

THE MESSENGER

Published by the Swedenborgian Church of North America

September 2002

Convention Sermon delivered June 30,
University of Southern Maine, Gorham

What causes wars and what causes fighting among you? Is it not your passions that are at war in your members? James 4:1

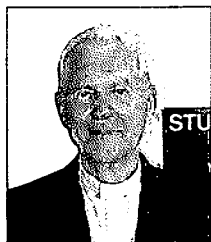
PEACE

Paul Zacharias

"Genuine peace has within it a quiet confidence in the Lord, that He rules all things and provides all things, and that He leads us to a good end. When we really believe this, then we are in peace; for then we fear nothing and have no undue anxiety about future events. To the extent that we truly love the Lord, to that extent we enjoy this kind of inner peace.

"When we act according to our conscience, then we are gifted with inner tranquility and peace."—Swedenborg

War and Peace



Paul Zacharias

War and Peace is an age old theme that began when Cain rose up and killed his brother Abel in a fit of jealous rage. The pages of the Old Testament run red with blood—one reason why some people reject the Bible and religion. We look upon wars in the Bible as symbols of our inner conflicts, temptations, struggles—as a very

necessary part of our spiritual journey. But the terrible fact remains: for the past 8000 years we have seen scores of horrific wars in the world, many in the name of religion. It's incredibly sad that religion, meant to inspire and elevate human life, too often incites and encourages warfare. Like everything else in life, religion is a two-edged sword.

Hundreds of books have been written recounting the causes of war. Swedenborg would say that two major causes of war are greed and power—greed growing out of excessive love of the world, and power growing out of excessive love of self. Reflect on the wars of the past century. All have roots in greed, power, or both.

This thesis is borne out in a fascinating book, *Wilson's Ghost*, by Robert MacNamara, prominent in Washington DC in the 1950s and 1960s in the JFK and Johnson cabinets. MacNamara argues that Woodrow Wilson cast a long and powerful shadow over the events of the last century. That

century was very bloody; it began with hope and promise, but 160 million people eventually died in wars and conflicts, 75% of them civilians; in the 19th century 10% of the casualties were civilians. This sounds impersonal and abstract, but when I reflect that a brother and two best friends are included in the more contemporary figure it becomes very personal and real. MacNamara says we have to do better in the 21st century.

We recall that MacNamara was a hawk in Southeast Asia. This changed on November 2, 1965. Quaker Norman Morrison, father of three, stood forty feet in front of MacNamara's Pentagon office, doused himself with gas—and lit a match. From that day MacNamara's thinking gradually changed. He now recognizes, in hindsight, the terrible waste and folly of that war. Years later he met with the Viet Cong leaders over drinks, and they agreed that three times in the last three years of the war there were logical, reasonable times when the war could have ended, but didn't. Why? *Neither side could lose face.* A dozen political agendas on both sides were too proud and stubborn; 150,000 people died during this period. MacNamara pleads that we have to improve our track record, otherwise killing fields will continue. *How?*



True Peace More than the Absence of War

- US foreign policy must become more enlightened and share leadership.
- There must be a higher morality in national and international affairs. All faiths have versions of the Golden Rule.

As we all know, true peace means more than the absence of war—in the same way that genuine good health means more than the absence of illness. Good health is an all-around general feeling of well-being with ample vitality and energy. Real peace is an active outpouring of good will based on

(Continued on page 99)

IN THIS ISSUE:

President's Address • Convention Reports and Election Results
• SHS Open House • 9/11 Memorial and Seeds of Peace

September 2002

Julian Diary—the world in microcosm

As we approach the anniversary of 9/11/01, we here on the west coast, particularly in this tiny mountain town of Julian, have reason once again to honor and to thank our firemen—for saving our homes, our lives, our town, and as much of our forest as their considerable skill, commitment and guts could preserve. At this writing, they are still battling to control a fire that has been raging for nearly a week and has burned down over 30 houses and 62,000 acres. At its peak, 1700 firefighters, some from districts over 500 miles away, were involved. Several hundred people were evacuated from their homes on the east side of our town, more in outlying areas.

On July 30 as we were leaving the post office (which had closed due to the fire), we happened across two of our good friends who had just returned from a camping trip up north only to be told they had to evacuate their home. "We loaded everything that seemed important into our cars and parked them at the high school (the local evacuation center) and here we are, we figured we might as well pick up our mail." We told them to come over and stay with us. "Don't worry about bedding," they joked, "we have our sleeping bags." Even if they'd tried to remain with their house, there was no power or phone service in their end of town.

They stayed with us for the next two days, until it was pronounced safe for them to return.

On July 31st, we all went to the evacuation center in town to get updates and inquire about friends we hadn't heard from. Red Cross volunteers were in charge and doing their utmost to provide people who had nowhere else to go with meals and basic necessities, including provisions for their animals, first aid, and counseling for those suffering from emotional overload. Restaurants and stores for miles around were sending up truckloads of sandwiches, pizza, and soft drinks. Our famous Julian

apple pies were being baked in town, not to be sold to tourists, but to be given out to evacuees. The most expensive, elite bed and breakfast on a hill overlooking the town became a base for firefighters. It was the kind of scene we usually watch on television, happening to somebody else, somewhere else—tsk, that's awful—click to something more entertaining. Instead, we were the ones being televised. Dogs and cats and birds, in cages, on leashes, in the back of pickups, people greeting each other and offering their homes for the duration, hugging, consoling, laugh-ing at whatever they could find to laugh about, helping each other get through it.

It's quiet on this part of the western front for now, with scarred and blackened mountains to remind us that the love and beauty we take for granted can vanish overnight for lack of cherishing. I miss our friends who shared our home for those three days and two nights. We always enjoy being with these friends, but I think the four of us—in fact, probably everyone involved in the experience—reached a level of community and love for one another that seldom occurs unless a disaster is dropped on us. Of course, a fair number of the Julian populace will likely return to their local political squabbles and turf wars that seemed so important, feeding the gossip mills at the Boar's Head saloon and the American Legion bar at one end of town, the coffee shop at the other, and several gathering places in between. Some may decide to bring a broader, wiser, more inclusive and compassionate perspective to their dealings with each other after we came close to losing the whole town. These events are surely in our lives to persuade us to wake up to what really matters, in our personal life, our life in the community, and the world at large.

Oh, yes, one more thing. What started the fires? The first Julian fire occurred about ten days before the one



Photo taken August 11, 2002 of home destroyed by fire on Banner grade, approximately four miles northeast of Julian. (Photo by Steve Koke.)

I've described. It burned twenty-some acres within two miles of us before it was contained. Again, the quick response of firefighters and lack of wind feeding it kept it from spreading to town. It's still under investigation,

(Continued on page 99)

THE MESSENGER

Publisher: The Communications Support Unit
Published monthly, except July and August, by the Swedenborgian Church of North America (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

September 2002
Volume 223 No. 7
Whole Number 5272

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@julianweb.com

Business & Subscription Address:

Central Office
11 Highland Ave.
Newtonville, MA 02460
E-Mail: manager@swedenborg.org

The opinions of the contributors do not necessarily reflect the views of the editor or the Communications Support Unit, or represent the position of the church. Subscription free to members of the Swedenborgian Church; non-members, \$12.00 a year; foreign \$15.00 a year; gift subscription from a member, \$5.00 a year; single copies \$1.00.

Deadline for material: Six weeks before the first day of the month of issue.

PEACE

(Continued from cover)

mutual respect and trust, marked by inner contentment and calmness. We may observe a person, family, or group which, from the outside, looks peaceful and happy, but just beneath the surface may be a great seething cauldron of resentment and ill-will; so this is a truce, not genuine peace.

What would make for a more peaceful world? As I see it, three things are needed:

(1) To build a more peaceful world, we in the West will have to ease up on our consumption habits. There must be a more equal distribution and sharing of the world's resources. We've all heard and read the shocking statistics many times—that 1.5 billion people go to bed hungry *every* night—if they have a bed. And hungry, homeless people do desperate things. I read recently that the combined wealth of Bill Gates, Warren Buffet, and the Wal-Mart families equals the GNP of the world's poorest 47 nations. Isn't something terribly wrong with this picture? We need to tread more lightly on the face of the Earth so that everyone can enjoy the basic necessities of life, otherwise we will never enjoy true peace.

(2) We need to rethink our most basic precepts and assumptions regarding ourselves and how we have viewed other people and the world over the

Julian Diary—

(Continued from page 98)

but arson is suspected.

And the second fire? Official news sources report that it was started by a National Guard helicopter flying far below the legal 500 feet looking for signs of marijuana growing. The rotor blade hit a live wire that sparked the dry brush. We're told by a firefighter who was on the scene that the fire was burning out of control inside of five minutes.

Ponder that one.

—Patte LeVan



This matter of waging peace is essentially a moral and spiritual issue. All of the external band-aid solutions will not work. Wars and conflicts have special causes, and they require special solutions. Can we place ourselves in the broader, grander scheme of things and remember that we do not own this earth? It belongs to God, and we are stewards, and we are accountable.

last 20 to 30 years in North America. Many of us have assumed that:

- We can have everything we want
- All things are within our grasp
- Science and technology can solve all our problems
- *Comfort and pleasure should be our number one priority.*

Virtually all of our TV commercials are based on this last premise, our number one goal. Maybe this is why 9/11 was permitted—to show us that these premises are all false; these assumptions are all wrong and do not make for a more peaceful world.

Who is the Neighbor?

One perception: Think about this—if we *really* thought that the average person in China, Russia, Iraq, or Ghana was as precious, important, and nice as we are, and that all they want out of life, like ourselves, is to simply enjoy life with family and friends, have a decent job, and be able to make the most of their God-given talents, could we possibly go to war and kill them? We need to rethink our most basic perceptions of ourselves and other people.

MacNamara uses this quote from a speech given by JFK in June, 1963:

If we cannot now end our differences, at least we can make the world safe for diversity. Ultimately our most basic

common link is that we all inhabit this one small planet. We all breathe the same air. We all cherish our children's future. And we are all mortal.

(3) This matter of waging peace is essentially a moral and spiritual issue. All of the external band-aid solutions will not work. Wars and conflicts have special causes, and they require special solutions. Can we place ourselves in the broader, grander scheme of things and remember that we do *not* own this earth? It belongs to God, and we are stewards, and we are *accountable*.

Our Church teachings tell us that:

We are one family in God's sight. Revenge and hatred never solve anything. God loves diversity and variety. We are essentially spiritual beings. God intends for us to live happy, peaceful lives. When we love and follow our conscience, we experience true peace, and this is as certain as that dawn follows the night.

We all *know* these things are true. *How then shall we live?*

My closing thought comes from the last page of *Wilson's Ghost* :

In the end, we must return to what we believe are basic human values in any attempt at reckoning with 160 million people killed in violent conflict. In the end, we must ask ourselves, for what purpose did so many die? Was it just meaningless? If not, what was the meaning of it? We like the American poet Archibald MacLeish's answer:

This poem has 160 million voices—including my brother Henry and my two best friends, Archie and Jim:

*They say: Our deaths are not ours;
they are yours;
they will mean what you make them.
They say: Whether our lives and our
deaths were for peace
and a new hope or for nothing
we cannot say;
it is you who must say this.
They say: We leave you our deaths.
Give them their meaning. . .*

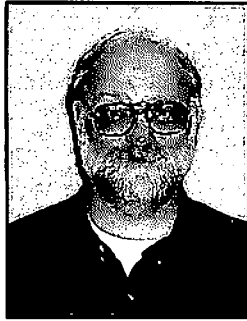
The Rev. Paul Zacharias is a retired but active Swedenborgian minister living in Kitchener, Ontario.



The Parakeet Rises from the Dust and the Church Sings Again

(read on, it will all make sense)

Ron Brugler



Welcome, everyone, to our 178th Annual convention! It is certainly good to see all of you again, and I want to thank every member of the Maine Association for all of your hard work in preparing for this year's convention. We feel welcomed, and blessed to be here.

Most of you know why I am up here tonight. But for those of you who don't, our denomination's constitution states that the president is to address convention's delegates, setting forth the state of the church. This is now my fourth such speech, but please do not assume that I am an old hand at it. In fact, this is actually the first time that I feel qualified to do this. Since our last convention I have visited seventeen of our churches and attended more meetings than I care to count. I've flown so much that several of the US Immigration officers at the Toronto Airport know me by name, and one even exclaims whenever I approach his wicket, "here comes the preacher man."

Recently I returned home early on Monday afternoon before the kids got back from school, and I took advantage of the quiet to take a nap. I heard the kids walk in the front door, and shortly thereafter the phone rang, and I heard Jessie tell the caller, "I don't think he lives here anymore!" I jumped out of bed and ran downstairs, and Jessie was standing there smiling. "Just kidding," she said. (But I knew that I needed to spend more time with her, and I have been.)

Even so, I hope that you will agree with me when I say that these travels have been worthwhile. The goal that I set for the year with General Council

was for me to focus time and energy on connecting with our churches, learning of your hopes, dreams, and concerns. And so, I have traveled, and traveled, and traveled. And then I have worked hard to take the issues that are important to you to our Support Units and appropriate bodies so that they might be addressed. I hope that you sense that this is being done.

Having shared this, I want to tell you about something that happened during one of these presidential trips, because it provides a perfect context for addressing the current state of our church.

We all know that airline travel has changed over the past year; when we fly a lot, we also wait a lot. Most of my flights are international, which means that I need to be at the airport at least three hours before the scheduled departure time. This can easily be longer, especially during bad weather.

Such was the case when I visited St. Paul in April and a late spring snowstorm led to a considerable delay. I occupied that time in a variety of ways. I took my daily walk up and down the concourse. I visited the many stores that are housed inside that terminal. I ate dinner. And then, as I sat in the lounge area near my gate, I picked up a discarded newspaper from the empty seat beside me.

As oftentimes happens in airports, it was not a local paper. This one was from Galveston, Texas, and from the various articles I read, it must have been a slow news day down there. I read about a local Methodist church that was going to have a barbecued chicken dinner the next weekend to raise money for their new youth wing. And not to be outdone by their crosstown rivals, the Baptists were hosting a beef barbecue the same day, and theirs was to raise money to help combat "world hunger."

I also read that the Heinrichs' son John was home from college, and that

Mr. and Mrs. Smith's daughter, Amy, was engaged to a boy, Billie Tucker, from over near Brownsville.

And then my eyes were drawn to an article about a woman, Alice Thomas, and her pet parakeet, named Chippee.

It seems that Alice had recently purchased a new vacuum cleaner from one of those door to door salesmen. And evidently, she had put that new appliance to good use. She had vacuumed her floors, cleaned her curtains, and had even swept out the car. But as she was putting it away, her eyes were drawn, as if by suction, to one last target to conquer. It was the cage of her pet parakeet, Chippee.

Over to that cage she had walked, noting that her new vacuum indeed glided easily along that carpet as if on a bed of air. She opened the cage door, and began to suck up all those fallen feathers, discarded seeds, and seemingly never-ending droppings. But as she was doing so the phone rang, and evidently as she turned to pick up the phone the nozzle in her hand changed direction and she was startled by a horrendous sound. You got it. Old Chippee had been "Electroluxed!"

Needless to say, Alice panicked. Frantically, she tore open the vacuum bag and found the bird—stunned, but still alive. However, Chippee was completely covered with dust and dirt, so Alice ran to the kitchen sink, turned on the faucet, and gave the bird a good soaking. Then she ran to the bathroom, where she used her hair dryer to dry him off, making sure that it was on the "low" setting. But even so, all this did was give Chippee one heck of a "bad feather day."

Later, when asked by the reporter how Chippee was doing, the woman responded, "Well, poor Chippee doesn't sing much anymore. He just sits and stares."

I have to say that I wondered why a newspaper would print such an article—on the other hand I have not been able to get it out of my mind. And this past week or so as I thought

(Continued on page 101)

The Parakeet Rises from the Dust and the Church Sings Again

(Continued from page 100)

about this talk, I came to realize that in a very real way the article holds an important lesson to carry with us as we consider the state of our church. This past year we have had far too many reasons to suffer from what we might refer to as "the Chippee Syndrome." It's been an extremely difficult and painful time for so many of us. Our hearts and spirits were shattered as we witnessed the horrific events of September 11th (and John and Bev, our hearts still ache over Alicia's death.).

And then there has been the stock market and other financial concerns. This has led to the PCA having to sell the Stonehouse building, layoffs at Wayfarers Chapel, and has caused many of our local churches to have financial difficulties.

And were this not enough, many in our church family have died, and we gather here this week missing them dearly. I speak of Verda Winter from Cleveland, Vernon Kraus from Pretty Prairie, Naida Bradshaw from St. Louis, Ola Mae Wheaton from Fryeburg, and two of our ministers, Galen Unruh and Ken Knox. And I am sure there have been others.

It has also been a year of terrible sickness and medical problems—Marlene Laughlin, Jenn Tafel, Patte LeVan, Lee Dyer, Margaret Kraus, Gabrielle Lipski, Susan Wood, and Mareta Tafel, just to name a few.

This will also be remembered not only as a year of broken hearts and bodies but broken bones as well. Our own vice-president set the bar quite high when she fell while at Kitchener and broke an ankle. This was followed by Donna Keane, Ted Klein, and Deborah Winter all taking spills of their own. Yes, it has been a difficult year. And I do not mind sharing with you that my fear has been that we would become like Chippee and reach the point where we don't sing anymore and we just sit and stare.


But friends, I have some wonderful news for you. We are still singing! And we are stretching our wings! And what's even better is that we are getting ready to fly!

I say this based upon many realities. I say it because of New York, where a beautiful transformation is taking place in their sanctuary as their restoration work continues...because of LaPorte, where plans are in the works to purchase the former Red Cross building behind the church so that the mission and work of their church can expand and grow...because of new members in Boston, Bridgewater, Edmonton, St. Paul, and elsewhere...because of new ministers being employed in St. Louis, Cambridge, Portland, and Boston where hopes for the future run high.

I say it because of the important work being done by our new Youth Director, Kurt Fekete, which is helping our youth retreats and programs to grow, and attendance to increase...because of our new director of J. Appleseed & Co., Ross Fish, and the

goals and dreams that are being formed for that important ministry...because of the work that will soon begin with our new Spiritual Ministries Consultant, Wilma Wake. And I say it because of our Swedenborgian House of Studies, which is attracting new students and future ministers who will serve our church well.

In spite of a year that has evoked so much pain, difficulty, and hardship, we are still singing, and we are getting ready to spread our wings in many new ways. And I hope that throughout this week we will thank God for this fact. Nothing else will make this time together worthwhile. And nothing else will serve our God in a more fitting way.

So let's have a great convention. Let's make good use of this wonderful opportunity. Let us celebrate the faith that holds us together. Let us praise our God who has sustained and led us to this place. And let us take the blessings that are sure to come, and view them as just those blessings upon which we can soar, and by which we can sing. 

Council of Ministers Report

Twenty-nine members and six guests participated in the Council of Ministers meetings that took place June 27th thru 28th, 2002.

We were pleased to hear, discuss, and receive a Vision of Ministry from Kim Hinrichs, who is looking toward ordination in 2003.

The Committee on Worship presented a report on its work, including the developing website, the second volume of the songbook—which is on the theme of peace—and a proposed new project that would offer musical settings of the Psalms. The Swedenborgian House of Studies offered an update on its development, and participating in our meetings were three SHS students along with the Dean, the Rev. Dr. Jim Lawrence, Program Director Kim Hinrichs, and new faculty member, Dr. Greg Johnson.

The Council of Ministers considered plans for a winter retreat program which would include dreaming, visioning, and practical action steps. We discussed ways to keep costs down, one way being to schedule the COM Executive Committee's winter meeting during the same week. Important in our discussion was the idea of small groups within a congregation—in a larger congregation, small groups can help people feel close to others and comfortable to share in the group. Paul Zacharias reported on a new program of small groups being used by Rev. Frank Rose in the Sunrise Chapel in Tucson.

The development of regional ministries was discussed. Regional ministries could involve churches in a region cooperating, or a ministry team providing a variety of services to all the congregations in a region. COM expressed strong support for the denominational committee formed to work on beginning the development of regional ministries.

(Continued on page 103)

Editor's Note: The following memorial is reprinted from the Sunday *New York Times* special series, *Portraits of Grief*, published April 28, 2002. The *Times* printed brief biographies of all those lost on September 11, 2001. We share it with *Messenger* readers to mark the anniversary month of the tragedy and Alicia's death.

Everyone Was a Favorite

Greg Ernst remembers Sunday, September 9, when he and his girlfriend, Alicia Titus, had been together for nine months. "It was the first time we told each other we loved each other," he said. Soon after they had started dating, she had told him she demanded happiness. Not from him, but from herself.

Her father, John Titus, said his daughter, 28, who lived in San Francisco, loved parachuting out of airplanes and backpacking alone in Spain and Morocco. He recalled the laughter-filled cross-country trip she took with her mother in a Volkswagen convertible piled full of stuff. Since January 2001, she had enjoyed being a flight attendant. She was on Flight 175 on September 11.

"You could always count on her being in a happy, joyous mood," said her father, who is writing a book about her so other people can know how wonderful she was. And she had a way of making her numerous aunts, uncles, and cousins think of themselves as her favorite, Mr. Titus said.

Mr. Ernst knew her happiness ran deep. "She laughed in her sleep; that was something I really liked," he said, although they never figured out what she was laughing about. "I'd hear her laugh, and say, 'Lish, are you sleeping?' and she was asleep."



Alicia Titus



We Remember THAT Day with a Letter to Heaven

There was that moment of time stopped on September 11, 2001 that no one will ever forget. It's been a long year of valleys and peaks. We developed a new awareness of sorrow, flags, and firemen; while at the same time, we discovered a keener sense of our spiritual strength and all the sunshine in our lives, in the renewed warmth of human connectedness.

In celebration of the Good of this long year, J. Appleseed & Co. produced a special note for church members and friends. It's written as a letter to heaven. "Hello Heaven" is full of snapshots and words of love and peace from all of us. It reviews the reality of this world after September 11. It shows what we used to heal our wounded spirits: the laughter, prayers, music, and more moments of personal thought than ever before. Included is a message from the families, officers, and members of Brooklyn's Squad 1 extending their thanks to Swedenborgians for publishing *God in the Midst of the City* and the "extraordinary generous donation to our squad benefit fund." Our letter to heaven reminds all the angels of our trouble understanding the first line on the introduction page of this book of thoughts, meditations, and prayers. It reads:

"Where, in the midst of the city, was the light of God on September 11?"

Extra copies of "Hello Heaven" are available from J. Appleseed & Co., PO Box 1085, Glen Ellen, CA 95442. email: jappleseedbooks@aol.com phone: 707-938-5885



Alicia Titus Memorial Fund CD Available

Dear Swedenborgian Friends,

Everything is different since September 11, 2001. As everyone knows, we lost one of our own that day, Alicia Nicole Titus. The Ohio Association of the Swedenborgian Church is developing the Alicia Titus Memorial Fund to support the peaceful intentions of Alicia; in the hope that we can rise from the ashes of that disaster and make real her dreams and aspirations. A committee was formed and is chaired by Betsy Coffman.

My wife, June, and I have produced a compact disc of music composed by June on our private label, "Breezewood Productions." All selections are performed by June, with my help on two selections and a vocalist friend, Virginia Trainor, on the final selection. The music is instrumental on electric piano and recorders except for the final selection. We have titled the CD "In the Cold of December" since our relationship began December 1989 and our wedding was December 21, 1991. The CD booklet includes a mini-biography plus program notes.

We wish to sell the CD to Swedenborgian friends for \$15 plus \$2 for shipping and handling and donate \$10 of the purchase price to the Alicia Titus Memorial Fund. The money can help forward the peaceful intentions of Alicia and the music can bring a little bit of peace to all who listen.

To order: Please send a check for \$17 per CD made payable to me to the address below.

Edmund G. Swiger
8830 Breezewood Drive
Pittsburgh, PA 15237-4127



Editor's Note: *The following information about Seeds of Peace was presented at our Maine Convention by Gretchen Henn, a member of the Portland church.*

Seeds of Peace

Otisfield, Maine

Mission: Seeds of Peace is a non-profit, non-political organization that helps teenagers from regions of conflict learn the skills of making peace. Set at our own camp in the woods of Maine, a safe and supportive environment is created where the youngsters can air their views and learn listening, communication, and other conflict resolution techniques that allow them to develop empathy for one

another. Seeds of Peace equips the next generation with the leadership capabilities required to end the cycles of violence.

Founded in 1993 by author and journalist John Wallach, Seeds of Peace has focused primarily on bringing Arab and Israeli teenagers together before fear, mistrust, and prejudice blind them from seeing the human face of their enemy. Seeds of Peace goes beyond international agreements and treaties. It reverses the legacy of hatred by nurturing lasting friendships that become the basis for mutual understanding and respect. By training these young leaders in conflict resolution skills, Seeds of Peace helps them become the seeds from which an enduring peace will grow. Each year more than 300 outstanding Egyptian, Israeli, Jordanian, Palestinian,

Moroccan, Tunisian, Qatari, Yemeni, and other Middle Eastern teenagers are chosen from more than 2,000 applicants to participate in the program.

Due to its proven impact and success in the Middle East, Seeds of Peace has earned international recognition as an effective model for resolving conflict worldwide. In 1998, therefore, Seeds of Peace started branching out to other conflict regions, including Cyprus and the Balkans. This year youth from Afghanistan will participate.

Seeds of Peace has intensified its impact—significantly over the past seven years—increasing the annual number of participants from 50 to 450. Since 1993, 1,400 Arab and Israeli teens have graduated from Seeds of Peace, as well as 100 Cypriot youths.



Council of Ministers Report *(Continued from page 101)*

We received a report from the Committee on Admission into the Ministry (CAM), which has been meeting with students and addressing issues arising from the new seminary situation. We considered and approved an outline of requirements for ordination developed by CAM.

Seeking to affirm and further the denomination's participation in the National Council of Churches, we developed a recommendation for presentation to General Council.

New honoraria guidelines for guest ministerial services were approved. Also approved was the proposed Council of Ministers budget for 2003.

Election results were as follows: Executive Committee Member—Wilma Wake; Committee on Admission into the Ministry Member—Kit Billings; Nominating Committee member—Susan Turley; Convention Preacher for 2004—G. Steven Ellis.

Council of Ministers approved the idea of changing the terms of service on CAM from one year to three years, with a term limit of two consecutive three-year terms. We saw this change as balancing needs for continuity and change, and as making this committee's terms consistent with those of support units and the Council of Ministers Executive Committee. Two of the three elected members are elected by Convention, and input from Convention on this idea is invited. During the next year a proposed Council of Ministers bylaw change on this will be developed.

Thinking of colleagues who have died during the past year, COM brings to Convention the following motion: that due to their deaths, the names of the Revs. Kenneth Knox and Galen Unruh be transferred to the Roll of Former Ministers. As a way of doing this for each, we offer a process of hearing a few words, rising for a time of silence and respect, and follow that with a time of applause and celebration.

—Rev. Dr. Theodore Klein, Secretary



Seeds of Peace CDROM

The CDROM is an in-depth look at the conflict through the eyes of ten Israeli and Arab teenagers. Through their computers, students will use the CDROM to turn the Middle East conflict inside out—instead of first learning about the hate and violence that has scorched the region, students will learn the human dimension of their neighbors. Using the latest technology, the CDROM includes in-depth three-dimensional tours of Palestinian and Israeli homes, six hours of video answers on teenage life and perspectives on the conflict, the first joint Palestinian and Israeli historical timeline, tours of refugee camps, Jerusalem, holy sites, settlements, and much more. As students in the Middle East progress through the CDROM, they create reflections of their own identities, which are then uploaded on the Internet for students throughout the Middle East to share and explore. The technology allows students to reach beyond the patrolled borders of their parents to communicate and build relationships that could never have developed without the shared medium of the Internet.

The Seeds of Peace CDROM was made with the help of ten Israeli and Arab graduates of the Seeds of Peace Conflict Resolution program. It is a self-guided course for teaching peaceful coexistence in the Middle East. The CDROM is in English and is currently being translated into Hebrew and Arabic for wider distribution. To learn more about Seeds of Peace Camp in Maine and associated programs, visit <http://www.seedsofpeace.org>.



COMSU Report to Convention, 2002

COMSU is excited to announce a new annual tradition that we will initiate at next summer's convention called the "J. Appleseed Book of the Year." Similar to Oprah's Book Club, each year COMSU will choose one of its new publications—either a pamphlet or a book—that will be given free of charge to each person who attends convention!

You are probably aware that the departure of J. Appleseed's founding editor, Jim Lawrence, in June 2001, and the impact of the September 11 tragedy upon all, brought COMSU a challenging year of transition, change, and new projects. In ways unanticipated, this year proved to be one of our most fruitful and exciting. We received a variety of support from people within the denomination which helped to see us through a period of ongoing transition, and we are very grateful for those who willingly gave us their time.

In early October, we notified Ross Fish that he had been selected to become our new editor. He has been doing an outstanding job. Realizing that with our new configuration COMSU had no ministers on its roster, we elected to appoint the Rev. Wilma Wake as our current minister/advisor. Wilma's input has been valued and welcomed from the start of our association.

September 11's wake left COMSU members reeling, along with everyone,



COMSU gang at an informal meeting in cafeteria (l-r) Steve Koke; Patte LeVan, Messenger editor, Margaret Culver, administrative assistant; Wilma Wake, spiritual advisor, Susan Poole, Ross Fish, J. Appleseed editor, Carol Lawson, chair.

from its impact. New Yorkers like myself, Pamela Selensky, Al Geddes, and the Rev. Robert McCluskey sent frequent, often daily emails to Patte LeVan. For several weeks following September 11, no long distance calls were getting in or out of New York City. Many of you were writing emails to me—which really helped to keep my spirits up—including many on the West coast, such as Ross and Steve and Patte LeVan, and I want to thank you for that. Patte did an outstanding job of reportage in the October, November, and December issues of *The Messenger*. With messages and articles full of love, emotional tributes, discussions of peace, and the issues surrounding good and evil, *The Messenger* managed to encompass all that we were experiencing and pack it into these very special issues.

At the same time the Rev. Lee Woofenden was producing a special issue of *Our Daily Bread* with sermons preached across North America by Swedenborgians on September 16th. One of these sermons, by my own pastor, Robert McCluskey, titled "In the Midst of the City" with its accompanying scripture from Psalm 46, served as inspiration for the title and opening passage of our new J. Appleseed book, *God in the Midst of the City*. From my initial September call for our material to its publication date, Ross, his brother John, the entire COMSU team, and many from the denomination worked together to offer up a unique

J. A. publication.

Through this work on a benefit book, we brought ourselves into connection with the spirit of a Brooklyn community and fire department and lifted the hearts of many who experienced, both directly and indirectly, the devastating impact of September 11's events. With this first charitable project, we also demonstrated for ourselves that although we are small as a denomination, the Swedenborgian Church can make an important difference in the world at large, even as we support each other in tragedy: \$1500 has been donated to the Squad #1 Benefit Fund from the sales of this publication, with more donations to come.

This year we had two winners in our Writer's Scholarship program. A member of the San Francisco church, Bette McDonnell, who wrote a beautiful poem you may have read in *God in the Midst of the City*, attended a writer's workshop in Rowe, Massachusetts. Carla Friedrich, who was with us at convention from Macon Georgia, and who begins her ministerial studies at SHS this September, attended her workshop in New York City. (See p. 105)

In early February of this year, COMSU held its annual in-person meeting at Wayfarers Chapel, with our president, Ron Brugler, in attendance. We welcomed Ross Fish to our team, and had a lunch discussion of the

(Continued on page 111)

Mona Conner, past chair of COMSU, with her painting, Sacred Heart of the Towers, which she brought to Convention for her minicourse "God is in the Midst of the City." The painting was exhibited in a show last January in New York called "The Prevailing Human Spirit."



Editor's Note: Carla Friedrich, a longtime Swedenborgian who has been living in Macon, Georgia, was chosen by COMSU to receive the Proprioceptive Writing scholarship this past spring. She also attended convention this year, and we were delighted to meet her.

Impressions of a Proprioceptive Writing Workshop

Carla Friedrich

The Proprioceptive Writing method or practice was discovered and developed over twenty years ago by Linda Trichter Metcalf and just as expertly championed from its beginning by her partner, Tobin Simon.

When I first saw the term mentioned in *The Messenger* some time ago, I thought, *Hmmm, P-r-o-p-r-i-o, as in self. Hmmm, c-e-p-t-i-v-e, as in receptive. Oh goody, something new and it sounds so Swedenborgian!* I had seen before how an essentially Swedenborgian idea, a point of singularity, full of a "multitude of other ideas," became diffused in the larger world. Over time, my curiosity grew about which concepts might have coalesced into Proprioceptive Writing.

I live three lives. I go to a regular manual labor job (USPS letter carrier) by day where I hurry, hurry, hurry, and have to concentrate non-stop lest I make a mistake, and then afterwards, I go home to live a more enjoyable existence as an artist and would-be writer. The artist is a persona with which I am more comfortable, and for which I have been more easily recognized and paid. Anyone who writes will recognize the frustration of trying to live more than one life when there is enough time for only one. It is further complicated when the others are completely disparate from your writing life. Writing into the wee hours is usually accomplished only after a nap and after all phone calls and family demands have ceased. Then there is the fact that few people take seriously that you are *working* at home.

After a full 20 years, I still consider myself a novice in *writing*. I still don't feel comfortable being introduced among my artist friends as a writer, even though I recently forged a professional partnership with my

longtime friend and prolific business writer, Peter Economy. He is the author of some of the *Business for Dummies*

books, but we co-authored a children's book for which I also did the illustrations. Most of my work remains unpublished, but as a writer, validation usually takes longer.

What I am leading up to is how important it is for me to be validated by my beloved church. I love Swedenborg's works while seeking an inventive application of these ideas or distilling them into some new written or painterly form. I have a one track mind and bend everything to that end.

I eagerly anticipated getting more tools, more skills for writing. Indeed, I felt extremely blessed. Little did I know how *my* boundaries (inner landscape) would be enlarged.

The PW Workshop was in New York City.

Tobin Simon, one half of the Proprioceptive Writing team, said "Proprioceptive Writing is pure exploration." After taking deep, calming breaths, I heard my first instructions for what lay ahead—enlarging my inner boundaries. Linda Metcalf, originator of the Proprioceptive Writing method, told us to "Slow it down," "Pay attention," "Listen to what you hear," "Write what you hear," "Listen for the sound of your own voice thinking." This was more easily said than done. We must think at the speed of light. It is almost too fast to grasp. My first reaction was to write as fast as I could. I sped the streets of my mind trying to



Carla Friedrich

catch up with my thought-forms.

I found out though, that PW is not about speed or catching everything that crosses your mind. Linda said, "Be still. Let the words find you." There are many voices competing for attention, and our minds are filled with avenue after crisscrossed avenue of thought, but we must choose. The importance of the questioning process I mentioned before is that it allows us to slow down. It allows us to pause on our speeding thought process. Linda told us a single word might become a hammock for reflection, then a signpost for new direction, or a key to open another door. Linda cautioned us that PW is "not automatic writing, nor is it stream of consciousness writing." It is a *private* audience with your own inner voice(s). You are the speaker and the listener. In Proprioceptive Writing, you must develop a "listening presence," she told us.

It wasn't long though before I was transcribing an ongoing monologue in my head with less censure, judgment, or editing. It took me longer to realize that the point was to find and stick with a particular meaningful word. I eventually found that reflecting and writing on the feelings and thoughts surrounding one word is what finally brings you to *story*. David Whyte does this in his book *Crossing the Unknown Sea* when he reflects on the meaning of what the one word "work" means to him. We hear the story of his life, mythology, and the story of our own life while he tells his.

We were instructed to get interested in words or thoughts we might not usually be interested in. "Be willing to be led," we were counseled. We were encouraged to go down these etymological alleys, follow a single word to an off-the-beaten-pathway of forgotten memory, smell, or feeling. We ventured into not so well lit territory where we groped our way along. Uncertain at first until our "inside" eyes adjusted and made some sense of our inner emotional and mental topography. Eventually, particular words or phrases captured my attention. Mysterious signals

(Continued on page 108)

FUN AND INSPIRATION



"Song of Spring"
Above: Johnny Appleseed (Ethan Turley) confers with Indians. Front Row (L-R) Zoey Holt, Lindsey Tillinghast, Back Row (L-R) Emily Turley, Shirley-Mae Thunderhorse, Ronni Baker, and Logan Leach.

Left: Crouching "S.O.S." music director Laurie Turley—"Mouth open, guys—project, project!!"

Above: "Song of Spring" cast gets a standing ovation (L-R) Heidi Woofenden, Dustin Wright, Carrie Cressey, Naomi Ela, Kelsey Liejedal, Joshua Strange, Lindsey Tillinghast, Emily Turley, Ethan Turley, Shirley-Mae Thunderhorse, Farrin Mallie, Eun-Soo Kim, Zoey Holt, Ronni Baker, J'ahn Deschambeault, Logan Leach, (not in picture: Danielle Tillinghast, Gloria Lipski, Erika Pennebaker).

Below: Heidi Woofenden, debuts at Fryburg Talent Show, a new Broadway star in the making.

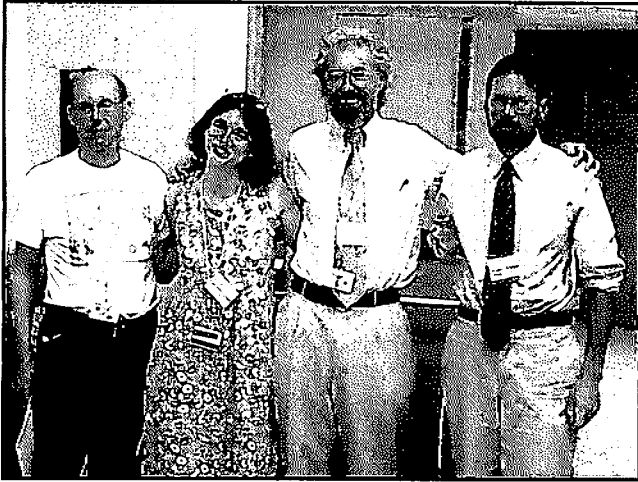
Right: And Patty the flautist (Mom) is no slouch either.



Above: Settlers dance (L-R) foreground: Heidi Woofenden, Erika Pennebaker, Farrin Mallie, Dustin Wright, Gloria Lipski.



Above: The Portland Singers, led by Eli Dale (L-R): Nor Dale, Eli, Gretchen Henn, Carol Fusco, Rachel Lyn Rumson, Larry Conant, and Mark Allen.



Above: (L-R) George Dole, Lisa Hyatt Cooper, Jonathan Rose, and Stuart Shotwell, the four translators currently at work on the New Century Edition of Swedenborg's works read samples of their current work at the plenary session of Convention on June 30th. George Dole read from Divine Providence, which is in second draft at present. The other three readings were from first drafts. Jonathan Rose, who is series editor, read from True Christianity—a title for True Christian Religion that more accurately expresses Swedenborg's intent. Lisa Hyatt Cooper read from Secrets of Heaven—a translation of Arcana Coelestia. Stuart Shotwell, who is managing editor, read from The Worship and Love of God, giving the meeting a surprising glimpse of Swedenborg's poetic side.



Above: Memorial Communion Service.

Right: DEADSU lives! Joe Tucker on vocal and guitar (foreground); Robert McCluskey, guitar; Ken Turley, guitar (far left); Lon Elmer, drums. (Emily Turley on keyboard, Amy Reichert, percussion, not in photo)



Right: Lisa Cole, Puget Sound, teaches us a new peace song. Ron catches on quick.



Above: The Lobster Man explains to hungry Fryeburg neophytes how you eat this stuff.



Swedenborgian expedition on the Saco River

Impressions of a Proprioceptive Writing Workshop (Continued from page 105)

(seemingly banal words) acted as doorways to deeper levels. "Look below the surface; see beyond the edge," says the inscription motto at the Tennessee Aquarium. "Deep, calls unto deep." We were always just a reflective step away from a new discovery. "Oh! The places you will go!"

Leave your preconceived ideas at the door, because in PW, there is no map (no problem!), no expectations for specific outcome (I erroneously had many), or for destination (Are you kidding? I've been lost all morning!). It is best to remain open about goals or regarding a private agenda (What? I don't have to measure up here?) In PW there is no judgment, no criticizing, no analysis, no "fixing," *absolutely no comments* except those made by Linda and Toby, who guide you with their years of expertise and wisdom about the Proprioceptive process. The pressure is off. We weren't *required* to read aloud, but it was a chance for us to learn. PW is not about ability, or being a good writer, or performance, or being clever. It is just a writing down of the experience, honestly, and heartfelt. This produces what Linda and Toby called a "Write."

So we learned to go willingly, respectfully, and to me almost prayer-like, led along by the flow of our own thoughts. It is eyewitness writing. Some thoughts we ignored, or missed and were told how to recapture them later. They go trailing by regardless, like the electronic banners that I saw in Times Square. Some of the voices of Self we hear while engaged in the Proprioceptive Writing process are startling, surprising, maybe even shocking. Some are colorful and humorous. Some mock. Some are tender and nurturing. Are they your thoughts? They certainly feel "As if" they are your own. We are careful not to pass judgment on others or ourselves. We just write what we hear and ask of it the Proprioceptive Question: *What do I mean by the word or phrase 'Self'?...like a banner...losing time? And so on. It is a priceless*

question. The reflection of the PQ helps us peel through layer upon layer of meaning. It is a revealing, enlightening, and powerful tool. If we stick with it, we find *story*. We "bridge the disconnect" as Linda put it in the workshop. The Proprioceptive question "What do I mean by...?" focused over and over again on a word or phrase and then its derivatives, is a powerful tool for unifying thought and feeling (a truly Swedenborgian thing to want to do)!

So far, as my understanding of it allows, Proprioceptive Writing is a reflective look at Self. It is orienteering on the landscape of Self. You ask the Proprioceptive Question of certain words: "*What do I mean by...?*" When the answer comes, you write it.

Asking the PQ reminds me of digging for arrowheads. Down in a cool hole made by an upturned tree after a heavy rain, I am shaving away layer after thin layer of wet sand. I am listening to the gravelly, rhythmic scraping, waiting for that stony metallic "*clink*." That clinking says "*There is a treasure here, put your flashlight (the PQ) on it.*" At our workshop, we heard instruction from Linda and Tobin like, "Unpack. Be Open. Push for what is *real*." We turn words over for a look at what is underneath. This is compatible with the Swedenborgian perspective in that we are aware we are three dimensional celestial beings in the apprenticeship of an earthly body. Being present with our inner self is where the power comes from to tell our real stories. Life lived from our physical existence only is a disconnect. It is a mere virtual reality.

Linda brought my understanding to the process when she said, "We will know we have produced a true PW, when we feel we know the writer better after having read it aloud to ourselves or to someone else." That made sense to me. We have all known and admired writers like that.

To me, another hallmark effect of Proprioceptive Writes is that they have a unity of thought and feeling, and you feel yourself *becoming*. The incongruity between external and internal begins to narrow. We feel ourselves becoming more and more

ourselves, more authentic, more transparent, less of an enigma. How's that for a paradox? The more transparent we become, the more real we are. This is similar to Swedenborg's description of the transparency of angels in Heaven since deception there is not possible. Similarly, because PW is not a fixed state, it is also similar to Swedenborg's description of a marriage. Speaking generally, PW is the same process as when a man becomes more and more a man (husband) as he sees the world through the eyes of his feminine side or his partner, and *visa versa* for a woman as she tries to bring to fruition, or use, a perfect combination of her affection (loves or emotions) with truth and understanding. This is speaking in general terms as we each have the capacity for wholeness.

So, I ask myself, "*Is Proprioceptive Writing a Swedenborgian concept?*" Not by birth but by some common genetic material from the Grand Man. Its magic is derived from the same creative process of that model. PW is a journey along your personal Mind Heart's Web. Window upon window opens on the inward journey to the center of you. You are safe here. No one can enter except you.

It is ritual. It is Practice. There are candles and Baroque music in these sessions. It is Baroque Zen. It is the yin/yang Way of Writing. It is twenty-five minutes of uninterrupted time. Time we set aside to write. Time elevated in importance. It is sacred time. There is much of it to symbolize the freedom we have, since there is no right Write or wrong Write. It just is.

A Proprioceptive Write is a text. It is a primary, authentic text. It is expression and reflection. I heard phrases like "Receive. Receive. Receive (more Influx)." And words like, "It is hard to perceive how much *freedom* you have here."

So based on the Grand Man model, a Proprioceptive Write is not a fixed state, it is an evolving process, a practice, a use. It is NOT a finished or polished piece of writing. NOR is it a first draft of anything! It may contain

(Continued on page 109)

The new MINSU program, providing a Spiritual Ministries Consultant, is now underway with many opportunities for your center!

Wilma Wake, the new SMC working for MINSU, has a number of programs available to bring to your parish or center. Here are some sample parish weekends that have been developed. We will also work with your group to develop a weekend format that is just right for you.

I. Spiritual Companionship Groups

(A program of spiritual growth through groups that meet on a regular basis, with members becoming companions to each others' spiritual growth)

Friday evening: Meeting with parish leaders to consider how best to integrate spiritual companionship groups into the life of the congregation and community.

Saturday morning: Overview of spiritual companionship groups; working on basic companionship skills.

Saturday afternoon: Spiritual Companionship Group for those willing to commit to nine months of monthly group attendance.

Saturday evening: Individual times

Weekends of Spiritual Growth and Learning

Wilma Wake

available with Wilma.

Sunday morning: [if desired; not part of MINSU weekend]: Leading worship with a focus on spiritual growth.

Sunday afternoon: Meeting with those particularly interested in being trained as facilitators of spiritual companionship groups. The training will continue via distance education and be followed by another workshop after nine months for the facilitators to begin advertising and starting their own groups for church and community.

II. Worship Leaders Training

(The training of members of a parish to be authorized by that parish for leading worship.)

Friday evening: Meeting with

members of the congregation and potential worship leaders to consider their needs and priorities and worship styles.

Saturday morning: Spirituality for worship leaders

Saturday afternoon: Styles and skills of worship leading



Mickey Moose (above left) insists he's available also, for no extra charge, but Wilma told him she'd have to think that over. (To explain—Wilma's talents as a ventriloquist were unveiled during the talent show at Fryeburg...well, I guess you have to have been there...)

(Continued on page 110)

Impressions of a Proprioceptive Writing Workshop

(Continued from page 108)

seeds of a story you might want to tell later, but that is about it. It just is what it is. What it can be is a vehicle to get you in touch with the symbolic landscape of your personal mythology. While I am engaged in the task, it feels a little scary and takes some effort and staying with it, but when I come away from the experience it feels consistently mind-expanding for me. One of the most memorable sensations I had all weekend that stayed with me was a feeling of great expanse and long distance viewing. I had the feeling of being in one of those Thomas Moran paintings of the Grand Canyon and Frontier West. At times it was otherworldly, like the photos of the inky quiet of deep space, floating,

looking back at a strangely familiar Earth, but suddenly seeing its beauty from a new perspective. In PW we are both the observed and the observer.

The Proprioceptive Writing workshop was an eye opener. It awakened me more deeply to myself. It promotes lucid living. Borrowing words from the poet David Whyte, Proprioceptive Writing facilitates my efforts to "fully inhabit" my own life.

Having said that, I understand now why I never had a clue about what PW was, even after reading about it in *The Messenger*. I'd like to admit that I am still a novice and on a huge learning curve. Even though I haven't begun to scratch the surface of understanding PW myself, I hope I have piqued your interest. I'm sure the PW method is not for everyone, nor is it the only way to know yourself, nor the only way to improve writing skills, but it is a *useful practice*. Since it is a

practice, it best understood by *doing*, so my best advice is run, don't walk to the next and nearest Proprioceptive Writing workshop! Let Linda and Tobin or one of their qualified instructors teach you the method. One happens October 20-25 at Esalen Institute, Big Sur, California. If this isn't possible, do the next best thing: Pick up Linda and Tobin's book, *Writing the Mind Alive! - The PW Method for Finding Your Authentic Voice*. The book is published by Ballantine Books and available through your local bookstore or even online.

Carla is embarking this fall on yet another life: that of a ministerial student at the Swedenborgian House of Studies (SHS) in Berkeley, California. We wish her well and look forward to hearing more from her.



Weekends of Spiritual Growth and Learning

(Continued from page 109)

Saturday evening: Planning
Sunday morning worship

Sunday morning: Sunday morning
worship by worship leaders in training

Sunday afternoon: Debriefing of
worship service. Setting up study
courses to be worked on through
distance education and looking at plans
for future weekend experiential
training.

III. Starting Study Groups

(Courses available include Old
Testament Stories—shared with
students in Great Britain—and, in
January, Nurturing the Soul:
Swedenborgian Spirituality.)

Friday evening: Meeting with
interested parish members and, if
possible, a local mentor to explore
learning goals for students as well as
ways of integrating the learning into
the life of the parish.

Saturday morning: Overview of
learning materials and available
resources. Developing plans for regular
meetings of the group and a local mentor
or having contact with a distant mentor.

Saturday afternoon: First part of
first lesson worked on together.

Saturday evening: Preparation of
rest of first lesson. SMC available for
individual meetings.

Sunday morning: [Worship
leading, if desired].

Sunday afternoon: First lesson
completed together. Looking at issues,
questions, concerns. Confirming plans
for ongoing work and contact with
SMC.

IV: Individual Spiritual Growth Experiential and Training for Workshop Leaders

Friday evening: Meeting with
those interested in the parish to discuss
spiritual issues and concerns in the
congregation and to consider aspects
of "Swedenborgian" spiritual growth.

Saturday morning: Spiritual
Growth Worship, Part I [experiencing
various forms of meditation and
prayer]

Saturday afternoon: Spiritual
Growth Worship, Part II [Discerning
God's will in one's life. Prayer,

journaling, and sharing.]

Saturday evening: Participants
encouraged to join in a quiet medita-
tive preparation for Sabbath.

Sunday morning: [worship
leading, if desired with congregation.].

Sunday afternoon: Wrapup of
weekend, with plans for ongoing
spiritual journey. Meeting with those
interested in being workshop leaders
and starting a distance education pro-
gram. Working on plans to advertise a
workshop for the community.

V. Workshop Leader Training: About
six months after Experiential

Weekend—this is a day-long spiritual
growth workshop that will be
advertised in the community.
Workshop leaders in training will co-
lead it with Wilma..)

Friday evening: Meeting with
Wilma and workshop leaders

Saturday morning: Spiritual
Growth Workshop, Part I

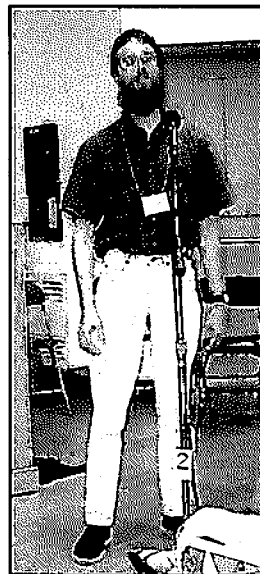
Saturday afternoon: Spiritual
Growth Workshop, Part II

Saturday evening: Debriefing with
workshop leaders

Sunday morning: [Morning
worship, if desired]

(Continued on page 114)

Information Management Support Unit Report



Lee Woofenden

A little
over
two years
ago, in
March, 2000,
the three
members of
the
Information
Management
Support Unit
(IMSU), Bob
Hinrichs,
Philip Bae,
and I, met at
Central
Office in
Newtonville,
Mass., and
hammered

out an exciting plan for the
Swedenborgian Church's presence on
the Internet. Central to that plan was a
new and much enhanced denomina-
tional website.

At the convention following that
meeting, I was obliged to step down
from my position as Chair of IMSU,
since I had reached my term limit. At
that time, IMSU was also responsible
for some projects relating to indexing
and microfilming *The Messenger*, and
we brought on Jim Erickson, a skilled
archivist, to help oversee these
projects. However, over the course of

that year it became clear that IMSU
was divided in its focus, and was not
making much progress in either of its
main project areas.

At the 2001 post-Convention
session of General Council, several
actions were taken to correct this
situation. The projects related to *The
Messenger* were transferred to the
Library and Documents Committee, of
which Jim Erickson was chair, and Jim
stepped down from his position on
IMSU. General Council then
appointed me to fill Jim's unexpired
term on IMSU. The effect of this was
to focus IMSU's energies exclusively
on our denomination's Internet
presence.

IMSU's new tighter focus has now
borne fruit. I am happy to report that
after another year of intensive work,
we have just rolled out Convention's
beautiful new website at
www.swedenborg.org. My thanks go to
Philip Bae and Bob Hinrichs for their
good work on the design and oversight
of the project, to the members of
General Council, who provided helpful
feedback and suggestions on our initial
design proposals, and to Harvey Tafel,
who got us the Wayfarers Chapel
chancel image that we used on the new

(Continued on page 112)

COMSU Report to Convention, 2002

(Continued from page 104)

mutual needs and projects that Wayfarers Chapel shares with J. Appleseed, followed by a tour of the Visitors Center with the Revs. Harvey Tafel, Marlene Laughlin and Chapel staff. We were wonderfully hosted by Mary Sabol and by the Tafels for dinner.

This year COMSU identified the need to formulate written policy and procedure for the work the support unit handles between volunteer members and employees, and between COMSU members and J. Appleseed. Our goal will be to create guidelines which facilitate smoothly-run support unit operations, with a common understanding of roles and responsibilities, so that procedures are consistent, and accountability is clear, despite changing personnel over the years.

We have initiated a plan to produce a handbook about our Swedenborgian cross symbol, a special cross which originated years ago with Project Link. Thanks to the Rev. Dave Johnson and Chuck Winter, some interesting information has been gathered for this handbook which will include the history and meaning of the cross symbol along with recommended guidelines for its use, appearance, and legal protection.

Both new and ongoing projects for J. Appleseed have been planned and discussed under Ross's editorship, along with special plans to publicize *God in the Midst of the City*. This year COMSU concludes its work with Ken Turley on three CDs and playscripts, and his music ministry will continue under the Committee on Worship next year. As most of you know, CDs, scripts and scores have been produced for *Christmas 2000*; *Song of Spring*, *The Story of Johnny Appleseed*; and *Sam & Dee*.

Our *Five Year Plan* for COMSU highlights a period of incremental growth for J. Appleseed's publishing program over the next several years. By 2006 our J. A. editor will assume a full-time position in order to shepherd through a more expanded list of pamphlets and books, more than doubling its output.

As of June 30th, our administrative assistant, Susanna Lawson, ends her work with COMSU after twelve years of loyal service. Susanna will be missed by all who worked with her over the years, and who were privileged to experience her administrative efficiency and professional input for our publishing operations. We are pleased to be welcoming Margaret Culver of the San Francisco church, who has agreed to step into the Administrative Assistant role in July.

Carol Lawson, our nominee who is slated to become the next chair, has a distinguished record of service with COMSU when it was changed from the Publications Committee to a support unit, and when J. Appleseed was just being born. As new talent and energy enters the COMSU picture, I am looking forward to witnessing the next exciting chapter in print communications for the Church.

We'd like to share with you just a few more highlights of our Five Year Plan. You may be interested to know that when we created this plan, we took time to review the last Five Year Plan that COMSU had created which was intended to cover the years from 1988 to 1993. In 1988 COMSU had certain goals for *The Messenger*, and as we reviewed those goals this year we could see that they have all been manifested. We now have a redesigned, people-friendly, sophisticated, professional publication which meets the spiritual needs of its audience, and we hope to maintain these present high standards for *The Messenger*. On the other hand, the 1988 goals for J. Appleseed included a plan to have a full-time editor by 1993;

yet nine years later, we still have only a one-third time editor position in place. It is because we felt the previous plan was an important one for J. Appleseed that we have elected to renew those goals and recommit ourselves to grow our publishing

program within the next five years.

The other highlight we dealt with was the changing parameters and scope of our work as a support unit resulting from rapid changes in technology and the tremendous expansion of virtual communications. Because of these changes, both COMSU and IMSU have had to deal with blurred lines of accountability. Over a period of time we are engaging in the process of sorting those out. In general, we believe that COMSU's present scope is most effectively defined as the management of all printed communications, while IMSU's scope is to manage all virtual communications, such as the denomination's website. We recognize, however, that there will be overlaps which require collaborative efforts. Some of these efforts are already taking place, such as putting *The Messenger* online, and making printed collateral materials for online courses.

In closing, I'd like to say "thank you" in a special way to those I have worked with during my years on COMSU. In Reiki healing there is a sanskrit phrase that we use which means: "The Christ in me greets the Christ in you to promote enlightenment and peace." You may be more familiar with a similar expression of gratitude used by many in yoga and Hindu traditions which means "I salute what is Holy within you." That expression is 'namaste.' So to all of you I have worked with while serving on COMSU: *Namaste!* Thank you!

— Mona Diane Conner
COMSU member 1997-2002
COMSU Chair, 2000-2002



Ross' J. Appleseed and COMSU display with its bounteous green apples drew much attention, especially from hungry snackers.

General Council Report

At the June 29, 2002 pre-convention meeting General Council received various reports and updates and reviewed the progress on items from the March meeting.

We received a report from vice-president Chris Laitner about the status of Camp 2003.

Following the Council of Ministers report there was a lengthy discussion about the need to evaluate our relationship with the National Council of Churches. It was voted to accept the appointment of the Rev. Marlene Laughlin to the NCC delegation.

We passed the following Resolution:

"The General Convention of the New Jerusalem Church in the United States and Canada extends its best wishes and congratulations to Western Canada Conference, meeting in Edmonton, July 12-14, 2002, on the occasion of the centenary anniversary of the first Swedenborgian ministers to be ordained in western Canada."

The treasurers report included the audit summary report as well as a Wayfarers Chapel financial report. We agreed to act as trustees of the Frank Fund from the Connecticut Association.

We voted to grant permission to the Swedenborg Foundation to mail three issues of Logos and a catalog to the denomination's membership list.

It was determined that the Spiritual Ministries Consultant, the Rev. Dr. Wilma Wake, is a denominational employee and will receive a salary according to the guidelines.

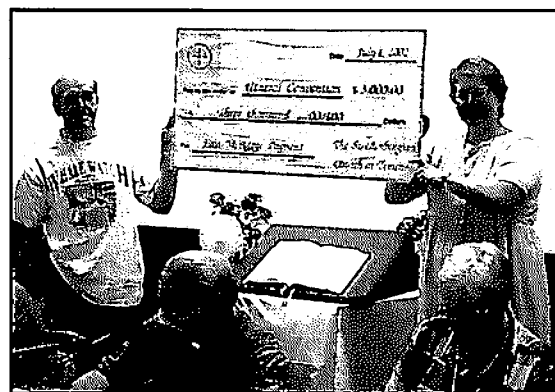
We also met as Trustees of the National Church, receiving a report from the Rev. Dr. Jonathan Mitchell and Chris Laitner. As Iungerich Fund Trustees we voted to make a grant to the Swedenborgian House of Studies for publication and distribution of *Studia Swedenborgiana*, and to the Swedenborg Foundation for the "New Century Edition."

At the post-convention meeting, General Council approved various appointments to committees and

boards, and discussed the travel policy as suggested by the Financial and Physical Resources Support Unit.

The motion made by the Rev. Robert McCluskey on the floor of Convention, regarding a policy statement addressing the dynamics of 9/11 through a Swedenborgian perspective was referred to cabinet and it will then come to GC. Special appreciation was expressed to Norris Dale for all his efforts with the sound system during Convention.

—Gloria Toot, Secretary



Ta-Dah! Convention treasurer Larry Conant and Susannah Currie, pastor of the Swedenborgian Church at Temenos, display a half-year's mortgage payment of \$3000 presented to General Convention from Temenos. (The first payment was due 5 years after the new retreat center was opened in 1998. They're right on time and proud of it!)

Information Management Support Unit (Continued from page 110)

home page. Thanks are also due to Steve Yezzi, whom IMSU hired under Philip Bae's direction to design and program the new site.

This first phase of work on the new website was aimed not only at offering a visually more pleasing website, but also to provide the organization and navigational elements that will make it easy and intuitive for visitors to find their way to the material they are most interested in at our website. In this first phase, most of the content has simply been adopted from the previous site.

However, the site's ability to handle the planned expansion of its content in the next phases of its development has been greatly enhanced. Home page links to key areas of our denominational life provide quick access to information about the church and its beliefs, ministries, and publications.

Other than the new navigation, the biggest improvement is in the online edition of *Our Daily Bread*, which has been by far the largest body of content on Convention's site so far. IMSU has now implemented a whole new database-driven application for *Our Daily Bread*, complete with forms for the editor to enter new sermons, authors, letters from the editor, and so on. This makes it easy to update the site with new sermons weekly, and to continue adding older sermons, with the eventual goal

of having the entire body of over fifty years of Swedenborgian sermons available online. Enhancements in Phase 2 of IMSU's plan for the site will include the ability to search sermons by author, title, keyword, and Scripture passage.

Here are a few more of IMSU's plans for the next phase of development on the Convention website:

- An online edition of *The Messenger*, offering each month's issue as it comes out, along with a growing library of back issues.
- An online Swedenborg library, offering organized and categorized links to all significant Swedenborgian resources online, with a special focus on online editions of Swedenborgian books, periodicals, articles, and sermons.
- Regularly updated current church news items, with headline links on our home page (where the Helen Keller quote now is).

The members of IMSU are pleased with the progress we have made on Convention's website this year, and we are excited about the new additions planned for Phase 2 of the site's development. We hope you will enjoy the new Convention website. We also welcome your ideas and suggestions for how it can be made even better and more useful.

—Lee Woofenden
Chair, IMSU



Swedenborgian Church Election Results

Vice President	1 year term
Christine Laitner (Michigan)	
Recording Secretary	1 year term
Gloria Toot (Ohio)	
Treasurer	1 year term
Lawrence Conant (Mass.)	
General Council	3 year terms
Lay persons: John Smailer (Mid-Atlantic)	
Pamela Selensky (New York)	
Minister: Rev. Kenneth Turley (Maine)	
COMSU	3 year term
Carol Lawson (Mid-Atlantic)	
EDSU	3 year term
Missy Sommer (Ohio)	
FPRSU	3 year term
Betsy Lau (Ohio)	
MINSU	3 year terms
Barbara Halle (Illinois)	
Rev. John Maine (Western Canada)	
IMSU	3 year term
Philip Bac (New York)	
Nomination Committee	5 year term
Laurie Turley (Maine)	
SHS	1-year unexpired term
Herb Ziegler (Mass.)	
	2 year unexpired term
Rev. Andrew Stinson (Mass.)	
	3 year term
John Titus (Michigan)	
Rev. Dr. Jonathan Michell (Mid-Atlantic)	
CAM	1 year term
Minister:	
Rev. Marlene Laughlin (Pacific Coast)	
Lay Person:	
Rachel Lyn Rumson (Maine)	

Thanks for a Terrific Convention 2002

Gene Long

Our Convention 2002, in the beautiful state of Maine, truly exhibited the spirit of humanity, nature, and faith. The atmosphere was a gathering of like people bound together by a need for an expression and exhibition of the true Swedenborgian teaching of love and devotion.

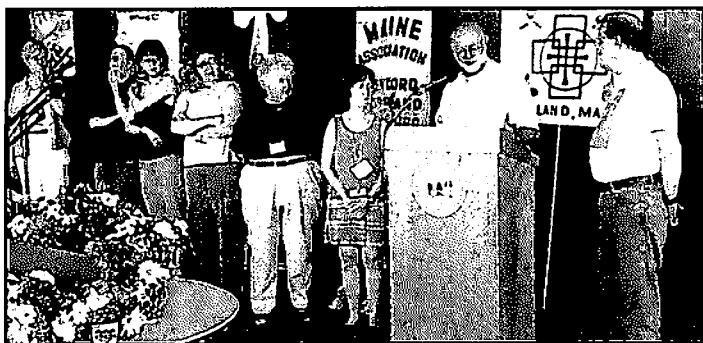
The religious services, administrative meetings, and activities were planned with thoughtfulness and care. A special thanks should be extended to the members of the Maine Association who worked devotedly over the past year to plan and organize the convention and to those who worked tirelessly during the convention, attending to myriad details and individual needs.

Most attendees were surprised by the extra sun-warmth that the good Lord sent earthward during late June and early July, but thankful not to be soaked by rain. The distances between buildings on the University of Southern Maine-Gorham campus necessitated much walking, an excellent form of physical therapy. Chauffeur-driven golf carts were also available. It seemed as if all of the conventioners were available and willing to be of help, should anyone be in need. This was demonstrated for one lady who was attending the memorial service when she suddenly lost consciousness and needed emergency medical care. She was taken to a nearby hospital and released after a few hours. During this time, a group of singers spontaneously gathered and sang what sounded like a heavenly incantation, asking God for care and love for the ill member. God must have heard the voices and their appeal.

July 2nd was a day for relaxation, fun, and enjoyment. Exciting tours of the area were offered, capped off by the trip to Fryeburg camp where many enjoyed swimming in the Saco River, lounging on the grassy area and relaxing on the porch. At dinnertime, a committee served a wonderful Maine clambake, with delicious and plentiful choices including corn, chicken, steak and Maine lobster! This was followed by entertaining instrumental solos and groups, singers, comedians, and a ventriloquist, all part of the talent show.

One of the final convention activities was the announcement of elected church administrators for the coming year. Congratulations to you all! May you continue to make progress, have wonderful fellowship, and enjoy the blessings of God.

Gene Long is a member of the Boston Swedenborgian Church.



(Left) Eric Allison and Harvey Tafel honored.

(Above) Ron presenting all members recognized for their service.

Thanks to Steve Koke and Nancy Apple, photographers for this issue.



Well Done, Good and Faithful Servants...Honorees this year:

The Rev. Eric Allison
for 25 years of service

The Rev. Harvey Tafel
for 35 years of service

Susan Wood and Dexter
Pasternak for their years on
General Council

Mona Diane Conner, past
chair, and Susanna
Lawson, administrative
assistant for their years on
COMSU

Joy Fleming Zimmer for her
years on EDSU

Fran McIntosh for her years
on FPRSU

Donna Keane for her years on
MINSU

Sage Currie for her years as
Youth League Coordinator

Lorraine Sando, Flo Swiger,
and Edwin Capon for their
years on the Wayfarers
Chapel Board

F. Bob Tafel for 21 years on the
Retirement Committee

Robert McCluskey for his years
as head of the delegation to
the National Council of
Churches

Pat Tukos for her years on
CAM

Church Logo Pins Available

Swedenborgian Church Logo Pins are now available through the renewed National New Church Women's Alliance fundraising effort! Each gold logo pin with the tri-colored Swedenborgian symbol engraved into it costs \$7.00 each; however, churches and centers are encouraged to purchase ten or more to benefit from our 20% discount. A \$5.00 handling fee will be assessed to mail orders. The Alliance Religious Chair, Rev. Renee Machiniak, will handle all orders from her office at Church of the Holy City, 1505 E. 11 Mile Road, Royal Oak, MI, 48067. Phone: 248-546-7583. Email:

Revrene@churchholycity.com



Weekends of Spiritual Growth and Learning

(Continued from page 110)

Sunday afternoon: Session with workshop leaders and discussion of further training and support. Will work on plans for workshops to be advertised and offered to the community.

VI. Specifically Designed Weekend

Can be set up to meet the needs of your parish. Individual distance programs also available for persons not near a parish or who are the only one in their parish interested in a program.

Costs of Weekends

MINSU will charge \$200 to \$250 for a weekend visit of the SMC to your center as well as requesting a contribution of 30% toward her travel expenses and providing her housing. Sunday morning worship leading is not part of the MINSU program but can be arranged directly with Wilma if desired. Wilma can be contacted at or (603) 934-7036.



Highlights from Alliance Meeting

July 1, 2002

The newly elected officers are:

President: Jenn Tafel
California (3rd year)
1st V.P.: Miriam (Mimo) Allen
Maine (1st yr)
2nd V.P.: Amy Little
Vermont (1st yr)
Secretary: Jeannette Hille
Minnesota (1st yr)
Treasurer: Margaret Kraus
Kansas (8th yr)

Mite Box Chair: Rev. Susannah Currie
Pennsylvania (3rd yr)

Religious Chair:
Rev. Renee Billings Machiniak
Michigan (3rd yr)

Publications Chair: Nan Paget
California (2nd yr)

Round Robin: Merrilee Phinney, Mass.
2003 Nom. Comm. Chair
Pamela Selensky, New York

The Mite Box donations to the Rev. Pavel Heger's ministry in the Czech Republic totaled \$977.00 in addition to the \$808.66 that was given to him at last year's convention. An international money order for the additional amount is being mailed to him.



Some Alliance officers, past and present (l-r) Bev Titus, Renee Billings-Machiniak, Jenn Tafel, Jeanette Hille, Nan Paget.

This year's convention floor collection for the Mite Box totaled \$583.70 in cash and checks. This amount and what is collected during the coming year will be given to the New Church of Southwest Florida (Dick and Linda Tafel) for their Kids Vision and Intervention Program of SW Florida. This program was started by the New Church of SW Florida and is run with the guidance of the Juvenile Justice Council and a Community Advisory Board representing numerous agencies in the area. The mission statement reads, "Implement spiritual ecology by saving and protecting our natural resources—our children."



Candidates Sought for NCC Position

The National Council of Churches of Christ is accepting applications for the position of associate director of Ministries in Christian Education. The associate director provides leadership and facilitates the work of fourteen program ministry committees, helping them organize for ministry, set goals, monitor progress and evaluate programs. The position requires a person skilled in administration, programming, and interpersonal relations; passionate for ecumenical ministry; and zealous for building networks among a vast array of partners. We are eager to include young adults and persons of color as candidates for this position. The associate director is vital in addressing the challenges of ministry within these program areas, particularly with respect to youth and young adults. Applicants must have a

degree in church related ministry or equivalent experience, with special knowledge in the areas covered in MCE, and experience in ecumenical and denominational educational ministries at the judicatory level. We seek a leader with prophetic vision, practical skills, and collaborative work style.

Submit a resume to: MCE Search Committee, National Council of Churches, 475 Riverside Drive, 8th Floor, New York, NY 10115-0050; or email to prosner@nccusa.org. Deadline for submission of resumes is September 30.

—Patrice L. Rosner
Associate General Secretary for Education
Director, Ministries in Christian Education



BAPTISMS

Holt—Lorraine Doris Holt, active participant in the Fryeburg New Church and wife of Ronald Holt, was baptized into the Christian faith June 23, 2002, at the Fryeburg New Church in Fryeburg, Maine, the Rev. Kenneth Turley officiating.

Stoddard—Naomi Anne Ananku Stoddard, daughter of Amy Teresa (Hatch) Stoddard and James Raymond Stoddard, was baptized into the Christian faith May 19, 2002, at the Fryeburg New Church in Fryeburg, Maine, the Rev. Kenneth Turley officiating.

Vieux—Colton Lawrence Vieux, son of Lacey Stimatze and Justin Vieux, grandson of Toni and Rick Stimatze, and grandson of Vivian Bright, was baptized into the Christian faith March 24, 2002, at the Swedenborgian church in Pawnee Rock, Kansas, the Rev. Eric Zacharias officiating.

CONFIRMATIONS

Guthrie, Keena, Weimer—Margaret L. Guthrie, Judith A. Keena and Wendy P. Weimer were confirmed into the life and faith of the Swedenborgian Church and welcomed into membership April 21, 2002, at the Virginia Street Swedenborgian Church in St. Paul, in a special communion and confirmation service led by the Rev. Ron Brugler, president of the denomination.

Carlson, Isadore, Lipski, Roberts—Candace Carlson, Susie Isadore, Gabriele and Gloria Lipski, and Rayena Roberts were confirmed into the life and faith of the Swedenborgian Church March 31, 2002, at the Church of the Holy City in Edmonton, Alberta, the Rev. John Maine officiating.

Wagner—Nicole Wagner was welcomed into full membership in the Boston Swedenborgian Church November 4, 2001. Nicole grew up in the church, and is the daughter of Beth Buchanan. The Rev. Steve Ellis officiated.

DEATHS

Gurney—Jane M. Gurney, age 78, longtime active member of the Fryeburg New Church and a former treasurer of the Maine Association, entered the spiritual world April 25, 2002, in Lewiston, Maine. A resurrection service was conducted April 27, 2002, at the Fryeburg New Church, the Rev. Ken Turley officiating. Mrs. Gurney is survived by two daughters, Susan Dreschler of Henniker, New Hampshire, and Deborah Tison of New Milford, Connecticut; four grandchildren; and three great-grandchildren.



LaFontaine—Virginia P. LaFontaine, age 62, entered the spiritual world May 24, 2002, in Conway, New Hampshire. A graveside service was conducted May 20, 2002, at Conway Village Cemetery, the Rev. Ken Turley officiating.

Unruh—The Rev. Galen Unruh of Hutchinson, Kansas (formerly of Pawnee Rock) entered the spiritual world May 13, 2002. A resurrection service was held for him May 16th, officiated by his son-in-law, the Rev. John Billings, and his two grandchildren, the Revs. Kit Billings and Renee Billings-Machiniak. Galen was a Swedenborgian minister, retiring in 1981 from the New Jerusalem Church in Pawnee Rock, Kansas.

Zehner—Thomas B. Zehner, age 90, entered the spiritual world May 11, 2001, in the Hospitality Nursing Home West, Xenia, Ohio. He was the son of the late Henry and Alice M. (Beveridge) Zehner. Mr Zehner retired as counselor for the Pittsburgh Board of Education. He was a member of the Pittsburgh Swedenborgian Church where he served as president. He also served as treasurer of the Ohio Association. He is survived by a son, James Zehner, of Yellow Springs, Ohio. Preceding him in death was his wife, K. Henrietta Zehner.



CHANGE OF ADDRESS

As of July 2, MINSU chair Barb Halle's new email address is: rocksprings.foliage@verizon.net Her new phone number is (219) 362-1566

Remnants

Found at the Fryeburg New Church Assembly during clean-up following Convention 2002 clambake: One XL man's blue plaid shirt. If it's yours, contact Laurie Turley at laurieturley@pivot.net and send me your mailing address. I'll put it in the mail for you. *Laurie Turley.*



Poem for Grandpa

For Galen Unruh by his granddaughter,
Renee Billings-Machiniak

You always wondered what it was like...
the landscape beyond this life and strife.
Through books, conversation and dreams,
meditation into realms unseen,
you put aside this time and place
to visit the glory of His face!

Now comes more than a glimpse for you.
It is your time to be forever renewed.

Regrets and sadness
lined your path here on earth,
but centered within,
lived our Savior's precious worth.

You can go on now,
unlimited from time's heavy toil.
Your feet gently walk a new path,
a new soil.

Without a doubt,
the gates of gold lie ahead.
The Holy City awaits a new life,
a new friend.

Unfold like a flower,
but let the dew line your way,
for now Love enters in,
every dream fades away...

Full sunlight melts the veil.
Only Truth lines the way.
Awake from the dream, dear grandfather,
the best is yet to come.
Forgiveness and peace welcome you
home.



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.

Through the Open Door: Swedenborgian Studies Move into the 21st Century

An Open House Event at the Swedenborgian House of Studies for Church Leaders

**November 8th-10th, 2002
Berkeley, California**

A Conversation About:

Swedenborgianism's contribution to
contemporary theology,
spirituality, mysticism, psychology
and biblical studies—
looking back and looking forward—
through the open door

A Special Program Celebrating:

The career and writings of Dr. Wilson Van Dusen
in recognition of his bequest to the
SHS Library of his personal library and archives
and in honor of his visionary contributions to
Swedenborgian thought

An Exceptional Opportunity:

For Swedenborgian church leaders to visit
Berkeley, to experience our new seminary first-
hand, and to see some sights of the
San Francisco Bay Area

Speakers/Dialog Partners throughout the
event include at this time:

Dr. Wilson Van Dusen, Rev. Dr. George Dole, Rev.
Dr. Rachel Rivers, Jane Siebert,
Dr. Gregory R. Johnson, and
Rev. Dr. Jim Lawrence

This event is funded by the Teagle Foundation
in order to facilitate our church's knowledge of its
seminary program. Funds will be available to
support one representative from each church or
center in the General Convention (though all who
can attend will be welcomed). Each center will
select its own representative to come to Berkeley.
Both lay and clergy are encouraged to attend. Funded
representatives will be asked to report their
experience to their church or center membership.

Look for invitations coming to your center soon!

For more information, please contact Kim
Hinrichs, Program Director at SHS:
khinrichs@shs.psr.edu



Attending Convention 2002 in Maine were Swedenborgian
House of Studies Board members and staff with (l-r) Dr.
Bill McKinney, president of The Pacific School of Religion;
Diana Kirven Stickeney, development chair, Kim Hinrichs,
program director; Robert Leas, clerk; John Titus, vice-chair;
Dr. Robert Reber, faculty development committee chair;
Jane Seibert, chair; Garfield Byrd, treasurer; Rev. Dr.
Jonathan Mitchell; Rev. Dr. Jim Lawrence, dean.

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

Address Service
Requested

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