

THETA ALPHA JOURNAL



MAY 2024

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Theta Alpha

“Daughters of the Academy”



Named From the Greek:

Θυγατερες Ακαδημιας

Thugateres Akadémias

Founded in 1904 by graduates of the Academy of the New Church, Theta Alpha exists to provide a forum for women for the advancement and support of New Church education in its many forms, and to support each other in our personal spiritual growth. Membership is open to interested women aged eighteen and older.

Non Nobis Solum ~ Not for Ourselves Alone

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President's Message

Janet Krettek

Our world seems to be divisive in unprecedented ways. Or is it? Marcus Tullius Cicero (106 BCE-43 BCE) said, *Times are bad. Children no longer obey their parents, and everyone is writing a book.* One of lesser fame, Jackie Krettek, my mother (1939-2007) from Cicero, IL, said, *Times change, people don't.* We humans think we are so smart. We know more than God. We know how to interpret God's word for each other. Perhaps not. Perhaps that is why there was the Second Coming, to reveal that good and evil are fighting in the spiritual world as well as on earth. Wasn't it Swedenborg who pointed us to Nunc Licet? Now we are allowed to read the Word; we are allowed to interpret the Lord's word, each to our own understanding.

We are charged to read and pray and learn from the Lord in order to follow our own path to God. I do not understand the hows and whys of each person's thoughts and actions. It is not mine to know. I have enough on my plate trying to make my own way to be a good person, to treat those in my sphere with love and understanding. Perhaps we can each give one another a little more room to make their own way.

Sharing God's peace with you,

Janet Krettek
TAI President

Editorial

Helen Kennedy

In this issue there are three articles on organ music: a poem by Colman Glenn about singing to organ music at a worship service, Terry Schnarr's reflections on her years as organist for the Bryn Athyn Church, and portions of a thesis Leah Martin is writing that interrelates music and the Writings. We also have Kirsten Huff's Theta Alpha luncheon talk on *Awe* and the meanings it has in our lives. In it she explains, *Awe* is an emotion that comes up for people when they encounter the vast mysteries of life. Also, there's a collection of short poems by Stephanie Allen Howse, reflections on life that draw the reader in and let us reflect on life the way she does. There's a poem by Valerie Younan, a piece that literally came to her about her cousin Karl Parker's final sickness. Jenn Jorgenson Beiswenger takes us into the world of being a birth doula, showing the need for one, and the care and concern of the women who help the birthing mother.

One thing I've been thinking about is the Lord's desire to save everyone. Since it exists in God, there is infinity in that desire as it reaches out to everyone. Because the Lord came here on earth and fully understands what it is to struggle against evil, he feels our plight and responds to it. Or I should say presponds since the Lord Jesus has ways of saving us even as, or before, we are beset by the temptation. About desires, though, the Lord has many desires for us. Some are written about in the Word, like at the Last Supper when Jesus said, *With fervent desire I have*

desired to eat this Passover with you (Luke 22:15). Also in Hosea 6:6 and Matthew 9:13 when he shows what is really important to him with: *I desire mercy and not sacrifice*. And his love reaches out to us again in Hosea 2:19, *I will betroth you to me forever*. These are infinite desires, ones that continue on into forever. But what of us, and our finite ability to love? The finite holds the infinite within it, in a way that we will never understand. But the happiness in being with our loved ones, the delight in doing something for another, the feelings of enjoyment in our day, the pleasure in accomplishing our tasks, all come from that infinite source of love.

The infinite source we can't understand anything about, but there is a suffice of things we can understand, and are adapted for us here in this world. Swedenborg explains this when he says: *I was told that there do not exist any Divine secrets which cannot be perceived and expressed naturally, too, although in a more generalized and imperfect form* (De Verbo 3:4).

One thing I like to think about now, in those times when I am experiencing happiness, is that it comes from the Lord. In my previous times of depression and unhappiness, I thought the unhappiness was from me and in me, and that was the way life is. But life is not that way. The Lord wants it to be easy on us. I believe that is one of his desires for us, to make the process of regeneration easy. It is the way of hell to make things difficult and laborious. At the times when they are, which sometimes are many, the Lord is closest to us, and in his merciful kindness is working as quickly as possible, or as quickly as we allow him, to remove the evils and replace them with good. This lightening of our burdens is spoken of in the Gospel where Jesus says, *For my yoke is easy and my burden is light* (Matt 11:30). Just think about the light coming from the Lord Jesus as being his *burden*.

Editorial Opportunity

The Journal is looking to make a transition to a new editor/editorial staff. After the October 2024 issue, Helen Kennedy will be stepping down. This is an opportunity for someone to take the editorship, or possibly a team to work together, each person responsible for a different portion of the Journal.

If you think it may be something you'd like to learn more about, please contact Janet Krettek at jmkrettekdo@gmail.com or Helen Kennedy at Hmkennedy98@gmail.com

Letter to the Editor

Dear Editor,

I want to express my appreciation for the entire October 2023 Theta Alpha Journal. I have read it "cover to cover"

The story as reported on the demise of the "Barn" moved me to write to you. I grew up on a farm and spent many, many hours in our barn playing, feeding animals, milking cows and filling the hay mows in summer. Vera's reminiscences were touching.

I also know the Powell Barn when it was in use. I came to Bryn Athyn early to attend the Academy. I was hired by Mr. Powell and picked and sorted peaches and apples. Yes, the aroma [of the apples] was wonderful and so were the peaches. Mr. Powell said that I could eat all that I wanted. They were delicious. I am saddened that the barn is gone, but I also understand. The barn on our farm also gave way to progress!

Best Regards,
Bob Heinrichs

A Cappella

Coleman Glenn

Some Sundays when the church is full,
the organ summons from the hymns
embedded in our body's soul
a breath to quicken lungs and limbs.

She builds it; we, inspired, respond
and scale the scaffolding she lays
until our voices lift beyond
her loft to sound the psalm of praise.

She stops — one verse the people sing
accompanied by air alone;
her pipes, reverberating, ring
with echoes from the wood and stone.

She plays again, rejoining as
a partner in the harmony.
Her absence, like her presence, has
secured the song to set it free.

Coleman Glenn is chaplain and assistant professor of religion at Bryn Athyn College of the New Church. He lives in Huntingdon Valley with his wife Anne Grace and their five children. He can be contacted at coleman.glenn@gmail.com.

The following article consists of portions of a thesis that Leah Martin is currently writing to complete her Doctor of Musical Arts degree in organ at the University of Notre Dame. A large portion of her thesis discusses the importance of hymnody¹ in the New Church, which is what this article focuses on.

The Power of Hymnody

Leah Martin

Singing hymns can be a uniquely powerful activity which should not be taken for granted. In order to grasp the power and significance of hymnody in the New Church, it is helpful to explore Swedenborg's Writings, which provide an inspiring perspective on the heavenly essence of singing and of music in general. Investigating these ideas can reignite the excitement that should go hand in hand with singing about heavenly concepts. The Writings make it clear that hymn singing can encourage heavenly affections and even connect us to heaven. Swedenborg's explanation of the correspondences of singing and of different musical instruments can inspire a much deeper understanding of, and affection for, the psalm texts that are often sung in church. These ideas may also inspire increased appreciation for the organ, which has an important correspondence. Through understanding the meaning, importance, and power that music holds in worship, singing hymns will necessarily have a greater impact on those involved.

Each of the numerous instruments mentioned in the Word corresponds to a distinct affection — the same affection that the instrument expresses (*Arcana Coelestia* 420). “For, as instruments excite joys, so they signify them” (*The Word Explained*

1 Hymnody is the singing or composition of hymns or sacred songs.

1264). According to *Apocalypse Revealed* 792, wind instruments with continuous sounds correspond to celestial affections of love, while stringed instruments with discrete sounds correspond to spiritual affections of wisdom.

One example of instrument correspondences is found in Exodus 19:10-13. In this passage, Jehovah forbids Moses and his people to go up into the mountain until the *jobel*, the sound of a trumpet, is drawn out. Since the trumpet is a wind instrument, the *jobel* corresponds to celestial good, and the hearing of the *jobel* symbolizes the perception of celestial good. In this story Moses and Aaron represent people between the celestial and spiritual kingdoms who have the ability to extend into the sphere of the celestial kingdom at times. This concept is represented by going up into the mountain when the *jobel* is heard (*Arcana Coelestia* 8802).

The psalms, particularly psalm 150, are well-known for referring to numerous different instruments. The internal sense of the psalms describe every state along the path of regeneration. The final one, psalm 150, expresses the state of an angel of the highest heavens in the final stage of regeneration. In this stage, there are no more battles or temptations, so it is represented by God's rest on the seventh day of creation (Nobel, *The praises of the Lord*, 12). The psalm summons praise to the Lord with the trumpet, the psaltery and harp, and the timbrel and pipe. As summarized above, these wind and stringed instruments correspond to praising the Lord from affections of love, wisdom, and charity towards the neighbor. The loud cymbals and high sounding cymbals refer to the inclusion of our external self, which is full of power when it contains these internal affections. The mention of all of these instruments calls us to praise the Lord from every level of ourselves, from the inmost to the ultimates. As Samuel Noble puts it, this psalm promises that if we commit to the path of regeneration,

“We shall arrive at the enjoyment of every heavenly state and affection which these hymns describe and breathe, and all the sublime truths that they utter will become, not merely doctrines learned in the memory, but the spontaneous dictates of our own minds: all our affections and all our thoughts will flow in agreement with the Divine Love and Wisdom of the Lord — with the laws and truths of his Holy Word; till at length every faculty of our constitution rises to his praise, and each, respectively, cries out within us, ‘Praise him with the sound of the trumpet; praise him with the psaltery and harp: praise him with the timbrel and pipe: praise him with stringed instruments and organs: praise him upon the loud cymbals, praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord!’” (Noble, The praises of the Lord, 22; Psalm 150)

In the Word, the terms “organ” and “pipe” may refer to stringed or wind instruments, depending on the translation, but the organ as it exists today was invented after the Word was written. According to *Arcana Coelestia* 419, “the organ, being an instrument midway between a stringed instrument and one that is blown, means spiritual good.” Swedenborg may be referring to a reed organ, which was a blown set of pipes with a string-like vibrating reed. He was, however, also familiar with the organ as we know it today, as he was a church organist himself.

The organ of today produces a particularly continuous sound, because unlike other wind instruments, the performer does not need to breathe. Recalling that the continuous sounds of wind instruments correspond to celestial affections, this means the organ has a particularly celestial correspondence. One could speculate that this correspondence was the spiritual ammunition behind the organ developing with church associations. In addition to its continuous sound, the organ contains a wide variety of timbres, including string sounds. Some of its instruments, such as

trumpets, harps, flutes, and the pipes themselves, are specifically mentioned in the psalms. This variety, including even non-continuous sounds such as the harp and chimes in the case of the pipe organ at Bryn Athyn Cathedral, certainly adds to its symbolic value. It is interesting to hypothesize about the correspondence of string pipes on the organ. They are technically wind instruments, but the resulting sound has a string-like quality so they may correspond to a combined celestial and spiritual affection.

Celestial affections belong to the province of the heart in the Grand Man, and spiritual affections belong to the province of the lungs. As Swedenborg learned these things, he noticed that spiritual choirs are easily distinguished from celestial choirs because of their vibrant singing tone comparable to the sound of stringed instruments (*Arcana Coelestia* 418). In the celestial heaven, even the speech of the angels is continuous, without pauses or punctuation. According to Swedenborg, “The speech of heavenly angels is like a gentle stream, soft and virtually unbroken, while the speech of spiritual angels is a little more resonant and crisp” (*Heaven and Hell* 241).

In speech and song, the sound corresponds to affection and the words to thought. Furthermore, sound and words are products of affection and thought. This is why affections correspond to and are manifested in singing in the spiritual world (Divine Providence 279). In heaven, speech flows automatically from thoughts in a language understood by all, and in the same way, singing flows directly from affections (*Apocalypse Explained* 326). Swedenborg learned that “in all angelic discourse there is a harmony like that of songs” (*Arcana Coelestia* 7191), and that speech even falls into rhythmic measures, always cadencing on a single-syllable word because all things are related to the one God (*Arcana Coelestia* 8261 and 1648). This happens naturally and spirits speak this way immediately after death. Furthermore, in heavenly choirs, everyone thinks and speaks as if they constitute

one person. Even when multiple choirs sing hymns about different subjects, they act in unity with one another without confusion because no one desires to do anything from himself or to place himself above the rest of the choir (*Arcana Coelestia* 3350).

Swedenborg's experiences of heavenly choirs also demonstrate that the affections within music are contagious and bring pleasure to both singers and listeners. For example, *True Christianity* 745 discusses girls in heaven singing each morning on days of festivity. The particular musical variations in each song express particular affections of spiritual love, and these affections also flow into the minds and hearts of the listeners. The following quote implies that music even has the power to lift the hearts of people who are not yet angels into the joys of heaven, to the extent that their evil desires are repressed.

It has happened twice that I heard the music of stringed instruments on the street, which so soothed the spirits that they could hardly tell they were not in heaven. [...] Because of it they are so changed that they are hardly the same spirits. [...] And they said they are in a state of mind now that they cannot think or do anything evil at all, because their gladness of mind caused by the music is penetrating their inward parts. (Spiritual Experiences 1996-7)

When songs were sung in the Ancient Church, the surrounding angels glorified the Lord at the same time, causing the singers to feel their heavenly gladness. Through this singing, their joy “burst forth from within even to the utmost fibers of the body, and set these in motion with a glad and at the same time a holy tremor” (*Arcana Coelestia* 8261). Even today, songs about heavenly matters can bring heavenly influence present and generate heavenly affections within the singers and listeners. Swedenborg often witnessed heavenly choirs joining in with earthly church choirs and experiencing great joy when biblical texts, such as

the psalms, were sung (see *Spiritual Experiences* 491 and *Divine Providence* 108). This is because the Word has the power to conjoin us with heaven. Swedenborg writes that angels present with us hear the internal meaning of the Word when it is read or sung on Earth, and are filled with joy. At times, we can sense this joy in return even when we only grasp the literal meaning of the text. Therefore, hymns with biblical texts are far more holy and powerful than any other hymns and should be sung with a mindset of reverence and awe. The awareness of their power only contributes to the positive effect these hymns can have on the singers.

Considering how connected this world is to the spiritual world, and the fact that the spirits of people on Earth actually reside in the spiritual world, Swedenborg's experiences of music in heaven have implications for how music can affect people on Earth. All acts that correspond to heavenly things are forms of these heavenly things at their essence. This is why singing, which corresponds to worship from celestial and spiritual affections, can fill singers and listeners with heavenly affections and help to confirm these affections within the mind. However, the proper state of mind must be present with singing for it to have this ideal effect. It is of course common for us to separate the act of singing from its meaning and origin and enjoy the music only for the sake of its melodies and harmonies. However, if hymns are sung out of genuine internal devotion to the Lord and the neighbor, the music can, like in heaven, have the power to suppress evil desires within the singers and listeners, preparing them to hear the Lord's Word from a higher state of mind.

According to Swedenborg, nothing enters into our internal memory except by means of an affection, or emotional impulse, be it positive or negative. Since the nature of music is to stir the affections, it can be a positive tool for storing up remains of affections for the Lord and His teachings which are expressed in

hymns. This is why the concept of excitement should be valued even in formal worship settings; the highest levels of worship, glimpsed in the extremely joyful text of Psalm 150, are full of excitement and praise.

One of the primary teachings of the New Church is that good and truth, or love and wisdom, must be combined; this is why both wind and stringed instruments are mentioned together in many of the psalms. Since singing belongs to the province of the lungs in the Grand Man and corresponds to spiritual affections, I suggest that singing along with the organ, which primarily occurs in church hymnody, symbolizes affections of love (organ) combined with affections of truth (singing) — the very combination that is the backbone of the New Church. Many people deeply love the truths that they hear in church, and ideally, this love would be represented in external worship. If heaven is taken as a model, the most natural way of externally representing loves and affections is through singing. Perhaps ideally, we would express our love of the truths through singing uninhibitedly with a full heart and a loud voice.

However, for church members who are self-conscious or not confident in singing, the organ can add the dimension of “crying out for joy” that the voice does not achieve. The organ, with its high mixtures and powerful trumpets, has the ability to shout the Lord’s praises with a unique level of dynamic and brightness. Such energy adds to the congregation’s sense of joy in the hymns as they contribute to the same sound — a sound that would be unattainable by voices alone. The combination of the singing and the organ’s audible celebration results in a heavenly scenario, involving both the heart and the intellect, both internally and externally. The organ can further add to the celebration by introducing a glorious harmony on an important word in the hymn, or incorporating celebratory accompaniments beneath the singing.

New Church member Charles Whittington’s compositions were

inspired by the idea that as the New Church gradually increases in perfection internally, the state of music should improve in a corresponding manner to express the new delights. This implies that as the Church grows, there will be a wholly unique area of music that praises the Divine Human on a level that humanity never experienced before the Second Coming. Every affection can be perfectly expressed through music in heaven, and therefore new affections that arise from a New Church naturally belong with a new kind of music. This means that not only should hymnody be highly respected in the New Church, but there should be efforts to make it new, just as the Church and humanity is supposed to become new.

Since the ideal nature of music is to arise directly from affections, there is no formula for composing or performing specifically “New Church” music, but we can create an environment in which new affections and new music can organically arise. Ways of encouraging such an environment can include playing music in a manner that inspires new affections, incorporating new hymns to keep them from becoming monotonous, varying the ways that hymns are harmonized, and encouraging Church members to compose new church music. Those who are passionate about the Church and feel musically inspired should strive to be led by the Lord to express their internal affections through music, expressing the concepts found in the texts, in the case of hymnody.

Based on Swedenborg’s experiences of music in heaven, it is reasonable to view hymnody and music as a necessary part of worship. Without it, our worship would not as closely resemble worship in heaven, and our heavenly and spiritual affections would not manifest in their intended ways. Inherent to music is a unique expression of affections, and its power should be utilized and celebrated. An entire congregation joining together in hymns is one of the most powerful representations of people joining to-

gether for the sake of a common goal. The natural harmony and togetherness of hymn-singing provides a small-scale picture of how beautiful such cooperation could be if it led our daily lives.

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Leah Martin is the principal organist at Bryn Athyn Cathedral. She holds a BM in organ performance from the Indiana University Jacobs School of Music, and a Master of Sacred Music in organ at the University of Notre Dame where she is also currently completing her doctorate. Leah can be contacted at leahdawnmartin143@gmail.com.

Supporting from the Organ Bench

Terry Schnarr

After being invited to write about my time as Principal Organist at Bryn Athyn Cathedral, I pondered what might be useful and of interest to Journal readers. It didn't seem the place to list favorite repertoire, note accomplishments or educate folks about the complex mechanics of Bryn Athyn's magnificent pipe organ. (If you're interested though, search "Organ Media Foundation Bryn Athyn" on YouTube for a fabulous video.) Change was a theme I considered — I've witnessed the evolution of Bryn Athyn Church music over the years under Chris Simons' and Graham Bier's capable leadership. Growth was another possibility — I've personally had to grow so much to move from being a somewhat reluctant organist at Olivet Church to a Colleague of the American Guild of Organists. I settled on a theme that encapsulates what I enjoyed most about my job — supporting from the organ bench.

In the most general sense, an organist sets the sphere for worship and supports the hymn singing. Professional colleagues of mine were often surprised to learn that in Bryn Athyn, congregants still often sing in four part harmony. It was a treat to lead such a splendid chorus of worshippers in song, and a welcome challenge to select variable organ stop registrations to support and reflect the lyrics. It was a privilege to serve on committees to develop "Songs for Contemporary Worship" and the 2005 "Liturgy" which both expanded the song collections available for church services. On some Sundays, I couldn't keep from grinning ear to ear as young children sang out with great gusto when we reached the choruses

of their favorite hymns. And it was always moving at Christmastime to support the singing of “Calm on the Listening Ear of Night,” a dramatic and most beloved hymn which congregants sang with deep emotion.

In my organ studies, I personally appreciated the support of my mentors: Kenneth Coy, Catharine Odhner and three other professional organ instructors. I learned the value of honesty and humility in admitting my shortcomings and weaknesses in order to progress. It is rightfully said that the organ is the most unforgiving of instruments! On the flip side I loved supporting the numerous professional organists who performed at the Sunset Organ Vespers, a successful seven-year series where hundreds of people were inspired by a blend of organ music and readings from the Word and the Writings.

I always enjoyed my role in supporting our ministers on the chancel. A frequent topic at American Guild of Organist gatherings was the Church Musician/Clergy relationship and an entire book has been written to deal with the many challenges organists experience with this. I feel so blessed that the numerous ministers I encountered were so kind and easy to work with. The goal of course was that the music, readings, prayers and sermon would flow seamlessly to foster a reverent sphere of worship. Only once in my career was there an uncomfortably super-long pause before the minister realized that it was his turn and not mine to proceed!

Weddings were times to support eager young couples in choosing appropriate music for their special day. Often, I had to be sensitive in helping them appreciate that the lyrics to some secular love songs were best left for the reception hall. For memorials, support was often for the grieving family members themselves who were very appreciative when the final program was played, often stirring up tender feelings and memories. The uplifting hymn, “You Raise Me Up,” was frequently requested at both weddings and memorials. It was a wonderful way to acknowledge that our

support ultimately comes from the Lord: *“I am strong, when I am on your shoulders; you raise me up to more than I can be.”*

I’ve always considered myself to be less of a performer and more of an accompanist. My fondest memories are of supporting the Directors of Music, choirs, and other singers and instrumentalists. There is a delicate dance between performer or conductor and accompanist, and my goal was to find the right balance between following and being reliably confident and predictable. I learned to be secure and attentive for amateurs, ready to cover for mishaps, and to stretch myself to new limits when working with professionals, as I did when accompanying Elizabeth Pitcairn on her Red Mendelssohn Stradivarius Violin. The Lord often did *“raise me up, to more than I could be!”*

In *True Christian Religion* 666, there is a wonderful teaching about yielding to another candidate if they can be of more use to the community. I am in awe of how the Lord provided such an incredibly talented replacement for me in Leah Martin, just as I turned 65. Listening to Bryn Athyn Church services online from my retirement home on Whidbey Island in Washington, I hear Leah supporting the choirs and congregation with great confidence and expertise, and I look forward to the growth that she and Graham will bring to the Bryn Athyn Church music program. Now is the season for me to turn my support back to my family, and especially my grandchildren. I do so with a grateful heart and many fond musical memories.

Terry worked for Bryn Athyn Church since 1996 and was the Principal Organist from 2000-2023. She was blessed to see the installations of Bryn Athyn Cathedral’s digital and pipe organs during her career. Retiring in June 2023, she moved with her husband, Rev. Philip Schnarr, and son, James, to Coupeville, Washington so the three of them could live closer to family. She now enjoys participating in Cascadia New Church activities, living in a beautiful rural setting and being a more active Grandma to her five grandchildren. She can be reached at TerrySchnarr@gmail.com

Poetry Collection

Stephanie Howse

Fleeting dawn over water, dusk through trees
a child's features, the passing breeze
all evade capture, immune to our needs

strings

the violin takes my heart by the hand and dances it like a doll
the cello creates feelings that roll like wine in a glass
the bass jumps from skin to bones and back, forcing me to find
my footing

ragdoll

I pick myself up, day after day
arranging arms and legs and dressing in something clean
just to wake up again, sprawled

self-loathing

the Ugly Voice lashes out, brutal
then buckles at the knees, hunched, crying hard

fireflies

as a child, fireflies were easy prey
I cringe remembering the glowing warpaint of pinched abdomens
 streaking my cheeks
now grown, I tried to catch one and applauded the ease with
 which it kept just out of reach
each brief coming and going of bioluminescence miraculous
my eyes straining in the onrush of dusk, until there . . . there . . . and
 there . . .

September

the nights are coming in cold, driving us into our blankets
drawing us together on the furniture
the afternoons stretch, autumn blue and liquid gold
cooling at dusk

memories

some are as clear and ripe as sunlight, others lack edges or centers
most from early childhood are wire frames with scraps of color
 clinging here . . . over there
like a minimalist watercolor
islands of detail in a flood of white

reading

today, my older child freed me to spend hours with a book
a reminder of entire days spent shifting positions and turning
pages

depression

I blink

still surprised after all these years

why do I feel so sad?

no reason

it's as much a part of me as my freckles or the gaps between my
toes

night terror

I woke from a near sleep, my heart vibrating like a violin string
being bowed

shadowed thoughts scrabbled, desperate for shelter

I crouched at the center, confused

unsure of what I'd seen

hammock

string cocoon sways, weaving lace shadows from sunlight

thoughts are ushered into the next room

and I gently shut the door

significant other

he's in the kitchen, creating a melody of domestic noise

the chinks and pings of dishes being washed

the hush of running water and the soft shuffling of his feet

dancing the two-steps between counter and sink

being heard

when voice finds a home in another's hearing
it's as if the ripples you've been sending out finally lap against
something true
gradually, the image shifts from a shimmer to a surety, and you
see

Michigan winter

scarce sunlight pours through the windows
thrown from a sinking sun
I stretch to intercept, my skin sensitive to the slightest trace of
dying heat

working from home

it's hard to concentrate when my boy is snuggled next to me
telling stories
and a foot of snow has swallowed the world outside

Stephanie (Allen) Howse is the oldest granddaughter of Frat and Freya King, and the oldest daughter of Khary (King) Allen. She spent the first half of her childhood in Glenview, IL and the second half in Bryn Athyn. She's currently living happily-ever-after in Ann Arbor, MI with her husband, Patrick, and her son, Aedan. She can be contacted at ensoediting@gmail.com.

Awe: What It Means For Us All

Theta Alpha Luncheon talk, October 13, 2023

Kirsten Huff

I would like to talk today about awe. Awe is an emotion that comes up for people when they encounter the vast mysteries of life. It can be an unsettling experience, and sometimes uncomfortable. But it also often carries with it a positive feeling as well. It brings up a sense of the divine, and often it leads us to feel both very small – almost infinitesimal – and yet paradoxically connected to something much larger than ourselves in a way that is incredibly comforting.

Think for a second about some of the things that come up for you when you consider the word awe. Researchers who have studied this emotion have found that experiences of awe can be put into several different categories. As we go through each category, I'd like you to think about the experiences you have had that would fit into each. And I will share some experiences from my life that have led me to experience awe.

The first category is collective effervescence. This includes any experience where you are with a large number of people who are feeling the same thing at the same time. I'm not a big sports fan, but I understand people get this feeling when in a large stadium with fans who are all cheering for the same team. Another place this comes up is in a large concert venue. I have a young friend

who considers herself a Swiftie, which is a Taylor Swift fan, and she describes attending a recent Taylor Swift concert this way: “I felt 1,000% connected to the other people in the stadium because of what the lyrics and stories in her songs mean to each and every Swiftie.” People often describe buzzing or crackling with a life force that merges people into a collective self, a tribe, an oceanic “we.”

The time in my life when I most clearly experienced collective effervescence was just this past June. The General Church Ed group had organized an Education Conference, which was an opportunity for New Church educators from different schools in the United States to come together to learn and to share ideas about New Church education. (The Canadian schools, unfortunately, were not able to attend because of the timing of the end of their school year. We missed them.) Teachers and administrators from Washington, Oak Arbor, Pittsburgh, Glenview, Kempton, and Bryn Athyn came together for two days, and it was energizing and invigorating on many levels. But the moments of collective effervescence I experienced were during opening worship each morning. The incredible beauty of the collective singing of the hymns we all know and love, and the richness of the Lord’s Prayer, as we recited it together, gave me goosebumps. It brought up a sense of being one small part of something much larger. I was at once much less important as an individual, and yet very filled with the purpose of New Church education that brought us all together. I was caught off guard by the strength of that positive experience, and my chest feels full even just recollecting it now.

The next category of experience that brings up awe for people is the vastness and beauty of nature. Think about the experience of looking into the night sky when there aren’t many lights around. Your eyes take a little while to become accustomed

to what you are seeing, and then it's almost as if layers start being peeled back, where you can see more and more stars. You begin to consider the vastness of the universe, and your place on this one small part of the earth suddenly feels almost insignificant. It can be a little unnerving, but it can also bring comfort, as the problems that may have seemed so pressing fade away in the face of such vastness. And, as stated earlier, it brings about a sense of the Lord, who created everything that exists. This can also bring comfort if your sense of the Lord is that He is taking care of everything.

There have been many times when I have experienced awe in nature. Being on the edge of the Grand Canyon and trying to wrap my head around the vastness of that space, as well as the vastness of the time it took to create it. Gazing out to sea, imagining all of the life that exists within its depths, as well as the power of the tide. Walking through large forests of trees, where the canopy is very high above, and many life forms exist among the branches, as well as on the forest floor. But the one experience of awe in nature from my life that stands out is a time when I was in college. Keith and Maret Genzlinger generously offered to take Rebekah Russell and me out west with them, and it was my first experience of that part of the country. We drove for days, moving through many different areas. We went from the more congested parts of the east coast to the flat lands of Iowa and Kansas, and then we drove into Wyoming. The countryside became more varied and the view became filled with beautiful trees. And then, as we crested the top of a hill, I looked out the front windshield and I saw the Grand Tetons for the first time. They rose up in front of us and took my breath away. I had never seen anything so beautiful. The immenseness of their beauty made our car full of people seem suddenly insignificant. Again, in a way that was comforting. It was like hitting a reset button on

our place in the world.

The next category that brings about awe is the power of music. We can probably all remember times when we were brought to tears, sometimes in crowds of people and sometimes all by ourselves, by the incredible beauty and depth of music. I'll never forget the first time I heard Barber's adagio. I felt like it was moving right through my body and like my chest was expanding. Also, when I was in college I took a music appreciation course, and as a part of that course, we had the opportunity to see *Madam Butterfly* performed at the Metropolitan Opera House in New York City. Nothing prepared me for the emotions that washed over me during that performance. I didn't need to understand the words because the beautiful emotions were conveyed by the music. Another time when I regularly experience awe is during the Christmas Tableaux at the Cathedral. The power of the music being sung by the choir of angels while walking up to see the baby Lord is incredibly moving. This experience is compounded by a feeling of collective effervescence as well as the power of music, which makes it even more impactful.

Visual design is the next category of experiences. This includes a sense of awe that people describe when they see the Mona Lisa in person, or when they encounter things like the Taj Mahal or Machu Picchu in person. I'll be honest that I had a hard time coming up with an example of this from my life. I don't know if that's because I'm just not moved in this way as easily, or if I'm just not remembering times when I have been. I asked my husband about what comes to his mind for this category, and he talked about the symmetry and strength of a bee hive, or the complexity and design of plants if you take the time to really examine them. As soon as he started mentioning these examples, I immediately knew what he was talking about. I regularly reflect on the miracle of flowers and the life cycle of plants through the

four seasons. And what about the human body, with all of its interconnected systems that work so well together and in such beauty? Perhaps these fall under the visual design category.

The next category of experience is a sense of connection to God. I suspect everyone who is listening to this talk can think of passages and experiences that bring a sense of awe. I often feel that when attending church services, but I also experience it on my own when reading or hearing certain passages. One that really stands out to me is Psalm 139. The thing about this Psalm that really moves me is the idea that the Lord is with me at all times – when I’m experiencing something positive or when I’m suffering. And even when I’m making bad decisions. This brings out the feeling that I am part of something larger, and that I am always being taken care of. It helps to put my troubles into perspective.

Psalm 139

*O LORD, You have searched me and known me.
You know my sitting down and my rising up;
You understand my thought afar off.
You comprehend my path and my lying down,
And are acquainted with all my ways.
For there is not a word on my tongue,
But behold, O LORD, You know it altogether.
You have hedged me behind and before,
And laid Your hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain it.
Where can I go from Your Spirit?
Or where can I flee from Your presence?
If I ascend into heaven, You are there;
If I make my bed in hell, behold, You are there.*

*If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there Your hand shall lead me,
And Your right hand shall hold me.
If I say, "Surely the darkness shall fall on me,"
Even the night shall be light about me;
Indeed, the darkness shall not hide from You,
But the night shines as the day;
The darkness and the light are both alike to You.
For You formed my inward parts;
You covered me in my mother's womb.
I will praise You, for I am fearfully and wonderfully made;
Marvelous are Your works,
And that my soul knows very well.
My frame was not hidden from You,
When I was made in secret,
And skillfully wrought in the lowest parts of the earth.
Your eyes saw my substance, being yet unformed.
And in Your book they all were written,
The days fashioned for me,
When as yet there were none of them.
How precious also are Your thoughts to me, O God!
How great is the sum of them!
If I should count them,
they would be more in number than the sand;
When I awake, I am still with You.
Search me, O God, and know my heart;
Try me, and know my anxieties;
And see if there is any wicked way in me,
And lead me in the way everlasting.*

Psalms 139:1-18; 23-24

The next category of experience is that of life and death. Those of us who have been present for a birth have likely all

been overcome by the wave of awe that comes with trying to wrap one's head around the beginning of a new life in this world. It is beautiful and scary and huge, all at the same time. The same can be said for being by someone's side as they pass away. This experience makes us consider the enormity of the afterlife and how small each existence is in the grand plan of eternity. My mother was approaching death shortly after I had my third child, and I remember being overwhelmed with emotion as I stood by her deathbed with my baby in my arms. There was something so profound about holding the beginning of one life at the same time as witnessing the end of another – knowing that we are all part of this process which is much larger than any one of us.

The final category of experience is that of witnessing moral beauty. This is the category that came up most frequently when researchers asked people about awe. There is something about seeing someone do something selfless for another being that fills us with a sense of awe. It fills us with hope and makes us want to emulate that behavior. I have two examples of moral beauty that I want to share with you today.

The first story is taken from Jack Kornfield's *The Beginner's Guide to Forgiveness*. In this audio book, Kornfield shares a story about a woman who went to the trial of her young son's murderer. As the young man was convicted of his crime, the woman stood up and said, "I'm going to kill you." The murderer went to a juvenile detention center, and after some time this same woman began to visit him there. He had no other visitors, so he began to look forward to these visits. The woman would bring him little gifts each time she came and they began to connect. When it was time for the young man to be released from the detention center, he had nowhere to go, so the woman asked him if he would like to come live at her house with her. She said, "I have an extra room that you can use." The young man gratefully took

her up on her offer and went to live with the woman. He got a job and stayed with her for a while, and one day she said to him, “Do you remember that day in court when you were convicted and I said I was going to kill you?” He said, “Yes, I remember. How could I ever forget?” She said, “Well, what I meant was that I wanted that person who could kill my son to die. That’s why I visited you in prison and brought you gifts. You are not the person you were then – a person who could kill. And I would like to adopt you, and have you to stay here and live with me as my son if you will accept.” The young man gratefully accepted her offer and continued to live with her.

The second is the story of Team Hoyt. This is the story of a couple who gave birth to a child with cerebral palsy in 1962. At that time, the doctors advised the parents to put their baby into an institution because he would never be able to walk or to communicate with them. The parents, Dick and Judy Hoyt, refused to take the doctors’ recommendation, instead bringing little Rick home to raise him themselves. In 1972, when Rick was ten years old, engineers from Tufts University developed a tool that enabled Rick to communicate with his parents. Dick and Judy were very excited to hear what Rick’s first words would be, and they laughed when he said, “Go Bruins!” Three years later, Rick was able to enroll in public school, and then in 1977, when Rick was 15, he came home and told his father he wanted to enter a 5-mile benefit run for a lacrosse player who had been paralyzed in an accident. Dick, who had served in the military, but not for a long time, was not in the best shape of his life. But he recognized the importance of helping Rick achieve his goal, so he agreed to enter the race with Rick. Together, they finished the 5-mile race in last place. Over the next several years, Team Hoyt completed over 1,000 races including marathons and triathlons. Rick was once asked, if he could give his father one thing, what would it be. Rick responded, “The thing I’d most like is for my dad to sit in the chair

and I would push him for once.”

Why is it important for us to consider awe? Why might we want to cultivate it in our lives?

One possible answer is that we live in an age of isolation and self-importance, where we are prone to attacking each other online and forgetting that we are all connected. We need to be reminded that our problems are not more important than anyone else's, and that if we could look outward to something more beautiful and vaster than our own little worlds, we would know that that which separates us is so much smaller than that which unites us.

Here is the link to a video of Team Hoyt participating in a sporting event: <https://www.youtube.com/watch?v=cxqe77-Am3w> (or search You Tube for “Team Hoyt: I can only imagine”)

Kirsten has been the vice principal of the Bryn Athyn Church School since 2010. Prior to that, she taught 6th grade, 3rd grade, and worked in the student support center there. She went all the way through the NC schools in Bryn Athyn, graduating from the College in 1988. She also earned Master's Degrees in positive psychology from the University of Pennsylvania and positive organizational design from Case Western Reserve University. She feels grateful to be working and living in this amazing community of thoughtful and caring people. Kirsten can be contacted at Kirsten.huff@bacs.org.



Join the Conversation!

We would love to publish selected responses to articles, poems and stories in the *Journal*.

Tell us what you think! Contact information is in the beginning of this *Journal*.

Birth & Postpartum Doulas

Jenn Jorgenson Beiswenger

Amy Renn Jones penned an article in the April 2022 issue of Theta Alpha Journal on the subject of end-of-life doulas; I wrote this to complement that, to shed light on how people can be supported in their first breaths as well as their last.

I've always been a baby person. Even when I was knee-high to a grasshopper, I said to my mom, "Mom, when I grow up, I want to be just like you: NOTHING." This shocks some people to hear – how could I be so blatantly disrespectful? In kid-speak, though, I wasn't insulting my mom, I was calling it as I saw it: she didn't work outside the home, she wasn't a teacher, a secretary or a doctor, she was a stay-at-home mom – that's what I wanted to be. Over time, I gravitated towards babies: I was the one holding babies after church, babysitting, volunteering with teen moms, even attending births in my college internship with a midwife.

After college my husband and I married, and a few years later we were blessed with a baby of our own, whom I birthed in a beautiful home waterbirth. Having learned so much in my internship, I knew what kind of birth I wanted (ideally). I hand-picked my birth team: I was supported by my dear husband, my skilled midwife and my compassionate doula – because I wanted more emotional and physical support than my midwife could provide, from someone who knew and cared more about natural childbirth than my husband did.

After the birth of our son, I had the immense pleasure of being that stay-at-home mom for many years. Although I toyed

with the idea of pursuing a birth-related career for ages, it wasn't until our son was a teenager that I finally succumbed to the next flavour of this calling: supporting women through their labours, births and early weeks postpartum in the role of doula.

Childbirth Through the Ages

Women have traditionally given birth in the company of other women – their own mother, their sisters, aunties and friends, most of whom had prior childbirth experience and could support the new mom through this transition called 'matrescence'. Childbirth was just part of life: they knew how to do it, and they didn't doubt whether they could. Over the course of time, birth moved into hospitals and under the purview of male doctors, which landed women in beds, on their backs, struggling through labours often rendered ineffective by the restrictions imposed upon them. Childbirth fell out of women's hands, as it were, and became a scary event.

Nowadays, most women in modern society are expected to birth practically alone, in foreign, hard, cold environments. That certainly can be scary! When you think about birth, does your body clench up as you envision gushing waters, flowing blood, heart-breaking moans and shrieks of pain echoing through tiled & stainless-steel hospital rooms? Yes, there can be gushing waters, flowing blood and strange noises issuing from labouring mothers, but those are part of this natural process. Great strides have been taken to return birth to a normal, non-medical event, but it is still often perceived as dangerous and anxiety-provoking.

Birth Doulas

This is where birth doulas come in: we have knowledge, experience and compassion, and provide solid foundational support for birthing women.

Birth doulas meet with mothers or couples a few times during the woman's pregnancy and provide them with evidence-based information, guidance and tips, helping them prepare mentally and physically for labour and birth. By getting to know our clients before they go into labour, we can help them understand what's going on and relax into the birth process. "Relax into birth?!" you say? Yes: childbirth is a natural, physiological process; the more we try to manage or control the process, the less natural it is and the more painful it becomes because we aren't letting the body do what it naturally needs to do. Fear also causes us to tense up, which leads to more pain; the better we understand the process, the more empowered we can feel, the less fear we can carry, the less tense we can be, and hopefully the less pain we can experience. (*There's still pressure and discomfort, to be sure! -but it's physiological and natural pain, not pathophysiological and "something's-wrong" pain.*)

A good birth doula knows all this, she knows and trusts in the birth process, and she really gets to know and believe in her client, so that she can try to help her keep her oxytocin ('love hormone') flowing and keep the labour progressing. A doula doesn't replace midwives or doctors, she works with them, getting to know mom and her particular preferences and needs prior to labour, helping her prioritise her values and get them down in writing into a birth plan (or two, or three, allowing for contingencies!), and works with medical professionals to help mom implement her birth wishes.

Statistics

I'm not sure that there's been any scientific study into the value of having a doula *prenatally*, but research has been conducted into the benefits of having a doula at one's birth. One such study done

in the U.S. in the 1990s¹ identified lots of benefits. A woman who had a doula supporting her in her birth:

- was 50% less likely to require a caesarean section
- could have a 25% shorter labour
- was 40% less likely to use syntocinon/pitocin (artificial oxytocin)
- was 30% less likely to use pain medications
- was 40% less likely to require forceps, and
- 60% less likely to request an epidural
- Plus: having a doula showed improved breastfeeding, decreased incidence of postpartum depression, greater maternal satisfaction and enhanced well-being of both mother and baby. Basically, it can't hurt to have a doula at birth, and will, in all likelihood, improve a woman's experience.

It may seem like having a good birth is definitely nice but only a blip in time – it's only one day (or maybe two or three, all up) in the woman's life and in the baby's life – but ask any mom and she'll probably be able to tell you about each of her children's births, even years after the fact. *Birth is HUGE!!* It makes a really *deep* impact on the mom, not to mention on the new little human just arrived earthside! There's a theory that a person carries subconscious memories of his or her birth experience *throughout his/her life* – it impacts on how s/he operates and views the world! – And, considering the shambles our world is in, these days, I reckon that it is **imperative** that we start helping women and children have better birth experiences.

Postpartum Life

Similarly to the birth scenario, women used to look after their

¹ Klaus, M.H., Kennell, J.H., and Klaus, P.H. (1993) *Mothering the mother: How a doula can help you have a shorter, easier, and healthier birth.*

kids ‘in community’, too: they had other women around to support them as they navigated these new waters – women who were invested in their well-being, who provided them with emotional, spiritual and physical support. These ladies could help with parenting stuff, and could also provide the vital support that the new moms themselves needed as they marathoned through matrescence: recovering from pregnancy and childbirth and moving forward through breastfeeding and child rearing.

Nowadays, families in western society are very insular, keeping to ourselves most of the time, often living far from our own families. On top of that, recovery from pregnancy and childbirth is vastly overlooked and women are often expected to be up and at ‘em in short order. That’s a lot to ask of someone whose body and mind just underwent major changes over the last 9± months, who grew a little person within her body, who laboured to bring this new little person earthside, who may have undergone major surgery to get the little one out, and who continues to sustain this new little person with multiple feedings – drawing on her own personal resources – many times a day (and night!).

Postpartum Doulas

Postpartum doulas can fill some of that void. We jump in straight away with open hands, open arms and open hearts to help the new mom in pretty much any way we can. We provide an extra pair of hands to help look after the newborn while mom looks after herself, or we look after older children so that she can spend uninterrupted time with her new bub; we help prepare simple meals, we help with washing up and light cleaning; we might stay overnight to help look after the baby so that mom can get some solid rest; we accompany them to appointments, and we help them find local resources for needs that we can’t meet; we help new moms process their birth experiences and we provide

an ear and a shoulder to help support them while they navigate this unfamiliar territory. New babies are so cute and precious, it's absolutely understandable why so much attention is paid to them! –*And*, the moms need a heck of a lot of attention, too – more than we're currently giving them in standard modern care.

What it comes down to is that pregnancy, labour & birth and the early days & weeks after a baby is born are *MASSIVE* events in a woman's life – and her baby's! – and are due more supportive attention than they commonly get. If you can help a woman in her birth & parenting journey, she will benefit SO MUCH from it. If you want to help but don't have the time, skills or desire to help in such a way (because it isn't for everyone, and that's ok!), consider supporting her by helping her get a birth and/or postpartum doula: we really do love helping moms have as positive and satisfying a birth and postpartum experience as possible.

Jenn graduated from Bryn Athyn College of the New Church in May 1999 (with a baby-centric Bachelor's thesis on the subject of touch & infant massage!). She married Todd in June 1999, bore their son in Oct 2006 and became a certified Birth and Postpartum Doula in Australia in Feb 2023. Jenn's doula website is www.induetime.au; she can be reached about doula stuff at doulajennb@induetime.au or anything else at jenn@beiswenger.net.



Call for Art Submissions!

As you can see from the beautiful cover art and line drawings, we are hoping that the *Journal* can present some of the visual art that Swedenborgians around the world are creating.

Please send us images you would like to share with *Journal* readers and feel free to write a few sentences about what you send in! Contact information is in the beginning of this *Journal*.

Oh Karl/OK

Valerie Jorgenson Younan

This is a piece that literally 'came to me' in the sacred early hours of dawn as I was waking one morning in March of 2023. My cousin, Karl Parker, had recently received the news from his doctor that his brain tumor had returned and that there was nothing more they could do. Sadly, it was then just a matter of waiting and bravely going through it. Clearly, he was on my mind, and these words were 'summoned'. I sent this to him shortly thereafter. He was a valiant inspiration to many as he stayed positive and faithful throughout the next two months. He left this world on May 4th 2023.

Oh Karl,
It's going to be OK

What a moment this is.
At once both a slow-moving train wreck, waiting for next signs
of loss and pain.
And at the same time a bullet train hurtling towards unknown
devastation.

And, it's going to be OK

Oh Karl,
What a straddling of worlds and realities.
You may both have one foot in terror and emotional agony,
And the other trying to find its footing in the acceptance of and
peace in what is and what will be.

And it's going to be OK

Oh Karl,

Bravely walking this path of uncertainty – white knuckles desperately clasping each other's loving hands, and clasped in desperate prayer, through this sacred labouring.

And it's going to be OK

Oh Karl,

All that needs to be said is being lovingly and courageously said. Extended embraces feel fleeting.

Lightness and hope and gratitude and peace will find their way into the cracks of sorrow.

And it's going to be OK

Oh Karl,

Things will slow. Energy will wane. Gazes will linger. Knowing will settle in.

And it's going to be OK

Oh Karl,

Then there will be The Moment. The Sacred Moment. Other eyes watching for your coming, and voices on another shore ready to take up the glad shout will say, "There, he comes!" And you will be given from loving earthly hands into loving heavenly hands, born anew.

And it's going to be OK

Oh Karl,

There will be an Awakening. In unknown stillness and quietude; peace beyond all telling. Disbelief and Belief confirmed. Energy and Light will be renewed. Love and clarity and understanding

will seem boundless. There will be no more sorrow for the former things will have passed away.

You will be you.

You will be you through and through.

You will not feel disconnected or distant. You will be close. You will be 'with'.

And it's going to be OK

Oh Karl,

There will be sorrow and grief and heaviness here, feeling the apparent absence of your presence.

Earthly hearts will have broken and will long for healing. One foot in emotional anguish with the other trying to find its footing in the acceptance of and peace in What Is and What Will Be.

And you will love and you will soothe.

You will be close. You will be 'with'.

And it's going to be OK.

In time, and time, and time again, through many tears and much breathing, tendrils of scar tissue will begin to lace together torn hearts.

And you will love.

And you will soothe.

You will be close.

You will be 'with'.

And it's going to be OK.

Val (Jorgenson) Younan lives in Ontario, Canada with her husband Kamil and their 2 teenage/young adult sons. Val provides HR services for the Canadian General Church organizations, as well as having a passion for and training in mediation and conflict resolution. She can be contacted at valerieyounan@rogers.com.

List of Deceased Members Oct. 2022-2023

*The Following is a List of the Theta Alpha International Members Who Died
From October 2022-October 2023*

Gwynne Bevan

Jacqueline Synnestvedt Bostock

Corona Carswell

Tracy Damm Corbin

Karin Schiffer Cox

Rachel Ebert-Boyce

Merrily Alden Evans

Evelyne Eynaud

Cheryl Packer Farrell

Hank Hicks Gholson

Claudia Cranch Gladish

Scarrain Pitcairn Gomes

Rachel Halterman

Jeri Anne Elmont Hampton

Ketty Frederiksen Hansen

Poliana Nobre Hauptmann

Janet McClarren Karallus
Sherry Klippenstein
Virginia Lanyon
Margaret Schiffer Lepofsky
Joyce Barger Loding
Lisa Mansfield
Lyla Guterriz Miller
Jennifer O'Farrell
Greta Alden Odhner
Anna Heinrichs Odhner
Sue Ryan Robertson
Julia Edgerton Simons
Jesse Smith
Anne Timmons Synnestvedt
Marilyn Richard Synnestvedt
Gay Mansfield Waters
Terry Taragna Weaver



Call for Articles!

We need and want to hear from everyone throughout the world in the pages of our long-lived and well-loved Journal. Everyone has something absorbing, interesting, thoughtful or humorous to share. Contact information is in the beginning of this *Journal*.

22-23 Annual Report & Proposed 23-24 Budget

		22-23 Budget	22-23 Actual	23-24 Proposed Budget
INCOME				
	Donations	\$7,000.00	\$14,863.00	\$7,000.00
	Membership Dues	\$2,200.00	\$1,872.92	\$2,200.00
	Bank Interest	\$6.00	\$4.54	\$6.00
	Luncheon	\$1,300.00	\$1,425.00	\$1,400.00
	Fundraising	-		
	Other	-		
TOTAL		\$10,506.00	\$18,165.46	\$10,606.00
EXPENSES				
Awards				
	Cash and Grants	\$700.00	\$1,000.00	\$700.00
	Non-Cash	\$1,500.00	\$1,868.25	\$1,500.00
Operations				
	Administration	\$180.00	\$233.19	\$200.00
Journal Expenses				
	Printing & Layout	-	\$8,105.43	
	Postage	-	\$2,448.47	
	Total	\$10,500.00	\$10,553.90	\$10,500.00
Events				
	Luncheon	-	-	
	Senior Girls Brunch	-	-	
	Total	\$1,500.00	\$1,738.20	\$1,500.00
TOTAL		\$14,380.00	\$15,393.54	\$14,400.00
NET INCOME		-\$3,874.00	\$2,771.92	-\$3,794.00
Checking Account Balance			\$11,175.41	

		22-23 Budget	22-23 Actual	23-24 Proposed Budget
SCHOLARSHIPS				
ANC Fund Ending Net Assets			\$313,214.19	4% \$12,528.57
ANC Fund Scholarships				
	ANCSS 1 (Isabella Furness 22-23, Isabella Furness 23-24)	\$2,500.00	\$2,500.00	\$2,500.00
	ANCSS 2 (Hilani Wahl 22-23, Hilani Wahl 23-24)	\$2,500.00	\$2,500.00	\$2,500.00
	BAC General 1 (Elizabeth Parker 22-23)	\$2,000.00	\$2,000.00	-
	BAC General 2 (Evelyn de Chazel 22-23; Evelyn de Chazel 23-24)	\$2,000.00	\$2,000.00	\$2,000.00
	BAC Graduate 1 (Anne Grace Glenn 22-23, Mary Jane C Hill 23-24)	\$2,000.00	\$2,000.00	\$2,000.00
	BAC Graduate 2 (Jennica Nobre 22-23, Jennica R Nobre 23-24)	\$2,000.00	\$2,000.00	\$2,000.00
TOTAL		\$13,000.00	\$13,000.00	\$11,000.00
TAI Fund Ending Net Assets			\$222,823.03	4% \$8,912.90
TAI Fund Scholarships				
	BAC Education 1 (Leilah R Glenn 23-24)	-	-	\$2,100.00
	BAC Education 2 (Katelyn E Osterhoudt 23-24)	-	-	\$2,100.00
TOTAL		\$0.00	\$0.00	\$4,200.00

Websites and Blogs of Readers

*If you'd like your blog or website included here,
please send the information to the editor.*

Jenn Beiswenger – birth doula: *induetime.au*

Eva Björkström – her lovely gardens can be seen on YouTube
by searching her name

Karla Buick – directory of artists who create specifically New
Church-themed art: *silverbrancharts.com*

Jim deMaine – a doctor's thoughts and stories from his 32
years of practice: *endoflifeblog.com*

Diana Hasen – author children's books *stevieandharley.com*

Chandra Hoffman – writer: *chandrahoffman.com*

Helen Kennedy – writer: *hmk98.blogspot.com*

Kelly Lucero – Children's book author and storyteller:
KellyLucero.com

Page Morahan – photographer: *psmorahan@gmail.com*

Lara Muth – writer: *twitter.com/lyramariner*

Abbey Nash – writer: *abbeynash.com*

Tiffany Perry – poet: *naturepoetrysite.wordpress.com*

Hilda Rogers – artist: *dailypaintworks.com/Artists/
hilda-rogers-8286, hilda5462.wordpress.com*

Kerstin Sandstrom – artist: *kerstinsandstrom.wordpress.com*

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