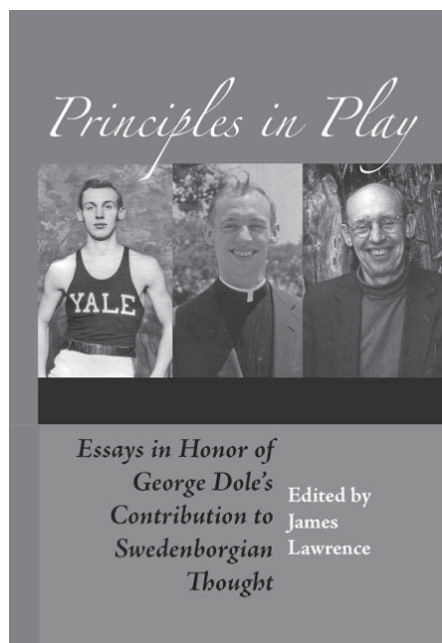


Book Review

A Compelling Collection, a Remarkable Career

REVIEWED BY HERB ZIEGLER



Principles in Play: Essays in Honor of George Dole's Contributions to Swedenborgian Thought.
James Lawrence, editor;
Studia Swedenborgiana Press: 2010.

[Full disclosure: the author of this review was in engaged in the copy editing and production of this book.]

It is difficult to publish a work that has something for everybody, but *Principles in Play* achieves that end admirably. This volume is not a hagiography, nor a biography in any way; it is a *festschrift*, a collection of writings in honor of a scholar. Whether you would like to engage George Dole's theological explorations or read accounts of

personal engagement with George the friend, George the colleague, or George the teacher, this book will prove a rewarding read. Those who know George will certainly want to read it, but any Swedenborgian and indeed anyone interested in the intersection of daily living with theology will want to pick up this book.

Jim Lawrence has assembled in *Principles in Play* an informative and delightful trip through the life and work of a highly-respected and influential Swedenborgian scholar and minister, George F. Dole. The essays are written by people whose lives have intersected with Dole's in significant ways. The perspectives range from personal experiences to engagement with Dole's theological writings.

Lawrence sets the stage in his introduction:

The title I have given to this volume arises from a perennial exhortation George employed with students and with himself: identify a core Swedenborgian principle and work out its implications in life as far as one can. To do that with far-reaching consequences, one must be in a profound conversation not only with Swedenborg but with oneself, with the world, and with the divine. . . . The title *Principles*

in *Play* will speak immediately to anyone who knows George, as his hallmark as a (seriously) playful thinker is legendary.

Lawrence summarizes the "major lines of conversation George has shaped over the past thirty years." These include theology and "the realm of new physics, transpersonal psychology, and holistic theory," the spiritual sense of scripture, ". . . a larger theory about choices and decisions

Swedenborg made in his publishing decisions," and the place of hell and evil in theology and life. There are as well essays about "his prodigious and innovative work as a translator . . ."

What separates these essays from the usual theological analysis and criticism or the usual personal reminiscence, and what unites these essays whether written from a theological or a personal perspective, is their integration of the man and his work. We learn that George Dole's work is an expression of his life, and his life an expression of his work.

In the first essay, "Ruling Love and Personal Mythology," Stephen Larsen posits and elaborates on fifteen "George" mythogems (recurring themes, motifs, or symbols) through

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Faith and Works in Paul's Letter to the Galatians • St. Paul's Architectural Gems
Annual Convention Registration • Convention St. Paul

The Editor's Desk



Thought and Action

As readers of Swedenborg we are receptive to the idea that thoughts are directly connected to actions in unconscious ways, but science has only recently begun to observe this connection. Further, Swedenborg introduced us to the notion that in heaven, angels' countenances reveal what they are thinking—dissimulation is not possible. The theory and technology of lie detection is based on the notion that our bodies reveal our thoughts directly, but recent research adds intriguing observations that further support the unconscious mind-body connection.

A recent study by Lynden Miles, at the University of Aberdeen in Scotland explored the question, "How is temporal information processed when one revisits the past or anticipates the future?" Subjects were blindfolded and asked to think about a day four years in the past, and then a day four years in the future while standing and blindfolded. The subjects consistently leaned slightly backward while considering the past, and leaned forward while considering the future. Although the movement was measurable, it was not casually visible, nor were the subjects aware of it.

A recent Yale study found the direction of stimulus reversed. Half of the subjects held a cup of hot coffee and half a cup of iced coffee. They were then presented with information about an imaginary person. The "hot" subjects were more likely than the "cold" subjects to rate the imaginary person's personality as warm.

Swedenborg would not have been surprised.

An Invitation

I am thankful that so many readers are willing to take the time to contribute to *The Messenger*; it could not exist without you. I receive more books for review than I can review, and there are lots of interesting titles I could ob-

tain for review. I am aware that Swedenborgians usually like to read, so if you would like to review a book for *The Messenger*, I encourage you to contact us.

The Messenger is both a newsletter and a journal. We try to document important and interesting news and events in the life of the church to satisfy current interest and for the historical record. We also publish articles on theological subjects, articles related to Swedenborgian subjects, and personal reflections. If your creative juices are urging you toward personal expression, let us know and we will plan an article. If you have short poetry, a painting, drawing, or photograph that might interest *Messenger* readers, let us know.

—Herb Ziegler

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Church Calendar

April 1, 2010: Association statistics due at Central Office

April 10: General Council spring teleconference meeting

April 23–24: SHS spring meeting • Berkeley, California

June 23–27: Annual Convention St. Paul, Minnesota

July 8–11: Gathering Leaves Bryn Athyn, Pennsylvania

the Messenger

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The President's Corner

Checking In



BY CHRIS LAITNER

If you live in Michigan during the winter, there are times when it becomes quite easy to feel a little isolat-

ed and out of touch. It is appropriate then, to try to connect with others, to make contact and renew connections and pick up conversations. This, then, is a mid-winter check-in to share some of what's going on and coming up for the denomination.

Our membership in the National Council of Churches

In the December issue of *The Messenger* there were three articles focusing on our denomination's membership in the National Council of Churches (NCC). My article spoke about the annual General Assembly to which we sent a delegation of three people. The Rev. Jane Siebert's article identified with some passion the work of the Justice for Women working group within the NCC, and gave all women the opportunity to respond to Jane with their interest or to go directly to the group's website and get involved. The third article was of historic importance as the Rev. Erni Martin recounted how we, a denomination with less than the required number of members, joined the National Council of Churches in the 1960s, and why we did so. Over the past fifty years we have participated in the work of the NCC by sending delegates to the annual general assemblies, by having representatives on

some of the major commissions of the NCC, and by having our president or a named representative participate in the Governing Board meetings. We have also regularly submitted our annually required financial support. Rev. Martin's article underscores the good of bringing our voice to the working of this large, ecumenical group.

I believe that we need to continue to be a vital part of this body, which concerns itself with issues such as justice for all people, overcoming poverty, working to better the lives and conditions of children worldwide, and other important local, national and worldwide needs. To do so, we must continue to make our identified fair share annual financial contribution, and we need to continue to have a presence at the Gov-

erning Board meetings and at the annual general assemblies each fall. As the occasion arises, we also should try to have a representative on one or two of the five major NCC commissions.

To be an active part of the National Council of Churches requires a financial responsibility. Our annual required contribution is between \$2200 and \$2500. The cost of travel and lodging for our representative on the Governing Board and for our delegates to the annual general assembly is easily another \$2500-\$3000 for registration, airfare, other transportation and lodging. Denominationally we have no restricted funding for this, so all costs associated with our presence as a member of the NCC comes from general, unrestricted funds.

Many of our members, our congregations and our associations make contributions to the work of the denomination each year, and for that we are truly grateful. It would be wonderful

if some portion of the financial gifts that we receive were to be earmarked specifically to support our continued presence as a member communion of the National Council of Churches, assisting with the cost of annual dues as well as the presence of involved Swedenborgian church members as delegates and members of the Governing Board and of working commissions. We've had many experiences where our voice has helped in ameliorating problems or in broadening the ecumenical view of documents and actions as issues are dealt with. Denominationally we benefit from the programs of the

National Council of Churches in our local churches, but we can also give back through our presence and participation. Please consider sending a financial gift to

the denomination earmarked for assisting our continued presence in the NCC, or perhaps your congregation might choose to sponsor the cost of a delegate's attendance at a meeting. We need your support for this worthy cause and connection.

June 23-27, 2010: "Seek and Ye Shall Find" Annual Convention, St. Paul

This year's annual convention promises to be a great time of fun, fellowship, interesting business, various learning opportunities and deep spiritual experience. We'll be revising our usual schedule of events a little bit in order to do the "special experience" of spending an evening of good food, good fun and good dance music in "the Caves" on Friday night rather than Saturday. As a result, we'll be holding our ordination service on Saturday evening instead of Friday evening. During this year's

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... this body ... concerns itself with issues such as justice for all people, overcoming poverty, [and] working to better the lives and conditions of children worldwide ...

A Chair and a Connection

BY DOUG MCGOVERN

One of my activities and interests led me to the world of first person historical performance, where a performer assumes the role of a specific historical personage or a composite that represents particular characteristics. A typical performance consists of a presentation by the performer as the historical person, followed by additional details supplied by the performer as historian. The goal is both to entertain the audience and to portray history.

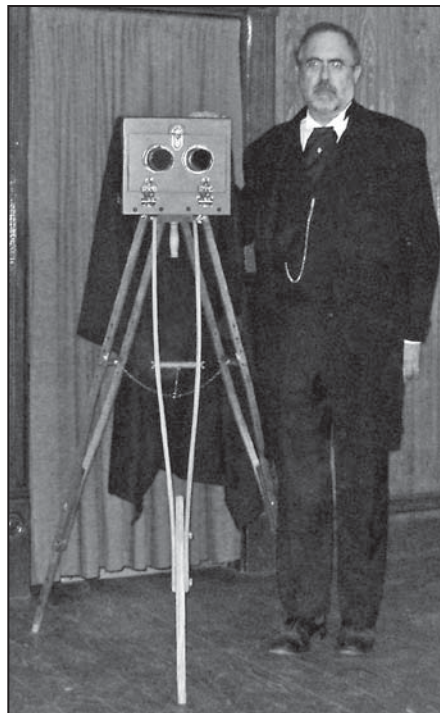
With a great interest in old time stereo photography, I was investigating doing a composite representation of a Civil War photographer. I asked one of my friends about how she had selected an appropriate character. Her answer was that she had never chosen a character; they had chosen her. I related to that response because my interest in early photography had led me to wanting to portray a photographer. I fully understood, however, when I watched a History Channel presentation titled "Alexander Gardner: War Photographer." I knew immediately that I wanted to bring him back to life. I felt that we shared many similar experiences, and I admired his philosophies and actions. I had not, yet recognized all of the connections.

Historical accuracy is a very important part of a first person presentation, necessitating substantial research on the person, the surroundings, and the time. In the case of Alexander Gardner, he was one of the foremost photographers of the Civil War, where he was instrumental in developing photojournalism. He photographed battlefields, scenery, soldiers, famous people, and significant events. Gardner took more photographs of President Abraham Lincoln than any other photographer. He was directly involved in doc-

umenting Lincoln's assassination, the search for the conspirators, and their execution. After the war he became involved in photographing the landscape of Kansas for the Kansas Pacific



President Abraham Lincoln, sitting on Alexander Gardner's "Lincoln chair," poses with his son, Todd.



Doug McGovern in historical performance as Alexander Gardner

Railroad survey for a transcontinental link along the thirty-fifth parallel. Returning to Washington, Gardner slow-

ly moved from photography back to his early interests in philanthropy and the welfare of mankind. He founded the St. John's Mite Society, was an active Mason, and was instrumental in the Masonic Mutual Relief Association, rising to the position of president shortly before his death in 1882.

The Kansas connection provided me a direct link since I could legitimately place Gardner in Kansas when performing as him.

There were more linkages, however. As I pursued the footnotes and references in the few biographies of Gardner, I learned about his posing chair. This chair was part of his studio equipment and was visible in many of his portrait photographs. It is one of the ways to identify which photos were made in his studio. According to a footnote in Brook Johnson's book,

This chair was designed by M. C. Meiggs and approved by Thomas U. Walter, the Architect of the Capitol, for the new Hall of the House of Representatives. It was manufactured by Bembe and Kimmel of New York City. The chair is made of solid oak with the shield of the United States carved in the back. It was originally upholstered in black leather.¹

The footnote continued with the information that the chair was given to the Gardner family's church after Alexander's death. The Church? The Church of the Holy City (National Swedenborgian Church), Washington, D.C. Here was the final connection!

My mother had grown up in the Church of New Jerusalem (Swedenborgian) in Pretty Prairie, Kansas. This particular church was founded in 1887, and has been meeting since, celebrating 100 years in their present

¹ Johnson, Brooks, *An Enduring Interest, The Photographs of Alexander Gardner*, The Chrysler Museum, Norfolk, Virginia, 1991.

continues on the next page

Fryeburg New Church Assembly Lecture Schedule August 2010

Week One, August 1–7. Doctrinal Theme: “Heavenly Community”

Emanuel Swedenborg emphasized in his writings that the purpose of God’s creation of human life is the creation of a heavenly community. “A heaven from the human race is the purpose of the creation of the universe” (DP 332). Jesus bid that we follow the two greatest commandments, to love God and love the neighbor, instructions on how to build eternal heavenly community, here and now on earth that are simple to understand, but difficult to live. In the first week of lectures, we will explore the many aspects of Swedenborg’s

heavenly community, and the Lord’s kingdom of heaven and how to live them in our daily lives.

This year we are pleased to announce that we have added an optional community-building opportunity, an opening weekend retreat, for those who are interested in a new experience to start off camp! (See below)

Week Two, August 9–15. Biblical Theme: “The Minor Prophets”

Emanuel Swedenborg wrote, in *Doctrine of Sacred Scripture*, “It has been given me to know by much experience that by means of the Word man has

communication with heaven. While I read the Word through from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, I was permitted clearly to perceive that each verse communicated with some society of heaven, and thus the whole Word with the universal heaven.” During this week’s lectures we too will open ourselves to communication with heaven through reading, study and discussion of the books of the minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah & Malachi. The theme will be introduced by the Rev. George McCurdy, who has written study guides entitled *Minor Prophets: Major Messages*, accessible on the internet at www.dovepress.org.

FNCA: NEW Opening Weekend Retreat

Fryeburg New Church Assembly has scheduled a new retreat weekend so that you can attend just for the weekend if your time is limited, or try out a new way to start your camp experience.

The retreat, “Spiritual Tools to Explore Scripture: Discovering Elijah,”

will be led by Anna Woofenden from Saturday, July 31 through Sunday, August 1.

Through interaction, self-reflection, fun and community-building, we will learn about how to use Swedenborg’s writings as tools to help us to reveal the inner sense of scripture. We will be focusing on selected stories about the Old Testament prophet Elijah and how they relate to our life experiences. The stories of Elijah are rich with imagery and parable that can have an impact on our daily lives. Experience scripture coming alive as we meditate on it, unpack it, and dig deeper as we look at it through a Swedenborgian lens. Discover how there is a message for each one of us in these stories, and strength and tools for our spiritual growth that we can take forward.

The retreat is open to adults age 18 and up. Child care is available if arranged in advance.

Program fees are posted on the FNCA Web site: <http://fryeburg.org/>.

Retreat Schedule

Friday, July 30: Early arrival for optional overnight (You are on your own for meals until Saturday dinner.)

Saturday July 31: Arrival

6 PM—Dinner

7–9 PM: Welcome, introductions and first retreat session

Sunday, August 1

7:30 AM—Breakfast

9 AM—Church service at Fryeburg New Church

10:30 AM—Noon—2nd retreat session

12:30 PM—Lunch

1:30–2:30 PM—Quiet reflection (walks, naps, reading, writing)

2:30–4 PM—3rd retreat session

4 PM—Closing communion (Others who have arrived for camp session are welcome to join in.)

6 PM—Dinner

7 PM—Camp session starts with worship and orientation. ☪

continued from preceding page
church building in 2006.

Alexander Gardner and his family had grown up in the Scottish Presbyterian Church but started attending the New Church after they began living in Washington D.C. in 1858. They became members and strong supporters. Quoting from Gardner’s obituary in *The New Church Messenger* of February 21, 1883:

Mr. Gardner was Secretary of the Washington Society of New Jerusalem, of which he has been
continues on page 45

Call for Nominations

Every year, the Swedenborgian Church holds a convention and elects members of constituent bodies to a variety of denomination-wide offices. These offices give *you* an opportunity to meet people throughout the church while helping our denomination achieve its mission. The following positions are open:

Vice-president: One to be elected for a one-year term

Secretary: One to be elected for a one-year term

Treasurer: One to be elected for a one-year term

General Council: (one minister and two lay members to be elected for a three-year term)

General Council is the governing body of the Swedenborgian Church. Led by the president of the denomination, they meet face to face at the annual convention and in the fall (travel, room, and board provided). *All other business is conducted by conference call and e-mail.*

Communication Support Unit:
(one to be elected for a three-year term)

COMSU is a resource for congregations and the denomination to assist the church through the development of printed materials. *Meetings are by e-mail and conference call.*

Education Support Unit:
(one to be elected for a three-year term)

EDSU facilitates activities that enhance the understanding and the skills needed for the realization of the Swedenborgian Church's purpose. This unit is concerned with resources, personnel and programming (specifically, annual convention mini-courses). *Meetings are by e-mail and conference call.*

Information Management Support Unit:
(one to be elected for a three-year term)

IMSU's focus is on gathering, storing and distributing data pertinent to the fulfillment of the Swedenborgian Church's purpose. Its primary focus has been the denomination's web page. *Business is conducted through electronic communication.*

Financial and Physical Resources Support Unit:
(one to be elected for a three-year term)

The central focus of FPRSU is on the wise use and development of such resources as are directly under the Swedenborgian Church's control. FPRSU oversees the management of the Swedenborgian Church's properties and investments, seeks new sources of material support and provides consultants for the Swedenborgian Church's collective bodies and the best coordinated use and development of the body's financial and physical resources. *Meetings are usually by e-mail and conference call.*

Ministries Support Unit: (two to be elected for a three-year term)

MNSU is charged with facilitating ministries within the Church and activities that increase the number of individuals and groups consciously committed to the realization of the Swedenborgian Church's purpose. *Meetings are by e-mail and conference call.*

Nominating Committee: (two to be nominated, one to be elected for a five-year term)

It is the duty of this committee to present at the annual convention nominees for the officers of the Swedenborgian Church and vacancies in the elective members of the General Council and all other boards, support units and committees. The nominating committee proposes a slate representative of the Swedenborgian Church's overall constituency. *Meetings are by e-mail and conference call.*

Committee on Admission into the Ministry: (one minister to be elected for a three-year term)

This committee meets with ministerial candidates to review, and recommend qualified candidates for ordination. *Meetings are by conference call and face-to-face (travel, room and board provided).*

The Board of Trustees for the Swedenborgian House of Studies: (two to be elected to the representative class for a three-year term)

The SHS board manages the business and affairs of the New Church Theological School. *Meetings are face-to-face (travel, room and board provided).*

Please contact Denyse Daurat or one of the other members of the nominating committee as soon as possible if you are interested—deadline for this part of the process is May 1.

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Finding God in Relationships

BY STEVE KOKE

The General Convention of Swedenborgian Churches, our denomination, was very optimistic when it began. Our founders were very convinced that once people learned about our teachings, the world would beat a path to our door. Swedenborg was a genius by any scholarly estimate. The Stanford University study of the probable IQs of historical figures placed him at the top with an IQ of 200, the limit of the standard IQ test. At the time only two historical figures accompanied him up there, Goethe and John Stewart Mill.

Churches everywhere were, and still are, typically faith-based—that is, you were taught the doctrines of your church, and your duty, if you wanted to be an active member in good standing and even receive appropriate heavenly rewards, was to believe, adopt, and confess its doctrines and pass them along to your kids so that they could carry the church on into their generation in the same way. Thereby the church, whatever it was, could be guaranteed continued existence. It was a kind of cookie cutter strategy. You had been brought up that way, schooled that way, and you were expected to apply the same replication process, like a cookie cutter, to your own kids; they would do it with their kids, and so on, thus keeping the old-style church alive.

However, that system raised no questions that would challenge the underlying practice of faith-based preaching, which expects ongoing replication from generation to generation. Just keep the faith as you have received it safe, and pass it along.

What Swedenborg taught was that churches should instead be insight-based. That teaching amounted to a new intellectual ethic that ran against

the grain of Christian churches generally and posed new problems. How do you recast old dogmas to make rational sense? The idea was that churches should stick with holy writ in loyalty to what the Scriptures and prophets had apparently said down through many generations. Any such shift would challenge orthodoxy. And how would you manage it anyway?

Nevertheless, he came up with a new viewpoint—Scripture can be understood more deeply, reasonably, holistically, much more in tune with the way we actually function. We think and feel in ways that needed to be clarified, for the Lord would not have us go against our actual nature, the way

... the idea here is not to lose sight of the fact that theology, or dogma, is just the study of relationships elevated to a kind of spiritual calculus ...

we actually function most effectively in our relationships and in the world. He created us to be a certain kind of being, and we need to look carefully at what he created and take it more seriously as a divine imperative that needed to be understood and cultivated through relationships. By definition, it would be best if we could work in close harmony with our innermost natures, continuing to sort out that which is not truly productive from that which advances our deeper happiness and that of others. In fact, He taught that after death, if we have been conscientious about this process, we become angels. Angels are not a separate race of beings; they are ourselves on a higher plane.

Old dogmas were not facilitating this process. Take a good look at yourself and your own feelings about life—you will find that you do have instincts

and wishes, deeply rooted, about the truly good life. Honor those things; take them seriously. What emerges, both in this inner look and in Scripture, is the need to love and to honor your gifts and bring them into service to others in order to fulfill the ancient vision of a heaven on earth.

This requires a thorough review of our spirituality. Swedenborg then declared a new approach to religious belief in his *nunc licet* statement. *Nunc licet* is Latin for “Now it is allowable.” That is, Now it is allowable to enter intellectually into the mysteries of faith. That had not happened before.

So how do you manage it? How do old crusty church dogmas get rational? Obviously some kind of Einstein is needed to think that one through.

However, Swedenborg pointed out that the rules of what to believe in churches are simply the laws of good relationships between people, including God as the highest person. We might call it relationship theology.

Everything depends on our relationship to God—just to start with. Then the Bible and Swedenborgian theology concentrate on our relationships to each other. Without good relationships no one can be saved or experience heaven. Heaven turns out to be a heaven of people who are good relaters, people who have very good inclinations to serve each other's needs, not necessarily satisfy each other's wants. Doctrines and dogmas, in the enlightened Church, then become the logic of this heavenly life, the laws of good relationship. Study those and you become a theologian, a Swedenborg; the idea here is not to lose sight of the fact that theology, or dogma, is just the study of relationships elevated to a kind of spiritual calculus that can then be handled intellectually, thereby generating further insights, just like a science does from its data and evidence, with those

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Faith and Works in Paul's Letter to the Galatians



BY DAVID FEKETE

In Paul's letter to the Galatians, early Protestantism found the most classic statement of the doctrine of faith alone, or justification by faith. The doctrine of faith alone teaches that one is saved by belief only—belief that Christ bore our sins on the cross. Being a good person and doing good deeds contributes nothing to salvation according to this doctrine. Martin Luther historically and many Protestant churches today often refer to Galatians when they look for sources to support the doctrine of faith alone. Swedenborg writes repeatedly against this doctrine. For Swedenborg, being good and doing good deeds is at the heart of faith, along with belief in God.

But to read Galatians as a statement of the doctrine of faith alone is to misread the letter. Paul never meant to preach against good deeds. When he denounces works, he is referring to the specific rituals of pharisaical orthodoxy practiced at the time. Rather, Paul's letter to the Galatians supports Swedenborg's doctrines on good works and their role in salvation.

This argument finds evidence for the doctrine of faith alone scattered through the letter to the Galatians, particularly in Galatians 2, 3 and 4.

We who are Jews by birth and not "Gentile sinners" know that a man is not justified by observing the law, but by faith in Christ Jesus. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified. . . .

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing (Galatians 2:15-16, 20-21).

There are other passages that seem to reinforce this doctrine, such as Galatians 3:11: "Clearly no one is justified before God by the law, because, 'The righteous will live by faith.'" And again, Galatians 3:13, 14, "Christ redeemed us from the curse of the law . . . in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit."

Rather, Paul's letter to the Galatians supports Swedenborg's doctrines on good works and their role in salvation.

These passages emphasize faith, but an impartial reader will clearly see that Paul contrasts faith with the law, not good works. The only real question is what does Paul mean by the law? I will take this up below, but there is one line in Galatians that Protestants emphasize, "After beginning with the Spirit, are you trying to attain your goal by human effort?" (Galatians 3:3). Taking this line as its basis, the doctrine of justification by faith rejects all human effort in the process of salvation. This means that doing good and shunning evil take human effort, and therefore contribute nothing toward salvation.

But Paul does preach that we should do good works and that we should

shun sin:

But do not use your freedom to indulge the sinful nature; rather serve one another in love. The entire law is summed up in a single command, "Love your neighbor as yourself." . . .

So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. . . .

The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law (Galatians 5:13-14, 16-17, 19-23).

So Paul does not oppose good works; rather, he clearly teaches that one should do good works of the Spirit and not gratify the sinful nature. In fact, as I highlighted, Paul emphasizes that a person's life will determine whether he inherits the kingdom of God. And the good works of the Spirit are not what Paul means by the law. So we see that Paul commends living a good life as conducive to heaven and that faith alone is not enough for Paul.

What then does Paul mean by the law? He makes clear in Galatians that by the law, he is referring to the rituals of orthodox Judaism in his time. He makes several references to circumcision, which is required for Jews by the law. Scattered through Galatians

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are Paul's invectives against those who were being compelled to be circumcised in order to be Christians. Evidently, there were visitors from Jerusalem who were causing dissension in Galatia regarding the observation of Jewish rituals:

Those who want to make a good impression outwardly are trying to compel you to be circumcised. Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh. Neither circumcision nor uncircumcision means anything (Galatians 6:12, 13, 15).

And again,

Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace. For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is *faith expressing itself through love* [emphasis mine] (Galatians 5:2, 4, 6).

Notice again, Paul's emphasis on living a loving life. Paul buttresses his complaint against the Judaisors (those who claim the necessity of obedience to rabbinic laws derived from the Talmud by Christians) in Galatia by a reference to Jerusalem—the place Jewish rituals would be most pronounced. When Paul was in Jerusalem, he brought Titus with him, who was a Greek. And Titus was accepted even among the Christians in Jerusalem although, “not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek” (2:3).

Circumcision wasn't the only ritual Paul identifies in reference to the law. He alludes to Jewish dietary laws. Paul recounts a story about Peter, who used

Frederick Evans Photos



Wells Cathedral by Frederick Evans

The J. Paul Getty Museum in Los Angeles is showing photographs of Swedenborgian and English Arts and Crafts era photographer Frederick Evans. The *Los Angeles Times* (Leah Ollman, February 9, 2010) says about Evans,

His focus on medieval church architecture's echoes of nature's inherent order and beauty was likely his Swedenborgian way of attesting to a fundamental divinity uniting spiritual and physical realms.

Evans was a perfectionist and a purist (disavowing manipulation of photographic negative or print). Truth mattered to him, and as he pictured it, the truth of the world, given and built, was nothing but perfect and pure.

The show is open daily (free admission) through June 6, 2010.

to eat with Greeks, violating Jewish dietary laws. Paul's complaint is that Pe-

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God in Relationships

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new insights then feeding back into a caring psychology that can pull us together in even more different ways.

So why believe Swedenborg? It's simple—because his theology works. What makes it work is that theology is the science of relationships. What Swedenborg introduced is a return to basic common sense about human life in relationships, with all the formal penetration and productivity of a good empirical science.

A simple heart and a clean and pure affection for people and what we can do in our relationships with each other, bring theological wisdom, the insight-based theology that the New Church prizes. We don't need an Einstein for this, only a high spiritual appreciation of life, and then just let it rip!

This also happens, incidentally, in physics. Physics has a number of geniuses who shook the foundations of how we thought about the world and brought in a new understanding that works better and has a lot of fascinating implications, surprisingly bringing in concepts that are closer than before to spiritual ideas. For instance the discovery that the simple act of observing something affects or changes what we observe, such as observing how a particle in a physics experiment has an effect on the outcome of the experiment. That leads to the dramatic discovery that we do have an effect on the world around us, just by our mere intentional awareness and presence. The power of personal presence and an interested relationship coming together is a fascinating study in itself.

Thus, Swedenborg was able to become an accomplished scientist as well as a theologian. He knew how to play both sides of that street and bring them into harmony. ☛

Steve Koke is a member of the San Diego Swedenborgian church.



Goldenrod

Gallery Show: Mountain Wildflowers

Frank Rose, retired General Church minister and former visiting professor at the Swedenborgian House of Studies, is presenting his watercolor paintings at a show at the Contreras Gallery in Tucson, Arizona. The show, titled "Mountain Wildflower Portraits," will be open during March, 2010.

For more information and to view color images of the paintings, go to www.contrerashousefineart.com/Upcoming Exhibit.html.

Faith and Works

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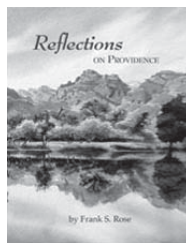
ter drew away from the Greeks when orthodox Jewish visitors came to see him in Antioch. The orthodoxy of the visitors is clear in Paul's reference to them as "the circumcision group."

Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group (Galatians 2:12).

Finally, Paul refers to the Jewish calendar in regard to the law, and the special festivals and Sabbath days it celebrates.

Reflections on Providence

Frank Rose has written a wonderful little book, an overview of main points from Swedenborg's *Divine Providence*. Using everyday language, sample dialogues, and real life examples, Rev. Rose offers a clear discussion on how it



is that God guides our lives, and what our own role is. Eighteen short chapters each start with a relevant quote from *Divine Providence*, which is then brought all the more to life by Rose's compassionate, easy manner. Reading this can leave you feeling peaceful in the thought that we are always thought of, and always cared about. God always allows us our freedom, yet does all that is possible to guide us to happiness.

Available at www.fountainpublishing.com or Amazon. ☒

Brook Farm & Swedenborg

In his book, *Brook Farm, the Dark Side of Utopia*, Sterling F. Delano chronicles one of the signature communes of utopian movement of the mid-nineteenth century (It wasn't all that dark). Religious observance was

casual there; on page 244 he quotes a member: "... we [the Brook Farmers] paid no special attention to [religion]. Nearly every Sunday we met to listen to the reading of Swedenborg's writings; but many different sects were represented among us. A member agreed to provide "... the Swedenborgian ritual or book of worship (p. 245). ☒

How is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years (Galatians 4:9-10).

From these references, we can see that the law Paul refers to in Galatians is the rituals of Jewish orthodoxy that were prevalent in his time. As a missionary to the Gentiles, Paul was particularly sensitive about relaxing Jewish customs in order to make room for the Greeks in the Near East, and even as far away as Greece and Rome. For Paul, Jesus liberated humanity from the detailed practices of Orthodox Judaism. In the letter to the Galatians, Paul is criticizing Pharisees who probably arrived from Jerusalem and were trying to impose Jewish customs on the Gentile Galatians.

The works of the law Paul is referring

to in Galatians are not ordinary good works but specific rituals and rabbinical prescriptions. Paul even commends the works of the Spirit such as "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (5:22-23), and he even makes clear that these good works are not the law he has been denouncing, "Against such things there is no law" (5:32). His denunciation of the law is rather a specific complaint against the rituals of Orthodox Judaism.

The classic formulations of Protestant Christianity for justification by faith alone cannot be substantiated by reference to Galatians. For, in fact, in Galatians, Paul argues for good works as well as faith, and his denunciation of the law is a specific complaint against the rituals of Orthodox Judaism. ☒

The Rev. Dr. David Fekete is pastor of the Edmonton (Alberta) Church of the Holy City.

Principles in Play

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an account of his personal and professional relationship with Dole, beginning with his earliest memories as a little boy at Fryeburg summer camp.

In "Freedom, Evil, and the Problem of Hell," Andrew Dole examines the relationship between Swedenborg's view of evil, informed by George Dole's book, *Freedom and Evil*.

"Telling the Old, Old Story Anew: George Dole's Developmentalist Reading of the Bible," an essay by Jim Lawrence, describes Dole's model of reading the Bible as a continuous story of human and personal development, integrating developmental psychological theory with Swedenborgian biblical hermeneutics. He then offers "a substantial critique of [George Dole's] engaging new model of interpreting the storyline of scripture."

Jane Williams-Hogan parses the basis of George Dole's thesis that Swedenborg was an active participant in his role as revelator in "History and Revelation." Her discourse marries a concise history of Swedenborg's path into revelation with an argument for the necessity of his role as a new kind of participatory revelator.

In "Against Solipsism: Dole on Swedenborg, Postmodernism, and Morality," W. Hunter Roberts analyzes and expands on Dole's thinking on aligning truth, reality, and relativism in our lives.

Wilma Wake, in "George Dole's Hologram: From Influx to Transpersonal Psychology" examines Dole's explorations of Swedenborg's writings and quantum physics. She picks up on implications for transpersonal psychology and ends with some provocative questions.

In "A Contemporary Compendium," Alice B. Skinner reviews Dole's *A Thoughtful Soul*, with the aim of producing "an introduction to Swe-

denborg's theology for those asking contemporary questions about spirituality."

Gard Perry explores Dole's thought through an engaging interview format in "The Perception of Divinity: A Conversation with the Rev. Dr. George F. Dole." Perry asks, "Within the context of this conversation, who is George Dole; where is he going; how is he going to get there; and what difference does that make to the rest of us?" Perry brings the reader into the presence of George Dole as a partner in deep conversation.

David J. Fekete reminds us of the enormous contribution Dole has made to understanding Swedenborg through his role as a translator in "George Dole's Groundbreaking Contribution to the Modern Translation Movement of Swedenborg's Writings." He cites examples of the clarity of Dole's translations while detailing the intricacies of translating not just the words, but the meaning inherent in the intricate grammar of Latin.

"Affection" and "the Bodily": Two Meaning-Complexes in Swedenborg's Theological Works" by Stuart Shotwell is a deep examination of the meaning of two critically important words in Swedenborg's works, following George Dole's method of using both scholarship and personal application.

Harvey F. Bellin reveals Dole as a skilled translator of Swedenborg's concepts into poetic film imagery in "Sharpening Sight Films by Rev. George F. Dole."

"George F. Dole, My Teacher" is a recounting by Junchol Lee of his arrival at the Swedenborg School of Religion from Korea and his growth in self-knowledge and spirit inspired by the guidance and challenges of Professor Dole.

Last is an afterword by George Dole himself, wherein he humbly reveals his aim in his work, and the importance of

Rev. Roberts' Radio Commentaries

Radio commentaries by the Rev. Hunter Roberts called "What Matters" are now available on the WHMP radio Web site (<http://whmp.com/pages/6297477.php>). The spots run a few times every morning, looking at culture and current events from a meta-spiritual perspective. WHMP broadcasts reach the Pioneer Valley in Massachusetts. ☙

marriage and family in his life.

The text of the book is enhanced by four pages of family photographs, revealing the many ages and the many faces of George.

This *festschrift* celebrates an expansive life and career, but not one that is completed. As Stephen Larsen says,

I consider Dr. Dole's contribution open-ended in the most positive sense, far from complete, and still evolving at the very cusp of human transformation. This kind of mind, and the guiding soul attached, only runs better as the metaphysical finish line is glimpsed. Thus, this is an appraisal of a life-work, or more aptly, creative life-play, still "in progress."

In this collection you will learn something about George Dole, something about his effect on the lives he has touched, something about how he thinks, and something about how you might enlarge your own thinking in light of what you read here. In short, it's a smorgasborgian delight. ☙

To order *Principles in Play*, write
Swedenborgian House of Studies
1798 Scenic Avenue
Berkeley, CA 94709-1323
Please enclose a check for \$25.
For more information, call
510.849.8228.

St. Paul's Architectural Gems

Founded in 1840, St. Paul saw exponential growth as it matured in the late nineteenth and early twentieth centuries. That growth fueled an appetite for grand mansions and beautiful buildings that came to define the city. Cass Gilbert was a



W. H. Lightner House (1893) 318 Summit Avenue, St. Paul (Cass Gilbert)

St. Paul architect who designed some of those buildings before moving on to the larger stage of New York City (where he designed the Woolworth Building, the tallest skyscraper in the world for a decade).

In 1886, Gilbert designed the Virginia Street Church (Swedenborgian), which remains the home of the St. Paul Society today. The church is lovingly maintained with faithfulness to its original design and appearance by the congregation. The nave is barrel-vaulted and filled with amber light from leaded-glass windows lining both sides.

In addition to churches and commercial and civic buildings, Gilbert designed some of St. Paul's finest houses. Several of these are

on Summit Avenue, a grand parade of signature houses of St. Paul's late Victorian building boom. While attending the annual convention in St. Paul, a leisurely walk along Summit Avenue, with the University of St. Thom-



Barrel I-vaulted ceiling of the Virginia Street Church

as at one end, and the Virginia Street Church near the other, you will experience a feast for the eyes. ☩

Swedenborg Publishers Conference

The first annual International Swedenborg Publishers Conference will launch at Swedenborg House, London, UK, on June 3, 2010.

As part of the Swedenborg Society's bicentenary celebrations it will be hosting a two-day publishing conference at its headquarters in the heart of London. The aim of the Swedenborg Publishers Conference is to bring together organizations and individuals worldwide working in the field of Swedenborgian publishing. There will be display booths, discussions, presentations, and talks. For more information contact James Wilson at james@swedenborg.org.ujudgment. ☩

Gathering Leaves 2010

A Feast of Friendship

Gathering Leaves 2010, "A Feast of Friendship," is set for July 8–11 at The Lord's New Church, Bryn Athyn, Pennsylvania. All New Church/Swedenborgian women are invited to attend for the purpose of learning and connecting with others in our own and our sister denominations. The significance of "holding a feast" is worship from a glad mind (*Secrets of Heaven* §7093).

For more information and pictures, check out Gathering Leaves 2010 on Facebook. If you have questions or wish to help, contact Roslyn Taylor (hrtaylor@temple.edu). ☩

LaPorte Health & Spirituality Program

The LaPorte New Church has commenced a year-long health and spirituality program. On the second Wednesday of each month, a local medical professional will speak on a topic of physical wellness while the Rev. Freeman Schrock will follow up with a talk on spiritual aspects of the topic.

Dr. Mehmet Oz's 2007 article in *Spirituality & Health* (reprinted in the March 2008 *Messenger*) inspired the church to organize this program, which is open to the public at no cost. The topics include exercise, heart, mental health, allergies/asthma, sleep, holistic healing, blood, nutrition, brain/aging/eldercare, grief, and senses. ☩

Checking In

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convention, we will also be celebrating the consecration of the incoming president, Rev. Ken Turley.

Convention 2010 is definitely going to be a full and exciting annual gathering, so check out the information on page 46 and mark June 23–28 on your calendar so that you can join in the worship, the music, the thoughtful discussions, the truly spiritual moments, the festivities, and the camaraderie that are the hallmarks of our annual gatherings as a church.

July 8–11, 2010

Gathering Leaves 2010: A Feast of Friendship

Since the first gathering of women from Swedenborgian organizations worldwide in 2004, this every-other-year event has offered a wonderful experience for members from different churches to share experiences, learn about each other and the various organizations, and create special and lasting friendships. The central guiding principle for each Gathering Leaves event is this:

We are gathering to promote harmony among women who are associated with the various Swedenborgian organizations around the world. We acknowledge our common beliefs, explore our differences, develop respect for one another's contributions, create a healing atmosphere, and celebrate our spiritual sisterhood. We promote charity and good will so we might say: "No matter what form her doctrine and external form of worship might take, this is my sister; I observe that she worships the Lord and is a good woman."

This year's host venue is the Lord's New Church in Bryn Athyn, Pennsylvania, and it promises to offer interesting plenary sessions, valuable workshops, and time for just being people

together in community. It would be great to have a good number of General Convention women attend this event!

Denominational response to the devastating earthquake in Haiti.

We sent out a request to all of our ministries for prayers and financial contribution to support the Haitian people following the devastating earthquake and aftershocks that virtually destroyed Port-au-Prince and the surrounding areas. Many thanks to the congregations and individuals who have contributed to the work of Church World Service, the Red Cross and other organizations to assist in this need.

Here we come to worship . . .

The words are from a modern worship song, and I've used them to remind us that worship is so much more than simply experiencing a worship

service. I've used them to celebrate the fact that we know that worship is not only just church services but is living a life of charity, of looking outward and seeing where we can be of service—and doing so. I've used these words to remind us that working in community is a part of worship—whether the community is our own congregation or whether it's joining with any group to do good in the world. So many of our ministries are finding ways to partner with other churches or with service groups to be helpful in their communities, and many of our individual members are also involved in specific projects of service and mission. It is a joy to look around the denomination and see worship in action.

All religion has relation to life,
and the life of religion is to do
good. —*Doctrine of Life, 1.1*



2009 Journal Available

The 2009 *Journal of the Swedenborgian Church* is now available.

- Full bound *Journal* (292 pages): \$12.00 + \$2.50 shipping
- Mini bound *Journal*—includes all contact information (120 pages): \$8.00 + \$2.50 shipping
- CD of full *Journal* (PDF file): \$2.00 + \$2.50 shipping
- Emailed file of full *Journal* (PDF file): free

Mail orders:

The Swedenborgian Church
11 Highland Avenue
Newtonville, MA 02460

Phone orders:

(617) 969-4240

Email orders:

manager@swedenborg.org

A Chair and a Connection

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an active member and officer for many years . . . The Washington society feels very much the loss of a wise counselor and all-efficient worker, and the whole community feels that a useful man has been taken from its midst in the full strength of his powers. Upon his bereaved family his departure falls a great sorrow, which cannot be forgotten.

Discovering all of these connections, I feel honored to have been chosen by Alexander Gardner to let his voice be heard again.

Doug McGovern lives in Hutchinson, Kansas. He is the son of Virginia Siebert McGovern, a third-generation Swedenborgian.

This article is reprinted from the December, 2009 Kansas Association *Plains Banner*.

186th Session of the General Convention of the New Jerusalem, June 23–27, 2010

Council of Ministers: June 20–22

Registration Form

Convention 2010 will be held in St. Paul, Minnesota, on the campus of the University of St. Thomas. To learn more about St. Thomas, visit www.stthomas.edu. To learn more about the 2010 Convention and view a list of Frequently Asked Questions (FAQ), please visit www.swedenborg.org or call the Central Office at 617.969.4240.

Lodging: We will be staying in Flynn Hall. This hall is air-conditioned and has both double and single rooms, including a limited number of suites.

Childcare: The childcare program will run during meetings and receptions for children ages 3–12. If you will be bringing children to Convention, please read the Convention FAQ or contact the Central Office for details, rates, deadlines and to obtain the necessary forms. Note that dorm rooms will not have extra cots or cribs, so please plan accordingly.

Teen Program: The youth program runs from Wednesday, June 23 through Sunday, June 27, and is supervised by Kurt Fekete. If you want your teen (age 13–17) to attend without a parent, please see the FAQ or contact the Central Office for details.

Local Activities: There will be an optional trip to see the Dead Sea Scrolls at the Science Museum of Minnesota (www.smm.org/scrolls). Additional details and costs will be forthcoming.

All guests staying off campus who wish to eat meals in the Dining Hall will have to prepay; the Dining Hall cannot accept cash or credit cards. Please read the FAQ or contact the Central Office for details.

Parking is available. Please indicate on the form below that you will be bringing a car.

Registration Deadline: Friday, May 14 by 5 PM EST.

Cancellations: If you do not cancel on or before Monday, May 17, you will forfeit your entire prepayment. Cancellations must be done by calling the Central Office directly during normal business hours (8:30 AM–5 PM EST, M–F).

You must choose from the following room packages:

- Package A (June 20–27, seven nights), Council of Ministers:**
\$448 per person, double occupancy; \$560 single occupancy
Includes seven nights of lodging, seven breakfasts, six lunches, and seven dinners.
- Package B (June 22–27, five nights), General Council:**
\$320 per person, double occupancy; \$400 single occupancy
Includes five nights of lodging, five breakfasts, four lunches, and five dinners.
- Package C (June 23–27, four nights):**
\$256 per person, double occupancy; \$320 single occupancy
Includes four nights of lodging, four breakfasts, three lunches, and four dinners.
- Package D (June 23–27, meals only):**
\$90, includes four breakfasts, three lunches, and four dinners.

Name	Attending Women's Alliance luncheon?	Yes <input type="checkbox"/> No <input type="checkbox"/>
Name		Yes <input type="checkbox"/> No <input type="checkbox"/>
Will you be parking on campus?		Yes <input type="checkbox"/> No <input type="checkbox"/>

Street		Apt. #
City	State (Province)	Zip
Home Church	Email	Day Phone
Names, ages, and genders of children accompanying you		
Requests (dietary, mobility, roommate)		

Please print any additional names or information on the back or on a separate sheet

Registration	Amt	# People	Total
Adult	\$100		
Teen (13–17)	\$90		
Child (3–12)	\$50		
Under 3 years old	Free		
*Family maximum	\$300		
One Day Registration	\$40		
Local Volunteer	\$55		
WA Luncheon (with meal plan)	\$10		
WA Luncheon (without meal plan)	\$18		

Room & Board	Package	#People	Total
Single (see package descriptions for rates)			
Double (see package descriptions for rates)			
Meals only (see package descriptions for rates)			
Grand Total (from both Registration and Room & Board)			

Payment Information

All prices are in US currency. If you pay with Canadian funds, please add US\$5 (roughly CAD\$5.35) for handling of each Canadian check. Please be advised that all prices are listed in US funds, and must be converted for other currencies. All bills must be paid in full before May 17. No refunds after May 17. Bills may be paid by check, Visa or by MasterCard. You may call the Central Office to make a secure credit card payment at 617.969.4240.

Visa ☐ MasterCard ☐ Expiration Date: _____

Card Number: _____

Cardholder's Name: _____

Signature: _____

Send checks payable to The Swedenborgian Church to:

Central Office, The Swedenborgian Church
11 Highland Ave., Newtonville, MA 02460

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

Passages

Confirmations

Ms. Lee Arnold was confirmed into the life and faith of the Lansing Swedenborgian Church on January 17, 2010. Lee serves the 46th Military Police Command of the Michigan Army National Guard.

Sibylle Feroze-Odlin, Robert Odlin, and **Carol Vickery** were joyfully received into membership of the Edmonton Church of the Holy City, the Rev. David Fekete officiating.

Deaths

Peter Ball, beloved son of the late Cassius C. and Margaret C. Ball, died quietly in his own home from liver failure complicated by a cancerous condition. His sister, Nancy Ball Burns, attended him those last few hours, and his younger sister, Alice Ball Good, was there during the days before his death. It was wonderful that his nephew Ryan Good got to visit with him during those last days. Peter was christened in the Boston Church and belonged to the Young People's League.

Alice Gertrude Weems Fairfax was a lifelong Swedenborgian with ecumenical interests. She was born August 14, 1915, to the late Reverend Samuel O. and Gertrude I. (Howard) Weems in Cambridge, Massachusetts. Life's journey allowed Alice many opportunities to travel and relocate, as she was a child, wife and mother of the parsonage. She was a hard-working woman who accomplished anything she set her mind to do. Alice valued the notion that she had a positive role to fulfill in society and desired to help others find their roles as well. Her African-American, Native American and Caucasian American roots blended together to produce a forward looking modern woman with residual Victorian values of decorum and refined sensibilities,

combined with common sense, good humor and personality.

In spite of the societal strictures of her day pertaining to women and race, she found ways to be useful not only in her home but out in the larger world as well. Her early participation in her father's church (North Cambridge Community Church Swedenborgian), with its emphasis on helping newly arrived African American southern migrants relocate successfully in the North, taught her about the cultivation of talents and skills for the workplace, as well as the need for appreciation of the various fine arts and crafts for the cultivation of personal and communal life.

Being one of eight children in a church family, she learned early the need for cultivating family life by means of the spiritual life. Indeed cultivation was a primary value, from the cultivation of the soil for gardening to the cultivation of personal interest and skills, to the cultivation of positive, mutually empowering relationships.

She also learned to see herself and others as spiritual beings valued by the Lord, and cultivated this side of herself as well. All of these things she passed on lovingly to those around her, especially her children. She did it in ways that reflected the inner conversion she experienced as a young woman.

She brought all of these qualities into her roles as a wife, mother, and community developer, as well as her various employments, which include Sunday school teacher, Girl Scout leader, glove mill worker during the World War II as a part of the war effort, and secretary in the offices of the National Council of the Churches of Christ.

Alice was an organist, pianist and served as secretary in Swedenborgian Churches she belonged to as she moved about the country. All around her said she was an inspiration to them and a joy to be around, and she remained

that way even as her health declined. She once said that she would have been a social worker had her times and circumstances permitted her that opportunity, because she loved helping people better their lives.

On June 23, 2008, she joined her parents, sister Cordelia Wilson, brothers Samuel, Reginald, and Donald Weems, and her grandson Lloyd Wheaton, Jr. in the higher life.

She leaves behind her daughters, the Rev Gladys Wheaton and Mrs. Doris Niederhleman, grandsons Howard Wheaton and Nathan Byron, and granddaughter JaQuetta Byron. She died peacefully, surrounded by loved ones.

Long-time member of the Newtonville (Massachusetts) Society, Church of the Open Word, **Mary Young Procter**, born August 17, 1912, entered the higher life December 14, 2009. Beloved wife of the late Robert A. Procter, she is survived by son Robert A. Procter, Jr. and his wife Marie, by daughter Pamela Hicks and her husband Gary, and by seven grandchildren and ten great-grandchildren. Four generations of Procters have been associated with the Church of the Open Word for sixty years from the day Mary and her husband Robert moved into Newtonville and joined. Mary has served the society loyally in many capacities, most recently as treasurer. Resurrection service was held December 18, celebrated by the Reverends Gladys Wheaton and F. Robert Tafel. ☩

The Messenger is available for download as a PDF at the Swedenborgian Online Community Web site: swedenborgiancommunity.org. Bulk mailing makes delivery unpredictable—subscribers receive their copies from several days to four weeks after mailing. The online PDF version is available before the first of the month.

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 questionings 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.

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

Summer in St. Paul Promises to Be a Don't-Miss Must

Don't miss your chance for what will be an unconventional convention from June 20-27 at the University of St. Thomas in St. Paul, Minnesota.

Stay in a city with two orchestras, some of the finest museums anywhere, hundreds of theaters, wonderful zoos, marvelous parks, and much more. The Twin Cities have more cultural events per capita anywhere in the nation except New York City.

Amenities at the university include air conditioned rooms, kitchen facilities, laundry facilities, and other bonuses. On the campus there are athletic fields, computers for your use, and many other conveniences.

Members of the Illinois Association are busily planning unusual, exciting visits to city sites as well as special convention meetings, guest speakers, minicourses, and events.

St. Thomas is located in a gorgeous, historic, garden-laden city that contains the largest section of Victorian era houses in the country.*

Please come. Your visit will not only be unconventional, it will be a one of a kind "Conventivacation."

* See related article and photos on page 44.