



Toward A Newer Church 2015 Convention Theme

BY GEORGE DOLE

A group of Swedenborgian readers gathered in London on December 7, 1788, “for considering the most effective means



of promoting the establishment of the New Church distinct from the Old.” Note well. The meeting was not called to consider the advisability of said establishment on doctrinal or other grounds. That seems to have been taken for granted, despite the fact that Swedenborg himself had never initiated or recommended such a move.

The meeting proceeded to debate forty-two propositions drawn from the writings, overwhelmingly from *True Christianity/True Christian Religion*. Seven of them (Nos. III–IX) deal with the doctrinal errors of the Old Church; and of the thirty-one resolutions unanimously adopted, the twelfth begins, “That it is the opinion of this Conference, that a complete and total separation from the Old Church is warranted not only from the Theological Works of Emanuel Swedenborg but also from the Holy Word.” The grounds given for this opinion are fundamental doctrinal incompatibility. No reference whatever was made to the only actual description of the new church in the theological works, the exegesis of Revelation 21 in *Revelation Unveiled/Apocalypse Revealed* (RU/AR) §875–925.

How strong is the doctrinal war-

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Introduction

When Annual Convention 2015 opens next June, we will have completed the Year of Regeneration in the Seven Year Cycle we have been following for the past four years, which seems apt as a lens through which to see our Convention 2015 theme: Toward A Newer Church. The Swedenborgian Church has, after all, entered a process of renewal with an aim to embody characteristics of the universal New Church.

In the article that follows, Rev. Dr. George Dole reports what he sees to be elements of the New Church that are present actually or potentially with our own Swedenborgian Church. He observes that the organization was founded on a perceived need to separate from other institutional forms of religion, but managed to copy many of their “old” forms; nonetheless, he believes there is warrant for our being a distinct organization. Importantly in this regard, he brings our attention to a sadly neglected area of New Church teaching, found in *Apocalypse Revealed/Revelation Unveiled*, where Swedenborg provides the only concise description of the dynamics of the New Church to be found in his works.

George provides his perspective on this timely topic in order to begin a conversation that will culminate at our June Convention in Bridgewater, Massachusetts, to which we are all invited. George’s theological insights are deep and will no doubt endure the test of time; his ideas about the form our church can take in the future, though, are intended primarily as “pump-primers” for further conversation and exploration.

I invite you to accept George’s invitation, and to get started, I offer four observations that occur to me as I read his article: 1) our denomination was formed with the aim of a “separation” from other denominations that Swedenborg apparently never intended; 2) we nonetheless have a distinctive role to play within the current religious landscape; 3) our contribution comes from the depth of our theological perspective, and in particular, from the image in the *Apocalypse Revealed/Revelation Unveiled* of the “wall” and of “gold” as depicted by George in his article; and 4) the future of the Swedenborgian Church is full of possibility—honoring forms that have served well over many years, and openness to future newer forms.

Please put on your thinking cap as you read “Toward A Newer Church.” May your own experience, insight, and love of our organization evoke your view of what we are doing well and what might be interfering with our way of becoming a newer form of the New Church.

See you at Annual Convention 2015.

—Rev. Dr. Gard Perry
Chair, Convention 2015 Program Committee



The Editor's Desk



We Would Be Building . . .¹

The term *church* is a sometimes helpful, sometimes unhelpful term that we use liberally when talking about religion. It can mean a religious tradition, encompassing all denominations or believers who profess a belief in Jesus Christ as presented in the Gospels of the New Testament of the Bible; a denomination of Christian belief, which may or may not claim exclusive ownership of the moniker; a building in which worship takes place and which houses a congregation of members or adherents; a specific building and congregation as in "Church of the Holy City"; or, as Emanuel Swedenborg defines it, all life according to the Word from a person to the entire universe of believers, without a need for formal association

¹ "We would be building temples still undone . . ." is the first line of Hymn 364 in the Swedenborgian *Book of Worship*, lyrics by Purd E. Deitz, music by Jean Sibelius from his *Finlandia* symphony.

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or complex doctrinal agreement.

We Swedenborgians in the General Convention have been exploring these meanings, explicitly and implicitly, as the world and our cultures and societies, in both the large and small sense, have changed over the years. Religious life as essentially connected to culture and society, and profound changes in the former affect the latter, posing a challenge for purposeful change to adapt to the new circumstances.

Page 135 features the first of a series of articles by George Dole exploring and building on the Convention 2015 theme: "Toward A Newer Church." From the beginning of the Swedenborgian Church in America, we fancied ourselves the New Church, but our structure adhered to the dominant model, manifesting in congregations forming societies and then building edifices to worship in. The houses of worship and the forms of worship within mimicked the general forms of mainstream Protestants of the day.

But there were other forms of church that grew in the nineteenth century. For example, the Methodists were famous for their summer camp meetings, and Swedenborgians became known for their lectures, and Catholics continued their tradition of monasteries and convents.

This issue of *the Messenger* reports on and explores forms of church that transcend societies and houses of worship. In addition to George Dole's article, in his "Letter from the President" on page 137, Ken Turley, continues an ongoing exploration of change as regeneration

in the Swedenborgian Church. There are four reports on gatherings as religious communities outside of houses of worship: an SCYL retreat in Massachusetts (page 138), a SPLATz retreat in LaPorte, Indiana (page 144), a youth retreat in Wilmington, Delaware (page 145), and the East Coast Weekend Retreat in Massachusetts (page 142). Also, a report on progress at the newly established Garden Church in San Pedro, California, appears on page 140.

We, as Swedenborgians, believe in the Church of the New Jerusalem, the final universal church announced by Emanuel Swedenborg. Let's keep building!

—Herb Ziegler

the Messenger

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Church Calendar

- April 18, 2015: General Council spring conference-call meeting
- June 4–7: Gathering Leaves—a Swedenborgian women's retreat, Cincinnati
- June 27–July 1: Annual Convention 2015, Bridgewater MA

Letter from the President

*The Year of Regeneration:
The Way of Change*



Dear Friends,

The second stage of regeneration is *reformation*. To me that word refers to the most important of the three stages of the regeneration process. I don't think it is an unrelated coincidence that the second of the first three kings of Israel is David, often referred to as "the Favored." Nor is it an unrelated coincidence that the Lord and Savior Jesus Christ is the second reference in the trinity of Father, Son, and Holy Spirit. Nor in any of the other triads we often refer to such as love, wisdom, and use; good, truth, and action; heart, mind, and body; celestial, spiritual, and natural. That second reference is about transformation brought about by new understanding, renewed commitment, and engaging in the work that brings about actual change.

For many reasons, David is my favorite character in the Bible (excepting, of course, Jesus Christ himself). I admire and relate to his simple beginnings as a humble shepherd, living close to the land and the basic elements of life, his humility and yet courage and skill in dealing with the difficulties that challenged him, (i.e. lions and tigers and bears, oh my!); his understanding of and trust in the Lord as the source of strength and skill, even at an early age; and of course, his musicality, something he turned to throughout his entire life for solace, self-expression, and praise and prayer to God.

Please note: I do not equate being president of Convention with being king of Israel! However, both are positions of leadership and responsibility, with tests, trials, and challenges primarily focused in dealings with various individuals, groups, and organizations that are human in their essence. In his later years, David faced challenges both inward

and outward that tried his soul. And ultimately he ended his years leaving behind goals and dreams unfinished, and yet a body of work that we still find useful today.

In all of the various chapters of his story, what is essential is this: while David was human in the extreme, showing all of the best of humanity and at the same time most if not all of the human frailties, throughout his life he continued to learn and grow from each and every experience. He was relentless in his relationship with God. The times that he forgot or dismissed God as first in his life typically ended in catastrophe. But even when these things, some of which he desperately tried to avoid facing, were brought to his attention, he responded with a contrite heart, a repentant spirit, and a willingness to see and accept the truth, change, and so become a better person.

In John 14:6, Jesus says, "I am the way and the truth and the life . . ." Through his life, teachings, death, and resurrection, the essence of the covenant between Divine and human is transformed from law to love. It is through our being open to learning and understanding and then applying the truth his teachings offer that we reform who we have been into who we are becoming. It is a process that Jesus both challenges and invites to engage. There are tests and trials, there are things of who we have been that we must leave behind, and there are new things that we must engage, take up, and make part of who we are becoming. It involves our willingness to respond to the Lord's call with a contrite heart, a repentant spirit, and a willingness to see and accept truth, to change, and so become the fulfillment of all that the Lord would have us be. By all outward appearances, it seems to happen because we make a decision and set about doing the work. And yet truth is, the reformation and rebirth happens because, and only because, the Lord accepts our invitation to enter in and transform us from the inside out.

This ability to be self-reflective, to be aware of and choose to acknowledge truth, and invite into

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Teens Discover Inner and Outer Beauty

Fourteen giddy, jumpy teenagers burst into Cedar Hill Retreat Center in South Duxbury, Massachusetts, on a Friday evening in October, full of bounce after spending the whole day crammed into vehicles. They came to Cedar Hill to attend the retreat titled Inner Beauty—Outer Beauty. There they would learn all about the myths and falsities surrounding outer physical beauty and the true reality of inner angelic spiritual beauty.

This year, teens from five states attended, and many traveled by van all the way from Indiana, Ohio, and Michigan, with Lori Gayheart at the wheel and faithful Rev. Kit Billings riding as the conversational copilot.

We were blessed this year to have Sue Ditmire join us from New Jersey, with her nephew Ryan, who is affectionately known as “Bean” because of his boundless love of coffee. Sue helped out in the kitchen by making deliciously sweet breakfasts and tasty desserts. She also provided meal assistance to the teen kitchen workers. Sue and her two trusty teen helpers, Emily and Freya, even made communion bread for the closing worship service.

After an energetic romp, the teens finally settled down on Friday night for a late meal, a lively icebreaker, and a brief introductory session before it was time to head off to bed.

We awoke Saturday morning to an unwelcoming leaden sky and a fine, cool drizzle. Thick coffee and one of Sue’s yummy breakfasts quickly raised our spirits as we eagerly awaited Rev. Susannah Currie’s arrival to lead the morning session, “Life as a Paper Cup: What’s in Yours?” Susannah did not



Outdoor Sunday afternoon taco bar!

disappoint, as her session was truly captivating. She passed out paper cups and pointed sticks to everyone. Then she had the teens write something they loved to do on the outside of their cups. She exclaimed, “If you don’t want to do something, you can’t do it. Love, wisdom, action. They are all connected and you are the cup!” Susannah then had the teens poke the bottom of the cup with the pointed stick. “That is influx—love from God,” she explained.

Put another stick in the top of your cup. That is your action; the twist that you put on the influx from God. It is how you bring it into the world. See how it varies and moves around. You are a milkshake. The outside is what people see, but the inside of the cup is who you really are.

Susannah’s “Life as a Paper Cup” was wonderfully simple and visually engaging theology. As Susannah stated at the conclusion of her session, “Three levels and influx; that is your take away theology.”

Rev. Lee Woofenden and his daughter, Heidi Woofenden, trekked through the cool autumn mist to join

us after lunch to lead the afternoon session.

This afternoon session was primarily orchestrated by Heidi, who has conducted considerable research into physical beauty in the United States and Jordan, specifically what men and women think about each other’s appearance. Her research, along with that of others, clearly showed that women tend to think that men like women to be thinner than what men actually want.

Heidi explained that the media is continually portraying woman as thinner and thinner. Models and actresses are usually very thin. Heidi explained that this image is not what the vast majority of men find ideal. She performed a little survey with the teens and confirmed that their data were consistent with the findings of her research. The girls thought that the boys liked skinnier bodies than they actually did.

Heidi used the conclusions of her research to lead the teens in a discussion about self-image and the importance of having a positive inner confidence and outlook about your body and overall appearance. We should all fight against



Pile up on “Bro” (top down: Jerika, Joey, Savannah, Tony, Riley “Bro”)

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the beauty myth that bombards us from popular media. Healthy living and a healthy lifestyle are far more important than striving to obtain an unrealistic figure that, as Heidi's research concluded, is less desirable than many people even think.

After a short break, Lee completed the afternoon session; he talked about how eyes deceive you and asked the teens how they know that they are "real?" He discussed how our thoughts and feelings indicate that there must be something real about us. He then explained that inner thoughts are far more important than the outer body, and the inner self is more important than the physical self.

After a delicious dinner, Lee led an evening session on beauty and fairness. He began with the question, is it fair that some people are born ugly? The group concluded that material or physical "gifts" such as wealth, beauty, and fame are not fair. Then Lee talked with the group about what is fair in God's eyes. The teens conversed with Lee about what God values in us and what things are important to our creator.

Following the evening session, the whole group went to Alley Kat to enjoy some recreation at the Rock n' Bowl. It was fun to see teens from the Midwest experience candlepin bowling for the first time¹, and everyone had a blast.

We returned to Cedar Hill in the late evening and set up for a more somber occasion. Before bed, I led the teens through a memorial service for our recently departed teen, Ruby. (See "Passages" in the October, 2014 *Messenger*.) Many of the teens knew Ruby through annual conventions and Freyburg New Church Assembly. We talked about her wonderful talents, how silly and funny she was, and we remembered her smile.



Freya, Savannah, Joey, Bro and Bean get tangled up at Rock 'n Bowl

Some teens shared memories of how special she was, but many found it difficult to find words to express the gift of Ruby. We shared a lot about Ruby, and I showed a brief slide show of Ruby set to music. There was much crying as we will all miss Ruby so much. She touched so many lives in her short time on earth and we all agreed that she is now a most beautiful angel in heaven.

We awoke Sunday morning to parted clouds, sunshine and blue skies. It was as if the grieving at the evening memorial service washed away the darkness and gloom, ushering us into a celebration of life. We were ready to re-engage with life, to fully experience, deeply appreciate, and enjoy each other's company. That, I am sure, is what Ruby would want for us: to celebrate together in community.

Kit's morning session was titled "Helpful Tips to Finding Balance and Staying Healthy." In summary, Kit stressed the following: 1) *It's not about perfection, rather it's about the Journey.* Expect good things. The Lord is close to the brokenhearted and 2) *Sense of Self.* You are made from and sustained constantly by God. God is good, and you are filled with spiritual remains to help you with the inevitable challenges, struggles, and stress along the way. Your purpose for life is Angelhood!

In Kit's afternoon session, he fo-

cused on the Exodus story about how the Lord leads and feeds in Egypt and the desert, too. Kit compared the challenges that we face to the struggles and grumbling of the Israelites at the Red Sea, at Marah where they found bitter waters, and in the Promised Land, where they heard reports of giants. He explained how the Lord feeds manna and quail to all who are willing to make the desert journey. Then he shared about the importance of resilience. He listed the six "Cs" of resilience, 1) competence, 2) confidence, 3) connection, 4) character, 5) contribution, and 6) consistency of love. He explained that all of us can nurture and work to improve these qualities so that we become more resilient and able to recover from setbacks. Kit's session ended with an activity.

We all did "rabbit" yoga, which is relatively rapid changes through a series of yoga positions. For Kit's session, we welcomed our first ever "virtual" teen participant, Mary, who was un-



Late last night sleep pile

able to travel to the retreat. She joined Kit's afternoon session by Skyping in on her computer!

We had a fantastic time playing lots of Frisbee in the sun and taking videos in the late afternoon. In the evening, after dinner, we enjoyed a touching

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¹ Candlepin bowling is a New England variation involving small, hand-held balls, tall, slim pins, and scoring on three balls per frame.

What's Happening at the Garden Church?

Things are moving quickly on many fronts, from building a local team to searching for land to fundraising and community building to our board retreat and our first gathering.

Much of the work at this stage can be pictured as the seeds sprouting under the earth. As we water them, and as the love and light of the sun warm them, strong and deep roots are being established in the forms of a dedicated and talented board, systems and structures for healthy operations, secure funding, and networking in various areas. Simultaneously, we get excited every time a little sprout pops up out of the earth and we get to see people coming together and being church in various

ways. This community is forming as we work together, worship together, and eat together. We are reimagining church and already are experiencing a bit more heaven here on earth.

Consider adding your support. The goal is to reach \$2,000 in monthly pledges by "Giving Tuesday," December 2. Your support will make a big difference, especially in this delicate startup year. To pledge or donate, go to <http://tinyurl.com/k48yj99>.

Thank you to our Swedenborgian Church community for the many ways that you are supporting this new endeavor. We were cheered on by the excitement, generosity, and enthusiasm that we received at the annual convention this summer and from individuals and congregations. We're joyfully moving forward to start a new kind of Swedenborgian church in the world! Please hold this time of germination and putting down roots in your prayers

and in your giving in whatever way you feel moved. This is truly a communal effort, and it is because of many people that it is growing and will be able to grow. Thank you for being part of this beautiful unfolding. Visit us on Facebook or at www.gardenchurchsp.org.

—Rev. Anna Woofenden,
Garden Church minister

Report from the Board of Directors of the Garden Church

After initial online meetings, The Garden Church start-up board of directors was delighted to meet in beautiful San Pedro, California, September 17–18, 2014. The directors are professionals who bring a wide variety of skills and denominational affiliations together with the founding minister of the Garden Church, Rev. Anna Woofenden.

The start-up board will operate until a local board can take over its responsibilities. Rev. Jane Siebert was elected chair, putting to use her experience chairing the board of the Swedenborgian House of Studies. Dr. Emma Ogley-Oliver, a professor of psychology at Marymount University from San Pedro, was elected vice-chair. She brings a history of community involvement and knowledge about how to get communities to work together. Jennifer Lindsay, a former partner and forensic accountant at KPMG from the San Francisco Swedenborgian Church, will get the board off on the right financial footing, drawing on her extensive financial background. Rev. Dr. Amy Gall-

Ritchie is the spiritual director and secretary for the board, combining her skills as a spiritual director and a university administrator at Bethany Seminary in Indiana. Jana Carter is from the Los Angeles area. She recently switched from her career as a lawyer to attend seminary at Bethany Theological Seminary. Jana brings a background of non-profit leadership and fundraising. Rebecca Esterson, a PhD student at Boston University, the Swedenborgian House of Studies scholar-in-training, and a member of the Cambridge Swedenborgian church Skyped in to the meetings. She brings a rich Swedenborgian scholarship, dedication to the denomination, and fundraising and grant-writing skills. The most recent addition to the board is Katherine Carr, niece of Robert and Andrea Carr of the San Francisco church. Katherine is a soil scientist and is helping to find land on which to locate The Garden Church. She is local and is excited to be part of the Garden Church.

The goals for the meeting were to approve the 2015 budget, bylaws, and articles of incorporation; elect officers; plan fundraising; and give thanks for the many people who have offered encouragement and support.

On the first day, the board participated in a community mapping project. This project got us out on designated streets of San Pedro in pairs to scout possible

locations, resources, community demographics, markets, bus lines, accessibility, and neighborhood reception. The board members new to San Pedro felt a deeper connection to the community through the activity.

We met all of our goals and were

Continues next page



*Garden Church volunteers
clean a beach*



*A San Pedro local sharing a meal
with Anna Woofenden*

Seeing the Light

Rev. Anna Woofenden gave the following address when she received her Master of Divinity degree at the Earlham School of Religion commencement on May 10, 2014, in Richmond, Indiana.

Welcome, each of you, here to celebrate the graduation of your students, your friend, child, loved one, and classmates. Thank you, for standing with us today as we celebrate this milestone and for walking with us throughout our lives.



It is my honor to represent the Earlham School of Religion Class of 2014, here on our graduation day. We come from different religious traditions, stages of life, and calls to ministry, and here at Earlham we found a com-

mon community woven together in a commitment to justice and spirituality, contemplation and action, honoring the light within others and ourselves and working for the dignity of all people.

Last week I was at my seminary internship site, the Food Pantry at St. Gregory of Nyssa Episcopal Church in San Francisco. Every Friday the sanctuary of the church is filled with pallets of fresh fruit and vegetables, piles of bread and bagels, bags of rice, and containers of yogurt. The food is set up around the altar, the communion table, in the center of the room. Every week 400 families walk around that circle, finding the groceries that they need in order to eat that week.

Last Friday I was standing just outside the back doors with one of the volunteers, who I'll call Jim. Like most of the volunteers, he came to the Pantry to receive food, and stayed to give it away.

He was furiously breaking down boxes, carefully separating the waxy celery boxes that get composted from the little boxes that had held the entrée for the day. I picked up a celery box and asked him how he was doing. Out tumbled his recent struggles with his slum landlord's ploys to evict him, the string of false accusations from his neighbors, his search for a lawyer to represent him, and the ongoing battle of living below the poverty line in the part of town I'd been told to never walk through alone.

As he told me about the accusations and struggles, his desire to react with violence, but how he held back, I noticed a redemptive refrain. He said "because that's not who I am, that's not who I am. This is who I am. I'm a person who comes and spends every Friday giving food to people who need it. I am a person who cares about people.

I help people."

He went on to tell me how he'd been riding the bus home the night before and had seen a woman drop her keys as she got off. He jumped off the bus and ran down the block, yelling "Ma'am, ma'am" as she kept walking faster. He told me, "I think she thought I was going to mug her or something, because, well, look at me," as he pointed at his dirty black sweatshirt, his stringy grey hair, jagged teeth, and worn shoes.

"And then," he paused with the hurried dismantling of the box he was working on and looked me straight in the eyes, "Then she turned around and saw that I was trying to give her her keys and her whole face changed. I live for that. I live for that look on people's faces when they think I'm one way and then realize they were totally wrong and can see who I really am. I'm the person who comes here and helps give food out every week. I help people. You know who I am. You know who I am."

And you know what? We do. And he does, because he has people who enter into the messy, beautiful soup of community together and see the Light Within each other.

And have we not found the same at Earlham and Earlham School of Religion? We found a place where we have discovered who we are. Where we have claimed, "I am a minister. I am a writer. I am a chaplain, I am a church planter." We are justice seekers, and an integral part of the web of humanity and friends of God.

We have learned and grown in a place that is committed to the idea of seeing the light within all people. From the speakers at Peace Forum every week to class discussions, cultural immersion trips, and conversations over community lunch, this is a place to be seen and to see the world with broader eyes—breaking down the barriers between "us" and "them."

Breaking down these barriers be-

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able to enjoy two important social gatherings: 1) a gathering of the local core team and board members, where we connected with a remarkable group of people who are committed to making the Garden Church grow and who call it their own and 2) a dinner at Wayfarers Chapel, where we had the pleasure of dining as guests at the annual employee appreciation dinner. Acknowledgments to Wayfarers Chapel were made for their collaborative encouragement of this endeavor. The board is thankful to God for this leading, for the connections with supporters, and for the vision of this ministry.

All directors are major donors to The Garden Church, offering their experience, time, and treasure.

*Rev. Amy Gall-Ritchie,
Garden Church Board secretary*

MNCU Hosts First East Coast Retreat

BY HERB ZIEGLER

Over the weekend of October 17–19, thirty-six adults and seven children gathered in North Andover, Massachusetts, for the first annual East Coast Retreat, sponsored by the Massachusetts New Church Union: first annual because the governing board of MNCU has voted to sponsor the retreat again next year as a result of its resounding success.

The retreat was held at the Rolling Ridge Retreat Center, a former estate occupying a peninsula on a quiet lake. The wooded grounds with landscaped vistas of the lake were beautiful and calming. The original mansion has been converted and altered to create meeting rooms, gathering spaces, a dining room, and many bedrooms—comfortable and conducive to well-being.

Attendees were particularly pleased that seven children, between the ages of 2 and 7 attended. They were a constant source of joy, and they were so delighted to be there interacting with one another that they informed their parents that they could not wait to return.

Adults present included mem-



Ken Turley shows George Dole II how to identify poison ivy

bers from all the Massachusetts churches, the Maine, Mid-Atlantic, and Illinois Associations; the General Church in Bryn Athyn, Pennsylvania; and two recent graduates of the Swedenborgian Church Youth League.

Rev. Catherine Lauber led workshops where participants explored the meaning of Revelation 1:1–20, through the window of the first illustration, “Christ Manifesting,” from *The Apocalypse of John*, a collection of twenty-five illustrations depicting the Book of Revelation, created by G. Roland Smith of the General Conference in England. Interesting and provocative creative works revealing our conception of God, including collages,



Rev. Catherine Lauber

drawings, and poetry, emerged from the workshops.

Good fellowship suffused gatherings, which were often accompanied by music provided by three-fourths of the group Missing Rachel (Rebecca Esterson, Sarah Bureux, and Rebekah Maddock), Julie Conaron, Laurie Turley, Janice Earl, Nina Sasser, and Ken Turley.

Meals consisted of tasty and nutritious food and dining at large round tables that encouraged engaging group conversations.

Sunday morning service marked the end of the weekend, as participants bade farewell and agreed to meet again next year. ☩



Social Concerns

Fighting Ebola with Short Wave Radios

BY LOIS KREBS

Although I'd been aware of, horrified by, and praying about Ebola for several years, I didn't feel panicked until the virus came too close to my home. A nurse who had courageously cared for an Ebola victim in Dallas became infected; she had visited a community very near my own only a few days before she was diagnosed with Ebola herself. I am thankful that she has fully recovered and that nobody in our area was exposed to the disease because of her visit.

Then I prayed with more focus: how can I help, Lord? What can I do? I'm scared to go there, and don't have much to offer, but there must be something I can do. Shortly after that public health crisis subsided (schools closed, restaurants avoided) and stores, airplanes, and classrooms were decontaminated, I received an email from my sister about her friends Alan and Cheri Shea; they are missionaries who have recently served in Liberia's hot zone. They have asked for help in providing shortwave radios to a missionary group in Liberia named ELWA (Eternal Love Winning Africa). Alan is the main engineer at ELWA, but he and his family were sent home in April when Ebola started to spread. (Okay, Lord, I hear you—this I can do!)

Alan has been working hard while in the US to meet four critical needs: (1) obtain and install another generator for power, (2) secure water filtration systems, (3) repair the shortwave transmitter, and (4) obtain and distribute more shortwave radios for villages across Liberia, Sierra Leone, and parts of Guinea. Some recent emails from Alan and Cheri show how God has been working to meet these needs. Although goals for the first three needs

have been met through donations from groups and individuals in the US and Canada, donations to help purchase short wave radios are still needed.

Galcom, a Christian company in Canada, had a fundraiser for radios for ELWA, and they raised \$10,000 in matching funds to manufacture short-wave radios.

The radios are solar-powered and waterproof. Solar is good since people can't afford batteries, which are hard to find, and being waterproof is good since the humidity is really tough on electronics there.

In early November, Cheri learned that Galcom would reallocate the matching funds to another project if orders totaling \$10,000 were not placed by midnight Friday, November 7, so we sent out a flurry of emails urging everyone in our address books to dig deeper and place orders. On Friday morning, Alan had received \$9,960 in pledges and was composing an update to Galcom, when Cheri got a call from someone donating \$40.

We serve an awesome God.

For \$20, you can donate a "Go-Tell" shortwave radio to villages in Liberia at <http://tinyurl.com/kzqv223>. Choose project #95107 "ELWA Radio Restoration" and add a note, "For Ebola Infrast Radios."

Please consider giving generously. Most of us in North America are richly, deeply blessed by terrific health care, government stability, and reliable infrastructures. We are called to share our gifts.

[Heavenly joy] is the delight found in doing something useful for ourselves or for others. . . . The only source of anyone's true happiness is doing something useful through his or her work. (*True Christian Religion*

by Emanuel Swedenborg)

Imagine a brother or sister who is naked and never has enough food to eat. If one of you said, "Go in peace! Stay warm! Have a nice meal," what good is it if you don't actually give them what their body needs? In the same way, faith is dead when it doesn't result in faithful activity. (James 2:15–17)

When did we see you sick or in prison and go to visit you? "The King will reply, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me." (Matthew 25:39–40) ☩

Lois Krebs is a member of the Swedenborgian Church Social Concerns Committee.

New Translation of *The Lord*

The Swedenborg Foundation has released a new translation of Emanuel Swedenborg's *The Lord*, translated by George Dole as part of the New Cen-



ture Edition of Swedenborg's works. In this book, Swedenborg argues the oneness of God, Jesus Christ, and the Holy Spirit, all present in one divine person—

Jesus in his resurrection—the Lord. *The Lord* also includes key themes in Swedenborg's theology, including the spiritual reason's for the Lord coming to earth, the significance of His death and resurrection, and a chapter describing the New Jerusalem and the spiritual age that is unfolding. ☩

SPLATz Visit Heaven and Hell

Thirteen energetic SPLATz (Super Powered Likable Almost Teens) aged 10–13 gathered at the LaPorte (Indiana) New Church Manna House October 24–26 to learn about heaven and hell and why it is an important subject to discuss here and now. Youth director Kurt Fekete joined Lori Gayheart and Rachael Sbrocco in staffing the retreat, joined by Rev. Jenn Tafel arriving with a vanload of six boys from Michigan.



SPLATz at Stone Lake beach

The retreaters learned all about Emanuel Swedenborg's book *Heaven and Hell* and talked about life in heaven, hell, and the world of spirits. They also discussed how heaven and hell influence us right now here on earth and how to help support angels and combat demons as they seek to sway our decisions and choices.

Rachael and Lori led a wonderfully fun craft workshop where the teens made stuffed sock puppets representing angels and demons. Rachael led an angel craft workshop Sunday morning for Sunday school.

The weather was perfect, and the



Fun in the basement of LaPorte New Church

youth took advantage of the beautiful day on Saturday by visiting Stone Lake Beach. Tammara Mounce invited the group to an annual Halloween party on Saturday evening, where the kids enjoyed yummy food, soft drinks, a DJ, a bonfire, and a hayride. Some teens from the SCYL (Swedenborgian Church Youth League) joined the SPLATz tweens at the Halloween party, which added to the fun.

Saturday evening concluded with a moving celebratory worship service welcoming three thirteen-year-olds into the SCYL: Mary, Miranda, and Scout. The short but meaningful time together was an amazing experience for these young people. We all can't



Ronnie with his angel and demon sock puppets

wait to join together again this January 2015 over Martin Luther King weekend.

—Kurt Fekete

2014 Journal Available

To order a printed or digital copy of the 2014 *Swedenborgian Church Journal and Directory*, email manager@swedenborg.org or phone 617-969-4240.

SCYL Retreat

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closing communion service led by Kit.

After the service, we had our first campfire at Cedar Hill. The teens laid out blankets around the fire and bundled up under the stars. It was a chilly but beautiful evening, and the teens enjoyed roasting fruit over the fire. We ended the evening with our traditional ice cream sundae movie night. We dragged ourselves off to bed in the wee hours of the morning, then awoke after just a few hours sleep at the breaking dawn on Monday morning to say a tearful goodbye to the Midwest van.

The remaining retreaters ate a hasty breakfast and then worked hard cleaning up Cedar Hill, leaving it as sparkling clean as we found it. All departed the retreat by late morning feeling exhausted but spiritually refreshed.

I am so very grateful to our session facilitators, Susannah, Heidi, Lee, and Kit, along with driver and support staff Lori and kitchen leader Sue. Your guidance, leadership, and service go beyond making the retreat possible; you make the retreat phenomenal!

We all learned so much and grew so close together in a loving community. We move forward from this retreat advancing in strength and expanding our spiritual toolbox to combat the falsities that blitz us from outside and the lies we tell ourselves. Hopefully this retreat will let the light of our heavenly inner beauty shine through just a bit brighter for all to see.

—Kurt Fekete,

Swedenborgian Church youth director

Superheroes Soar at Church of the Holy City

In late September, Nancy Piorkowski, Julie Conaron, Sue Ditmire, and I led an overnight youth retreat at the Wilmington (Delaware) Church of the Holy City. Seven young people aged 8 to 15 attended from Saturday morning through Sunday morning worship. Five teens stayed overnight at the church, and two teens left late in the afternoon and rejoined the group Sunday morning.

The theme was "Superheroes." I drew parallels between popular superheroes, superpowers, masks, and shields and Swedenborgian theology as related to angels, love/wisdom/action, our physical/spiritual face, and defenses against the hells, respectively. I also discussed important Biblical characters, such as Noah, Moses, and Jesus as superheroes.

Julie helped the youth craft their own personal superhero masks, shields,



Alyssa, Abby, and Savannah, guardians of the sanctuary

and bracers from supplies that Nancy brought. Designing and creating superhero accessories allowed the youth to artistically express their personal



Superheroes in the churchyard

spiritual gifts and helped them see how they might bring their talents out into the world.

They also had lots of free time to have fun. They really enjoyed playing Capture the Flag outside in the beautiful grassy churchyard. On Saturday evening we watched the film *The Incredibles* and had brownies and ice cream.

Sunday morning we attended the morning worship service and participated in Sunday school activities. The young people had a great time over this weekend retreat, and everyone looked forward to planning another youth gathering. I want to send a heartfelt thank you to local coordinator Nancy and to Julie, Sue, and everyone in the Wilmington Church who helped make this youth event possible. I enjoyed meeting and working with all of the parents and children and hope we can all get together again soon for another retreat.

—Kurt Fekete

Save the Dates! June 27–July 1 Annual Convention 2015 in Massachusetts

Mark your calendar for the 2015 Annual Convention at Bridgewater State University in Bridgewater, Massachusetts.

The calendar for the convention is as follows:

- Ministers arrive on Wednesday, June 24, for Council of Ministers.
- General Council members arrive Friday, June 26.
- Annual Convention opens on Saturday evening, June 27.

- Annual Convention closes after morning worship on Wednesday, July 1.

Please note that the schedule varies from the usual, in that *ministers* arrive on a *Wednesday*, not *Sunday*, and *delegates* arrive on a *Saturday*, not *Wednesday*.

The Maine Association is hosting the convention this year, and invites you to attend.



Pig pile in the basement

Toward a Newer Church

Continued from page 135

rant for the establishment of a separate organization? When Swedenborg closed the book on Genesis and started on Exodus in *Secrets of Heaven/Arcana Coelestia*, he paused and wrote,

In the preceding exegesis, I have shown that a doctrine of charity was the doctrine in the Early Churches and that this doctrine united all the Churches so as to make one out of the many. They recognized as belonging to the church all who lived in the good of charity and called them their kindred, no matter how they differed as to the truths that we now call “truths of faith.” They taught each other in such matters, and were not upset if one did not accede to the opinion of another, knowing that we all accept truth to the extent that we are engaged in doing what is good . . . Since in our times the doctrine of charity is among things lost, giving rise to a doctrine of faith that is far removed from the truth, I may offer that doctrine, thanks to the Lord’s divine Mercy, before the individual chapters of the book of Exodus, and so restore it to the church. (§§6628, 6633)

I would suggest that the last thing the London gathering wanted was to recognize as belonging to the church all who lived in the good of charity and call them their kindred, no matter how they might differ as to the truths that we now call “truths of faith.” They had determined on separation, and apparently gave no thought to the possibility of making “one out of the many.” One who later did, Charles Bonney, inspired and guided the historic Parliament of Religions in 1893. One Swedenborgian who did not had attended the Parliament and found “nothing New Church about it.”

Incidentally, the essence of that “doctrine of charity” is very concisely stated in §6632—it is the Two Great

Commandments. So much for those people who complain that Swedenborg never gave us a simple summary of our theology.

At the same time, I do not think that the separatists were 100% wrong. I come back again and again (and again) to Divine Providence 4:4—“A form is more perfect as its constituents are distinguishably different and yet united.” No one I know of has said this more powerfully than John Titus in his phrase, “clarity of mind and a deep feeling of interdependence.” This is what it is to be fully human. Both are necessary. Either without the other is destructive. Distinction, yes, but “complete and total separation”? No, a thousand times no. We claim to be-

The good works that we do out of love are everything of the New Church. No loving good works, no New Church.

lieve that the Lord makes the way to heaven accessible to people of all religions; and *Secrets of Heaven* §10794 and *New Jerusalem and Its Heavenly Doctrine* §315 both say explicitly that in teaching people the way to heaven, priests should “*teach them according to the doctrine of their own church*” (emphasis mine).

What, then, does distinguish the new church from the old and unite the two? Surely it makes sense to look at that description in *RU/AR*; and I find myself dreaming of ongoing collective study of that sadly neglected resource. Let’s look very briefly at the two features of the holy city that are mentioned most frequently, the wall, and gold.

The wall of the city is mentioned five times, and it may come as a surprise to find it interpreted as meaning the Word in its literal sense. After all, we are not fundamentalists. Swedenborg understood his whole mission as revelator to be to disclose the deeper

meaning of the Word.

It is, though, the literal meaning that is being interpreted. It is this text, and no other. The spiritual meaning is inside it, as the city is within the wall. At its close, in the final verses of Revelation, we are cautioned in no uncertain terms to add nothing to it and to delete nothing from it. We are, I believe, unique in our ability to see our own spiritual nature and process imaged in its narrative.

As for gold, this seems to apply to the whole city; and it is said to mean that “everything that church has is the good that love does, flowing in together with light out of heaven from the Lord” (*Revelation Unveiled* §912). Everything. That should surely get our attention, and hold it.

The phrase just translated “the good that love does” has traditionally been translated as “the good of love.” This is unnecessarily ambiguous, since “the goods of love and charity” are clearly defined in §934, where it says that “‘fruits’ signify the goods of love or charity, which are called in common speech, ‘good works.’” “The good of love” is not abstract “goodness,” not just a good feeling, but the good that love produces, the good that love causes us to do. The good works that we do out of love are everything of the New Church. No loving good works, no New Church. We may recognize as members of the New Church all those who live in the good of charity. The wall calls for definition, for clarity of mind, then, and the gold calls for a deep feeling of interconnectedness. Promoting these qualities would seem to be the primary function of the New Church.

The separatists distanced themselves from the “Old Church” as to organizational boundaries, but copied it quite faithfully as to organizational structure, usually right down to the matter of architecture. On the premise that

Continues next page

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form should follow function, I would suggest that we lay all that aside for a while and look at ourselves and at the societal dynamics of the world we find ourselves living in, and then look for forms that might be appropriate to our designated function.

Let me say immediately that we may be closer to the unifying “doctrine of charity” vision than we think. I would hazard a guess that a majority of our devoted church members feel that they cannot really explain our theology very well; and I’m sure that many of them have found reading the theological works difficult and don’t do much of it on their own. They are good and dear individuals, the heart and soul of the church. I am reminded that angels of the third heaven are “by nature people who do not talk about theological truths but do them” (*AR/RU* §120).

Recognizing that at the outset this is all “top of the head,” three forms come to mind. The first is the support group. Such groups seem to form spontaneously, with “members” gathering because they face or have faced a particular challenge. They have something identifiable in common, so they “recognize” each other as speaking the same language, as understanding and as being understood.

The second form is that of the Health Maintenance Organization. I find myself thinking of the church as a Spiritual Health Maintenance Organization (how’s that for an acronym?), structured to provide regular check-ups, careful record-keeping, access to necessary resources, giving guidance as to healthy diet and lifestyle, recommending special exercises from time to time, and the like.

The third form is that of Alcoholics Anonymous (AA), perhaps unique in its track record of remaining coherent and faithful to its original inspiring vision. It somehow remains a clear-

ly identifiable entity without any conspicuous oversight and without denying membership to anyone.

AA can do this because the challenge it faces, alcoholism, is so visible and specific. I am fond of Eric Hoffer’s observation that “Mass movements can rise and spread without belief in a God, but never without belief in a devil”; and alcoholism serves this function most admirably. The enemies of clarity of mind and a deep feeling of interconnectedness, though, are protean, shape-shifters. There does not seem to be any one size enemy that fits all.

It has occurred to me only very recently that we might think in terms of challenge rather than of threat, and that one challenge we all face is that of aging. It is with us from cradle to grave, physically on our side at the be-

The separatists distanced themselves from the “Old Church” as to organizational boundaries, but copied it quite faithfully as to organizational structure . . .

ginning, supportive through midlife, and against us in old age. We are all, whether we like it or not, fully engaged in this process. At the same time, the parish church is designed to be with us from cradle to grave, and this particular church sees regeneration as a lifelong process. Agers Anonymous? Not that we can overcome it, but that we can cooperate with it. What door opens when this one closes?

As for the wall of the city, I am drawn to the thought of a focus on the Two Great Commandments, amplified by sustained attention to and immersion in the Sermon on the Mount; and the practice of *lectio divina* sounds ideal.

I do sometimes find myself wondering whether there would be any way for me to make a living in this New Church, and very recently the model

of Rotary International came to mind. This has accumulated a very substantial fund, to which local clubs continue to contribute. In turn, it makes grants to local clubs for specific projects, our club here in Bath having just been awarded one that will enable one of its members to continue his annual trips to Cambodia, where he has been upgrading the facilities of a rural orphanage. I can sort of imagine a legally structured administrative organization to which local groups or individuals could apply with some confidence.

Lastly, I do not want to denigrate the remarkable efforts of the Church as it has been, or to discard the legacy we inherit. The thought of scrapping everything and starting over may have its appeal, but I strongly suspect that such efforts will fairly soon discover themselves having to learn a great deal that experience has already taught our predecessors. I recall Cal Turley expressing his surprise at how soon Project Link had cherished “traditions” that stood in the way of change.

These are just bits and pieces. They are intended as pump primers, as examples of the kind of thinking I see as necessary if we intend to make a fresh effort to be more of a “New Church.” I mistrust solo thinking, and am reminded of my mother’s fondness for the thought that the stone with which David slew Goliath was taken from a brook, which meant that it had been battered into smoothness by its collisions with other stones, and would therefore fly true. ☩

This is the first of six articles by George Dole, exploring the annual theme for 2014–15 of the Swedenborgian Church: Toward a Newer Church.

The Rev. Dr. George Dole is a Swedenborgian minister who teaches part time at the Swedenborgian House of Studies at Pacific School of Religion in Berkeley, California. He has been the pastor of the Bath, Maine Church and taught at the Swedenborg School of Religion. He lives in Bath with his wife, Lois.

General Council Fall Meeting

The General Council (GC) of the Swedenborgian Church met for its fall meeting November 6–8, 2014, in Framingham, Massachusetts.

Conduct Guidelines

The Council voted administrative revisions to “The Procedures for Handling Allegation of Misconduct.” The information will be sent with conduct guidelines for employees and volun-

teers to all ministers and churches by June 23, 2015. A mini-course on the guidelines will be offered at the 2015 annual convention. All members of General Council and persons in leadership positions are encouraged to watch a CD on sexual misconduct produced by Convention’s insurer, Church Mutual. A system will be established at Central Office to track who has viewed the video. The Council voted to approve Rev. Dr. Gard Perry to train the Committee on Inquiry.

Letter from the President

Continued from page 137

ourselves the presence of God, and to then set about intentionally reforming who we are, is the essence of that second stage in all of the trinities mentioned above. It is the essence of being human as opposed to merely another living creature. And it is the hope of heaven for each of us as individuals and for all of us as children of God. It is the hope for General Convention as one Christian denomination among many, and it is the life, hope, and promise fulfilled of the Lord’s New Church in heaven and earth of which we are all a part. May we, like David, be relentless in our intention and effort to become worthy of the Lord who gives us life.

P.S.: Here is a resource for ministers and musicians looking for new music for worship services and other church activities: www.sheetmusicplus.com. You type in titles, composers, or scripture passages and see listed and listen to sheet music that can be purchased and downloaded. There is a slowly but steadily growing number of my compositions and settings of the Psalms and Scripture that are available on this site. Please check it out!

—*Blessings, Rev. Ken*

Evaluation of Employees

The Council voted to request from COMSU and EDSU their proposed evaluation forms and the procedure and timeline they intend to follow and whatever goals and criteria they have developed for Convention-paid employees by December 31, 2015. The Council further voted that final employee evaluations must be received by April 3, 2015.

Other Business

The Council voted to affirm the importance of the office of the President and recommended that future compensation be comparable to current compensation.

The Council voted to request that all grant-giving bodies work together to explore developing a single form for grant applications, to be managed by the treasurer.

The Council discussed financial matters involving the National Church in Washington DC and Temenos Retreat Center near Philadelphia in executive session.

The Council approved the proposed 2015 General Convention budget with \$130,975 deficit, of which the unrestricted portion is \$116,916.

Vice-president Betsy Coffman reported that Franklin University, the

Seeing the Light

Continued from page 141

cause, well, it’s not just some gritty addict from the grime of the San Francisco Tenderloin District who’s being evicted. It’s my friend, Jim, the guy who I break down boxes with in the backyard, and we move pallets of watermelons, and we feed people together.

When we begin to see the Light within everyone, we might find ourselves hanging out with people who aren’t like us. Or that make us uncomfortable. Or who show us pieces of ourselves we didn’t know were there. Kinda like Jesus. That Divine Light that showed up on earth and ate with sinners and tax collectors, and broke all the rules by talking to women and outcasts, who touched and healed the “untouchables” and gathered together a motley crew of misfits as his disciples. Because he knew who they were and in community together, they could say, “You know who I am.”

And maybe that’s why all of us are here, whether we’re seminary students or education majors, chemistry whizzes, or immersed in intercultural studies. We are Earlham graduates because we give a damn about people and we are moved by a desire to bring more peace and justice, compassion and love into the world.

Thank you Earlham for being a place where we can say, “You know who I am” and for challenging, equipping, and inspiring us to go out into the world to do likewise. ☩

owner of Urbana University, intends to stay in relationship with the Swedenborgian Church. They want to establish a Swedenborgian group similar to the former church-class trustees in an advisory capacity. The Swedenborgian scholar-in-residence program is continuing, with Rev. Dr. David Fekete scheduled as the 2015. ☩

Convention Breakout Session Highlights

At the 2014 Annual Convention, the delegates broke into small groups, each focused on brainstorming ideas for goals and functioning of one of General Convention's support units (SUs) or the role of the president. Following are highlights of the results of that breakout session.

Financial and Physical Resources Support Unit (FPRSU)

- Appoints Augmentation fund committee (AFC)—should there be members from outside FPRSU?
- Collect files on property (deeds, descriptions, mortgages) from churches
- Collect by-laws for dissolution and membership clauses for voting
- Clarify definition of active and voting members
- Military exemption—proxy votes?
- Consider returning to funding multi-year projects
- Keep in contact with Trustees of the Building Fund, Iungerich Fund, Gray Fund
- Consider if matching grants could be offered
- Offer suggestions on how churches can seek funding help outside the denomination
- Assist support units in approaching associations for funding local projects.

Information Support Unit (IMSU)

- Website implementation—make more flexible and accessible
- Have password protected page for support units to communicate with each other
- Convert hard copies of existing pamphlets to electronic versions
- Keep database of talented people to help local churches with technology
- Make recommendations on information management and websites

for churches

- Oversee digitizing of all Convention records and make available to members.

Communications Support Unit (COMSU)

- Supervise *the Messenger* editor
- Produce templates of handouts for churches to download
- Maintain integrity and quality of content—protocol should be followed
- Be involved in content; crafting the message of denominational website
- Coordinate of locally developed materials so whole denomination can benefit.

COMSU-IMSU Overlap

- Maintain close dynamic relationship between COMSU and IMSU—every third meeting joint
- COMSU for content, IMSU for technical.

Education Support Unit (EDSU)

- Supervise youth director
- Plan convention mini-courses
- Keep in touch with Social Concerns Committee, Swedenborgian Church Youth League, Tween Group, Transitions
- Promote Seven-Year Cycle and offer support materials for churches
- Keep focus on communication—not doing tasks for groups.

Ministries Support Unit (MINSU)

- Work closely with AFC and FPRSU so are aware of restricted funding options
- New proposals should go through president first
- Provide resources for church growth, outreach, engaging congregations
- Use Swedenborgiancommunity.org

to connect to churches through associations.

- Email or printed material to respond to associations' needs for isolated members.

Suggestion for All Support Units

- Have *the Messenger* list the areas and projects each support unit is working on
- Have members of the church respond with input on prioritization, ways to proceed
- Create timeline for completion, etc.
- Establish and adhere to a yearly calendar of tasks that need to be handled, finished
- Cabinet (SU chairs) could meet more often to collaborate and prioritize.

Role of the President

- Required duties per constitution and bylaws
- Head of Communion at the National Council of Christian Churches
- Visible presence in local churches
- Consider benefit of face-to-face relationship vs. cost of travel and time
- Phone calls about problems
- Ordaining minister
- Local supervision
- Leadership at General Council, executive committee, cabinet, ex-officio board member
- Create a presidential budget and fund what we can do through restricted funds
- What constitutional functions can be handed off or removed—streamline.

General Council voted at its November meeting to forward this information to all support unit chairs with a request that support units incorporate breakout-session feedback into their goals and activities. ☪

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.

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.

The Perfect Christmas Gift: *George's Greatest Hits*

The congregation of the Bath Church of the New Jerusalem in Bath, Maine, has recently recorded their favorite sermons by their recently retired pastor, the Rev. Dr. George F. Dole. As a fall fundraiser, they are offering *George's Greatest Hits* (a set of three CDs) for \$100. All gifts are tax deductible. Proceeds from this limited edition recording will be used to replace the church's worn sanctuary carpet and ancient concrete front steps.

Mail your check, payable to Bath Church of the New Jerusalem' mail to

Kippy Rudy, vice president
Bath Church of the New Jerusalem
PO Box 1139
Bath ME 04530

