



## 188th Session of the General Convention of the New Jerusalem, July 5–July 8, 2012

The 2012 Annual Convention of the Swedenborgian Church (the General Convention of the New Jerusalem) in Bridgewater, Massachusetts, is in full planning mode and will commence on Thursday, July 5, with opening ceremonies after dinner that evening. The first business session begins on Friday morning, July 6.

The convention has been shortened by one day this year in an effort to accommodate participants who find a three-day convention difficult. (See article, page 28 in the February 2012 *Messenger*.) To compensate for lost time for mini-courses, the Massachusetts Association has scheduled some pre-convention workshops Thursday as an option. (See “Pre-convention Workshops,” page 42.) Room and board options for arriving Monday, Wednesday, or Thursday afternoon are available. (See the convention application on page 43.) The Council of Ministers will meet July 2–4, arriving July 2, and General Council will meet July 5, arriving July 4.

*What Does the Lord Require of You?*

### A Convention Family 4<sup>th</sup> of July Celebration at Bridgewater State



#### Schedule Of Events

- 10 AM Annual Town of Bridgewater 4th of July parade. (Since roads into Bridgewater’s Town Common will be closed during the parade, alternate routes will be provided for those arriving between 9 and 11 AM.)
- 10 AM–3 PM The Bridgewater Arts & Music Festival, held annually at Bridgewater State University, features artisans and crafts people and provides a variety of live music, art, dance, and children’s and other family events.
- 3–5 PM informal outdoor games for all ages: croquet, badminton, frisbee, and more.
- 5–7 PM convention family barbeque supper
- 7–8:30 PM group games for all ages with Trevor The Games Man ([trevorthegamesman.com](http://trevorthegamesman.com))
- 9:15 PM Town of Bridgewater fireworks, which we will watch from a hill on campus!

Anyone may attend and take part in the annual convention and delegates may vote. If you are thinking about attending the convention, make your plans early so you can schedule your time and enable the convention to make more accurate plans. Inquire with your association or your church to get information about becoming a delegate (with voting rights) and the possibility of partial funding.

The annual meeting (annual convention), as stipulated in the Constitution of the Swedenborgian Church, shall receive reports, consider unfinished business and new business, and hold elections. In addition it shall have a reading from the Word and a prayer each day, a sacrament of the Lord’s Supper.

By tradition, there is a short, early service each morning and a service

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**The Editor's Desk**



**Life and Art**

Reading *Stay by Me, Roses, the Life of Alice Archer James* (review, page 31), reminded me of a favorite novel, *Angle of Repose*, written by Wallace Stegner (which book I recommend).

In both books, a well-educated, talented woman, whose life spans the transition from the beginning of the financialization and industrialization of America to the emergence of America as the largest and strongest economic and political power in the world, leaves her cultured family and budding career to marry a man who is well-educated, talented, and loving but unable to fulfill his potential because of personal struggles. Each woman has a strong vision of the purpose of her life and how it will unfold, including full commitment to her marriage and

her husband's career. Each is ultimately disappointed in her husband's failings and uses her artistic talents to provide some success and needed money for her family's survival. Ultimately, each woman finds a way to stay with her husband in spite of his failings and her disappointments and to live her life as best she can.

Had they lived two generations later, these powerful, inspired, and accomplished women would have had much different prospects and lives.

*Stay by Me, Roses* is non-fiction, thoroughly researched and carefully footnoted but, as much as *Angle of Repose* or any good novel, draws us into a compelling and eye-opening story that fires the imagination and effortlessly carries us to a different time and place. Life and art coalesce to engage and inform us.

—Herb Ziegler

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**Letters to the Editor**

**SCYL Retreat Inspires**

I wanted to let you know how much I enjoyed reading *The Messenger* this morning. I find the magazine a real inspiration, from the articles on the young people attending Almont Winter Retreat—and their lovely comments regarding their feelings of being loved and respected—to the Dr. Moody events and others at the Chicago Swedenborg Library.

I just wanted to say thank you for filling me with hope and inspiration this morning!

—Rev. Jack Dunion, Paisley, Scotland

First, dear editor, I would like to thank you for the wonderful job you do putting out *The Messenger* each month. I know it is not an easy task. This month's issue held so much for me that I need to limit myself to com-

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**Church Calendar**

**April 21: Annual reports (for the year ending December 31, 2011) due at Central Office**

**April 21: General Council tele-conference meeting**

**May 3–4: SHS Board Meeting Berkeley, California**

**May 26–28: SCYL Memorial Day Retreat • Fryeburg New Church Assembly • Fryeburg, Maine**

**July 5–8: Annual Convention 2012 • Bridgewater State University • Bridgewater, Massachusetts**

the Messenger

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## Book Review

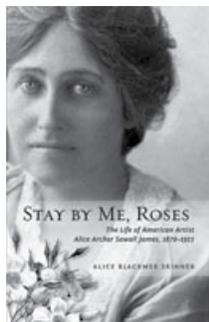
## A Force of Nature

*Stay by Me, Roses,  
the Life of Alice Archer  
Sewall James*

REVIEWED BY HERB ZIEGLER

*Stay by Me, Roses, the Life of American Artist Alice Archer Sewall James, 1870–1955*

By Alice Blackmer Skinner  
Swedenborg Foundation



Alice Archer Sewall James was a force of nature. Alice Skinner paints a picture of a woman who knew who she was and where she was going, never to be swayed from her determination and self-discipline.

Of special interest to Swedenborgians, artists, and those connected to Urbana, Ohio, this book reminds any reader that not only the lives of the famous are worth reading about. Fortunately, Alice James (known as Archie to her parents and sisters) left a rich trove of documentation (and a track of minor fame) that Alice Skinner skillfully mines, adding to the rich history with personal reminiscences and interviews with relatives and acquaintances. Archie comes to life in the reader's mind as vividly as a character in any loved novel thanks to Alice Skinner's direct and thoughtful writing style and her deft hand in arranging the circumstances of a life into a engrossing narrative.

Archie's father, Frank Sewall, came from a rich and powerful shipbuilding family (his brother was the Democratic candidate for Vice-President in 1896) in Bath, Maine, where he was raised as a Swedenborgian. An accomplished student, Frank was at home with the arts—Alice Skinner quotes him as writing as a teenager, "I can't decide. A painter? A poet? Or a pianist? I would like to be all three, but I cannot." While learning art history and painting in Europe, he became interested in the ministry and began studying for it. He became a Swedenborgian minister who read and wrote extensively. In 1870 he was called to be president of the fledgling Urbana College (now University) in Urbana, Ohio. Archie, born that year, spent her formative years in Urbana and would return there as a married woman, living most of her adult life there.

*Roses* imparts the indelible life-long course setting provided by Frank Sewall in Archie's childhood and young adulthood and reveals the imprint it had on Archie for the rest of her life. The family was the center of life, and under their father's direction, Archie and her sisters experienced a family togetherness and cultural richness that would be difficult to imagine

*Continues on page 40*

## Letter from the President



Dear Friends,

I just left Maine where it was eight degrees at 6 AM, twelve degrees at 3 PM, clear blue sky and snow on the ground. I am currently sitting at the Wayfarers Chapel in Los Angeles, clear and sunny and seventy-five degrees. It feels like emerging from the depths of winter!

It has been a slow time externally, but much has been shifting under the surface. I am wary of going into too much detail so as not to hamper the process by talking ahead of the process. But the call to change and adapt to the evolving culture around us is beginning to happen in a number of places. For the most part it is under-the-surface thinking, visioning, and development of strategies for evolving. The outward signs will make themselves visible as time unfolds. And the effectiveness of these changes will be proven with the unfolding of time. So, like the daffodils gathering themselves and preparing to push up through the snow in order to bloom, we as a church are gathering under the surface in preparation for blooming in the coming season.

So keep those home fires burning brightly, gather together and draw strength and encouragement from one another as we weather this economic winter, and let us embrace and nurture the flowering of spirit in familiar and new forms that are enduring and continuing and those that will be appearing in the coming months.

—Blessings, Rev. Ken

# Lessons from Superheroes—SPLAT!

## Winter Tween Retreat at LaPorte's Manna House

BY LORI STEINHISER

Using all their superpowers to overcome blizzard conditions in order to get to Manna House for a retreat is exactly what nineteen tweens and five youth leaders from Maine, Pennsylvania, Michigan, Missouri, and Indiana did over the Martin Luther King, Jr. holiday weekend—and it sure was worth the efforts! Everyone was excited to be back together so soon for our first winter tween retreat. Even though the unpredictability of weather in the North makes such an event nail-bitingly suspenseful all the way until the last minute, a new tradition quite possibly has been born. Having a full extra day to play and learn and commune with one another was priceless. And sledding, whether down a plow-pushed mound of snow in the bank parking lot or a tree studded hill at Pat Tukos'

place, was super fun for everyone.

Our sessions began Friday evening with the question, "What are superheroes?" They were defined as individuals with superior power and superior character. We compared the power aspect of the superhero with wisdom and the character aspect with love (as

capas were then embellished with symbols and words to illustrate superpowers. It was important to add the bling to the capes early in the retreat in order to give the maximum amount of drying time for excess amounts of goo (aka, copious amounts of glitter glue and sparkly fabric paint).



The superhero SPLAT (Super Powered Lovable Almost Teens) group poised for action

In the afternoon, the youth learned all about shields and how we can develop spiritual shields by surrounding ourselves with lovely things that we care

opposed to a super villain, as someone with power but lacking character). Then each youth drew a superpower at random and considered life with that power.

In the Saturday morning session we discussed masks and disguises. We talked about why superheroes have them and why we need masks in this world to protect our spiritual wellbeing. We

about and loving people who care for us. Shields serve as defences against false thoughts and evil intentions and actions. The gang then made shields that could be held or slipped over the arm and decorated them with pictures and words either drawn or cut out from magazines.

The Saturday evening and Sunday morning sessions were on superheroes of the Bible. We explored some famous powerful people from the Bible with superpowers, like Noah (animal control and longevity), Joseph (dream interpretation), David (rock star warrior), Moses (miracle worker, lawgiver), Samson (hot-headed strongman—is this where the Incredible Hulk came from?), and of course, Jesus, with his countless miracles and resurrection. We came to understand that each of these Biblical characters had a close connection with the Lord and learned that we can have superpowers too if we find a way to connect with God this



SPLAT tweens working on their superhero shields

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intimately. Bracelets and bracers were made following the Sunday morning session. Seminarian Jenny Caughman led the youth on an engaging and active guided meditation to discover a hidden treasure chest with a secret gift. Rev. Jenn Tafel led a Sunday afternoon session with a Shaman story and information about shamanism and medicine. Following Jenn's and Jenny's sessions, the youth created extravagant and colorful belt buckles with their special symbol and laced pieces of felt into a medicine pouch to safely hold their treasures and supernatural powered items. (Did you know there's a superhero named Shaman?)

Each participant also filled out a sheet listing talents and interests so that Rev. Eric Hoffman could create and draw superhero characters for each person at this retreat. Thank you Eric! We closed the sessions on Sunday night with a special ceremony. We uncovered ten lessons from the superheroes, shared our joys and concerns, and held a special celebration for the three thirteen-year-old leaguers (Bekka, Skylor and Kelcy) who will be exiting the preteen group and recently entered the teenage Swedenborgian Church Youth League.

At the end of the retreat, each participant was decked out in his/her own complete, personalized superhero costume—a powerful outward expression of inner gifts and talents and protective and healing abilities that, used with love, can help others and defeat evil.

On the ride home from the retreat, Heather, Kate, and Kurt worked on a



Superheros Heather, Natalia, and Kelcy

new name for the preteen group. We decided on SPLAT!—Super Powered Lovable Almost Teens. SPLAT! is the perfect name for a group that most certainly has super powers and is so very precious and lovable.

Many thanks to LaPorte New Church for its generosity in hosting another great youth retreat, and to all the dedicated youth workers: Kate Pruiett, Rachael Sbrocco, Rev. Jenn

Tafel and, last but certainly not least, our very own superhero, youth director Kurt Fekete. ✚

Lori Steinhiser is a member of the LaPorte New Church.



At the top of Mt. Tukos (sledding at the Tukos house)

## Ten Lessons from the Superheroes

1. If you get knocked down, get up. You will get knocked down and beat up in life but you don't have to stay down. You can rise again, as many times as you need to.
2. Don't attack someone unless you or someone or something you love dearly is threatened. Bullying, picking on someone, teasing, and fighting only leads to more trouble. Be careful and select your battles wisely, with reserve and good reason.
3. Outfits should be functional and snazzy. Gadgets and accessories are fun and helpful. It is good to look good and have fun, useful toys. Be proud of who you are.
4. Test your powers to the limit, but know where that limit is. We all have special powers. Know yours and use them as much as you can. They will get stronger that way. But all powers have limitations. Know what you simply cannot do with yours.
5. Stay away from things that take your power away and know your weaknesses. Do not surround yourself with negative influences, people or things. It will only bring you down.
6. Choose your allies wisely and carefully. Where would Batman be without Alfred or Robin? Make good friends with those who are a good and trustworthy friend to you.
7. Protect your secret identity and your public image. Protect the things about yourself that really matter to your heart. Only reveal them when safe and appropriate so you don't hurt yourself unnecessarily. Show your best side to others and let them see your beauty and power.
8. Take action to make things better. You have a gift. Use it to better the world.
9. Be ready at anytime to be called into action. You never know when you will be needed to help.
10. With great power, comes great responsibility.

## To Be of the Universal Church

*This article is reprinted from the April 1993 Messenger.*

BY WILSON VAN DUSEN

**T**he Church (of the Lord) is spread through the whole world, and yet it is one; for when life constitutes the church, and not doctrine separate from life, then the Church is one; but when doctrine constitutes the Church, then there are several (*Arcana Coelestia*, §8152).

The Church of the Lord consists of all those, whosoever they are, who are in truths derived from good (*Apocalypse Explained*, §20).

The Church of the Lord is spread over the globe, and thus is universal; and all those are in it who have lived in the good of charity according to their religious belief (*Heaven and Hell*, §328).

What is religion unless it be that a man live well, so as to come into heaven, and also to know how he must live? To know this is called doctrine: and to believe according thereto is called religion (*Apocalypse Explained*, §805).

In these few quotations Swedenborg's position on the Universal Church is summarized. Basically he says if you look to doctrinal differences, then the churches are many. But if you look towards the spiritual good then there is only one Universal Church. He goes so far as to say a church doesn't actually exist until there is an effort to bring the good of doctrine into life (*Apocalypse Revealed*, §923). So doctrine itself doesn't make a church but the good derived from it does. If we look only to good we can begin to see the one Universal Church scattered throughout the world, which, in the sight of the Lord, is as a single human being (*Heaven and Hell*, §308).

One of the difficulties for followers of Swedenborg is his use of the

Word. We Christians often take this to mean the Bible. So a statement such as a church exists where people follow the Word seems to eliminate all those churches that don't use the Christian Bible. If you look closely, Swedenborg uses Word in two senses. One is certainly the Bible. The other is that the Word is "the Divine passing through all the heavens (*Arcana Coelestia* [*Secrets of Heaven*], §10127)." So where the Divine is present, and known, and understood, there too is the Word.

I can most easily flesh out the further implications of what it is like to be in the Church Universal by referring to my own experience, since I am of that church. In this way I can give more human aspects to the basic ideas Swedenborg deals with. My hope is that others will also sense that they, too, are of the universal Church. This may not be so rare a condition as most would think. Members of the Church Universal attempt to aid any seeker on any path. They are peacemakers.

The idea that I am a man of the universal Church, more than I am a member of any specific church, only gradually dawned on me. It first occurred in speaking to Swedenborgian groups. I wanted to be totally open with them, so I said I am in both General Church and General Convention because I simply don't believe in the split and would like to bridge the differences. The audiences could accept that. It was when I said I am also in the Eastern Orthodox Church and I am a Buddhist that they were shocked. Some wondered if I had trouble making up my mind. Not in the least. I see the same good in all of these churches. I believe this is one of the marks of a member of the universal Church. We do not come to blows over doctrinal differences. Rather we enjoy finding the same good in all. The famous Hindu saint Ramakrishna lit-

erally joined very different faiths and came to enlightenment (the experience of God) in all of them. He too was a member of the universal Church.

I feel somewhat like an anthropologist of religions. Show me a new, exotic religion and I am immediately intrigued to try to penetrate its forms, to discover how its religious life functions. In this there is definitely an attempt to find the good in differences. I feel that various groups all over the world have sought God through their circumstances and their own traditions. I believe God responds to each depending upon the quality of their effort. In this way I am not put off by differences. The various religions are like a procession of people showing off their different native costumes. Those from a cold climate wear much and those from a hot climate wear little. None are right or wrong, just different.

Yet in the midst of this parade of diversity of religions, I still have my own preferences. These arise out of my own nature and experience. I also expect others to be different from me. In religions I easily enjoy and understand the mystical, the simple and direct. So Sufism, Zen Buddhism, and Swedenborg come to mind. For a simple and crystal clear work on Buddhism I commend *Being Peace* by Thich Nhat Hanh. In contrast I have great difficulty with the complex and abstruse (i.e., the Kabbalah). I have a friend who tried to introduce me to occult paganism. Whereas he swims joyously in masses of vague references, multiple gods and astrological signs, I soon find myself struggling for breath. His conduct is exemplary, so each to his own.

It also occurs to me at the mature age of seventy that I have always been in the universal Church. I had a variety of direct experiences of the Di-

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vine from an early age, which I partly detailed elsewhere.<sup>1</sup> If I study my experiences, there were only a few passing allusions to specific churches, and these included both Eastern and Western churches. In fact, I still recall how difficult it was for me to connect my experiences of the divine with any specific church. I could easily understand the great mystical writings of any faith, but it was difficult for me to relate to the external forms of any church. It appears to me that the experiences given me pointed me toward the Church Universal rather than to any specific church. In stark contrast to me is a friend of mine, raised in a (nameless) church. Though her church has systematically murdered and persecuted mystics and would never ordain women, she feels bound into a lifelong hopeless fight with her church. I see myself as having been blessed with immense freedom, whereas she appears bound to a church that almost cannot serve her needs.

There is a rather different spirit that divides those of a church specific and those of the Church Universal. Those of a church specific have found a way that is right for them. It functions. Why look further? But they may easily feel other churches look strange, even heretical or dangerous, and alien. At best they may be patient with outsiders. At worst they may feel free to kill them. They may believe wild rumors about other churches—like the Romans who took the eucharistic ceremony as cannibalism. There is very much a feeling of “in-group/out-group” in those wedded to a specific church.

In contrast, as a member of the Church Universal I find all the varied ways to God attractive and interest-

ing. I look for the good they attempt to foster. The more I can find this, the less alien they seem. I have an expectation that “all who act by the good they know (Swedenborg)” will be saved. I like the Hindu image of many different ways to climb the Great Mountain. One person literally needs a steep rocky way. Another needs a gentle slope to the trail. Many ways to the One. But while I am pleased and intrigued by the many ways, still I can have ones I am accustomed to and prefer, and you can have yours.

I like the Buddhist image germane to this. It is as though we are placed on one shore and the problem of life is to reach the opposite shore. The other shore is not so distant. We can see it. We each build a raft to cross over. But having reached the other shore, it is inappropriate to reverence the raft. It was an instrument which served the purpose. The raft is one’s religion. Moreover, materials are available for all sorts of craft, even reed boats. In a real sense we each have to make our own vessel, but we can freely copy the form traditional to our people. We should not mistake the finger pointing to the moon for the moon. Religion is a finger pointing.

In the Universal Church we have this sense that there are many ways. It is all right to choose and prefer one way as long as one can see the good in and respect other ways. Members of the Universal Church attempt to aid any seeker on any path. Where there is conflict they attempt to bridge the differences. They are peacemakers.

I suspect some will be offended by the Buddhist reference to reverencing the raft because they have come to that position. I say only they are then of a church specific. They have not yet seen the Church Universal. There are religions which tend in their very nature to be universal. Buddhism and Baha’i come to mind. There are also churches which almost demand one be of a

church specific. They are Islam, Judaism, and much of Christianity. I find Swedenborg partaking of both qualities. His *True Christian Religion* is subtitled *The Universal Theology of the New Church*. This really seems to be a universal theology of Christianity. I agree with some scholars who see this as a late-life defense of his work. The Universal Church aspect is much clearer in Swedenborg’s *Arcana Coelestia* and the works derived from it. But in some respects one must be in the universal to see it clearly in his work. I say the *Arcana* is of the Universal Church because it is dealing with the processes central to all religions in which the individual seeks union with God. These same processes are also detailed in Hinduism and Buddhism.

If you look at world events you can see the Church Universal becoming apparent. Our media bring the struggles of others to our TV sets. Europe is attempting to unite nations. Major economic agreements are being hammered out. We are becoming one world. The sense of one Universal Church fits in this. Differences in skin color, language, custom and religious preferences seem almost incidental. We are drifting toward becoming one family, clearly dependent on each other, in our sharing of spaceship earth. Of course, we cannot now choose a clergy and set up the Church Universal, for it would then become another church specific. The Church Universal is closer to a spiritual perception of the unity of good in all human efforts to be with God. Its exact opposite are disputes over religious differences. There is a real sense of something occurring universally through all life in the Church Universal. ☩

The late Dr. Wilson Van Dusen was a psychologist, author, and lecturer on spirituality with a Swedenborgian perspective. His many published works include *The Presence of Other Worlds* and extensive commentary to Swedenborg’s *Journal of Dreams*.

1 Reference 1. Van Dusen, Wilson. “A Mystic Looks at Swedenborg.” In Robin Larsen, et. al., *Emanuel Swedenborg; A Continuing Vision*. New York, Swedenborg Foundation, 1988. 558 pp.

# Just-in-Time Swedenborg Web Project

BY DAGMAR BOLLINGER,

While Swedenborgian theological writings are readily available and great strides in translation have been made, they still exist in many different formats and interpretations that take time to sift through and process for practical delivery to modern audiences. The *Just-in-Time Swedenborg* project, funded in its development by the Lungerich Fund, synthesizes this body of knowledge into concise, accessible learning modules. Learning modules are multi-layered and carefully referenced to help Swedenborgian professionals and students accomplish a multitude of ministry, teaching, and study tasks. The modules are intended to make Swedenborgian theology understandable to a wider universe of spiritual seekers as well. The desirability to redefine Swedenborgian theology in popular terms is based on the following assumptions:

- *The world is increasingly moving toward religious and secular pluralism.* A wave of new religious attitudes is prompting mainstream churches to rethink their doctrines and denominational approaches.
- *Swedenborg's writings are well-suited for this plurality.* However, to appeal to modern spiritual seekers, recognition of recent theologies (process, liberation, feminist, etc.) and inclusion of interfaith and gender-friendly language are required.
- *Automated tools are time- and resource-saving.* As the Swedenborgian Church continues to embrace growth using the Internet, automation is necessary to efficiently display large amounts of content on a website.

## Concept

The idea behind Just-in-Time Swedenborg is a concept called “just-in-

## The Working Model

The Just-in-Time Swedenborg project may be viewed at <http://www.just-in-time-swedenborg.org/>. Please note that the site is an experimental working model, and as such a work-in-progress. The sample learning modules are incomplete and have not yet been fully edited or checked against the editorial guidelines. They should therefore be read with this in mind and used with caution. Feedback is appreciated, preferably via the *Comments* boxes following each learning module, as I will not have time to respond to emails under the *Contact Us* tab. —D.B.

time-learning,” which is a complement to “just-in-case-learning.” The latter follows the traditional education approach of “learn everything now,” just in case it is needed sometime in the future. While core knowledge is required for proper understanding of a subject, details are often forgotten when they are needed, making it necessary to “research” information, often when there is little time to do so. Just-in-time-learning is what we do when we use a dictionary or a handbook: we learn what we need when we need it. Just-in-Time Swedenborg is built on this learning principle with the added advantage that the information is also how we need it, that is, in ready-to-use format. As such, it serves

- ministers as a resource for writing sermons and other pastoral literature,
- educators for creating classroom and online teaching materials,
- seminarians as a study aid,
- Webmasters as a source of content

for church websites.

Just-in-Time Swedenborg is intended to be a stand-alone application for the above users that may eventually be linked to the denominational website [swedenborg.org](http://swedenborg.org) and serve as its automated content engine.

## Development Phases

Phase I of the Just-in-Time Swedenborg project was developing a working model. The working model is now available to selected users for evaluative testing on criteria such as utility, user friendliness, and specific user value. The purpose of the evaluation is to identify improvements and changes necessary to move the project forward. If acceptance testing supports the continued development of the project, Phase II of the project will begin with resource planning and blueprinting of the actual repository, which will include features such as a relational database and edit interface. Content creation and refinement of the editorial process will proceed in accordance with available resources.

## Benefits

The potential benefits of the Just-in-Time Swedenborg repository are

- *Popular Appeal:* In this age of superabundant media options, people are looking for quick ways to absorb knowledge. “Sound bites” dominate. Far from being superficial bits of information, good sound bites (in the form of print/audio/video, etc.) are sophisticated compressions of complex ideas and concepts that people can grasp easily.
- *Timeliness and Cost Efficiency:* Because the learning modules are self-contained and written in user-friendly language, they can be plugged into a multitude of appli-

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## Florence Kearns: Centurion Swedenborgian

BY JIM LAWRENCE

**F**lorence Kearns, life-long active member of the General Convention, turned 100 years old this past September in San Jose, California. Her life was celebrated in a large gala event sponsored by her children (Tom, Ralph, and Virginia Kearns) and attended by an auditorium-sized room full of friends and extended family members, including many members of the San Francisco Swedenborgian Church.

Florence grew up in the Church of the Holy City in Wilmington, Delaware and can remember very well the minister there when she was in grade school: Rev. George Henry Dole, grandfather of George Dole. Since moving west with her husband Albert after the Second World War to the San Francisco Bay Area, Florence has been continuously active with the San Francisco Church. For thirty years the Kearns family was ground-zero for



(Clockwise from bottom left) Florence Kearns, Rev. Harvey Tafel, Rev. Junchol Lee, Rev. Jim Lawrence

a monthly Swedenborg reading and discussion group in San Jose, where they have lived since the 1960s.

At one time the group comprised twenty attendees at its meetings. Ralph and Virginia are still today active mem-

bers of the San Francisco Church. In addition to three Swedenborgian pastors (photo left) who attended the event, there were two Methodist pastors, as Florence and Virginia have also participated regularly in their neighborhood Methodist church when unable to attend the San Francisco church more than an hour away. She was interviewed by a local journalist for the *San Jose Mercury News* on her centurion celebration party, and when asked if she was nervous about it, Florence replied, "They tell me there are going to be five ministers and two doctors present. Don't you think I should be nervous?" ☩

The Rev. Jim Lawrence is dean of the Swedenborg House of Studies at the Pacific School of Religion in Berkeley.

*Continued from preceding page*

cations in relatively short time, reducing duplication of effort and the need to produce content from disparate sources.

- **Accuracy:** Because the accuracy and theological integrity of the learning modules are built-in due to editorial controls, users can confidently use them without need for further verification.
- **Consistency:** The writers and editors of the modules will strive for consistency in formulating Swedenborgian concepts without limiting the creative expression of individuals.

In accordance with the Iungerich Fund specifications, access to Just-in-Time Swedenborg will be free of charge

to the aforementioned Swedenborgian professionals and students. Although as a secondary consideration, Just-in-Time Swedenborg has the potential to yield revenue through subscription to interested third parties. ☩

Dagmar Bollinger is the author and project manager of Just-in-Time Swedenborg. She is an M.Div. student on the ordination track with the Swedenborgian Church. This project constitutes the major part of a one-year supervised ministry (field education) at Earlham School of Religion. Chris Laitner, immediate past president and chair of the Iungerich Fund, is the project liaison, providing planning and implementation guidance for the project. Rev. Dr. George Dole serves as theological reflection supervisor, offering encouragement and theological scrutiny.

### SWEDENBORG COLLOQUIUM ON SPIRITUAL PRACTICE Saturday, March 31st 2012, Huntingdon Valley, PA

**SPEAKERS:** Rev. Susannah Currie (Moderator); Drs. Robin and Stephen Larsen, "Partnership in Practice" Sandra Amrita McLanahan, MD, "Health and Spirituality Through Yoga"; Rev. David Millar, "Logopraxis: Engaging with Sacred Texts as The Basis for a Spiritual Practice"; Peter Rhodes, "God Doesn't Practice"; Rev. Frank Rose, "The Evolution of My Spiritual Practices"; Rev. Dr. Jonathan S. Rose, "Outer and Inner Spiritual Practice"; Rev. Jane Siebert, "Why Practice? Seven Sacred Pauses—Living Mindfully Through the Hours of the Day"; Rev. Dr. Ray Silverman, "Joyous, And Free From Ego Concerns: The Art of Being Adequate"; and Dean Sluyter, "Just Being: The Way of Natural Meditation."

**ADMISSION IS FREE**, but REGISTRATION is required. Those interested may purchase a box lunch. Coffee, tea, and water will be available all day long.

**For more information or to register and order lunch, please contact Doris Odhner Delaney at [swedenborgcoll@gmail.com](mailto:swedenborgcoll@gmail.com) or call 215-364-3460.**

## Recent Books of Interest to Swedenborgians

### *It's a Deal!*

**Chrysalis Reader, Volume 18**  
 Edited by Robert F. Lawson and  
 Carol S. Lawson  
 Swedenborg Foundation

We don't often think of our daily lives and social connections as a marketplace, but sometimes that's exactly what they are. Sometimes the interactions are win-win, and sometimes the outcome hangs on a single breaking point.



The eighteenth volume of the annual *Chrysalis Reader* anthology explores the bargains that shape our lives through poetry, essays, and short fiction. Among the fifty-three entries in this volume are poetry from poet laureates William Kloefkorn, Judith Ann Levison, Linda Pastan, and Wesley McNair. Acclaimed poet Robert Bly writes of regret and “long-legged birds.” Professor Michael Thomas’s short story “Are You an American?” highlights the desperation of Mexico’s rural villages; artist David S. Rubenstein gives a medical researcher a second chance; Pushcart Prize nominee Frank Scozzari spins a tale of revolution and sacrifice. Rounding out the volume are two Bailey Prize winners: Byron Edgington, whose journey home to see his dying father means tough choices, and Chloe Joseph with a poem about a mother’s infidelity.

**Paradise Misplaced: Book One of the Mexican Eden Trilogy**  
 Sylvia Montgomery Shaw  
 Swedenborg Foundation

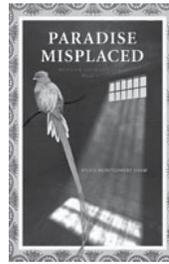
Captain Benjamín Nyman, son of the wealthiest man in Mexico, has everything a young man could want. But in the days leading up to the Mexican Revolution of 1910, he finds him-

self questioning his loyalty to the regime. His mother, a staunch supporter of the dictator, is prepared to take drastic measures to keep him from defecting and joining the revolutionaries. Likewise, Benjamín Nyman will do almost anything, even impersonate a priest, in a ruse to expose his brother’s fiancée as a calculating fortune hunter—but he too falls in love with her. All this, and a fateful late-night encounter with his father, set the young man on a path that leads to war, poverty, imprisonment, and a mystical friendship with a Tarahumara shaman. Together, he and the shaman plot their escape from the prison—and Benjamín faces a dilemma he never foresaw.

Sylvia Montgomery Shaw is a Mexican-American writer and scholar who was born in Mexico, grew up fully bilingual, majored in Spanish literature as an undergraduate, and earned a doctorate degree in English. Her teaching career has taken her to the University of Rhode Island, Clark University, Boston University, and Bryn Athyn College, where she teaches English literature. Her research interests include Emanuel Swedenborg’s influence on writers of the nineteenth and twentieth centuries and studies on the historiography of the Mexican Revolution of 1910.

**Secrets of Heaven, vol. 2: The Portable New Century Edition**  
 Emanuel Swedenborg  
 Jonathan S. Rose,  
 translator  
 Swedenborg  
 Foundation

*Secrets of Heaven*, the first major



theological work of Swedish scientist-turned-seer Emanuel Swedenborg, provides the model for a new way to understand the Bible. The second volume covers Genesis 9–15, beginning with God’s covenant with Noah following the Flood and then following the familiar story of the patriarch Abraham.

This portable edition contains the complete text of the New Century Edition translation, but not the translator’s preface, introduction, annotations, or indices.

**Gardens of Heaven and Earth**  
 Kristin King  
 The Swedenborg Society

Bringing a fresh perspective to the roles gardens have played in delighting and sustaining the human condition through the ages, Kristin King’s lyrical study of gardens in the life and writings of Swedenborg is an examination of the nature of experience, the limitations of language, and the meanings behind our desires and efforts to maintain, manipulate and ornament our surrounding outdoors environments.

This book-length essay explores the various meanings gardens had for Swedenborg and what meanings they might hold in turn for readers of Swedenborg.

**Memoirs of Swedenborg and Other Documents**  
 Carl Robsahm  
 The Swedenborg Society

First written in Swedish over 200 years ago, Carl Robsahm’s *Memoirs of Swedenborg* is without doubt the most compelling eyewitness account of Emanuel Swedenborg to be published

*Continues next page*



Continued from preceding page



in any language. Drawing on reminiscences from his own long-standing friendship, as well as information from reliable witnesses and other associates, Robsahm offers a picture of Swedenborg as a man of intelligence and humor. Rich in detail and generosity, this memoir is now a classic in its own right and the primary resource for all subsequent biographers.

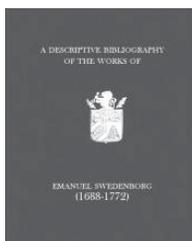
The current edition—edited and selected by Stephen McNeilly and revised and annotated by the Swedish scholar Anders Hallengren—contains eight other historical documents and eyewitness accounts, three of which are from the hand of Swedenborg himself. Taken together these intimate testimonies and autobiographical fragments offer an unparalleled insight into the life and character of the man Jorge Luis Borges once described as “the most extraordinary man in recorded history.”

*Memoirs of Swedenborg and Other Documents* is the second in the Historical Studies Series exploring the life, influence, and thought of the Swedish mystic and philosopher Emanuel Swedenborg. The first volume is entitled *Swedenborg: Introducing the Mystic* and is a revised edition of Ralph Waldo Emerson’s famous 1845 lecture on Swedenborg from his volume *Representative Men*.

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**A Descriptive Bibliography of the Works of Emanuel Swedenborg (1688-1772), Volume One**  
**Norman Ryder, editor and compiler**  
**The Swedenborg Society**

Following its long tradition of ground breaking reference works, the Swedenborg Society is proud to



present volume one of Norman Ryder’s four volume Bibliography.

This monumental work is one of the most helpful and thoughtful research tools to be published by any Swedenborgian publisher at any time, and as a work of scholarship it is comparable to Pott’s six volume Concordance and John Chadwick and Jonathan Rose’s masterful *A Lexicon to the Theological Writings of Emanuel Swedenborg*. It contains snippets of delightful information on all of Swedenborg’s works, with biographical and textual asides, but more importantly, for the scholar, librarian, editor or researcher, it also offers a complete picture of Swedenborg’s output as a body of work. Once purchased this book will be an indispensable addition to any library, whether professional or private.

**Heaven and Hell**  
**Emanuel Swedenborg**  
**A New Translation by KC Ryder**  
**The Swedenborg Society**

A new and accessible translation of Swedenborg’s classic work *De Coelo et Inferno*, first published in 1758. Translated from the Latin by KC Ryder, this eagerly awaited work includes a previously unpublished introduction by Jorge Luis Borges and full critical apparatus. Not only does this translation makes accessible all of the main themes of Swedenborg’s ideas on the next life, it also offers a great introduction to his thought in general. This book has had a major influence on Western culture and is cited as a primary influence by writers as diverse as Czeslaw Milosz, Ralph Waldo Emerson, D. T. Suzuki, the Brownings, William Blake, and many others. An essential read for anyone seeking an accessible but comprehensive introduction to this great writer of Western thought.



**Aufklärung bis zum Himmel: Emanuel Swedenborg im Kontext der Theologie und Philosophie des 18. Jahrhunderts [Enlightenment up into Heaven. Emanuel Swedenborg in the Context of the Theology and Philosophy of the 18th Century.]**

**Friedemann Stengel**  
**Mohr Siebeck, published in German.**

In Immanuel Kant’s *Dreams of a Spirit-Seer*, Swedenborg is seen as a candidate for the hospital and at the same time is said to be an arch-hallucinator. This hard verdict may have contributed considerably to the fact that Swedenborg’s name has virtually disappeared from official historiography, although the works of Swedenborg, who was a natural philosopher (scientist) and a theologian, were read by many of his contemporaries. In view of Swedenborg’s surprising sources in particular, Friedemann Stengel reconstructs his comprehensive works, which were based on mechanistic natural philosophy, contemporary soul and brain research, Leibniz-Wolff rationalism, and Lutheran theology. The origins, and mainly Swedenborg’s striking reception, open up an unexpected perspective on the Enlightenment. ☩

**2012 Convention**

Continued from page 1

designed and conducted by the Swedenborgian Church Youth League (SCYL). A designated convention service, which will incorporate the ordination ceremony for new ministers, is scheduled on Saturday, since some attendees must depart early on Sunday morning.

The theme of the convention is “What Does the Lord Require of You?” The convention caps the first year of the new seven-year cycle of annual themes, “The Year of the Lord.” (See “Taking Hold of Our Future” in the June 2011 *Messenger*.) ☩

## A Force of Nature

*Continued from page 31*

in this electronic age. Not that every child had such an upbringing in the nineteenth century, but Archie learned classical literature, music, and art at her father's side, and evenings in the Sewall household saw musical turns, often accompanied by dances created by the girls, plays, readings from literature, and lessons in art appreciation. As a teenager she spent a year in Europe with the family on a cultural tour, where the girls were required to keep sketchbooks and write and paint their experiences in them every day. Overlaying every aspect of this family life was a grounding in spirituality guided by the theological writings of Emanuel Swedenborg.

After formal art training and a budding career in painting in her twenties spent in Washington DC with her family, where Frank had become minister of the Swedenborgian Church, in 1899, at age 29, Archie married John H. James, a childhood friend from Urbana descended from a prominent family there. She returned to Urbana to live in the James homestead with her husband's mother and sisters, a constant source of challenges and friction thereafter. The James family was not like the Sewall family, and that difference became the nexus of her life struggles thereafter. She was a loyal and loving wife, but was constantly frustrated by the constraints on her efforts to shape her own family in the image she held from her own upbringing.

In addition to being an attentive and supportive wife, Archie focused her energy on her painting and poetry for the first five years of marriage. She turned away from disappointments in her married life and maintained her optimism, but in 1905 her life changed markedly once more as she became almost incapacitated by "nervous prostration," a common ailment diagnosed in women at the time. For the next ten

## Call for Nominations

**E**lected positions in the General Convention are filled at the annual convention. This year, the following positions will be filled:

- President: three-year term commencing in 2013
- Vice-president: one-year term
- Secretary: one-year term
- Treasurer: one-year term
- General Council: one minister and two lay members for three-year terms
- Communication Support Unit: a three-year term and a one-year term to fill a vacancy
- Education Support Unit: three-year term
- Information Management Support Unit: three-year term
- Financial and Physical Resources Support Unit: three-year term

- Ministries Support Unit: two for three-year terms
- Nominating Committee: two to be nominated, one elected for a five-year term
- The Board of Trustees (BOT) for the Swedenborgian House of Studies: four to be elected, two to the representative class and two to the at-large class (nominated by the BOT nominating committee) for three-year terms

Please contact Alison Lane-Olsen, or one of the other members of the nominating committee or Central Office if you are interested in being nominated.

The Committee on Admission into the Ministry is elected by the Council of Ministers (COM), and nominated by its nominating committee. ☩

years she produced virtually no creative output.

She gained some strength from her father's communications and thoughts of him. A June visit from him that they spent together on a friend's farm rejuvenated her for a while. One can hardly imagine such a visit today. They took country walks everyday, searching out pleasing vistas, experiencing them, and naming them. To her father a day after his departure, recalling their walks and vistas, she wrote,

The fragrance of the blackberry and wild grape vines, the calling birds in the woods we passed, seemed still to have their festival significance which they possessed during your use of them. In fact, is not the whole country round me elevated to a singular sacred beauty which no return of seasons can obliterate and which will recall me to it from any other place almost as to a home—our many little homes—Waldeluft, Waldenrube, Vox Pacis and Belve-

dere, don't forget them.

The next phase of Archie's life was spent writing plays and writing, directing and producing pageants. In her fifties she returned to painting and began teaching art. Her grand vision led her to found and maintain the Urbana Movement, an aesthetic, philosophical, and spiritual school with little structure or resources.

The serene confidence in the shape and importance of full humanity learned from her father with which Archie marched through life sustained her through countless difficulties, challenges, and crises she encountered in her personal and professional life. One cannot help thinking that the rare and remarkable combination of a determined, independent personality and a firm grounding in family and service to God and humanity guided by Swedenborg and imparted by her father was the saving grace for this rare and remarkable life. ☩

## Passages

### Confirmations

On January 15, 2012 the LaPorte New Church in Indiana welcomed into membership two faithful friends of the church, **Adam Buell** and **Rod Roderick**. Both have been actively interested



L to R: Jenny Caughman, Rod Roderick, Adam Buell, Rev. Freeman Schrock

in the life and teachings of our church, and they have been received into our midst with friendship and love.

### Deaths

**Donald Epp**, passed away peacefully on January 1, 2012, in Rosthern, Saskatchewan, at age 70. From a young age Don was involved with the family farm, which he eventually took over. Health concerns later in life forced him to retire, but his love of farming never left. He contributed to community life where he could. He was a trustee at the Laird Mennonite Church, was for many years the executive of the Laird Curling club, and was a member of the Waldheim Conservation Development Authority for over thirty-five years. He was a certified seed grower and liked hunting, fishing, and snowmobiling as well as curling. Don had a quiet nature but had a deep feeling for his family and friends.

Don is survived by his wife of thirty-nine years, Lillian (Abrams) Epp, children Glen Epp, Lisa Hinz, four grandchildren, and sisters Marianne Heibert and Grace Butt.

**Bob Hare**, longtime attendee of the Los Angeles Swedenborgian Church, died December 19, 2011 at his home in

Glendora, California at age 80.

From November 28, 1958 to 1963, Bob ran The *Insomniac* coffeehouse (open until 3 AM) in Hermosa Beach, California.



The *Insomniac* was a renowned venue for folk music, blues, world music, and poetry. Performers included Alan Ginsburg reading “Howl,” Mel Carter, Dave van Ronk, Ramblin’ Jack Elliot, Brownie McGhee and Sonny Terry, Van Dyke Parks, the Chambers Brothers, and 16-year-old Linda Ronstadt (who also served coffee there). The *Insomniac* was a magnet for performers, artists, and notables, as well as patrons of a philosophical bent—and beatniks. It expanded to sell books and records and exhibit art.

After the city razed The *Insomniac* to build a parking lot in 1963, Bob became a counselor and served for twenty-

five years at the Pacific Lodge Boys’ Home in Woodland Hills. He began attending the LA Swedenborgian Church and there met Karen, his wife of thirty-six years. Bob is survived by Karen and his daughter Holly.

On December 1, 2011, the Virginia Street Church lost one of its most beloved members, **Rodney Weldy**. Rod was 84 and had been suffering for some time, and the Lord decided it was time to call him home. A lovely memorial service was performed at Virginia Street Church with lots of love and stories. Our hearts go out to his wife Ann and her family in this time of loss.

“God’s love for the human race is all encompassing. The Divine is not distant, indifferent, or detached. God is Human, a Divine Human and even as his love rejoices in our own joy, His mercy grieves with us in our times of grief and pain. We are never alone.”

—Emanuel Swedenborg, DLW ☩

### Letters to the Editor

*Continued from page 30*

menting on two articles.

The first is the piece by Rev. Dave Fekete retelling a part of the Christmas SCYL retreat. I was so moved by the Psalms written by these teens—they were at once touching, revealing, inspired, and inspiring.

This leads me to the article written by Rebecca Esterson—the comparison between *The Light of the Eyes* and *Arcana Coelestia*. (No coincidence, I would think, that there is so much “sameness” since they were inspired by the One God.) I love the concept of the empty vessels which need to be filled. Rebecca’s writing is so easy to follow, with a natural progression. She will be a great addition to the SHS faculty.

Which brings me back to the Youth League retreat—our lovely youth, vessels, waiting to be filled. Not only were

they taught about the Psalms, but were enabled to write their own. What came to mind with both pieces was the song, “The Potters Hand”: “Take me, mold me, use me, fill me.” Our dedicated ministers taking part in these retreats make such a difference in the shape of each cup.

We have many youth in Western Canada who attend Paulhaven Summer Camp each year. In the past, a bare few have attended the Youth League retreats. It is my hope we can encourage more to attend. Western Canada Conference historically allocates money in the annual budget for this purpose, as well as attendance at the annual convention. With God’s help perhaps we can see more of the “molding” done here.

Many thanks to both writers!

—Sharon Williams  
Edmonton, Alberta

## Pre-Convention Workshops: Thursday, July 5

### Can I Get A Witness: Stories of Vital Congregations Fostering Lives of Transformative Faith

1 PM–4 PM

Led by Rev. Sarah Buteux



**Workshop objective:** to hear stories of how our faith has transformed the lives of individuals within the church, to consider the ways your faith impacts and transforms your daily life and to discuss how your church has played an active role in that transformation. The workshop will address the following issues:

- Current shifts in church culture
- Why so many of us are frustrated
- Centers of spiritual formation that help people to cultivate faithful lives
- What sets vital churches apart from dying churches
- What sort of partnership does God long for and respond to.

**Workshop structure:** The workshop will consist of stories of transformative faith—testimonials given by lay people and Small group breakout sessions. Questions for discussion include

- How does your faith inform what you do? How you live?
- Can you say that your faith has ever transformed what you do or how you live?
- How has the church informed, nurtured, or hindered that transformation?
- How could your church help you more? What has been working?
- What would you like to see, try again, re-experience, or experience for the first time in your congregation?

The Rev. Sarah Buteux is a Swedenborgian minister serving the First Congre-

### Minister's Partner's Workshop

9 AM–noon

Led by Kathy Black



**Workshop objective:** to guide clergy spouses and partners in the development of a year-long support group which meets their needs and fits their life situations. The workshop will include the following:

- Ice breakers—get-to-know-each-other games
- Discussion of the need for self-care and support for those involved in a clergy couple
- Guided introspection of what one's needs and desires look like
- Visioning of what this support group will provide and how it will provide it
- Group coaching to determine next steps, identify obstacles, develop a calendar
- Accountability for follow-through and evaluation.

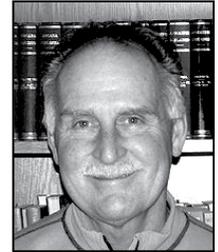
Kathy Black has been coaching for almost eight years and received training and coaching certification from the Institute for Professional Coaching in 2004. She holds a degree in social work from Rhode Island College and is a certified supervisor for the Harvard Divinity School's field education program. She coaches women who feel unsettled and dissatisfied with life, helping them reconnect with their inner knowing and sense of fulfillment. She also consults with non-profits and teaches classes in new thought and personal healing. She was a minister's spouse for many years.

gational Church of Hadley, Massachusetts. She and her husband, Dr. Andrew Dole, live together in Amherst with their two small children, George and Genevieve. She is a member of the sacred music quartet Missing Rachel.

### Spiritually Integrated Self-care for Those Who Care for and about Others

9 AM–noon

Led by Rev. Gard Perry



**Workshop Objective:** to integrate participants' own unique spirituality into a self-care

plan to enhance their capacity to care for others and to optimize their own well being.

**Rationale:** While the need to love and care for others is universally recognized, and while we know we also need to love and care for ourselves, the way these two dynamic processes integrate warrants further exploration. In this workshop we will look at the paradox that tells us we can develop only to the extent we care for others, and we can care for others only to the degree we develop healthful habits of self-care.

This workshop will introduce participants to

- the dynamics of caring for self and others
- Swedenborg's psychology of love
- a variety of spiritual practices
- a spiritually integrated self-care action plan
- a networking format to stay connected in the future.

The Rev. Dr. Gard Perry was ordained in 1979, served churches in Royal Oak, Michigan, and Fryeburg, Maine. He is active at the Fryeburg New Church Assembly and is a Certified Pastoral Counselor employed as spiritual care counselor by the Visiting Nurse, Home Care, and Hospice of Carroll County, New Hampshire. Most recently he has developed the program "Spiritually Integrated Self-Care" for use by patients, families, and pastoral counselors. He lives in North Conway, New Hampshire.

# 188th Session of the General Convention of the New Jerusalem, July 5–July 8

## Council of Ministers: July 2–July 3 2012 Registration Form

Convention 2012 will be held in Bridgewater, MA on the campus of Bridgewater State University. To learn more about BSU, visit [www.bridgew.edu](http://www.bridgew.edu). To learn more about the Convention 2012 and view a list of Frequently Asked Questions, please visit [www.swedenborg.org](http://www.swedenborg.org) or call the Central Office at 617.969.4240.

**Lodging:** We will be staying in Crimson Hall. A typical suite layout has two single rooms and one double with a shared bathroom. Rooms will be allocated on a first-come, first-served basis, and may fill up before the end of the registration period. Off-campus lodging options can be found here: <http://tinyurl.com/2012Hotels>

**Childcare:** The childcare program will run July 2 through July 8 during meetings for children ages 3–12. **If you will be bringing children, please contact the Central Office for rates, deadlines, and to obtain the necessary forms.**

**Teen Program:** The youth program runs from Thursday, July 5 through Sunday, July 8, and is supervised by Kurt Fekete. If you want your teen (age 13–17) to attend without a parent, please contact the Central Office for details.

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

**Parking:** Free. **You must indicate on the form below if you will be parking.**

**Registration and Payment Deadline:** Thursday, May 31 by 5 PM EST, **no exceptions.** Any reservation not fully paid by this date will be cancelled.

**Cancellations:** If you cancel after Friday, June 15 at 5 PM EST, you will forfeit your entire prepayment. Cancellations must be done by calling the Central Office between 9 AM–5 PM EST, M–F.

### Room and Board Packages:

- **Package A (July 2–July 8, six nights), Council of Ministers:** \$358 per person, double; \$408 per person, single. Includes 6 nights of lodging, 6 dinners, 5 lunches, and 6 breakfasts.
- **Package B (July 4–July 8, four nights), Pre-convention workshops and General Council:** \$243 per person, double; \$283 per person, single. Includes 4 nights of lodging, 4 dinners, 3 lunches, and 4 breakfasts.
- **Package C (July 5–July 8, three nights), convention only:** \$218 per person, double; \$248 per person, single. Includes 3 nights of lodging, 3 dinners, 2 lunches, and 3 breakfasts.

**Meal Only Packages:** Must be ordered during the registration period. You cannot pay for meals at the dining hall during Convention.

- **Package X (July 2–July 8): 6 dinners, 5 lunches, and 6 breakfasts** \$133 per person
- **Package Y (July 4–July 8): 4 dinners, 3 lunches, and 4 breakfasts** \$86.50 per person
- **Package Z (July 5–July 8): 3 dinners, 2 lunches, and 3 breakfasts** \$63 per person

**Arrivals and Departures:** Check-in on arrival day is between 11 AM and 1 PM. Check-out on July 8 is between 11 AM and 1 PM. Any arrivals or departures outside of this time must be coordinated with Central Office. Please note that arrivals on July 4 may be impeded by local events and parades.

**July 5 Pre-Convention Workshops:** (please indicate on the registration table)  
**9 AM–noon:** “Spiritually Integrated Self-Care for Those Who Care for and about Others” with Rev. Dr. Gard Perry **or** “Workshop for Ministers’ Partners” with Kathy Black and **1–4 PM:** “Can I Get a Witness: Stories of Vital Congregations Fostering Lives of Transformative Faith” with Rev. Sarah Buteux

Name			Please check this box if you will be parking on campus  <input type="checkbox"/>
Name			
Street		Apt. #	
City	State/Province	Zip	Day Phone
Home Church		Email	
Names, ages, and genders of children accompanying you			
Requests (dietary, mobility, roommate)			

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

### Payment Information

All prices are in US currency. **If you pay with Canadian funds, please add US\$5 for handling of each Canadian check. Please be advised that all prices are listed in US funds, and must be converted for other currencies. All bills must be paid in full by 5 PM EST on May 31.** See “Cancellations” above for refund policy. Bills may be paid by check or one of the cards below. You may also call the Central Office to make a secure credit card payment at 617.969.4240. Do NOT email any credit card information.

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

Send checks payable to: The Swedenborgian Church  
 Central Office, The Swedenborgian Church  
 11 Highland Ave., Newtonville, MA 02460

Registration	Cost	# People	Total
Adult	\$100		
Teen (13-17)	\$90		
Child (3-12)	\$50		
Under 3 years old	Free		
*Family maximum	\$300		
One Day Registration	\$40		
Local Volunteer	\$50		
Women’s Alliance Luncheon	\$10		
Workshop: Spiritually Integrated Self-Care	Free		
Workshop: Ministers’ Partners	Free		
Workshop: Can I Get a Witness	Free		

Room & Board	Package	#People	Total
Room and Board or Meal Package (see package descriptions for rates)			
Grand Total (from both Registration and Room & Board)			

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

### About the Swedenborgian Church

Emanuel Swedenborg was born January 29, 1688, in Stockholm, Sweden. Although he never intended a church denomination to be founded or named after him, a society was formed in London fifteen years after his death.

American groups eventually founded the General Convention of Swedenborgian Churches. As a result of Swedenborg's spiritual questionings and insights, we as a church exist to encourage that same spirit of inquiry and personal growth, to respect differences in views, and to accept others who may have different traditions.

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

## Swedenborgiancommunity.Org Embraces Denominational Theme

The online Web community has embraced the 2011–12 worship theme of General Convention:

### The Year Of The Lord, 2011–12: The Primacy of Spirit

- The one Lord, Love & Wisdom, Creator & Life
- The unifying truth, hope and power, known by many names
- revealed for us in Jesus, as friend, mentor, model

We started the theme in January of 2012 and will continue it through the summer with the following subtopics:

*January:* Finding God

*February:* Talking to God

*March:* Listening to God

*April:*—Union with God

*May:* What Does the Lord Require?

Part 1, Act Justly

*June:* What Does the Lord Require?

Part 2, Love Mercy

*July:* What Does the Lord Require?

Part 3, Walk Humbly

In May, June, and July we'll be preparing for the annual convention by exploring its worship theme: "What Does the Lord Require of You?"

We want to integrate Swedenborg's teachings with modern approaches to

these concepts, and to our own experiences of the themes, so we decided that each month we'll explore the topic in four ways. Our first two weeks of the month will focus on wisdom: Swedenborg's wisdom, and the wisdom of the modern world.

*Week 1:* Swedenborg's wisdom—the basic teachings of Swedenborg on the theme of the month.

*Week 2:* The World's wisdom—the theme in the context of the world. This approach was inspired by the article by Rev. Jim Lawrence in the October 2011 *Messenger*: "Translating Swedenborg Forward."

The third week of the month will focus on love, and the fourth on how you can experience the month's theme for yourself.

*Week 3:* Love

*Week 4:* Action

In our monthly rotation, we will then look at how we can take the concept into everyday life in a way that is useful for others.

*Week 5:* A Surprise

You can check on the specifics of worship for any month on our worship page by simply going to [swedenborgiancommunity.org](http://swedenborgiancommunity.org). ☩