



## Spiritual Consequences of the Presidential Election

BY JENNY CAUGHMAN



People have long said that if you want to avoid problematic discussions, don't talk about politics and religion. These are deeply personal convictions

around which people typically have a very low tolerance for disagreement. Following one of the ugliest, lowest political rivalries in US history, this may in fact be changing. The 2016 presidential election has shown us that while people still hold fast to their convictions, their tolerance for disagreement has become higher, which re-

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sults in a very negatively charged atmosphere. I have found that adopting a spiritual understanding of our political climate has led me to a better, more positive perspective regarding this negativity. In addition, I have been forced to look at the ramifications of this election on my spiritual formation.

### The Relation of Our Inner and Outer Selves

We all know that we have two parts of ourselves, our inner self and our outer self. We typically think of this in terms of the inner referring to our thoughts and feelings and the outer referring to our body and our words and actions. And while this is true, Swedenborg explains that this is the most surface understanding and thus is somewhat limited. In the course of trying to better understand ourselves, our purpose here on earth, and how we can live more loving and peaceful lives, it is important to take this inner/outer concept to a deeper level:

It is recognized in the world that

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## It's been 200 years . . .

... since societies of the New Church from different parts of the United States met together in the New Jerusalem Temple in the City of Philadelphia. This was the first convention of the receivers of the doctrines of the New Jerusalem Church, where we were together as one.

Now we have the opportunity to celebrate the bicentennial of this momentous occasion. The General Convention of the New Jerusalem is gathering in West Chester, just outside of Philadelphia, July 7–12, 2017, for our Annual Convention. Please join us!

A special day is planned for Sunday, July 9, beginning with a worship service, then the keynote address by nationally known speaker Dr. Diana Butler Bass, and an evening barbecue at the Temenos Retreat Center. On July 8, there will be exclusive tours of the Bryn Athyn Cathedral, Glencairn Museum, and the Lord's New Church.

For more information,

- go to the website, <http://tinyurl.com/Swedenborg2017>, where you can find a link for registration;
- check out the Facebook page for the Annual Swedenborgian Church Convention, <http://fb.me/SwedenborgConvention>;
- email [manager@swedenborg.org](mailto:manager@swedenborg.org),
- or call 617-969-4240.

### Register Now for Annual Convention 2017

**July 5–7: Council of Ministers**

**July 7: General arrival and check-in**

**July 8: Bryn Athyn tours,**

**In Company with Angels reception**

**July 9: Opening worship, keynote address, BBQ at Temenos Retreat Center**

**July 10–11: Business sessions, worship services, ordination, mini courses**

**July 12: Departure, optional self-guided tour of Delaware Valley**

## The Editor's Desk



### Convention and Music

Our annual conventions are about business, worship, community, learning—and music. The Swedenborgian Church conventions have a history of wonderful and plentiful music. Attendees can participate in and enjoy performances of music throughout the convention, but the way to be fully immersed in the joy of creating music is to join the Convention Choir. The tradition continues this year with a new choir director and accompanist.

Julius Brown, the choir director for 2017, has been teaching music and band for over fifteen years. Over the last ten years, he has developed a music program at KIPP Philadelphia Charter School that provides a rich environment of musical enculturation and combats the racist paradigm of traditional music education. Besides teaching at KIPP, Julius is pursuing his masters degree at Temple Univer-



## Join the Choir!

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

sity, where he's merging social justice and applied ethnomusicology with audition, creativity, and pedagogy into a new brand of music-educational philosophy. Julius has served as the National KIPP Foundation Music Community leader, where he built a community of professionals that legitimized music education throughout the entire KIPP network. He is a past recipient of the National Harriet Ball Excellence in Teaching Award. In his free

time, Julius loves to spend time with his wife Katie and his son Benjamin, make coffee, and play various instruments in Funk and Afrobeat bands.

Jean Dougherty, 2017 accompanist, has been a member of the Church of the Holy City in Wilmington, Delaware since 1974 and organist there since 1973, (except for 1993–2012). She began playing the organ at age 15 in her family church and continued at St. Olaf College in Northfield, Minnesota, where she earned a Bachelor of Music degree, majoring in pipe organ. Jean says, "I am honored and I will be happy participating in Convention."

—Herb Ziegler

## the Messenger

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## Church Calendar

- **May 26–29:** SCYL Memorial Day Retreat, Almont Retreat Center, Allenton, MI
- **June 6–9:** Swedenborg and the Arts Conference, Bryn Athyn, PA
- **July 5–12:** Swedenborgian Church Annual Convention and Council of Ministers meeting, West Chester, PA
- **July 16–22:** Paulhaven Children's Camp, Alberta
- **July 22–30:** Almont Summer School, Allenton, MI
- **July 29–August 13:** FNCA Summer Camp, Fryeburg, Maine
- **September 21–24:** Gathering Leaves Swedenborgian women's retreat, Punslich, Ontario

## Letter from the President



*2016–17: The Year of the Word:  
The Power of the Holy Scriptures*

Dear Friends,

Sunday, July 9, is the opening day of the Annual Convention of the Swedenborgian Church of North America and will feature several special events to celebrate the 200th anniversary of our first convention. Event organizers invite people from all the Swedenborgian denominations, to commemorate our shared history. Please consider joining us for part of the day or the whole day. Events will take place at West Chester University in Philadelphia, followed by a barbecue at the Temenos Community in West Chester.

**9:00 AM**—Opening of Convention  
and President's Address

**11:00 AM**—Opening Worship

**2:00 PM**—Church History Panel

**4:00 PM**—Dr. Diana Butler Bass,  
Keynote Speaker ([page 59](#))

**6:30 PM**—BBQ at Temenos ([page 63](#))

Information at <http://tinyurl.com/Swedenborg2017>

The first convention of the Swedenborgian Church was held in Philadelphia on May 15–17, 1817. I like to imagine what it might have been like and how it differed from the upcoming 2017 Annual Convention to celebrate the 200th anniversary of that first gathering.

For one thing, I imagine it was all men, in suits,

and quite formal. Our gathering this summer will be informal, with participants of all ages. There were “around twenty” that attended. We expect over 150.

The call for the first convention went out from the Philadelphia Society to all “receivers of the doctrines of the New Jerusalem Church” to meet together “for the purpose of consulting upon the general concerns of the Church.”

The first order of business 200 years ago was to regulate ordinations, and the second was to raise funds to support a missionary minister. At this year's convention, we will be evaluating our structure and discussing the best use of our funds that we have gainfully invested, thankfully, from generous donations in years past.

The gathering 200 years ago was held just thirty-three years after the arrival of James Glen in Philadelphia in the early summer of 1784. He was a self-appointed missionary from England, heralding the New Church in the New World. His focus was toward “the educated and intellectual.” This was his advertisement:

### FOR THE SENTIMENTALISTS

A Discourse on the extraordinary Science of Celestial and Terrestrial Connections and Correspondences, recently revived by the late honorable and learned Emanuel Swedenborg will be delivered by Mr. James Glen, a humble Pupil and Follower of the said Swedenborg's, at 8 o'clock on the evening of the 5th of June 1784, at Bell's Book-Store, near St. Paul's Church, in Third St. Philadelphia.

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*The first New Jerusalem Temple  
in Philadelphia*

## Call for Nominations

The Nominating Committee recruits and puts forward nominees for election to offices and positions in the denomination at the Annual Convention of the Swedenborgian Church. (See table at right.) The Nominating Committee nominates at least one candidate for each open position, with the exception of the Nominating Committee position, where at least two candidates must be nominated.

If you are interested in being nominated for any position (particularly an open position), contact the chair of the Nominating Committee, Martha Richardson, 207.935.1217 or ([marthajane410@gmail.com](mailto:marthajane410@gmail.com)).

In addition to the two candidates to be elected to the Board of Trustees of the Center for Swedenborgian Studies (CSS) by its representative class (members of the General Convention), two candidates nominated by the CSS Board are to be elected as at-large-class trustees. Election of at-large-class trustees takes place at the CSS Annual Meeting, which will convene at 11 AM on July 11, during the Annual Conven-

Position to be Filled	Term (Yrs)	Candidate
Vice-President	1	Tom Neuenfeldt*
Recording Secretary	1	Karen Conger*
Treasurer	1	Jennifer Lindsay
General Council layperson (2 to be elected)	3	Lon Elmer* Open
General Council Minister	3	Junchol Lee*
Communications Support Unit (COMSU)	3	Kathryn Pruiett*
Education Support Unit (EDSU)	3	Paul Deming*
Financial and Physical Resources Support Unit (FPRSU)	3	Carl Helm
Information Management Support Unit (IMSU)	3	Kevin Baxter*
Support Unit for Ministries (MINSU)	3	Open
Committee on Admission to the Ministry: Layperson (CAM)	3	Page Morahan
Board of Trustees of CSS, representative class (2 to be elected)	3	Gard Perry* Alison (Longstaff) Moore*
Board of Trustees of CSS, at-large class (2 to be elected)**	3	Open
Nominating Committee (2 to be nominated)	5	Open

\* Incumbent

\*\* Nominated by the Center for Swedenborgian Studies (CSS) Board of Trustees

tion in West Chester, Pennsylvania.

To date, the candidates listed in the table above have been nominated for election at the 2017 Swedenborgian

Church Annual Convention.

Nominations to all offices and positions can be made from the floor of the annual convention as well.

## Nominees for Elected Positions in the Church

### Vice-President: Tom Neuenfeldt

I am honored to be nominated for another term as vice-president of our denomination. It is a role with responsibilities that I take seriously, and I respect deeply the leaders who served before me.



I have served on General Council for four years, and I was a trustee of

our seminary, The Center for Swedenborgian Studies at the Graduate Theological Union (CSS), for eight years—the last two as chair.

President Rev. Jane Siebert and I have a strong working relationship and share a high level of trust. She was chair of CSS for six of the years that I served on the Board of Trustees. For two of those years, I was vice-chair.

For over thirty years, I was a “servant leader” as a school administrator in the Michigan public school system. It is rewarding to share the benefits of

that experience and temperament with the Church.

My wife, BJ, and I lead a very nice retirement life in East Tawas, Michigan. We enjoy the time that we are able to spend with our children and grandchildren; we love to travel with them and by ourselves. We are deeply involved with Almont Summer School all year long—BJ as treasurer, and I as the fix-it man.

I look forward to seeing all of you at Annual Convention this summer.

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## Nominees

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### Treasurer: Jennifer Lindsay



Jennifer Lindsay is honored to be nominated as a candidate for treasurer on behalf of General Convention. Jennifer has been an active mem-

ber of the San Francisco Swedenborgian Church for nearly twenty years, where she served on the church council as treasurer for seven years. Her experience with General Convention includes the following:

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

In addition, Jennifer worked on the launch and realization of the Garden Church in San Pedro, California, by sitting on its initial start-up board and serving as its initial treasurer. For all of these roles, Jennifer brings over twenty years of business experience consulting with companies to help resolve regulatory compliance and internal investigation matters. Jennifer recently completed her career as a principal with KPMG in its Silicon Valley office, where she led the forensic practice and served as the partner-in-charge of corporate responsibility for the office.

Jennifer spends time serving on the Board of the M.F.A. program at the American Conservatory Theater and supporting Texas A&M University by serving on the Development Council for the College of Liberal Arts, the Chancellors' Century Council, and

previously on the board of the Association of Former Students. When she is not spending time supporting General Convention, ACT, and Texas A&M, she spends her time as an entrepreneur by co-owning two wine bars in San Francisco.

### Recording Secretary: Karen Conger

I'm a life-long member of the Church, having grown up in the Washington, D.C. Church, and I have been a member of both the Urbana and Los Angeles Churches. I am currently a member-at-large of the Pacific Coast Association (PCA). I am a past Secretary of the PCA, served on MIN-SU for several years, as well as the Board of Directors of the Wayfarers Chapel, and I am currently a member of the Board of Trustees of the Center for Swedenborgian Studies, filling the position of clerk on that board. I continue to enjoy serving as Secretary of the denomination and would very much like to continue to serve the Church in that capacity for another year.



### General Council (Minister): Rev. Junchol Lee

I am married, with a beautiful wife and two lovely children. I am willing to serve as a member of the General Council. Since the year 2000, the year of my ordination in the General Convention, I have been serving the denomination in a variety of ways and capacities.

My first qualification is seventeen years of experiences as a pastor of Swe-



denborgian congregational ministry. I served the Cleveland Swedenborgian Church for nine years, the Calgary New Church and the Western Canada Conference for two years, and am currently serving the San Francisco Swedenborgian Church, completing my sixth year in June.

My second qualification is that I bring very practical experience with an understanding of how the branches of our denomination work. I served the SCYL (Swedenborgian Church Youth League) as its chaplain for eight years, the Executive Committee of the Council of Ministers for six years, the Ministry Support Unit for four years, and the Committee on Admission to the Ministry for seven years.

The last qualification I would like to share is a personal one: I deeply love and care about the General Convention of the New Jerusalem and am deeply in love with the teachings of Emanuel Swedenborg. This is a qualification because as a General Council member, I will be present fully in the meetings, with passion, focus, and a mindset that is aligned with our Swedenborgian beliefs.

### General Council: Lon Elmer

It has been my honor and privilege to be of use to this church in ways I never thought possible when I first entered the doors of the Wilmington church in 1984. It seems the Lord has positioned me to be part of big changes in our denomination. I have just completed many years of service on the board of the Wayfarers Chapel. Soon I will be on the board of the Wayfarers Fund For The Future, involved in the financing of a complete renovation of the Chapel. I was on GOSU before it became MINSU, and continued in the transition to MINSU. I am completing my first elected full term on General Council and expect the next three years to be equally challenging, exas-

*Continues on page 54*

## Nominees

*Continued from page 53*

perating, rewarding, and totally unpredictable. Please consider me for another term on General Council.

### CAM: Page Morahan

I became a member of the General Convention's Portland New Church in 2009 after spiritual study with Rev. Dr. Wilma Wake. My major involvement has been with [www.SwedenborgianCommunity.org](http://www.SwedenborgianCommunity.org),



where I served on the Central Committee. I learned about Swedenborg through living for the past twenty-five years in the Swedenborgian community

in Bryn Athyn, Pennsylvania, and engaging in various spiritual groups, including spiritual growth groups, adult spiritual growth camps, home church, and Gathering Leaves. I have also been involved with an activist Methodist church in Philadelphia, particularly being committed to healing the wounds of racism and conversations on race.

I have found my work with CAM over the past two years to be very rewarding. I have been able to contribute my professional experience as a teacher, researcher, administrator, and leadership educator. I am a semi-retired professor emerita, Drexel University College of Medicine, where I served as chair of the Department of Microbiology and Immunology and associate provost for faculty affairs; I am founding director of a major national leadership program for senior women faculty in the USA and founding co-director of an international leadership program for faculty in mid-career health professions in developing countries.

Thus, I have been able to contribute

to CAM-related activities such as processes for selecting students, writing handbooks, monitoring student progress, and adapting the current curriculum and CAM assignments to meet evolving needs of the General Convention. I have also been able to contribute my experience in strategic career counselling, distance education, and creating community among students located in many geographic sites. Now that I have moved up the learning curve for CAM (which takes some time!), I look forward to continuing to nurture individuals who are seeking ministerial ordination, consecration, or induction in the General Convention and to work with the committee to evaluate the current processes and make changes that may be necessary to meet the needs of ministerial students in this new era.

### EDSU: Paul Deming

- Bachelor of Education in Music from Webster University
- Music teacher at Rohan Woods School (since 2000)
- Licensed pastor, Garden Chapel in St. Louis (Church of the Open Word)
- Lead guitarist, The Ralph Butler Band ([ralphbutlerband.com](http://ralphbutlerband.com))
- Member, AOSA (American Orff Schulwerk Association—for music teachers)
- Member, ASKA (American Shotokan Karate Association)



I've been serving at the Garden Chapel in one capacity or another since 1994; I started attending after my father's memorial service there in 1993. I was taken with the openness and acceptance of the congregation, and I enjoyed the theology that sees a universal human race and a place for worshippers of all kinds.

As a music director at the Garden Chapel, I worked closely with Rev. David Rienstra until he retired. I continued working with Rev. Kit Billings when he served in St. Louis and then joined the church board, working to make Garden Chapel more financially viable. After Kit left St. Louis, there was a need for pastoral care. The Licensed Pastor program made it possible for me to continue serving a church I love in an even greater capacity.

I have served EDSU in the past two years completing a vacated term, and I am now running for a full term.

### IMSU: Rev. Kevin Baxter

Rev. Kevin Baxter, ordained in 2004, is a pastor at the Boston Society of the New Jerusalem (an independent Swedenborgian congregation). He has served on

the Information Management Support Unit for the past three years and has worked on the denomination's Digital Presence Committee. He has also worked on and managed web pages for various churches and organizations.



### COMSU: Kathryn (Katie) Pruiett

I am a lifelong Swedenborgian, born while my father, Rev. David Rienstra, attended the Swedenborg School of Religion in Newton, Massachusetts. I grew up attending annual conventions nearly every summer. (Oh, the joy and fun a handful of PKs [preacher's kids] can have being mainly unattended on a college campus or resort.) I regularly attended both Fryeburg New Church Assembly summer camp and Almont Summer School, and as a teen was ac-



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## Nominees

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tive in the youth league, serving two years as national SCYL president.

I spent nearly twenty years in the communications industry with AT&T, but after volunteering with the youth groups, I found myself back in school pursuing a degree in teaching. I have been serving on COMSU (as chair) and the Digital Presence Committee for the last two years. I have thoroughly enjoyed being more connected and active with my larger church community; it has allowed me to give back—even if it is just in a small way. I hope to continue to build on the work that has been started.

### CSS Board of Trustees:

#### Rev. Alison Moore

Rev. Alison Moore (formerly Longstaff) is a lifelong academic. Raised in the General Church, she left that body to pursue ordination with the Swedenborgian Church of North America (General Convention). Ordained in 2009, she worked part-time at Church of the Good Shepherd in Kitchener, Ontario, 2008–



2012. Alison then returned to school to pursue a second masters degree, this time in Spiritual Care and Psychotherapy, which she achieved in the Spring of 2013. She was searching for where she might begin a doctorate degree when she received and accepted the call to serve the congregation of the Bath Church of the New Jerusalem, in Bath, Maine. She ran into her college sweetheart in Maine in October, 2015, just as her position with Bath was wrapping up. They are now married and living in New York City, where she is a barista at Starbucks while trying to build a new

## Letter from the President

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At the top of our agenda is celebrating our 200 years of ministry in the United States and Canada. On Saturday, July 8, the first full day of the convention, we will go on an outing to Bryn Athyn, Pennsylvania, the home of the General Church, a branch that broke away from General Convention in 1890. We will visit the grand Bryn Athyn Cathedral, have lunch at the home of the previous bishop, Tom Kline and his wife, Nina, visit the informative and beautiful Glencairn Museum on the cathedral grounds, and then have tea at the Lord's New Church, which broke away from the General Church in 1947. Trust me, it is all worth seeing, and it is good to know and learn about our New Church brothers and sisters.

The next day is Sunday, and many celebrations are planned in the beautiful Emilie K. Asplundh Concert Hall on the campus where we are meeting. We will begin the day with a proces-

career in her field.

Her three adult children are thriving in Ontario and stay in close contact with her.

She is honored to be asked to serve another term on the Board of Trustees for the Center for Swedenborgian Studies.

### CSS Board of Trustees:

#### Rev. Gard Perry

Rev. Dr. F. Gardiner Perry serves as Spiritual Care Counselor for the Hospice Program of Carroll County, New Hampshire, where he provides spiritual needs assessments for patients and their



sion of banners from all the churches and the traditional opening of convention. Sunday worship will be led joyfully by Rev. Susannah Currie. After lunch, there will be an interactive history program with leaders from all three of the branches of the Swedenborgian Church, led by Rev. Dr. Jim Lawrence.

The keynote speaker, Dr. Diana Butler Bass, sponsored by the Common Fund's financial consultant, Peirce Park Group, will share a view of Christianity in the future based on trends and changes in the past. She is a well-known speaker and author. The day will conclude with a barbecue and worship at the Temenos Retreat Center nearby in West Chester.

There is so much more! Mini-courses, worship services, time to meet with old friends and make new ones, ordination at the local Presbyterian Church, discussions, and looking ahead to the future of General Convention.

For registration and details, visit <http://tinyurl.com/Swedenborg2017>.

—Rev. Jane Siebert

families. Gard is active in the New Hampshire Pastoral Counselors Association, where he participates on a curriculum development committee to help pastoral counselors integrate their own spirituality into their counseling practices. He is active in the Fryeburg New Church Assembly Summer Camp where he participates in the lecture program and other areas of camp life. He graduated from the Swedenborg School of Religion and was ordained in 1979. He has served as minister to our churches in Fryeburg, Maine, and Royal Oak, Michigan. When asked about serving on the CSS Board of Trustees, Gard reports, "I welcome the opportunity to work more closely with those charged with helping candidates prepare for ministry in the Swedenborgian Church." ☛



## Film Review

# Rogue One—The Spiritual Lessons

BY COLIN AMATO

The Star Wars saga is one of the most celebrated film series in cinematic history. Beginning with the original film, *A New Hope*, and moving into the most recent films, *The Force Awakens* and *Rogue One*, we enter a living mythology that contains deeper lessons right beneath its manifest content. Creator George Lucas has taken a symbolic approach to understanding the Star Wars story. Lucas was inspired by his study of comparative religion, mythology, and the writings of Joseph Campbell. Campbell, of Bill Moyers's *The Power of Myth* fame and author of *The Hero with a Thousand Faces*, introduced to a wide audience the idea of studying mythology in the context of psychology and spirituality. It is no secret that George Lucas and Joseph Campbell had an appreciation for each other's work, as most of *The Power of Myth* was shot at Lucas's ranch.

Campbell was influenced by Swiss psychoanalyst Carl Jung and his theories of archetypes and the collective unconscious. Jung's approach to human psychology is rooted in a blended study of psychiatry, world religions, and mythology. During his time at university, Jung studied five major works by Christian mystic and scientist Emanuel Swedenborg. Swedenborg places fundamental importance on understanding biblical texts from the point of view of psychological and spiritual symbolism. Instead of reading on a literal level the creation story in Genesis or the apocalyptic episodes of The Book of Revelation, for example, Swedenborg uses the language of correspondences to unpack the rich narratives into practical meanings that sup-

port transformative living.

This approach to understanding symbolism, as found in the writings of Swedenborg, Jung, and Campbell, can



be applied to *Rogue One*. Though the entire Star Wars series is ripe for symbolic interpretation, *Rogue One* occupies a unique place in the full saga in that it can be approached as a standalone story. (The action occurs outside the regular "episodes," supplying background to *A New Hope* and concentrating on new characters both in the Empire and among the Rebel Alliance.)

## Director Krennic

From the very start of *Rogue One*, Orson Krennic, Director of the Advanced Weapons Research Division, embraces the mission and ideology of the Empire. He believes that the Empire's goal is to bring order and peace to the galaxy by creating the Death Star, a space station with the capacity to destroy entire planets. The selfish conquering and domination of others is what fuels the spirit of the Empire. Krennic is always willing to use others, even former friends, in his pursuit of personal power and gain. He be-

lieves that only he should have command over the Death Star and that his high Imperial rank should grant him an audience with the Emperor. In his meeting with Darth Vader on the hellish planet of Mustafar, Krennic is admonished by the Sith Lord "not to choke on [his] aspirations"—advice reinforced by an actual choke using the Force. Krennic can be seen smiling, even though he has been punished by Lord Vader.

Krennic's behavior can be explored as a spiritual example of what Swedenborg would describe as a hellish life. Hell, for Swedenborg, is a state of mind and spirit that begins while a person is alive on earth. Chief characteristics of the populace of hell feature a denial of the Divine (or a supreme good); a selfish, ego-driven life; and even tendencies toward masochism (e.g., Krennic's smiling after enduring physical pain). The "ruling loves" of such spirits fasten on dominating others and controlling resources. Any sense of community is superficial, because only for their own personal gain do such spirits work with others; they are not so much communities working to serve both themselves and the members of other communities but are gangs and organizations doing violence to others and in turn to themselves. As a member of the Empire, Krennic symbolizes this spiritual mindset spectacularly.

The source that powers the Death Star offers another symbolic parallel between *Rogue One* and Swedenborgian theology. The material used to power the laser beam that can destroy entire planets is called the kyber, or kyber crystals. These crystals also power the Jedi and Sith lightsabers, which are the weapons carried

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## Rogue One

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by those who use the Force. The Empire has been plundering Jedi temples to obtain large numbers of kyber crystals, which would swell the destructive power of the Death Star. The Force—the divine energy that powers and sustains the galaxy and manifests itself in both positive and negative ways—has a special relationship to these crystals as well as to those orders that wield lightsabers.

Swedenborg's primary thesis in *Divine Love and Wisdom* is that nothing but love and wisdom—which make up the force that rules and controls known reality—comes from the Divine. This energy from the Divine does not create evil, but it does flow into hell, where love and wisdom have been perverted into selfishness and ignorance. Similarly, the Death Star is powered by a perversion of the kyber crystals, the energy and purpose of which in the case of the Death Star have been corrupted to a level of destructiveness that can lay waste to entire planets. And such destruction can only be stopped by the Rebel Alliance, whose intentions are selfless and incorruptible.

### The Crew of Rogue One

While the Empire (an immoral dictatorship and primary antagonist) and its evil Director Krennic are the central focus of the film, many spiritual lessons are to be gleaned by analyzing the Rebel Alliance (a heroic resistance movement striving to restore a Republic Force) and the crew of *Rogue One*. The mission of the crew is to steal the Death Star plans in order to destroy the evil space station. For the crew to succeed in their mission, they need to work together as a community. The same holds true for the Rebel Alliance. The struggle to stay together in the face of atrocities committed by the Empire is a foremost theme in the

film. For the Rebel Alliance to overcome the Empire, they cannot stand on their own; instead, they must find a way to comprise a powerful alliance with each other to engage in the selfless act of saving the entire galaxy.

Swedenborg's theological view on the nature of heaven and how one might lead a heavenly life is well illustrated by the behavior of the Rebel Alliance. While each of them struggles individually in the civil war gripping the galaxy, they come together as a crew to work toward their common goal. This is true of heavenly communities both in this life and in the next, according to Swedenborg. In heaven, each individual has a job that contributes to the well-being of his or her respective community, and the community as a whole finds profound bonding in caring about the supreme good of living in usefulness for others. Leading a heavenly life is focused, courageous, selfless, and loving. Everyone

transcends egocentric behaviors by embracing the ways of the Divine.

The spiritual lessons taught in *Rogue One* speak to those of us seeking to be on the path of regeneration. We cannot hope to lead a life of positive spirituality and regeneration on our own. We need a community that supports us on this path and in which we can support others. It may be an old story, yet it is ever new: in the face of overwhelming temptations toward living a negative lifestyle, the Divine is with us, always. As the character Chirrut repeats throughout the film, "I am one with the Force, and the Force is with me." ☸

Colin Amato, MS, is a marriage and family therapist intern and a Swedenborgian seminarian at the Center for Swedenborgian Studies and Pacific School of Religion.



## Gathering Leaves 2017

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# The Sanctuary Stands

BY THE REV. PAUL DRESSER

*On Monday, March 1, 1920, a heavy spring snow storm collapsed the Bath New Church, leaving it demolished almost beyond repair. This sermon, "The Sanctuary Stands," was delivered by the Rev. Paul Dresser on March 7, 1921, the Sunday following the disaster. The Rev. Dr. Reuben P. Bell read it at the Bath Church of the New Jerusalem on March 5, 2017.*

**Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.** (John 5:39)

These words have been on our lips and in our minds during the past week. These words have come to the attention of the entire community. Inscribed over the altar in our beloved house of worship they, and the sanctuary which holds them, have come through the catastrophe unharmed. Thus this passage from the Word of God has, in a most striking way, served the purpose for which our builders chose it. For ourselves and to the community it has stood as a very battle cry of the New Church.

The founders of the Bath Society of the New Church sought a passage of Scripture which would characterize the spirit of the New Jerusalem. Out of the vast store of the Divine Word, they chose this one. And did they not choose wisely?

"Search the Scriptures," it begins. Why search the Scriptures? When those words were inscribed in our chancel, some seventy-seven years ago, if I am not mistaken, there were many, very many, in this community and throughout the world, who sore-

ly needed such counsel. But for every one in those times there are ten today that need it. For every one that in those times neglected the Word of God there are ten today that do not so much as know that there is a Word of God.

One of the first pursuits of the growing individual, and always one of the chief pursuits of the adult person, is the pursuit of knowledge, understanding, truth. For we come into the world as devoid of these as an empty shell is devoid of meat. And without knowl-

Word of God. For we know that there is a Word of God. We have it in our possession. And what is more, we have it open, so that mysteries are laid bare which had been hidden from the foundation of the world.

In view of our small numbers as a communion, there are those who will say that we are foolish in that we propose to rebuild our house of worship. For this is the day in which it is recognized that there are too many divisions, too many sects, too many brands of

Christianity. Why undertake to perpetuate your distinct denomination? Is not this a good time to stop? This is the day of cooperation, of federation, of union. Why, asks the up-to-date observer, why not join with one of the other denominations, thus eliminating duplication of effort and expenditure of means, and gaining what would be most precious, the fellowship which has been lost through division? Why not throw differences and traditions to the winds and unite on the common ground of essentials?

Would that such a consummation were possible. It is devoutly to be wished. We most earnestly pray for it.

But considering that there is committed to the New Church the open Word of God, the Word in its inner,

essential meaning; considering that there shines forth from that open Word the Divine truths of salvation, of the inner or spiritual person, of spiritual service and fellowship, of eternal life; considering that there speaks from that open Word the Lord Jesus Christ, whose voice the Word is, who

*Continues on page 59*



edge, understanding, or truth we are helpless.

Experience with the book of nature teaches us preliminary knowledges: provides us with the empty vessels into which essential knowledges—spiritual truths—can be poured from the Word of God.

The New Church stands by the

## The Sanctuary Stands

Continued from page 58

is our Father, who is the God of heaven and earth; considering that the Lord, by the Word thus declared in its spiritual meaning, can give, and will give as fast as we are ready for it, the limitless truths of life—which truths, as lived, transform us into His image and likeness, making us instruments of the kingdom of God on earth and in the heavens. Considering these things and what they involve—the responsibility which is thus placed upon our shoulders—what right have we to think of hiding our light under a bushel or of suffering it to be dimmed? What right have we to do anything that would dilute our message or weaken its absolute strength?



*Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me—the Lord Jesus Christ.*

We have in this text the three essentials of the New Church:

- The Scriptures, containing the veritable Word of God.
- Eternal Life, the life of unselfish service which the Word declares.
- The Lord the Saviour Jesus Christ who utters the Word, and who is the Life itself.

The church which stands for these things is no mere sect. The church which stands for these things, stands not for creed but for principle; stands not for a brand of Christianity, but for Christianity itself. And it is nei-

ther vanity nor conceit to say this. For the truth is the Divine truth. As “it is He that hath made us and not we ourselves” (*Psalms* 100:3), so it is He that hath declared His own truth. It is no credit to us that we see the sun when it shines. It is no credit to us that we see spiritual facts when they are set before our eyes.

“We speak that we do know, and testify that we have seen” said our Lord (*John* 3:11). When a man or a woman has had experience of the open Word of God, they so far know the Word of God. It is a fact that is beyond question. So as to the life which that Word enjoins. To have practiced the life obediently, freely, in some measure, is so far to have had demonstration that it is Divine. And where one has acknowledged and given sway to Jesus Christ as Lord and God, one has so far realized the Living God. Shall we fail to bear witness to that which we thus distinctly know?

“Can a woman forget her suckling child . . . ?” asks the Lord. “Yea, they may forget, yet will I not forget thee” (*Isaiah* 49:15). It is the Lord’s business, not ours. And as the boy Jesus knew His Father’s business and went about it, so we, in our human way, know our Father’s business and will go about it.

He who in the beginning gave the Word, how long has He watched over it!—through all these centuries until such time as there were those who could enter into it in spirit and in truth. It was for this that He gave it. The spirit of the Word is for the spirit of the people, that inner, spiritual part of each one of us. The spiritual sense is the truth, of and for the spiritual person.

The Scriptures, said our Lord, “are they which testify of me.” They testify of Him as He is in Himself – the Divine Man. They testify of Him as He

is in us – the Divine in mankind. It is for the triumph of the Divine in mankind that they are given. It is for that purpose that the Word was made flesh in the Lord Himself.

Our sanctuary, inscribed with this truth, stands firm amid the ruin which has tumbled about it. Shall not we also stand firm?



Since all acknowledgment and confession of the Lord, and principally the acknowledgment and confession of the Divine in His Human, is from the Lord Himself, and since to wit-

ness signifies to acknowledge and confess this, therefore “to witness” is used to denote acknowledgment and confession from the Lord Himself concerning Himself. In *John* 5:39 [the Lord tells the Pharisees], “Search the Scriptures, for in them you think you have eternal life: for they are they which bear witness of me.”

The Sacred Scripture, or the Word, is the Divine Truth proceeding from the Lord, and the proceeding Divine is the Lord Himself in heaven and in the church. So when it is said that the Scriptures bear witness of Him, it is meant that the Lord bears witness of Himself. ☩

## Keynote Speaker: Dr. Diana Butler Bass

Dr. Diana Butler Bass, author, speaker, and independent scholar specializing in American religion and culture, is giving the keynote address at the Swedenborgian Annual Convention on Sunday, July 9. Her books, including *Christianity after Religion*, *The End of Church and the Birth of a New Spiritual Awakening*, are informative and challenging. This is a wonderful opportunity to see and hear her. ☩



## Spiritual Consequences

*Continued from page 49*

we have an earthly self and a spiritual self, or an outer and an inner self. It is not recognized that the earthly self becomes spiritual by the opening of a higher level within, and that this opening is accomplished by a spiritual life, a life in accord with divine precepts, and that unless we live by these precepts, we remain centered on the physical world (*Divine Love and Wisdom* §248).

Our truly inner self is much deeper than simply our thoughts and feelings; in fact, it governs our thoughts and feelings. Our inner self is our spiritual self—that part of us that is open to the Divine and that will survive after our physical body dies. The process of spiritual growth involves first acknowledging the existence of this inner, spiritual self and then choosing to let it grow by opening ourselves up to the inflow of divine love and wisdom. As we grow spiritually, this spiritual self becomes more real to us and gradually moves to the deep center from which we make choices; it comes to govern our thoughts and behaviors. Through this regeneration process, we move away from being concerned primarily with ourselves and our physical, ego-centered comforts, and we move toward greater love of God and neighbor, which is exhibited in how we live our lives and treat other people.

Throughout our lives, we are faced with choices that are grounded in what is most important to us. We protect and care for our earthly selves—be that our physical well-being, our reputations, our pride, etc.—but we can also act in a way that is based on a love of God, choosing to strive to care for others, which is an expression of our spiritual selves. If we are motivated strictly out of love for our earthly selves, we close off to our spiritual selves and to God's influence. In the process, we open ourselves up for misery, for this can be a

hellish existence.

This movement toward love of self is, I believe, what we are predominantly seeing in the political arena right now, and it is dragging most of us along. We are in the midst of a political climate that is unabashedly mean-spirited and self-serving, one that has lost sight of the bigger picture: the importance of morality, integrity, and civic duty—of the greater good.

**This moves us from being simply concerned about ourselves to caring about the good and importance of civic and moral truths and behavior.**

### False (Spiritual) Assumptions

When discussing our inner and outer selves in his book *New Jerusalem*, Swedenborg describes some false beliefs that are common among people whose sole focus on their earthly selves to the detriment of their inner, spiritual selves prevents them from receiving the truths that come from heaven:

Faith from false belief is when the Word is believed and loved, and so is the teaching of the church, not for the sake of truth, and living in accordance with it, but when the ends in view are gain, [honors,] and a reputation for learning. For this reason those who have that faith look not to the Lord and to heaven, but to themselves and the world. Those in the world with lofty ambitions and great desires are more the victims of the false belief that truth is what the church teaches, than those without lofty ambitions and great desires. This is because for them the teaching of the church is only a means to their own ends; and the more the ends are desired, the more the means are loved and believed in (*The New Jerusalem and Its Heavenly Doctrine* §117).

Too often during this political season, I have seen evidence of this. Some of these false beliefs that are perhaps

subtly shaping our political discussions include the following:

- The soul is simply something that is barely alive, that is purely ethereal, and of which we can have no concept.

*Our soul is that which loves. What are we seeing loved in politics right now: God and neighbor or self and power?*

- It is only the body that feels, sees, and hears.

*How much attention is being given to our higher self, that which is concerned about the well-being of all people?*

- We are just like animals except that we can say what we are thinking.

*The ability to rise above our base, selfish desires and be open to wisdom, which embodies love of God and neighbor, is what distinguishes us from animals. We don't seem to be seeing much of this in our political debates.*

- Nature is all there is—it came first and is the source of everything. Spiritual reality does not exist; or if it does exist, it is just a purer aspect of and dependent upon earthly reality.

*These two beliefs deny the existence of God, the value and influence of God's love, and the higher importance of caring for others. By doing so, they rationalize the exploitation of the earth and other people.*

- It would be impossible for us to enjoy any sense of blessedness if we were deprived of the gratifications that come from loving glory, high rank, and profit.

*This is what we believe when we focus on external, cultural norms. It is these norms that are creating such an unpleasant, dangerous political climate. In reality, blessedness is found in loving others.*

- Conscience is nothing but a feeling of distress caused by physical weakness or lack of success.

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## Spiritual Consequences

Continued from page 60

*Our conscience is one of the places where our inner and outer selves converge. It is to our benefit to listen to our conscience.*

- God has no influence in the world; everything depends on our own prudence (our personal influence) and intelligence.

*As all that is good and true comes from God, the way to improve the world is to work in partnership with God. The world would benefit from our opening up to receive some of God's wisdom and compassion.*

### Transcending the Ugly Fray

Swedenborg tells us that as we grow from being self-absorbed to opening ourselves up to the inflow of divine love and wisdom, we grow spiritually:

When we do abstain from our evils by the Lord's agency, then, our love for evil and its warmth are put aside and a love for what is good, with its warmth, is brought in its place, enabling a higher level to be opened. The Lord actually flows in from above and opens it and unites the love or spiritual warmth with wisdom or spiritual light. As a result of this union we begin to blossom spiritually like a tree in springtime (*Divine Love and Wisdom* §246).

This moves us from being simply concerned about ourselves to caring about the good and importance of civic and moral truths and behavior. Ideally, our politicians would not be motivated by the desire for power and reputation but instead by the opportunity to help others. But God has given us freedom, so all of us, each and every day, have a choice to either turn toward God, which is expressed in our willingness to serve the good of our neighbor, or away from God, which is expressed in the quest for power and control grounded in love of self. We seem to be primarily seeing the latter:

## The Annual Meeting of the Corporation of the New Church Theological School (dba the Center for Swedenborgian Studies at the Graduate Theological Union)

**will be held during the annual session of the Swedenborgian Church of North America, Tuesday, July 11, 2017 at 11 AM, in the Business and Public Management Building West Chester University, West Chester, Pennsylvania.**

**This is not a West Chester University-affiliated event.**

Rank and money may be either blessings or curses. Everyday experience bears witness to the fact that reverent and irreverent people, just and unjust people—good and evil people, that is—may have eminence and wealth. Yet no one can deny that irreverent and unjust people, evil people, go to hell while reverent and just people, good people, go to heaven. Since this is so, it follows that eminence and wealth, or rank and money, may be either blessings or curses, and that they are blessings for the good and curses for the evil. . . . If we give the matter only a little rational thought, we can see what makes eminence and wealth blessings and what makes them curses. Specifically, they are blessings for people who do not set their heart on them and curses for people who do. To set one's heart on them is to love oneself in them, and not to set one's heart on them is to love the service they can perform and not oneself in them (*Divine Providence* §217:1, 2).

So now we each have choices to make. Do we join in the ugly fray, or do we strive for something better? We are seeing the dangers that come from abandoning our spiritual self, but can we avoid the temptation to do the same?

Perhaps we each can ask ourselves a few important questions:

- Through our thoughts, attitudes, and interactions, how are we acting

from a base of false beliefs and thus contributing to the atmosphere of mean-spirited ill will?

- What can we do instead to open our hearts and minds to the knowledge and love of God in order to help move our country and our world in a wiser, more loving direction?
- What must we do not to get swept into this ugly fray that is born out of fear and in the process not abandon our spiritual selves?

Swedenborg insists that all that is good and all that is true comes from God:

My friend, abstain from evil, and do what is good, and believe in the Lord with your whole heart and your whole soul; and the Lord will love you and give you love for what you do and faith in what you believe. Then you will do what is good because of love and you will believe because you have faith, which is confidence. And if you persevere like this, a reciprocal partnership [with the Lord] will develop and become permanent. This is salvation itself and eternal life (*True Christianity* §484:2).

Clearly, to move in a more positive and loving direction, we must repeatedly choose to be led by God. ☪

Rev. Jenny Caughman is a Swedenborgian minister serving on the pastoral team at First United Methodist Church in Oak Ridge, Tennessee. She is a trustee of the Center for Swedenborgian Studies.



## Swedenborg and the Arts: an International Conference

Though Emanuel Swedenborg ostensibly aimed for his theology to be read and received by the theological and philosophical establishments of his day, in ways that perhaps Swedenborg could not have anticipated, some of the most enthusiastic early responses to his work occurred instead in the realm of artistic and literary production (and not theology or natural philosophy). Painters and poets such as John Flaxman (1755–1826) and William Blake (1757–1827) were among the many artists who came to be inspired by Swedenborgian doctrines, and went on to create singular works in the history of art and literature (Flaxman and Blake were also affiliated with the earliest formations of the Swedenborgian New Church, in London). Certainly not limited to the Romanticism of Blake's time, Swedenborgian thought continued to offer artistic inspiration into the nineteenth and twentieth centuries, and has remained a potent source of creativity for contemporary poets, painters, and filmmakers.

As a joint collaboration between the Center for Swedenborgian Studies (CSS) at the Graduate Theological Union in Berkeley, Bryn Athyn College, the Swedenborg Foundation, the Swedenborg Society (London), and the Center for the Study of New Religious Movements (CESNUR) in Turin, Italy, the upcoming "Swedenborg and the Arts" conference in Bryn Athyn, Pennsylvania, will be the first event of its kind to explicitly address this rich

interface between Swedenborg's theology and the arts. Featuring over thirty scholars from around the world, the conference brings together experts from art history, literary studies, architecture, religious studies, and Swedenborg Studies to examine how assorted "painters and poets" used Swedenborgian theology as a "Foundation for Grand Things," as William Blake put it in 1809.

Plenary addresses include talks by Wouter Hanegraaff (University of Amsterdam), an expert on Western esotericism and Swedenborg (and author of critical introductions in the New Century Edition translations of Swedenborg), and Linda Dalrymple Henderson (University of Texas at Austin), an art historian who has specialized in the intersection of science and spiritualism in early twentieth century Modernist painting. Other talks will cover writers such as Jorge Luis Borges and Feodor Dostoevsky, and painters ranging from George Inness to Wassily Kandinsky. In addition to the academic program, the conference will feature special musical performances and "Swedenborg Goes to the Cinema," an evening of film excerpts from directors and video artists who engaged with Swedenborg's ideas (including work by Ingmar Bergman). Several internationally recognized writers and artists who have recently refracted Swedenborg in their work—including the poet Karen Weiser and the British painter Bridget Smith—

will give special presentations on "Swedenborg and the Contemporary."


Dr. Devin Zuber, associate professor at the Center for Swedenborgian Studies, is one of the conference co-or-



*Bryn Athyn College*

ganizers, along with Dr. Jane Williams Hogan at Bryn Athyn College). CSS professors Rev. Dr. James Lawrence and Dr. Rebecca Esterson are presenting or involved in the conference.

The conference will take place on the scenic grounds of Bryn Athyn College, and includes special tours of some of the important sites in Bryn Athyn that are tied to the community's Arts-and-Crafts history, including the Bryn Athyn Cathedral and Glencairn, the former ten-story mansion that houses one of the finest private collections of medieval art in North America. A special treat will be the conference banquet meal that will take place in the Upper Hall of Glencairn on Wednesday evening, June 7.

All members of the public are warmly invited to attend the conference, both those within and outside of the Swedenborgian tradition. Registration and more information about the on-site accommodations and room and board for the three nights, four days in Bryn Athyn can be found at <https://tinyurl.com/swedarts> or <http://tinyurl.com/mjyvxj>. Visit our Facebook page: [www.facebook.com/SwedenborgArtsConference](http://www.facebook.com/SwedenborgArtsConference). 



*Wouter Hanegraaff*



*Linda Dalrymple  
Henderson*

# Welcome to Temenos!

## Hosting Our Opening Day Barbecue

BY CHRISTINE CAMPBELL

On Sunday, July 9, everyone at the Annual Convention of the Swedenborgian Church in West Chester, Pennsylvania, is invited to Temenos Church and Retreat Center ([www.temenoscommunity.org](http://www.temenoscommunity.org)) for a barbecue beginning at 6:30 PM. Along with a fabulous meal, there will be time to explore the retreat house, the farm house, and the beautiful grounds. The evening will conclude with *Compline*. The Compline service is derived from the ancient monastic practice of ending the day in prayer and praise of God. (The English word *Compline* is derived from the Latin *completorium*, as Compline is the completion of the working day.)

*Temenos* is a Greek word associated with a sacred or holy space and is often used to define a sacred grove of trees. The fifty-six-acre retreat includes meadows, forests, and a wandering stream. We have many flower beds, a community garden, and diverse wildlife.

Temenos is set aside as a place for people to retreat, relax, and renew in the sanctuary of nature. Most weekends the retreat is used by a variety of groups that rent it for seminars, classes, reunions, and spiritual retreats. Dur-

ing the week, we often have meditation, yoga, drumming, nature, and other classes open to the public. We are home to the Pennsylvania Herbalist Association, Makom Kadosh (a Jewish congregation), a men's group, and various adult night school courses.

At its beginning, the land and farmhouse buildings were purchased by General Convention as part of the vision of Rev. Ernie Martin for a space where many could retreat in a quiet, natural setting. At the same time, the Philadelphia Swedenborgian Society decided to close its house of worship and move to Temenos for worship. Initially there were plans for several buildings, including a worship center and a building for retirement living.

The retreat house now in use opened in 1997, hosting classes and groups. Eventually, the Philadelphia Church (First New Jerusalem Society of Philadelphia, aka The Swedenborgian Church at Temenos) took over ownership of Temenos. We (the Philadelphia Society) now refer to ourselves as Temenos Church. We are a church that honors diversity while promoting unity in our worship of the God of divine wisdom and love. Temenos Church usually holds services in the Farm House Sanctuary but moves to the retreat for larger services.



## Passages

### Deaths

**DeEtte (Unruh) Ellis** passed away after an illness of considerable length on March 8, 2017, at age 93. She is survived by sons Christopher Ellis and Stephen Ellis; daughter Tracey Ellis; seven grandchildren; and ten great-grandchildren.

DeEtte was born to Fred and Lydia Unruh on their farm, about four miles northeast of Pretty Prairie, Kansas, the youngest of nine children. This family was wonderfully active in the life of our church in Pretty Prairie for many, many years. It has been amazing to me to see the family's continuing interest in the teachings of our the Swedenborgian Church over so many years, even though family members were scattered over the entire United States.

DeEtte married Beverly G. Ellis, residing with him and their family in Virginia. Beverly passed away after fifty-two years of marriage.

Over the years, I very much enjoyed her correspondence and her phone calls, which always consisted of some questions or comments related to our New Church teachings. "Eric, what do you think of Swedenborg's teaching about . . . ?" Heaven has gained a mature and well-groomed soul, indeed.

—Rev. Eric Zacharias

We at Temenos continue the vision of honoring all paths. In our outreach we continue to maintain the Temenos Retreat Center and grounds as a safe and sacred place for all groups and people. We warmly welcome all who visit this beautiful and sacred place. ☸

Rev. Christine Campbell is the pastor and community director at Temenos.

*Roundtrip travel from the convention site to Temenos will be coordinated for convention attendees.*



### 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.

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Swedenborg & the Arts International Conference

**JUNE 6-9, 2017**

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**T**his international conference will investigate the influence on artistic culture and aesthetics made by the scientist, mystic, and theologian Emanuel Swedenborg (1688-1772).

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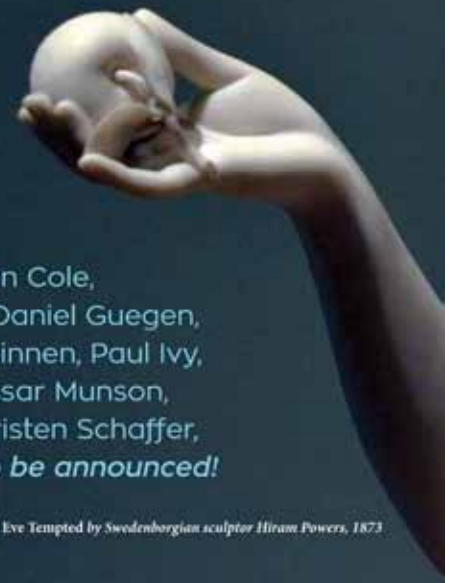
Adrienne Baxter Bell, Stephen Cole, Eric Galvin, Cordula Grewe, Daniel Guegen, Martha Gyllenhaal, Nina Kokinnen, Paul Ivy, Jim Lawrence, Meredith Massar Munson, Marco Pasi, Saori Otsuga, Kristen Schaffer, Colette Walker, *and more to be announced!*

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Eve Tempted by Swedenborgian sculptor Hiram Powers, 1873

**See Page 62**