarian.

The second Outreach project, still in the planning stage, is a well-advertised public lecture, "William James and his Interpreters on the Moral Equivalent of War," that would appeal to local peace groups. In conjunction with the International Society for Political Psychology, Taylor is negotiating with the Church of the Holy City in Washington, D.C. to co-sponsor this presentation.

Meanwhile, the Spring semester of lectures has continued at the Cambridge Church, where Taylor has spoken on "Freud and His Biographers," "William James' Conception of Personality," and "Henry James, Sr., and the Principle of Universality in Art." Rev. Peter Gomes, the University minister at Harvard also preached at the Cambridge Church in March, with Rev. Donna Sloan and Rev. Bob Tafel assisting. Gomes was effusive about the Swedenborgians' association with Harvard, particularly because he now lives in Sparks House, the old Swedenborg School of Religion, and communes every night, he says, with its inhabitants from the distant past.

As a result of these activities, Taylor and Tafel are now preparing to apply for the long-awaited vote allowing the General Convention to gain associate membership in the Harvard-Radcliffe United Ministries.

## Join the Fellowship at Fryeburg

**A Summer Retreat in  
Northern New England  
For Families  
and Individuals**

\*Morning sessions on spirituality

\*Ample unscheduled time to enjoy the White Mountains, the Saco River, conversations on "The Porch"

\*Programs for all ages, toddler thru adult

\*Relaxing yet stimulating atmosphere

\*Very reasonable rates

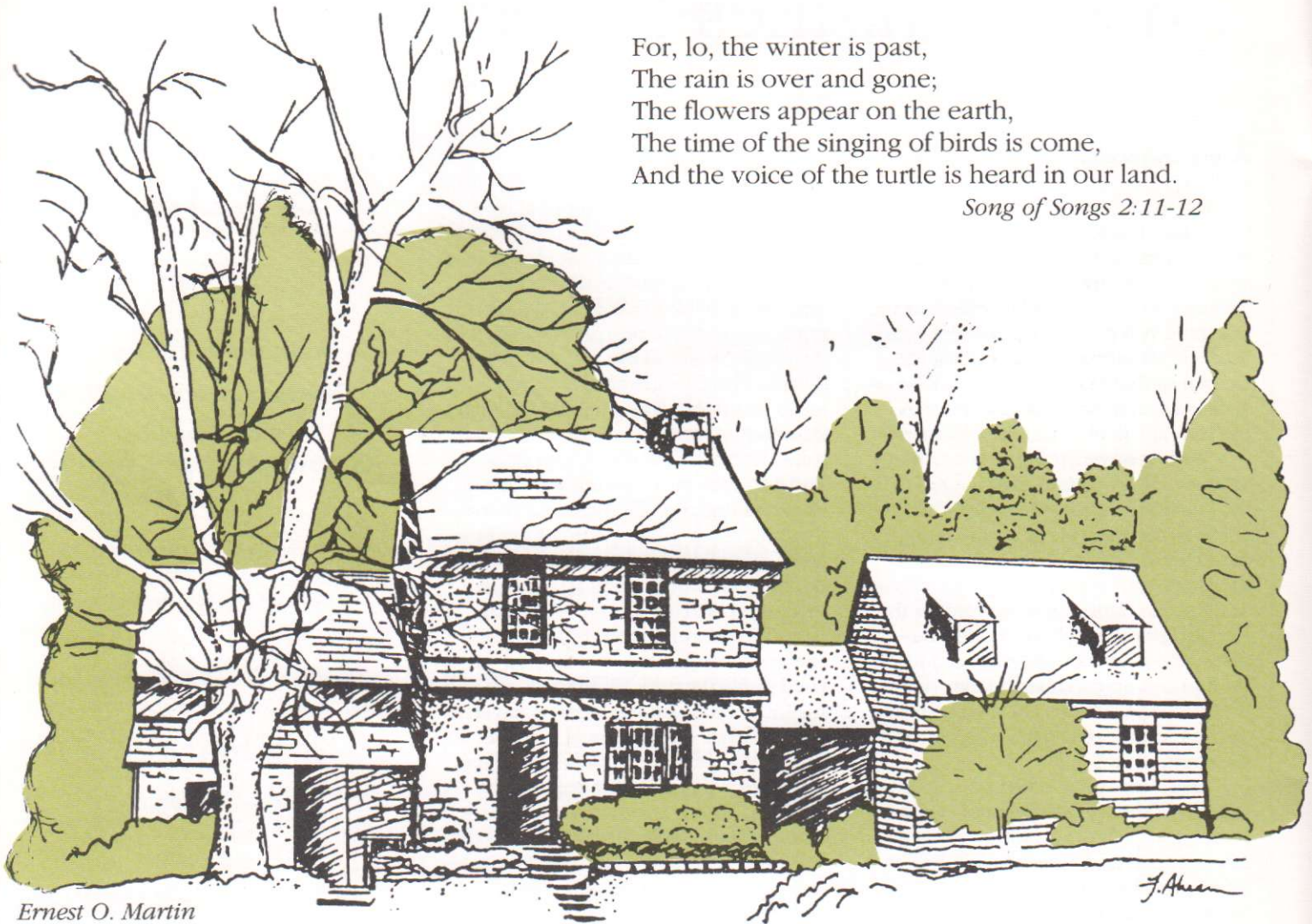
August 5-20  
(or portions thereof)

Write to Louise Woofenden for  
information or registration:  
48 Highland Street  
Sharon, Mass. 02067

# Spring Events at Temenos

For, lo, the winter is past,  
The rain is over and gone;  
The flowers appear on the earth,  
The time of the singing of birds is come,  
And the voice of the turtle is heard in our land.

*Song of Songs 2:11-12*



Ernest O. Martin

Spring is bursting out all over at Temenos, Convention's conference and retreat center at Broad Run in rural West Chester, Pennsylvania. The daffodils are blooming, dogwood trees are flowering, fruit trees are budding, and azaleas and rose bushes are coming to life.

- Volunteers from the Wilmington and Philadelphia churches are meeting to revitalize the herb garden.

- The Philadelphia Society of the Swedenborgian Church meets for worship in the chapel of Temenos every other Sunday.

On the first March weekend, 12 people participated in a workshop led by the Rev. Don Kauber of Fryeburg, Maine, "The Body as Sacred Space." Using our bodies as learning tools, we conducted a pilgrimage to experience

more about our bodies as sacred phenomena. We explored sensory awareness and energy stages; we worked with ideas and experiences relating to health/illness and healing. Participants had an opportunity to explore physical practices, including touch and movement. We identified and focused on the spiritual dimensions of our bodies which we inhabit each and every moment of our lives. We got in touch with ourselves, others, and our creation; we expanded our consciousness. Don Kauber is a licensed massage therapist, and since moving to Fryeburg in autumn 1988, has been attending services and programs at the Fryeburg Church. The response to his workshop in March was so positive that another program is being planned for autumn 1989.

- Dream workshops have been well

attended at Temenos. Perry Martin and Alice Adelman offered a Saturday workshop "Going Deeper With Dreams." Participants learned more about tapping the wisdom of their dreams for understanding growth, direction and healing. Through dream sharing and exploration of dream symbols, they discovered new ways to use their nocturnal gifts. Alice Adelman is an artist who has been leading dream workshops in the Wilmington area for six years. She also offered leadership for the Ministers' Spouses Group at the convention in Boone, North Carolina. Perry Martin is a psychotherapist practicing at Temenos and in the West Chester area.

- Another Saturday workshop was held April 8. The theme for the workshop on Saturday, April 8, was "Self Esteem: Spiritual Dimensions of Co-De-

◆

## May 19-21 workshop— “Healing and Wholeness— Discovering Our Place in Creation

◆

pendence.” Leadership was provided by Betsy Ledingham, ACSW, of the Urbana Church, and the Rev. Dr. Dorothea Harvey. They explained that when feeling good about yourself depends on how another person responds to you, you are in a co-dependent relationship. They explored how family functioning affects self-esteem and autonomy in its members, and how we can tap into spiritual resources for change. The goal is to become more aware of how we act in relationship to others, how we got where we are, and how we can find new ways which will enhance our own self-esteem, and that of others with whom we work and live and meet.

◆ April 21-22 was the theme of a workshop “Aging—The Journey Toward Wholeness” led by Clifford O. Smith, Director of Clinical Services at the Tressler Center in Wilmington, and member of the Temenos Board of Managers. Dr. Smith said: “As the aging process moves us into the second half of life, we enter a stage that holds especially great promise for psychospiritual development and realization. Aging as a psychospiritual journey can be a deeply felt being-state of rich fulfillment rather than emptiness, of wholeness rather than fragmentation, of vital involvement rather than estrangement, of integrity rather than despair. The retreat included a lecture and discussion of psychospirituality, a viewing and discussion of Ingmar Bergman’s film, “Wild Strawberries,” and an experiential exercise to lead us into contemplation of our own psychospiritual journey.

◆ The Rev. Donna Keane, pastoral counselor in the Boston area, leads a retreat for recovering women Saturday, May 13. She offers a spiritual retreat and journey, using meditation, journal writing, and small-group sharing.

◆ May 19-21, the workshop “Healing and Wholeness—Discovering our Place in Creation” is being offered by Dr. John and Patricia Van Ness, who state that our need for healing and wholeness stems from a distorted view of our-

selves and our relationship with God and the universe. Recognizing our true nature as children of God, participating on a journey of return to that wholeness from which we came, can restore our health and enable us to become agents of healing for others and for our planet. The workshop presents scientific, psychological, and spiritual information along with experiences to enhance this view and recognize that it is congruent with modern science and spirituality. Bible Study for transformation offers the opportunity to live into the Bible stories and discover new applications of the Biblical message. Patricia is an educational consultant for the Presbytery of Northern New England, and John is a pastoral counselor with a doctorate from the Institute of Transpersonal Psychology.

In addition to sponsoring retreats and workshops, Temenos offers its facilities for meetings of support units, boards, and committees of Convention, as well as for gatherings of non-Swedenborgian groups. East coast Swedenborgian ministers met at Temenos April 16-19 for their annual peer supervision gathering. Some outside leadership was provided, although the emphasis of the meeting was on personal sharing and mutual support.

◆ The Communications Support Unit met at Temenos April 21-23. The agenda included Convention’s public relations, marketing Convention’s message, external communication concerns, publication of an operational handbook, and *The Messenger*.

◆ The Executive Committee of the

Council of Ministers scheduled its spring meeting at Temenos April 28-30. The committee plans for the convention session of the Council of Ministers, and also deals with concerns referred to the committee by the Council.

◆ Anne and John Perry spent a few days at Temenos in mid-May. John is treasurer of Convention, and is assisting Convention’s auditor in the annual audit of the Temenos financial records. Anne has made a proposal for creating meditation trails through the Temenos property, and she will explore the meadows and woodlands of Temenos and map out the best locations for the trails.

During the summer, individuals, families, and groups from the Philadelphia and Wilmington churches will make use of the idyllic setting at Temenos for picnics, outings, and swimming parties. The grassy bank along Broad Run Creek offers an excellent site for outdoor celebrations and a swimming pool in the garden area is most attractive in the warm summer days. The facilities at Temenos are open to individuals and groups who may wish to spend a day, weekend, or longer period.

Until the main conference center building is constructed, and more retreat center housing is provided, overnight groups at Temenos are limited to no more than fifteen people. Temenos is participating with other Convention groups in a funds drive so that plans and dreams for the future can be realized. The main center building, designed by Eric Wright, will provide a chapel, meeting space for up to 150 people, kitchen, dining room, book room, and offices. Stained glass Tiffany angel windows from the former Cincinnati church are being purchased from the Kemper Road Center. This beautiful and larger space will enable Temenos to reach out and touch the lives of more and more people who are concerned with spiritual growth and regeneration.

# Royal Oak Anniversary Celebrated!



*Second row, seated fifth from the left, are Rev. Ron Brugler of the Almont New Church Conference & Retreat Center, Rev. Steve Pults, and Rev. Gard Perry, surrounded by members of the Royal Oak congregation.*

The Royal Oak (Michigan) Church celebrated its 150th anniversary January 29 with historical displays, honors for its longest members and a communion service shared by visiting previous ministers of the church. The church, originally founded as the Detroit Society, was organized by the Rev. George Field and the Rev. H. Weeks in 1839. Field was well-known throughout the Michigan area for his lectures and

debates with ministers of other denominations, sometimes drawing crowds of 500 or more persons.

Ministers serving the church have included the Rev. Steve Pults, 1987 to the present; the Rev. Gardiner Perry, 1979-86, the Rev. Edwin Capon, 1975-78, now serving in the San Francisco Church, the Rev. Walter Orthwein, 1974-76, now serving in Rochester, the Rev. Erwin Reddekopp, 1960s-1970s, retired in Kelowna, British Columbia; the Rev. William Woofenden, 1950s, currently a professor at Swedenborg School of Religion (SSR); the Rev. William H. Beals, 1930s-1940s; and the Rev. Frank Gustafson in the 1920s.

Present pastor Steve Pults comments, "A hundred and fifty years ago, Rev. Field chose to debate Baptist and Methodist ministers. Today, although our own tradition provides us with

great meaning and opportunities for personal growth, we tend to de-emphasize the differences in theology. We'd rather spend the time and energy to figure out how we can work together to make a difference, serving our community and our world."

Weekly services are held in the Royal Oak Women's Club building, where the church has been housed since 1975.

# Pacific Coast Association Retreat

Mareta Tafel

Under balmy Southern California skies, overlooking the blue Pacific Ocean, an idyllic setting graces the Palos Verdes hills. The Salvation Army Conference Center of Rancho Palos Verdes, California was where a group of twelve adventurous and introspective members and friends of the Pacific Coast Association of the Swedenborgian Church spent February 24, 25 & 26 "Nourishing Our Creativity." Our leaders for the retreat were Perry Martin of Temenos Center, West Chester, Pennsylvania and Eva Franklin of Del Mar, California.

Participants included Winifred Armstrong, Los Angeles; Karen Conger, Canoga Park; Jack Behr, Culver City; Barbara Wolf, Pacific Palisades; Carmela Eisley, Thousand Oaks; Robert Mahoney, La Crescenta; Babbie (Barbara) Reinhart, Ventura; Jo Doughty, Glendale; Mareta Tafel, Lomita and

Manon Washburn, Tujunga.

The group atmosphere was instantly close and warm which facilitated our discovering some of the blocks to using our creativity to its fullest. We discovered through relaxation and meditation some of those blocks and used our dreams to help find more direct paths to use to enhance our creative resources. The entire experience was one of rejuvenation. Also, our leaders kept the mood of the whole retreat very low key and made the weekend most enjoyable.

We urge those who hesitated to attend our retreat to come next time. Sign up and nourish your own creativity. Look for announcements next year.

## From Yugoslavia

George Dole

From Risto Rundo comes heartening news about progress in Yugoslavia. Risto's Servo-Croatian translations of *Heaven and Hell* and Helen Keller's *My Religion* are now in print, and are openly advertised. Of at least equal significance, there have been public readings from *Heaven and Hell*; and a highly-regarded new magazine, *Gradac*, is planning either a double issue or two separate issues on Swedenborg. This is a periodical with high scholarly standards, dedicated to giving voice to thoughts that have for too long gone unheard.

Since their publication, the writings have had a strong appeal to many in Eastern Europe, with Oskar and Czeslaw Milocz as most recent examples, and with early translations into Russian. We are fortunate at this juncture to have someone with Risto's capabilities to spread the good news. Many readers may remember him from his days at SSR. He is now an ordained priest of the Nova Hierosolyma church, dividing his time between Bryn Athyn and Yugoslavia.

## Ask Swedenborg !

by George Dole

**Q:** What does Swedenborg have to say about capital punishment?

**A:** Swedenborg treats all forms of imposed punishment as necessary but relatively superficial responses to the problem of evil. He writes n.136 of *Divine Providence*, for example, that "no one is reformed by threats of punishment," as one illustration of the fact that only our own voluntary decisions have a lasting effect on our eternal welfare. So the Lord, who has our eternal welfare in mind at all times, never punishes.

This may account for the superficiality: the necessity is of a different order. He writes in n.4217:3 of *Arcana Coelestia*, "... without fear for life, and without fear of losing prestige and wealth and therefore reputation, ... the human race would perish." When we are caught up in exclusive self-concern, that is, only fear prevents us from harming those who stand in our way.

In the early stages of regeneration, then, outward fears play a large part in the process, whether they are fears of physical punishment or fears of disapproval. As (or if) we progress, though, "inner restraints" grow in strength (see the excellent summary in n.81 of *Arcana Coelestia*), and the need for outward restraints may ultimately vanish.

In n.4730 of *Arcana Coelestia*, Swedenborg suggests that legal punishments may play a constructive role in this inner process. The judge who "punishes malefactors according to the laws ... is in charity toward the neighbor; for he wills his amendment, thus his good." The punishment may prevent self-destruction, or may induce self-examination that will lead to a change of attitude.

It seems clear that the Lord intends us to work toward a time when punishment will not be necessary to preserve the fabric of society. We may suspect that he will not tell us when that time has arrived. Our task, then, is to will and work for the amendment of the malefactor, and to impose as fairly as we can those disciplines necessary for a stable communal life. We may expect that, as the Lord's kingdom grows among us, punishment will gradually become less and less necessary, with the severest punishments being the first to go. It seems to be up to us to decide where we are in this process.

### CFO



### Urbana University

Urbana University invites applications for the position of Chief Financial Officer. The CFO reports directly to the President. In addition to management of fiscal affairs, the CFO develops short and long-range goals for the fiscal administration of the University. Specific responsibilities include business office operations, purchasing, bookstore operations, and endowment management.

Experience in college or university financial management is preferred, but other relevant experience will be considered. Correspondence may be sent to:

Dr. Paul G. Bunnell  
President  
Urbana University  
One College Way  
Urbana, Ohio 43078

Urbana University is an Equal Opportunity,  
Affirmative Action Employer.

## Commencements

### Births

**Pults**—The Rev. Stephen Pults and Kim Kearns, Royal Oak Church, Michigan, announce the birth of their son, Jordan Michael Pults, March 18, 1989. Jordan weighed 7 lbs., 7 oz., 19-1/2" long. Family doing fine.

### Baptism

**Holmes**—Andrew Allen, son of Sandra and Brian Holmes, was baptized into the Christian faith Easter Sunday, March 26, 1989, at the LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

**Moelick**—Aaron Scott, son of Jane

and Kellen Moelick, was baptized into the Christian faith January 1, 1989, at the LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

**Perry**—Summer Jean, daughter of Shirly and Steven Perry, was baptized into the Christian faith February 25, 1989, at the home of her grandparents, Mr. and Mrs. Frederick G. Perry, in Jackson, New Hampshire, by the Rev. Gardiner Perry, the child's uncle.

### Confirmation

**Helm and Stimatze**—Megan Helm and Shane Stimatze were confirmed into the life of the General Convention

of Swedenborgian Churches Easter Sunday, March 26, 1989, at the New Jerusalem Church, Pawnee Rock, Kansas, the Rev. John Bennett officiating.

**Glanders, Holmes and Babigian**—Misses Tina Glanders, Rena Holmes and Nina Babigian were confirmed into the life of the General Convention of Swedenborgian Churches Easter Sunday, March 26, 1989, at the LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

**Moelick and Simpson**—Kellen Moelick and Richard Simpson were confirmed into the life of the General Convention of Swedenborgian Churches Easter Sunday, March 26, 1989, at the LaPorte New Church, LaPorte, Indiana, the Rev. Ted LeVan officiating.

### Deaths

**Boyer**—A Resurrection Service for Mrs. Grace Boyer, widow of the late Rev. John Boyer, was held at the San Diego Church Sunday, March 5, 1989, with Eldon Smith officiating. During the service Dr. John L. Boyer, her son, shared the following thoughts with us:

"My mother made her journey to the spiritual world on February 23rd, 1989, two weeks from her 98th birthday. To the very last of her natural life she remained a deeply spiritual, charming and gracious lady.

I recently re-read a letter my mother had written me in 1949 on the occasion of my graduation from medical school. I would like to share part of this letter with you.

*The natural world is always so much with us and is so tempting that we must be disciplined to shut ourselves off from the natural world for a period of time every day. During this time of meditation, we must seek our real self, our inner self, and we must listen to the still small voice from the recesses of our soul. Only in our inner world dwells contentment, intelligence, peace, intuition, perception and understanding. Then, my son, you will know the great privilege you have been given of ministering to those entrusted to your care.'*

One so alive as my mother to the truth and promise of spiritual life must be having a wonderful experience in the heavenly world."

**Eaton**—Russell Eaton, Jr., 72, of St. Petersburg, Florida, entered the spiritual world February 25, 1989, at his residence. He was born in Urbana, Ohio, and was a member of the Urbana Society, resurrection service was conducted in St. Petersburg by his son James, followed by a graveside service April 28 in Urbana. Survivors include his wife Martha, sons James and Russell III, daughters Frances Milhouser and Suzanna DeWalt, sisters Harriet Whitehead and Lucy Doss, and four grandchildren.

**Rice**—The Rev. Wilfred G. Rice entered the spiritual world January 27, 1989. A resurrection service was held Friday, February 3, 1989 at the Hall Funeral Home in Brockton, Mass. The

Rev. F. Bob Tafel and Rafael Guiu shared the service, Rafael Guiu gave the address and Emily Romney provided a musical selection. (Rev. Wilfred G. Rice served the Fryeburg, Maine parish from 1937-1951.) A memorial service was held April 12, 1989 at Swedenborg Chapel, Cambridge, Massachusetts.

Rev. Rice was active in ministry all his life and was the last of the General Pastors consecrated as such by the General Convention.

Fortunately, *A Lamp Unto My Feet*, a handbook for isolated Swedenborgians and lay readers and ministers, was completed and published prior to his death. For information on obtaining a copy of the book, call the Swedenborg Library at 1-617-262-5918, or write: Swedenborg Library, 79 Newbury Street, Boston, MA 02116.

**General Convention of the New Jerusalem**  
**The Messenger**  
 48 Sargent Street  
 Newton, MA 02158

**Non-profit Organization**  
 U.S. Postage  
 PAID  
 Mountain View, CA  
 Permit No. 6

Forwarding Address Correction Requested