

THE MESSENGER

Published by the Swedenborgian Church of North America

November 2000

Camp 2000

The British New Church sponsored a highly successful event, called "Camp 2000," in late July and early August this past summer. New Church young adults (17–22) from around the world were invited to attend a week-long camp to share ideas, learn together, enjoy some excellent fellowship, see some sights, and create new friendships.

The Swedenborgian Church initiated an essay-and-recommendation-based search for the ideal candidates for this exciting experience. We were gratified, after reading the essays and recommendations, to find three fine candidates: Amy Evans, from Kelowna, British Columbia; Caitlin Costello, from Bridgewater, Mass; and Ryan Morey, from Elmwood, Mass.

Our denomination, with the help of the Millennium Fund for Youth, purchased the necessary tickets. Martha Bauer most capably orchestrated the communication and itinerary-building (our heartfelt thanks, Martha!), and our young adults were on their way. The Revs. David Friend, John Presland, Dennis and Mary Duckworth—all of the British Conference—provided airport runs, accommodation, London tour time, and transportation to Purley Chase. Our thanks to them for their able assistance.

Amy, Caitlin, and Ryan had a great time, as can be seen in their reports printed here. They are excited about the possibility of a Camp 2003 that might be set in North America. It's a seed...and we'll work toward its germination and flowering!

Thank you, Amy, Caitlin, and Ryan, for being such an excellent delegation to this outstanding gathering!

Chris Laitner, vice-president
The Swedenborgian Church



☞ Experience of a Lifetime ☞

Amy Evans

At first, when I found out that I won the trip, I couldn't believe it was actually going to happen. In fact, until the plane landed at Heathrow in London it didn't seem real.

My trip began with the journey from Kelowna, B. C. to Boston, which was completed in no time. I was greeted at the airport by Caitlin Costello, whose family hosted me for the night.

In the morning, after brunch, Caitlin and I met up with our fellow traveler, Ryan Morey, and Mrs. Costello drove us all to the airport. The flight over was nice, and we were traveling with time, so within six hours we were able to see the sun set and rise again.

At Heathrow airport, the three of us were greeted by David Friend, who is treasurer of the New Church in London. Mr. Friend drove us to the home of the Revs. Mary and Dennis Duckworth, where Caitlin, Ryan, and I felt quite at home for the next three days. We were shown maps and given hints by the Duckworths, and the next morning we set off for London, where we saw many tourist sights—the Palace, Picadilly Circus, Trafalgar Square, London Bridge, Big Ben and the Tower of London. I was especially interested in the architecture of the buildings in London, some of which are hundreds of years old and still standing! It makes Canada seem so young. After our busy days in London, the Duckworths had dinner ready for us, and breakfast each morning. The



Making friends for a lifetime in our free time

days in London went by quickly, and—before we knew it we were packing our bags full of our souvenirs to head off to camp.

In the morning the three of us took the train to Coventry, and then to Nuneaton, where we were to meet the Rev. John Presland in a café. We managed to connect just fine, and we also met Christian Gleie from Berlin. We all sat down and had tea while we were waiting for the camp to open at four o'clock. I still find it unbelievable that so few people put so much of their time into this gathering and made it such a success. They are all amazing people!

On the drive over to Purley Chase, John gave us a short history lesson on the building. It used to be the location of fox hunts or chases, hence the name, "Chase." The building and land were given to the church shortly before World War II. During the war, it was taken over, lived in and gutted by soldiers. Since then, it has been slowly fixed up and maintained by Irene and Wilf Woodhouse, who fed us three times a day with traditional English cooking.

(Continued on page 139)

In This Issue:

- ❖ New Programs at SSR
- ❖ Call for Nominations
- ❖ Youth Leaders Workshop
- ❖ New SCYL Coordinator
- ❖ Book Review of *The Fashioning of Angels*

Thanksgiving in Kenya



My journey to Kenya in late November of 1986 was a sudden and unexpected gift. It had never occurred to me that I would ever travel to Africa. The film *Out of Africa*, based on Isak Dinesen's book, had won Best Picture Award in 1986, but I departed before I had time to see it or read the book. I kept a journal, packed it away, and came across it again a few months ago when I was cleaning out files. Fourteen years after my own journey to Africa, I still can't hear the opening bars of the film's musical score without crying. I was told that there is no way to explain the profound spiritual impact Africa has on many people; it is cumulative and subtle. Even so, I wanted to share some of the experience as I recorded it then:

After a 12-hour stopover in Paris my traveling companion and I reached the airport outside Nairobi a few hours past dawn. Customs inspectors sat in high wooden booths looking down at us as we entered. Flags of 11 airlines flew outside the small building. Two representatives of Flamingo Tours met us and assigned us to our guide, Joel, a Kenya native in his late forties, who would be with us for our entire stay. We were advised that it was polite to begin any conversation with "Jambo," a traditional Swahili greeting, and the preferred term instead of "tribe" was "ethnic group." Joel told us he was a member of the Kikuyu tribe, as was Kenya's liberator, the late Jomo Kenyatta. Joel's features seemed to radiate the serenity of a philosopher who lives his philosophy.

Flowers—Jacaranda trees, bougainvillea, hibiscus, in brilliant purple, red, and yellow masses as we approached Nairobi. Nairobi was a blend of buildings from the 1920s, early colonialism, such as the railway station built in the 1880s, and the new buildings designed by Japanese. In return, we were told, they got to sell their cars there.

A quick visit to the National Museum of Kenya where *Born Free* author Joy Adamson's famous botanical art was

displayed, as well as paintings depicting faces of tribal people and Kenyatta. Kenya was 23 years old in 1986, dating from 1963, when the country had gained its independence from British rule. Kenyatta, who had reassumed the presidency of Kenya African National Union (KANU) following his release from prison in 1961, became the prime minister from 1963 until his death in 1978.

A stop at Nairobi City Market, where hundreds of merchants had stalls or were on the street hawking elephant hair bracelets and hundreds of other exotic crafts. Tired as I was, I felt buoyed by the open, friendly energy I was encountering everywhere.

We reached our hotel, the Norfolk, in time for lunch. The Norfolk Hotel is the oldest in Nairobi, dating back to colonial times. We had been seated for a few minutes when I heard bells ringing, and looked up to see a waiter moving quickly through the dining room carrying a slate-size blackboard with someone's name handwritten on it. He was ringing a small, quite musical bell. That was how they paged people and delivered phone messages at the Lord Delamere Terrace restaurant. I was in my vegetarian phase then and discovered the vegetables in Kenya were fresh and delicious and served in interesting combinations, often curried. I was told the Muslims (about 30 percent of the population) were partly responsible for vegetarian menus everywhere.

I explored the hotel grounds before dinner, feeling moved to greet people along the way. A woman in long native dress made a graceful, reaching out and receiving gesture with her hands, looking into my eyes with a gentle smile.

On the first day out, we left the Norfolk Hotel with Joel in the landrover at 8:30 a.m. for the four-hour drive to Amboseli Park. Amboseli is a Masai word that means flat land. Over a third of the trip was on a rutted dirt road where we saw tall, fierce looking Masai herdsman striding along in their dark crimson dress. Taking their pictures was strictly forbidden unless permission was asked. We were told that they eat very little of the cattle they raise, living mostly on the milk and blood. Thompson gazelles and giraffe

sighted in the distance. Two stops, for bathroom and souvenir buying. The available toilet facilities were, in each case, an unsheltered hole in the ground on top of a small hill, with two painted "squat" boards on either side. We decided to wait until we reached the lodge. The merchants wanted our things in trade for their goods and were especially eager to swap most anything for T-shirts bearing messages that had to do with life in the U.S.

We reached the Amboseli Serena Lodge in early afternoon. There were 86 small rooms spread out in several circles, colored reddish brown and built to resemble a village of tribesmen's huts, with Mt. Kilimanjaro visible from many of the rooms. The local spinach—sukumawiki—sweeter than spinach here, was especially delicious mixed with mashed potatoes. I visited the kitchen after lunch, and was made very welcome. The provisions were trucked in weekly, 180 miles. It was an incredible feat of engineering to have a hotel there at all. Thomas, the manager, was young, elegant, keen sense of humor, and spoke ten languages. He'd been in France for

(Continued on page 148)

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).

November 2000
Volume 221 No. 9
Whole Number 5254

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

11 Highland Ave.

Newtonville, MA 02460

The opinions of the contributors do not necessarily
reflect the views of the editor or the Communica-
tions 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.

Experience of a Lifetime

(Continued from cover)

The rooms at the camp were dorm style. I shared a room with Caitlin (USA), Anne Woofenden (USA), Moira Stanley (UK), and Roz Leather (UK). Later in the week we were joined by Sarah Walker-Ralls (Australia), and Alison Presland (UK). The first day or two people who knew each other were reuniting, and those of us who knew only a few were making new acquaintances and trying to remember names.

The service, or part of a service that I liked and that I feel brought the group closer together, was the Witness Heap. It consisted of stones, which were placed in a bucket of water before we chose them, to bring out their colors. Each person chose a rock that stood out to them, and placed it in a pile so that they were touching each other. On the very last day, each one of us was called upon to remove one stone from the Witness Heap to take home with us. I never realized how much meaning a rock can take on!

The week was filled with many serious and religious and bonding experiences along with lots of silly times jammed into a full schedule. But there were thirty minutes here and an hour there to meet the people whom we spent all day with on a more personal level. John Presland mentioned to me that it looked like I was feeling right at home. That couldn't have been more

true. Every person at the camp was welcoming and interested to hear what you had to say. I made so many friends, and although they all seem so far away, we have addresses and e-mails for everyone.

At the end of our stay we were all exhausted from the days filled with fun, the trip to Stratford-on-Avon, the water balloon Olympics, the treasure hunt, the disco, barn dance and social. The last morning was filled with hugs and tears. Roz Leather told me that at the Purley Chase camps that are held yearly, no one cries, because they know they will see each other next year. But this was different. The last song we sang was also the first song we sang when we arrived. Everything was so spiritual and planned out! I couldn't believe that people had been planning this for over three years!

Every day we either had a Matins service in the morning, or a Vespers service at night. These were spiritual experiences, which were led by our ministers, or by different groups of people (such as the Europeans, or the North Americans). The services were relaxing and meditative, and let every one of us have a chance to voice our beliefs and feelings.

After about forty hugs each, and many tears, Becky Jarvis (UK) drove us to the train station, where we caught a direct train to Euston Station in London with Dan Freyham (UK), Sarah, and Julian Ralls (Australia). The three of us were so tired when we got back to the



Mary and Dennis Duckworth, Whetstone, London

Duckworth's home. Ryan decided to go into Whetstone early, get something to eat and call it a night, since we had to leave at seven the next morning. Caitlin and I went to a lively Irish pub for our dinner and to celebrate our last night in London.

In the morning, David Friend picked us up and drove us back to Heathrow. The trip back was quiet because we were all tired and had so many memories of the week to look back on. Back in Boston, we were greeted by family and friends. We said goodbye to Caitlin, which I found difficult since she had been my travel companion for two weeks. Then Ryan and Mr. and Mrs. Morey and I drove off to East Bridge-water. We talked to Ryan's family for a while, had a home-cooked meal, and crashed into bed. Since Ryan had to work at six the next morning, Mrs. Morey drove me to the airport in the morning. From there, I flew to Toronto, where I spent three hours shopping for last minute souvenirs and reading. Then it was time to return to Kelowna. My mom picked me up at the airport, and I went home to share many stories about Camp 2000.

I would like to thank the New Church for the amazing opportunity to travel to England to Camp 2000. It was a wonderful experience that I will remember and cherish all my life. I met so many friendly and interesting people from all over the world. Without the generosity of the New Church members, this trip wouldn't have become a reality for me.

From the bottom of my heart—
Thank you!

(Camp 2000 continued on page 140)



Left: Our Camp 2000 time capsule ceremony on the last day of the camp. The Rev. John Presland, center



Right: Camp 2000 Social, (l-r): Dan, Nessie, Becky, Jenny (all from England), Ryan (East Bridgewater), and Corren from South Africa

Let's Do It Again in 2003!

Caitlin Costello

I was very excited to learn I had been chosen to participate in the first international youth conference in England. On the plane ride over, I had no idea what to expect as I wasn't given any details of the event. When I arrived, I discovered that Camp 2000 was located at a retreat center called Purley Chase, set in the beautiful countryside north of London. There were altogether 35 of us, including all of the international campers from Australia, South Africa, France, Germany, the United States, and Canada.

From day one, I found my time was completely planned out and spent in either games, worship services, or interesting discussion groups. The counselors told us that Camp 2000 had taken three years of planning to coordinate, and this hard work was immediately apparent to everyone! Every day was very well planned out, with never a dull moment. Some of the activities included a treasure hunt, a quiz night, Olympics, English country dancing, a murder mystery game, and a bonfire (with, by the way, the best

fireworks display I have ever seen!)

The culmination of all the counselors' planning, as well as all of the help from the campers, was Family Day. It was a monumental feat to coordinate a worship service, a dinner, and games and activities for about 150 adults and children, but it was accomplished successfully. The atmosphere of the camp is what I can recall the most clearly. From the beginning of the week it was a very real feeling of mutual love and respect. It was so wonderful to have a group of strangers from across the planet come together in celebration of this unifying bond, our religion. For me, it was a very rejuvenating experience to encounter so many Swedenborgians my age from so many different places. Everyone there shared the feeling that this was such a positive experience and at the end of the week we came together and decided this had to be done again. So

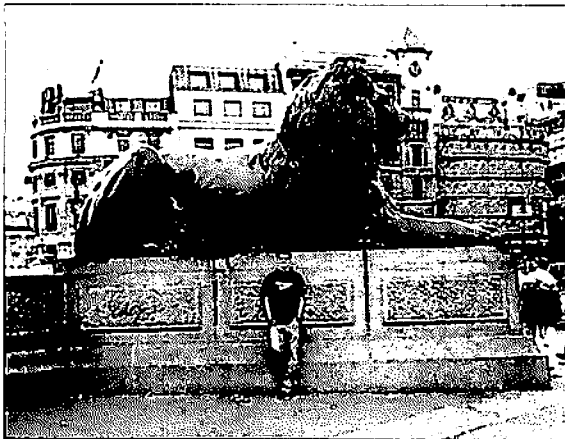


(l-r) Caitlin Costello, Ryan Morey, and Amy Evans departing Heathrow Airport on our way back to Boston

in the near future, I hope we can get the ball rolling and begin to plan for a Camp 2003.

Finally, I would like to take this opportunity to give my thanks to everyone in the church involved in making this amazing trip a possibility for me. I learned so much about myself, my religion, and others, and am deeply appreciative.

The editor thanks Amy, Ryan and Caitlin for the photos.



Ryan lion low in London

people at Purley Chase including the Camp 2000 committee and John Presland; David Friend for transporting us to Heathrow and around London; Mary and Dennis Duckworth for putting us up in London; to Chris Laitner and Martha Bauer for setting up the trip and getting the tickets and arrangements squared away; my new friends in England; and Amy and Caitlin. I hope I didn't leave anyone else out. So many people put so much into making this the wonderful experience it was that I hope I didn't forget anyone.

As for the experience itself? Well, when I first got to England I was very homesick, surprisingly. I had never been that far away from home before, and the flight across the Atlantic didn't help either! Luckily, I was with Caitlin and Amy, and I could relate

A SWEDENBORGIAN IS A SWEDENBORGIAN AT HEART

No Matter Where You Come From

Ryan Morey

First and foremost I must thank several people for the time I had this summer on my journey "across the pond." A very big thank-you to *The Messenger* and the staff at the Central Office; all of the

to them and they would be there if I needed them. Upon arriving at Heathrow I got to meet David Friend who took us to the Duckworth's home. The Duckworths were quite obliging and deserve another mention. London was great as expected. I definitely plan on going back in the future; there is just so much to see, and so much history and sights to take in on one visit. I'm glad I had the time I had, though. It was just enough to seem like I was there and to whet my appetite for another trip back.

Ah, Purley Chase...what a wonderful old building. The British countryside is very beautiful and actually, the weather was quite nice for Britain. More sun than we had back in the States

(Continued on page 141)

NEW PROGRAMS AT SSR

Wilma Wake

The Swedenborg School of Religion has some exciting new programs this year! Here is an overview of them:

On-Line Learning

As the September *Messenger* discussed, we have started a new course on-line: **Introduction to Swedenborgian Concepts.** The Rev. Drs. George Dole and Ted Klein are co-teaching this dynamic new approach to learning which has drawn a number of students from a range of geographical areas.

Certificate in Spirituality

The SSR Board of Trustees has approved a new one-year certificate program for students wanting to delve more deeply into spirituality, either for their own growth or as a way of facilitating the spiritual growth of others. It can be a way of beginning a path of spiritual direction or of deepening a path already begun.

The four courses required for the Certificate are:

1. **Swedenborgian Concepts and Daily Life.** This is a new correspondence course taught by Dr. Ted Klein. [see below]. It provides an overview of how to understand and integrate Sweden-

borg's theology into daily spiritual growth. It can be started anytime and completed at your own pace.

2. **History of Western Mysticism** will be taught on two weekends in the fall by the Rev. Dr. Wilma Wake in New Hampshire. This course covers the meaning and history of spiritual direction within a framework of the major mystics of the Judeo-Christian tradition. Students will be helped to find a spiritual direction for their own lives.

3. **Eastern Spirituality.** This will be held on two weekends in the early winter this year by the Rev. Dr. Dorothea Harvey. Dr. Harvey covers Islam, Buddhism, Taoism, and Hinduism and offers opportunities for personal spiritual experience in each tradition. This course also will be taught in New Hampshire.

4. **Pastoral Care for Spiritual Facilitation.** This will be conducted on two weekends in the spring by Dr. Wilma Wake with possible guest speakers. It will cover the basics of spiritual listening and how to facilitate the spiritual journey of others from a mystical perspective. This, too, will be offered in New Hampshire this year.

Correspondence Courses:

The Rev. Dr. Ted Klein has developed a new correspondence course in theology,

focusing on the application of Swedenborgian concepts and life issues. Ted writes:

"Have you sometimes wondered what concepts are important to consider as you make decisions about life issues? Have you sometimes wondered how to make connections between theological concepts and daily life? This course explores questions such as these from a Swedenborgian perspective. It explores basic Swedenborgian concepts and their relation to a variety of life issues. It is the most introductory of the Swedenborg School of Religion's available courses in Swedenborgian theology. The school continues to offer its correspondence course on the Bible: *The Spiritual Sense of Scripture*, as well as one on Swedenborgian Church History.

If you are interested in any of these SSR courses, please contact the school at aa@ssr.edu or [617] 244-0504.

The Rev. Dr. Wilma Wake is a professor at the Swedenborg School of Religion and author of Crystals, Crosses and Chakras, published by the Swedenborg Foundation, and Wings and Roots: The New Age and Emanuel Swedenborg in Dialog, published by J. Appleseed & Co.



A SWEDENBORGIAN IS A SWEDENBORGIAN AT HEART (Continued from page 140)

according to my mom, so I guess we lucked out!

One of the things that sticks out in my mind the most was the fact that no matter where in the world you go or wherever in the world you come from, a Swedenborgian is a Swedenborgian at heart. All of the people I met in England really felt the same way I did. No matter if they came from England, the United States, Canada, South Africa, Germany, France, or Australia we all had a connection right away. No one was a stranger. Everyone was your friend despite everyone's different backgrounds. This is what made the whole experience really

worthwhile—that I could go to another country with total strangers and relate to them through our Swedenborgian background. I learned so much about other cultures and even about myself in a way. It has helped me cope here in college with the homesickness because I know that I will be able to find others who feel the same way and that I will always have my spirit to fall back on...just in case.

Again, I really want to thank everyone at *The Messenger* and all who



Purley Chase

contributed to making this camp the huge success it was. There is even talk now of having yet another camp in a few years. If this comes about you can count on me to be there...at least in spirit. Thank you.



THE ART OF THE NEW CHURCH DISPLAY CASE

Mona Diane Conner

About seven years ago, the New York New Church decided to install a special display case on the black iron gate that surrounds our church's garden entrance. This special display case is not to be confused with the wayside pulpit, a separate case which announces our sermon, pastor, and denomination. A church display case is one that is used exclusively as a bridge between the church and its local community. Over the last seven years we have used ours to announce special programs and lectures, to share the celebration of religious holidays, to shed light for our neighbors about our beliefs and theology, and to provide routine information, such as our weekly schedule for services and child care, ongoing programs, contacts, and office hours.

When our church was making the decision to install a display case, I saw an appealing version of one at a Presbyterian church I visited during the summer. What was so appealing about this case was its shape—a rectangular box with a roof-shaped top, like a way of saying, "from our house to your house!" It was made of wood and plexiglass, and positioned on a gate.

Pamela Selensky, who was on our board of directors at that time, took photos of the display case I had seen and presented the idea to the other members of our board. A carpenter was hired to custom-design a display case for us, based on the photos Pamela had taken. Before long, our new case was installed on our gate.

The case had a cork board backing inside, a plexiglass window, and a key lock. In later years we added a small light inside the top of the case to keep our display lit during evening hours, especially during the darker winter months. In the city, evening hours, when people are walking home from work, or out for a stroll with their pets, are prime-time viewing hours for a church display case.

Initially, announcements and flyers were simply tacked onto the cork backing with pushpins or thumbtacks. However, seeing the display case as a unique outreach opportunity, we decided to go a dramatic step further and attempt more creative, colorful, eye-catching displays. With a little experimentation and practice, we discovered that an attractive, professional looking display is not difficult to assemble, and the rewards can be very gratifying.

Before long our neighbors in the community began to stop and look at what we had to say about ourselves, and what we had to share with them. Often while I was installing a new display someone would interrupt me to ask a question about our church or our denomination—"Is this a Swedish Church?" or "Do you have a website?"

On Sundays at coffee hour, or at a special program we have announced, visitors often tell us they were introduced to our church via our display case. One of our displays, titled "CONNECTING THE DOTS BETWEEN SWEDENBORGIANS AND BUDDHISTS...", featured the book *Swedenborg, Buddha of the North*, by D. T. Suzuki, and during that time we had a visitor who appreciated Buddhism and was drawn to attend our church by the connection we illustrated in

our display.

Two of our neighbors found us when we announced an evening of Reiki healing. They are healers, but not "joiners." However, they found a regular place in our Wednesday evening

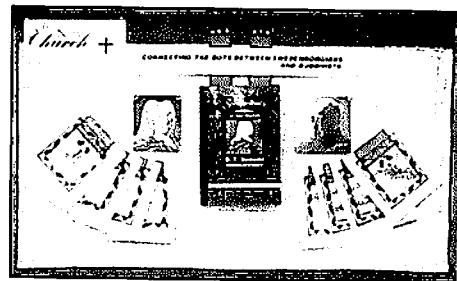
discussion group, and over the years have contributed their fellowship, money, and talent to many of our special events.

For our displays, Pamela and I have shared the task, sometimes creating a display together, sometimes individually, each with her own style. After some experimentation, we developed a simple list of essential supplies that we use to make a display which requires a very modest budget. Since paper fades quickly, fadeless paper is best to use whenever possible. Because of the fast-fading properties of paper, we began to cover the corkboard backing with colorful fabric, folded over at the edges and stapled smooth and tight with an open office stapler. This takes practice the first few times, but with a little experience goes very quickly (especially when the temperature is below zero on the sidewalk!).

A fabric backing is the most important component of an attractive display case. Fabrics will fade eventually, but more slowly than papers. They come in beautifully rich colors, patterns, and textures. If all you have is a simple announcement in your case, and an elegant or colorful fabric backing, you will still have a very professional looking display. My favorite part of designing a new display is to take an idea into my local fabric shop and select a fabric backing. Sometimes I have an image, a theme, or a color scheme in mind, and with the inspiration of a beautiful fabric, my creative thinking takes off.

Other important tools include clear pushpins, double-stick tape, and the heavier duty two-sided foam tape for securing things that are heavy or which dangle. Also essential is access to desktop computer type for headlines and text. Pictures add interest and provide visual relief. Sources for pictures can be illustrations or paintings created by you or someone in your congregation, postcard or calendar images, photographs, or clip-art from a computer program. Your supplies should also include an office stapler or staple gun, clear fishing line (from the hardware store on a spool), picture hanging wire, dried or fresh flowers, and ribbons.

We discovered that we could add dimension to our displays if we liked, because our case has about three inches of space between the inside backing and the plexiglass window. Pamela made simple paper scrolls to elegantly display quotes by Swedenborg and Carlos Castaneda. For our Christmas displays I created an Advent calendar and bordered it each December with fresh greens and flowers fastened with picture wire and ribbons, and hung with fishing line from foam tape. A small crystal Christmas star also hangs in our case during the holidays. The most elaborate three dimensional display we did featured a book and related lecture, and was decorated with



Connecting the dots between Swedenborgians and Buddhists

(Continued on page 143)

THE ART OF THE NEW CHURCH DISPLAY CASE

(Continued from page 142)

cardboard angels hung like mobiles with clear fishing line and thread. (This one was a bit of a challenge, and I don't recommend getting this carried away on a regular basis. But experimenting is important, and our effort drew compliments from the neighborhood.)

It's also important to have an idea or theme to follow through on. A display will not be looked at if it consists of too many different kinds of information presented at random. Following through means being consistent with every component of the display—color, text, manner of presentation. Simple or complex, a successful display must catch the eye quickly and be easy to read or take in at a glance.

A headline can be startling. One of ours was, "Did You Know That, When 35th Street Was Farm Country, the New Church was Already Here?" This was accompanied by a small illustration of a farm and the true story of how our church moved to its present location in central Manhattan in 1865, at a time when 35th Street was considered to be too rural and too far from the center of town.

We have featured many interesting themes over the years. Two years ago I did a "friendship display" in honor of Friendship Sunday, which we have every February. I asked members and friends of the church to bring in photos of themselves with their friends, reminding them that friendship comes in many forms.

These photos were photocopied in different sizes and put together in a montage with the headline, "Friendship enters our lives in many ways, and when it endures, enriches our spiritual journey...JOIN US FOR FRIENDSHIP SUNDAY...(and bring a friend, or make a new one!)."

With the help of one of our artistic members, Anna Rich Martinian, we created a display about famous people influenced by Swedenborg. Anna drew portraits in pencil and pen and ink of seven famous people. We listed them by name, asking "WHICH OF THE FOLLOWING PEOPLE HAVE ACKNOWLEDGED THE INFLUENCE OF SWEDENBORG'S WRITINGS?" In parentheses, the "answer," upside down, was "All of them."

Inspired by the most popular sidewalk question, "Is this a Swedish church?" our September 2000 display is titled, "FAQ'S ABOUT OUR FAITH," "Frequently Asked Questions About the Swedenborgian Church." It answers the Swedish question and several others, clarifying some of our basic beliefs.

A display can be very simple but still get the point across. Last fall we featured a photo of a baby (one of our members'), along with the line, "SOMETIMES IT TAKES A MIRACLE TO BRING A COUPLE TO CHURCH," followed by information about our child care and Sunday School programs.

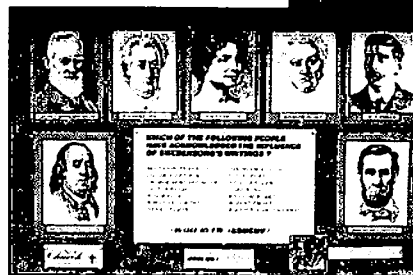
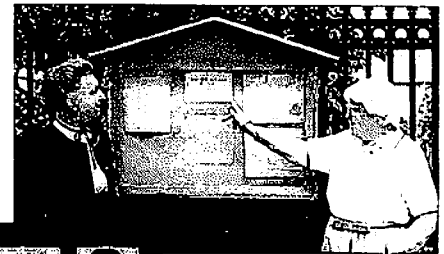
Swedenborgian themes can be explored in displays through the use of quotes by Swedenborg, coupled with pictures on such topics as angels, correspondences, creation, and the last judgment. Copy for some displays with more specific or topical theological themes can be created with the help of your minister.

Pamela has found theme material from topics in *Our Daily Bread*. Every Swedenborgian Church has its own personality,

and if you choose to have a display case, you must bear in mind your own church's needs and goals when determining what you want to display, as well as the needs, interests, and goals of your community. Having outdoor displays for your church will provide you with a special opportunity to share with your neighbors in an open, friendly way what it means to be Swedenborgian. They *might* even stop asking you if that involves being Swedish! As the months go by, you will be educating them, involving them, and weaving a relationship with them, becoming a beloved part of the larger spiritual community that *also* includes Swedenborgians.

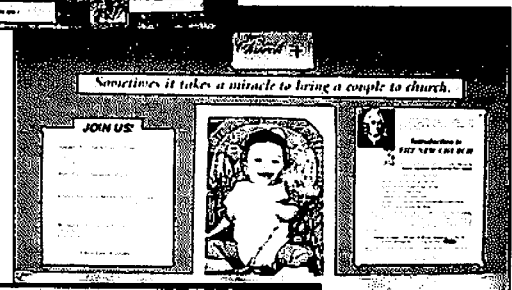
Mona Conner is a member of the New York New Church, a freelance artist, and chair of the Communications Support Unit (COMSU). Anyone with questions about creating a display case can e-mail Mona at monodiane@earthlink.net or Pamela at pjselen@aol.com

(l-r) New York church member Virginia Branstion with the late Adrienne Frank survey one of the early displays in the new display case



(l) Which of the following people have acknowledged the influence of Swedenborg's writings?

(r) Sometimes it takes a miracle to bring a couple to church



(l) Friendship Sunday

(r) Mona Conner with Display at Urbana Convention 2000



Youth Leaders Workshop

Laurie Turley

The Second Youth Leaders' Conference and Workshop took place the weekend of September 15-17 at the Fryeburg Assembly in Fryeburg, Maine. While we didn't have a huge crowd, only 16 people in all, the weekend was a valuable one and an enjoyable experience for those who attended.

Led by John Devine and Peter Shaw of Kitchener, Ontario, we traveled through several different experiences on Saturday, from learning some new interactive games to play with teens, to listening to some examples of current music on the hit charts, and discussing how to invite thoughtful reflection on the influence of the lyrics with teenagers.

We talked about the power of examples youth leaders can set by their presence, about the importance of spiritual reflection and affirmation, and we learned some new songs to take back to our churches. We laughed together, and were wildly entertained by the "Aussie" Peter Shaw (aka "Peg-a-leg") on Saturday evening as he danced and sang for us. We danced the Virginia Reel and talked about how effective contra dancing can be with young people (and for ourselves as well!). We sang and drummed until late Saturday night and then got up to sing again on Sunday morning at the Fryeburg New Church, some of us misty-eyed at the power of Peter Shaw's singing and the strength of the group singing experience. Here are some of the participants' comments on the weekend:



Youth Leaders Workshop participants: (l-r bottom row) Lori Steinbiser, Michelle Huffman (row 2) Cynthia Odlin, Gretchen Tafel, Peter Shaw, Ken Turley, John Devine. (row 3) Emily Turley, Missy Sommer, Ethan Turley, Jerry Poole. (row 4) Sage Currie, Lorena Costello. (row 5) Lee Woofenden.

Being the "new kid on the block," I really enjoyed the fellowship the most. I also got some great activities ideas, especially for the 10-14 age group. Some of the resources John shared with us will be extremely helpful in getting our small group started (e.g., the book *Youth Ministry in Small Churches*). He also explained a "Five-Prong Plan" to follow for every youth meeting, which I thought was a good rule of thumb: Food, Prayer, Planned activity (high & low energy), Service, and Acknowledge youths by their names (also contact those who didn't come to let them know they were missed).

Lori Steinbiser, LaPorte New Church, LaPorte, Indiana

What did I like best about the retreat? As an isolated member, what I liked best was the fellowship we experienced. It was wonderful to be able to discuss ideas, share dreams, and try to find the best things to take home to help the youth of the church. It was wonderful to see us all trying out the games and skits we'd be asking our youth to do. One of the highlights for me was the session we spent on music. It was wonderful to hear such beautiful voices and talented musicians, coming together to find songs that will help our youth praise the Lord God.

Peace, Lorena Costello.

(Lorena Costello is an independent Swedenborgian from New York who recently joined the Bridgewater church (Mass.) long distance.)

I found the discussion of music and the resources about ways to discuss popular music helpful. Just having a starting point (as well as the words—I didn't know what some of the songs are about) as a means of beginning a discussion can lead to many places, about values, the power of words, and the way we respond to music. I also thought John had a veteran's way of delivering his material.; he has been on the front

lines of the youth ministry, it is clear to see. The weekend also affirmed that Swedenborgian youth have their own techniques and methods that have worked well for our youth.

Sometimes you see best when you can contrast your approach with other approaches. This weekend aimed at discussing how to work with tweens and teens and it was well presented.

Deane Currie, Temenos Conference & Retreat Center, West Chester, Pennsylvania

What I liked best: Singing and sharing music together. This workshop was short and sweet and gave me a chance to learn about working with youth from a different perspective. We also laughed a lot and ate lobster.

Michelle Huffman, Delaware

I liked that John stressed the importance of ensuring that a safe space for trusting confidence is created, not only with the group leader, but among the teens themselves. So often we get caught up in trying to create "programs" that are really clever and creative and forget that one of the most important elements of working with teens, indeed, with anyone, is the simple gift of yourself...your time and your listening, your understanding, accepting presence. John consistently affirmed that teens do want to learn the spiritual teachings and that we shouldn't shirk that need. But at the same time, we needn't get so heavy handed with theology that we forget to live and have fun. I had a lot of fun this weekend, and plan to take the music, the dancing, the group games and the spirit back with me and enjoy my youth group!

Laurie Turley, Fryeburg New Church, Fryeburg, Maine

What I liked best about the workshop was the reaffirmation of some things I already knew, but had let slide in recent



Facilitator John Devine

(Continued on page 151)

Sage Currie New SCYL Coordinator



The Education Support Unit (EDSU) is pleased to announce the hiring of the new Swedenborgian Church Youth League coordinator, Sage Currie. Sage is a native of Maine and attended the Portland church. She is now a student at Urbana University in Urbana, Ohio. As a teen, Sage was an active member of the SCYL and attended many retreats. More recently, Sage has been an active member of Transitions, including organizing retreats, and she recently attended the Youth Workers Conference in Fryeburg,

Maine. As part of her duties, Sage will assist local youth groups, organize retreats, manage the SCYL mailing list and assist with the SCYL publication, *Clear Blue Sky*. You can contact Sage at: (937)653-5549 or sage@ctcn.net.

Michelle J. Huffman
Rabbit River Watershed Program
Office: (616) 673-8965
Home: (616) 673-0158

A FEW WORDS FROM SAGE

It has been stated at Convention for the last several years that youth programming is the Swedenborgian Church's number one priority, and I am excited to help make this a reality for our teens in my position as the new SCYL Coordinator.

The national and regional League retreats are a unique opportunity for Swedenborgian teens, as well as teens still struggling with their faith, to come together in a loving and supportive spiritual community of peers. These are opportunities for teens to make lasting friendships with people from different regions of the country and to be involved in the larger community of Swedenborgian youth that is often so hard to find within our small denomination.

As most Swedenborgian congregations are small, it is often difficult or impossible to offer youth programs to get teens involved. I urge you to reach out within your congregation and encourage teens in your area to become involved in our national group. In the League's constitution, membership is defined as follows:

The SCYL is the youth organization of the Swedenborgian Church. Anyone in this church 13 through college age is

automatically a Leaguer. Also, people in this age group who aren't church members but attend our churches or participate in SCYL activities are considered Leaguers.

This last clause is important because many non-affiliated Leaguers have later become active in the New Church through their involvement with the League, myself included. League retreats are a time for fun, acceptance, community, and spiritual inquiry, and they are a safe place for a teen confused and skeptical about religion to explore his or her faith. And mostly these retreats are a GOOD TIME! The population of Leaguers changes with each year but somehow is miraculously always made up of interesting, caring, accepting, amazing people.

So please help support the League and help teens in your area gain access to all it has to offer. I have sent requests to our denomination's churches to get affiliated teens on our SCYL mailing list and to help encourage their involvement, but my plea doesn't stop there. I know many people within our denomination do not have access to a local congregation. To all of the people who stay in contact with the church

through national assemblies and publications I would ask you to encourage and help teens in your area be involved in the League. Please send me their addresses so that they can receive our retreat announcements and our League publication, *Clear Blue Sky*.

Teens or parents who haven't had contact with League activities in the past and have questions or concerns, please don't hesitate to contact me. I can help, and I can also put you or an interested teen in contact with one of our regional League officers who can help a hesitant teen know what to expect at one of our activities. Lots of work is necessary to get our national League together, and this is dependent on adult volunteers to help drive vans and organize travel. It can be scary for teens who have had no previous League involvement, but in almost every case, once a teen has become involved in the League there is no distance they won't travel to be involved in the future. This is a special organization, and League retreats are the best part of the League experience.

Please don't hesitate to contact me with questions, suggestions, ideas for future retreat locations, mailing, and if possible email addresses of interested youth (and anything and everything else!) Thank you so much.

Sage Serene Currie, SCYL Coordinator

Sage Serene Currie
122 Miami St. Apt #1
Urbana, OH 43078
telephone: (937) 653-5549
email address: sage@ctcn.net



Church Calendar Dates

Oct. 26-27	SSR Board
Nov. 4	Investment Committee
	Newton
Feb. 25-Mar. 1	Edfest
	Carefree, Arizona
Mar. 8-11	MINSU
	Deland, Florida
Apr. 5-8	EDSU
	Temenos
May 16-17	COMSU
	Temenos
June 24-July 1	Convention 2001
	St. Paul, Minnesota

PCA Stays the Course —and More— at Annual Meeting

Lorraine Sando and Jim Lawrence

The 89th annual meeting of the Pacific Coast Association opened September 22, 2000 at the Mount Alverno Conference Center in Redwood City, California. The conference center is sponsored by the Sisters of Saint Francis, and is in keeping with the Franciscan tradition of hospitality, providing a peaceful environment conducive to growth and renewal.

The meeting was hosted by the Hillside Community Church of El Cerrito. The programs were exciting, stimulating, nurturing, connecting, with delicious gourmet spiritual food. Friday evening began with a connecting exercise led by Karen Fleischer, who is also PCA secretary. This started the building of our community in a very simple and special way. We talked in depth in groups of five. On Saturday morning, a small group of us met in a beautiful nature area, watching the sunrise and meditating, with Cindy Gutfeldt leading. Then, John Grey and Bonney Grey, authors of *The Joy of Relationship Cards* and *Becoming Soulmates* presented a stimulating program on relationships. The Women's Alliance, along with numerous men, had lunch together followed by a brief meeting. It was voted again to donate \$100 to Kei Torita to assist her in her Japanese ministry. This was followed by the PCA board meeting, which took actions outlined below.

That evening, we had a lively special pianist who accompanied us for over an hour of joyous singing. The night ended with an hour of dancing Sacred Circle Dances—I loved it because they made it so easy that I could catch on to the steps fairly quickly.

The meeting concluded Sunday morning with an exquisite outdoor service led by Cindy Gutfeldt. The following song was woven throughout our experiences together and is a metaphor for the annual meeting experience:

"Spirit of the living God, Fall afresh on me.
Melt me, mold me, fill me, use me.
Spirit of the living God, Fall afresh on me."

The communion service was led by the Rev. Susan Turley.

Business Sessions.

The PCA Board met Thursday evening, September 21, and all day on Friday. They were given a detailed presentation by John Anthony, treasurer of the Stone House Board. John and the Rev. Erni Martin were guests of the PCA Board, as was the Rev. Eric Allison, who gave a presentation on the development of the ministry with the congregation in the new building owned by the PCA.

John's presentation outlined the recent changes of Northwest Ministries. He reviewed the challenges involved with the move into the Rose Hill complex. He outlined a

strategic plan for the Growth Center. His request for funds to revitalize inventory and prepare for the Christmas season was affirmed by the board and approved wholeheartedly by the membership.

Eric's presentation reported on the growth of the congregation and the reason why the continuing existence of the Growth Center is vital to the congregation's future, since over 80% of their contacts come from the programs of the Growth Center.

On Saturday afternoon we had the annual business meeting of the PCA, which was chaired by our president, the Rev. Jim Lawrence. The members were offered very brief presentations by the Revs. Erni Martin and Eric Allison on the two ministries that are sharing the building which our Association bought exactly one year ago. At one point it was brought to our attention that Erni Martin was working full time for a salary of one dollar a year. When Erni quipped that he hadn't even been paid that, Stan Conger, PCA treasurer, immediately walked over with a dollar, which in turn spurred two other PCA members to pay Erni a full year's salary in the same amount, ensuring his services for the next two years! Stan then offered a detailed and excellent report that showed how we were going to be able to continue the terrific ministry adventure we are on. Though we have run a sizable cash deficit in trying to establish a new and wonderful home for our two ministries, the rapidly accruing equity in the property appears to have tripled that amount.

After hearing the reports and presentations, the spirit and will of the membership was to continue supporting the Northwest Ministries, rather than accumulating and protecting funds in an account. The membership unanimously approved the proposed budget that "stays the course."

The theme of the meeting was renewal and about how risk, challenge and uncertainty are often places we must go as we co-create with God towards growth, strength and vitality. Swedenborg's definition of risk is God. The PCA has ventured into the God arena, risking and trusting God as our sustainer to use us to accomplish the purpose of love, wisdom and right action in our spiritual work.

The one new officer of PCA is Lorraine Sando (Seattle), elected as vice-president. Bill Garber (San Diego) was elected to the Board, and John Calhoun (El Cerrito), having finished the unexpired term of his former pastor, the Rev. Horand Gutfeldt, who passed into the spiritual world just months after his election three years ago, was also elected to a full term on the Board. Next year's meetings will be co-hosted in the Seattle area by our two Northwest Ministries.

Lorraine Sando is a psychotherapist, a member of the Swedenborgian Church of Puget Sound, and a member of both the PCA and Wayfarers Chapel Boards.

The Rev. Jim Lawrence is co-pastor of the San Francisco Swedenborgian Church, president of the Pacific Coast Association, and manager of the denomination's J. Appleseed & Co., publisher.



The Nominating Committee is seeking qualified candidates for the offices listed below. If you have any suggestions or questions, please notify your minister or any member of the Nominating Committee immediately. Please know that the Nominating Committee encourages you to consider individuals who have talent and abilities in particular areas, but have not yet served within Convention. Thank you for your prayerful involvement in this process!

Vice-president: elected for one-year term.

Recording Secretary: elected for one-year term.

Treasurer: elected for one-year term.

General Council: three persons elected for three-year terms, one minister and two lay people.

Communications Support Unit (COMSU): one elected for three-year term.

CALL FOR NOMINATIONS

Education Support Unit (EDSU):
one elected for three-year term.

Information Support Unit (IMSU):
one elected for three-year term.

Ministries Support Unit (MINSU):
two elected for three-year terms.

Financial & Physical Resources Support Unit (FPRSU):
one elected for three-year term.

Nominating Committee:
two nominations for one elected five-year term.

Committee on Admission to the Ministry (CAM):
one minister and one lay person, each elected to one-year terms.

Board of Trustees, Swedenborg School of Religion (SSR):
two elected for three-year terms.

The Nominating Committee submits names for vacated unfulfilled terms on any/all of the above positions. Occasionally a person in a current position may be nominated for another position. In such event the Nominating Committee should have a "back-up" nominee to account for any such position vacated by election to another support unit or board or office.

Barbara J. Tourangeau, Chair
33755 Pine Ridge Dr. West
Fraser, MI 48026
(810) 415-9769
gma_barb@webtv.net

Nominating Committee:
Barbara Tourangeau, Michigan
Mildred Laakko, Delaware
Rev. F. Robert Tafel, Mass.
Linda Kraus, Kansas
Steve Thomas, Ontario, Canada

STONEHOUSE BOOKSTORE AND GROWTH CENTER

Fall Programs and Services

The new Stonehouse building has been renovated this fall and a larger and more beautiful space has been made available for the bookstore. A chapel/meeting room has also been renovated and is used each Sunday morning for worship services of the Celestial Circle, the Swedenborgian Church of Puget Sound, under the leadership of the Rev. Eric Alison.

Fall programs of the Church include:

Meditation for Beginners ~ Thursday evenings, starting September 15

Harvest Your Spiritual Gifts ~ Celestial Circle Retreat at Mosswood Hollow, September 30 - October 1

Highway to Heaven ~ Highway Cleanup Program, October 7

Stonehouse/Celestial Circle Family Fun Night ~ October 16

Angels Are With You ~ led by Eric Allison and Erni Martin, October 16

Circle of Light ~ led by Eric Allison and Paul Martin, Wednesday evenings, beginning October 18

Pancake Breakfast ~ Sunday, October 22

Program Highlights for the Stonehouse Growth Center for Fall 2000 Include:

The Fashioning of Angels with Stephen and Robin Larsen ~ September 21

Relationship, Innocence, Desire, and Sexuality ~ 8 evenings with Peter Kaane October 10-December 5

Celtic Animal Magic ~ 2-day workshop with John Matthews, Mosswood Hollow October 21-22

Camelot ~ 2-day intensive workshop with John Matthews October 28-29

An Artist's Way Group ~ with Lou Orsan, 12 Mondays September 1-Nov.27

The Balance of Autumn Our Bountiful Harvest ~ with the Rev. Judith Laxer September 23, 4-9 p.m.

Calling in the Elements ~ weekend workshop with R. J. Stewart, Mosswood Hollow November 18-19

Seasons of Action: A Program for Sustaining Personal and Professional Development ~ weekend workshop December 8-10

Weekly classes in Kundalini Yoga, Tai Chi and Qigong, Discover Yoga,

Introduction to Insight Meditation, and Meditation with a student of Buddhism.



Thanksgiving in Kenya

(Continued from page 138)

two years, and four years in Kenya Hotel Training at Vtalii College in Nairobi. Moses, the chef, had been four years at Amboseli. When I commented on the spirit of good will and cooperation I'd encountered in my short stay, Thomas explained that there were many problems, but because Kenya was such a young nation there was a strong unifying spirit; people realized they needed to pull together.

Full moon that night. Awake at 2:00 a.m. to see a Cape buffalo about ten feet away, staring at me through the big duopane window. We look at each other for a long time, then he turns and walks slowly away.

Game run in the morning. Baboon families, mostly around lodge. Hippos, Cape buffalo, crested crane. Joel had to leave the van to fix a flat tire while we were stopped by a hippo swamp. We were never at any time allowed out of the vehicle, or we would become prey. Joel makes the animal noise that calls the animals out of the bush. When he makes a sound exactly like the animal he's calling, he seems at one with it. He spots a lone cheetah on a hunt. A few less experienced or less careful van drivers cut the animal off several times. At one point, the bizarre scene of 13 land rovers, heads and cameras sticking through the top, that have converged on an old, half toothless male lion lazing in the brush. Late afternoon, a huge herd of elephants, approximately 150 including many babies stretched across the horizon. Joel confirms that the Cape buffalo are the most dangerous, because they circle around and sneak up behind you. He describes lone older elephants being kicked out of the herd, when young males challenge for leadership. A brother goes with the ostracized one for protection.

Joel followed the elephant herd, running over the savannah into the sunset. I was standing up in the land rover in that shimmering air, with a cooling fragrant wind in my face; dust, twisted thorn trees against endless sky, feathery foliage and yellow bark of acacia trees, weavers' nests hanging like dark baskets.

Dawn game run: two lions, cubs and

mother, black rhino, egrets in a swamp. Herds of wildebeest thundering past, a male ostrich running full speed (about 30 mph) over the savannah, crossing the road in front of us, so fast we can't intercept him for a photo, the only bird that doesn't fly.

November 22, heading into the Aberdaire Mountains in the Central Highlands, traveling north through Thika, lush green coffee and pineapple plantations, banana trees. Red dirt, and huge, fluffy clouds overhead. Mango trees and grass-thatched houses. Mimiya River running through terraced farmland. We reach The Ark, a log lodge overlooking a swamp, a huge floodlighted watering hole and salt lick where many animals gather in the evening and into the night. Standing on the deck in the rain, 48°, shivering, silent so as not to frighten the animals, waiting for them to appear. Staggering sums have been paid for us to be locked up in cages and watch the animals roam free. We take turns keeping watch and sleeping; there are buzzers in the rooms so that everyone can be alerted when an animal is sighted, if it's exotic enough to rate a buzz. Rhino sighted at 4:00 a.m. through the blowing rain. Hot water bottles are delivered to the rooms. A bus takes us down from the Ark in the morning, on our way to Mt. Kenya Safari Club. A Calabas monkey is sighted in the trees, tourists are hissing "Stop, Stop," to the bus driver. Then someone sights elephant droppings, and there is a frenzied scramble to the windows to shoot anything that moves. I notice that a huge baboon family is gathering members and leaping along in back of the bus; at that moment it is difficult to tell the inhabitants inside the bus from the ones outside it.

The flamingos at Lake Nakuru, hundreds deep around the edge, some flying, some walking in the shallow water, moving away in a constant undulating wave as I draw closer. White pelicans, darker birds are cormorants. Several flamingos are stuck in the quicksand-like mud at the edge of the lake and are dying.

A visit to Meyers Ranch, to see Masai and Samburu dancers. Incredible stiff-bodied leaps in the air,

the dancing is spectacular. A young British woman student is narrating what it all means. The Samburus and Masai are allowed to live on this land, but they are probably obligated to come across with their "shows." There are four latrines among the huge old trees in the garden. A young Masai woman hands me a blue paper towel off a roll, after I have washed at the sink. I notice an old china plate sitting there with a shilling in it. Suddenly this crude setup is a proper British ladies room. I dropped another shilling into the plate and she gave me a shy smile of gratitude.

On the drive to Samburu Game Preserve a stop at Nanyuki for souvenir browsing. A woman in her 80s sells me a yellow and green cloth, telling me I was her first customer and if I didn't buy she'd have bad luck all day. Road barrier, car check, we are 160 miles from the Somalia border, but the trouble there has a ripple effect. Joel had car trouble in the midst of another heavy rain. I was keenly aware of the extent to which our lives were in his hands. He was gentle, aware of our moods, our moments of feeling overwhelmed and disoriented, our group dynamics, and was quick to reach out and comfort and hug. His presence was enormously reassuring. When he called out to the animals, they turned and listened, often looking right at us. His voice would go into a crooning falsetto at times, a kind of loving song that seemed to produce feelings of calm and well-being.

Samburu Lodge is on a large, muddy river filled with crocodiles. They come to a regular spot on the bank every evening, behind a barrier, to get food from the lodge. All the animals are fed there, at certain times which are posted. Brilliant colored birds and various monkeys play in the rafters of the open dining area. An elephant showed up 20 feet from our room and began chomping down the smallest of the young trees. Elephants are browner and smaller than those at Amboseli. Morning game run: a herd of zebra, more elephants, giraffes, male and female lions with a freshly killed warthog, male lion gobbling up most of the meat, leaving the female with the

(Continued on page 151)

The Fashioning of Angels

(Continued from back)

The Larsens continue to examine myths through most of the book. Myths in various cultures actually record the inner movements, the psychological complexes, of their time as if culture has an inner sense as well as an outer body of compelling stories and adventures. These dramas involve magical beings, strange encounters with space aliens, anything that has had an impact on the soul. They also contain what the Larsens call "little people." Little people aren't just leprechauns or fairies, but little parts of ourselves that seem to have a mind of their own. Imaginary playmates from childhood are a variety of little people and yield valuable insights about our children. They are more real to children than we have allowed them to believe, and we may now be warned that it can be harmful to discredit any innocent products of the young imagination, for the creative powers of imagination itself may then shut down.

The book makes an interesting comment on the evolution of Carl Jung's famous *anima* and *animus* concept. The *anima* is the feminine side of a man, and the *animus* is the masculine side of a woman. Jung had originally made the *animus* opinionated, critical, and willful. The *anima*, on the other hand, was much more often a glowing, seductive muse for men, a source of creativity and inspiration. Finally, Jung--and Freud as well--were approached by patients, students, wives, and mistresses (in Jung's case a group labelled the "Jungfrauen") protesting the one-sidedness of their ideas. The feminine soul was still being underestimated. Jung was asked to present more of the individuation process, a creative growth process, as women experienced it.

Long before Jung, the authors say, Swedenborg closely approached Jung's later concept, and Swedenborg could very well have said, "Each human person, whether biologically male or female, has both an *anima* and an *animus*, a masculine and a feminine soul within" (p. 97).

That concept is now common, though it is not an accurate representation of Swedenborg. It might quietly accuse us of bisexuality, and it wouldn't recognize Swedenborg's observation at the top of CL 32 that souls after death, when the biological shell has gone and we look like our real psychology, retain the same sex that the body had possessed. Bodies are of one sex down to the chromosomes in each cell. After death, therefore, we might expect, under the current conception, to appear as some weirdly constructed person who is part woman and part man. And attempts to consider biology apart from the soul which inhabits and forms it drive a wedge into the important correspondence between the soul and the body.

The idea that we have two gender poles in each of us has not been useless, for it has helped us see both sexes as much more equal: men are merely more masculine than feminine, and women are more feminine than masculine. That makes useful sense if feminine qualities are defined as our soft, sympathetic, loving, and receptive qualities, and if masculine qualities are those that make us hard, competitive, individualistic, and detached. And they have been defined this way for centuries. It's pretty clear that no one could survive at all well being all masculine or all feminine. The result would be the reckless male who would soon do himself in, or the doormat. Therefore, the argument continues, we see both sets of qualities in ourselves and must be both masculine and feminine.

The Larsens continue to accept this picture of sexuality, although it looks too suspiciously like the much older exclusive soft and hard categories familiar from Victorian culture and earlier, each of which totally defined a sex. Now they have merely been moved into the same individual. That looks like only a first approximation to a final solution, for some awkwardness remains.

This wasn't what Swedenborg had in mind. He acts as though the entire field of gender definition needed a fresh new start. So he defined the sexes as two ways of relating love and wisdom to each other. The statement quoted earlier puts it much better. For example, it is feminine not so much to be loving,

sensitive, etc., as to have a particular approach to both love and wisdom. Swedenborg's picture of women and love in *Conjugial Love* seems rooted not in soft, idealistically romantic imagery so much as in his prior works--the most logical source--such as the *Arcana Coelestia*, where he developed a muscular concept of love that can be quite a trial to the ego. Because of their love, women can put great pressure on their men to regenerate; this appears especially in CL's later pages. To be masculine is to have the complementary approach to love and wisdom.

That makes it easy for Swedenborg to then say that men are masculine all the way through, and women are feminine all the way through. He is not reverting to older thought which tried to make do with much narrower definitions of either sex. Each one embraces all of life in its own way. Consequently, popular gender psychology and Swedenborg's gender psychology spring from different definitions of "masculine" and "feminine" without disagreeing about our actual behavior.

After this comes a chapter on *Soulmates*. *Soulmates*, it explains, are those, or the one person, who give much help and love in the search for a high angelhood. They may be helpful in ways not recognized until later, or they may be one's closest immediate relationships, not necessarily romantic. And they may come and go.

What is not dealt with in the book, and which seems to be a dying tradition, is the concept of the eternal mate, someone of great romantic interest for whom one is born. This has been a strong tradition in the Swedenborgian community, at least up to the 1960s, because of the high suggestiveness of CL 229. Swedenborg tries there to explain how marriages are provided in heaven after death, but at the end of this short paragraph he quotes an angel who seems to talk about an earthly relationship: "It is therefore provided that marital pairs be born." They are educated for each other without knowing it, and eventually, still young, they meet somewhere as if by chance

(Continued on page 150)

The Fashioning of Angels

(Continued from page 149)

and immediately recognize each other as mates. Despite questions about whether the scene is earthly or must be attributed to a heavenly imagery, it would have been interesting to see how the Larsens deal with such a pure concept.

One thing they spend some time discussing is the many opportunities to meet and relate to people through the Internet. That, they say, may produce many spiritual encounters, since the medium currently permits only words and the imagination; other spiritual sensitivities can soar, but perhaps get wrapped up in misleading projections or delay, or fail to produce, a needed physical presence. "We have to sift and work through the many to find the one or the few with whom we can truly be intimate: our soul mate(s)" (p. 119). This theme is explored much further in some classical legends, but in such detail that it can't be summarized well here.

There has also been a long history of masculine dominance over women, or at least the dominance of a masculine ideal over any feminine ideal, in Judeo-Christian and other traditions, such as the Hindu tradition in the Laws of Manu: "... no matter how wicked, degenerate, or devoid of all good qualities a man may be, a good wife must ... revere him like a god" (p. 200). Wives in some cultures were to be killed after the death of the husband, and the Larsens call this, the burning of "witches" and many similar things, "The making of the Wasteland."

The Wasteland is the inner and cultural result of the compulsive, unbridled expression of what the Larsens call "the masculine principle." In its negative form it's an assertiveness without thought or consideration, as if power over all possible competitors is the only natural goal for a man. It sacrificed much, including creative magic and love. (That was demonstrated for me when I read that Balin, a reckless youth who was a prisoner of King Arthur's court, lightly took a sword and decapitated Nymue, the magical Lady of the Lake who had been a big infatuation of mine when I was a boy. I

was shocked!) The Wasteland theme was Joseph Campbell's Master's thesis at Columbia University, and it is played out, and a solution found, in the laborious and perilous search for the Grail, the cup from which Christ drank at the last supper. That search was a consuming passion for King Arthur's Knights of the Round Table and led to many quests, but the Grail, a container of the water of life, is actually the feminine solution to the problem of the Wasteland. From this largely unconscious attraction to its opposite, masculine excess launches passionate quests for healing.

Women, even during the often continuing reign of this masculine complex today, were supposed to thrill at masculine powers, adore the man whose superior skills overcame his enemies, and spread his fame. In return, the victor could claim the women as his own. Just how to please women when this turned out to be inaccurate then became a central question made most famous by Freud: "What do women want?" Apparently this was originally asked by Sir Gromer Somer Joure, who forced Arthur to get the answer to it. He did, from the ugly enchanted woman Cundrie, and gave it to Sir Gawain: *Sovereignty*, the freedom to make one's own life decisions. With that, a healing could begin.

Swedenborg, the authors say, "outreaches all the depth psychologies in his vision of what is possible for a human couple to achieve. It is a new alchemy between the genders, to fashion something transcendent. It goes beyond Gurdjieff, who says that, unless you work on yourself, you are only 'food for the moon,' subject to the sublunar realm of life, decay and death. And why do all this spiritual work unless you feel that it's going somewhere, that you are fashioning something truly spiritual, that indeed transcends biological and social life?" (p. 260)

The final sections of the book bring the relationship between men and women up to date and interview several couples as dramatic examples of what can happen. There are also exercises exploring personal reactions to each chapter.

A valuable book.

Stephen Koke is a member of the Communications Support Unit (COMSU) and author of *Hidden Millennium: The Doomsday Fallacy*, also published by the Swedenborg Foundation, 1998.

For ordering information, call Swedenborg Foundation at 1-(800) 355-3222.



Christmas 2000

NOW AVAILABLE ON CD

Christmas 2000, the soundtrack of the Turleys' latest musical play for Sunday Schools, is now available.

The new CD presents a contemporary setting of traditional carols by the Rev. Ken Turley, featuring Laurie Turley and the Little Choir of Angels:

1. *The Rap Of Gabe*, a hip-hop message from the head angel
2. *Angels We Have Heard On High*, a French Carol as ethereal folk
3. *O Come, O Come, Emmanuel* Hebrew melody, 9th century lyrics as gospel blues
4. *Angels We Have Heard On High*, to the beat of a different drummer
5. *Away In A Manger*, 15th century German song as country gospel
6. *Joy To The World* Handel's famous carol as a southern rock classic
7. *O How Shall I Keep My Christmas*, a Swedenborgian carol as a folk rock message song
- 8-14. Instrumental versions of the above (for a Christmas mood or as accompaniment to the play)

CD alone.....\$15.00
Script of Play.....10.00
Postage and Handling.....3.00

Send check made out to Rev. Ken Turley,
8 Elm Street, Fryeburg, ME 04037

Christmas 2000 is the first of three CDs of original music to come from Ken's recent sabbatical, a project sponsored by the Communications Support Unit (COMSU) and the Fryeburg New Church.

Thanksgiving in Kenya

(Continued from page 148)

intestines. Leopard with a freshly killed gazelle hanging in a tree, draped on a branch above him. Rhinos in a mating dance, more wildebeest, largest herd yet of Cape buffalo, two bat-eared foxes, an ostrich and babies. I'm feeling saturated and dizzy with the sights. That afternoon we are hurrying to catch the old DC-3 that will take us into the Masai Mara, on the edge of the Serengeti, then racing across the savannah in a Toyota open-top land rover to reach Governor's Camp before sunset. Nobody is allowed in or out of the park after 7:00. p.m.

November 26, Governors Camp: Approximately 80 people, 34 tents. Powered by a generator and a backup generator. Paraffin lamps, similar to kerosene. Hot water is heated by wood and piped to tents. Tents are two compartments, twin beds in a main room about 9x12, and a 9x6 bathroom. A tented dining room with a bar and a huge fire pit. Guards patrol all night carrying their sticks and their flashlights. If you need help you stand at the entrance to your tent and wave a flashlight. After dark, you're escorted to and from the tents. Even so, baboons occasionally come into the tents and trash everything. Early morning smells at Governor's Camp: sweat, dust, animals, cooking, a sweet flower scent similar to Frangipani mingling with the damp odor of the Mara River. Early morning game drive: lion family and cubs, three cubs only two months old, playing against a fig tree.

Older cubs have been left by themselves.

Thursday, November 27: The whole panorama on the morning game run: lions mating, a baby impala being hidden in the grass by its mother, blended in so well we couldn't pick it up with the camera even as we were nearly on top of it. Lions munching on another kill, vultures waiting for their turn, jackal off in the grass, a line of 13 elephants marching on the horizon.

We're poled across the river in a small boat to Little Governors Camp, a rope and pulley is attached as well, because hippos occasionally rise up and dump the boat at night. Thanksgiving dinner by the River Mara at Little Governor's Camp. Turkey, flies everywhere, 80° heat after a light rain, smell of roasting fowl and freshly wet dust in our nostrils.

It's our last day with Joel. As we were leaving, I watched a lone hippo slowly submerge down river. Joel was talking that day about political attitudes, the spirit of people since the revolution. "Forgive and forget," he said. "To forgive, we must forget old hurts." We watched a pale rainbow on the other side of the river, brilliant sun in huge patches turning the grass gold. I experienced the contradictory feelings of alienation and emptiness, and unity with all there is—no doubt the mixed emotions of many travelers who find themselves in places that expand the heart beyond what the intellect can absorb. In retrospect, it was the most enlightening Thanksgiving I have ever had, and I am grateful for the gift.



Youth Leaders Workshop

(Continued from page 144)

years...namely, the importance of fun and lightheartedness in working with teens. What made the deepest impact upon me was being with John Devine and Peter Shaw themselves, as they presented clear examples of the loving presence of compassionate, energetic spiritual leaders, willing to share their knowledge and learn

from the group as well. I feel inspired by having spent the time with them.

Ken Turley, pastor of the Fryeburg New Church, Fryeburg, Maine

I believe each of us has an active, growing, try-something-new, playful person within—no matter what our age. The retreat was about encouraging each of us to share this person with others in community, providing a spirited and safe environment for others to share themselves and learning how to be this way more naturally and frequently—all the

PASSAGES

CONFIRMATION

Costello—Lorena J. Costello was confirmed into the faith and life of the Swedenborgian Church October 8, 2000, at the Church of the New Jerusalem in Bridgewater, Mass., the Rev. Lee Woofenden officiating.

DEATH

Targett—John H. Targett, Jr., entered the spiritual world June 27, 2000. A Masonic graveside service was held July 1, 2000 in North Fryeburg, Maine.

Change of Address

Mary C. and August A. Ebel
7448 Spring Village Drive # 518
Springfield, VA 22150

time, if possible. We learned the value of being real and open with teenagers and how to increase our respect for their evolutionary struggle from child to adult. It was truly a worshipful and spiritual experience filled with fun, reflection and learning. Thanks Laurie, John and Peter!

*Rev. Jerry Poole,
Wilmington, Delaware*

In case anyone is wondering—the book, *Youth Ministry in Small Churches*, is available from: Group Publishing, Inc. Box 481, Loveland, CO 80539. Their website is: www.grouppublishing.com I have been reading it, and recommend it highly. And, one more thing...no, EDSU isn't in the habit of serving lobster at these retreats... that was generously donated by the old fisherman, Jerry Poole. Thanks again, Jerry!

In addition to those mentioned above, the following people attended the workshop/retreat: Emily and Ethan Turley, daughter and son of Ken and Laurie Turley; Sage Currie and Missy Sommer from Urbana University (Sage is the daughter of the Rev. Susannah and Deane Currie of Temenos; Missy is the daughter of Pat and Dick Sommer, Ohio); Gretchen Tafel, Cambridge; Lee Woofenden, Bridgewater; Jerry Poole, Wilmington, Delaware; Cindy Odin (who was the cook, but also participated in some of our activities; Grace Currie, Scarborough, Maine, daughter of Susannah and Deane; John Devine and Peter Shaw from Kitchener, Ontario.

Laurie Turley is a music teacher, member of the Fryeburg New Church, and wife of the Rev. Ken Turley.

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.

The Fashioning of Angels: Partnership as Spiritual Practice

By Stephen and Robin Larsen
Chrysalis Books, 2000. West Chester, Penn.
Swedenborg Foundation, \$19.95 (paper)

Reviewed by Stephen Koke

This book is not about angels per se, or a general spiritual motif. It is built around Swedenborg's lovely observation that a married pair in heaven, seen at a distance, appears as one person. We are told that such a pair is considered to be one angel. What does that consist of, and how is it achieved? The method of explanation is unusual, for it goes deeply into mythological sources, though with a very firm respect for Swedenborg's ideas on the subject in the background. The Larsens are students and biographers of the late Joseph Campbell, the most prominent mythologist of our time, and they derive much from that perennially suggestive source of wisdom, Carl Jung.

The Fashioning of Angels is a long (373 pages), often wordy, but very rewarding study that could be the basis of an entire college course.

Swedenborg's gender psychology, his description of the sexes and their implied relationship, is summed up pretty well in this sentence: "Women receive into and manifest love from their external self, while their internal receives truth, which becomes a kind of deep inner wisdom. Men are complementary, showing understanding or intellectual orientation externally but holding a

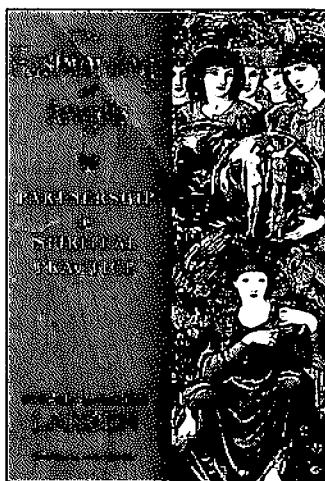
deep affection within. His loving interior and wise exterior match her wise interior and loving exterior. When the dynamisms are interlaced in harmony, all heaven breaks loose . . ." (p. xviii)

Ancient myths recognized that the sexes look like two parts of an original whole, and they imagined what the Larsens call "the great dissociation" that pulled it apart. That began a process of internal splitting and the subsequent need for a long and arduous healing. The reality we face now is that we need each other for far deeper reasons than we have suspected. We

imagine the typical romantic story, full of sexual attraction, instinct, and the "They lived happily ever after" ending, but Swedenborg takes the story far beyond that. Invariably, the book says, "the most complex psychological and maturational challenges that people meet in their lifetimes are occasioned by relationship problems and crises. (For many men, it is the *only* thing that brings them into therapy and psychological self examination.)" Relationship challenges decisively affect every aspect of spiritual growth. Their goal is Swedenborg's angel, both halves seen as one

person again at the top of a long and challenging climb back into spiritual unity. The forces that pull upward to this high state are often described in the book as "angelodaemonic." The dark side, the "daemongelic," pulls backwards and abuses or neglects the partner or pulls us into a comfortable inertia that takes us out of relationship and squanders some of our best opportunities to grow.

(Continued on page 149)



The Swedenborgian Church
of North America
The Messenger
11 Highland Ave.
Newtonville, MA 02460

Forwarding Address
Correction Requested

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