

THE MESSENGER

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BOOK REVIEW

The Mystic Heart of Justice: Restoring Wholeness in a Broken World

by
**Denise Breton and
Stephen Lehman**

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The Swedenborg
Foundation,
250 pp, \$24.95

Reviewed by
Robert McCluskey



best. It equates justice with pain, doesn't deter crime, is inherently competitive and divisive and easily corrupted by power. By neglecting the inner person, this external or shadow form of justice recycles and creates more chaos and pain. It has resulted in prison abuses, disparity between rich and poor within the justice system, the personal experience of revenge as normal, the global experience of terrorism and intolerance, innumerable divisions within all levels of society, etc.

Restorative justice, on the other hand, assumes a different order to things and human nature: here, human nature is innately good, and justice involves healing; it is inherently holistic, communal, and integrating. Its motto is "each person doing what's theirs to do." Examples of restorative justice are drawn from ancient sources (Native American, Greek) and modern efforts (especially within the penal system). One simple but provocative example is offered by comparing physical illness with criminal behavior. If our stomach hurts, it makes no sense to punish or deprive it; rather, we give special attention and care to it, so that it might be reintegrated into the body. A holistic model of justice, which sees each person as integral to the whole community, would seek not to punish one who does wrong, but to promote healing and reconciliation with all involved. Rather than focusing on how we are distinct and separate from each other, restorative justice begins with the assumption that we are

actually part of a greater whole, an idea which is found within all spiritual traditions in one form or another.

The argument is framed around the four principle virtues of Greek philosophy: wisdom, moderation, courage, and justice. These are correlated with the first principles of The Sacred Tree, a contemporary Native American text: the wholeness or connection of all things, the universality of change, the pattern or cycle of change, and the unity of our two worlds, nature and spirit. These concepts allow us to shift our perspective, to "look up" and see our situation in new ways. They provide an understanding of human nature and community distinctly different from our current model, which has resulted not in justice but oppression and fragmentation.

Messenger readers may be interested in knowing that throughout the book, Swedenborgian ideas are given a fresh and modern voice, as core doctrines are presented in contemporary language and explored in the context of current conditions. In particular, Swedenborg's concept of the marriage of love and wisdom, justice and mercy, a concern for the good as well as the true, seems especially relevant to this discussion. (Incidentally, a fascinating description of the contrast between retributive and restorative ways of thinking can be found in his interpretation of Ishmael and Isaac, *Arcana Coelestia* n.1949ff.)

Early on, the authors explain that the discussion of justice in Plato's *Republic* served as a catalyst for this book. In this dialogue, Socrates, along with several young students, seeks to construct, in theory, the ideal state, a

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THE RIGHT QUESTIONS

The Mystic Heart of Justice, by Denise Breton and Stephen Lehman, is an important book, in which the authors apply the now familiar concepts of wholeness and unity to the complex issue of justice, and take on the challenge of finding balance between what we know and what we feel, between where we have been and where we can go. In the process they raise important issues and questions that need to be explored if we are to change our current model of justice, which works so poorly for so many.

The book begins by contrasting two distinct concepts of justice, retributive and restorative. Retributive justice, the model which we are currently enmeshed in, is based on rewards, punishments, and force. Its motto is "each person getting their due," what's theirs. It operates with several assumptions: individuals are separate, "atomistic" entities, human nature is innately selfish, order must be imposed, and material incentives are

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Bright Signs of Spring

Book Sales Zoom First Week Out!

Hot off the press, over 200 copies of *God in the Midst of the City* sold the first week. This overnight sales success enables J. Appleseed to send two \$500 checks to the Squad #1 Benefit Fund.

I occasionally like to go into a bookstore with no agenda and see what emerges for me. On a recent evening in Borders, I was staring at titles and thinking about all the work that goes into writing a book. Since I already have a small library of self-help books in the psychological/spiritual growth category, I was not looking for another one. But then *Emotional Alchemy: How the Mind Can Heal the Heart* caught my eye. When I browsed it, I discovered that the author, Tara Bennett-Goleman, is the wife of Daniel Goleman, author of *Emotional Intelligence*. Well, I had certainly been impressed with *that* one enough to buy it and discuss it in *The Messenger* last year.

Noting the foreword by the Dalai Lama, I decided to give the other Goleman a try. Tara Bennett-Goleman, a psychotherapist and teacher, has been offering workshops on the synthesis of Buddhism and psychotherapy for ten years. *Emotional Alchemy* maps the workings of the mind with exhilarating clarity and shows how, according to recent advances in cognitive therapy, most of what troubles us falls into ten basic emotional patterns—schemas—that skew our perception of reality. The book teaches us how we can free ourselves of these patterns and replace them with empathy for ourselves and others through the simple practice of mindfulness, an awareness that lets us begin to see things as they truly are, with calm discernment, but without the distorted lens. I think a real test of

a book isn't that you can't put it down—most of us don't have time to read a book straight through in one sitting—but that you're consistently drawn back into it. For me, this is one of those books. I highly recommend it. 

I discovered the following article in the quarterly Peace Pilgrim newsletter. I contacted Kucinich's office in Washington D.C.—(202) 225-5871—to get an update on the status of the legislation post-9/11: H. R. 2459 has been referred to four house committees, with 43 signed co-sponsors. I was told by a spokesperson in his office that there is even more momentum behind the proposed legislation since 9/11 events.

A PEACE DEPARTMENT

On July 11, 2001 Congressman Dennis Kucinich (D-OH) introduced legislation to create a cabinet level agency dedicated to peacemaking and the study of conditions that are conducive to peace.

"The time for peace is now," Congressman Kucinich said. "At the dawn of a new millennium, there is no better time to review age old challenges with new thinking that peace is not only the absence of violence, but the presence of a higher evolution of human awareness with respect, trust and integrity toward humankind. Our founding fathers recognized that peace was one of the highest duties of the newly organized free and independent states. But too often, we have overlooked the long-term solution of peace for instant gratification of war. This continued downward spiral of violence must stop to ensure that future generations will live in peace and harmony."

The Department of Peace will focus on non-military peaceful conflict resolutions, prevent violence and promote justice and democratic principles to expand human rights. A peace academy, similar to the five military service academies, would be

created; its graduates dispatched to troubled areas around the globe to promote nonviolent dispute resolutions.

"The challenges inherent in creating a Department of Peace are massive," said Congressman Kucinich. "But the alternatives are worse. Violence at home, in the schools, in the media, and between nations has dragged down humanity. It's time to recognize that traditional, militant objectives for peace are not working, and the only solution is to make peace the goal of a cabinet level agency."

The Department of Peace would be responsible for a wide range of activities which involve promoting and facilitating peaceful, nonviolent conflict resolution. Domestically, the Department of Peace would be charged with developing policies which address issues such as domestic violence, spouse abuse, child abuse, and mistreatment of the elderly.

The Department would also have an international mandate by analyzing foreign policy and making recommendations to the President on matters

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The Mystic Heart of Justice: *(Continued from cover)*

utopia, marked by freedom and justice. It is a complex process, with many twists and turns, mistakes and false starts. The issues become more complex as they are developed, and they often overlap or contradict other positions which then must be let go of. Finally, a system of justice emerges in which each person is free to do what is theirs to do, which in turn contributes to and promotes the health of the larger society: parts and wholes in dynamic and healthy interrelationship. Here the authors feel they have found a model of restorative justice that can be mined for our present needs.

A good deal of the discussion involves casting these two forms of justice in stark contrast to each other. The usual suspects are lined up for our review: retributive justice is oriented to the past (what happened?), to externals and behavior; it is Western, Christian, male, legalistic, treating individuals as separate, and favoring punishment. On the other hand, restorative justice is oriented to the future (what do we do now?), to internals and motive; it is Eastern, Native, female; it is concerned with people, not laws, with healing rather than punishment.

At times, these "dualisms" are alternately seen as either mutually exclusive or complementary. Christianity is charged with having led us to the impasses of retributive justice, and then celebrated as being at the forefront of restorative justice efforts. Western civilization is critiqued as being overly scientific and external, and then employed for its contribution to our understanding of human nature (Plato). Native and eastern models are celebrated, even as they are revealed to be less than successful: the conflict of the Five Nations before the arrival of Peacemaker; the failure of the Hindu caste system; even Plato's own efforts to instruct a king in the ways of philosophy (the famous "Seventh Letter") proved a major disappointment.

At other times, to be fair, the authors are clear about the need to

incorporate all of these views, both sides of the column, into any genuine effort to do justice. Each has something to offer, because each emerges from, and has its place in, the whole. But it is not so easy to get the genie back in the bottle. Because these dualities derive not from reality, but from the limited perspective of divided consciousness, it is difficult to overcome their opposition. By

One of the great things about this book is how it frames and clarifies these problems in ways that allow us to get at them, to ask the right questions. After all, the authors explicitly call us to a Socratic wisdom, in which we freely and courageously acknowledge our ignorance, and open ourselves to new insights by asking questions rather than giving answers.

allowing such contrasts to drive their argument, the authors occasionally drift into an either/or position and generate problems which are as difficult as they are common.

We can only list these problems briefly, but they are precisely the issues we need to look at more closely if we are to make any progress toward wholeness. They include the paradox of tolerance: are we to be tolerant of the intolerant? To what degree? Who determines what is or is not acceptable in the community? Here we see the

problem of subjectivity: who determines which view, which philosophy, which concepts are legitimate? If we allow each person to be true to his or her nature, how do we respond to someone who says, "I have a real interest in exacting revenge on the person who killed my wife."? Do we tell him he is wrong (ignorant), and impose his *real* interest on him!? Do we accept that as his real interest, but then insist that he is wrong (bad) to hold it? Do we help him to achieve that interest?

Following this is the problem of "utopia thinking" in general. Whether it is an appeal to a distant past (Plato) or an unlikely future (*Star Trek*), the implicit doctrine of the inevitability of spiritual progress runs throughout the book. The authors seem to tacitly assume that one commonly shared perspective can and will emerge over time and through cooperative efforts. But this assumption does not face the possibility, or indeed the probability, of genuine disagreement, not just over means but ends, ultimate concerns. What do we do in the face of real disagreement, where goals are incompatible? After all, we need justice not because we are interrelated, but precisely because of the living, necessary and ongoing appearance of separateness and our experience of freedom.

Finally, there is the issue of human nature, and the subsequent understanding of freedom and responsibility. Rejecting the "monster paradigm," that humans are innately evil, the authors adopt an "angel paradigm," that humans are innately good. By viewing experience as an interconnected whole, our notion of freedom is altered and with it our understanding of responsibility. As members of a larger whole, responsibility ceases to be an individual matter, and a concern for the whole community: we're all in this together. However, this radical departure from the experience of individuality and freedom requires a leap that is not provided.

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The Mystic Heart of Justice: *(Continued from page 51)*

By way of contrast, Swedenborg sees human nature as neither innately good nor evil. He sees human consciousness, our experience of individuality, as a necessary or living appearance, a recipient vessel rather than something substantial in itself, which creates a truly open space of genuine freedom to emerge. Such freedom is beyond control or prediction, whether pessimistic or optimistic. It also resists comparisons, although they can be useful. For example, comparisons to the wholeness of nature and the body fall short because trees and stomachs do not possess the freedom to resist integration with the whole. Comparisons to social orders of another era fall short because, at least from a Swedenborgian perspective, the world view of the Most Ancient Church (Native American, Hindu, Egyptian, etc.) was distinctly different from ours, as was their understanding of freedom. As individuation has progressed, models drawn from "communal consciousness" are no longer valid for our current state.

The authors are not responsible for these problems; nor can they be blamed for not solving them in one book! In fact, they are to be commended for having raised them in such a thoughtful and thorough manner. They are universal and long-standing problems, resisting simple solutions even as they draw us forward to ever new responses. In fact, one of the great things about this book is how it frames and clarifies these problems in ways that allow us to get at them, to ask the right questions. After all, the authors explicitly call us to a Socratic wisdom, in which we freely and courageously acknowledge our ignorance, and open ourselves to new insights by asking questions rather than giving answers.

So let me close by returning to a central feature of the book, Plato's *Republic*. With all of the regularity of a Grateful Dead concert, Plato's dialogues follow a fairly set pattern. A

question of importance is raised at the beginning (what is truth, virtue, justice, etc.). Discussion follows, with Socrates asking questions and his companions answering, as best they can. As the dialogue proceeds, it becomes clear that what the others had thought was knowledge was in fact an opinionated and unexamined ignorance. They usually criticize Socrates for having tricked them or for not having the answer they are looking for. The *Republic*, I believe, is no different in this ironic stance. Plato knew full well that the society he and his young students were constructing was an impossibility, a true utopia. The purpose of the exercise was not to make everything work or come out right, but to teach, by indirection as usual, that individual freedom and communal justice exist in a dynamic tension that cannot be resolved by any social engineering or theoretical investigations. Justice is a living, human enterprise, subject to all of the contingencies, ambiguities, and paradoxes of human experience.

I found that the authors tended to gloss over the flaws and inconsistencies of this work. After all, the *Republic* was built on a lie (however noble); poets and "imitative" artists are banished, and officials are put in place to ensure that the lie holds. Children are raised in a state-mandated foster care system, away from the influence of their "imperfect" parents, by experts who would identify those traits that supported the well being of the *polis*, and employ them thusly. The ensuing class system then ensures the stability of the state, providing an image of justice. However, heaven help the individual who is moved to ask the right questions, to challenge the dominant lie of the culture, to strive for a higher, more inward justice.

Let me now state briefly what would take volumes to clarify. Behind all of this irony and debate lies a deep, abiding problem for moral philosophy and for justice. The Greeks knew it as incontinence (*akrasia*), a lack of self control. It describes a person who knows what is right but is unable or

unwilling to do it. It is the condition that plagued Paul, who did what he didn't want to do, and didn't do what he knew he should. It is, in fact, the condition that plagues all people, and also goes by the name of sin. Plato responded that no one did wrong willingly, and that anyone who did wrong did not really know it was wrong, even if they said it was. They had a shadow semblance of knowledge, not the real thing. Aristotle rejected this as absurd, and explained this condition by describing knowledge not as theoretical (internal), but practical (external), deriving from our limited and partial experience. Our reasoning faculty was contaminated by practices and habits begun early in life.

Both of these responses failed to adequately address or resolve the problem, although each has something important to contribute to the discussion. Our culture has inherited a confused mix of both, and our notions of innocence and blame suffer accordingly. On the one hand, we have high ideals we are to strive for, and the assumption that we are free to do so; we praise those who make it and blame those who fail. On the other hand, we speak of systems and institutions which condition and train us to think and live in certain ways, often indirectly and unconsciously, so that our faults are not our own. Here the individual is seen as a pawn of larger forces, and the allocation of responsibility is problematic.

This seemingly insoluble problem at the heart of moral experience is why the "dominator consciousness keeps creeping in." It's why the "might makes right" model continues to have such power, despite the fact that holistic models have been around for millennia. The problem, it seems, is not in systems, but in the inherent flaws of human nature (the contamination of reason (Greek) or sin (Christian)). We forget that reason has a good and a bad side; recognizing its power over sense knowledge, we forget that it is powerless and even dangerous without soul knowledge, as the authors make clear.

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GOING NATIONAL:

The Experience of Serving MINSU

Mark Allen

In our spot in Maine along the coast, we don't really have a good sense of what the denomination, or people of the General Convention of the Swedenborgian Church, are about. I started out in this church looking for a community, not the writings of Emanuel Swedenborg—why heck, I'm not what one would call a traditional Christian. Convention seemed a long way off, and it certainly wasn't in the center of my thoughts. Oh yes, good folk like Carol Fusco, Jay Jordan, and Eli Dale kept insisting that Convention folk were fun, open-minded people who were quite interested in how the Portland church, our non-conformist church, was doing and were committed to its future growth. Yeah, sounds good, but I'd never met these folks, and my energies were directed towards the immediate needs of our local church. Then one evening in May, 2000, things changed with an unexpected telephone call.

Rev. Robert McCluskey, minister for the New York church in Manhattan, called with a request as a member of the Nominations Committee for General Convention. How would I like to serve as a member of MINSU? I asked what it was about and what would be expected of me as a member.

BOOK REVIEW

The Mystic Heart of Justice:

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Jesus and Socrates do not offer models that will change the world or inaugurate a reign of justice. Both failed at that, but it wasn't their mission in the first place. They were about personal transformation in the midst of ongoing and insoluble corruption of human consciousness (the poor who will always be with us, the *proprium* which is part of who we are). God prepares a table for us, not when we've transformed the world into our ideal image, but now, in the midst of our enemies and all that threatens our humanity. This is radical humility, and it is the path to justice.

This book will make you think, it will make you view your world, and the evening news, with radically new eyes. It will challenge you and inspire you. Most importantly, it will lead you to ask the right questions about issues that are really important to all of us. If it is true, and I suspect that it is, that "all we can do is work to change consciousness," then we can be grateful for a tool like this to help us with the task.

The Rev. Robert McCluskey is pastor of the New York Swedenborgian Church in Manhattan.

To order, call the Swedenborg Foundation at (800) 355-3222.



I give Rev. McCluskey great credit as he did a very fine job explaining what I would be doing and communicating it in a positive, energetic manner. We talked about ten minutes before I said that I would think about it and give him a decision in about two weeks. Huh! Here I am in Maine, not knowing anyone outside our immediate church, being asked to serve on an important denomination-level committee. After two weeks we talked again and I agreed to be placed on the slate for election to MINSU at the 2000 annual convention in Urbana, Ohio. I was elected to a three-year term.

So, you ask, what is MINSU? The name stands for *Ministries Support Unit*, whose purpose is to provide physical resources, personnel, and programming for the ministries of the churches or societies that make up our denomination. Currently MINSU's primary way of providing support is to provide funds for the salaries of ministers in churches which do not have the financial resources to support a minister. The desire of Convention is to give any particular church time to grow and become financially independent.

Support is given in other forms: recently Convention has decided to fund interim ministries. Churches can also get financial assistance for workshops and related growth programs. If it can be of benefit to any given ministry, MINSU is willing to consider such requests.

MINSU meets twice a year, typically in September and in March. In 2002 the spring meeting will be held later, in early May. The greatest amount of work is done in the September meeting where the requests for assistance from the churches are reviewed, evaluated, and a recommendation for funding is made. This recommendation is later presented to General Council, the managing group of Convention, where it is accepted, sometimes altered, and upon very rare occasions, rejected.

In the spring MINSU works on other items where we have time to think things over. If there are programs which we feel could be of assistance to Convention, we may review them and consider whether they deserve Convention support. The spring sessions are nowhere as grueling as the fall meetings, but they are always busy.

There are six members of the support unit, with one serving as chair. Each of the five regular members serves as liaison to some of the churches that make up Convention. I currently have eight churches with which I maintain contact even if the church does not receive assistance from MINSU. In this fashion there is some form of contact with all the churches.

Sounds dull? Well, I suppose from my description one would not go beating down the doors to get nominated. I believe the fun is in the interaction at the meetings and getting to know a lot of interesting, compassionate people who have come together with the highest intentions for the individual churches and Convention as a whole. Let me give you a brief description of my first meeting in Washington, DC in September 2000.

I flew from Manchester New Hampshire, with a layover at the Newark, New Jersey airport. I arrived in the early

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afternoon at Dulles International, and using the travel information provided by the MINSU chair, I was able to get a bus into the city. Happily I got a driver who was willing to bend the rules a slight bit and make a detour in his route to drop me off in front of my hotel, saving me from a long walk or taxi ride with luggage. At the hotel I found I was the first of the MINSU group to arrive, so I took a walk down to the mall to see the city after a 27-year absence.

The first MINSU people I met were Karen Conger and Barb Halle who had arrived in the early evening. They rang me in my room and invited me to join them for a few minutes in the lobby to say hello. Karen, from California, and Barb, from Indiana, were very warm and welcoming, making me feel much more at ease. I was delighted to find that my first contacts were great folks, and I was very curious about the rest. It wasn't until the next morning that the whole crew was present.

I remember coming down on that Friday morning, our first full day of meeting, to meet the other unit members. Betsy Coffman, from Ohio, was the chair and was loaded down with documents and other materials. Paul Zacharias, a retired minister, was from Kitchener, Ontario, and Donna Keane, also a minister, had come from Needham, Mass. Each was very welcoming, and with each introduction I had a growing sense of calm and confidence that this would work out quite well. The icing on the cake came with my introduction to Rev. Ron Brugler, denomination president, who sits *ex officio* on the committee. Ron was dressed very informally in shorts and short-sleeved shirt, and to my amazement had a small ring in one ear. Right then and there I knew that any denomination that could have a president who wore an earring was okay in my mind!

The meeting was held at the National Church, a great stone Swedenborgian church built at the end of the 19th century about seven blocks from the White House on 16th Street. While I won't bore anyone with the actual meeting, I do wish to tell you about a break we took on Saturday afternoon that gives you an idea of the energy and humor of the group. Ron Brugler had read that Emanuel Swedenborg had once sketched out an idea of a flying machine and that a model was on display at the Smithsonian. Around mid-afternoon of that day when our energies were flagging from a long session, Ron made the suggestion that we take some taxis down to the museum and see the model. Great, we thought, we can tour the building and see the Apollo 13 capsule and the Spirit of St. Louis which hangs in the main lobby. Tour of the building? Time to see other exhibits . . . not on your life!

As planned, we arrived at the Air and Space building and went directly inside to find the model not far from the main entrance. For about ten minutes we admired this model of a machine that was shaped more like a flying saucer than the airplanes we know today. Instead of walking about the rest of the museum Ron announced we needed to look at the Hope diamond, and we all marched past the space capsules and planes, out the building and straight for the Natural History building across the mall.

We did the Air and Space building in about fifteen minutes, and we had just about the same amount of time in Natural History. Inside we quickly found where the Hope diamond was exhibited and viewed the famous blue stone in its new display case. Once satisfied we'd seen what we came for, Ron had us out the door and on our way to the American History building next door where he'd heard that there was a display of Dorothy's ruby slippers from the *Wizard of Oz*. Again, we found the display, inspected the famous shoes (I understand that there were actually five or six pairs used in the filming: some were good for walking, others for dancing), and prepared to move on. We all breathed a slight sigh of relief when Rev. Ron suggested that we stay a few extra minutes and walk through the display of

inaugural gowns for the First Ladies which were adjacent to the ruby slippers. This time we spent about twenty minutes viewing gowns worn from the time of Abigail Adams to Hillary Clinton. When we all exited the exhibition area Ron gathered us together and herded us out the building.

Now we marched our way down the mall, walking past the newly restored Washington monument, admiring the view of the White House, and then almost by accident stumbled on the entrance to the Viet Nam Memorial. Actually, as we soon found out, it really was the exit, but it worked just as well. I'd heard so much about this monument, and I found myself quickly swept up by the tremendous emotional energy of this place. I felt moved nearly to tears as we slowly made our way in reverse from the end of the conflict to its earliest years. Our next and final stop was the Lincoln Memorial.

The walk to the great Lincoln Memorial from the Viet Nam Memorial is less than ten minutes and was, as before, a great experience. As with most of our tour, we had only a brief time to read the Gettysburg Address and second Inaugural Address, view the great statue of the seated Lincoln, or visit the small gift shop tucked into one corner of the structure. After our usual fifteen minutes Ron gathered us together and we headed back to 16th Street to resume our meeting.

Among MINSU members we call it our *Two Hour Tour of Washington*, and we laugh when we recall the experience. The

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Among MINSU members, we call it our Two Hour Tour of Washington, and we laugh when we recall the experience. The shared experience I had with these people helped me quickly to bond with this group, and I was amazed to leave Washington feeling as though I'd been part of the group for years.

More on Looking Within

Wilson Van Dusen

When I heard that some in the Swedenborgian realm were teaching that going within, as in meditation, is dangerous, I was astounded. So I wrote "Why Going Within is Safe" (*The Messenger* Nov. 2001, p. 149). Going within means turning your attention inward and letting come what may, as in meditation. There is no tradition of danger in this realm from the twenty-six centuries of practice in Hinduism and Buddhism. Since publishing the above article I learned of the concerns of a few people that looking within invites evil spirits, demons, or the like. Why are some Swedenborgians afraid to follow what Swedenborg and countless millions of others did? If turning within and letting the inner life be is dangerous, then going to sleep should be monumentally dangerous since it is done daily! Is there some sort of misunderstanding here? I have never known such demons and would ask anyone who has to contact me.

The usual process in going to sleep is that the attention falls away from external things and focuses inward. Some sort of fantasy arises, and you are asleep and in your first dream. Traditionally people wanting to meditate sit up so they can stay awake. The focus shifts from the outer to a mix of inner and outer things. Because you are awake you can then watch what arises within. In the spiritual use of meditation one knows the Lord is present (omnipresent). The seeker seeks signs of the Lord in the midst of all that arises. Whatever is less than the Lord you simply let go by. You pay no attention to whatever is not God. You don't attach to it. Let it go by because your real end is seeking the Lord you know to be present. It takes some practice to really enter and enjoy meditation. Then it is like having your own beautiful and peaceful temple in your garden. Meditation becomes peaceful. The Lord is present and gently leads and instructs. Whatever

you have overlooked in your daily life can become a gentle inner lesson. You regularly enter your temple to meet God and be instructed in whatever God deems you need. To meet God within is to become wiser. Swedenborg, the seeker of God in the *Journal of Dreams*¹ period, became far wiser. He met God and dealt with Him daily and was filled with wisdom. This was wisdom of life, far more significant than merely rational understanding. It is something of a tragedy when followers of Swedenborg fear going within.

Now is there any way going within could be dangerous? Maybe. In going within you gradually awaken to the incredible richness of inner processes that can heal, inform, correct inner faults, and more. But suppose a person is afraid of green demons. This fear may cause the person to overlook all that is of the Lord and to selectively look for green demons. With selective attention that overlooks all else, one could find demons that get more and more green. So fear could discard God within in favor of the essence of one's fear.

In the Hindu Buddhist tradition and in meditation used in western religions, it is assumed that this is done only to find God. Then in the creative richness of inner processes you gradually feel a leading by the Lord that becomes clearer and more central. Spiritual practices are a way to see for yourself that the ever-present Lord is there and gently leading and helping.

Years ago I had an unusual experience which I could easily have assumed was demonic. For some days I felt tormented. I would try to see something positive in my life and immediately fall into despair. Others did not notice, but I strongly felt it. I was dining with a group of colleagues. My total inner experience told me God was really present. So I finally said to myself "My Lord, please quit tormenting me." I remember I had a fork load of mashed potatoes about to enter my mouth. Van Dusen vanished

and there was the Lord God of heaven and earth. It was very brief and Van Dusen returned stunned. The torment totally ended. Why didn't I take it as demon possession? I have long known the Lord is the only life within. Subsequent events showed me the Lord wants me to seek His help.

So can one run into demons within? I never have, but perhaps someone focused in on their fears might be able to create one.

Focusing on God within is the primary way to God, enlightenment, or to regeneration the world over. Fear this? Rather fear missing out on this easy, handy, and most enjoyable way to God.

If you remain uncertain or afraid, I read Numbers 36 to 46 of *Heavenly Doctrine*. It is very clear on the implications of the inner versus the outer person. It can also be found in Chapter 3 of the Rev. Lee Woofenden's translation *The Heavenly City*:

Our inner self is also called our "spiritual self" because it is in heaven's light, which is spiritual. And our outer self is called our "material self" because it is in the world's light, which is material. If our inner part is in heaven's light and our outer part is in the world's light, we are spiritual on both levels. However, if our inner part is not in heaven's light, but only in the world's light (which our outer part is in as well), we are materialistic on both levels. In the Bible, spiritual people are called "living" and materialistic people are called "dead."

—*The Heavenly City* n.38²

¹ E. Swedenborg, *Journal of Dreams*, Commentary by W. Van Dusen, Swedenborg Foundation, 1986.

² E. Swedenborg, *The Heavenly City*, Swedenborg Foundation, 1993.

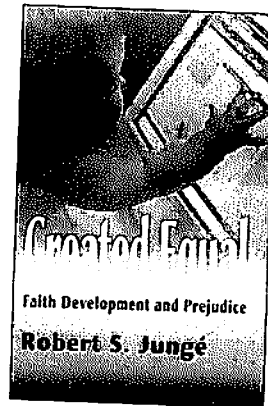
Wilson Van Dusen is a psychologist, mystic, and Swedenborgian author and scholar. His latest book, *Design of Existence: Emanation from Source to Creation*, is available from the Swedenborg Foundation.



CREATED EQUAL: Faith Development and Prejudice

by Robert S. Jungé

Reviewed by Anna Rich Martinian



Robert S. Jungé served the General Church of the New Jerusalem as a pastor, church administrator, theological school dean, and teacher of developmental psychology. He worked in North and South America, Asia, and South Africa. In this book he ruminates on many issues involving prejudice and works to a mature faith by telling some of his own life experience.

Jungé was born in 1929, with three siblings ahead of him, when the Depression hit. His father remained unemployed for the next seven years, and his mother went to work as a seamstress. Times were hard, but clearly Jungé's family could give him enough love and care to nurture his own urge to care for others. Early in life, he was impressed by a minister making a school visit and decided that he wanted to enter the ministry.

Jungé's premise is that prejudice comes from the response to human variety, and the solution to it must be individual and a personal matter of faith. Faith comes about through human growth, and religion can answer the challenge of human prejudice, guide our thoughts and lead our affections. I would submit that there is in prejudice also more than a little of the love of self and the will to dominate others. The English who followed the Portuguese and Spanish example of profiting from the trade in humans saw themselves as made in the image of God and could not imagine that the West Africans they encountered were also made in God's image.

Rev. Jungé served in South Africa before Nelson Mandela "arose" from Robbin Island and has seen first hand the obstacles that that country faces moving forward. His personal

definition of prejudice was elusive to me, indeed his entire narrative has a meandering quality, and I was sometimes unsure whether the poor unwed mother or

indolent young man held up in example was South African or American. I thought it an important distinction to make because of historical factors, and I found its omission somewhat disturbing. I kept my own definition of prejudice handy while reading, and it was serviceable: The inclination to take a stand (as in a conflict) without just grounds or sufficient information, and to act therefrom. That last part is what makes for the misery endured by people all around.

Rev. Jungé states that black and white children have an opportunity to overcome many prejudices common in the past through playing together and attending the same schools. He seemed reluctant to claim that this is enough to solve the problem, no doubt because what these children learn at home is more important, and because the force of law and political correctness cannot affect the internal person the way individual compulsion does. That may not be entirely true; it suggests that people do not learn from experience, that the opportunity to see for oneself will not spur a close examination of ideas handed down.

Growing up in the 1930s, Jungé was exposed to a variety of myths about black people that had no chance of being countered by experience. He was aware of no blacks, Asians, or Latinos in his community of nineteen hundred souls. Unlike most people though, his working life took him to far flung places where he did form personal relationships with different people. Yet he states, sadly it seems to me, that "I will always see differences. But, the problem is that when I see

black and white kids it isn't the same as seeing blondes and brunettes. Should it be? Are cultural and racial differences deeper than the difference between blonde and brunette?" Here is where I wished he had been more clear about whether he was writing about black South Africans or black Americans. To get to those "cultural" differences I will cite what I have read in books: Africans have been in the Americas since 1619. They made up one sixth of the American population when all that quarreling began with Great Britain, and by 1740 most of the black people in what was to become the United States were born here. What cultural differences so profound could there yet be that anyone still fears clashing with them? Or is there generally no clear understanding of what defines American culture?

To address the question of race: were there truly racial differences among people—the type of differences that would make you reasonably afraid to leave your baby girl alone with a baby gorilla is what comes to mind—the world would not have the human population density it has now. The whole bag of disquiet encountered before and after the word "race" in any tract or discussion is fitting and proper because the idea that people of various complexions and physiognomies are of a different race is loopy. As a qualification, "race" has been discredited by science for some time now, though there have been plenty of "scientific" justifications for racial fear and hatred in the past. Of course, I know what Rev. Jungé and those who speak to this issue mean when they talk about prejudice based on appearance. What about all those other (cultural) differences that jar the nerves? I don't know, no one bothers to shun the "drunken Irish," "bellicose Germans," or the "hot blooded Latins" (unless those Latins are also brown skinned). At one time these groups stood apart from "everyone" in American society. Now they are everyone.

Have those lessons been unlearned? Could it be that deep down, all but those who pathologically need to feel

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Clearing the Mind Chatter to Hear the Voice

*Experiential
Report on the
Proprioceptive
Workshop*

Bette McDonnell



Proprioceptive writing is about listening to the voice inside. It could be like this: imagine a rock that's been embedded in the ground for a long time. Its bottom half is completely hidden. It's wedged in so deeply, it's nearly part of the soil. At first, it's hard to make a space between the edge of the rock and the soil. It's tight. After patiently digging and chipping, there slowly comes a loosening. The soil begins to crack and crumble. The underside of the long-hidden rock is finally revealed to the light. Or, depending on how accustomed you are to reflection, it could be much easier!

I've written all my life—I'm 40. For years, it had just been letters to family and friends as I wrote home to Dublin from Tokyo in the mid-80s. Later, as I settled into San Francisco in 1990, I began to take English literature classes and discovered the beautiful form of poetry. Since then I've enjoyed the stretch that came with essays, Shakespeare, and philosophy while still writing somewhat nonsensical letters to family and friends. Now, I write grants for The Women's Recovery Association (substance abuse treatment programs). So...proprioceptive writing? This was new to me. I looked up this awkward-sounding word and discovered 'proprio' comes from the Latin for *one's own*. That really didn't explain much either. I recalled Anna Martinian's article in the September *Messenger* . . . ah, yes, her description intrigued—candles and Bach, too. Hmmm.

From the time I first heard about the COMSU-sponsored scholarship (about a year and a half ago), I had been curious. Late last September, I

gleefully opened an email from Patte Le Van—my application had been selected for this second round of the writing scholarships! In offering me the prize, Patte suggested that if I felt nervous about flying so soon after the events of 9/11, I could wait and attend the April workshop, or she would try to find one closer to home on the West Coast. I gave the idea all due reflection and consideration—for a few seconds. No, I was not nervous. I would seize the day. The tragic events had strengthened my desire to live the moment. I would not put off anything. Besides, I looked forward to seeing the Temenos retreat center in Pennsylvania I had heard so much about, and meeting the people there whom I knew by name only. I also began to plan my first visit to New York, to take place after the workshop. Half joking and wholly earnest, I've always said that I was a New Yorker in a previous life but had never actually spent more than a few hours there. So, this was important, especially coming just a few months after the tragedies. Who knew that I would finally experience the City that I've long had a love affair with—albeit from afar—in this manner? Paradoxically, it seemed that this was an added gift: I could attend service at the Manhattan Swedenborgian Church and pay my respects in person at the World Trade Center site.

Not long after, I heard that the Temenos instructor, Mary Bok, needed to cancel the November workshop. Initial disappointment gave way to acceptance that the trip was not meant to be as I trusted that Divine Providence was at work. I was then informed that Linda Metcalfe, the *originator* of the proprioceptive writing practice, would be holding a workshop in December in Massachusetts. So, perhaps for reasons that will be revealed later, the trip *was* meant to be, but just with a different cast and set! That I left San Francisco on a pre-dawn December day and returned on a clear sunny morning is an apt metaphor for the fresh insights I gained at the workshop and afterwards as I mused on the whole experience. The workshop proved to be powerful and exhausting. After every session, I was

elevated or enervated—sometimes both. It was an emotional sweatshop. Linda began, "Listen to your thoughts, write your thoughts, and speak your thoughts." Listen. Receive. Express. The idea is to get to what is important. To do that, it's necessary to clear the clutter. Hmm, I write, therefore I exorcise . . . Linda's quiet wisdom as she described the practice had me nodding in agreement even when I didn't fully understand what she meant (yet). We were to move away from the divided mind. One way to do this was to get it all down on paper in 20 minute "writes" as we called these exercises. So, those thoughts that are mere mind chatter can be noted first—get them out of the way. We were to go deep.

I recall the first write: I sit at the smooth wooden table in the quiet room made quieter by the snowy woods surrounding the cabin. Four others join the table and the room is still. A plain white candle is lit and we hear Baroque music. I allow the distractions only momentary intrusion as I begin to listen to my thoughts. I think first of the pleasure I feel at the touch of the heavy white paper and the richness of the ink flowing from my new pen (a congratulatory gift from a Swedenborgian friend). Writing longhand does not just offer sensual pleasure, but gives the opportunity to slow down, a must for reflection. I know that we will read aloud our writes. I feel self-conscious. What will be revealed—to me, to the others? I write it down. I'm uncluttering. As I reread what I've written, I ask the proprioceptive question, "What do I mean by _____?" Here I choose a word that to me needs "unpacking." It's a powerful stance. Rather like peeling onions (yes, there were tears too), this method seeks to uncover and get inside of the thought. I'm reminded that there are often two voices in our heads. There is one that usually needs to be heard more than the other and this meditative writing practice facilitates that. I try to speak from whichever one needs to be heard. I express and reflect. It's a dialectic helping me to investigate my truth.

(Continued on page 62)

CONVENTION 2002 REGISTRATION

Living for Peace

Saturday, June 29 to Wednesday, July 3, 2002

University of Southern Maine ~ Gorham, Maine

Hosted by the Maine Association: Portland, Fryeburg, and Concord, New Hampshire

Transportation: The nearest airport is Portland. Transportation from the airport to USM is not provided, but Central Office can match arriving delegates with one another to share a cab. Amtrak now has service to Portland, as well.

Children's programming: We will provide separate care for children ages 0 to 4 and a more structured program for children from 5 to 12 during scheduled activities from Saturday evening through Wednesday morning.

Social Events: There will be a traditional Maine lobster bake on Tuesday night. Special opportunities for outings to Portland and various outdoor activities are planned. The Women's Alliance lunch will be on Monday. Watch your *Messenger* for more plans!

Payment: All registrations and full payment must be received by June 1.

Accommodations: The weather in Maine during Convention may be anywhere from cool to downright warm. Come prepared for both. All dorm rooms are double with bathrooms on each floor. Buildings are handicapped accessible. There are several pleasant motels near the Portland Airport for those who wish more private accommodations.

..... (Detach here)

Names: _____

Names and ages of children accompanying you: _____

Street address: _____ city and state: _____ zip: _____

Phone: _____ Arrival _____ Departure _____ No. of nights: _____ email _____

Home Church (for your name tag) _____

For transportation match-ups, please tell us when you will arrive at the airport and on which flight: _____

Adult registration	@ \$75.00	x adults _____	= \$ _____
Child 3-12 registration	@ \$35.00	x children _____	= \$ _____
Registration family maximum	@ \$175.00		= \$ _____
Late fee if mailed after May 15	@ \$35.00	x adults _____	= \$ _____
Room & Board: double	@ \$55.00	x persons _____ x nights _____	= \$ _____
Room & Board: single	@ \$75.00	x persons _____ x nights _____	= \$ _____
Day Commuters (facilities use and meals)	@ \$35.00	_____ x persons _____ x days _____	= _____
Women's Alliance Luncheon	@ \$ 8.00	x persons _____	= \$ _____

All charges are in US dollars. All bills must be paid in full by June 1. No registration refunds after June 1. Bills may be paid by VISA and MasterCard. Provide number and four-digit expiration date.

TOTAL \$ _____

Make check payable to The Swedenborgian Church

Send Form with checks to: Central Office, The Swedenborgian Church, 11 Highland Ave., Newtonville, MA 02460

Special needs: (dietary, handicapped access, roommate requests, etc.) _____

Should you have any questions please feel free to contact Central Office at 617-969-4240. Email: manager@swedenborg.org

More About Convention



Keynote Speaker

The keynote speaker is Catherine Whitmire, a Quaker Peace activist who will be speaking on the Spirituality of Peace Activism: taking inner peace into outward action and

witness. She worked as a community organizer for the War on Poverty during the 1960s, started an alternative high school for dropouts, and directed a low-income health clinic before moving to Cambridge, Mass., where she received a Masters of Divinity from Harvard Divinity School. Since then she has been a chaplain at inner city hospitals in Boston, and is a graduate of the Shalem program for spiritual direction.

Cathy is active in the Quaker community and has supervised community empowerment programs in New England for the American Friends Service Committee, is an Alternatives to Violence Trainer, served as Clerk (presiding officer) for Friends Meeting at Cambridge, and in 2001 published *Plain Living, a Quaker Path to Simplicity*. She is currently working on a new book, *Practicing Peace*, which will be published in the spring of 2003 and reflects the spiritual dimensions of Friends' 350-year commitment to peacemaking. She and her husband live in a farmhouse near the coast, and have three grown sons.

Editor's Note: For those who would like to read *Plain Living*, a Quaker Path to Simplicity prior to attending Convention 2002, the book is available from amazon.com and can be ordered from regular bookstores. A review is planned for the May or June Messenger. Added note: our apologies for spelling Cathy with a "K" in the March issue.



Convention Information on New Website: Check it Out!

See Portland Website for Convention Info. We are building a website to provide a wealth of information about Convention. The URL is as follows: <http://www.theportlandchurch.org>

Once there, a clearly marked link to Convention is the first thing the visitors will see. We are including maps and directions, schedules, information on the speaker and much more.

Please let me know if you have any questions. The site is scheduled for completion in early March.

Thank you, John Rogers
jhillr@maine.rr.com



**There will be no
Pre-Convention
Program**

Editor's Note: The following information was emailed to us from the Rev. Dr. George Dole, and later augmented in email correspondence by Dr. Forster Freeman, president of the Swedenborg Foundation, and the Rev. Dr. Jim Lawrence, Acting Dean of the Swedenborgian House of Studies (SHS) on the Pacific School of Religion campus in Berkeley, California. Huston Smith, widely recognized to be the world's most outstanding scholar of world religions, wrote the introduction to George's book, *A Thoughtful Soul*.

Huston Smith Lecture Cites Swedenborg's Description of the Spiritual World

The prestigious Ingersoll Lecture at Harvard Divinity School for 2001-2002 was given by Huston Smith under the title "Intimations of Immortality: Three Case Studies." The three case studies, in reverse order, are entheogenic (formerly called psychedelic) experiences, near-death experiences, and Emanuel Swedenborg. While he approaches Swedenborg "empirically," and not as revelator, Smith asks whether there is "anything but prejudice to cause us to reject out of hand the possibility that Emanuel Swedenborg was a savant whose clairvoyance extended into the afterlife?"

He presents a brief overview of Swedenborg's scientific accomplishments and the documented instances of clairvoyance, and then gives a very clear summary of his description of the spiritual world. For a sample, "Hell is a place of constriction and limitation, for when one spirals inward, one enters the small limited world of self. Heaven is an opening-out world where you work cooperatively with others in harmony with the overall nature of things. Those in Hell can visit Heaven, but they are uncomfortable with the light of understanding there and return to what they are accustomed to." Or again, "Swedenborg's 27 years exploring Heaven greatly enriched his understanding of the human as well as of the divine. Basically it led him to see how tightly the human meshes with the total order of things. God works through people who cooperate with him, and this indwelling God, who is a part of their very nature, is the ground of their immortality."

—George F. Dole
Bath, Maine

Excerpted commentary from Forster Freeman: "Huston has connections with the church Julia and I now attend in Portland [Oregon] and comes to lecture every couple of years. We feel deep admiration and affection for him...when he was here recently lecturing along with Marcus Borg on "God: Real and Personal," he also preached on Sunday morning, leaving the two of us teared up...I find the entire [Ingersoll] lecture (mistakenly printed "Intimations of Mortality") fascinating and superbly written. What hugely gratifies me, of course, is the concise, lucid, accurate treatment he gives our man. It just has

(Continued on page 61)

2002 Nominating Committee Slate

Vice President 1 year term
Christine Laitner

Recording Secretary 1 year term
Gloria Toot

Treasurer 1 year term
Lawrence Conant (Massachusetts)

General Council 3 year term
Lay persons: (two to be elected)
John Smailer (Middle Atlantic)
Pamela Selensky (New York)
Minister: Rev. Kenneth Turley (Maine)

COMSU 3 year term
Carol Lawson (Middle Atlantic)

EDSU 3 year term
Missy Sommer (Ohio)

FRPSU 3 year term
Merle Lundberg (Pacific Coast)

MINSU 3 year term
Two to be elected:
Barbara Halle (Illinois)
Rev. John Maine (Western Canada)

IMSU 3 year term
Philip Bae (New York)

NOM COMM 5 year term
Two nominated, one to be elected:
Nancy Freestone (Pacific Coast)
Laurie Turley (Maine)

Swedenborgian House of Studies (SHS) 2 year
unexpired term
Rev. Andrew Stinson (Massachusetts)

3 year term
Two to be elected:
John Titus (Michigan)
Rev. Dr. Jonathan Michell (Middle Atlantic)

CAM 1 year term
Minister: Rev. Marlene Laughlin (Pacific Coast)
Lay Person: Pat Tukos (Illinois)



Nominating Committee 2002:
Mildred L. Laakko, Chair
Rev. F. Robert Tafel
Linda Kraus
Steve Thomas
Mary Crenshaw



GOD IS IN THE MIDST OF THE CITY

Leaders: Mona Diane Conner, Betsy Coffman, and Rev. Renee Billings-Machiniak

On September 11, 2001, many lives ended, and life for the rest of us will never be the same. Since that day, stories of courage and heroism of both the living and those transitioned to the spiritual realm continue to pour forth. Three days after the attacks, the New York Times initiated a special daily edition titled, "Portraits of Grief" producing more than 1800 personal profiles of those special people we lost, continuing daily reportage of this column between September and Dec. 31st, with periodic additional profiles still being written.

"One felt, looking at those pages every day, that real lives were jumping out at you. We weren't mourning an anonymous mass of people, we were mourning thousands of individuals. And the more we knew about them, the more we could wrestle with our own grief."

—Paul Auster, novelist

We in the Swedenborgian Church have our own profiles of grief—our loss of Alicia Titus, New York Swedenborgian's losses of friends, firemen, and members of their communities. The emotional and spiritual work we all must do to recover and move forward in positive ways is daunting. In the past six months our denomination has responded admirably. We have held special services, *Our Daily Bread* produced a special sermon issue, *The Messenger* has held the stories of our hearts and our experiences across North America, and a special book, *God in the Midst of the City*, has been produced by J. Applesseed. Join us in June at Convention for this open forum discussion—an opportunity to share our feelings, to give and receive support in the loving arms of our spiritual community. Several ministers will be present to guide and support us as we move together toward healing.

THE BUSINESS BEHIND MR. APPLESEED'S ENTERPRISE.

Join J. Applesseed editor Ross Fish in a quick tour through our publishing house operations and hear what's on the drawing board. Be ready to fill the room with ideas as we explore possibilities for upscaling Johnny's role in Convention's field of dreams.

(Continued on page 61)

2002 Convention MINI-COURSES

CHRISTMAS PLAYS FOR CHILDREN, YOUTH AND ADULTS

Leader: Jean Graber with the assistance of The Pretty Prairie Church

Jean Graber has written plays for the traditional Christmas Eve service at the Pretty Prairie Church since 1984. Jean adapts the plays for as many children, youth and adults that want to participate. The plays have been collected in a book that will be distributed to all churches. In addition, complete adaptation suggestions, costuming, lighting, music etc. will be shared to make the plays fit the needs of your particular Sunday School or Church.

DREAMING THE IDEAL CHURCH

Leader: Paul Zacharias

Every worthwhile thing in life begins with a dream. First we visualize....then we make careful plans....we bring together all the necessary components....and we build.

Have you ever pictured your local Church functioning AT ITS VERY BEST! What would that picture look like? That's what this mini-course is all about. I'm not sure where we'll end up, but we'll have fun getting there. This mini-course is limited to 15 Swedenborgians with vivid imaginations.

GAMES TEENS PLAY!

Leaders: Kurt Fekete and Sage Currie

A fun romp through the latest icebreakers and games that teens can't get enough of. Session to include presentation of material together with group participation and sharing of experiences. Emphasis on high-energy merriment and complete non-competitive youth inclusion. Directed towards all those engaged with youth ages 10-18, looking for fresh, lively new play to bolster their youth groups. Useful in retreat planning, local church youth group and local/regional youth outings.

2002 Convention MINI-COURSES

(Continued from page 60)

INCOME OUTSIDE THE COLLECTION PLATE

Leaders: Rev. Andy Stinson, Rev. Jerome Poole, Chuck Winter

This session will discuss ways for churches to raise funds. Rev Andy Stinson will talk about maximizing building utilization, and interacting with the community. He will focus on Elmwood's Neighbourhood Theatre. The Rev. Jerome Poole will discuss bringing out of state crafts to the church. He will focus on the Wilmington Lobster Wreath Sale. Chuck Winter and possibly other members from Cleveland will address starting a wedding ministry without a minister.

INNOVATIVE YOUTH WORSHIP

Leaders: Sage Currie and Kurt Fekete

Inspiring and exciting methods and activities to help today's youth strengthen their connection to God. Session to include presentation of material and group discussion. Emphasis on safe participation, religious and spiritual acceptance, self-esteem building, and prayer. Directed towards all those engaged with youth ages 10 to 18 looking to enhance the spiritual aspects of their youth communication and leadership. Useful in retreat planning, local church youth group and local/regional youth outings.

MEETINGS OF THE MIND AND HEART (A Different Way to do Church Meetings.)

Leader: Eli Dale (former president and secretary, Portland church, where this method is used by Church Council, and seminary student Andover Newton Theological School.)

Huston Smith Lecture . . .

(Continued from page 59)

to be warmly appealing as well as informative to a host of readers...In his one note at the end, he states, "I am indebted to Wilson Van Dusen for help with the Swedenborg section of this lecture..."

Excerpted commentary from Jim Lawrence: "Some of you may know that Huston has been much in touch with Van Dusen in recent times, and apparently consulted Van to some extent for the Ingersoll lecture. Huston was here on campus this week at PSR (three of us

Do your meetings get to the heart of the matter, allow every voice to be heard, welcome diverse ideas, resolve conflict, avoid a cult of personality, circumvent stale habits, create a synthesis of many views, conscientiously further your church's mission, and leave you with decisions that your entire group will support? If not, you might be using the wrong method. This two part session on "Group Process/Consensus" will give you the building blocks to energize your faith community, to exchange ideas and make decisions in a safe and creative manner. This session is in two parts: theory and practice. Please sign up for both sessions.

NEW STYLES OF WORSHIP THAT BRING PEOPLE TOGETHER

Leaders: Lisa Cole and Eric Allison

We will offer a variety of new formats, prayers, and readings, designed to open your church to new ways of worship which can fit any worship service. We will also lead participants in singing a pile of new songs and modern chants with Swedenborgian lyrics.

There is so much to offer in this course that two sessions are required.

PERSONAL AND GLOBAL PEACE

Leader: Dr. Ted Klein

How can you seek more peace in your personal life? How might searching for greater peace in our personal lives relate to a search for greater global peace? How can we work for peace while facing the many forms of violence in the world? These are some of the questions the mini-course will explore. Treating ourselves as beings who are interdependent with one another and

with all creation, we will consider seeking peace in relationships, families, communities and the world.

PRAYER, OUTREACH AND MISSIONS

Food for the Body Mind and Spirit

Leaders: Tammara Kalinowski and Rev. Carl Yenetchi

A look at growing a church by prayer to our Lord for guidance in using social action ministry such as a Soup Kitchen and community involvement that attract worshipers, in combination with in-reach to the present church membership, to bond the group as a Christian family.

SUNDAY SCHOOL ASSOCIATION-Three Workshops:

POOHSU

Leaders: Rev. Susannah Currie and Jenn Tafel

The Winnie the Pooh Support Unit of the Sunday School Association invites all ages to gather for our second annual reading and discussion of the works of AA Milne and Swedenborg's correspondences of animals to human feelings. Bring your favorite stuffed one (animal that is!)

INTRODUCTION TO swedenborgianresources.org

Leaders: The Sunday School Association and the Committee on Worship

SSA and COW will present an overview of this new website database of resources for Sunday School Education and Worship Development. We will walk through the basics of how to research, and contribute to, this growing legacy of materials.

CREATIVE USES OF MUSIC IN WORSHIP

Leaders: Rev. Ken Turley and the Committee on Worship

The Committee on Worship will lead participants in an 'all-music' order of worship. Come and experience new and innovative ways to enhance worship experiences using modern and traditional music forms.

from SHS sat in)...Happily, Huston is going to sit in on one of my class sessions later this month, when Van appears as a guest presenter..."

To order copies of the Ingersoll Lecture:

Harvard Divinity Bulletin
Harvard Divinity School
45 Francis Avenue
Cambridge, MA 02138
(Editor Will Joyner, (617) 496-9147
will_joyner@harvard.edu
<http://www.hds.harvard.edu/dpa/news/bulletin/ingersoll.html>



GOING NATIONAL:

(Continued from page 54)


shared experience I had with these people helped me quickly to bond with this group, and I was amazed to leave Washington feeling as though I'd been part of the group for years!

So what's the point of telling you about this? While it may involve a lot of time and hard work, one can have a good experience while serving the denomination. I would recommend to anyone wanting to know what General Convention is about to serve on a national level committee or support unit. There you will meet *those people* and quickly discover they are just like us, warm, generous, and looking for ways to serve the greater good. Consider it!

Clearing the Mind Chatter to Hear the Voice

(Continued from page 57)

At the close of the 20-minute write, I ask myself further questions like: what was thought but not written? What is the story (underlying message) that the write is telling me? Is a direction for a future write shown here? The similarities between proprioceptive writing and a discussion at one of Rev. Rachel Rivers' classes on regeneration strike me. The common idea is to notice what is important, something that needs to be changed or, at the least, explored. Pay attention to it. Pray. Follow to the roots. Discover the lies and finally, speak the truth with love. I find the further I go toward the roots, the more I unpack the thought, the word, the closer I come to my authentic self. The process helps me focus meditatively and, like prayer, brings me to myself. I saw patterns in my writes during the weekend. I saw truths I had not fully acknowledged before. I *did* listen, receive and express. As I reread my writes now, I know that valuable truths emerged. Themes were apparent and offer invitations for more exploration. If I continue to pay attention, I know too that I can better discern which voice really needs to be heard.

Bette McDonnell is a member of the San Francisco Swedenborgian Church. 

Mark Allen has been a member of the Portland Swedenborgian Church for eight years, and is currently serving his third (not consecutive!) term as president. He is also active with the Maine Association in planning this year's upcoming convention. Mark is married (25 years this August) to Miriam, known as Mimo, and has a 15 1/2 year old son, Mackenzie, who seems to be taking a liking to SCYL. Mark is a store planner for Hannaford Bros. Co., a supermarket chain in the Northeast. When he's not busy with all the above, he works at renovating the family's old farmhouse.



A PEACE DEPARTMENT

(Continued from page 50)

pertaining to national security, including the protection of human rights and the prevention and de-escalation of unarmed and armed international conflict.

If you want to play a part to help ensure passage of this legislation, visit http://www.geocities.com/mdboze/DEPT_OF_PEACE.html and select your state, fill out your name, zip code, email, and click on SUBMIT to let your government representatives know that you support the formation of the Department of Peace.

—Patte LeVan 

BOOK REVIEW

CREATED EQUAL:

(Continued from page 56)

better than somebody somewhere know that such differences are false distinctions? And for the rest, do they merely want to avoid social taint? I could sense ambivalence in Rev. Jungé's text as he struggles with what his faith teaches and what the culture instills with astounding effectiveness.


I found this book most effective as a memoir, and I wish the author had spent more time writing about his life and the roles he played as a New Church minister in all those other countries. What actually happened to him when he found himself living in South Africa? How did he feel when the blacks in the background were not 12% of the population but something like 90%? How did he relate to white South Africans? Do they seem different from white Americans when it comes to ideas about race?

Nowhere is he so moving as when he writes about the late Mrs. Jungé and his deep love for her. Theirs appears to have been a heavenly match, though they came from different backgrounds as his wife was from a wealthy family. Elsewhere, the very real prejudice between rich and poor comes under scrutiny, and he does not overlook the big part it plays in "racial" prejudice as

well. Does Robert S. Jungé have sage advice to offer on overcoming prejudice? I thought he was too roundabout for the task.

It may seem so to me because I think I know what the problem is. I agree with him that the best resolution to the myriad problems that stem from our cultural heritage regarding "race" depends on individual self-examination and commitment to personal struggle. I agree that true religion, reconnection to God, is the perfect answer to the impulse that rises in everyone to fear and dislike the "other." I agree that civil law cannot reach so far as to change a people's heart; but to say so, repeatedly, begs the question in my mind: what are those at the brunt of prejudice supposed to do meanwhile?

Anna Rich Martinian is a longtime member of the New York New Church. She was the first recipient of the COMSU-sponsored writers scholarship, and was first published in The Messenger in September 2001.

Created Equal: Faith Development and Prejudice is distributed by the Swedenborg Foundation, \$14.95. To order, call (800) 355-3222, ext. 10, OR Email: www.swedenborg.com Website: customerservice@swedenborg.com 

CONFIRMATIONS

Goldstein—Alan Goldstein was confirmed into the life and faith of the Swedenborgian Church and welcomed into membership February 3, 2002, at the Church of the Holy City in Royal Oak, Michigan, the Rev. Renee Billings-Machiniak officiating.

Ladra—Billy Ladra was confirmed into the life and faith of the Swedenborgian Church February 3, 2002, at the LaPorte New Church, LaPorte, Indiana, the Rev. Carl Yenetchi officiating.

Schroeder—Carl J. Schroeder was confirmed into the life and faith of the Swedenborgian Church and welcomed into membership December 21, 2001 at the Cambridge church in Cambridge, Mass., the Revs. Sarah Buteux, Gladys Wheaton and F. Robert Tafel officiating. Following is an excerpt from Mr. Schroeder's personal statement for confirmation:

...I thank you all for this opportunity to confirm my faith, commitment, and gratitude to the Swedenborgian church. This chapel has become a vital home and refuge for me; it is where I have important friends, where I married my dear wife Kimberly, and where I am continually given a place to practice and share my spiritual values...

...The Swedenborgian church is a place where I can share the company of people who study the works of Emanuel Swedenborg. Swedenborg is someone who understands fully that the entire world is completely symbolic for God. What's more,

Swedenborg maintained his sanity and dignity in the face of tremendous ridicule and opposition, so that he could explore and write about the phenomena of heaven with unsurpassed richness and completeness. This fact alone makes the Swedenborg church a great place where I belong. Thank you for being my friends in my spiritual journey.

Steinhiser—Alan Steinhiser was confirmed into the faith and life of the Swedenborgian Church at the Laporte New Church January 17, 2002, in a private ceremony with the Rev. Carl Yenetchi.

MARRIAGE

Conger and Hocker—Lauren E. Conger and Kevin A. Hocker were united in marriage February 24, 2002, at the Swedenborgian Church of San Francisco, the Rev. Dr. James F. Lawrence officiating. Lauren is the daughter of Stan and Karen Nielsen Conger (Bishop, California), and the granddaughter of Anne Nielsen (Frederick, Maryland).

DEATHS

Klassen - Annie R. Klassen, age 84, longtime member of the Rosthern New Church Society, entered the spiritual world January 30, 2002, at the W.W. Keir Care Center at Barrhead, Alberta. A resurrection service was held at the Mennonite Church in Hague, Saskatchewan, February 4, 2002, with grave-side service and burial at the Hague Cemetery, the Rev. David L. Sonmor officiating.

Art Institute. John is the great-grandson of John Bigelow, the Swedenborgian who founded the New York Public Library at the turn of the century and who wrote the classic New Church text, *The Bible that was Lost and Found*. I'd like to send many thanks to the numerous kind participants who are helping to develop this record of what our church societies built during the post-Civil War to pre-World War I era.

Carol Skinner Lawson is editor-in-chief of the Chrysalis Reader, a director of the Swedenborg Foundation, and a former chair of the Communications Support Unit. She is a satellite member of the Swedenborgian Church, and a former member of the Cincinnati church. Carol lives in Dillwyn, Virginia.



Kraus—Vernon Kraus, 84, died September 30, 2002, as a result of complications following a stroke. He was a lifetime member of the New Jerusalem Church at pretty Prairie, taking his turn leading services when it was necessary, and was the current treasurer of the Kansas Association of the New Jerusalem churches. He farmed for most of his life and taught school for 34 years. He will be remembered by many for his willingness to make his delicious homemade ice cream for any occasion. He is survived by his wife Helen, son Vernon Kraus, Jr., and a daughter, Leta Royer, five grandchildren, and nine great-grandchildren. Funeral services were held October 2, 2001, at the Lone Star Cemetery, the Rev. Eric Zacharias officiating.

Wheaton—Ola-Mae (Dickey) Wheaton, age 75, longtime active member of the Fryeburg New Church, entered the spiritual world January 25, 2002, while visiting her daughter and son-in-law in Arizona. A memorial service was held February 3 at the Fryeburg New Church, Fryeburg, Maine, the Rev. Ken Turley officiating. In addition to serving her local church as Sunday School teacher and officer, Ola-Mae served as Convention treasurer and as secretary of the National Sunday School Association, and co-authored a book with Margaret Briggs on the history of the Fryeburg New Church from its beginning in the 1880s through the 1970s. She enjoyed a diverse nursing career at Bridgton Hospital and as a school nurse in South Hiram, Maine, and was an active volunteer in many community organizations. Predeceased in 1998 by her husband, Louis Wheaton, she is survived by her son, Elwyn Wheaton, daughters Susan Logan, Andrea Rivard and Mary Jane Fiske; her four grandchildren; and several nieces and nephews. Ola-Mae will be remembered for her enormous energy, generous heart, and devotion to family, friends, church, and community.



Enterprising Angels

(Continued from back)

buildings, I would certainly appreciate hearing from them.

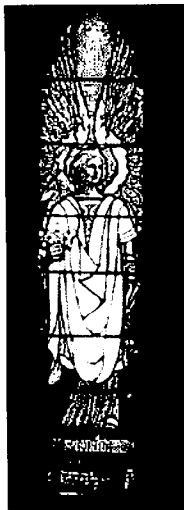
An especially encouraging development for *Enterprising Angels* is that John Bigelow Taylor, a well-known, contemporary U.S. art photographer, has agreed to photograph some of our nineteenth-century church buildings—those still standing, even if we no longer use them. John has been principal photographer for many art books—various titles by publishers such as the National Gallery of Art, the New York State Historical Society, Yale University Press, National Geographic Books, and the Chicago

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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.

One of the seven Tiffany windows from the chancel of the Church of the New Jerusalem, Cincinnati. When the church was demolished, the windows were saved and now await new uses at the Temenos Retreat and Conference Center in West Chester, Pennsylvania.



Enterprising Angels

Carol S. Lawson

A few years ago I described the Cincinnati church and its seven angel windows (see photo) for the Swedenborg Foundation's book, *Rooted in Spirit*. Writing that chapter was such a satisfaction that when, going back to school, I had to write a master's thesis, I chose for my subject the Swedenborgian movement in the nineteenth century. Thus when the Swedenborg Foundation's book wholesaler suggested a "coffee-table" book on beautiful old Swedenborgian churches, the Foundation suggested that I undertake the project. The Foundation enlisted all the Swedenborgian Church Societies and the General Church Societies to send me information for the book.

I'd like to report back to everyone who has been helping us in supplying information for the manuscript now called, *Enterprising Angels: The Aesthetics of Faith*, that the book will cover Swedenborgian church-building in North America between the end of the Civil War and World War I. This was a period of industrial and cultural coming-of-age in America, and a time in which many New Church groups began to experience some degree of affluence. In the same half-century, however, New Church Societies had to face urban

growth, which often forced a move from the inner city to a new building farther uptown. This is why the Cincinnati Society built its new church in the city's suburbs. Swedenborgian history, in fact, shows that—as in the case of Cincinnati—many of our "temples" built in the earlier part of the nineteenth century were replaced around the turn of the century by handsome new buildings, often designed by some of America's best-known architects.

As I described in *Rooted in Spirit*, in the 1960s the Cincinnati church was again uprooted and its new edifice torn down. Its seven angel windows, however, were saved and presently are in storage at the Temenos Retreat Center in Pennsylvania.

I am grateful for all the communications that I've received from New Church Societies in response to the Foundation's request for data, but subsequent research for the book is going slowly. The work involves learning the general history of each Society, then looking at its archives to discern the names of members involved in the planning for a new building, and trying to discover in what occupations and industries the church members made their living and how those economic interests tied into the spread of the Industrial Revolution across North America. I have been trying to find letters from those early New Church leaders, hoping to let them tell about planning for their new church buildings in their own words. Sometimes I find the letters in local historical societies, sometimes in church archives, New Church periodicals, or public libraries. So far, I have visited at least once: Newtonville, Mass.; LaPorte, Indiana; Chicago, Glenview and Kenwood, Illinois; St. Paul; Cleveland, Urbana, and Cincinnati, Ohio. You can see that there are many more New Church cities where I need to go. I'd also like to mention that if anyone has information or old letters on Swedenborgian families that relate to church

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