

THE MESSENGER

Published by the Swedenborgian Church of North America

June 2007

¿ Por qué español? ¿Por qué ahora? (Why Spanish? Why Now?)

Translating Swedenborg's Writings into Spanish

David Simpson

The purpose of this discourse is to offer evidence that the time has come to make the Heavenly Doctrine of the New Church available in Spanish.

Both Spanish and English are principle languages of international communication and broadly based. Only Chinese outranks Spanish in the number of its primary users.

Looking south, we can see that the current realities of Latin America present some interesting contrasts and opportunities.

First, the literacy rates in Latin America are encouragingly high.

Second, there is an interesting demographic, not uncommon in the developing world, which will enhance the likelihood of change and openness to new ideas.

Third, there is a strong commitment to education in the region, particularly early childhood education.

Fourth, Latin America is also one of the most urbanized areas in the world, a phenomenon from the last quarter of the 20th century. The effect of this is that ideas that originate in the major metropolitan areas have a conduit into the smaller

centers as people go back and forth, which is good news for evangelical efforts.

Fifth, the countries of Latin America are deeply Christian. The Bible is revered and the Lord is universally recognized and commonly worshiped.

"The absence of an organized New Church in Spanish-speaking Latin America is not a reason not to translate, but precisely the reason to do so."

The prevailing factors of a literate population, the homogeneity of

the Spanish language throughout the region, the communications infrastructure, a burgeoning young demographic pushing the demands for change in the religious and secular arenas, highly concentrated populations, and a strong indigenous spirituality will, in my opinion, combine to create an environment that will be receptive to Swedenborg's writings, if they are available.

The truth is that our neighbors need these teachings desperately. The daily realities of most of these people are harsh. Actually, most people in Latin America work hard, no matter what they do. Yet the underlying

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Celebrations

Bev Titus appeared as a special guest on Marianne Williamson's XM 156 Radio Show on Mother's Day. They talked about the group the Titus family helped found - September 11th Families for Peaceful Tomorrows. More on page 88.

On April 28th, the Swedenborgian Church of San Diego (General Convention) and the San Diego New Church (General Church) had a presence at the LA Times Book Fair. Cumulatively they spoke to, and gave items (book marks, quote cards, balloons, etc...) to, about 3000 passersby. Rev. Carla Friedrich's church, by the way, is launching a new website - <http://swedenborgianchurchsandiego.org/>

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Wayfarers Chapel in Print • MINSU • General Council • Online Impressions

Towards a New Green Church?

Douglas Moss

You could tell from the very get-go that something was amiss. Here summer was fully under way and yet we were huddling under blankets to keep warm.

I had just arrived for General Convention last year in Urbana, Ohio – my first visit there. Twenty-five years living in the often chilly San Francisco Bay Area had left me concerned about my ability to weather real summer conditions. A little research had shown that temperatures in southern Ohio could border on sweltering; I had packed the lightest clothing I owned and prayed.

I suppose I could say those prayers were answered. We got a break; we were all treated to absolutely delightful weather

during our stay. Daytime highs ranged into the low 80s rather than 90s with bright sun, blue skies and billowy clouds; evenings were pleasant and charmed by fireflies. Life was sweet.

So much for global warming, eh? Not quite.

As I said, something was amiss. The facilities crew at Urbana University – prepared, evidently, for normal summer conditions – had set the thermostats so low in the air-conditioned dormitories that conventioners were miserably cold at night. (It turned out that the students' furniture had been uniformly stacked against the walls at semester's end in such a way that the wardrobes were hiding the in-room thermostats.) So indeed, when I

arrived my friends were forming car pools to dash out to Wal-Mart to buy cheap blankets that would get them through the night.

Somewhere in Ohio a power plant was burning fossil fuel (probably coal, a finite resource and greenhouse gas producer) to drive air-conditioning that made it so cold we had to buy blankets to protect ourselves. These blankets were most likely manufactured in and shipped from China, and were probably made of polyester (in other words, "oil"). We shopped at Wal-Mart not only because it was cheap (these blankets, after all, were for us not "keepers") but because it was just about the only choice; a stroll around Urbana's charming old

down-town revealed the depressing truth that almost all the

town's retail life had been sucked away to the big-box store from Bentonville, Arkansas.

Please, please don't take me wrong. I am emphatically not knocking the lovely little town of Urbana, the great state of Ohio, nor even our beloved USofA. I have participated just as willingly and eagerly as anyone in the choices that led to creating a lifestyle of seeming abundance and convenience. This primrose path is so tempting, and those of us fortunate enough to live in this part of the world where it has flourished have found it so hard to resist, that we now simply think of this as the American way of life. But we are beginning to see that this lifestyle is not only intoxicating, it is toxic. And while we have all lived

our lives in an Age of cheap and abundant energy from fossil fuels, that Age (the only one we know!) is not sustainable. We must start making new choices.

I heard an environmentalist make a chilling statement the other day. The planet is not in danger, he said; we are. The planet will get along just fine without us, as it has before. A tweak in the atmosphere might shake off a few passengers, but the earth will still turn on its axis, clouds will still roll across the sky, tides will rise and fall, volcanoes and earthquakes will continue to shake the surface. Earth will continue to be the third rock from the sun.

But will we still be on it? To some biologists it might be perfectly acceptable to relegate our species to the same dustbin as the dinosaurs – evolutionary curiosities that flourished for a while until global conditions changed.

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How could we even imagine a world in which we ourselves become the principle participants of our own demise?

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).

June 2007
Volume 228 No. 6
Whole Number 5321
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Typesetting & Layout
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Plymouth, IN

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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.

Towards a New Green Church?

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To us, though, this has profound theological implications.

Our old Genesis story tells us that God gave our species "dominion" over all the others, entrusting much of the created world around us to our own God-given powers of reason and choice. Have we really blown it so drastically, blinded by our own pursuit of creature comfort, as to prove unworthy of that great trust? Created in the image and likeness of God, could we really fail so miserably?

To the New Church the spiritual tremors run even deeper. We are rooted in a cosmology that declares the very purpose of the universe is the creation of a heaven of angels from the human race [DP § 57]. "Man is the purpose for which a world exists," Emanuel Swedenborg wrote in *Earths in the Universe* § 112. How, then, could we even imagine a world in which we ourselves become the principle participants of our very own demise? Yet scientists today almost unanimously declare that such a possibility is more than wild "imagination". If he were alive today, Swedenborg the scientist would see the writing on the wall; how would he guide us from the brink of disaster?

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Unfortunately, neither the Word nor our Writings give us any precise instructions to how to address these dire predictions; the authors simply could not have foreseen a world with six billion human mouths to feed (compared with 200 million in New Testament times and 750 million in Swedenborg's day). We might even rightly congratulate ourselves on finding the way to achieve such a stunning growth in population. Who knows? This huge number may even be sustainable... but not the way we do things today.

The Lord has called us to devote ourselves to correcting the injustices of this world that have always impeded the establishment of the New Jerusalem – poverty, hunger, ignorance, prejudice, war. The looming environmental menace, though, will only exacerbate these conditions further... before unleashing its own dread scourge. The imperative to change could not be greater, and the time is now.

It will certainly take more than simply pressuring our congressional representatives. Paul Zacharias recommended in the October Messenger a book by David Korten, *The Great Turning*... and I thank the good Reverend for that recommendation. Korten explains that real and necessary change will follow a course of (1) change in people's consciousness and awareness, (2) a resulting change in the direction of the flow of money, and only lastly (3) those changes reflected in government.

I contend that it is the duty of the Lord's church to help lead the way in that first phase – changing social consciousness. Recently my wife, who works for environmental causes, attended a weekend workshop where the question was raised "Who can join and aid us in our efforts?" When someone suggested "Our churches," Melissa reports that an audible groan went up from

the crowd of well over a hundred committed and involved activists. It pains me to consider what that meant: that Church and State are perceived as co-conspirators in the Establishment, the cause and not the cure.

My view is rather that the Church must be the quintessential counter-cultural institution in society. Rev. Martin Luther King, Jr. wrote "The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority."

That last sentence sends a chill through me, and I suggest we keep it in mind when we gather in General Convention later this month. I appreciate and find myself in awe of the Herculean efforts so many in this denomination make to keep our vision alive and the doors of our churches open. We must sweat out these institutional details, but at the same time we must not allow ourselves to become captured by those details – not to lose sight of the forest for the trees.

Many thinking people – the kinds of people who have historically been drawn to the New Church – have concluded that religion in general has already become "irrelevant". For their sakes we must hold to our "prophetic zeal", we must shine the light in the darkness, we must tell and live the gospel truth – and caring for and protecting our Mother Earth is an essential act in loving our neighbors as ourselves.

Think of it as a New Challenge for the New Church.

Rev. Douglas Moss is pastor of Hillside Community Church in El Cerrito, CA.

**¿Por qué español? ¿Por qué ahora?
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into Spanish**

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problems do not go away. These societies are parched with a thirst for the essential truths of the Heavenly Doctrine.

In contrast to the modern urban problems, consider the great antiquity and spirituality that exists in this part of the world. Expressions of devotion and ritual worship have a very important place. We could of course choose to do nothing. If, on the other hand, there is a perceived mission to be involved in evangelization and the growth of the New Church in this part of the world, even if only to a limited degree, then I would suggest that the church undertake some work to make New Church teachings available in Spanish. The absence of an organized New Church in Spanish-speaking Latin America is not a reason not to translate, but precisely the reason to do so. In my opinion, what are needed are low-cost, durable, and portable paperback editions of Swedenborgian teachings that can be made readily available to a vast population that is waiting. Why not now? *¿Por qué no ahora?*

THE SPANISH PROJECT

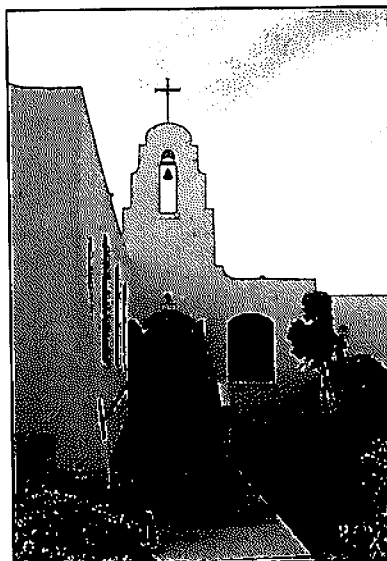
At the turn of the new millennium there were no editions of Swedenborg's writings available in the Spanish language. Except in some literary and high academic circles, the name of Swedenborg was relatively unknown in the Hispanic world, as was any familiarity with his writings. In 2002 the Sociedad Swedenborg de España ("The Swedenborg Society of Spain") was formed by Professor José Antonio Antón Pacheco, a professor of Philosophy at the Uni-

versity of Seville, and Christian Blom-Dahl, a Norwegian consul residing in Valencia. Through the efforts of the newly formed Spanish Society a translation of *Heaven and Hell* was produced in Madrid. The publication of *The New Jerusalem and its Heavenly Doctrine* was added in 2004. As of 2007, these are the only volumes of Swedenborg's writings in print in the Spanish language and for all practical purposes these are only available in Spain.

While studying for the ministry at the Pacific School of Religion, Rev. Carla Friedrich encountered a manuscript of a Spanish translation of *Divine Love and Wisdom* while working in the Archives. Carla also came across letters and references to other works that were made by a Dr. L.E. Calleja of Mexico City at the turn of the 20th Century.

Carla had been imbued earlier with a love for the Spanish language, people, and culture, by her older sister, Dr. Ellen Friedrich (a professor of modern romance languages). Carla thought it important to take a special course on providing ministry in a Latino context. She went to Spain to hone her speaking skills and subsequently sought out the position of pastor of the Church of the New Jerusalem in San Diego, at the doorstep of Mexico. There she was inspired by the dedicated efforts of Rev. Mark Perry, her former minister in Atlanta, Georgia, who had a similar enthusiasm for the language and the same evangelistic spirit.

In Mark's congregation there is a man named Jesús Zarsosa, whose



father is a retired professor, scholar, and businessman living in Tijuana. The Zarsosa family has a deep love and respect for Swedenborg's writings and a dream of bringing the Doctrines of the New Church to their native land in their native language. Mark immediately began to develop proficiency in Spanish so that

classes in Swedenborg's teachings could be offered. With the support of the San Diego congregation of the General Church, a location was obtained in Tijuana, and an outreach community, subsequently named "The Swedenborg Learning Centre," opened its doors. Recently, Revs. Friedrich and Perry met with several pastors from the Tijuana area at the new Centre who were interested in learning about Swedenborg's teachings. Mark's effort was a great success, but the total lack of any Spanish language versions of the writings was an almost insurmountable barrier.

Simultaneously, in November of 2006, David Simpson, the new Executive Director of "Information Swedenborg" in Toronto, shared his deep desire to see Swedenborg's writings translated into Spanish with Rev. Michael Gladish, who circulated David's missive to other members of the Clergy – including Rev. Mark Perry. Connections were formed. A large group of interested individuals began to assemble from a wider representation of the Church, and an ad hoc committee of the Spanish Project was formed in December of 2006 to set objectives and goals.

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The Spanish Project will be funded by contributions and donations. It will convert the manuscripts and published works into editable text so that they can be updated and made available on the Internet and in print. Dr. Calleja's translations were digitally scanned, and electronic copies were sent to Peru, where they are waiting to be retyped and readied for circulation in Latin America and Spain.

**THE WRITINGS IN
SPANISH ~ THE
SURPRISING "CASE"
OF DR. CALLEJA.**

Occasionally we are given opportunities to witness or to hear accounts of individuals who, despite the impediments they faced (including the lack of any apparent success) nevertheless maintained their fidelity by the application of their willingness and ability to bring about a greater good.



L.E. Calleja

One of these individuals was Dr. L. E. Calleja, a Mexican-born physician who lived at the turn of the nineteenth century. On January

20th, 1895 when he was 44 years of age, after having heard of the "New Church," Dr. Calleja requested literature and subsequently received a copy of *Heaven and Hell* from Rev. James Reed of Boston,

"... [the] reading impressed me in the most forcible manner. Never had I known any more exalted teachings regarding the subjects treated in this excellent book. Why was I moved to ask for such literature? No doubt the Lord led me to do it."

Shortly thereafter he received a copy of *True Christian Religion*. "My soul was opened", he writes. "I became more and more desirous of knowing other works of the illustrious author..." Dr Calleja read and studied all of Swedenborg's principle theological volumes and almost immediately began the laborious and lonely work of translating them into Spanish.

In one of his many open letters to the *New Church Messenger*, Dr. Calleja wrote in 1915, after 20 years of dedication to the writings of Swedenborg:

"... I ever cherished in my heart the inmost conviction that the Lord had impressed me with the duty of disseminating the said Doctrines throughout this and other Latin-American countries...It is also evident to me that this time has been elected by the Lord for the spreading of His truth, when the spirit of desolation is causing the greatest grievance to my countrymen."

Dr. Calleja rented a meeting room and began a reading circle of several Swedenborgian students, but writing again to *The Messenger* in 1932 he observed, "I am at present the only New Churchman in Mexico."

In 2001, the Swedenborg School of Religion moved from Newton to become the Swedenborg House of Studies at the Pacific School

of Religion, part of the Graduate Theological Union in Berkeley, California. Simultaneously, in Spain the Sociedad Swedenborg de España was formed by Professor José Antonio Antón Pacheco, a professor of Philosophy at the University of Seville, and Christian Blom-Dahl, a Norwegian consul residing in Valencia. Writing to *The New Philosophy* in 2002, the secretary of the newly formed Society, Señor Jesús de la Fuente, commented:

"... it is difficult to speak about Swedenborg to people who know nothing about him, especially if they cannot find Spanish versions of his writings."

As noted above, only two volumes of Swedenborg's writings are in print in the Spanish language, and those readily available only in Spain. Today the Spanish speaking world comprises almost half a billion people. To date, Dr. Calleja's lament that the work of spreading the truths of the heavenly doctrines in Spanish would be indefinitely postponed have proven to be sadly prophetic.

David Simpson is the new Executive Director of Information Swedenborg, a non-profit corporation based in Toronto whose mission is to raise awareness of the life and work of Emanuel Swedenborg. David has traveled extensively through Venezuela, Colombia and Peru and has had a passionate interest in Spanish Translations of Swedenborg's theological writings for the past 10 years. He is 48 years old and lives in Toronto with his two sons.

[Contributions to the Spanish Project may be sent via paypal to: swedenborgianchurchsandiego.com; write "Spanish Project" in the memo line.] ☸

Gathering Leaves, UK A Swedenborgian Women's Retreat Purley Chase, UK, 11-14 July, 2008

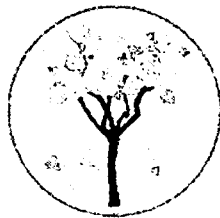
The 3rd Gathering Leaves Retreat will take place in the newly refurbished Purley Chase Retreat Centre, Atherstone, Warwickshire, England, July 11-14, 2008.

We hope to welcome New Church women from around the world, to provide opportunities to share ideas and experiences and to create new energy and harmony in our work for the Lord. We will gather to promote harmony among the women associated with various Swedenborgian organizations around the world. We will come together to acknowledge our common beliefs, explore differences, develop a respect for one another's contributions, create an atmosphere for healing, and celebrate our spiritual sisterhood. We intend to promote a sense of charity and goodwill so that all might say, "No matter what form her doctrine and her external form of worship take, this is my sister; I observe that she worships the Lord and is a good woman."

Hopefully, we will include a visit to a local historical site such as Warwick Castle or Shakespeare's Stratford.

To express interest please contact Rita Russell on 01332 606551 or e-mail rita.russell@generalconference.org.uk

Please note the date and start saving now. More details will follow later. ☒



You Are What You Love

[Editor's note: One of the most enlightened and appealing aspects of our theology, for many people, is our embrace of a certain pluralistic, spiritual liberty that acknowledges the Lord may lead us via many spiritual paths, even beyond Christianity. Many spiritual "seekers" find their way to Swedenborg's door. Vaishali ("Why-shaw-lee") is a noted author and radio host who weaves New Church insights into a decidedly eclectic vision. She will speak to the Council of Ministers when they gather for their annual meeting in June, preceding General Convention. The following provides a lively and fascinating "snapshot" of how newcomers may interpret our teachings.]



Vaishali

You are what you love, and you love whatever you are giving your attention to. Eastern Spiritual psychologies profess that

whatever you give your attention to, is what you are making your God. If, for example, you spend all your time thinking about that next cigarette, then you have just made that next nicotine fix your God. If you are worrying about: your bills, your daughter's boyfriend with the spiked hair and nose ring, the price of oil, the likelihood of another terrorist attack or CNN's reported "fear du jour", then you love worrying and stressing out about your life.

Surprising isn't it?! Not really, because we in the West consider love to be associated with something we have a positive affection for. However, according to the Eastern sciences of self-healing, love is where your attention goes, regardless of whether or not it is for something ultimately life enhancing. Really makes you want to clean up where your attention goes, doesn't it?

The link between love and attention is synonymous in the Eastern definition of our Spiritual nature. Spirit is awareness itself. Spirit is inseparable from awareness, consciousness, or any other

buzzword you'd like to use for it. Consciousness is what we bring with us when we come to the Earth plane. It is also what we take with us when the body expires and we shed the mortal coil. Awareness is our Divinity, our "God juice", so to speak. Therefore whatever we give our attention to we are empowering with life-giving energy. Suddenly the value of being more discriminate with our attention seems like a spiritually mature and enlightened thing to do.

The Swedish mystic Emanuel Swedenborg (1688-1772) offered great practical advice on how to manage our awareness in our every day lives. Swedenborg suggested that we only give our attention to what lives in Heaven. For the sake of this sharing, we are going to define Heaven as a place of existence, or state of being, that is unlimited, and Hell as the opposite. Swedenborg says when you find yourself giving attention to some thing outside of Heaven simply stop, put it down and return your attention to Prime Source – brings a whole new meaning to keeping your "eye on the prize". Swedenborg goes on further to explain that we have to live according to our love. If you love what lives in Heaven then you will become a good resident of Heaven; if you love what lives in Hell, then that will become your mailing address, and that is where you will find yourself living. Seems that is enough right there to inspire an attention ascension!

When we as Spirit adopt a physical body, it comes complete with a nervous system. Swedenborg said

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You Are What You Love

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that the purpose of this sensory feedback mechanism is to keep us "real" about what we give our attention to, because now we have to feel it. How can we be sure if we are surrendering our attention to something that truly has our best interest at heart? Well, how does it make you feel? When you tell yourself that you do not now and never will have enough time, love, money or opportunity... how does that make you feel? When you convince yourself that you need to foster a story, with your attention, that your butt is so big it is generating its own gravitational field, just to keep you from devouring another box of Twinkies, ask yourself how does that communication make you feel? Could there possibly be a kinder, gentler route through which you could navigate awareness? You might say "Body, beloved friend, I love you, I care for you and I will only give you the highest food respect I can, because I value your healthy and well-being." How does the communication you give your attention to feel? The feeling feedback we get is the "keep it real" arena that Prime Source has blessed us with. If we monitor these feelings, we can minimize confusion and uncertainty.

When we run an inner dialogue that qualifies everyone on the planet as having the I.Q. of an amoeba – except ourselves, of course – how does that make us feel? Frustrated? Annoyed? Superior, in a mean-spirited way? Giving our attention to a story that our personal Divinity is greater than the God consciousness of others clearly is not something running rampant among the angels in Heaven. And what is it that makes us humans so vastly different from the Angels? The angels are infinitely better practiced at policing their attention, and arresting all non-Heavenly violators.

Swedenborg used to say that if we want to live in Heaven, we have to start practicing living there with our attention. If all we ever practice is seeing and living our lives as separate from the angelic community, how will we ever find ourselves dwelling there? Swedenborg advises us to talk with the angels, to give them our attention as an enlivened, love-devoted present relationship, in our here and now reality. When we find ourselves entertaining anything outside of Heaven's Gate, we

My dream is to make Swedenborg's name a household word.

can simply hand it over to the angels. Surrender to Heaven whatever does not belong in Heaven. Let go and let God recycle the energy into something more useful like happiness, a playful attitude and a generous Spirit.

What we give our attention to is the highest form of inner Spiritual alchemy available to anyone. The physical, outer-world based alchemy reality is simply a metaphor for turning the heaviest of our thoughts – the lead – into the purest gold of our focused attention. And unlike the arduous exterior atomic version of alchemy, the inner can be accomplished in an instant, in the blink of an eye, without expensive equipment, nasty bad-smelling acids, or cluttered laboratories. Inner alchemy happens as quickly as it takes to release the dark and turn towards the Light. Another perk of inner alchemy is that all the inner gold you make you actually get to take with you! I'd like to see Dupont Laboratories touch that one!

When you are watching your mind and your attention you are also in the present moment. Being aware of where you are going with

your mind is like strapping on a seat belt that keeps you firmly in the "here and now" driver's seat. The times when you lose track of what you are doing with your attention are when you are most likely to start projecting off into the future, or withdrawing to relive some past event. Watching the flow of our awareness keeps the present moment on the radar screen. Letting the mind wander without consciousness to what you are loving, what you are making your God, is when the 'you are here' red dot drops off the radar, and the plane starts to lose altitude. This is the entire purpose behind practicing any form of meditation; it keeps you in the now, watching the thoughts come up and practice letting them go. If you never practice opening your mind and letting go of your "stories", how will you have that skill when you need it?

Let's face it: most of us are extremely well versed in remaining as attached to our self-destructive, self-sabotaging thoughts as a great white shark is to its lunch. We bite down hard and fast and are determined to swallow everything, including the wrapper, whole. We need to become as proficient in the recognition of what is wasteful in our minds and attention, and then releasing it, as we are in mindlessly accumulating the unwanted and the life diminishing. As they say in the business world, "you can't make chicken salad out of chicken [expletive deleted]". Watching what we are doing with our love supports us in detoxifying our minds and Spirits from our earlier unconscious, ignorant bad habits, enabling us to freely return to Heaven so that we may live there!

Consider the expression "paying" attention. Like Swedenborg says, you love whatever you give your attention to. If you pay for it, you might as well get your money's worth. Are you paying for an "asset"? Are you getting a brand

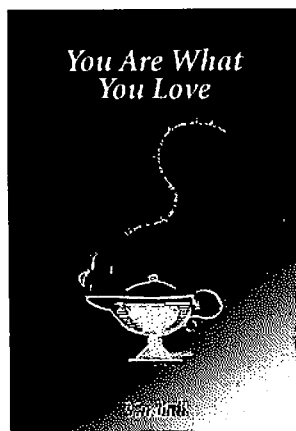
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You Are What You Love
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new Spiritual BMW? Or are your spiritual dollars going for a "liability", a broken down old Yugo that's got a rear window defroster for the sole purpose of keeping your hands warm while you push it to the repair shop, in the knee deep snow during a winter freeze?

Aligning yourself with the truth that you are what you love, and you love whatever you are giving your attention to, is why every Spiritual creature is having a physical experience. Having the Blessed opportunity to feel the truth of that higher Spiritual reality, in an arena we cannot fake, is why the Earth was created. Surrendering our free will and attention only and solely to what resides in Heaven, no matter what the physical world throws at you, is the life purpose of every person, everywhere, throughout all of time. If all of that is not enough to convince you that watching your attention is the definition of Spiritually maturity and success...then I've got some property in Heaven, I'd like to sell you!

FOR MORE ON VAISHALI
VISIT: www.purplev.com or email
v@purplev.com ☸



You Are What You Love
(Purple Haze Press, 2006,
ISBN# 0977320006).

Bev Titus on Nationwide Radio: Maternal Call for Peace on Mother's Day

John Titus

Bev Titus was the special guest on Marianne Williamson's XM 156 Radio Show on Mother's Day. They talked about the organization "September 11th Families for Peaceful Tomorrows", about breaking the cycle of violence, about reactions to the current wars and the resultant violence and turning our grief into actions for peace.

Mother's Day in the United States was started by social activist Julia Ward Howe after the Civil War as a call to unite women against war. Ten thousand years ago the matriarch was revered and violence against one another was virtually nonexistent. The patriarchal and hierarchical system that has evolved since has seen a significant increase in violence. In the 20th Century over 190 million people died as a result of human violence; over 60% of these were innocent civilians. The wisdom of love provided by the maternal influence has been lacking in the political arena for too long and the telltale results suggest a change is needed.

Marianne Williamson appears on radio four days a week as part of the "Oprah and Friends" series.

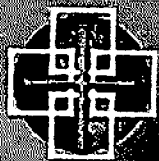
[Editor's note: I would respectfully like to add to this item a sobering statistic that recently came to my attention. With all of the wars – beginning with the Revolution – that our nation has been engaged in, I was shocked to learn, in the aftermath of the Virginia Tech killings, that in the last twenty-five years more Americans have died domestically via firearms than have died in combat throughout our 230 year history, all wars combined. My sources for this are the Department of Veterans Affairs and the Centers for Disease Control.] ☸

more Vaishali

Iwanted to create a venue through which people might examine what it is they are giving their attention to – how are you using your mind. You Are What You Love is that venue. 18th century scientist, philosopher and spiritual explorer Emanuel Swedenborg has been such a profound shaper of my understanding and wisdom that to attempt to share the Truth without his contribution seemed impossible to me. The problem is that so few people have ever heard of him that massive education is required to establish a common ground upon which we might share and explore True Self. You Are What You Love makes Swedenborg's philosophies more accessible and my dream is to make his name a household word. I want to make Swedenborg fun and easy, so everyone could benefit from this amazing force of Love. Not just for those who read Latin, not just for those who received an education in Religious philosophies, but for everyone who ever hungered for the Truth, for everyone who desired to set their mind free.

I also want to show that every Spiritual tradition is saying essentially the same thing. In this modern "prove it to me scientifically" world there is a measurable, readily experiential, duplicable evidence of ONENESS. There can be heard a single, unwavering voice of consistent unconditional Love, amidst the chorus of Spiritual and religious singers throughout all of recorded time.

You Are What You Love was written to provide a tool by which you may improve the quality of your life, make your mind your friend, and to get a leg up on ending suffering as we know it. ☸



Sage Currie

Things are continuing to grow at SwedenborgianCommunity.org. We continue to

gain new members from around the country and the world.

In April we celebrated Earth month and launched a new Environmental News page. Created by one of our members, Susan Wood-Ashton, this page explores the connections between caring for the earth and our spirituality. We plan to launch more topical pages like this one, based on the interests of our members. Right now a page on Mystics is in the works!

May was prayer month beginning with Swedenborgian Community's involvement with the National Day of Prayer on May 3rd. While we may not be together in proximity we can connect in profound and transformative ways in the spirit of prayer.

We have welcomed three guest ministers to our site, Rev. Andy Stinson of the Washington D.C. Church of the Holy City, Rev. Ken Turley of the Fryeburg (Maine) New Church and Rev. John Billings of the New Church of Montgomery, in Cincinnati, Ohio. They have offered the Sunday Message and joined in the Sunday evening chat. We plan to continue to invite a variety of guest ministers to introduce our community to the many different, unique Swedenborgian voices of Convention.

We also continue to offer monthly church features. The Temenos

Swedenborgian Church of West Chester, PA was our April feature, and in May the Church of Southwest Florida in Fort Myers was featured. If your local church would like to be featured please contact us!

We invite you to come and see what's happening! And check back often as things are always growing and changing. Whether you are an isolated Swedenborgian or a member of a local community, we invite you to get involved in our discussions and chats. As we grow we are excited about being a connecting point for Swedenborgians everywhere and a vibrant community of discussion, support and spiritual exploration.

Many blessings,

Rev. Sage Currie

Pastor of www.SwedenborgianCommunity.org

You can contact me at revsage@swe-denborgiancommunity.org"

AN ONLINE MEMBER'S PERSPECTIVE

Tory Henderson

Until I was nearly nine years old, I attended The Church of the Holy City in Detroit, Michigan, with my parents (Ron and Marilyn Clarke) and grandparents (Mike and Fran Lau). Then we moved from Detroit to Olympia, Washington. There was no Swedenborgian church near us and we stopped going to church.

When my daughter, Alice, was three (1997), I decided to take her to visit her Michigan family. We also went to Almont. Reconnecting in person with relatives and

with Almont (where I had a sense of connection to my parents and grandparents) really impacted me. It touched a place deep inside me and I felt more complete and whole. So my daughter and I started making the trip to Michigan and Almont every other year.

Going back to Almont, I also started being exposed again to Swedenborgianism. At first I found it very confusing, like a foreign language – correspondences, vastation, levels of heaven and hell, talking to angels – confusing and... well, a little weird. But Almont was a part of me; it gave me roots and a sense of belonging that I didn't find anywhere else. So we kept coming (plus Alice loved it!).

I learned there was a Swedenborgian Church in Redmond, Washington, about an hour away from me; I went a couple of times. I also looked around on the Internet and discovered the site for the Swedenborgian Church (www.swedenborg.org) and sites for many of the local churches. Many of these sites had information about "What We Believe." This helped me understand Swedenborgianism a little more.

For the past 20 years I have also been a United Methodist (UM) and active in a local church. I was involved in efforts at the regional level to try to change the UM Church's position on homosexuality (marriage and ordination are not officially sanctioned). I was also becoming increasingly uncomfortable with the traditional Christian view of Jesus Christ's death – that he had to die in order for humanity to be forgiven and reconnected with God, and that we needed to ask forgiveness and

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accept his death as payment for our debt, or punishment for our wrongdoing, in order to be a Christian, doing God's will, and have eternal life with God after we die.

In Fall 2006 I was looking for Swedenborgian information on the Internet and discovered the new Online Community (<http://www.swedenborgiancommunity.org/>). I was really excited about the opportunity to learn more about Swedenborg and interact with others interested in Swedenborg on a more regular basis – and all without leaving home.

I registered and started reading the discussion boards and participating in the Sunday sermon chats. I had never participated in an online chat before and was nervous the first time. It was pretty easy to figure out and the people were so friendly! I was surprised at how much feeling and personality could be conveyed just by exchanging typed words. I really felt like I was getting to know people.

After a few months I was invited to participate on the Steering Committee for the Online Community. Around that same time, my dad became quite ill and soon died. The support I received and felt from the Committee and other Online folks was very comforting. After my dad's death I was able to start participating with the Committee on a regular basis.

In January 2007 the Online Community started a Tuesday book chat on *Sorting Things Out* by George F. Dole. This book is about applying Swedenborgian concepts to our everyday lives. It helped Swedenborgianism become more than just a lot of ideas. I especially appreciated the book and online discussion about the concept of Use – that being of use to others is how

we live out the love and wisdom that flows into us from God.

I appreciate being able to participate in the Online Community while still being at home with my daughter. We are often both in the dining room, she at the table doing her homework, while I am at the computer participating in an online chat. Sometimes I even share bits of the chat discussion with her.

As I was becoming more involved with the Online Community, my daughter and I also started attending the Swedenborgian Church of Puget Sound (www.heavenonearth4u.org) more often. I had been receiving their email newsletter for a while. I found that the more I learned about Swedenborg the more it seemed to fit with my experience and understanding of God – and there were so many great people! I found that I looked forward to the drive because the church experience gave me so much energy and insight for the rest of the week.

In February the Online Community started a Featured Congregation page. I worked with Rev. Sage Currie and Rev. Eric Allison to put together a Feature on the Puget Sound Church for the month of March. It was fun being able to connect with both communities through the same activity.

So I continue to be involved with both communities. I appreciate the connection with "live" people, preaching and music on Sunday mornings. I also appreciate the additional connection without leaving home on Sunday and Thursday evenings (6PM PST/9PM EST). Thanks to both the Swedenborgian Online Community and the Swedenborgian Church of Puget Sound, I now have a continuous and varied, path of connection and learning in my Swedenborgian journey. I am also looking forward to being at Almont again this summer! ☸

Thank You, Messenger Donors

The Messenger and the Communications Support Unit wish to thank these individuals and groups for subscriptions and donations to The Messenger from April 1, 2006-May 1, 2007. We are most grateful for your support. We hope no contributor has been omitted from this list, but if your name is not here and should be, please let us know.

Academy of New Church
Evelyn Aiken
Stewart Ayton
Alfred and Judith Batemen
Anna Braun
Mary Crenshaw
Deb and Dorothy Young
John and Jean Dougherty
Forrest Dristy
Hilda Epp
Candace Frazee
Fryeburg New Church
Eric Hadley
Aaron and Barbara Halle
Janet Haller
Elfa Holloway
Joy Jepson
Sylvia Jepson
David Keating
Hank and Maria Korsten
Donald and Janice
Donald and Joan Lechner
George and Deborah Little
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Irv and Pearl McCallum
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Laura Simpson
Wickham and Alice Skinner
Donald and Elizabeth Swanson
Barbara Tourangeau
Janet Vernon
J.C. and Gloryann Webb
Dorothy Webster
Yarmouth New Church
Martha Young ☸

Bodies of the General Convention

Preparing for our annual national convention, *The Messenger* has, in recent months, published a number of articles describing various entities within General Convention. Here are three more.

(1) General Council

Susan Wood Ashton

The General Council of the Swedenborgian Church has existed since the Church was constituted. This is the representative decision-making body for "Convention in the interim," the time when the assembled representative delegates are not meeting together. As the executive committee of the denomination, the General Council is empowered to act with the authority of the entire body. It is responsible for the corporate, legal and financial functions of the Church. It reviews the work of the Support Units and also recommends any revisions of fundamental principle or priority of the Church. It acts as a Court of Appeals as defined in the By-laws, serves as trustees for some of the denomination's restricted funds, receives budget recommendations from the working units and groups of the Church and, with prayerful consideration, establishes the annual budget of the denomination.

Occasionally, the General Council serves as the "parent" organization for a specific new ministry of the denomination. An example is the denomination's "connecting" Internet ministry called The Swedenborgian Community which is currently overseen by the General Council.

The General Council is comprised of nine elected members, six lay people and three clergy. Terms are three years in length with a maximum continuous service of two consecutive terms. The elected officers of the denomination, President, Vice-president, Secretary and Treasurer, are the officers of the General

Council, so the total membership of the Council is thirteen. The Chairman of the Council of Ministers and the Central Office Manager are always invited guests with voice but not vote.

The General Council meets three times each "church year," a split "pre- and post-Convention meeting" that spans the annual Convention time; a fall meeting of a bit more than two days in length at which denominational business is transacted and the budget for the following fiscal year is adopted; and, finally, a long conference call meeting is held in the early spring – often in March – where a review of ongoing issues is held as well as dealing with current business.

The General Council is a group that is comprised not of "them," but of "us." All those who participate and work on General Council are members of local churches and/or associations, bringing the thoughts, feeling, hopes, dreams and concerns of people throughout the denomination. It is a mandate that the General Council membership represents an overview of the membership of the General Convention, so members come from all over the continental United States and Canada. While this does pose some cost issues for travel and meeting locations, it is a very important consideration if we are to ensure that our main representative, governing body reflects the denomination as a whole.

There are costs associated with the General Council. The denomination has no restricted funds to cover the costs of the required meetings of this body. Giving to the general funds of the denomination assists in the work of this representative group as it, through

the wide perspective of its elected members, evaluates and oversees all of the work of the denomination; reviews ongoing programs and investigates possible new programs; determines the annual budgets based on input from all Support Units, the Council of Ministers, administrative areas, and denominational granting agencies; and assumes responsibility for maintaining a healthy Church through denominational programs.

(2) MINSU (Ministerial Support Unit) Sharpening Support for Church Ministries

Rich Tafel

Slices, dices, chops and peels. That's how one friend responded to my telling her I was serving on MINSU. I had to explain to her that she was talking about the famous Ginsu knife sold on TV, not MINSU. MINSU is the abbreviation for Ministries Support Unit. Her comment, as funny as it was, did raise a good point. In a denomination with our own theological lingo, we have also inadvertently created our own organizational lingo that often makes no sense to anyone outside the circle. We on MINSU thought it might be good to make you aware of our work and the opportunities it represents.

Following are some frequently asked questions:

What exactly is the mission of MINSU?

The mission of the Ministries Support Unit of the New Church is
(Continued on following page)

Bodies of General Convention

(Continued from previous page)

to facilitate and encourage regeneration and creation in the ministries of our church.

Does MINSU give financial support to churches, centers or ministries?

Yes, for 2007 MINSU oversaw the disbursement almost \$60,000 in support grants to local communities. MINSU receives requests for funds from the denomination's Mission Funds. MINSU disburses funds through New Directions grants as well.

What's the top priority for MINSU's Mission Funds?

The top priority for MINSU funding is to encourage the revival of current ministries and the creation of new ones, utilizing a process that is open, accountable, timely, and effective. MINSU funding is provided on an annual basis. The deadline for MINSU mission grants is August 1, 2007 for a 2008 grant. The average gift MINSU mission fund grant for 2007 was \$8435.00. The largest grant was \$20,000, while the smallest grant was \$550.

What's the top priority for New Direction Fund grants?

MINSU administers certain funds for the purpose of facilitating New Directions in church growth. These "directions" may be in the form of new programs or new departures in current ones; special events that foster the health of the ministry; outreach and evangelization efforts; other aspects of activities that grow and strengthen the ministry. New Directions grants are funded on an ongoing basis throughout the year as they are

submitted. A grantee cannot get funded twice in one year and the average gift for New Directions is \$500.

How does our church apply?

Have your president contact your liaison and request either a MINSU (mission fund) application form or the New Directions application form depending on your plan. Again, MINSU requests for 2008 will be due on August 1, 2007. They are usually voted on by the committee within a month of the August deadline. New Directions are voted on an ongoing basis based on the availability of funds.

Are there any criteria for obtaining support through a MINSU Fund Grant?

Yes, last year the committee hammered six key values they use to score proposed programs. These same values will be used in the 2008 scoring. They include in priority order:

- 1) Swedenborgian (Christ-centered program that communicates our unique message)
- 2) Metrics (clear, measurable goals to ensure accountability and focus)
- 3) Passion (a strong commitment to, and ownership of, the proposed program)
- 4) Sustainability (showing a credible potential, and actual planning for, the proposed program to continue without grant funding)
- 5) Community Outreach (meets identified needs of, and helps root the church in, the local community)
- 6) Discipleship (builds the church community both spiritually and in numbers)

What types of programs were funded in 2007?

New Church of SW Florida received \$4,000 related to legal fees associated with the purchase a worship building.

The Puget Sound Church received \$8,000 for an initiative involving speakers at Seattle area bookstores

Puget Sound received \$550 for a six-week study group on fifteen writers of world importance who were influenced by the works of Swedenborg.

Reverend Kim Hinrichs was approved for a \$14,000 matching grant for a parenting outreach ministry to parents and children.

The Kitchener Church received \$6,000 defraying the costs of their minister's move.

The San Diego Church received \$6,500 to restore the existing church garden.

Little Grain received \$20,000 for their outreach program to the Korean American community.

Were all programs funded that requested support?

No, there was \$155,472 in requests from eleven programs. Only seven programs were able to be funded.

I have a question not listed here.

That's the perfect time to speak to your local leader with your question. They can email your church's liaison to get an answer to your question. There's no reason to wait for your liaison to contact you first.

Who is our church's liaison to MINSU?

MINSU members are elected by the denomination in staggered

(Continued on following page)

Bodies of General Convention

(Continued from previous page)

terms and our role is to be the place where your church can come for information and support of the local community's work. If we don't have the information we try to let the local group know where to look or possibly share some best practices from other churches.

Reverend John Maine is the current Chairman. Here is a list of members and the churches they represent.

Rev. John Maine, Chairman,
jemaine@rogers.com

Carl Blenkin,
carlblenkin@adelphia.net
LIAISON: Deland, Pretty Prairie,
St. Louis, St. Paul, Pawnee Rock,
Wilmington

Gloria Toot, GToot@cinci.rr.com
LIAISON: Royal Oak, Wayfarers,
Bayside, Stonehouse, New York,
Urbana, Washington

Karen Nielson Conger,
nunclet@sierragem.com
LIAISON: LaPorte, Ft. Myers,
Bridgewater, Elmwood, Fryeburg,
Newtonville, San Diego

Rev. Rich Tafel,
rich@rltstrategies.com
LIAISON: Cambridge, Puget
Sound, Temenos, Little Grain, Ed-
monton, W. Canada, Kitchener

Barb Boxwell,
bpboxwell@juno.com
LIAISON: Chicago, Cleveland, El
Cerrito, San Francisco, Cincinnati,
Portland

Christine Laitner, EX OFFICIO,
kiplingcat@juno.com

(3) PRESIDENT of GENERAL CONVENTION

Supporting Your Church – The Presidency

Every three years we elect a president - but what exactly does this president do?

Our current president is Christine Laitner. Many of you have met her and enjoyed her delightful addresses at Convention and locally as she travels to the various churches in the denomination for installations, in her work on various committees, and by request. This highlights the visible portion of the president's job which is to maintain contact with the people our wide-spread church and to provide the glue that keeps us all connected.

But wait! There's more...

Many of us do not see the work that is involved in managing the denomination's business when no one is looking. This includes:

- Fielding calls and emails daily to address people's concerns and requests for assistance or advice.
- Being a member of many committees which affect the success of the church— The Wayfarer's Board, Committee on Admission to the Ministry, the Ministerial Placement Committee, and the SHS Board among others.
- Appointing people to many other committees and boards of the church (i.e., the investment committee, several trust funds set up for the benefit of the church) – which involves knowing the constituency of the church and choosing those best fitted for the task
- Managing the scheduling details for Convention (from working with the local committee to select a Convention theme to ensuring that all the mandated items plus any items

which require the attention of the Convention delegates are included on the agenda).

- Handling the details of Convention business throughout the entire year. This includes setting the agenda for and chairing the regularly scheduled General Council meetings, calling phone meetings as necessary to deal with matters that require attention before the next scheduled meeting, and tracking the various items which need to be addressed at those meetings.

- The president is also the Chair of the Cabinet (consisting of the Chairs of the Support Units, the Chair of the Council of Ministers, and a General Council representative) which works on the priorities of the church and integrates the efforts of the various bodies into a whole.

During her presidency, Chris has organized visioning summits to lead our church into its next phase. These summits focus on what can be done to create more success in the church. She has drawn on people throughout the denomination to create new ideas and think outside the box on how the denomination can better serve the local churches. This leadership is vital to help the church grow to meet the changing needs of our congregations.

The president is involved in more aspects of the church than any other person in the denomination and can coordinate everyone's efforts to create a program with a better chance for success than if anyone tries to do it alone. The money for the president's compensation, travels, phone calls, etc. comes from the general funds of Convention. So, if you're looking for an area where your contribution dollars can make a big difference in the success of the denomination, I would urge you to make a donation to be used in the work of the presidency which affects every aspect of our organization. ☸

Swedenborgian Church Websites, as of May 2007

Denomination's website: www.swedenborg.org • PCA: www.swedenborgpca.org
 Fryeburg New Church Assembly: www.fryeburg.org • Almont New Church Assembly: www.ancarc.com
 Swedenborgian House of Studies (SHS): www.SHS.PSR.edu • Urbana University: www.urbana.edu
 Swedenborgian Spiritual Growth Center dba Stonehouse Book Room: www.stonehouse.org
 The North American Society: www.swedenborgiancommunity.com

Pacific Coast

CA: San Francisco sfswedenborgian.org
 CA: Wayfarers wayfarerschapel.org
 CA: San Diego swedenborgianchurchsandiego.org
 CA: San Diego swedenborghall.org
 WA: Puget Sound heavenonearth4u.org

Middle Atlantic

DC: Washington holycitydc.org
 PA: Temenos temenosretreat.org

Illinois

IL: Chicago swedenborglib.org
 IN: LaPorte laportenewchurch.org
 MO: St. Louis openwordchurch.org
 MN: St. Paul virginiastreetchurch.org

Maine

ME: Fryeburg fryeburgnewchurch.org
 ME: Portland theportlandchurch.org

Massachusetts

MA: Bridgewater bridgewaternewchurch.org
 MA: Cambridge swedenborgchapel.org

Michigan

MI: Royal Oak churchholycity.com

New York

NY: Bayside baysidechurch.org
 NY: New York/New Church newyorknewchurch.org

Ohio

OH: Cincinnati newchurchofmontgomery.net

Canada

Kitchener, ON churchofthegoodsheperd.com
 Edmonton edmontonholycity.com

Editor's Note: If your church or association has completed a website that is up and running that isn't mentioned here, please send the info to Central Office and *The Messenger*. We will be running an updated list in *The Messenger* every month. ☒

The Swedenborgian Church Statistics - as of December 31, 2006

Associations	Churches		Ordained Ministers			Authorized Lay Leaders	Members			Number of Delegates
	Active	Inactive	Active	Inactive	Retired		Active	Inactive	Total	
Canada	1	0	1	0	1	1	95	10	105	11
Illinois	6	0	2	0	0	0	102	30	132	12
Kansas	2	0	1	0	1	4	94	0	94	11
Maine	2	0	2	0	0	0	118	127	245	13
Massachusetts	5	0	8	0	1	0	124	65	189	14
Michigan	2	0	1	0	0	0	72	17	89	9
Middle Atlantic	3	0	6	0	0	0	89	40	129	11
New York	2	0	2	0	0	0	50	37	87	7
Ohio	3	2	2	2	0	1	76	9	85	9
Pacific Coast	4	0	15	2	3	1	313	47	360	33
Southeast	2	0	2	1	1	0	65	3	68	8
Western Canada Co SCYL	4	2	1	0	1	0	72	5	77	9 2
SOCIETIES										
Bayside	did not report for 2002-2007									
Total	36	4	43	5	8	7	1270	390	1660	149

Births

Buteux & Dole – George Anderson Dole was born May 3, 2007... all 8 pounds, 4.75 ounces of him. He is the first child of Rev. Sarah Buteux and Andrew Dole.

Deaths

Liebert - Anne T. Liebert passed away Saturday, April 7, 2007 at the age of 102. A lifelong member of the New Jerusalem Society of Philadelphia, Anne and her husband Ad traveled to many Conventions and had friends around North America. Anne was a devoted homemaker and enjoyed making and giving a great variety of Christmas cookies. She also enjoyed playing the piano and organ. She is survived by her daughter, Doris Ann Anderson, six grandchildren, nine great grandchildren and one great-great granddaughter. Her husband, Adolph and a son, Theodore, predeceased her. A memorial service for the family will be held at the Swedenborgian Church at Temenos in West Chester, Pennsylvania, this summer. . Donations in his name may be made to the 'In Company with Angels Fund', 28 West Market St. West Chester, PA 19382

Conner - W. Bennett Conner, Jr., 84, father of Mona Conner of the New York Swedenborgian Church, made his transition into the spiritual world on April 15, 2007, at Harrisburg Hospital in Pennsylvania.

Ben Conner was a member of the New Church in Bryn Athyn, Pennsylvania, and attended Bryn Athyn Academy as a boy. He served for three years in the Army Air Corps in World War II, received his law degree from NYU, and worked for the U.S. Forest Service as a Smoke-jumper in the Chelan National For-

est for three summers. He spent his business career at AMP Inc. (now Tyco Int'l) where he was Corporate Vice President and Director of Marketing for electronic connectors until 1988. In retirement he traveled extensively with Mona's mother on many adventure trips and so authored two books: "Exotic Travel" (2005) and "Memoirs" (2006), an anecdotal autobiography with pictures.

Throughout his life Ben served his community in many ways – on school, hospital, college, and charitable boards, as the chair of many distinguished electronics industry boards, and as a teacher's aide at the Hispanic Center in Harrisburg. He is survived by his wife Marcia, daughters Mona and Peggy, son Kit, son-in-law Marcelo, daughter-in-law Kathy, and eight grandchildren. His father and mother, W. Bennett Conner, Sr., and 'Peg' (E.V.) Conner, were also members of the Bryn Athyn New Church.

A memorial service was held on Friday, April 20th at Mechanicsburg Presbyterian Church in Pennsylvania, and burial was at Rolling Green Cemetery in Camp Hill, Pennsylvania. Memorial contributions may be made to The Academy of the New Church, P.O. Box 708, Bryn Athyn, PA 19009-0708, or to the Trindle Parkinson Support Group, 5225 Wilson Ave., Apt. 2113, Mechanicsburg, PA 17055.

Marriages

Rev. Sue Turley and Cliff Moore were re-united in holy matrimony April 24 in San Francisco, California.

New Members

Courtney - Emily Eugenia Courtney was confirmed into the New Church in Macon, Georgia, at Pine-

Hinge Outdoor Cathedral. Rev Carla Friedrich officiating. Present were Eve and Spot and others in God's peaceable Kingdom. Gena's confirmation was followed by a service of the LORD's Holy Supper. PineHinge is an outdoor chapel created by Kelley Courtney, Gena and Bobby Courtney's son who was killed in Iraq.

Baker - Linda Baker and her daughters, Annamarie and Christina Torpey, were joyfully received into membership of Hillside Community Church in El Cerrito, California. Annamarie and Christina were confirmed into the New Church in December by Rev. James Lawrence and subsequently joined the church. Linda transferred her membership from San Francisco in April; she serves as Hillside's administrator and pianist.

Cahaley - In October, Gabriella and John Cahaley joined Hillside Community Church, transferring membership from Sunrise Chapel of the New Church (General Church) in Tucson, Arizona. Gabriella is a student at SHS, on track for ordination; John is a retired contractor. ☩

Church Calendar 2007

June 24-27, 2007
Council of Ministers Meets
Hope College, Holland, Michigan

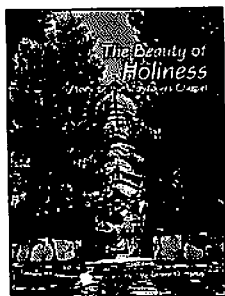
June 27-July 1, 2007
Convention 2007
Hope College, Holland, Michigan

June 27, 2007
General Council
Hope College, Holland, Michigan

July 1, 2007
General Council
Hope College, Holland, 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.

The Wayfarers Chapel Celebrates New Book



Liz Brown Swanson

The Wayfarers Chapel proudly announces the release of a special commemorative book, *The Beauty of Holiness: Story of the Wayfarers Chapel*. The 96-page hardcover, with more than 140 beautiful images was written by former Wayfarers minister Reverend Ernest O. Martin.

The book shares the incredible story of the Chapel dream and explores the Wayfarers 55-year history like never before. For more than a half-century, Wayfarers has stood as a national memorial to Emanuel Swedenborg and has touched millions of lives. Built by renowned architect Lloyd Wright, the book sheds light on how Wright created a "Glass Church" and a garden oasis overlooking the Pacific Ocean.

"The story is about the architectural vision of Lloyd Wright, the spiritual vision of Emanuel Swedenborg and the perspective of the Swedenborgian Church which brought forth a chapel built to the glory of God with sun and light to free the spirit inspiring wayfarers with the beauty of holiness," author Martin says. Martin, a fifth generation Swedenborgian, was minister at the Wayfarers in Rancho Palos Verdes, California from 1975-1984. He spent the past year writing the commemorative book with the assistance of the Wayfarers Chapel administrator Rev. Harvey Tafel. Together they sifted through more than 1000 photographs including many rare pictures to be included with the text.

According to Tafel, "The Wayfarers story is fascinating from its beginning in the 1920's through the selection of Lloyd Wright as the architect, and the concept of creating a sacred space within a tree chapel. The book examines the early years, the struggles that went on until the dedication in 1951. It shows what the ministry of Wayfarers is all about and looks at the Chapel's mission in the years to come."

With each passing year, more and more wayfarers are seeking out the Chapel for peace and spiritual growth. They come for worship services, weddings, baptisms, and life celebrations. The book focuses on those celebrations and showcases the new Visitors Center which opened in 2001. The center welcomes thousands of visitors every month and was built with the assistance of Lloyd Wright's son, Eric Lloyd Wright. Today, Eric remains as a Chapel consultant and is continuing the Wright family legacy started by his famous grandfather Frank Lloyd Wright. On April 29th, Eric will help launch the new book by taking part in a book signing at the Wayfarers Annual Art Show.

The limited-edition book will preserve the Wayfarers history for generations to come. It will be a treasured keepsake for everyone. *The Beauty of Holiness: Story of the Wayfarers Chapel* is available for \$39.95 plus tax and \$4.95 for shipping. For more information and to order your copy call the Wayfarers Chapel Visitors Center at 310-377-7919ext6. Visit the Chapel website at www.wayfarerschapel.org.

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