



SHS Changes Its Home and Name



BY JIM LAWRENCE

In a strategic planning and thinking process to address the changing landscape of the needs and objectives of the program at the Swedenborgian House of Studies (SHS) in relation to its historic mission, the SHS Board of Trustees voted unanimously to pursue application to the Graduate Theological Union (GTU) as a Center of Distinction and worked through a two-year process of study and negotiations with the GTU that culminated with three successful unanimous votes in the governing structures of GTU.

The Swedenborgian House of Studies will henceforth be known as the Center for Swedenborgian Studies at the Graduate Theological Union (CSS at GTU).

The Graduate Theological Union is the largest consortium of theological schools and institutes in North America, housing a wide variety centers and affiliates, not just Christian but Jewish, Islamic, Hindu, and Buddhist, through which about 2000 students pursue vocational paths to ordained ministries and academic paths that include a broad array of PhD specialties.

The Swedenborgian House of Studies will thus conclude a fifteen-year journey as a house of studies within one of the premier Protestant seminaries (and the oldest west of the Mississippi): Pacific School of Religion (PSR), which is an anchor school of the GTU.

These past fifteen years have been crucial years in an enriched professional environment in which we were able to re-tool and rebuild our professional academic leadership. During this period the SHS-at-PSR program supported the learning journeys of twenty-nine graduates who became ministers, as well as several non-ordained paths of learning, and there are at present twelve students in the SHS pipeline. The move to the consortium in Berkeley has proven to be one of the most productive periods of ministerial formation in the history of Convention's theological school.¹

The issues that spurred the board to search for status within the GTU began emerging when the school and the Swedenborgian Church decided to accommodate students studying at seminaries other than PSR. When the licensed pastor path opened up a new line of students who were likely to be distance students, the need for our faculty to be so heavily engaged in running the infrastructure of Pacific School of Religion started to appear as an institutional model that needed significant adjustment.

During these same fifteen years,

there has been also a steady decline in the job market for full time ministers as our churches have continued to struggle with the challenges of ministry. At the same time, interest in Emmanuel Swedenborg, his writings, and his influence continues to rise, and the opportunities for important Swedenborgian outreach in scholarship are as strong as ever. Together, these factors are leading the leadership of the school to build two towers of student support: one that is focused on ministry and one that is focused on academic outreach. Both of these objectives will be empowered through the new institutional visibility and freedom as a Center of Distinction at the GTU.

The transition involves institutional shifts in relationships, but the school's offices and library will remain on the PSR campus. The "daily rounds" of students, staff, and faculty will remain, by all appearances, the same, but the productive outreach of the faculty and the visibility of the school will be enhanced.

Go to page 94 for answers to frequently asked questions (FAQs) about the change from the Swedenborgian House of Studies to the Center for Swedenborgian Studies

¹ In 1866, the New Church Theological School was established in Waltham, Massachusetts. In 1889, it moved to Cambridge and in 1965, it moved to Newton, both in Massachusetts, with the name Swedenborgian School of Religion. In 2001, it moved to Berkeley, California, and became the Swedenborgian House of Studies at Pacific School of Religion.

Rev. Dr. Jim Lawrence is dean of SHS/CSS and professor of Swedenborgian Studies and the History of Christianity.



The Editor's Desk



A Newer Church?

The world is awash in religious controversy and conflict. Religious controversy and conflict have existed for all of recorded history, leading to wars, exterminations, terrorism, oppression, schisms, and divided nations, communities, and families.

The intensity and pervasiveness of this conflict in the twenty-first century result in part from modern communications technology, which enables actions that exacerbate the controversy. Instant communication means that anyone can become a

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Contents

SHS Changes Its Home and Name	81
The Editor's Desk	82
Letter from the President	83
Nominees for Elected Positions in the Church	84
Church and Association Statistics	86
A Providential Path	87
lungerich Fund Grants.....	87
West Coast Retreat Proves "We Still Have Joy"	88
Mirror, Mirror: How We See Ourselves and Others—SCYL Retreat	90
FNCA Family Camp	92
How Does the Garden Church Grow? ...	93
FAQs about the Change from SHS to CSS.....	94
Passages.....	95
Historic Chairs at SF Church	95
Meet Us in Bridgewater!.....	96
Wayfarers Chapel 2015 Speaker Series.	96

The 2015 Annual Convention commences at 7 PM on Saturday, June 27, in Bridgewater, Massachusetts

The 191st Annual Swedenborgian Convention
The Year of Regeneration



player in worldwide religious conflict.

But modern technology also means that we have at our disposal the means to reimagine what church can be if we take advantage of the communication capabilities of that technology. That *if* presents monumental challenges.

Ken Turley has been speaking and writing about our need to take advantage of modern technology to reimagine the "Newer Church" for the twenty-first century, and George Dole has provided a theological framework for considering what the Newer Church will be, in a series of articles (<http://tinyurl.com/3m2qx3e>) in *the Messenger*. At the annual convention this year, we will have the opportunity to imagine a Newer Church together.

—Herb Ziegler

Church Calendar

- **June 27–July 1:** Annual Convention 2015, Bridgewater MA
- **June 28:** Annual meeting of the Corporation of the New Church Theological School
- **July 1:** General Council Post-Convention meeting
- **July 19–25:** Paulhaven Summer Camp, Upper Mann Lake AB
- **July 25–August 2:** Almont Summer Camp, Allenton MI
- * **August 1–August 16:** FNCA Summer Camp, Fryeburg ME
- **August 15:** Application deadline for 2016 Augmentation Fund grants
- **September 25–26:** SHS/CSS fall Board meeting, Berkeley CA
- **September 30:** Application deadline for 2016 lungerich Fund grants
- **November 5–8:** Fall General Council meeting

Messenger Convention Supplements

A *Messenger* supplement that consolidates the entire series of articles, "The Newer Church" by Rev. Dr. George Dole is available for download at <http://tinyurl.com/3m2qx3e> (or go to the www.swedenborg.org and click on the annual convention link). These articles are background material for presentations and discussions at the annual convention.

In addition, statements of the candidates for president of the Swedenborgian Church are consolidated in a *Messenger* supplement, also available at the above web address.

the Messenger

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Letter from the President



2014–15
*The Year of Regeneration:
The Way of Change*

Dear Friends,

Regeneration. Repentance. Reformation. Regeneration. The cycle of Salvation. Cycling and circling around and around, through the same areas and issues over and over, yet always moving upward and inward. We'd like to think that regeneration will lead us out of the trials and temptations that plague us, and that we are able to overcome and move beyond into new territory. And yet, what we find is, that yes, it often is new territory, but we keep encountering the same kinds of trials and temptations, only at more and more subtle levels and degrees of difficulty.

There is no question that as a culture we are moving into new territory. The Digital Age is upon us, and things will never be the same again. The technological advancements and the learning curve that goes with them are getting increasingly steeper. The environment is changing, and whether it is just a big blip in the ongoing cycles of nature doing its thing, or whether it is a major transformation brought about by more human beings on the planet doing more and more activities that affect our environment with long term consequences, the fact is we have to deal with the changes that are happening. But more important, the culture we live in is advancing and changing at an ever increasing rate. The cultural diversity brought about by increased communication and intermingling of mini-societies that were in the past much more

isolated is actually creating a mosaic that is more and more a mingling of diverse elements that create a whole as different cultures encounter and absorb qualities, characteristics, habits, and language from one another.

So, while the landscape we are traversing is going through sizable changes, it is important not to lose sight of the fundamental dynamics that don't seem to be changing at all. First, every individual still goes through the life process of childhood, adulthood, old age, and death. Families still exist and seek to be that complex and contradictory mix of nurturing a safe place to stay and an influencing and challenging place from which we leave. Individuals and groups still need and seek purpose and the means of ensuring continued existence. And within all of this there seems to be a consistent need, for at least some people, to find a place and sense of use, worth, and purpose within a spiritual community of some kind. The shape and function of that community may be completely unrecognizable compared to what we know traditionally, but nonetheless, the dynamics which give it life will be the same.

And so it is with this in mind that we head to our annual convention and engage our theme: The Newer Church. The themes for this past year and the coming year, drawn from our seven-year cycle of themes for the church, could not be more appropriate. As a church, as a people, as individuals, we are fully engaged in regeneration. And that is, by definition, a state of ongoing change! There are phases, stages, pauses, and plateaus, but ultimately it is a constantly circling spiral upward and inward toward the realm of heaven and the God which is at the center of all things. This convention is one stop along the journey—a stop which I fully expect is going to provide us with new fodder to chew on, new wine and new wineskins with which to refresh and inspire our spirits, a renewed sense of purpose born of a more clearly focused sense of who we are

Continues on page 91

Nominees for Elected Positions in the Church

The Nominating Committee recruits and puts forward nominees for election to offices and positions in the denomination at the annual convention. The Nominating Committee nominates at least one candidate for each open position, with the exception of the Nominating Committee, where at least two must be nominated.

The representative class directors of the SHS Board are voted on by the delegates to the Annual Convention; the official ballot is cast by General Council at the New Church Theological School Annual Meeting.

The at-large trustees are nominated by the SHS Board and voted on at the annual meeting of the Corporation of the New Church Theological School (SHS).

The Nominating Committee is still soliciting candidates, but as of *the Messenger* going to press, the candidates listed in the table at right have been nominated for election at the 2015 Annual Convention.

Nominations to all offices and positions can be made from the floor of the Annual Convention.

Candidate Statements

Statements in the April and May 2015 *Messengers* and the following candidate statements have been received by *the Messenger* to date.

General Council: Rev. Sue Turley

Rev. Turley's areas of expertise include training, development, crisis intervention, counseling, trauma counseling, women's concerns and issues, management, professional training in chaplaincy, coaching, film production, grant writing, consultation, student recruitment, volunteer training and development, and teaching and supervision of professional chaplains and spiritual care partners. She is Associate Clinical Pastoral Education (ACPE) supervisor and chaplain at the Department Of Veterans Affairs, Maryland Health Care System, which specializes in spiritual care, chaplaincy, and supervising and training chaplains seeking national certification. She re-



Position to be Filled	Term (Yrs)	Candidate
President	3	Kevin Baxter††, Gard Perry†, Jane Siebert†
Vice-President	1	Betsy Coffman*†
Secretary	1	Karen Conger†
Treasurer	1	Polly Baxter*†
General Council layperson (2 to be elected)	3	Stan Conger† Rob Lawson
General Council Minister	3	Sue Turley
Communications Support Unit (COMSU)	3	Elizabeth Blair††
Education Support Unit (EDSU)	3	Karen Feil*
Financial and Physical Resources Support Unit (FPRSU)	3	Paul Martin*†
Information Management Support Unit (IMSU)	3	Open
Ministries Support Unit (MINSU)	3	Nadine Cotton* Chris Laitner
Committee on Admission to the Ministry (CAM) (Unexpired 2-year term)	3 2	Open Page Morahan††
Board of Trustees of SHS, representative class (2 to be elected)	3	Karen Conger†† Jennifer Lindsay††
Board of Trustees of SHS, at-large class (2 to be elected)**	3	John Titus Robert Reber††
Nominating Committee (NomCom) (2 to be nominated)	5	David Fekete Carla Friedrich††

* Incumbent
** Nominated by the Swedenborgian House of Studies (SHS) Board of Trustees
† Statement appeared in the April Messenger
†† Statement appeared in the May Messenger

ceived her MS in Education from Suffolk University in 1978. She received her Master of Divinity in Religion from Pacific School of Religion and was ordained as one of the first three women in the Swedenborgian Church in 1980. She founded a nonprofit ministry to those affected by AIDS in San Francisco. She has worked with victims of violence and coached women and men in their personal and professional development.

Susan is the proud mother of Pfc. Keith Jesse Moore, who tragically died while serving the US Army in Iraq in 2006. She has been married for thirty-five years to Clifford J. Moore, Jr., Esq.

Her passion also lies in film development. Her latest completed film is *Broken Hearts Lifted Spirits: Mothers of the Fallen Speak Their Truth*. This film is about mothers who have lost their children in war. It is an educational and training resource that includes a teacher's manual for those who want to learn how to be an effective presence

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to others who have suffered trauma and loss.

Rev. Turley was selected by the National Association of Professional Women (NAPW) VIP Division as a 2013/2014 NAPW Woman of the Year to represent the chaplaincy profession for the state of Maryland.

Rev. Turley is drawn to and passionate about charitable organizations, including Gold Star Mothers and those concerned with the environment, marginalized communities, and Veterans and their loved ones. She is dedicated to giving voice to those who find no room at the table.

General Council: Rob Lawson



A former fundraiser for public broadcasting and radio, Rob Lawson is president of the Bath Church of the New Jerusalem. Before raising money for worthy organizations, Rob was an editor for Simon & Schuster. He also served as poetry editor of the *Chrysalis Reader* series (1985–2013), published by the Swedenborg Foundation. He continues to write and work as a freelance editor. Rob and his artist wife Shelia Geoffrion live in Rockport, Maine.

EDSU: Karen Feil

Karen Laakko Feil has served on EDSU for the past two years, the last as chair. She is the director of the Swedenborg Library in Chicago and has



been a member of the Swedenborgian Church since 1982. She serves on the Board of Directors of the Swedenborg Foundation and as secretary of the Il-

linois Association. She also served on the Board of Trustees of the Swedenborg School of Religion in the 1990s.

As director of the Swedenborg Library, she is acutely aware of the need for introductory educational materials on Swedenborgian theology. In the past year, she has developed practical study workbooks of *Divine Providence* for her local group and a St. Louis group. It brings together into one document the references Swedenborg makes to his other works to test the usefulness of breaking down this work into manageable bits for the general public.

Retired from a career in publishing and consumer products, Feil is pleased to be nominated to continue on EDSU and welcomes the opportunity to discuss ideas for study materials, posters, and guides that our churches and reading groups would find useful in furthering communicating Swedenborgian theology.

MINSU: Rev. Nadine Cotton

I have been serving as minister for the Swedenborg Chapel in Cleveland for over two years. Previously, I served as minister and after-school program director for the New Church of Southwest Florida. I have also served as a hospital and hospice chaplain. I served on CAM for two terms, the Council of Minister's Nominating Committee, the SHS Board of Trustees, and I currently serve as cochair for the Social Concerns Committee and as a representative to the National Council of Churches for the Swedenborgian Church.

I was ordained in 1997, and I believe that through these many years of serving at the local and national levels, I have gained knowledge and ability that

will be a beneficial contribution to the Ministries Support Unit (MINSU). I would accept gratefully, the opportunity to be of service on this committee.

MINSU: Chris Laitner

It is a privilege to be a nominee for the Ministries Support Unit. Over the years, I have been involved in service to the Swedenborgian Church in many different capacities which has afforded me the opportunity to meet wonderful people, to see ministries finding a variety of ways to offer spiritual outreach and community service, to witness the dedication and creativity of entrepreneurial ministers and lay people in establishing new ministry opportunities and to learn the sometimes convoluted mechanisms of support necessary for the establishment and continuance of our denomination's various ministries at work in the world.

I believe that my experiences within the denomination on its Growth and Outreach Support Unit, the General Council, the Committee on Admission into the Ministry, the Augmentation Fund Committee, the Central Committee for the online Swedenborgian community, and other boards and committees, as well as having the honor of serving as president of the Swedenborgian Church, have given me some very good tools to be a productive member of MINSU.

I am a proponent of all types of ministry and I would be proud to be a part of the Support Unit whose focus is on assisting our ministries to be of good spiritual and community service.

Nominating Committee:

Rev. David Fekete

I grew up attending the Detroit Church of the Holy City. I have at-



Continues on page 86

Nominees

Continued from page 85

tended Almont New Church Assembly since I was five years old and I have attended Fryeburg New Church Assembly and Split Mountain Camp. I served as the Swedenborgian Church Youth League (SCYL) president in my youth and later as chaplain as an ordained minister.



I hold a BA from Urbana University, an MTS from Harvard Divinity School, and a PhD from the University of Virginia. I was ordained in 2006

and answered a call to the Edmonton Church of the Holy City, where I still serve as pastor. I currently serve on General Council and as our denomination's representative to the Faith and Order Convening Table of the National Council of Churches of Christ. I serve as camp pastor at Paulhaven Camp in Alberta, am a regular lecturer at Almont Summer School, and have served as an adjunct instructor at the Swedenborgian House of Studies. In Edmonton, I am the president of the Edmonton Interfaith Center.

I have published twenty-one articles in *the Messenger*, nine sermons in *Our Daily Bread*, and six articles in *Clear Blue Sky* (the publication of SCYL). I am interested in interfaith dialogue

while remaining deeply committed to the Swedenborgian Church. I look forward to continuing to serve the Church on the Nominating Committee.

SHS Board: John Titus

As a Swedenborgian, I believe strongly in being "of use" in our world. My career in higher education as an administrator for nearly twenty-five years, serving as



the dean of students at Urbana University and as director of student advisement, counseling, and career planning

Continues on page 92

Church and Association Statistics

Article I, Section 3, of the Constitution of the Swedenborgian Church states that it is composed of "Constituent bodies . . . which . . . unite with the Swedenborgian Church in performing the distinctive uses of a church." The constituent bodies are the associations and groups listed in the table below. The constitution continues, "The members of the Swedenborgian Church shall be those persons who are

adult, active members of a constituent body or who have been accepted as members-at-large-through Rite of Confirmation and by vote of the Swedenborgian Church."

Article IV, Section 2, states, "Every constituent body of the Swedenborgian Church shall be entitled to two delegates and an additional delegate for every ten members." The table below displays statistics as of December 31, 2014.

Association (Conference)	Churches		Ordained Ministers		Lay Leaders	Members			Number of Delegates
	Active	Inactive	Active	Retired		Active	Inactive	Total	
Eastern Canada (ECC)	2	0	2	0	0	107	25	132	12
Illinois	6	0	3	1	0	92	29	121	11
Kansas	2	0	2	1	0	78	0	78	9
Maine	3	0	9	0	0	120	116	236	14
Massachusetts	4	0	7	0	0	75	65	140	9
Michigan	1	0	4	0	0	65	20	85	8
Middle Atlantic	3	0	5	1	0	82	41	123	10
New York	2	0	1	0	0	25	33	58	4
Ohio	3	0	3	2	0	48	28	76	6
Pacific Coast (PCA)	6	0	19	3	0	226	116	342	24
Southeast	2	0	3	0	0	26	7	33	4
Western Canada	6	0	1	2	0	97	7	104	11
At Large	0	0	6	0	0	5	0	5	2
SCYL									2
Totals	40	0	66	6	0	1040	478	1518	125

A Providential Path

BY JOY BARNITZ

A labyrinth is not a maze. A labyrinth has one way into the center, and a walker returns on the same path. There are no blind paths. No matter how it twists and turns, you cannot get lost; if you keep walking, you will end up in the center and, eventually, back at the entrance. Labyrinths have been found in many cultures around the world, including on Cretan coins dating to the sixth century BCE.

I had begun my labyrinth journey when a chance conversation at the January, 2013, intensive for Swedenborgian seminarians catalyzed my focus. In the fall of 2013, Linda Baker was telling me of her plan to restart Hour of Peace after a five-year hiatus at the Hillside Urban Sanctuary (www.hillsideswedenborg.org) and mentioned that she was thinking of including a labyrinth. My response was “Great! I trained as a labyrinth facilitator. How can I help?”

With support from the denomination for the acquisition of a seven-circuit canvas Chartres-style labyrinth, Linda relaunched the Hour of Peace at Hillside with live music accompanied by facilitated labyrinth walks in September, 2013. This ministry, one of several spiritual gatherings at Hillside, has been held monthly (except for a summer hiatus) on the fourth Sunday of every month since then. The labyrinth has been used by other groups that meet at Hillside, including a workshop at the Pacific Coast Association annual meeting in October 2014 (see Hillside’s Facebook page for a video of this workshop).

The labyrinth is designed to travel: in its folded state it fits into a roll-about case that qualifies as checkable luggage. So far, its travels have been by car within the San Francisco Bay area.



It travels with a basket of colorful foot coverings as no street shoes are allowed on the canvas labyrinth. The labyrinth accompanies me to a bimonthly prayer service at Sanctuary for the Arts (www.sanctuaryforthearts.com) as a physical resource that lends itself to reflection, repentance (the Greek word translated as repentance means to turn again, to change), reformation, and the path of regeneration.

My labyrinth work at Hillside and Sanctuary for the Arts emerged from an inflection point when a classmate made a presentation on labyrinths in the fall of 2011. That led me to sign up for an “urban pilgrimage” workshop at Grace Cathedral in San Francisco, home to two eleven-circuit, Chartres-style labyrinths. Conducted by Rev. Dr. Lauren Artress, who founded Veriditas (www.veriditas.org) and brought the labyrinth to Grace Cathedral, the workshop intertwined labyrinth walks accompanied by live music with presentations on Hildegard of Bingen and discussions among participants. During that workshop, in March 2012, I had one of the most profound noetic experiences of my life: I began to cry as I stepped onto the labyrinth, tears fell during the entire inward walk, in the center something shifted and I danced all the way out. My personal path had turned, and I set out to train as a facilitator knowing only that it was essential for me to follow this path.

Facilitating the monthly walks at Hour of Peace provided the opportunity to develop the soft eyes of a facilitator, focused on each person having his or her own experience. Each walk is different for me, whether I am the facilitator or walker, alone or part of a group. Gradually I have come to appreciate the permeability of the experience: it as profoundly spiritual to facilitate for others as it is for me to walk myself. The process of certification required leading a number of events, evaluations by three people of those events, submission of a reflection paper, and the materials I used or that were produced in the course of these events. I am excited to be a Certified Veriditas Labyrinth Facilitator, and I look forward to discovering new uses of the labyrinth in my ministry. ☦

In addition to her certification as a Veriditas Labyrinth Facilitator, Joy Barnitz received her Masters of Divinity from the Pacific School of Religion in Berkeley in May, 2015, and her Certificate of Swedenborgian Theology from SHS in May, 2014. She is a past council member of the San Francisco Swedenborgian Church and serves on the Wayfarers Chapel Board of Directors. Joy holds a PhD in molecular biology and consults in new product development in the biopharmaceutical industry.



Iungerich Fund Grants

The deadline for submitting Iungerich Fund grant proposals for 2016 is September 30, 2015. Email proposals to manager@swedenborg.org or

The Swedenborgian Church
50 Quincy Street
Cambridge, MA 02138

The Iungerich Fund Grant Guide is available from the above addresses or from the chair of the Iungerich Fund Committee, Chris Laitner, at chris.laitner@gmail.com. ☦

West Coast Retreat Proves “We Still Have Joy”

BY DOUGLAS G. STINSON

What was the number one complaint about this year’s West Coast Swedenborgian Retreat? Too many great choices!

The retreat was held at St. Dorothy’s Rest in the midst of the redwoods of Sonoma County, California, about 70 miles north of San Francisco. Thirty-three adults, some from as far away as Portland, Oregon (630 miles) and eight children participated in two and a half days of learning, creativity, fun, and spiritual growth over the Memorial Day weekend. Many of the participants attend every year. They include active church members, independent Swedenborgians, curious seekers, and friends. This strongly suggests that the Retreat meets spiritual needs not fully addressed elsewhere, as well as providing a safe environment in which to encounter our theology.

The retreat kicked off Friday evening with a delicious sandwich buffet provided by Dawn Caldwell, a fun ice breaker led by Tom Murphy, and a Compline worship service led by seminarian Joy Barnitz and Carol Anne Fusco. Then it was off to sleep in the retreat center’s rustic, yet well-appointed, “houses” so we would be full of energy for Saturday’s activities.

Participant-designed and led worship played an important role in the retreat. Saturday and Monday started with a Matins service before breakfast. Vespers were held each evening before dinner, and there was a full worship service Sunday morning. Each worship service was unique but typically consisted of readings,

singing, poetry, chanting, prayer, and simple movements. Music was featured at every gathering. The children and, to be honest, the adults as well, loved ringing the chapel bell to call people to worship. Lyman Dave Roberts, Rosanna Mathers, and Jennifer Lindsay were among those leading Matins and Vespers. Joy Barnitz, Thom Muller, Rev. Junchol Lee, Terry Lee, and Carol



Seminarian Thom Muller (standing) leads the “Going within—Exploring the Joy of Mindfulness” workshop. (on couch, L to R) Rosanna Mathers, Andrew Jack Dodd and Michele Conyers.

Anne Fusco planned Sunday worship.

Professor Devin Zuber of the Swedenborgian House of Studies opened our minds to learning with the first keynote workshop. Devin has a knack for making the most esoteric



(L to R) Suzanne Zuber leads Rosanna Mather and Michele Conyers in wake up yoga on the deck outside the chapel.

subject understandable and interesting for any audience. This time the subject was *vastation* and the role it plays in conversion. Devin pulled examples from the lives of Swedenborg and the James family, among others. No one will forget Professor Zuber acting the part of the older lady in the British spa

exclaiming to Henry James Sr., “Oh! You are experiencing vastation! You must read the works of Swedenborg!” This was the event that set James on the path to becoming a noted American Swedenborgian theologian.

The only problem was that Devin was competing with his wife, Suzanne, a certified Yoga instructor (and ace translator, among many other talents) who was conducting a workshop at the same time. Suzanne solved the problem by graciously offering “wake up yoga” early Sunday morning on the deck outside the chapel. The beauty of the surroundings and the graceful movements awed both participants and passers-by.

Consistent with the theme of the retreat “We Still Have Joy,” and a perfect follow-up to Devin’s workshop, Joy Barnitz offered “Gardens from Tears.” She drew an analogy between personal vastation and the changes to our world caused by the dramatic success of our species. Joy highlighted the influence Swedenborg had on late nineteenth-century painters and environmentalists, such as William Keith and John Muir. Joy invited participants to explore how this might be useful in the twenty-first century by creating their own art, visual or literary.

After lunch, in his workshop “Going Within—Exploring the Joy of Mindfulness,” seminarian Thom Muller asked the question, “Can practical mystical experiences play a role in our spiritual lives, as it did for Swedenborg?” Thom presented what we know about methods Swedenborg used to pursue his explorations of

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the spirit. Then, using mindfulness and meditation techniques, Thom let participants search for the answer for themselves.

Parents report that their children beg them throughout the year, “Can we go to the retreat this year?” Watching the children instantly bond with each other on arrival is a joyful experience for the adults. The children unabashedly pick any adult for help when needed. Rev. Junchol Lee conducted a series of activities specifically for the children, including Meditation for Kids and Bible Stories. Randy Weiderhold led the kids (and some adults) in making patterns on T-shirts with melted wax and then dyeing the shirts bright colors. When the wax was removed, the patterns were revealed. The drying shirts made a colorful decoration fluttering from a walkway’s railing. When there was no special kid’s program, childcare was provided to free the adults to participate



Children paint patterns in wax on T-shirts. (L to R) Grace, Anni, Katherine.

in the workshops, but by and large the children enjoyed watching out for each other and creating their own activities.

Carey Smith, one of those who came all the way from Portland and a former art teacher in Bryn Athyn Pennsylvania, showed us a “no failure” art project: marblizing

paper. We quickly learned the fun of making swirls of interdigitating colored inks floating on water. Drop on a piece of paper, remove, let dry and voilà: marbled paper! Soon people from other workshops were dropping in and asking, “May I try?” Everyone started sharing his or her new knowledge. For getting to know one another, this was as good as any ice breaker.

Other workshops included Singing in Community: Another Way to do Church and Maori Mandala by Carol Anne Fusco, Introduction to Meditation, by Rev. Junchol Lee, and Dreamwork and Popular Music as Worship by Moose Fullmer, based on the ideas of Rev. Jeremy Taylor. It proved so popular that an impromptu second session was held.

No retreat in the woods would be complete without s’mores and a sing-a-long around the campfire. Jill Duronslet provided the makings for the s’mores. Terry Lee and Tom Murphy provided the music.

Skit night is a tradition at the West Coast Swedenborgian Retreat. The adults were led by Bill Danz (who channeled a young Swedenborg at Uppsala University), while his son, Steven, led the children. As usual, the kids outdid the adults with their creation “Joy of the Living Dead.” The last remaining humans huddled behind a barricade in a vain attempt to protect themselves from zombies, who were either burning buildings or gentrifying them. Fortunately angels appeared and took everyone to heaven, proving that “after all the things we’ve been through, we still have joy!”



Carey Smith teaches Anni Weiderhold how to marblize paper.

The retreat concluded with participants enthusiastically committing to continue the retreat next year, and to find ways to broaden the geographical diversity of attendees.

In addition to all the leaders of workshops, worship, and activities, thanks go to Tom and Jen Murphy, Dawn Caldwell, Andrea LoPinto, and San Francisco Church Office Manager Dana Owens for handling the logistics for the retreat. Joy Barnitz lined up workshop leaders and performed overall program coordination. The San Francisco Swedenborgian Church, the Hillside Urban Sanctuary, the Pacific Coast Association, and the Swedenborg House of Studies provided financial and other assistance.

To learn about the 2016 West Coast Swedenborgian Retreat, go to <http://tinyurl.com/d989nlk> and follow the instructions on the right of the page. Hope to see you there next year! ☩

Douglas Stinson is the treasurer of the San Francisco Swedenborgian Church, a photographer, and a writer. He uses his PhD in physics when consulting on the development of medical devices.



The author about to marblize paper.

Mirror, Mirror: How We See Ourselves and Others

SCYL Memorial Day Weekend Retreat

BY KURT FEKETE

Fifteen wonderful teenagers gathered at Almont Retreat Center in Michigan for the Memorial Day weekend Swedenborgian Church Youth League (SCYL) retreat titled *Mirror, Mirror: How We See Ourselves and Others*. At this retreat the teens discussed and learned about the healthy and unhealthy ways in which we view ourselves and others. We looked at how we rationalize, and explored some ways we can redirect our thoughts and actions through being mindful and practicing self-reflection. League chaplain, Rev. Renée Machiniak, Rev. Catherine Lauber, and Rev. Jennifer Tafel led the spiritual workshops and worship while Lori Gayheart, Rachael Sbrocco, and I facilitated the rest of the retreat, supervised the recreation, and provided the delicious meals for the group.

The retreat kicked off around 9 PM on Friday evening after everyone arrived from the surrounding cities and states. Pizza awaited the retreaters as they arrived, and afterward we all sat down for an evening meeting to go over logistics, rules, and the schedule. We then launched into an icebreaker where I spread out forty black and white photographs and had each teen select a picture that represented or spoke to their current presence of mind or emotional state. We retired for the evening feeling tired yet exhilarated from rejoining our close friends and excited with thoughts of being together for the next few of days.

Rev. Renée joined our group Saturday morning to lead a session called *The Most Common Way to Fog the Mirror*. She asserted that judgementalism is our biggest challenge to conquer



The SCYL group on their outing

when looking at ourselves and others. She contrasted that with true unbiased judgement, discernment, and fairness for fellow human beings. She then presented some ways to overcome judgementalism. After lunch, Rev. Renée led a session exploring the difference between sympathy and empathy to address a question posed by a teen. Sympathy, she explained, is to feel pity and sorrow for another person. It is “outside” the self. Empathy, on the other hand, is feeling another’s pain or happiness “inside” the self. Both of Rev. Renée’s sessions were informative and thought provoking. She had to depart after dinner on Saturday to prepare for her Sunday morning worship service at the Royal Oak Church. We are so grateful that she was able to join us for the day and share her knowledge and insights.

Much of Saturday afternoon was spent lounging in the upstairs library, playing Ultimate Frisbee, or just enjoying the warm outdoor sunshine sitting

on the porch or with a stroll around the pond.

After dinner, it was Rev. Catherine’s turn to facilitate the discussion group. Catherine showed us the TEA Triangle, a useful diagram to show the relationship between thoughts, emotions, and actions, and shared a video (www.youtube.com/watch?v=UMIU-Uo8cZU) put out by Wellcast. We learned how automatic thoughts (ATs) lead to the harmful illusion of full scale catastrophe and how to use the practice of RRR (record, rationalize, and replace) to manage AT’s. Rev. Catherine then led the teens through an example of using RRR to solve a real life dilemma.

The rest of the evening was spent playing games, frolicking outside, or enjoying a swing under the glow of the lamppost before we turned in for the night.

Sunday morning we awoke to a thick layer of ominous clouds over our retreat center. Although the weather

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threatened to turn for the worse for our scheduled afternoon outing, we would not allow raindrops to dampen our elevated spirits. So after a brisk breakfast and a couple of pots of strong coffee, we joined Rev. Catherine in the lounge for her second workshop.

At this session, titled Self-Reflection, Rev. Catherine opened with an activity where the teens wrote positive messages on sheets of paper attached to each other's backs. She went on to explain that self-reflection is defined as careful thought about your own behavior and beliefs. She talked about self-reflection in terms of repentance and how Swedenborg wrote that we should not only look at what we do in our life but also what we intend to do (our will). She then challenged the teens to consider self-reflection by asking themselves four questions: what inspired you, surprised you, challenged you, and made you feel connected today?

After lunch, Rev. Jenn started her session, How We See Others. Jenn talked about how we see others as a

reflection of how we see ourselves. She talked about taking a holistic view of the self by carefully considering the mental, emotional, spiritual, and



Alex, Joey, and Mary take a break from golfing.

physical. She closed her session with an activity where teens created an artistic expression of "perfect self" through collage, painting, and writing.

After Rev. Jenn's session, we took our outing to Lake Nepessing Golf and Country Club. We played a round of mini golf, but the big attraction was the go-karts. We had much fun picking our cars and racing around the track. Since the go-karts run in any weather, when the sprinkles started, the racing became more exciting.

We returned to the retreat center for dinner. After dinner, Rev. Jenn gathered us together for our closing communion worship service. Rev. Jenn created a beautiful and meaningful worship experience, with scripture readings, a thoughtful message, a variety of musical offerings from contemporary to classic, and the Holy Supper. Many of the teens were deeply moved at the service.

After worship, we celebrated

Ryan's seventeenth birthday with cake and ice cream and then played games into the early morning hours. The teens love the circle "sign game" and play it at every retreat.

Monday morning, we slept in as late as we could, with some teens waking up just in time to be picked up by their parents. We departed Almont with greater self-awareness and self-image as well as a better understanding of how others see us and how we see others.

It is my prayer that this retreat topic helped foster the teens' inner confidence, reduce their bias and judgement towards the neighbor, and increase their awareness of the beauty of human diversity. May all of us look into the mirror with confident humility, acknowledging the reflection as a resplendent gift that was created to radiate love. ✝

Kurt Fekete is the youth director of the Swedenborgian Church.



Bekka watches Angela, Mary and Kianna write words of affirmation to each other.

Letter from the President

Continued from page 83

at the core—meaning that which never changes, and who we are becoming—meaning that which always changes.

This truly is an exciting time to be a Swedenborgian. It is a time of crisis and a time of opportunity. It is a matter of life and death: life as the eternal and inevitable and death, not as some final kind of end, but an end only in the sense of metamorphosis. And we can take immense comfort in knowing that what we are experiencing is, in fact, nothing more and nothing less than the Second Coming manifesting and that at its core the transformational change we are already fully engaged in is the Lord making all things new.

—Blessings, Rev. Ken

FNCA Family Camp

BY SUSANNAH CURIE

On the occasion of planning for my twenty-fifth annual trip to the Fryeburg New Church Assembly (FNCA) in Fryeburg, Maine, this summer, I am honored to be asked to share a bit about this year's upcoming camp session, August 1–16, 2015.

This year's first week theme will be focused on doctrine as we explore "The Doctrine of Life," and the second week we will delve into the Word through stories of "Mothers in the Bible."

The first week's lecturers are Rev. Dr. George Dole, Rev. Alison Longstaff, Rev. George McCurdy, Rev. Hugh Odhner, Rev. Dr. Gard Perry, SHS student Lisa Sowold, and our first Everett K. Bray Visiting Lecturer, Curtis Childs. The Visiting Lecturer program is in honor of the late Rev. Everett K. Bray, beloved father and grandfather of the Guiu family, whose descendants are lifelong campers.

Rev. Bray was minister of the Church of the New Jerusalem in Cambridge and a lecturer at FNCA for many years from the 30s through the 60s. He was a professor and later president at the New Church Theological School in the 40s, 50s and 60s and mentor to many ministers of that time. He was a gentle giant indeed, and his book *Where Heaven Begins* remains a favorite of many, including me. Second week lecturers will be Swedenborgian House of Studies student Julie Conoran, Rev. Susannah Currie, Rev. Alison Longstaff, Rev. Alison Lane-Olsen, Rev. Dr. Gard Perry, and Rev. Ken Turley.



Fryeburg New Church Assembly

We are pleased to welcome our first Visiting Lecturer, Curtis Childs, who has become well known for his work on the Youtube video series, *Off the Left Eye*, sponsored by the Swedenborg Foundation, through which he continues to find innovative ways to share Swedenborgian understanding with the world. He will speak Thursday evening, August 6 at 8 PM on, "Hope No One Saw That: How I Ended up Tell-



Rev. Everett K. Bray lecturer Curtis Childs

ing Thousands of Strangers About Evil Spirits and The Five Churches, a Casual Lecture about My Experience of Being a Swedenborgian, and My Recent Work Bringing Swedenborg's Message to People Through the Internet."

The Fryeburg New Church Assembly camp experience has something for everyone: lectures, communal meals, porch-sitting, games and classes for kids and young people, swimming in the Saco River, and much more. It has drawn me back annually for over two decades and is my place for spiritual, emotional, and physical renewal. Check out the camp's website, www.fryeburg.org, to see the great fun we have each year and register for this summer. Join us! ☩

Rev. Susannah Currie is religious education coordinator for the Fryeburg New Church Assembly and a 25-year camper. She is pastor of the Bridgewater New Jerusalem Church in Massachusetts.



Nominees

Continued from page 86

and placement at Schoolcraft College in Livonia, Michigan, has prepared me well to serve on the Swedenborg House of Studies (SHS) Board of Trustees. In addition, my nine years experience in the mental health system as a social work counselor helped me develop my interpersonal skills to a greater level. I served on the Swedenborg School of Religion Board during the transition from Newton to Berkeley and for several years after on the SHS Board. I also served on General Council several years ago.

My formal education began at Urbana University, where I completed my Bachelors Degree while working and raising a family. From there I went to Wright State University and earned a Masters in Mental Health Counseling. I have done some post-graduate work at Eastern Michigan University as well.

I am blessed to have been married for forty-two years to my wife ,Bev; together we raised four wonderful children, and we are blessed with seven beautiful grandchildren. I am retired but continue to serve Urbana University, volunteer for the Dayton International Peace Museum, stay active with the group September 11th Families for Peaceful Tomorrows, and sing with the World House Choir for Social Change. I speak at many venues, including universities, churches, public forums, and conventions, on issues of grief and loss and peace and social justice. I have also traveled on a book tour to promote my book entitled, *Losing Alicia—A Father's Journey After 9/11*.

I believe strongly in our church, the message of Emmanuel Swedenborg, in doing my part to make this world a better place for our generations to come, and the transformative power of love and wisdom. I would be deeply honored to continue to serve on the SHS Board. ☩

How Does the Garden Church Grow?

BY REBECCA ESTERSON

Our newest Swedenborgian congregation, the Garden Church, led by Rev. Anna Woofenden, continues its launch this year as it opens its gates and begins to plant spiritual and physical seeds.

On May 1, the Church opened the gates on its six-month “Pop-Up Garden and Gathering Space” in the heart of old-town San Pedro, California. This project is a collaboration with Green Girl Farms, who bring their expertise in organic gardening and gardening education.

The congregation meets weekly in this beautiful space to work, worship,



Rev. Anna and Lara Hughey from Green Girl Farms

community events. At the opening work day, the Church welcomed over thirty people from all walks of life and communities to build the foundation of the garden. May 17

was planting day, which generated a lot of excitement among participants, who celebrated their vision by planting



Worshipping together in the Garden Church

something for each donor, sister church, and supporting entity.

Word is getting out well beyond

lately. The Garden Church has been promoted via social media by Nadia Boltz-Weber, founder of House for All Sinners and Saints, and author of the bestselling book *Pastrix*. Endorsement has also come from Doug Pagitt, founder of Solomon’s Porch, church planting expert, and leader in the Emergent Church Movement.

The Garden Church continues to receive active support and mentorship from Sara Miles, founder of the Food Pantry at St. Gregory of Nyssa Episcopal Church and author of *Take*

this Bread; *Jesus Freak*; and *City of God*. We also receive support and mentoring from Carol Howard Merritt, pastor and founder of the UnConference, and contributor to *Christian Century*, a biweekly magazine on issues of faith, which has featured the Garden Church twice (<http://tinyurl.com/p2r6ubp>).

The excitement expressed by these internationally recognized religious leaders and media outlets testifies to the strength of the Garden Church’s vision and to the passion and hard work of our pastor, Anna. You are invited to connect with this growing ministry online at <http://gardenchurchsp.org/> and on Facebook.

Rebecca Esterson is a member of the Garden Church Board of Directors.

You can contribute to the Garden Church at <http://tinyurl.com/nztvwfa>.



Building garden bed

and eat together on Sunday afternoons, and the gates are open throughout the week for other gardening and

the local community, and we want to let you know about some exciting publicity the church has received

FAQs about the Change from SHS to CSS

Following are answers to frequently asked questions (FAQs) about the Swedenborgian House of Studies (SHS) at Pacific School of Religion (PSR) becoming the Center for Swedenborgian Studies (CSS) of the Graduate Theological Union (GTU).

Why has the board of trustees elected to move from operating as a house of studies within a single multi-denominational seminary to operating as an affiliated center within a multi-faith consortium of theological schools and centers?

Answer: The new institutional relationship within the constellation of institutions of the Graduate Theological Union allows our faculty to commit more of their time and energy to do the work of serving Swedenborgian students and doing Swedenborgian scholarship, and the new identity will provide greater visibility in the world for Swedenborgian studies.

What will the transition mean for students' academic journeys?

Answer: Nothing changes for students, except there will be more CSS support available to them.

How will this transition affect the preparation of students for ordination by General Convention (the Swedenborgian Church)?

Answer: There are no changes involved for student ordination journeys, except there will be more CSS support available to them.

How will the transition affect the faculty?

Answer: The faculty's time will be freed up considerably. As "regular faculty" at Pacific School of Religion, the faculty of SHS had become central players in running the school. Now the faculty will be faculty of the GTU

with all rights and privileges but will not need to play numerous community roles that were integral to PSR life as a faculty member. Faculty have a greater sense of independence while enjoying as much engagement as desired.

How will this transition affect the position of the dean of SHS?

Answer: The dean will become the dean of CSS and will have more engagement with the other center directors and with the core doctoral faculty of the GTU.

How will the change affect the attractiveness and reputation of the academic degree programs offered to our students?

Answer: Students will continue to have the same academic degree programs available to them at PSR, other seminaries, or the GTU, but the visibility and reputation for Swedenborgian Studies at the GTU increases.

How will the change affect the attractiveness and reputation of our faculty?

Answer: Since the GTU is better known for scholarship, this move enhances visibility and recognition of our faculty.

What will become of the PSR Certificate of Swedenborgian Theology?

Answer: We are in the process of changing the PSR Certificate of Swedenborgian Theology to the GTU as a Certificate of Swedenborgian Studies.

How will the change affect our ability to interact with the faculty and students of PSR?

Answer: Both boards (SHS/CSS and PSR) have agreed to continue to have a limited affiliation that entails mutual support, and PSR will remain a preferred seminary for Swedenborgian students. However, in addition to ad-

vising Swedenborgian students wherever they are, most student advising will be with GTU students rather than PSR students.

What will we lose from not being a part of PSR?

Answer: Living closely within a community has its joys and satisfactions, and that will be missed in some ways.

What are the financial implications of the transition?

Answer: We anticipate a moderate increase in operational costs since we will no longer be taking advantage of the human resources (HR) services of another school, but we still project a balanced budget.

How will this transition affect the business operations of SHS?

Answer: In its affiliation with PSR, SHS used PSR as the employer and was subject to the policies and procedures of PSR. For our new status, we have engaged TriNet, a professional employer organization for our HR needs, which will enable us to design employment policies to fit our needs and to take advantage of the support system of a large organization.

How will this transition affect the current staff and faculty members?

Answer: The faculty and staff will benefit from greater flexibility to cover their needs, and employment policies can be tailored to suit the particulars of CSS rather than abiding within the employment policies of another institution.

Where will the new center be located?

Answer: For the time being, we will remain at its present location on

Continues next page

Passages

Deaths

Edith Goddard Pangaro entered the spiritual world on October 12, 2014. She was 90-years old and a lifetime Swedenborgian—baptized at the New York New Church by the late Rev Arthur Wilde. Up until her death, she was the longest and oldest living member of the New York Church. Her parents, Frederick W. D. and Elisabeth Layton Goddard were lifetime members of the New Church.

With her husband of sixty-five years, Lawrence, she lived in Center Harbor, New Hampshire. She was a member of the New York New Church and an associate member of the Fryeburg New Church in Maine.

Edith was the great-granddaughter of the Rev. John Goddard, minister at the Newtonville Church (Massachusetts) for thirty years and, prior to that, minister of the Cincinnati Church for thirty-five years. Her great-great grandfather, Rev. Warren Goddard,



was minister at the North Bridgewater (now Brockton) New Church in Massachusetts for thirty-five years. She was the grandniece of Daniel Burnham, noted Chicago architect of “The Plan for Chicago” and the 1893 World’s

Fair, and a dedicated Swedenborgian. Edith and Lawrence were married at the New York New Church in 1950, and their four children were baptized there.

Historic Chairs at SF Church

BY DOUG STINSON

On Sunday evening, June 7, people gathered in the sanctuary of the San Francisco Swedenborgian Church to hear Tim Hansen, author, designer, and preservationist, explain how 120 years ago a small group of artists and architects in the orbit of Rev. Joseph Worcester, the church’s first pastor, created a new style of furniture, one that resonated with a developing late nineteenth and early twentieth century American culture of strength and stability (as opposed to power) and peaceful, harmonious enjoyment of the home, which came



Tim Hansen and the Swedenborg Chair

to be known as the Arts and Crafts style.¹ Within two years, the style had spread across the country, with many claiming to be its originator. The style was promoted by and is most often

associated with Gustav Stickley, a mass producer of Arts and Crafts furniture.

The first pieces created in that style are the very chairs the congregation sits on each Sunday morning. The man who built them, A. J. Forbes, always referred to them simply as *the Chair*.

Historians call it the Swedenborg Chair. ☩

¹ Freudenheim, Leslie M. . *Building with Nature: Inspiration for the Arts & Crafts Home*. 2005

A Memorial Service was held in her honor at the New York New Church on January 12, 2015. In addition to her husband, Edith is survived by two sons, David L. of Sausalito, California, and Dana G. of Post Falls, Idaho; two daughters, Deidre E. Smith of Mattapoisett, Massachusetts and Diane V. Lundquist of Longmont, Colorado; seven grandsons; and one great granddaughter.

She loved the Swedenborgian Church, lived by its teachings, and was most generous in her giving. And, sad to say, she is the last of Goddard family—a family that served the church well. ☩

She loved the Swedenborgian Church, lived by its teachings, and was most generous in her giving. And, sad to say, she is the last of Goddard family—a family that served the church well. ☩

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the PSR campus that we’ve inhabited since 2001. We anticipate relocating within three years, when PSR begins its campus consolidation plan, which will entail the demolition of the building where SHS is housed and elimination of rented space.

What will happen with the Swedenborgian library and research collection?

Answer: The library will remain in its present location on the PSR campus for the near term, but will be relocated within three years. The Swedenborg Library catalog will continue to be accessible through the GTU online catalog.

How will this transition affect the relationship of SHS with General Convention?

Answer: There should be no changes resulting from this transition.

Dean Lawrence and members of the SHS Board of Trustees will be available to answer questions and address concerns at the annual convention. ☩

About the Swedenborgian Church

Emanuel Swedenborg was born January 29, 1688, in Stockholm, Sweden. Although he never intended a church denomination to be founded or named after him, a society was formed in London fifteen years after his death. American groups eventually founded the General Convention of Swedenborgian Churches.

As a result of Swedenborg's spiritual questioning and insights, we as a church exist to encourage that same spirit of inquiry and personal growth, to respect differences in views, and to accept others who may have different traditions.

In his theological writings, Swedenborg shared a view of God as infinitely loving and at the very center of our beings, a view of life as a spiritual birthing as we participate in our own creation, and a view of scripture as a story of inner life stages as we learn and grow. Swedenborg said, "All religion relates to life, and the life of religion is to do good." He also felt that the sincerest form of worship is a useful life.

Meet Us in Bridgewater! The Online Swedenborgian Community

Visit our table

We invite you to visit our table, SwedenborgianCommunity.org (SC.org), at the 2015 Annual Convention in Bridgewater, Massachusetts.

Our minister, members of the Central Committee, and volunteers look forward to talking with you and answering your questions. Registrants get a free personal logo sticker for your name tag.

Join Us at the SC.org Dining Table to Share a Meal

We will reserve a table during one meal so that we can have a special table to eat together. Come and learn about SC.org or come meet your friends from the on-line community.

Listen to Our Live Broadcasts

Whether or not you can attend in person, you'll enjoy our live BlogTalk Radio (<http://tinyurl.com/ozll424>) broadcasts from Annual Convention, where convention attendees will be interviewed live. Broadcasts will be live on Thursday, June 25, and Sunday, June 28, at 9 PM EDT.

Visit Us Online

Our Sunday evening prayer services (9 PM EDT) now include audio and music from BlogTalk Radio.

Two of our Thursday chats each month are broadcast live on BlogTalk Radio—you can phone in questions or comments and join the conversation. ☎

Wayfarers Chapel 2015 Speaker Series

Please join us for our Speaker Series at Wayfarers Chapel.

Streamed Live at <http://tinyurl.com/qxkt9hp>

Time: 12:00–1:00 PM PDT

Dates: 2015	Speaker	Topic
July 19	Rev. Harvey Tafel	The History of Wayfarers Chapel
August 16	Dr. Siva Mohan	An Introduction to Ayurveda
September 13	UCI professor Cecilia M. Lynch	Religious Humanitarian in World Politics
October 11	Linda Chollar, HHP, ChT	Mindfulness Meditation for All Day
November 15	Kichul Oh L.Ac.	Natural Health Solutions