

THE MESSENGER

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BOOK REVIEW

THE CRISIS OF ISLAM ***Holy War and Unholy Terror***

By Bernard Lewis
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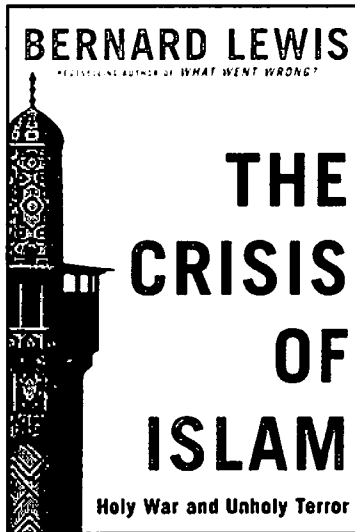
Reviewed by Stephen Koke

Bernard Lewis is the Cleveland E. Dodge Professor of Near Eastern Studies, Emeritus, at Princeton University. A prolific scholar of the East and its concerns, he attracted much attention with his previous work, *What Went Wrong?* in answer to the events of 9/11. *The Crisis of Islam* adds an absorbing account of the roots of Islamic culture and analyzes its many confrontations and wars with western influences—especially the current war of terror against the West. Terrorism is not true to basic Islamic ideals, so what should we now understand?

A basic point of this penetrating look at Islam is that although radical Islamic terrorism is a renegade part of Islam's many-sided faith, it is a byproduct of a general crisis in Islam's relationship with the rest of the world.

European historians see the period between the dominance of Greece and Rome and the rise of modern civilization as dark. Actually, Islam, isolated from Europe in the Middle East, was then the world's leading civilization with "great and powerful kingdoms, rich and varied industry and commerce, its original and creative sciences and letters." (p. 4) Over the last three centuries it fell behind the West and the rapid modernization of the Orient. This widening gap, Lewis writes, "poses increasingly acute problems, both practical and emotional, for which the rulers, thinkers, and rebels of Islam have not yet found effective answers."

One force that drives both the West and the Middle East is that their major religions, Christianity and Islam, share "a common triumphalism. . . they believe that they alone are the fortunate recipients and custodians of God's final message to humanity, which it is their duty to bring to the rest of the world." (pp. 4, 5) It's unfortunate that two religions in competition with each other for the same people or territory can be deeply antagonistic and unwilling to give any ground, credit, or sympathy to each other. When both faiths



want to convert the world, and both also pervade their national governments and military, then war, or a very dangerous approach to it, may be inevitable.

Despite that, there has always been a basic difference between western democracy and Islamic governments. In the US for example, religion and the State are supposed to be separate. Jesus taught us to give to Caesar what is Caesar's, and to God what is God's. Westerners may identify themselves first as Americans or as citizens of a nation, not so quickly as followers of a religion. Our prophets were typically not known as political figures but as spiritual figures who were alone and appealed to scattered individuals. One's religion may be an intimacy not readily advertised.

The prophet Mohammed, the founder of Islam, on the other hand, was not just a prophet but a political ruler and the head of an army. Above Mohammed was God, and Mohammed ruled in God's behalf. Consequently, religion and politics in Islam are much more intimately related. Rulership by clerics is common, and Islamic peoples of various nations will share a common identity and sense of community that supersedes national boundaries and differences in government. In the United States at least, the closest we come to that is the relative unimportance of boundaries between the states of the Union, compared to the degree in which we identify with Americans or America. "The Founder of Islam," Lewis observes, "was his own Constantine, and founded his own state and empire. He did not therefore create—or need to create—a church" (p. 6); that is, a separate institution.

When Mohammed died in 632 C.E., his mission to bring the sacred Qur'an to his people was finished, but there still remained the task of "spreading God's revelation until finally all the world accepted it." (p. 7) Over time, this became more than an evangelical mission. Because of its innate interest in government and its worldly powers as accessories to religion, the faith had aggressive political goals and even, when necessary, military ones. The Ayatolla Khomeini, Lewis says, once remarked that "Islam is politics, or it is nothing." (p. 8.)

As Muslims looked about for possible converts, they found opportunities in Asia and Africa, but in Christianity they saw another religion much like their own, a rival. Consequently, Lewis believes, they came into conflict not

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Church and State and the Ten Commandments

Kit Billings

I've been interested in the debate over the decision of federal judges to remove the monument of the Ten Commandments from the rotunda of Alabama's judicial building on August 27, two years after Alabama Chief Justice Roy Moore had it placed there. Mr. Moore and his supporters feel that our government offices should be free to support belief in God. The central conflict deals with a phrase that arose originally within western Christian history: "separation of church and state." By analogy, however, this deeply important value exists within most societies, and its history can be traced back at least to the Jewish exile in Babylon, as well as the desire for religious freedom by early Christians in the Roman Empire. "In sum, the phrase 'church and state' represents a framework for understanding how religion and government are related when these different institutions make formal claims within the same society" ("Church and State," Dr. John Wilson, *Microsoft Encarta Online Encyclopedia* 2003, <http://encarta.msn.com> 1997-2003 Microsoft Corporation.)

After reading about this sensitive issue, I'm awed at how far back and multidimensional it is. Is this a clear-cut issue in our country, or does the water muddy a bit upon closer examination? From my research I'd say that the answer is both.

The waters get muddied a bit by the fact that the Colonial period includes a belief by the Pilgrims and Puritans that the church should wield political power. Then a pivotal man, Roger Williams, expelled by the Massachusetts colony in 1635, took up residence in Rhode Island. "There he established the principles of separation of church and state, religious toleration for all, and freedom of religious expression." Colonial Americans came to experience how vital religious and philosophical tolerance are in a free so-

ciety. Later, as immigrants from all over the world began to arrive, that realization grew. The theological openness of early America may be seen on our money which states, "In God we trust." Also, many of our presidents end their speeches with the prayer, "And may God bless America." Some federal aid goes to parochial schools and certain religiously oriented agencies, such as the Salvation Army. But the Supreme Court has seen it wise to ban overtly supported prayer time in public schools. And yet, in the Pledge of Allegiance we all say, "... one nation, under God, with liberty and justice for all."

Are we a nation that supports a total and complete separation of church and state, or is there a kind of dotted line between them? Thomas Jefferson, our third president, felt there should be "a wall between church and state" while James Madison, our fourth president, wrote that there needs to be "a line between them." In the Bill of Rights, we read, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

From what I've learned from our Constitution, the Bill of Rights, and other amendments, our government has wanted to avoid being led by any one particular religion or religious philosophy, and yet the country was founded by men and women who believed in God and followed Christian principles as they understood them. For example, a deep regard for love supports freedom of choice. Thus one could say that it is God's will to protect everyone's freedom to believe in him or not. At first glance, in my opinion, the lines of separation between church and state are fuzzy. Our country is formed on laws that respect freedoms and rights of many kinds, such as "life, liberty and the pursuit of happiness." Interestingly, it was only about fifty years ago that the US Supreme Court began to interpret federal

laws in favor of different religious perspectives.

A deeply important issue in the Alabama case, in my view, is something that many Christians and Jews may not be aware of: all of the spiritual principles in the Ten Commandments exist in the major world religions. I can sympathize with Justice Moore's desire to monumentalize the Commandments, for they have helped millions touch the hem of the Almighty. As an American citizen, however, I see a problem with a judicial building displaying a quotation from Judao-Christian scriptures. It's immensely important to avoid doing things that begin to control the beliefs or philosophies of others. Enjoying our freedom of speech elsewhere is something else, however. If Justice Moore wants to preach his views during his off-hours, terrific!

A powerful spiritual liberty is described in Swedenborg's writings. It's one of God's highest laws that we enjoy freedom to reason as we wish. This enables us to see truth in what we be-

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THE CRISIS OF ISLAM

Holy War and Unholy Terror

(Continued from Cover)

because of their differences but because of their similarities. Any differences of doctrine then became serious points of contention which needed to be challenged and corrected. In the Dome of the Rock in Jerusalem is an inscription challenging Christendom: "Praise be to God, who begets no son and has no partner," and "He is God, one, eternal. He does not beget, He is not begotten, and He has no peer." (Qur'an CXII). Later, when American troops were stationed in the holy land of Islam, Saudi Arabia, it was considered a challenge to Islam.

The two realms, the Christian West and the Islamic Middle East, have pushed each other over the last several centuries, sometimes in armed conflict, until the rise of technology and

Church and State and the Ten Commandments

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lieve is good. Thus, as a New Churchman, I would offer that it is vital to God that people enjoy great freedom to believe in God and his spiritual laws or principles, or not. As a Christian, I'm content to know that the Lord makes certain that his core principles of life and happiness are kept in reach of everyone. Is it truly necessary that they be put on monuments in our courthouses? In a country that values a basic separation of church and state, I'm quite satisfied that a central spiritual truth is printed on our money and voiced in our Pledge of Allegiance. Personally, I'm proud to live in a country that supports a pluralism of faith and belief, and the freedom to choose not to believe in a higher Power if one desires. And, I'm even more proud that my God has seen to it that the true bedrock of spiritual truths from love live and shine in many great religious traditions.

The Rev. Kit Billings is pastor of the Swedenborgian Church of the Open Word in St. Louis.



competition in the West became too much to defend against. Europe expanded its commercial interests in the Middle East, but in exploitation of Muslims and their territories—at least as Muslims see it. In more recent times, imperialism arrived from a variety of western countries, Russia, Britain, Holland, and France. Then came military invasion and conquest.

The rise of the West brought "a sense of humiliation, the feeling of a community of people accustomed to regard themselves as the sole custodians of God's truth, commanded by Him to bring it to the infidels, who suddenly find themselves dominated and exploited by those same infidels and, even when no longer dominated, still profoundly affected in ways that change their lives, moving them from

civilization." (p. 22) Islamic fundamentalism grew from this fertile soil and put together a picture of America as "soft, rich but without culture, morally corrupt, materially advanced but soulless and artificial, socially degenerate, and consequently politically and militarily weak." In fact, the collapse of the Soviet Union was not considered to be due to anything the West had done but was the result of the successful defense of Afghanistan by Muslims during the Soviet occupation. That was a strenuous effort; it destroyed Russian ambitions and confidence, and fighting America would be easier.

Lewis assures us that the Muslim world is not totally antagonistic to the West, for there are growing numbers of Muslims in various degrees of sympathy or friendship with it, while others

The two realms, the Christian West and the Islamic Middle East, have pushed each other over the last several centuries, sometimes in armed conflict, until the rise of technology and competition in the West became too much to defend against. Europe expanded its commercial interests in the Middle East, but in exploitation of Muslims and their territories—at least as Muslims see it.

the true Islamic to other paths. To humiliation was added frustration as the various remedies, most of them imported from the West, were tried and one after another failed." (p. 22)

If there was going to be any restoration of Islamic influence, there had to be a way to build confidence and power. That encouragement, Lewis writes, "arose from the oil crisis of 1973, when in support of Egypt's war against Israel, the oil-producing Arab countries used both the supply and the price of oil as what proved to be a very effective weapon." But that led to something else: "... the resulting wealth, pride, and self-assurance were reinforced by another new development—contempt. On closer acquaintance with Europe and America, Muslim visitors began to observe and describe what they saw as the moral degeneracy and consequent weakness of Western

are in violent rejection of it. Lewis declares that the latter "are hostile and dangerous, not because we need an enemy but because they do." (p. 28) Their intention is *jihad*, a holy war against infidels and apostates, approved in the Qur'an and judged by interpreters ("jurists") as a moral obligation of the Muslim community as a whole. Despite the violence inherent in the word, there are some traditional restraints to *jihad*:

Be advised to treat prisoners well.

Looting is no more lawful than carrion.

God has forbidden the killing of women and children.

Muslims are bound by their agreements, provided that these are lawful.

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"The presumption is that the duty of jihad will continue, interrupted only by truces, until the world either adopts the Muslim faith or submits to Muslim rule. Those who fight in the jihad qualify for rewards in both worlds—booty in this one, paradise in the next." (pp. 31-33)

Suicide bombers are not permitted in classic Islam. In fact, to kill oneself is considered a mortal sin, and the suicide will experience in hell endless repetitions of his own death. "At no point do the basic texts of Islam enjoin terrorism and murder. At no point—as far as I am aware—do they even consider the random slaughter of uninvolved bystanders." (p. 39)

Islamic countries remain among the poorest countries, in terms of both wealth and education. Lewis tells us of widespread hatred among the people for their despotic rulers. Slavery was not abolished by law in Saudi Arabia—considered a longtime ally of ours—until 1962, and the subjugation of women remains "in full effect." (p. 58.) American foreign policy exacerbates these conditions by continually cultivating rulers anywhere, good or bad, without considering the state of the society under them. By rewarding bad behavior against their people with mutually beneficial agreements, we quietly increase the ire of their people against us and raise the likelihood of violence.

Is there any way out of this antagonism? Lewis doesn't produce a program to end it, but it is clear that understanding Islam, correcting our international offenses against it, and solidifying our own national character, is a good way to start. Islam is a proud religion, and in its similarity to Christianity it produces strong and determined character, whether misguided and destructive or not.

It strikes me that Islamic fundamentalism, or radical Islam, looks very much like a religion turned inside out. Imagine the battleground of the soul,

where the higher mind and heart must do battle with the lower, darker nature. The real *jihad*, or holy war, is not outside but inside, an aspect of personal regeneration. Swedenborg describes it as our inner temptations and "combats"—the only way a war can be holy. God is also inside, not merely outside overlooking a large intercultural scene and inspiring violent escapades here and there. When the goals of radical Islam become directed against other people and countries, its rhetoric forms closely to that of a grand religion in which the battles of inner regeneration are projected out onto the world as if the realm to be reformed is the world, not oneself. Jihad become eternal war and destruction instead of inner cleansing. This could also explain why clerics, who normally would resent the guiding principles of a personal spirituality, may rule in Islamic countries instead.

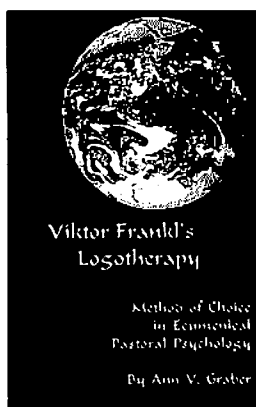
If all enemies are outside, and a try is the Great Satan to be overthrown—as the Ayatolla Khomeini

first labeled America—then inner regeneration will be impossible to the militant. Lust for external power and domination can run freely through the soul with the apparent blessings of religion once spiritual conscience abandons its responsibilities to the inner world in order to supervise a merely external jihad that carries precisely the same determined logic.

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—Patte LeVan, Editor



Viktor Method

By Ann
Wyndham

Reviews

Ultimate
is, but rather
word, each
to life by
respond to
—Victor

I celebrate the recent achievement of the Open Word in St. Louis Ph.D. in psychology from the Graduate Theological Foundation. She has published a handsome book based on her dissertation, and has been honored with the position of Professor of Psychology at the GTF, teaching this fall at the GTF's Center for Continuing Education on the campus of Notre Dame University.

Also a member of the faculty at the Viktor Frankl Institute, Ann has been a practicing psychotherapist for many years. Her new book, *Viktor Frankl's Logotherapy: Method of Choice in Ecumenical Pastoral Psychology*, is geared especially for practicing counselors, yet it is written with such a fluid style that the layperson can easily understand the material and apply the principles of

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Viktor Frankl's Logotherapy:

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pastoral Logotherapy to their living.

The 150-page book begins with a foreword by the world-famous scholar of theology and Christian spirituality, Ewert Cousins, who also served as Ann's primary academic advisor on her dissertation. He notes that Ann was already deeply involved in Frankl's work before beginning her dissertation on Frankl. She had earned the Diplomate credential from the Viktor Frankl Institute and was serving as an instructor there, primarily in their distance education program and in the development of an English language curriculum in Franklian psychology. Having grown up in Austria (she immigrated to the U.S. as a young adult), Ann's fluency in both German and English has aided the effort to revitalize the Franklian message in America.

Victor Frankl (1905-1997) was a Jewish psychiatrist who became perhaps the most famous survivor of the Nazi death camps. The stories of his heroism in boosting morale and in helping people overcome fatalism and cynicism in the face of the Holocaust is now legendary. He lost his wife, both his parents, and his brother to the Nazi gas chambers. But the ordeal of surviving each day with meaning in four death camps, including Auschwitz, led to a complete reworking of his thinking about the human spirit and the responsibility to create a meaningful life in the context of the world.

His first attempt to communicate his reformulation of therapy was *From Death-Camp to Existentialism: A Psychiatrist's Path to a New Therapy*, published by Beacon Press (Boston) in 1959. In 1962 Beacon Press issued a revised edition with the title, *Man's Search for Meaning: An Introduction to Logotherapy*. It was this edition that put Logotherapy and Viktor Frankl on the historical map. A recent survey by the Library of Congress listed *Man's Search for Meaning* as one of the ten most influential books of the Twentieth Century.

Logotherapy has been called the

Third Viennese School of Psychology (Freud's psychoanalysis and Adler's individual psychology were the first two). Literally, Logotherapy means "therapy through meaning." It's an active-directive therapy aimed at helping people specifically with meaning crises, which manifest themselves either in a feeling of aimlessness or indirectly through addiction, alcoholism or depression. Logotherapy also employs techniques useful for phobias, anxiety, obsessive-compulsive disorders, as well as for more general pastoral psychotherapy. Logotherapy also has been effective in such widely varying contexts as working with juvenile delinquents and career counseling. In short, who among us can't use some

Graber explores Frankl's feelings about where religion was headed in the modern era. He did not think religion would wane, but that it would become more inward, more personal. And it is on this ground that she feels Logotherapy provides an ideal framework for ecumenical pastoral psychology: Because it locates God both as the basis for life itself and in the inner processes of the heart and mind.

help from time to time in finding more meaning in life?

Ann Graber's scope may seem intimidating at first glance but is really a brisk and even entertaining read. First situating Frankl in the context of the

illustrious Viennese psychological heritage in the opening chapter, Ann then excavates philosophical foundations of Franklian thought in Chapter Two — from the classical period in Greece, the German Enlightenment (Kant and Hegel), Existentialism (Kierkegaard forward), and finally the modern school of Phenomenology (Husserl, Scheler, and Heidegger).

Chapter Three is pivotal, exploring the relationship between Logotherapy and religion (no, Swedenborg is not mentioned). Frankl did not imbue Logotherapy with anything remotely related to theology, and over the years Logotherapy has most often been classified as an existentialist therapy. However, Ann probes deeper into the Franklian *oeuvre* for theological dimensions in order to render Logotherapy more useful for religious or pastoral therapist — as the subtitle of her book declares.

She notes that as early as 1947 Frankl published in German a work whose English title is *The Unconscious God*, and that if one pays close attention to his lectures and articles over the next half century, you find that for Frankl a trust in God was the basis for a sense of meaning. Graber explores Frankl's feelings about where religion was headed in the modern era. He did not think religion would wane, but that it would become more inward, more personal. And it is on this ground that she feels Logotherapy provides an ideal framework for ecumenical pastoral psychology: because it locates God both as the basis for life itself and in the inner processes of the heart and mind.

The next several chapters deal with Logotherapy as a professional practice. Chapter Four explores the fundamental concepts of freedom of will, the will to meaning, the ontological dimensions of the human person, and the "help" from beyond (discussed under the rubric of "the Noetic Dimension," which includes "the Noetic Unconscious," "the Intuitive Conscience," and "Self-Transcendence"). Chapter Five considers

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Seeing Swedenborg's Sweden

The Swedenborg Foundation's Tour of Swedenborg Sites

Margaret Culver

At last year's convention in Maine, the Swedenborg Foundation announced it would sponsor an educational tour to Sweden led by Drs. Jonathan Rose and Jane Williams-Hogan, accompanied by Swedenborg Foundation President Dr. George Dole. Thirty-three members embarked from Philadelphia June 9, 2003, participating in this adventure which visited all of the places Emanuel Swedenborg lived, attended school, and worked.

Formalities of the tour began as the traveling Swedenborgians said grace together at their first hotel: *Bless the*



The palace where Swedenborg found the missing receipt.

Lord, o my soul, and forget not all his benefits. Benefits had already included our swift overseas flights, showers, quick naps, and explorations of Stockholm streets nearby.

We actually touched the very pages of Swedenborg's manuscripts

when we visited the Swedish Royal Academy of Sciences. His family coat of arms was one of the highlights of our visit to the Swedish house of nobles where Swedenborg participated in politics. Other Stockholm sites visited were the Van Der Noot Palace (where he found the missing receipt), his statue in Maria Square, and his property and garden house (where in summer much of his writing was done) which has been reconstructed on Swedenborg's original property. In Gamla Stan, the old city in which Swedenborg spent much of his life, the Stockholm General Church treated us to a worship service, dinner, and an organ and flute recital.

Within Stockholm, Skansen is the site of many typical, historical buildings where much of Sweden's history is preserved and is the site of Swedenborg's original garden house currently undergoing restoration. The Bjorkstrom family, of the Stockholm General Church, hosted us to a lovely luncheon in their expansive, sunny garden. We finished off this heavenly day with dinner at Gyllene Freden, the restaurant where Swedenborg often dined – and had reindeer meat for dinner!

Sigtuna, the oldest inhabited town in Sweden, was a wonderful introduction to the rune stones found throughout the Swedish countryside before we arrived in the university town

of Uppsala where Swedenborg studied and his father, Jesper Swedberg, taught. We climbed the walls of the surgical amphitheater in order to look down into the well in which Swedenborg learned anatomy. The New Gustavianum Museum educated us more about 18th-century culture in Sweden. Visiting Uppsala Cathedral to view Swedenborg's sarcophagus was one of the breathless moments spent in feeling his presence.

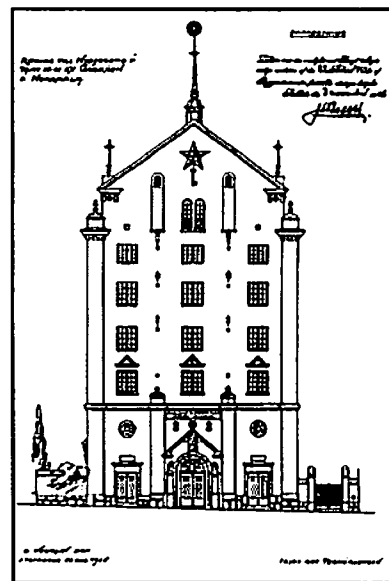
The town and country gardens of Linnaeus, the most famous 18th-century Swede, opened our eyes to the influence this great thinker had on Swedenborg and his love of nature. In Gamla Uppsala we viewed the Iron Age burial grounds and ancient rune stones. At our hotel that night, scholars and friends from the university were hosted by our group.

Those of you who have loved the artistry of Carl Larsson would have been enthralled to visit his home in the country and see how he used his wife and children as models throughout his career. That same day we visited Swedenborg's homeland at Sveden where his great mentor Linnaeus was married. George Dole conducted a meaningful worship service in the very building in which Swedenborg attended his friend's wedding.

In the town of Falun, the great advances made by use of an early assembly line were made evident to us when we visited Stora Kopparberg, the giant copper mine, in which Swedenborg's family had investments. We marveled at the inventions of Polhem, Swedenborg's mentor and famous Swedish engineer, in a museum dedicated to him. That evening one of the members gave a surprise birthday party for her husband and invited our whole group to celebrate in a modern inn in Dossberget, where we visited an ancient, country meeting house, decorated with wall paintings depicting biblical stories, and which is still being used for worship.

On our way to Skara, we stopped at Starbo, where Swedenborg's family owned property; Lyrestad, where Jonas Odhner was a minister, and we hiked up to see the incredible 300-mile view from Mt. Kinnekulle. Swedenborg wanted to build an observatory here, where he also climbed to find fossils in the area.

In Skara, we visited Varnhem Cloisters where Swedenborg's father, Jesper Swedberg, was bishop for 35 years. We found out that Jesper is much more famous than Emanuel!



The Swedenborgian Church in Stockholm.

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Seeing Swedenborg's Sweden

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Brunsbö, the Lutheran Bishop's seat where Swedenborg often visited, gave us a taste of the type of housing enjoyed by the upper class during the 18th century. Skara Cathedral, where Swedenborg played the organ and his father preached, brought us close to Swedenborg and the man who inspired him.

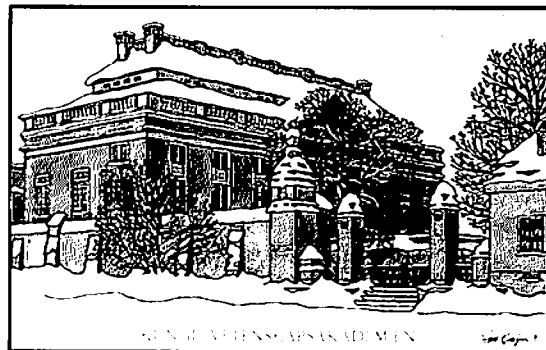
On our way to the last city on our itinerary, we stopped at Trollhättan Falls, where Swedenborg and the famous engineer Polhem began to build a lock. Two hundred years later it was actually built.

Gothenburg, our last stop, is a beautiful city and the main seaport of Sweden. We were given a tour of

Sahlgrenska Huset where Swedenborg saw in his mind the fire consuming Stockholm—three hundred miles away! This city was the home of the Swedish East India Company. We shared the hotel with Bruce Springsteen, who was to entertain the next night in the new coliseum.

On our last morning, we shared our individual feelings about the trip, were led in worship by Tom Kline, the bishop-elect of the General Church, and finished off our Swedish experiences by attending a typical mid-summer celebration at Gunnebo Castle.

Our tour members included young Matthew Fleming. (The trip was Matthew's high school graduation gift from his grandmother, Joyce Fekete.)



The Royal Swedish Academy of Sciences, Swedenborg's professional society, of which he was one of the founders.

Margaret Culver is the business manager for J. Appleseed and the Communications Support Unit (COMSU). She lives in San Francisco, California.



Lay Education Update

Wilma Wake

A newly-created lay-training task force had an exciting brainstorming session at the Swedenborgian House of Studies on January 13, 2003, to discuss the revitalization of a lay education program for the denomination. This proposal has subsequently been discussed among the Ministries Support Unit and Council of Ministers members, SHS Board of Trustees, and the Education Support Unit. It was presented at our annual convention for all to consider. We continue seeking input as we begin to shape this program and implement it.

We are proposing a new concept. We would like to offer education in a variety of specialized areas that are of particular need in our centers, both with and without clergy. We would like to support lay people in receiving education both within and outside of the church. We want to offer an array of options: online learning, correspondence courses, onsite programs, local workshops, regional seminars, personal tutors, and COM supervisors.

We propose five areas of specialization within a new lay education program:

1. Worship Leadership
2. Youth Work Leadership
3. Sacramental Leadership
4. Spiritual Growth Leadership
5. Pastoral Care Leadership

SHS would provide a certificate for those completing the program, and COM will consider continuing the approval of lay leaders for consecration in their local churches.

SHS will provide online modules in Swedenborgian studies. The specialized portions of the program will be offered through use of resources in our denomination, as well as local resources in the student's geographical area.

Are you eager and ready to get started with this program? SHS plans to offer at least one on-line module this fall for the lay education program. Contact Kim Hinrichs at SHS for details.

Those interested in the **Spiritual Growth Leadership** program can contact the Spiritual Ministries Consultant, Wilma Wake, to help create the spiritual growth leadership specialization and to begin work in it.

Those interested in the **Youth Leadership** specialization can contact our Youth Director, Kurt Fekete, for updates on the development of this

specialization.

Many pieces have yet to be put into place. We are seeking YOUR thoughts and input. Contact Kim Hinrichs with your ideas and suggestions, at khinrichs@shs.psr.edu or 510-849-8228.



Church Histories

Carol Lawson

If you enjoyed reading chapter one of the Portland, Maine, Church History (June 2003 Messenger), you will need to finish that story in a 36-page booklet to be published next spring by our denomination's Communications Support Unit. The Portland group's history is first in COMSU's new series of 36-page summaries on churches in North America.

In undertaking to publish a series of New Church histories, COMSU has two objectives: First, we want to ensure that the records of each Convention Swedenborgian church are available to future members, groups, and researchers. Second, in each summary of a church's history, we would publish a list of the records,

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Camp 2003

Amy Evans

Once again, three years after my trip to Purley Chase in 2000, I have come away with memories, momentum and enthusiasm for what the future holds for me, and our church.

After a bumpy trip, trouble landing and a long night in the Toronto airport, I finally arrived in Philadelphia, ready for anything to happen! Chris Laitner was at the airport, and after a pleasant drive (scenery and conversation) we arrived at Temenos Conference and Retreat Center, the week's destination. As at any other meeting of Swedenborgians, I was greeted by smiles and within minutes felt I was at home.

Temenos presented a reunion for some of us, while a first meeting for others.

Temenos is a serene, peaceful retreat center in rural West Chester, Pennsylvania. When you step outside onto the deck, all you can see is an assortment of trees. There are walking paths, a beautiful pool, a library, and so much more. It is a facility that would make anyone feel at home.

A theme of Freedom: Diversity and Acceptance was perfectly fitting for a meeting of young adults in today's world. We were honored by the presence and guidance of many Swedenborgian leaders who came and went throughout the week. Our keynote speaker was George Dole. He opened our minds to help us see that differences are special, and essential to making the world work the way it does on all levels. All people think with their hearts as well as their minds.

On Tuesday, Jonathan Mitchell introduced the concept of the four C's: consideration, confrontation, compassion and collaboration. We then split up into small groups to discuss how these apply to our lives.

Junchol Lee, who stayed for the majority of the week, talked to us on Wednesday about our self-relationship

and our relationship with God. He challenged us to answer questions about what we love to do but shouldn't, what we hate to do but should. We learned that love and hate are strong words. We also had fun with deciding what we could take to Heaven. Junchol also led us in meditation each night.

We toured Philadelphia by foot and horse carriage on Thursday. It was interesting to learn how much history is there, and to see sites that are often referred to in movies (i.e.: The famous "Rocky" steps). In the afternoon we visited Bryn Athyn, took a guided tour of the Glencairn Museum and the breathtaking Swedenborgian Cathedral.

On Friday, Lee Woofenden presented a talk on the history of the Swedenborgian Church and its different denominations. We discussed the church as a whole, its future, and its many possibilities. It was very interesting; it answered many questions that had surfaced throughout the week.

On Saturday we went to New York City. What an adventure! It is everything I imagined it to be. We lunched

in Central Park, visited Times Square, Ground Zero, Tiffany's, F.A.O. Schwartz, took the Staten Island Ferry and had dinner near the NYU campus. We took the subway, and walked. It was a chance of a lifetime to see New York. It was tiring but well worth it.

Unfortunately, I missed the Sunday service led by Susannah Currie. The services at Temenos are held in the charming farmhouse chapel, portions of which are hundreds of years old. I am sure the service was lovely.

Overall, I came out feeling that it is okay to be me just the way I am. That there is a role for every personality, and that differences should be celebrated, because they are only distinctions that make us who we are. We are all on a common task of becoming closer to God and striving to reach our angelhood. I met friends and contacts that I will have for a long time. I feel strengthened, knowing that however small a congregation is, they can make a difference in the long run. I am looking forward to the

(Continued on page 129)



Above: The camp 2003 gang with Lee Woofenden (on far left) and facilitators Youth Director, Kurt Fekete and SHS student, Sage Currie (on far right).



Left: Jonathan Mitchell (left) with keynote speaker George Dole.

Camp 2003 *(Continued from page 128)*

possibility of hosting a future youth retreat in beautiful British Columbia.

About herself, Amy Evans writes:

"Currently, I am in my fourth year of University. I am studying psychology, specifically behavioral and developmental aspects of the brain, both in childhood and aging adults. I am working part time as a server at a family restaurant. I am an active member of our local church (Kelowna, B.C.), sitting on the church board as historian, taking pictures at services, visiting ministers and congregations. I enjoy sharing the responsibility of hosting numerous ministers, planning church events, and contributing to our congregation's potluck lunches. My church's congregation has become a second family to me."

❖ ❖ ❖

From Corrie Leffering, Kitchener, Ontario:

I enjoyed the little things we did while at Temenos. The first night Sam, Laura and I went for a walk, there was a ton of fireflies out and we got a chance to talk and get to know each other. I learned a lot from talking with everyone, and apparently I have a Canadian accent. It was so much fun just to spend time with everyone in this group; I think that being such a dynamic group always made conversations easy. I enjoyed the discussion started by Jonathan about the 4 C's - consideration, confrontation, compassion and collaboration; it was something not regularly discussed and it was interesting to hear different people's perspectives and opinions. Sage's constant questioning always kept me thinking and made the discussions very interesting.

I'm so glad we had the opportunity to make the outings that we did. Things like breakfast in West Chester, canoeing, volleyball in the pool at 1 a.m., NYC, it was all fun and it wouldn't have been the same without the group we had. ☒



Camp 2003 attendees (l-r) Corrie Leffering (Kitchener, Ontario), Katie Shelley (Jenkintown, PA), Amy Evans (Kelowna, BC), Laura Pearce and Sam Kennion (England).



Three Camp 2003 international women (UK and Canada) (l-r) Laura Pearce, Corrie Leffering and Amy Evans.

BOOK REVIEW

Viktor Frankl's Logotherapy: *(Continued from page 125)*

the broad questions of values orientation in the therapy. Chapter Six lays out the primary methods of practicing Logotherapy and follows up in Chapter Seven with very illuminating examples of logotherapeutic interventions in specific counseling situations. Chapter Eight attempts to demonstrate why and how Logotherapy can be valuable to pastoral caregivers. Chapter Nine situates Franklian ideas in the history of twentieth-century psychology, and Chapter Ten summarizes the book.

I found Ann's book well represented on the Internet already. Even Target.com was promoting it! Reviews posted by therapists attest to the book's usefulness. Ricardo Bianco, of Framingham, Mass., writes: "As a clinical counselor born in Brazil (where religious issues and spirituality are part of one's daily conversation), I found Ann Graber's book a valuable tool for those therapists facing the dilemma to reconcile psychology and spirituality in this country. Frankl's noetic (spiritual) dimension is well-integrated and naturally applied throughout the book and the cases she presented. In her

book I experienced many insights and derived appropriate language and techniques to apply to my own career."

Another reviewer attests to how the book can be used by anyone as a self-help book. Michelle Pearce of Nashville writes, "Ann Graber has done an excellent job in describing not only the nuts and bolts of Viktor Frankl's Logotherapy, but of putting it into the context and history of psychology, philosophy and religion. This book is appropriate for anyone interested in human meaning and purpose in today's spiritual and psychological environments. The author's wealth of experience and inspiring grasp of existential analysis comes through in her rich and moving case studies. The book is scientific and methodologically grounded but is also inspiring and human. Concise, clear, and applicable; it can change your approach to life!"

Well said.

The Rev. Dr. James F. Lawrence is Dean of the Swedenborgian House of Studies at Pacific School of Religion in Berkeley, California.



A Walk in the Woods

A Wondrous Week at the Johnny Appleseed Summer Day Camp for Kids

A Report Presented by the Swedenborgian Church of Puget Sound

Lisa Cole

The 22 kids came from all directions....on the way to *Heron's Roost* they wondered: Was there a lake? Were there cabins? What would "camp" be like?

As soon as the 14 girls and 8 boys (ages 7-11) arrived at the six-acre wooded site, they were surrounded by the wonders of nature. *Heron's Roost* is the home of Linda and Frank Sebenius, which they graciously shared for our church's first Johnny Appleseed Day Camp, July 7-11, 2003. On their property, situated between Carnation and Redmond on Ames Lake Rd, there sits a log home, a running stream, a circle of giant cedar trees (blessed by Native Americans), a woodworking shop, and several large fields. When the campers drew their maps of *Heron's Roost*, they also included their favorite places—the mowed field used for relay races, the maze, the rope swing, and the volleyball court by the apple tree.

The schedule for day camp was packed full of amazing moments. Each morning at 9:00 a.m. camp began with campers walking ceremoniously through the curved wooded trail to the blessed "Circle of Cedars" for circle time. This line of campers was led and followed by the reverent sound of native drums, played by different campers each day.

After a healthy morning snack, the kids were ready to work on the biggest event at the Johnny Appleseed camp: THE PLAY! We had received permission to use Ken and Laurie Turley's play "Song of Spring, The Story of Johnny Appleseed," (with some variations). After parts were handed out, each camper got a copy of the script. Soon, they were all learning their lines and singing the songs.

A busy camper is a safe camper—so our days at camp were packed full, including crafts: clay-making on Monday, jewelry-making on Tuesday, set-building on Wednesday and Thursday, and a variety of rehearsals throughout the week. Even though we spent many hours on the play and crafts, we also found time for other activities. Since our week at camp had lovely summer weather, on our hottest afternoons we had water games, sprinkler jump rope, and bobbin' for apples. And always popsicles!

The highlight of our week was on Friday when we were featured on a local radio talk show called "Positive Talk Radio." The phone rang at 11:00 a.m. and all 22 campers were ready for phone interviews and to sing their favorite songs from the play. One comment that was repeated during the interview questions was that the kids were surprised to learn about Johnny Appleseed's spiritual life.

On Friday afternoon, we celebrated our successful radio broadcast and play dress rehearsal by making a special treat: homemade ice cream using Thomas Jefferson's custard ice cream recipe. Sitting under the apple tree, each camper turned the crank and within 30 minutes, we all enjoyed the "BEST" ice cream in the world! Then, just like every day, camp ended with circle time in the "Circle of Cedars" with more drumming and singing, and smiling campers skipping out to meet their parents at 3:00 P.M.

Beyond the fun of summer camp, spiritual lessons during circle time included discussions about the nature of spirit, Native American spirituality, about love and wisdom, about Emanuel Swedenborg, and about Johnny Appleseed's amazing life work. Most

of the campers had no previous knowledge of Swedenborg and did not know that John Chapman was a real person! All the kids and their parents seemed intrigued by the story of Johnny and his life as a Swedenborgian missionary. (Here I think it is important to note that the majority of the campers had never attended our church. Marketing for the camp was done at a variety of elementary schools in our area.)

On Sunday morning, the kids assembled early for a final dress rehearsal before anyone was allowed in the "Circle of Cedars." Our native village was built, the cardboard apple trees made and placed around the homestead, and all the props were put in place. At 10:50 a.m., 88 family members and friends were invited to enter the Circle of Cedars. At 11:00 a.m. sharp we began our outdoor worship in this glorious setting with a few Native American song chants. After singing, all listened as Rev. Eric Allison spoke about Johnny Appleseed and Emanuel Swedenborg, with the sounds of many birds in the background. Finally it was time for our special presentation to begin. The campers performed with great enthusiasm, their audience of family and friends applauded wildly, and after the last bow, campers handed apples out to all!

At the potluck lunch following the

(Continued on page 131)



Editor's Note: *The Swedenborg Chapel in Cambridge, Mass., has established a Social Action Ministry. The following article is reprinted from the July Cambridge Chapel Newsletter.*

Social Action Ministry

Jackie Lageson

Swedenborg Chapel's mission statement is as follows:

Swedenborg said, "true worship consists in fulfilling uses and, therefore, expressing compassion in action" (AC 7038). As a church we seek to be true to his vision of Christianity as an active and vital force that focuses on living out our faith in service to one another. In addition, in AC 1103 Swedenborg states, "Man is born for no other end than that he may perform use to the society in which he is and to the neighbor, while he lives in the world, and in the other life according to the good pleasure of the Lord."

In line with our mission statement and AC 1103, we established a Social Action Ministry. The following ten points

outline the focus of the Social Action Ministry (SAM).

1. Identify needs and interests of the current membership
2. Identify untapped internal resources and talents
3. Design and coordinate community outreach related to membership interest and needs, tap the internal resources and talents
4. Implement community outreach for membership growth
5. Design and implement a Conflict Mediation/Resolution Ministry
 - a. Prevention education component
 - b. Conflict Mediation Resolution services
6. Design and implement a Youth After School ministry
7. Implement a "Men In Transition" ministry in conjunction with City Mission Society
8. Identify potential funding sources outside of the Massachusetts Association
9. Develop community network and collaboration, coordinating with
 - a. Local schools
 - b. Political structures
 - c. Non-profit programs and agencies
 - d. Community organizations

10. Build collaboration with our sister societies in **Bridgewater, Elmwood, Newtonville, and Boston** to share social action programming ideas, resources, and build a network of services.

What is SAM doing right now?

Men In Transition:

We are actively involved with the Men In Transition program. Men In Transition (MIT) is a network of individuals working with the men moving from prisons and pre-release centers to our communities. The core component is mentoring. According to Webster a mentor is: "a trusted counselor or guide...tutor, coach...a wise and trusted guide and advisor." To this end the individuals involved with MIT will be trained in how to effectively be a "wise and trusted" guide and advisor.

By design our correctional facilities sever all ties between the inmate and the community. As individuals reenter, it is critical to build bridges between the socially alienated and community resources and employment. The mentors with the MIT project are in essence the bridge builders and pathfinders between those reentering our communities and the community. On another level they are confidants, moral supporters, and/or companions. The individuals involved in the mentoring process define what the relationship develops into, depending on the interest and resources of the mentor and the interest and needs of the individual reentering, and the personalities of both.

Swedenborg Chapel hosted the MIT mentor training for the greater Cambridge and Boston interfaith community. SAM also assists with the development of components for the MIT mentor training and does outreach to area Cambridge churches to invite them to be part of the MIT project. We offer individuals reentering into our communities help with resumé writing, personal mission statement building, and filling out application forms for employment and education.

A Walk In the Woods

(Continued from page 130)

play, everyone enjoyed the beauty of the day, the celebration of a job well done, and the newfound friendships of camp. In response to the evaluation sent out to parents, several sentiments were repeated: First, campers had a *wonderful* time. Second, will there be camp again next year? And our answer to this...*You bet!*

I want to personally thank Ken and Laurie Turley for their play "Song of Spring: The Story of Johnny Appleseed." I highly recommend this great play—the kids were enchanted by the story and the songs. Our church would also like to thank the Pacific Coast Association for their generous grant to help us launch our first Swedenborgian summer camp for kids. Because of this grant, 22 campers attended for donation only! Thank you PCA!

As we reflect back on our first summer day camp for kids, the magical moments ring in our hearts. It was a blessed week. Our goal of reaching out to the community and sharing the love of God, the beauty of the earth, and the wondrous thoughts of Emanuel Swedenborg were fulfilled. For all of these things, and for the help of all involved, we, of the Swedenborgian Church of Puget Sound, are truly grateful.

Lisa Cole is a member of the Swedenborgian Church of Puget Sound and was camp director for the magical week. She is also the other half of the famous singing/composing duo, Identical Harmony, with her twin sister Linda Sebenius.



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Social Action Ministry

(Continued from page 131)

Many of the men moving into our communities are connected with the Malcom-Garrison-King Community House in Roxbury. Housing is available at this location for four individuals reentering our communities. Many other individuals reentering our communities congregate weekly at the Malcom-Garrison-King Community House for support and networking with mentors and other community-conscious individuals.

The Swedenborg Chapel has made a six-month commitment to the Malcom-Garrison-King Community House to provide Internet access for the residents, helping bridge the digital divide that separates marginalized groups from the wealth of information that is available via the Internet.

Youth After School Ministry:

From the beginning this ministry has taken on energy of its own. Elliot Evans, B.A. Criminal Justice and currently a Master of Education student at Northeastern University, has volunteered to work as program coordinator for the Youth After School

Program. A key component of the program involves having the young adults be actively involved with the design, implementation, evaluation, and funding of the program. Towards this end we are collaborating with the Cambridge Ringe and Latin School (CRLS) Honor Society and the Salvation Army "Bridging the Gap" program to offer community service hours to students who are interested in working with Elliot as program coordinators. We are also building a partnership with the CRLS's music department and St. Paul's AME youth pastor, Brother Sydney Cooper.

Interested in getting involved?

Contact Jackie Lageson at 617-864-4552 or email jblageson@hotmail.com

Men in Transition Training

Anyone interested in learning more about MIT, asking questions about the training, or registering, please contact Jackie B. Lageson, Director of Social Action Ministry at 617-864-4552.

Jackie Lageson is a member of Cambridge Chapel, our Swedenborgian Church in Cambridge, Massachusetts.



Church History

(Continued from page 127)

their locations, and the bibliography used by the compilers. As each publication in the series is printed, COMSU will send copies to be housed in General Convention's archives in Newtonville and in the Swedenborgian House of Studies in Berkeley.

If your own Swedenborgian organization has published its history, would you consider updating it to the present and sending us a summary for publication? If there is no written history of your church, would you at least consider outlining it for this important project?

If you have questions about how your church can become part of this series, write or email Carol Lawson, COMSU chair, at Box 4510, Dillwyn, Virginia 23936, or chrysalis@hovac.com. If you need specifications related to preparation of the manuscript, write to Margaret Culver, COMSU's business manager, at 3820 22nd Street, San Francisco, CA 94114-3204, or mculver@pngusa.net; Toll Free number 877-572-1989.



General Council Report

General Council met July 5, 2003, at Hobart and William Smith College in Geneva, New York, prior to the beginning of the 2003 Convention session.

Following a report from the retirement committee chair, Rev. Susannah Currie, we voted to change the minister's retirement plan to be participant directed and voted to approve a new job description of the retirement committee. General Council directed the retirement committee to begin exploring options for socially acceptable investments for ministers to invest in.

The treasurer's report was received. It was voted to send a letter to the chair of each support unit or cost center requesting that they try to maintain their budget for 2004 at or below the 2003 level. It was also voted to authorize the treasurer to use trust accounting for the assets of the accounts of the denomination. The

Wayfarers Chapel annual financial review for 2002 was accepted and \$2000 was allocated for supporting the Swedenborg lecture series at Urbana University, which are cosponsored by the denomination and the Ohio Association.

A letter from Rev. Pavel Heger regarding the fire that destroyed his home was referred to. He and his family are living in a 14-foot trailer and they need \$40,000 to rebuild. So far, several churches have made donations. A collection from ministers has raised \$500. It was voted that GC would match monetary gifts from churches, associations and individuals, up to \$5000 till September 30.

General Council voted to direct the investment committee to explore the possibilities and ramifications of socially acceptable investing and to report back to GC June 2004.

At the post-Convention General Council meeting the following appointments were voted:

Retirement Committee (2006): Gretchen Henn; Wayfarers Chapel: Jane Siebert and Nancy Doyle; Common Fund: John Perry, Rev. Bob Bossdorf, Dan Dyer, Lawrence Conant, Jane Siebert, Peter Toot, and Leo Serrano; Building Fund: Betsy Lau (2003), Sue Burns (2004), and John Perry (2005).

Convention dates for next year are July 6 through 10, 2004, for pre-convention activities, July 10-14 for Convention. It will be held in Kitchener, Ontario.

Gloria Toot, Secretary



Editor's Note: Due to the Rev. Renee being on vacation when the September deadline arrived, the following presentation, made on July 6th at our convention, was held for the October issue.

Women's Alliance 100th Year Celebration

Renee Machiniak



This evening we celebrate the rich history of the National Alliance of New Church Women, the faithful women of our past, the

strong visionaries of our present and the light bearers of the future. We are going to see in the presentation following this worship service the many ways that New Church women have expressed their faith and love for God throughout the past 100 years serving, building, and nurturing the mission and programs of the church. We give thanks for the individuals who are legacies to this generation and the next, for those who have manifested the wisdom and loving strength of feminine spirituality and have given us encouraging glimpses of the essential feminine element of God as this element intertwines with wisdom and moves in creative and innovative ways.

What I want to share with you is another dimension of women's spirituality that, indeed, feeds and inspires all of the ways that we serve, build and nurture others in our families, churches, communities and in the principles we uphold and strive to manifest in the world.

This dimension that feeds and inspires what we do—is the creative urge, the love of creating. This urge to create, when tapped, filters life and energy into even the most mundane uses or tasks. It is awakened and recognized as we are in relationship with others, and especially

as we engage in play, laughter and artistic expression. I see the truth of this every year at our Almont Summer School in Michigan as individuals live, learn and play in community for one or two glorious weeks. Something is set free in us to express who we really are deep down inside as we participate in creative and worship-filled games, skits, and learning.

Now I believe that when a woman is in touch with the core of her being, where the Risen Lord dwells at her inmost level, creative impulses are set free so that what is born is an expression of the will of God midwived by those around her, tempered by the whispered wisdom and principles of the angels tending to her conscience in the moment, and literally opened to her through the carefree spirit of play and spontaneity. Usually, this takes place when others are present, but also, at times, in solitude within her self in silence through meditation and prayer, writing, artwork and music.

When a woman is *not* in touch with the core of her being, I believe that this is a result of fear, collective and individual; a lack of trust in the creative flow and power of the Lord's presence to provide and protect. Creativity slows way down and may even cease, and this shutting down limits, controls and distorts that which comes freely from the Spirit.

It is by living, by this opening up to the creative life force within us, and through times of shutting down, that we learn about who we are, why we are here, and how we are connected to the overall plan of divine providence. This rhythm of opening up and shutting down mystically links us to our ancestors, to those who influence us today, and even to those who will bear the Light after we are long gone.

As Rev. Gladys Wheaton said a few days ago in our Council of Ministers meetings, "When we open up ourselves and pray to the Lord, our creativity begins to flow and move, and resources appear. The Lord knows what is necessary to do and the Lord knows what we need in order to do it."

And so—we gather here this evening to give thanks for the continuing journey of discovery, to

give thanks for the years we have enjoyed one another and for the service that we have shared. And it is good for us to pause, to reflect, not only on where we come from—the women of faith who have paved the way and brought forward the light of God's Word and presence within the church, such as Helen Keller, Anita Dole, and Dora Pfister, to name just a few from the past—but it is good to pause and reflect on women of faith who carry the light of God today. Take a good look around you:

They sit next to you tonight. Their creative spirituality is recognized in the service they freely offer. I think of Rev. Dr. Dorothea Harvey, a pioneer among us, the first woman ordained in the Swedenborgian denomination and spiritual guide for many of us. I think of Chris Laitner, nominated this year to be our first woman president, who has served so many church offices throughout the years of her life. I think of Dr. Alice Skinner, board member of the Swedenborg Foundation, who brought women's spiritual experiences to us in print. I think of Jane Siebert, a visionary today, who as chair of the trustees of our seminary, led the relocation of our seminary from Massachusetts to California. I think of our current National Alliance president, Jenn Tafel, our denomination's secretary Gloria Toot, women who are serving General Council—Margaret Kraus and Pamela Selensky. I also think of women who humbly give their time and talents for the church: Laurie Turley and all of the wonderful music she provides for Convention gatherings, Michelle Huffman and Missy Sommer who tend to our children and youth, faithful women in our local churches like Thelma Hawkins and Juliet Cunningham from the Boston church, Joyce Fekete serving the after school program in southwest Florida, Mary Crenshaw and Barb Tourangeau from our Michigan membership, Lorraine Cuthbertson from the Kitchener church, Jeannette Hille from the St. Paul church, Vivian Bright from the Pawnee Rock church, and Denyse

(Continued on page 135)

TO THE EDITOR

God is One

Dear Editor,

I was very pleased and interested to read in the October 2002 *Messenger* the book review of *God is One: The Way of Islam*, by R. Marston Speight published by Friendship Press, reviewed (p. 120), by Lorena Costello.

It was doubly interesting to me because my family background is Swedenborgian, and I had several ministers in my family, one a German immigrant also named the same as the author, but different spelling—*Spaeth*—they use the German spelling, *Speight*).

Also, I converted to Islam in 1977. Prophet Muhammed brought much of the similar information, with more details on human ideal behavior. He also had experiences of visiting heaven and hell, and also told us there were seven levels of heaven and seven levels and degrees of hell, the same that Emanuel Swedenborg imparted to Europe some 1000 years later. So you see God/Allah reveals to his faithful servants information, and I feel Islam was the final step up the staircase. We have much yet to learn. Islam has enriched me for the last 25 years, as Swedenborg enriched my childhood. I am eternally grateful for God allowing me to be well taught.

Aesha Lorenz Al-Saeed
Saudi, Arabia

Editor's Note: Mrs. Al-Saeed is the daughter of Swedenborgians Wilfred G. and Anne Lorenz. She lives in Portland, Oregon during the summer and spends winters in Saudi.

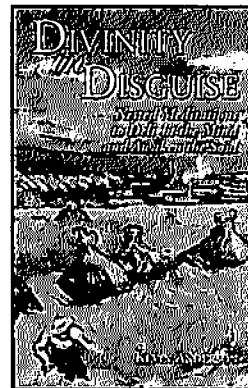


BRIEFLY NOTED

A lovely book was sent to me a few months ago titled, *Divinity in Disguise: Nested Meditations to Delight the Mind and Awaken the Soul*, by Kevin Anderson, Ph.D., a psychologist, poet and singer/songwriter. The book introduces a new written form (the nested meditation, example below) on themes including God, love, death, brokenness, fear, joy, and more.

"I honor you. I honor you, my soul.
I honor you, my soul companion, as you are.
I honor you, my soul companion, as you are
Divinity in disguise."

Divinity in Disguise encourages readers toward a spirituality of finding God's presence "hidden in full view" in our daily lives, even in the most difficult parts of life. Its emphasis on the sacred in the ordinary and its new form of writing make it a unique offering in the spiritual book market. The publication date is October, 2003. Currently available at centerforlifebalance.net



PWL



Out of Silence

Out of Silence is the New Church newsletter for survivors of sexual abuse and those who support them. The new issue is now available, and contains articles for education, healing and prevention. Katya Goddenough Gordon writes about the transformative power of restorative justice circles. Other articles address issues of telling the truth, catharsis, abuse definitions, "false memory," a meeting between a survivor and her perpetrator, parental fears, and current healing and prevention efforts in the church.

Out of Silence is not only for those who have been abused. It is also oriented toward spouses, siblings, and friends of survivors; ministers, educators, people who want to help prevent abuse; and anyone interested in learning more.

Copies of all six back issues are available by contacting the editor. Although reading them can be painful, the knowledge they contain can help keep children safe.

To be on our mailing list, please send \$6 per issue to: *Out of Silence*, P.O. Box 274, Bryn Athyn, PA 19009.

Out of Silence is published once a year.

Our work is entirely volunteer. Contributions to support this use would be most welcome, and can be mailed to the same address. Copies can also be picked up in Bryn Athyn at the pastor's office. You can also find us on the web at

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The willingness to accept responsibility for one's own life is the source from which self-respect springs.

—Joan Didion

Quoted from *The Sun*, August 2003.



Baptism

Dolley—Ava Charlotte Willow Dolley, daughter of Shelley Dolley and Kurt Fekete, was baptized July 20th, 2003, at Almont Summer Camp, the Rev. Ron Brugler officiating.

Marriages

Helm and Alexander—Megan Helm and Greg Alexander were united in marriage July 26, 2003 at the Swedenborgian Church in Pawnee Rock, Kansas, with Jane Siebert officiating. Megan is a teacher at Eisenhower Middle School in Goddard, and Greg is a photo-journalist for KAKE channel 10 in Wichita. Megan is the daughter of Connie and Carl Helm of Great Bend, Kansas.

Thurston and Gattermann—Lisa (Kiesman) Thurston and Joseph Gattermann were united in marriage July 19, 2003, in Bridgton, Maine, the Rev. Ken Turley officiating.

Deaths

Curtin—Karen Curtin, who had only recently joined the Cleveland Swedenborg Chapel congregation, entered the spiritual world June 24, 2003. A memorial service was conducted on July 9, 2003, the Rev. Junchol Lee officiating.

Hatch—Rodney Earl Hatch, age 60, entered the spiritual world July 9, 2003. A memorial service was held July 20, 2003, at the Church of the New Jerusalem in Fryeburg, Maine, the Rev. Ken Turley officiating. Mr. Hatch is survived by his wife Judy and daughters Becky and Vicky.



CORRECTION

The number given in the June issue for Norm Bestor at the Swedenborg Chapel in Cleveland (p. 95) has been changed to (216) 351-6141, to order your free videotape on the Johnny Appleseed Heritage Center update. The (216) 351-8093 number that was published is solely for the wedding coordinator. We're sorry for any inconvenience this has caused.



AN OFFER ESPECIALLY FOR MINISTERS

"The city . . . the word evokes images of chaos and culture; hope and despair; splendors and poverty; learning and ignorance; hunger and high living . . . From the dawn of history, cities were surrounded by walls protecting citizens and excluding intruders." (*Chrysalis*: "The Holy City")

Although New York City is not *the* Holy City, every city in which we feel God in its midst becomes a holy city and fits our vision of the holy city. Learn how our denomination found visions of God in the midst of the City during and after the 9/11 attack.

J. Appleseed & Co. is offering one box of *God in the Midst of the City* free to any New-Church minister for use as special holiday gifts.

Send requests to:
Margaret Culver,
or call toll free 877-572-1989.



Journal Available in Two Versions

The 2003 *Journal of the Swedenborgian Church* is now available from the Central Office. Full version with all reports and bylaws is available for \$16.00 plus postage. A more compact version with all officers and the directories of churches, associations and church personnel, with any bylaw changes new this year, and with this year's minutes of the business session at convention is \$9.00 plus postage. You may request a copy of the *Advance Reports* distributed at convention for no charge. A version of the full *Journal* edited to remove personal addresses and phone numbers is online at www.swedenborg.org

Please request from the Central Office by emailing manager@swedenborg.org or writing us at 11 Highland Ave., Newtonville, MA 02460. You may also call 617-969-4240.

If you see an error in the *Journal* or in the *Mini-Journal*, we would appreciate it if you would let us know. Corrections are made during the year and revised versions may be printed periodically.



Women's Alliance 100th Year Celebration (Continued from page 133)

Daurat from the Cambridge church. They have given in so many ways, for so many years. And, of course, I could go on and on and list many others. As a final remembrance, I give thanks for my mother, Sharon Unruh Billings, who shows me in so many ways that I am loved and treasured. Because of her love, I can understand the way my Divine Mother loves me and keeps us all in Her care.

The women we celebrate this evening and throughout our Convention session demonstrate profound examples of dynamic and creative spirituality. The creative life force moves through each of us and connects us to each other as we are part of a collective evolution expressing—and adding to—the creative life of God. Virginia Rutter in *Women Changing Women* wrote, "Women who create...together, listening thoughtfully to each other's voices, have the transformative potential to change the world." And that is what we are doing! Thanks be to God.

The Rev. Renee Billings Machiniak is pastor of the Swedenborgian Church of the Holy City in Royal Oak, Michigan.



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.

Explore Swedenborgian Theological Education Ministry as Vocation Conference

November 7-8, 2003

Swedenborgian House of Studies at Pacific School of Religion Berkeley, California

This conference is designed especially for women and men who are interested in pursuing a call to ministry or considering seminary education as preparation for work as a pastor, chaplain, religious educator, scholar, administrator, or other religious profession. Attendees will have the chance to find out about the academic programs at the Swedenborgian House of Studies and Pacific School of Religion; to meet faculty and staff; to tour the campus and get a taste of the Bay Area; and to explore one's vocational discernment. On-campus housing is available, as is financial assistance. For more information, please see <http://www.psr.edu/page.cfm?l=51> or contact Rev. Kim Hinrichs at khinrichs@shs.psr.edu or at 510-849-8228.



Swedenborgian House of Studies Public Lecture & Reception

"Swedenborg and the Discovery of the Unconscious"

Dr. Gregory R. Johnson
Saturday, November 15, 2003
1:00-4:00pm

Pacific School of Religion
Berkeley, California

The lecture will be followed by a panel and audience discussion and reception. This event is free of charge. To register, please contact Kim Hinrichs at khinrichs@shs.psr.edu or 510-849-8228.



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