



## New Denominational Website Launched!

BY THE DIGITAL PRESENCE GROUP

The Digital Presence Working Group has been engaged in creating a new Website for the General Convention (the Swedenborgian Church).

The Group gathered input from delegates during the 2016 Annual Convention and selected the firm of DQuinn.net, as website developer.

Val Brugler, Information Support Unit chair, and Samantha Johanson, Central Office manager, trained with Daniel Quinn and put in many hours populating the website with photos, news, and information, incorporating many new features.

We are delighted that the new website, <https://swedenborg.org>, launched on May 17, 2018!

### Please Help Us

The Digital Presence Group wants this website to be an inviting experience and a useful tool. It is designed to be kept fresh and current. It features notices of local, regional, and national events and news items. Please send information of your events to Central Office, so that they can be posted on the website and on Facebook. Don't forget to send any good photos after your event!

The website is a place to go for information, get questions answered, make direct contact, and share our common experience. Your input is valuable.

The website offers easy access to



*the Messenger*, the *Convention Journal*, institutions, ministries, and the leadership personnel of the denomination.

We hope you find the interactive features helpful.

Please visit soon and often, and let us know what you think. Email the Central Office at [manager@swedenborg.org](mailto:manager@swedenborg.org).

Rev. Jenn Tafel, Rev. Kevin Baxter, Page Morahan, Polly Baxter, Val Brugler and Katie Pruiett comprise the Digital Presence Working Group. Rev. Dr. David Fekete was an invited guest, and Paul Deming and Bekka Lange assisted with input as content was moved and created. Chris Laitner was the group facilitator.

This committee's work has ended with the launch of the new website.

**Register by May 24!  
194th Swedenborgian  
Annual Convention**

**Do You Know  
the Way?  
The Year of  
the New Jerusalem**

**July 1-5, 2018  
San Jose State University  
San Jose, California**

**Registration and information Inside  
Online Registration and Information:  
<http://tinyurl.com/Swedenborg2018>**

**The Editor's Desk**



**Doing the Right Thing**

Emanuel Swedenborg tells us that, in order to regenerate, we must shun evil and accept influx from the Lord, who works through us. Since we cannot identify this influx, it is up to us to act as if we are loving God and the neighbor and being of use of our own accord. That's a tall order!

It would be nice if we lived in a very simple world where good and evil were clearly delineated for all of us and that we all agreed on our conclusions and right actions. Those who did not agree with us we could label as evil. But, of course, we live in an extremely complex world, and our lifelong task is to find our way to love and wisdom in the lifelong process of regeneration.

These thoughts occupy my thinking these days as I contemplate chaos and conflict in our communities. Swedenborg defined human interactions as occurring within communities, where it is our charge to be of use. He described a world of overlapping and ever

**Join the Choir!**

Are you coming to the annual convention? Do you love, like, or even mildly enjoy singing? Well then, you should join Convention Choir. We'll have a wondrous time singing together. Live your love and do good work just by singing! Interested? Email the convention choir director, Julius Brown, at [juliusbrown@gmail.com](mailto:juliusbrown@gmail.com), or text or call at 215-307-5022.

widening communities. So we live in small communities like our neighborhoods and churches and in larger communities of like-minded people or those defined by geographical, political, ethnic, or cultural boundaries.

In the larger community that we call the USA, there is bound to be cultural and political conflict because of its size. Some in that community thrive on conflict and create and encourage it, but most of us try to do the right thing. But how do we avoid conflict and promote harmony in this large community that is our country?

Most Christians, adherents to other religions, and non-religious people strive to find the right path according to their understanding of good and truth. But when we try to reconcile our religious beliefs with our cultural

and political beliefs, we often end up in diehard opposition.

The sobering truth is that all life on this earth is political in some sense. We consider issues and make decisions based on our received teachings and our power to discern, but to the extent that we are rigid and judgemental, we exacerbate conflict and separation. Thus, in pursuing love and wisdom, we end up doing what politicians do, that is, finding a way to move forward harmoniously through dialogue and, yes, that dreaded and hated activity that politicians we love to disparage engage in, *compromise*.

—Herb Ziegler

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**Church Calendar**

- **July 1–5:** Swedenborgian Church Annual Convention, San Jose, CA
- **July 15–21:** Camp Paulhaven, Alberta, Canada
- **July 21–30:** Almont Summer School, Allenton, MI
- **August 4–19:** FNCA Family Summer Camp, Fryeburg, ME

**the Messenger**

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Deadline for submissions is three weeks before the first day of the month of issue.

The opinions and views expressed are those of the authors, not of *the Messenger*, the Communication Support Unit, or the Swedenborgian Church.

## Letter from the President



**2017–18—The Year of the New Jerusalem:  
The emergence of a new world**

Dear Friends,

As many of you know, I fell over my dog and landed right on the spot that is supposed to be sat upon, rather than fallen upon a while back. Fortunately, nothing was broken, but I used crutches to allow it to heal and keep the strain off of it and reduce the pain. After a four-day trip to Chicago, I had to admit that being escorted in a wheelchair had its advantages.

During this time of recuperation, I found this quotation by Irish poet and priest, John O'Donohue (1956–2008).

Your mind can deceive you and put all kinds of barriers between you and your nature; but your body does not lie. Your body tells you, if you attend to it, how your life is and if you are living from your soul or from the labyrinths of your negativity. . . . The human body is the most complex, refined, and harmonious totality. Your body is, in essence, a crowd of different members who work in harmony to make your belonging in the

world possible. . . . The soul is not simply within the body, hidden somewhere within its recesses. The truth is rather the converse. Your body is in the soul. And the soul suffuses you completely.

I started to wonder if my body was telling me something. Of course, I don't think God caused me to fall over the dog. That was my own doing. But I have paused and asked, is my body telling me something I should pay attention to?

I have noticed recently that I am getting busier and busier with the position of president. Some days I spend most of the day and into the evening on phone calls, emails, planning events, preparing to visit churches, and, of course, meetings. I have not been finding time or taking time for Sabbath rest and restoration. Preaching on Sunday is not Sabbath for the one preaching. My life is getting out of balance. As I hobble around on crutches, I realize how important balance is. My body drew my attention to my lack of balance in my life.

And why is it my hip aches and muscles in my leg hurt when I get up? I have not been walking as much either—no time for exercise. I know there is time for these things, but they are not a priority. I have been ignoring my body.

So, as I heal, which is an amazing feat in itself, I am trying to pay attention to my body. Appreciate it. Thank it. Honor all it does for me. And listen to what it may be trying to tell me.

I look forward being in better shape and seeing many of you at the Annual Convention in San Jose!

—Rev. Jane Siebert

# Nominations for Elected Positions in the Swedenborgian Church

The Nominating Committee nominates at least one candidate for each open position, with the exception of the Nominating Committee position, where at least two candidates must be nominated. Elective offices and nominees to date are listed on the chart at right.

If you are interested in being nominated for any position (particularly an open position), contact the chair of the Nominating Committee, Linda Tafel, (LLTafel@yahoo.com).

A substitute list of nominees will be proposed to take effect if the changes to the structure of the Swedenborgian Church proposed by General Council are approved by the delegates to the Annual Convention.

In addition to the two candidates to be elected to the Board of Trustees of the Center for Swedenborgian Studies (CSS) by its representative class (members of the General Convention), two candidates nominated by the CSS Board are to be elected as at-large-class trustees at the CSS Annual Meeting, which will convene at 7:30 PM on July 2, during the Annual Convention in San Jose, California.

## Candidate Statements

### Treasurer: Jennifer Lindsay

Jennifer Lindsay is honored to be nominated as a candidate for treasurer on behalf of General Convention. Jennifer has been an active member of the San Francisco Swedenborgian Church for twenty years, where she served on the church council as treasurer for seven years. Her experience with General Convention includes the following:



- Wayfarers Chapel Board of Managers (treasurer): 2001–2007
- FPRSU and AFC: 2002–2008; 2011 to present
- CSS/SHS Board of Directors (treasurer): 2008–2014; 2015 to present
- Investment Committee: 2016 to present
- Treasurer: 2016 to present

In addition, Jennifer worked on the launch and realization of the Garden Church in San Pedro, California, by

sitting on its start-up board and serving as its initial treasurer. For all of these roles, Jennifer brings over twenty years of business experience consulting with companies to help resolve regulatory compliance and internal investigation matters. Jennifer had a career as a principal with KPMG in its Silicon Valley office, where she led the forensic practice and served as the partner-in-charge of corporate responsibility for the office.

Jennifer spends time serving on the Board of the M.F.A. program at the American Conservatory Theater and

*Continues on page 65*

Position to be Filled	Term (Yrs)	Candidate
President	3	Rev. Jane Siebert <sup>1,3</sup>
Vice-President	1	Tom Neuenfeldt <sup>1,3</sup>
Recording Secretary	1	Karen Conger <sup>1,3</sup>
Treasurer	1	Jennifer Lindsay <sup>1</sup>
General Council layperson (2 to be elected)	3	Stan Conger <sup>1,3</sup> Rob Lawson <sup>1</sup>
General Council Minister	3	Rev. Jenny Caughman
Communications Support Unit (COMSU)	3	Open <sup>4</sup>
Education Support Unit (EDSU)	3	Rev. Robert McCluskey
Financial and Physical Resources Support Unit (FPRSU)	3	Rev. Lisa Solwold <sup>1</sup>
Information Management Support Unit (IMSU)	3	Val Brugler <sup>1,3</sup>
Support Unit for Ministries (MINSU), Minister	3	Open <sup>4</sup>
Committee on Admission to the Ministry: Minister (CAM)	3	To be nominated and elected by the Council of Ministers
Board of Trustees of CSS, representative class (2 to be elected)	3	Open <sup>5</sup>
Board of Trustees of CSS, at-large class <sup>2</sup> (2 to be elected)	3	Open <sup>5</sup>
Nominating Committee (2 to be nominated)	5	Open

<sup>1</sup> Incumbent

<sup>2</sup> Nominated by the Center for Swedenborgian Studies (CSS) Board of Trustees

<sup>3</sup> Statement appeared in the April 2018 *Messenger*

<sup>4</sup> Due to proposed structural Bylaw amendments (see April *Messenger*), the Nominating Committee is not nominating for this position

<sup>5</sup> Due to the proposed Board reduction (see page 68), the Nominating Committee and the CSS Board of Trustees are not nominating for this position:

# Mark Zuckerberg Sets an Example for Entrepreneurs, but Is It a Good One?

BY RICHARD TAFEL

Is it time for faith communities to reclaim the role of moral teachers in American business? Let's look at what Mark Zuckerberg had to say during his recent Senate testimony:

I think the mistake we made is viewing our responsibility as just building tools, rather than viewing our whole responsibility as making sure those tools were used for good.

Mark's comment is raising an important question in American business: Who today teaches us what's good?

## Nominations

*Continued from page 64*

supporting Texas A&M University by serving on the Development Council for the College of Liberal Arts, the Chancellors' Century Council, and previously on the board of the Association of Former Students. Jennifer enjoys traveling extensively and co-owning two wine bars in San Francisco.

### General Council (layperson): Rob Lawson

Rob Lawson lives in Rockport, Maine, and worked for the Maine Public Broadcasting Network in Lewiston as a major gifts officer until his retirement in 2011. Rob serves as the president of the Bath Church of the New Jerusalem (Bath, Maine). He is interested in Swedenborgian church history and is committed to historic preservation. ☩



Having done some work with tech companies, I see Zuckerberg as the product of a generation that believes human problems are mechanical problems—change the algorithm and you can bring the world together for world peace. That is an entirely novel conception of how to create positive change in the world, and not one widely shared.

Without a common understanding of what is good, American business practices today are simply transactional and focused simply on what is profitable. One smart, young entrepreneur recently pointed out to me a profound observation about the rising generation,

We learned about what's good in business from the Facebook movie. Basically, it taught us that the morality of leaders matters less than the ability to win. Stealing intellectual property (IP) might cause some problems in the short run, but if you can pull it off you can earn millions and become a celebrity.

Over the past fifteen years, I've provided strategic coaching to over 200 social entrepreneurs. Their innovative business ventures seek to make the world a better place through both social impact and financial return. While there are plenty of places to teach them their business model, there are almost no places in American culture that teach them how to develop their moral leadership.

The collapse of religious affiliation and condescending views toward spirituality among the rising tech generation means spiritual leaders have forfeited their role of teaching the good.

The rising generation is marked by a sincere desire to make a profound social impact. And, at the same time, they continue to score higher

on the Narcissistic Personality Inventory and are more depressed and anxious than previous generations. The most successful social venture leaders I've worked with have found their moral compass usually through three primary paths: family, faith, or their own personal search. Most have tried and failed at something—have worked through a “long dark night of the soul.” They have built up a powerful, non-transactional social network and exhibit the traits of humility, curiosity, and integrity.

In addition to my work with social ventures, I pastor the Church of the Holy City (Swedenborgian) in downtown DC. This past year, we hosted a series of dinners and a gathering of “spiritual entrepreneurs” from around the country. Their vision is to marry the process of building a social venture business model, including business plan and fundraising, while also developing their inner, spiritual life through prayer, service, and purpose work. All houses of worship should consider this as part of their mission.

The global challenges facing the rising generation are daunting. To change the world, we all need to work to become better people and create sound business models as we humbly move forward to become tools for good. ☩

Rev. Rich Tafel is managing director at Raffa Social Capital Advisors, pastor of Church of the Holy City in the District of Columbia, and co-founder of The American Project at Pepperdine School of Public Policy.



# The Bannister Mile Revisited: the Final Word

BY GEORGE DOLE

*In the March 2018 Messenger, prompted by the death of Roger Bannister, Jim Lawrence wrote about the famous race in 1954 where Bannister broke the four-minute mile and the participation of Rev. George Dole, the last living runner from that race. George Dole submitted this article as the final word from his perspective, to clarify some details and flesh out the circumstances that took him there.—Ed.*



*Bannister leading across the finish line in the legendary race*

With Roger Bannister's recent death, the story of that first sub-four-minute mile begins to take on a legendary character. It was an epic event in a number of ways, not the least of which is as a turning point in the transition from running as "purely" amateur to running as a potentially lucrative profession; but it was no legend at the time, and legends all too often lose touch with reality.

The best account of the athletic circumstances I am aware of is Neil Bascomb's *The Perfect Mile: Three Athletes, One Goal, and Less Than Four Minutes to Achieve It* (Boston: Houghton Mifflin, 2005). With John Landy of Australia, Wes Santee of Kansas, and Roger Bannister all coming closer and closer to that goal, which many thought to be a kind of impenetrable sound barrier, beyond human capability, this challenge had gradually gained world-wide attention. In May of 1954, with Landy scheduled to run under ideal circumstances in Finland, it was clear that the time for Bannister to be the first was drawing to a close.

Bannister had made a definite attempt the year before, with Don Macmillan of Australia and Chris Brasher

as pacemakers, coached by the remarkable Austrian, Franz Stampfl. The strategy was ingenious. Brasher ran two ninety-second quarters while Macmillan and Bannister were running a fast three, leaving him nicely warmed up and ready to carry Bannister through a rousing last quarter. The result was a 4:02 mile and a public revulsion against a "fixed race" (see Bascomb, p. 134). The 1954 team of Stampfl, Brasher, Chataway, and Bannister was acutely aware that if Brasher did not finish, any record set would be at least tainted, and would probably not be ratified. I was to spend the next forty years believing that I had finished last because I was unaware that I had passed Brasher. He had completely spent himself in his thousand yard stint, had moved to an outside lane and run slowly, largely unnoticed, for the remaining distance. At the fortieth anniversary celebration I was advised by Alan Gordon, in no uncertain terms, that I had finished fifth, and I am sure he was right.

I now find myself the only surviving participant in that race, and my own part in it, intimate as it was, was quite insignificant, of interest only to

me. The only story I can tell with any authority is my own, and it will take a while. It involves explaining how I happened to be in that race and what it meant (and did not mean) to me; and telling it may help bring that legend down to earth a bit.

First of all, my major life concerns, other than the strictly personal, have been academic. I was high school valedictorian, and a Phi Beta Kappa graduate of Yale, and ultimately a Harvard Ph.D. I was

a year younger than most of my classmates through the first phases of this process, and physically outclassed by them until my high school senior year, at the close of which I discovered that I had genuine promise as a runner. At Yale the next fall, I found myself in the company of runners with far better credentials; but by the end of my freshman year I was able to win the half mile in the freshman meet with Harvard in the meet record time of 1:56:6. I was still high school age, and in 1948, the fastest high school half mile in highly rated California was run in 1:58. Yale, though, was oversupplied with half-milers and short of two-milers, so as a sophomore I left my first love and spent the next three years running the two, reasonably successfully, but definitely not record-breaking. When I went to Oxford, I was eligible to compete as an undergraduate. I found them running three miles rather than two, though. I felt myself outclassed at that distance, and it seemed as though I had been given a second chance at my favorite distance.

A few words about Oxford athletics.

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## Bannister Mile Revisited

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The university itself is an aggregate of essentially independent colleges, most of which have their own athletic teams. The university, at least at that time, had no athletic department and no budget item for athletics. It hired no coaches and maintained no athletic facilities. There was really no university track team to try out for. The running program was run entirely by undergraduates and alumni, the latter apparently being the source of such funds as might be needed. I'm not sure, but I think 1952 was the first year they decided to hire a coach, over the protests of some who saw this as betraying the ideals of true amateurism. Franz Stampfl came up from London about three afternoons a week to coach anyone who showed up. In advance of the annual meet with Cambridge, there would be tryouts for places on the team, and those chosen would constitute the official athletics team for the year. My first year there I was not in the running. Oxford had Chris Chataway as its premier miler and was very well represented in the half. I was an unknown quantity, not yet proven.

By my second year, Chataway had graduated, and Oxford's most promising miler, Ian Boyd, was recovering from an injury (two years later, he would run 4:03.2). I did try out for the half, but was beaten in a fairly close contest by one Derek Johnson, who went on to lose a virtual dead heat in the 1956 Olympics (a remarkable race: Google "Tom Courtney"). Stampfl then focused my efforts on the mile, and knowing that I was following in the footsteps of previous Oxford victors Bannister (three times) and Chataway (twice)—suffice it to say that I felt challenged.

On the plus side, we were aware that the Cambridge miler would be one Keith Marsden, a converted half-miler

with no record as a miler that we knew of. I trained as hard as I ever had and was encouraged by running a solo 3:08 three-quarters the week before the meet, raising the possibility of a 4:12 mile.

My memories of that race are fairly clear. Skipping to the end, I found myself in the lead going into the last quarter, and could envision having Marsden shadow me from there on and blow by me on the last straight. Going into the turn, then, I slowed very slightly. He had been following me very closely, which meant that he found himself "running up my heels" and moved to the outside. I let him draw almost even with me, and he took the bait and tried to pass me. I then matched his speed so that he found himself unable either to pass me or to fall in behind me and kept him running in the outer lane until we came off the turn. That was my time to let him pass and start drafting on him, occasionally putting on enough pressure to make sure he didn't relax too much. Let me then quote (from some article or other):

Writing in the *Sunday Times*, Harold Abrahams (winner of the 100 metres gold medal in the 1924 Olympics, and featured star of the Oscar-winning film *Chariots of Fire*) described the 1954 mile race in these words:

In the mile there was one of the finest finishes seen for many a long day. Marsden of Cambridge took the lead closely attended by Dole of Oxford, who comes from the United States. All the way round the last two bends, Marsden fought off successive attacks by Dole, and it was only in the last stride, as Marsden plunged to the tapes, falling to the ground in his effort, that the Dark Blue snatched victory by inches. The time of both athletes was 4 min 15.2 sec. and both had run over 20 yards faster than ever before.

That was definitely the high point of my running career. Everything after it was an anticlimax. It came at the close

of my fifth term, which again calls for a little explanation. The yearly academic schedule consisted of three eight-week terms separated by two four-week reading periods. One worked with a tutor who assigned weekly exercises of one sort or another and recommended courses or lectures. No grades were recorded. No one took attendance. You would be graded only on the basis of a set of final exams, "Schools," followed by an oral exam by faculty who had read what you had turned in. The results were published in the *London Times*, and for anyone seeking employment in England, they were of landmark importance.

"Schools" were grueling. They consisted of a series of twelve three-hour written exams, taken morning and afternoon in the space of a week—Thursday, Friday, Saturday, Monday, Tuesday, and Wednesday. During your Schools term, nothing else mattered, nothing. The previous year, Chris Chataway had disappeared from the track for that entire term (Bascomb, p. 132). I did not feel the intense pressure that my British classmates did, but running was nothing now but an escape, a welcome relief. I went back to enjoying "speed work," and in fact on the two days after the Bannister mile, ran the half and the quarter quite respectably in a couple of minor meets, one at the college level, the other at the equivalent of junior varsity.

Two months after the Cambridge meet, when the time came to choose the team to compete against the AAA, there were no tryouts that I remember. Stampfl simply recruited those who had competed against Cambridge, filling in any vacancies as best he could. There was no sense of "our team" against "theirs." I was curious as to how well I might perform, but it was a rather idle curiosity. I had no specific objectives. I have fairly clear memories of the start, but during most of

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## Board-Proposed Amendments to CSS Bylaws

Board reduction has long been in consideration at the Center for Swedenborgian Studies (CSS), and the proposed amendment to do so coincides with General Convention's plan to consolidate work and reduce the number of people required to fill organizational roles. CSS has enjoyed a large board of fourteen (twelve elected and two ex-officio), and it provides ample room for reduction without concern for effective governance. Moving from twelve elected board members to eight, for a ten-member board overall, has been deemed an ideal reduction; it provides for significant reduction yet leaves what is still a good-sized board. By reducing two from each group (at-large and representative) it is necessary for simplicity of future elections to shift from three-year terms to four-year terms so that one seat in each group is up each year, and over a four-year cycle, every board seat comes up for election.

Board attorney Robert Morrill designed a bylaw amendment that is coupled with an election procedure that involves a resignation by the full board from the previous three-year term structure, which is being discontinued, followed by another election motion for a new slate of trustee candidates drawn from the current trustees to a staggered set of terms in the new four-year term pattern.

All of the twelve elected trustees serving on the Board of Trustees have signed a resolution pledging to resign their position of trustee, effective at such time as the members of the Corporation adopt a change to the Bylaws of the Corporation substantially in the form proposed below and elect new trustees at the forthcoming annual meeting of the Corporation, such resignations being conditional upon such change in the Bylaws and election of new trustees.

—Rev. Jenny Caughman, CSS board chair

### Bylaws of the Corporation of the New Church Theological School DBA Center for Swedenborgian Studies

[Only articles and sections with proposed changes appear here. Deletions are shown as strike-throughs and additions are shown as underlined.]

#### Article IV. Board of Trustees

##### Section 2. – Election and Tenure.

The Board of Trustees shall consist of ~~twelve (12)~~ eight (8) elected members and four (4) ex officio members. At-large members and representative members shall each, voting as a separate class, be entitled to elect ~~six (6)~~ four (4) of the members of the Board of Trustees; PROVIDED THAT at least ~~sixty-six percent (66%)~~ seventy-five percent (75%) of the members of the Board of Trustees elected by the at-large members of the Corporation and

at least ~~eighty-three percent (83%)~~ seventy-five percent (75%) of the members of the Board of Trustees elected by the representative members be members of the Corporation.

Other than as hereinafter provided, Trustees shall be elected for a term of ~~three (3)~~ four (4) years. The terms of the elected Trustees shall be staggered, so that the term of one at-large elected Trustee and one representative elected Trustee shall expire each year. When Trustees are elected, their term shall be designated in order to achieve such staggered terms.

~~Upon these Bylaws becoming effective, the twelve (12) incumbent members of the Board of Trustees will form the Board of Trustees. The terms of the incumbent members will expire in rotation as follows:~~

~~(a) Four members of the Board of Trustees (consisting of two (2) of the at-large elected members and~~

~~two (2) of the representative elected members) shall be elected to hold office for a term of three (3) years from the date of their election or until the third annual meeting after such date, whichever shall first occur.~~

~~(b) Four members of the Board of Trustees (consisting of two (2) of the at-large elected members and two (2) of the representative elected members) shall be elected to hold office for a term of two (2) years from the date of their election or until the second annual meeting after such date, whichever shall first occur.~~

~~(c) Four members of the Board of Trustees (consisting of two (2) of the at-large elected members and two (2) of the representative elected members) shall be elected to hold office for a term of one (1) year from the date of their election or until the first annual meeting after such date, whichever shall first occur. Thereafter, all such Trustees so elected shall serve for a term of three (3) years.~~

No member of the Board of Trustees shall be elected for more than two (2) consecutive full ~~three~~ four-year terms unless the members at the annual meeting of the Corporation vote to permit a member of the Board of Trustees to be elected for one (1) additional consecutive ~~three~~ four-year term or part thereof, if applicable, where the members agree that extraordinary circumstances warrant such extension of the maximum term; PROVIDED HOWEVER THAT no further extension of the consecutive term of office for such member of the Board of Trustees shall be granted.

Upon the completion of the maximum term of the Board of Trustees, a minimum of a one-year absence is required before eligibility for re-election

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# How Do You Know What is Real?

BY REV. JUNCHOL LEE

*Jesus said to him, "Unless you see signs and wonders you will not believe."—John 4:48*

We often spend a lot of time, money, and resources to make things and matters certain. Yet certainty seems to always stay just beyond our reach. Perhaps it is the contradictory nature of life that leads us to desire stability and permanence while continually drifting on the waves of change. Or perhaps it is simply that we cannot be certain about anything because our minds have evolved to doubt. As far as I know, having certainty about anything is simply impossible for one simple reason: what I am thinking I'm certain of is not the thing itself. What this means is that "what I am certain of" is the product of my own subjective perception and judgement, while the thing itself exists outside of my mind. So, how can we be certain of any one thing, matter, or person?

In the Book of John, the father of a dying child came to Jesus and asked for healing. Jesus said to him, "Unless you see signs and wonders, you will not believe." When I read this a long time ago, I simply thought Jesus meant that the father should have more faith. But after becoming a father myself, I read this story again and felt totally different, because I could personally and experientially relate to the story! If one of my children were sick and dying and the only person who could cure them repeated Jesus's words to me, I would probably shout out, "I am willing to believe anything! Just tell me what to believe." But the truthfulness behind my conviction, which came from desperate heart, would certainly be doubtful.

When Jesus said, "Unless you see signs and wonders, you will not believe," he did not mean that the father needs to be more faithful nor that the father has to believe in Jesus immediately. What Jesus is teaching is the very nature of the human mind and how it

gains certainty: for our mind to be certain of anything, first that something needs to be existentially and experientially realistic to the mind, thus the mind can form a clear concept and interpretation of that thing.

The good news is that both the existence and presence of God can become existentially and experientially real to our mind if we are willing to see and acknowledge how God is working within us. As we open our minds, our brains are able to notice and acknowledge the inevitable presence of God in everything we see, touch and interact with. This is true not just because we are capable of it, but also because it is the mandate of our being. ☩

Rev. Junchol Lee is senior pastor of the San Francisco Swedenborgian Church. He lives in San Francisco with his wife and two children.



## CSS Bylaws

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to membership on the Board of Trustees is restored.

As the terms of the Trustees originally elected by at-large members expire, successors will be elected by at-large members. As the terms of the Trustees originally elected by representative members expire, successors will be elected by representative members.

Notwithstanding the foregoing, any Trustee who fails to attend at least one (1) meeting of the Board of Trustees during any one (1) calendar year of their term (provided that more than one meeting was held in such year) shall be deemed to have submitted his or her

resignation as a Trustee, with no further act on his or her part, to the Board of Trustees as of December 31<sup>st</sup> of such year; PROVIDED THAT the Chair, in his or her reasonable discretion, may waive such resignation requirement (either before or after said December 31<sup>st</sup>, but prior to the filling of the resulting vacancy) upon the receipt of a written notice from such absentee Trustee providing good and sufficient reasons for his or her absence. In the event that a Trustee shall be deemed to have submitted his or her resignation in accordance with this paragraph, the vacancy thereby created shall be filled in accordance with Section 3 of this Article IV.

The President of the General Convention of the Swedenborgian Church and the Dean of the Center for

Swedenborgian Studies shall be ex officio members of the Board of Trustees with a vote. If the Clerk and Treasurer elected by the Board are not members of the Board, they shall become ex officio members of the Board without a vote. One representative from Pacific School of Religion The President of the Graduate Theological Union and one representative from the SHS CSS student body (see Section 9) shall sit on the Center for Swedenborgian Studies Board of Trustees without a vote. The aforesaid President, Dean and Pacific School of Religion Graduate Theological Union representative ex officio members serve at the pleasure of the Corporation and are not governed by the term restrictions or rotation requirements of these bylaws. ☩

# Mining Swedenborg

BY BIRRELL WALSH, PH.D.

**D**igging through Swedenborg, that is what it is. Not always easy.

Swedenborg was the grandson of the miner Daniel Isaksson, and a supervisor of mines, and Swedenborg himself served for some thirty years on Sweden's Royal Board of Mines.<sup>1</sup>

He would understand how, for a newcomer, reading Swedenborg is like mining, looking for glowing nuggets.

Perhaps it all glows, but there are many things I do not understand or perceive. Of the great mountain of writing, different parts are relevant to different people; and those who dig have different purposes. One may be seeking copper, and another is seeking tin, and a third is an archeologist looking for human artifacts. In the same way, different students will mark different sections in the same book, because we are "variously veiled." What a phrase! Even in Latin it has alliteration: "*varie obveletur.*"

The sun shines on us equally, but we have different clouds. That was *Divine Love and Wisdom* §147.<sup>2</sup>

In the sermon in which the passage appeared, that phrase stood out for me, and I marked it with a highlighter in my notes.

So, what glitters in my "mine" might not glitter in yours, and that is fine. What one person leaves, another will find.

A year ago, when I was 71, I became involved in my local Swedenborgian church. I do not have the time



for a lifelong soak in the doctrines of Emanuel Swedenborg. An old man, I am perhaps studying for the final. The kindness I encountered at the church drew me

in, and I began to attend. It wasn't always the words of Swedenborg that moved me. Sometimes it was just what church members said and did. "What is *use?*" I asked. Peter Gottschalk, a member of the church, said "To make sure love has a seat at the table." That was new to me—there is something more important than truth? "Divine peace is in good, but not in truth apart from good," reports Swedenborg in *Heaven & Hell* §286<sup>3</sup>. Swedenborg said in *Life on other Planets* §96 that knowledge without love is like a bird that has turned to stone, but "Love to God and love towards the neighbour contain in themselves all intelligence and wisdom."<sup>4</sup>

He was such a smart man, and here he testified that there was love and wisdom in God, but that the love was greater, more important. What, the unkind things I have said—the mere fact they were true is not enough? I have spent much of my life on knowledge, and the image of the stone bird glows before me.

Our pastor said that we are to be "vessels and distributors" of the good from God, of God's influx. That glowed too. If I do not know what to do, or how to be, I can turn toward the source like a solar collector in the

desert. What is that influx like? "[T]he coming of the Lord may be likened to the coming of heat, which takes place in spring; because heat then joins itself with light, the earth is softened, and seeds sprout and bring forth fruit." writes Swedenborg in *True Christianity* §774.<sup>5</sup>

This reminded me of the teaching of Tenzin Wangyal, a lama in the pre-Buddhist Tibetan religion of Bön. There is space and there is light, he said, but when they come together in the heart there is warmth. Such is the tradition in one of the "Tartaries." And in that tradition too, the warmth seems to come from the center.

Google found me an article from *The Intellectual Repository for the New Church* published in 1845: a translation of an article in French titled "The Genealogy of Jesus Christ," by N.C. Toule. He discusses Jacob's dream of angels going up and down the ladder.

In the first period, designated by the angels who ascended man sees good by means of truth; that is to say, to him truth occupies the first place, and good the second, and he arrives thus by steps even to the summit of the ladder, or to the Lord, who appears to him; that is, he comes into a state to be affected by the celestial of love. In the second period, of regeneration designated by the angels who descended, man having come into the celestial of love, the order in him is reversed; that is, instead of looking at good through truth, he regards truth through good; or, instead of placing truth in the first rank and good in the second, he places good in the first rank and truth in the second; thus he descends, that is, good then having dominion over truth, man enters into the second period of regeneration, which is effected in

*Continues on page 71*

1 Williams-Hogan, Jane. "Swedenborg's Career on the Board of Mines." Bryn Athyn, PA. *The New Philosophy* Vol 113 No 1-2, January-June 2010.

2 Swedenborg, Emanuel. *Divine Love and Wisdom*. Translated by George F. Dole. New Century Edition ed. West Chester, PA: Swedenborg Foundation, 2010.

3 Swedenborg, Emanuel. *Heaven and Hell*. Translated by George F. Dole New Century Edition ed. West Chester, PA: Swedenborg Foundation, 2000.

4 Swedenborg, Emanuel. *Life on Other Planets*. West Chester, PA: Swedenborg Foundation, 2006.

5 Swedenborg, Emanuel. *True Christianity*. Translated by Jonathan Rose. New Century Edition ed. West Chester, PA: Swedenborg Foundation, 2010.

## Passages

### Confirmations

**Jeff Giddings**, husband of long-time music director, Bet Giddings, was confirmed into the membership of the Bridgewater New Jerusalem Church (Massachusetts) on April 22, 2018, by Rev. Susannah Currie.

The Cambridge Society of the New Jerusalem (Massachusetts) is proud to announce an addition of three new members to our church community. **Nancy Colon, Mark Careaga, and Allison Crosbie** have chosen to make an official commitment to our church



L to R: Nancy Colon, Mark Careaga, Allison Crosbie, Rev. Sage Cole

and to the path of being led by the Lord. Their confirmation was celebrated on April 29, 2018, Rev. Sage Cole officiating, in the presence of the whole congregation.

On April 8, 2018, the Pawnee Rock New Jerusalem Church (Kansas) welcomed **Roy Prescott** into membership, Rev. Jane Siebert presiding. ☪

### Mining Swedenborg

*Continued from page 70*

commencing by the internal, which is the most elevated or highest degree, and descending through the intermediates even to the natural, which is the lowest degree.<sup>6</sup>

Swedenborg sometimes makes surprising equivalences, what might be called “Swedenborg switchbacks.” The upward climb of the soul is also a move inward towards our most inward parts. From this I would guess that the angels going up and down could be interpreted as miners going deeper and deeper, and returning to the surface with new ore. Or perhaps they find and connect us with hot springs, like those that heat Reykjavik through its long winter.

Is there a sequential story to these highlightings? Yes, but it does not seem to be simple or direct. One excavator might have sought copper in a Cyprus mine (as people first did seven to ten thousand years ago) and tin in Britain (5,500 years ago). From those

ingredients they could make bronze for their own era. And then in our period, others dig for the bronze implements from those ancient times. The story wends in great jumps through time.

I went from a remark by Peter Gottschalk to *Heaven and Hell*, *Life on other Planets*, a sermon by Pastor Thom Muller, and *True Christianity*, and finally to a hundred and sixty-two year old commentary. The thread seemed to be “the greatest of these is love” but also “love must be brought to the surface, to wise practical work.”

How does that apply to, say, politics? Not sure yet. Maybe I need to turn upwards for more warmth, or inward to the depth of the mine. I do believe that the test of the whole work is what we can bring to the surface, to everyday life. I thank the miners who have gone before me, and those who will come after. ☪

Birrell Walsh has a Ph.D. in Comparative Religion. For nearly fifty years he was a technician at San Francisco public TV station KQED. He has written the nonfiction book, *Praying for Others*, five novels, and “a lot\* of poetry, available on Facebook and on his website, <http://btwreviews.com>. He joined the Hillside Swedenborgian Church one year ago and lives with his wife in El Cerrito, California.

### Bannister Mile Revisited

*Continued from page 67*

the race my primary attention, like that of just about everyone else, was on the big three. I was surprised when Brasher kept the lead beyond the first half, impressed with Chataway’s decisive pickup of the pace when he took the lead, in suspense as to when Roger would start his kick, and impressed again when Chataway, unlike Brasher, didn’t just let him go by but continued running as strongly as he could. In order to run well, one does have to give close attention to what one is doing, and I ran quite absent-mindedly and correspondingly ineffectively, content in the awareness that my performance didn’t really matter very much. Invisibility is far more restful than self-consciousness.

There was little chance for conversation in the turmoil after the race. As I recall, I showered, went back to my digs, and hit the books. I must have had some conversation with my landlord and landlady, but I don’t remember it. From that time until the present, it has come up in conversation only occasionally, especially on anniversaries.

On returning to the states, I found that with no team to run with, I was essentially unmotivated as far as running was concerned. I got back to it only in my mid-forties, when I found myself becoming circumferentially challenged and did not like what that was doing to my self-image. In my sunset years, I find it good for my overall health. I’m often reluctant to start, but equally reluctant to stop once I’ve started.

I wonder how long this will last. ☪

Rev. George Dole lives with his wife, Lois, in Bath, Maine. He is an adjunct professor at the Center for Swedenborgian Studies at the Graduate theological Union.



<sup>6</sup> Toule, N.C. “The Genealogy of Jesus Christ.” *The Intellectual Repository for the New Church*. London: General Conference of the New Church. 1849.

### About the Swedenborgian Church

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 fifteen years after his death. American groups eventually founded the General Convention of Swedenborgian Churches.

As a result of Swedenborg's spiritual questioning and insights, we as a church 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.

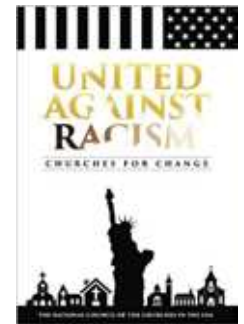
In his theological writings, Swedenborg shared a view of God as infinitely loving and at the very center of our beings, a view of life as a spiritual birthing as we participate in our own creation, and a view of scripture as a story of inner life stages as we learn and grow. Swedenborg said, "All religion 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.

## United Against Racism

*The Swedenborgian Church of North America has been a member of the National Council of the Churches of Christ in the USA (NCC) for fifty years. There are thirty-eight member communions that share in a ministry of reconciliation to the world. Rev. Rich Tafel and Rev. David Fekete represent our denomination on various committees and work groups.*

*Last month, the NCC published a book, United Against Racism, Churches for Change. The book provides prayers, thoughts, and reflections for use by individuals, small groups, congregations, and communities. These tools can help with individual spiritual reflection on racism or give a frame for reforming our institutions to become inclusive, beloved communities and equip us for the work of ending racism. You can order your copy at <http://bit.ly/unitedagainstracismbook> (\$12).*

*NCC asked leaders of faith communities to offer a prayer to include in the book. This is Rev. Jane Siebert's contribution on behalf of our denomination.*



To You who listens to our hearts, knows us, loves us equally, and created us to live in harmony,

We say thank You.

We need Your help this day and forever more.

We need Your help to envision a world of racial equity

Where all have what they need for health, education, justice, and family support.

For we must first be able to imagine it to make it so.

Help us all to want this and work for this with all our heart and all our soul and all our might.

May it be so.

We need Your help to open our individual eyes to the part we each play

In our blindness to what is and what isn't.

Help us to identify our own wrongs so we can work to make them right.

May it be so.

We need Your help to learn over and over how to love as you taught us to love

With open hearts, open minds and open arms.

Help us to see You in every person, hear You in every plea, feel you in every possibility.

May it be so.

May this be our individual prayer as well as our collective prayer for it takes all of us,

Every minute of every day. Never looking away. Always looking within.

Amen

—Rev. Jane Siebert

# 194th Session of the General Convention of the New Jerusalem

**Council of Ministers: Thursday, June 28 - Saturday, June**

**30; Opening and Keynote: July 1; Outing Day: July 4;**

**Convention events run July 1 through July 5**

Convention 2018 will be held in San Jose, CA on the campus of San Jose State University (SJSU). To learn more about SJSU, visit [www.sjsu.edu](http://www.sjsu.edu). (This is not a SJSU-affiliated event.) **To learn more about the 2018 Convention and view a list of Frequently Asked Questions**, please visit <http://tinyurl.com/Swedenborg2018>, email [manager@swedenborg.org](mailto:manager@swedenborg.org) or call the Central Office at (617) 969-4240.

**Logging:** See next page for more details. Rooms will be allocated on a first-come, first-served basis, and may fill up before the end of the registration period. Rooms include one standard linen and towel pack.

**Roommates (doubles only):** If you have a specific roommate in mind, please fill in their name in the designated space. If not, please fill in the matching section. You will be paired with someone of the same gender.

**Childcare:** Please contact the Central Office for details and forms.

**Children 12 and Under:** No registration fee and their room and board is 1/2 adult rate. Scholarships available to pay 1/2 of airfare Contact Central Office for details.

**Youth League Program:** The Youth League program runs from Sunday, July 1 through Thursday, July 5 and is supervised by Kurt Fekete. If you want your teen to attend without a parent, please contact the Central Office.

**Internet:** Free guest wireless access is available.

**Parking:** Cost of \$10 per day/\$21 per week for parking permit in the 7th Street Lot (South Parking Garage). Cost of \$11 per day/\$50 per week for parking permit in the Campus Village Parking Garage. Please check the box below so we know how many cars will be parking on campus. See the FAQ for more parking information.

**Reservations and Payment Deadline:** No new room, meal, or outing reservations will be available after May 24 at 5PM EST. Any room and board reservations not fully paid by this date will be subject to a \$50 late fee. Event registrations will be accepted for as long as space permits.

**Cancellations:** Fully refundable prior to May 24 at 5PM ET and must be done by calling the Central Office between 9AM-5PM ET, M-F.

**Arrivals and Departures:** Check-in on arrival day for on-campus guests is between 10AM-5PM. Check-out on July 5 is before 11AM. See FAQ for details on arrivals/departures outside of these windows.

**Mobility:** Attendees will need to bring or rent their own mobility aids. Please see the FAQ for more details.

**Communications:** Please provide a valid email address below if you have one. We provide as much information as possible via email. Add [manager@swedenborg.org](mailto:manager@swedenborg.org) to your contact list to ensure that you receive all of our email updates.

**Ground Transportation:** Please see the FAQ for more details.

**July 4 Outing:** There will be a July 4 outing to the Redwoods area, which is included in the room and board and meal packages below. Details to follow.

Name		
Name		
<input type="checkbox"/> Please check this box if you will be parking on campus		
Street		Apt. #
City	State/Province	Zip
Home Church/Organization	Preferred Email	Day Phone
Names, ages, and genders of any minors accompanying you		
Special Dietary Needs and/or Mobility Issues (Not everything can be accommodated)		
Specific Roommate Request (For double rooms)		

## Roommate Matching

We will do our best to match you with an appropriate roommate if you will be in a double room and have not indicated a roommate above.

**Please indicate your gender:**  Male  Female

**I am (check all that apply):**

<input type="checkbox"/> An early riser	<input type="checkbox"/> A night owl
<input type="checkbox"/> A heavy sleeper	<input type="checkbox"/> A light sleeper
<input type="checkbox"/> Fragrance sensitive	<input type="checkbox"/> Fragrance-free
<input type="checkbox"/> A CPAP machine user	<input type="checkbox"/> A snorer

Anything else we should know when matching you?

## Travel Information

To travel from the Norman Y. Mineta San Jose International Airport we suggest a taxi cab or a Uber/Lyft ride as it is a short distance from the airport to the campus. Uber/Lyft apps can be easily downloaded on any smartphone and connected to a credit card.

## Convention Name Tag

Please list below your name and title you would like listed on your convention Name Tag:

\_\_\_\_\_

**Room and Board Packages:** *Note:* All rooms will be double occupancy. There are only 110 beds available in suites (4 bedrooms, 2 baths, kitchenette and lounge area). If not all are reserved we will try to honor those requesting singles, which would be a double room with one person paying the single rate, on a first requested and reserved single basis. We cannot guarantee singles. (See FAQ for prices if available) For overnight stays or meals that don't fit the listed packages, or for children's rates (or to apply for child or youth scholarships), contact the Central Office. Dinner on July 4 and will not be in the dining hall. We will provide more details soon.

**REGULAR CONVENTION Package A:**

**Sun. July 1 - Thurs. July 5 (four nights):**

\$354 per person/double room. 4 nights lodging, 4 dinners, 3 lunches, 4 breakfasts, 1 linen pkg. and July 4 outing.

**GENERAL COUNCIL LAY MEMBERS Package B:**

**Sat. June 30 - Thurs. July 5 (five nights):**

\$444 per person/double room. 5 nights lodging, 5 dinners, 4 lunches, 5 breakfasts, 1 linen pkg. and July 4 outing.

**COUNCIL OF MINISTERS AND LICENSED PASTORS Package C:**

**Thurs. June 28 - Thurs. July 5 (seven nights):**

\$627 per person/double room. 7 nights lodging, 7 dinners, 6 lunches, 7 breakfasts, 1 linen pkg. and July 4 outing.

Please check this box if requesting single room, if available.

**Meal Only Packages:** For those **staying off-campus** who want to buy meals. Meals are not offered unless registered and pre-paid.

**REGULAR CONVENTION Package X: Sun. July 1 - Thurs.**

**July 5, meals only: \$125 per person, includes 4 dinners, 3 lunches, 4 breakfasts and July 4 outing.**

**GENERAL COUNCIL LAY MEMBERS Package Y: Sat. June 30**

**- Thurs. July 5, meals only: \$160 per person, includes 5 dinners, 4 lunches, 5 breakfasts and July 4 outing.**

**COUNCIL OF MINISTERS MEMBERS AND LICENSED**

**PASTORS Package Z: Thurs. June 28 - July 5, meals only: \$230 per person, includes 7 dinners, 6 lunches, 7 breakfasts and July 4 outing.**

**OUTING PACKAGE R:** July 4 outing to Redwoods, including train ride through Redwoods, \$50 per person. For those not staying or eating on campus.

Registration	Cost	# People	Total
Adult	\$120		
Youth League	\$60		
Child (0-12)	Free		
*Family maximum	\$240		
One Day Registration	\$50		
Local Volunteer	\$60		

\*Family maximum price applies to immediate family members (i.e., parents/guardians and minor children) only.

Room & Board	Package	#People	Total
Room & Board or Meal Only Package (see package descriptions for rates)			
<b>\$50 Late Fee (for package paid after May 24 at 5PM ET)</b>			

Please check this box if you would like to donate for child and youth scholarships to attend convention, and indicate amount: \$

General Convention Subsidies	#People	Total Discount
Council of Ministers and Licensed Pastors: Package A or C (double room), or Package X or Z		
General Council Lay Members: Package B (double room), or Package Y		
Swedenborgian Youth League Officers: Package A (double room) or Package X		
Children 0-12: One half of adult rate for any package		
Other (please specify):		

<b>Grand Total (from Registration, Room &amp; Board, and donations, less Subsidies)</b>	
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**Payment Information**

All prices are in US currency. If you pay with a Canadian check, please add US\$5 for handling. Please be advised that all prices are listed in US funds and must be converted for payment in other currencies. All room and board reservations not paid in full by 5PM EST on May 24 will be subject to a \$50 late fee. See "Cancellations" section of FAQ for refund policy.

**Payment Method**

1. **Credit card by mail (DO NOT email credit card information) - Fill out the following:**

Visa                       MasterCard                       Amex                       Discover   
 Card Number: \_\_\_\_\_ Exp. Date: \_\_\_\_\_  
 Cardholder's Name: \_\_\_\_\_  
 CCV/Security Code: \_\_\_\_\_ Billing Zip Code: \_\_\_\_\_  
 Signature: \_\_\_\_\_

2.  Credit card by phone - call (617) 969-4240, Monday through Friday, 9AM-5PM EST
3.  Credit card or bank payment via PayPal - We will email an invoice
4.  Check: Send checks payable to The Swedenborgian Church to: 50 Quincy St., Cambridge, MA 02138