



Virtual Programs for Convention 2022

*All times listed are in Pacific Time. Visit convention.swedenborg.org/schedule for details.
Livestreamed events will be able to be viewed by anyone anywhere live on [Facebook](#) or [YouTube](#).
Zoom events require [registration](#)—attendees will be able to interact and participate.*

Saturday Evening, June 25, 2022

- 7:00–7:30 Opening Convention Livestream
7:30–9:00 Opening Worship Service & Keynote Address:
Dr. Rebecca Esterson “Images of Infinity in the Cosmic Garden” Livestream

Sunday, June 26, 2022

- 9:00–10:00 Business Session I Zoom
10:15–11:30 Mini Course Section 1
“Translating at Babel: Church Leadership in the Public Square” with Rev. Rich Tafel Livestream
1:30–2:45 Business Session II Zoom
2:45–3:45 CSS Annual Meeting Zoom
7:00–8:30 Convention Worship Service & Communion Livestream

Monday, June 27, 2022

- 8:45–9:30 Memorial Service Livestream
9:30–10:45 Mini Course Section 2 (two options)
“Gender, Sexuality, and Swedenborg” with Colin Amato & Rev. Rich Tafel Livestream
“Climate Care: How Can Swedenborgian Theology,
Our Denomination, and YOU Support Climate Justice?”
with Rev. Dr. Jonathan Mitchell & Rev. Dr. Amanda Riley Zoom
1:30–2:45 Business Session III Zoom
7:30–8:30 Ordination Worship Service Livestream from Wayfarers Chapel

Tuesday, June 28, 2022

- 9:30–10:45 Mini Course Section 3 (two options)
“Church Strategies to Reach People: Lessons Learned from the Art of Reaching Course
Told from Four Perspectives” with Rev. Shada Sullivan, Rev. Rich Tafel,
Pastor Paul Deming, & Pastor Robbin Ferriman Livestream
“The Great Day of the Lord: Swedenborgian Millenarianism after 1757”
with Dell J. Rose Zoom
11:00–11:30 Business Session IV Zoom
1:15–2:30 Mini Course Section 4 (two options)
“Feminine Swedenborgian Spirituality” with Rev. Roslyn Taylor Livestream
“Three Essentials of Church Governance:
What Pastors and Leaders Need to Know” with Rev. Kevin Baxter Zoom

Registration for virtual Convention closes on Monday, June 13

Register here: convention.swedenborg.org

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Editor's Corner



A Community of Use

June always feels like a busy time of year—wrapping up the school year, getting ready for **C O N V E N T I O N**, planning summer events—there is a lot going on and so much to be excited about. Feels like it will flash by in just a blink. We just got back from opening up the Fryeburg New Church Assembly over Memorial Day weekend. To me, it always feels like the opening of the summer season, not just waking up camp after whatever surprises the winter left us. And you know what, the winter was pretty kind to us this year!

There is always plenty to do at the FNCA on our Work Weekend—things that need to be done annually and special projects we always try to complete before our August session. Last year, with camp not being used for almost two years, the amount of cleaning and work that had to be done to even get the facility useable was exorbitant. It took

us all summer to get it ready to be used for our two-week session, and with the help of the donations from virtual convention, we were able to replace many mattresses that were ruined.

Maintaining a 100-year-old facility isn't without its challenges, and we do our best to meet them head on. This year there was a team of about twenty-six of us—ages ranging from nine to eighty—enjoying a weekend of community and being of use together. There are jobs to be done for every age and skill set and something for just about everyone to help with.

The best part for me is reconnecting with my spiritual family members. We all keep in contact throughout the year, but there is nothing like actually being together at our little slice of heaven on Earth. There's always a magical feeling, even when you're fixing a leak, cleaning up dead bugs, moving beds, or picking up fallen branches.

This weekend always flies by, but gets everyone excited for the camp session when we can be together for much longer. We hope to welcome more new people into our community, like we did last year, and invite those who can't be there physically to join our religious programming virtually. The FNCA has something for everybody.

—Beki Greenwood

Messenger@Swedenborg.org
www.fryeburg.org



From left to right: FNCA Registrar, Miriam Lexie; Assistant Camp Director, Emily Woofenden; and Camp Director, Beki Greenwood after reorganizing the young men's living space.

the Messenger

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Submissions must be received by the third Monday of the month to be considered for the next issue.

The opinions and views expressed are those of the authors, not of *the Messenger*, the Standing Committee for Communication and Information, or the Swedenborgian Church.

Church Calendar

- **June 25–29, 2022:** [Annual Convention](#), Long Beach, California
- **July 23–31, 2022:** [Almont Summer School](#), Allenton, Michigan
- **July 30–August 14, 2022:** [Fryeburg New Church Assembly](#), Fryeburg, Maine



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Letter from the President

The Year of Providence: 2021–22



Dear Friends—

Saying goodbye to serving as your president brings feelings of sadness, inspiration, and hope. While I am ready for a respite, I will miss the friendships, connections, and service that this position has offered me. Thank you for your unending support. I find hope and inspiration in all that we have accomplished and the groundwork for the future.

The inspiration and hope start with the ninety-eight people signed up for in-person convention and the forty-eight (to date) virtual attendees and the one hundred plus members willing to serve as delegates of their associations. Our slate of nominees for election '22 is complete, with one third of them being new faces that have not served on national offices and committees before. Thank you to our nominating committee. When I read the vitae of our nominees and long list of accomplishments, I know we are in good hands for the future.

My hope also comes from reading our April and May *Messengers*. Thank you, Beki, for your outstanding and passionate service as editor. While I did not start my six years when elected for this position with a set agenda, the things I am passionate about are rising and are holding our denomination up to the light of service, increased unity of spirit, appreciation for our inclusive theology, focus on our youth, and a virtual expansion of our church walls.

One of my objectives was to offer a well-staffed and exciting *Children's Program* to our annual conventions. My thanks go out to Kurt Fekete and the many energetic people he has recruited to run

these programs when we could meet in-person. This year, the theme is "The Secret Life of Seeds," and participants will follow the journey of a seed with Swedenborgian imagery and correspondences. We are looking forward to the children and SCYL leading us in worship. I thank the many individuals, churches and associations that have donated to children and teens. We keep expanding the scholarships and travel subsidies for both groups.

Social Justice is a passion that is growing in our denomination and ministries. The Mini Courses at this year's convention are going to make it hard to choose which to attend. They are overflowing with useful information, deep thought, and how to share the love of our God. Social justice issues of climate care, gender and sexual equality, racial justice, and how to speak out as Swedenborgian peacemakers in today's world, will be highlighted. Topics such as sharing youth wisdom, utilizing music and video, visioning a new way through a New Church Jubilee, and a deep dive into Swedenborgian cultural history, will inform and help us move into the unknown future with more tools, ideas, and resources. Thank you to the Education and Spiritual Resources Standing Committee. Just reading the variety of options fuels my inspiration.

A need that had been discussed before, and the pandemic forced, was the offering of a *Hybrid Convention*. Hybrid is more difficult than an in-person gathering or a totally virtual meeting, as many

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“This Illness Does Not Lead to Death”

BY CATHERINE LAUBER

There is an illness that is sweeping the globe right now, that is causing all kinds of chaos and struggle, and pressures for individuals and families and communities. I see this illness present in people who are struggling with their mental health; I see this illness in families who are fighting and divided, and in relationships of all kinds that are breaking down in spectacular ways. Even our businesses and political organizations are succumbing to this illness, leading to major disruptions in our social and economic lives.

It's a powerful illness, it's very contagious... and its name is *fear*. As the opposite to love, I believe that fear is the illness that we as a human species are collectively experiencing right now. Managing fear is the lesson that humanity is being asked to learn in this masterclass on regeneration.

Now, let me just clarify that we are still in a very real pandemic. That's the reality of the environment that we're in, although, we might be starting to get a glimpse of the light at the end of the tunnel—which would be great.

It's the reality of over two years of living in such chaotic and uncertain times that has tested every one of us in our ability to resist the temptation to fall into fear, rather to stay grounded in some sort of kind and loving state of mind.

It's next level spiritual growth and it is being played out in arenas closer and closer to home, which is part of what makes it so challenging. It's one thing to live out Christian values at arm's length to the world. It's a whole other level when it is within our closest relationships that tensions are rising. We're being asked to dig deep to find a way through—to stay grounded in love.

How do you stay grounded when

the ground is breaking apart beneath your feet?

How do you stay on the path when there is so much chaos and uncertainty, that the path has disappeared and you're not even sure what direction you're headed in anymore?

How do you resist falling into fear when fear seems to be all that is being offered to us?

As the opposite to love, I believe that *fear is the illness* that we as a human species are collectively experiencing right now.

I invite you first to remember Jesus' words, “This illness does not lead to death.” If there is nothing else that you take from this, please remember those words when you recognize fear in yourself or in another person, or anywhere else the fear might be coming in from... name it as the illness of our time and remember Jesus' words: “This illness does not lead to death.”

Here's why I think that's true for our times. You see, the human mind likes certainty and familiarity. When things are familiar, routine, and we know what's coming, and there are no surprises—our minds are good with that. Familiar is comfortable. Familiar is safe.

When things are changing there is a shift that happens in our minds. When things become so uncertain and unfamiliar, part of our natural response is for our minds to be anxious and fearful. We go into our fear response. It's part of our survival system—keeps us safe when there's a real threat to our lives.

It's hard to keep the mind out of fear when we are amid chaos. It will

bring to the surface e-v-e-r-y fear that we hold. And sometimes, when our fears are rising to the surface, we will go looking for more things to worry about, and our minds will start making up new fears—it becomes a vicious cycle. It doesn't take much to fuel the cycle.

But here's the thing: we have the ability to raise our minds up out of fear. We can disrupt the cycle. “This illness does not lead to death.”

The story of Lazarus, in part, demonstrates to us that the mind can be raised up. When it is raised up, miracles happen—miracles happen through the power of love.

Swedenborg wrote about the different levels of the mind that relate to the three Universal Loves—love of God and heaven, love of the world, and love of self. Because of these levels, the mind can be raised up into heaven and dwell in the Holy City, or it can spread out in every direction focused on the world, or it can sink into itself and risk a hellish existence of unloving self-centeredness.

To me, that sounds like he's talking about perspective. The mind raises, or spreads, or sinks. Each of these movements changes our perspective a little. I think giving into fear is the fastest way of sinking the mind into hell because it narrows your perspective. Biologically, when we are in fear, things get super narrow focused and some of our higher thinking goes offline, and that's so that we can address the threat quickly, resolve it, and if we survive, then we move on. That's not what we're living with right now. The constant, ongoing uncertainty is creating chronic stress and an inability to resolve the threat, leaving us is fear with this narrow focus. Too narrow a focus can have a

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This Illness

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negative impact on our state of mind.

But we also know that a shift in perspective can have a powerful effect on a person's mood.

Proverb: "Instead of complaining that the rose bush is full of thorns, be happy the thorn bush has roses."

Perspective: What level of mind are you going to prioritize? Sinking into self—upset that I'm going to prick my finger on those thorns and it's going to hurt, and then I'm going to be miserable.

Or rising up into heaven—marveling at the beauty of creation and appreciating the roses that grow out of such a prickly environment.

One of the keys to changing our perspective is to remember what we're aiming for.

Moving can be used to demonstrate the breakdown that has to happen before the recreation of the new can take place.

I am in the middle of a move right now—there are boxes everywhere; stuff is *pulled out* and *piled up*, and it's a proper mess as my friends in England would say. I've been living in this form of chaos for a few weeks now, and at times it has felt overwhelming, definitely anxiety producing. I just want it to be done. I want the mess to go away, and for things to feel settled again.

One of the things that has helped me get through this move, is to remember why I'm doing it. To remember where I am headed. Which is a lovey new space, with lots of windows, in a nice neighborhood, close to work, and cute little front porch to sit on and watch the world go by. I know where I am headed—when I can remember that, it helps make the chaos less overwhelming. It helps give me the push I need to follow through and take the actions necessary to get to where I'm going—keeping in my mind a clear

picture of the new space and focusing on the feeling of joy and excitement that a new living space brings.

Those are heavenly qualities—joy and excitement. I can lift my mind up into heaven, looking towards God with gratitude. That's a powerful practice for helping keep our loves ordered. Shifting my perspective from looking narrowly at the ground, and the hell of the chaos around me, and instead look up to God and connecting with those higher energies. Dwelling in the Holy City of the mind.

When our intention is to keep the love of heaven as our focal point, that becomes our tether for when our mind spreads out or looks down—then the mind can be raised back up into heaven.

The human mind will move through these different levels that Swedenborg has suggested, depending on the circumstances. Our focus will shift from our prayer and meditation times to our worship times. Looking to God and heaven, on to the practical matters of living in the world today, spreading our focus out into the world and the environment we find ourselves in, or when we need to pull back, to sink into our minds and focus on ourselves for a while. It's a constant dance in our minds—movement up and down, outward, and all around.

The skill that Swedenborg is proposing we build up, is the practice of keeping our loves ordered properly. Keeping our eye on the goal, the Holy City—that state of peace we experience when we are aligned with God and heaven, with the love of heaven as our anchor so that when the mind goes off and spreads out to focus on the world, or sinks into ourselves when needed, we don't get lost.

When our intention is to keep the love of heaven as our focal point, that becomes our tether for when our mind spreads out or looks down—then the mind can be raised back up into heaven. It is a practice, like a workout. The more we consciously move our minds out of fear and anger and lift them up to heaven focusing on being loving, compassionate, respectful, and kind, the more familiar these states become, and the less our fear gets activated because our minds like what is familiar. So, if we build up that muscle of heavenly qualities becoming more and more familiar, then there is less and less activation of the fear in our minds. We recover from the illness. The spiritual illness.

Just a side note here on *mental illness*—we are talking today about spiritual wisdom to help move us forward during chaotic times as we strive to walk a spiritual path. *Mental illness*, is a serious health challenge that can be difficult to overcome by ourselves. If you are facing a mental health challenge, then please seek out the help of a professional, who has skills and knowledge to help you move through it. Sometimes the Lord is leading us down the streets of the Holy City, and sometimes the Lord is leading us through the front door of the doctor's office. Sometimes we need to pull in all the resources we can to help get us through the chaos. And an ongoing, worldwide pandemic would be one of those times. Please keep that in mind.

Where we are still able to draw upon our own inner resources, the idea of keeping our universal loves properly ordered helps us create that Holy City in our minds.

Love of God and heaven,
Love of the world,
And Love of self.
Anchored in the love of God.

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The Life of Chauncey Giles

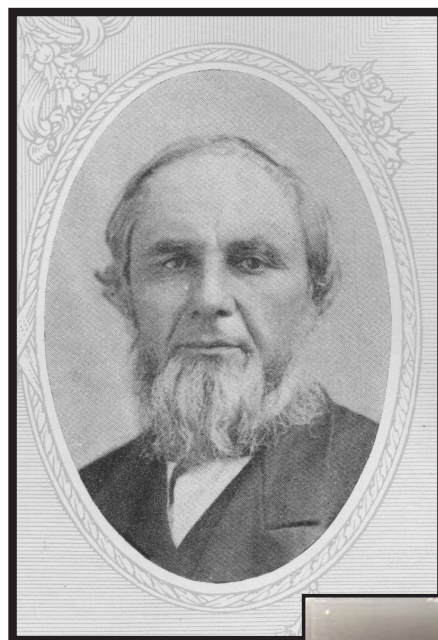
Chapter Ten: 1864–1870

SUMMARIZED BY LOIS DOLE

Somewhere I found a small pamphlet by Chauncey Giles titled “The Blessedness of Death,” and I found it so comforting. When rearranging a bookcase, I came across his biography, written by his daughter Carrie Giles Carter; I thought I would look into it. I found it so fascinating: it’s mostly letters written to and from him that tell how important finding New Church teachings were to him, but also capture the feelings of the times about church beginnings in this country. This is the next installment of my summary.¹

The Giles home in New York was on a block of English basement houses at 43 East 33rd Street, opposite a New York to New Haven Railroad foundry where old locomotives were repaired. Carrie writes “There were very few houses on Park Avenue above 34th Street, and the little parks that gave the avenue its name were choked with weeds.... The family much enjoyed the purer, cooler air of New York with its freedom from coal dust.”

Chauncey preached his first sermon in New York on May 15, 1864. The church rejoined Convention in 1865. From October 1864 to March of the next year, Chauncey delivered a series of lectures in the city; Hoboken, New Jersey; and Mt. Vernon, New York to “good audiences who were profoundly interested.” The society printed and circulated two thousand circulars, distributing some to the neighborhood homes. The result was that for three nights there was standing room only at



the church. Five hundred copies of his first lecture were placed in the church vestibule—they all were taken.

In May of 1865, Chauncey gave the first New Church lectures in New Haven, Connecticut, to a larger than expected audience. In June, he attended Convention in “intensely hot” Chicago. He made a plea for \$20,000 to aid the publishing house in New York.

The New York society hired the Great Hall of the Cooper Union for Chauncey to deliver lectures there on successive Sundays. The hall held up to 3,000 people. Attendance was good, prompting attention in newspapers “and elsewhere.”

Also in 1865, Chauncey, along with Mr. Thomas Hitchcock, edited and proofread *The New Jerusalem*

Messenger. He repeated in a letter his desire that it deal with practical matters rather than “abstract propositions.” He also wrote a magazine for children and spoke at least twice on a Sunday. During this time, he was in constant pain from rheumatism, had frequent headaches, and heard a croaking sound at the base of his brain.

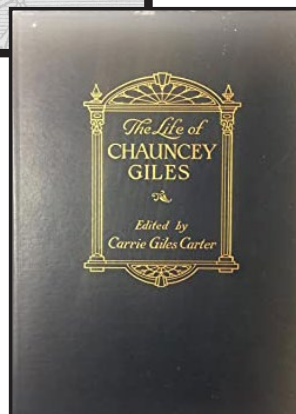
He worried that it would be very difficult to raise the \$20,000 for the publishing house. He thought that they should be publishing collateral literature, and he heard from “many persons” that his lectures should be available in printed form but there was no

money to do so, or to publish a new edition of *Heaven and Hell*.

In February 1866, Chauncey wrote that interest in New Church doctrines was tremendous, that the church was crowded morning and evening, and that he had given almost thirty lectures outside his church.

Regarding social life, he wrote: “One does not go out to enjoy oneself but others, that one should bring his best as a contribution to the general entertainment.” And he thought it useless to find fault with others and that one should do whatever he felt he could be useful and not to worry if he was unable to do it better than others.

The summer of 1866, the family spent time in a house lent to them in Conway, Massachusetts, a small village about six miles from South Deerfield. Chauncey’s birthplace in Charlemont



¹ See prior installments in the January/February 2022 issue, October 2021 issue, May 2021 issue, March 2021 issue, November 2020 issue and July/August 2020 issue.

Chauncey Giles

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was within buggy driving distance. On their outings they would often stop at farms where he had worked as a boy. On one occasion, as they entered town, a man recognized Chauncey because of his resemblance to his father at that age. There were still relatives in the neighborhood whose family prayers "...were of a strictly orthodox length and character." Chauncey felt that as they were content with their religion, it was best not to disturb them.

That was the summer when croquet took hold of the country, Chauncey being one who greatly enjoyed and received benefit from it.

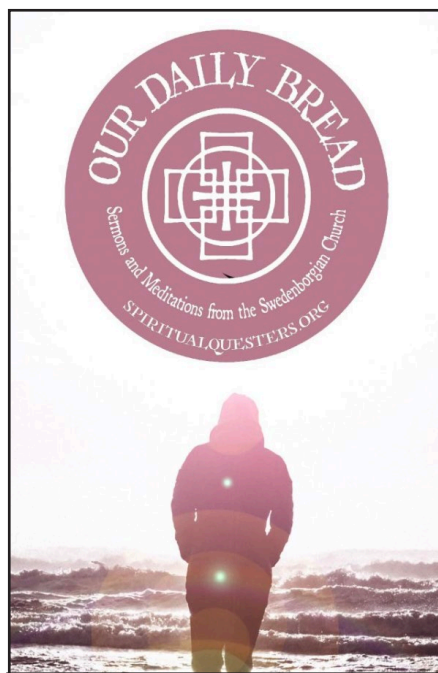
In January of 1867 Chauncey outlined in a letter his thoughts about the direction of a theological school. First, he thought it should be near to a large city to have the advantage of the educational services available. He didn't think it wise to dwell on the errors of old religion, but rather to give emphasis on physiology, Hebrew, Greek, and Latin in order to better comprehend the Word and Swedenborg's writings. He felt that *Divine Love and Wisdom* and *Divine Providence* were particularly to be studied, as well as an understanding of the science of correspondences. He also believed that daily practice in extempore speaking on some doctrine would be advisable.

In August of that year, Chauncey made a trip to fashionable Fire Island. Observing the wealthy vacationers there he made this comment: "Rich people often assume a great deal of superiority on account of their wealth. They think it gives them some advantage and makes them better, and others are apt to accept their own estimate of their superiority.... It is best, however, to forget our outward conditions as far as possible and to feel kindly towards all, and to act out our kind feelings freely to one person as much as to

another when opportunity offers."

In addition to his regular work as pastor, Chauncey gave lectures in the suburbs and nearby towns, involving complicated and time-consuming connections of trains, stagecoach, and ferry.

In 1869, he was made president of the New Church Tract Society and was on the editorial board of *the Messenger*. He did not agree that *the Messenger* was not sufficiently ecclesiastical, something of much discussion at the time. With that opinion he was not in agreement with Mr. Hitchcock, the editor, and because of this disagreement, he expressed that he would like to be replaced on the board. On the other hand, he wanted the children's magazine to be distinctly Swedenborgian and was feeling discouraged about its future. ☩



Our Daily Bread at [SpiritualQuesters.org](https://www.spiritualquesters.org) is your resource for recent sermons, meditations, reflections, lessons, interviews, and original content from within and beyond the Swedenborgian Church of North America.

Letter from the President

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of our churches and camps are experiencing. Meeting the needs of people that are unable to attend the convention in-person as well as creating a space for connection and renewal for those that can attend is a challenge. A team has been working on this for six months, led by our office manager Brittany Price. With help from Beki Greenwood, Rev. Kevin Baxter, and hired consultant Alex Dyer, the team has combed through the different venues and equipment needed to bring you this year's hybrid convention. Beki and Jennifer Lindsay are organizing the special voting process combining online and virtual voting.

Blessings and hope for the future of the Swedenborgian Church of North America.

Thank you,
—Rev. Jane Siebert

This Illness

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When we are anchored in the love of God, no matter how far into fear we are, no matter how dead we appear, the spirit is still alive, and Christ can raise us from the dead of our fears and restore us to life in God. Bringing heaven to earth through the Holy City of our minds. And if that isn't good news, I don't know what is. ☩



Rev. Catherine Lauber works as a registered psychotherapist and has a private practice in Cambridge, Ontario. Her focus is working with psychology and spirituality,

observing the intersection of these two, and looking to see how they impact healing at a personal level.

Swedenborgian Church Participates in National Council of Churches Retreat in Montgomery, Alabama

BY RICH TAFEL

The National Council of Churches (NCC) held their governing board retreat in Montgomery, Alabama, in May, followed by a board meeting the next week. This meeting was planned with a focus on addressing racism. The Swedenborgian Church was represented both in the retreat and board meeting.

A tour of the [Equal Justice Legacy Museum](#) and memorial to victims of lynching were part of the event. The museum is outstanding in its use of cutting-edge technology and presentation to tell the story of slavery through mass incarceration. It also is overwhelmingly sad and at times, deeply depressing. As our faith teaches, sin needs to be fully seen to be addressed, and the museum provides an excellent space to focus on that. I would highly recommend a visit as it is one of the best museums of history I've been to.

The board retreat was well facilitated and focused on racism in the church and on the council. It was probably one of the most honest discussions I've experienced in my nine years representing our denomination. As a board we've developed great fellowship, and I particularly enjoyed our worship time together. The sermons by our board chair and new president were high points in the time together.

The following week, the NCC gathered in a business meeting to make some major changes that we've been working for some time.

The NCC was proud to announce that it has hired a new interim President and General Secretary in the



The National Memorial for Peace and Justice is set on a six-acre site, and uses sculpture, art, and design to contextualize racial terror.

person of Bishop Vashti McKenzie who had recently retired from the AME (African Methodist Episcopal) Church. She has agreed to take on this interim role for two years. I had a chance to get to know her better, and I'm very excited by her combination of business acumen and spiritual compassion—love and truth.

Last year, the NCC elected its first all-female executive board, and the new board chair is Bishop Teresa Jefferson-Snorton,



Rev. Tafel with interim President Bishop Vashti McKenzie (above) and Bishop Teresa Jefferson-Snorton (below).

who is also the Presiding Bishop of the Fifth Episcopal District of the Christian Methodist Episcopal Church. She has inherited a host of administrative challenges that appear to face all faith communities and she's navigated through them impressively. Keep her in your prayers. She praised the hire of the new President saying,

The National Council of Churches is blessed to have Bishop McKenzie in this key leadership role. She brings the necessary insight, expertise, and ecumenical commitment to the Council" said Board Chair, Bishop Teresa Jefferson-Snorton, who is also the Presiding Bishop of the Fifth Episcopal District of the Christian Methodist Episcopal Church.

It's quite a statement that the NCC now has two African American women leaders. You can only imagine what these two women have done to attain their leadership positions and the NCC is blessed to have them on board.


There isn't a meeting where someone doesn't ask about our church and what we believe and do. We are far below in membership compared to our partners, but we are deeply involved and participatory. In my nine years we've never missed a meeting.

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Church Membership and Delegate Statistics

Article I, Section 3, of the Constitution of the Swedenborgian Church states that it is composed of “Constituent bodies... which... unite with the Swedenborgian Church in performing the distinctive uses of a church.” The constituent bodies are the associations and groups listed in the table below. The constitution continues, “The members of the Swedenborgian Church shall be those persons who are adult, active members of a constituent body or who have been accepted as members-at large through Rite of Confirmation and by vote of the Swedenborgian Church.”

Article IV, Section 2, states, “Every constituent body of the Swedenborgian Church shall be entitled to two delegates and an additional delegate for every ten members.”

The table below displays statistics as of December 31, 2021. 

Association (Conference)	Churches		Ordained Ministers		Licensed Pastors		Members	Number of Potential Delegates
	Active	Inactive	Active	Retired	Active	Retired	Active	
Eastern Canada (ECC)	1	0	2	1	0	0	60	8
Illinois Association	4	1	1	1	2	1	70	9
Kansas	2	0	1	0	0	0	56	8
Maine	3	0	5	1	1	0	122	14
Massachusetts New Church Union (MNCU)*	3	1	7	1	1	0	73	9
Michigan	1	0	3	1	0	0	56	8
Middle Atlantic	3	0	6	2	0	0	99	12
New York	2	0	1	0	0	0	21	4
Ohio	3	0	2	3	1	0	51	7
Pacific Coast (PCA)	7	0	18	3	4	0	224	24
Western Canada (WCC)*	2	0	1	1	0	0	82	10
SCYL	n/a	n/a	n/a	n/a	n/a	0	0	2
At Large	n/a	n/a	1	0	0	0	2	2
Unknown Affiliation	n/a	n/a	10	9	n/a	0	n/a	n/a
Sub-Total	31	2	58	23	9	1	916	117
Association/Conference Total	31	2	n/a	n/a	9	10	916	117
COM	n/a	n/a	58	23	n/a	n/a	n/a	81
General Council (lay officers and members)	n/a	n/a	n/a	n/a	n/a	n/a	n/a	8
Total Possible Delegates								206

*Did not submit information for 2021, using 2020 instead

NCC Retreat

Continued from page 72

As the NCC moves forward, I've been asked to chair the bylaws committee and draft up a new document that better represents our current time and needs. I'm grateful that our church

has asked me to represent us, and I believe the time invested in this type of ecumenical work is important and that our denomination uniquely can play a leadership role in respecting all faith paths.

If any churches have questions about the business or work to combat

racism at the NCC, please contact me at revtafel@holycitydc.org for more details. 

Rev. Rich Tafel is deeply involved in the intersection of faith and the public square. He has been pastor of Church of the Holy City in Washington, D.C. for the past six years.

Passages

Deaths

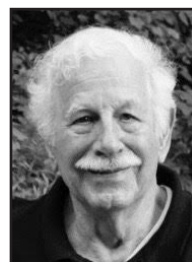
Donald Ward Foster, 83, of Bowdoinham, Maine, died peacefully after a brief illness on April 23, 2022. He is survived by his loving wife of twenty-two years, Jane (Woofenden) Fos-



ter; son, George Foster and wife Angie of Dover, New Hampshire; son, Kevin Foster and wife Kellie of Barrington, New Hampshire; daughter, Andreana Foster of Dover; stepson Braden Curtis and partner Madeline Winston of Bowdoinham; and extended family including beloved grandchildren, nieces, and nephews. He is predeceased by his brothers, Theodore and Richard Foster.

Donald served in the US Army from 1956 to 1958, in the US Army Reserve from 1958 to 1962, and the Peace Corps from 1962 to 1964. A Fulbright Scholar, he achieved his bachelor's degree from Rutgers University in 1962 and a Doctorate of Anthropology from the University of Illinois in 1975. Donald taught high-school anthropology for thirty-nine years but retired to Bowdoinham in 2011 to spend his time thereafter volunteering, taking care of the lawn, and sitting on the porch to watch the cars go by.

Malcolm "Mac" K. White, 98, of Ashford, Connecticut died peacefully on April 23, 2022. He was predeceased by his wife Lillie (Winans) White. "Mac" was born in East Aurora, New York, on January 11, 1924, the son of the late



Grover and Evelyn White. He grew up in East Aurora, where he was the valedictorian of his high school class, and a clarinet player and runner. Attending Worcester Polytechnic Institute, he earned an M.S. in Chemical Engineering and ran track. During that time, he met and married Lillie, and served in the Naval Air Corps during World War II. Married for 67 years, Mac and "Swish" first raised a family in Wayland, then Wenham, Massachusetts. In 1974, they moved into an antique cape in Ashford, Connecticut, atop a hundred acres. A talented chemical engineer, Mac was employed by Arthur D. Little in Boston, and later at United Shoe Machinery Corporation in Beverly. In Connecticut, he designed and operated a pollution control plant at Pervel Industries in Plainfield until retirement. Active in his community, Mac served on the Wenham and Ashford Planning and Zoning Boards. He was a member of Christ Church in Hamilton, Massachusetts and Christ Church, Pomfret, where he sang in choirs with Lillie. On the North Shore, he starred in small venue plays such as "Bell Book and Candle," and was a featured singer in "Noye's Fludde" and "The Nativity According to Saint Luke," at Christ Church. Mac had a keen respect for the natural environment. He was a member of Tree Growers, Incorporated, and worked with the Nature Conservancy to preserve 70 acres of family property. He enjoyed nothing more than a quiet walk in his woods or a swim or canoe trip with family and friends. Mac was a tinkerer, woodworker and mechanic. He rebuilt every house he lived in, doing all carpentry, plumbing and electrical work. An avid tennis player, he built a stone dust court in Wenham, by himself. His insatiable curiosity kept him reading actively all his life. He

will be remembered for his incredible mind, singular wit, commanding presence, and most of all his love for family. Mac is survived by daughter Randall D. White, son Douglas White and wife Marti, son Gerrit White and wife Susan, and daughter Jesse White. He is also survived by grandchildren Alexander, Benjamin, Marguerite, Nicholas, and Celia White, great-granddaughters Evelyn and Olivia, and his companion Sylvia.

David Dee Baumgartner, age 77,



passed away peacefully Wednesday, May 11, 2022. He was a graduate of Brentwood High School (class of '63) and the University of Kansas. He worked as an archi-

tect in St Louis for over forty years. He loved fly fishing, sailing, listening to jazz music, and mostly spending time with his grandchildren. David loved the Garden Chapel, spoke richly of its architecture, and served on the board until his passing. He is survived by his children, Mark, Jeff, and Jennifer. 🕊

Save the Date: Gathering Leaves 2023

Gathering Leaves, the international retreat for Swedenborgian/New Church women, will be held at the Lord's New Church in Bryn Athyn, Pennsylvania, August, 24-27, 2023. Please contact Rev. Roslyn Taylor (hrtaylor@temple.edu) or Rev. Jane Siebert (janesiebert@gmail.com) if you would like to serve on the Steering Committee.

What's Happening

SWEDENBORGIANS IN ACTION



AGAINST RACISM

Swedenborgians in Action Against Racism

SAAR has a biweekly email newsletter that provides education around issues central to antiracism, ideas for actions to take, and inspiration to keep at it long-term. Email Rev. Shada Sullivan, revshada@gmail.com to join the email list.

Previous issues of the SAAR Newsletter can be found on our website: swedenborg.org/community/diversity-equity-inclusion/swedenborgians-in-action-against-racism/

2022 Annual Convention

The Tree of Life: Into the Garden

Long Beach, California
June 25–29, 2022

Several events will be livestreamed for anyone to view. Follow our Facebook page or subscribe to our YouTube channel below to join us!



*The Swedenborgian
Church of North America*

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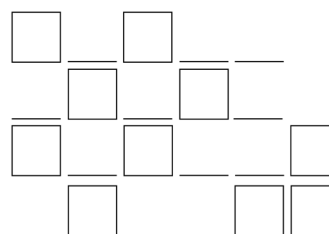
[Swedenborg.org/
news-announcements/
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Spiritual Sunshine

A Swedenborgian Community Online

SwedenborgianCommunity.org

With broadcasts and written messages most weeks, *Spiritual Sunshine: A Swedenborgian Community Online* is your interfaith-Swedenborgian community—with a presence on YouTube, Facebook, Instagram, and your favorite podcasting platform. Join us as we seek to empower awareness of and connection to the spiritual sunlight from Divinity within all of us.



O C I E V
Y E J N O
O T I P C R
N L E I O N

While in Long Beach, I think grammar is my favorite writing:

*Jumble by Jason Greenwood
Answers will be printed in the next issue.*

Answers to the May Jumble:

Nugget, Flitters, Album, Annoys

*What Justin Timberlake's inner voice tells him every April 30th:
"It's Gonna Be May"*

New Church of the Southwest Desert Seeks Part-time Minister

On behalf of the New Church of the Southwest Desert (NCSWD) of Silver City, New Mexico, I am writing to you with a request. Our lead minister, Rev. Carla Friedrich, has decided to retire December 31, 2022. Should we find a new minister, she is prepared to step away earlier. As we experience a long goodbye over the next months while search for a new minister, we are also open to what blessings God has planned for us in the next phase of NCSWD.

We are seeking a substantial part-time lead minister to work in a team ministry that includes the valuable experience of our licensed pastor, Linda Callander, and the rest of a pastoral team that includes Xander Toth and Wendy Spurgeon, who in the past served in the United Church of Christ as the moderator for the local church, as well as many volunteers. We view the substantial part-time position to be thirty hours a week, preaching three times a month, with regular days off and a month paid vacation.

Planted in the heart of historic downtown Silver City, our mission is



to share New Church thought as we grow together in relationship with each other and the community. Founded in 2008, we are a faith community committed to a regenerative life of spiritual growth through worship, spiritual study, community service, and

the arts. We like to say we are Bible-based, Christ-centered, and community-oriented. We have an eclectic congregation from many historical faith traditions who have found their way to us to hear a form of mystical Christianity and a new take on the Bible that reveals a loving non-judgmental God and who enjoy a sense of real community where people go out of their way to make newcomers feel welcome. We truly mean it when we say our doors are open to all, and we meet people where they are.

We have opened Oasis, a downtown coffee shop, where we also hold our services and events of various kinds to engage the community, including plays on our small stage, music events, and open mic nights.

Silver City is a wonderful place to live, and you are encouraged to see the town's website to get a good sense of our vibrant community: visitsilvercity.org

Interested candidates should contact Patte LeVan at patricialevan2@gmail.com or 760.703.5392. ☒