

Johnny Appleseed—Lessons for a 21st Century Liberal Arts University

BY STEPHEN B. JONES, PH.D.

We all remember tales of Johnny Appleseed, the intrepid frontiersman who planted apple seeds in the wilderness in advance of European settlement. He wandered purposely across western Pennsylvania and most of Ohio sowing apple seeds, collected mostly from western Pennsylvania cider presses. He planted his seeds in patches of good soil he cleared along streams and rivers. Tending the nursery beds, he was able to sell or barter the established stock to the settlers who arrived just a few years behind him. However, lest we romanticize Johnny as the consummate conservationist, driven solely by a desire to enable a better tomorrow, rich with natural resources, let's note what motivated him. Johnny's entrepreneurial apple nursery "business" enabled his larger passion—spreading the teachings of Emanuel Swedenborg, the namesake of today's Sweden-

borgian Church. For Johnny, conservation was a means, not an end. Nevertheless, revisiting the Appleseed legend reveals some solid old lessons and generates some fresh insights that warrant review.

We want to briefly reintroduce Johnny, and then examine the "spirit" of Johnny Appleseed as it applies to today's conservation thought and practice. And then we'll bring the legend back to Urbana University's campus, culture, and programs, where the dual themes of responsible stewardship and free enterprise-based sustainability undergird the newly created Chapman School of Leadership in Sustainability; and where the tenets of ecological literacy and environmental economics infuse our liberal education tradition.

Introducing "Johnny"

Johnny Appleseed was an itinerant teacher and preacher of Swedenborgian practice and principles. Appleseed, actually named John Chapman, merged the tenets of the Swedenborgian philosophy with his work as an early conservationist planting and growing the first apple tree nurseries in the Ohio and Western Pennsylvania frontier. Chapman/Appleseed planted his nurseries and sold or bartered his seedling stocks both to gain access to individuals, families, and communities where he might share his vision of Swedenborgian philosophy and to support his

wanderings and missionary work.

The philosophy and thought of the "Swedenborg tradition" gained popularity in the United States in the early nineteenth century. Today few people know or appreciate that the Swedenborgian philosophy found wide acceptance among the writers and philosophers of the mid- to late-nineteenth century, including Emerson, Thoreau, Henry James, and his son William James. The works of these American artists and philosophers expressed Swedenborgian principles in many ways.

Though Swedenborg cannot be characterized definitively as either a conservationist or an environmentalist as we know those roles today, it is clear he was deeply moved by the natural world. Swedenborg saw in flowering trees an image linking the physical world to the spiritual world. Whether John Chapman acknowledged and advanced that linkage through his planting of apple seeds and trees, it seems that he carried Swedenborg's vision of interpreting physical and spiritual order through the natural world.

Regardless, Johnny's legacy demonstrates both a conservation ethic and practice, which were as inseparable in his life and wanderings as the two are today in our efforts to use, conserve, and steward our natural world. Much of what defined Appleseed's life and work can be translated and applied to

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A Healing Moment • Women's Alliance's 2011 Mite Box Collection
You're a Sweden-what? Sharing Your Faith with Others • The Paradox of Love

The Editor's Desk



Urbana

We of the Swedenborgian Church, as small as we are, are fortunate to be connected to a college, a small liberal arts college—now university—in mid-Ohio that has distinguished itself in two ways recently. Read the lead article on page 65 to discover the excitement afoot there. Urbana University (UU) is completing a multi-year project to rescue the history and true meaning of Johnny Appleseed's lifelong mission from the purveyors of popular culture. Emphasizing Johnny's zeal for Swedenborg-influenced Christianity and his good works in preparing the West for future settlers, UU is launching a campus-wide conservation and sustainability initiative, including restoration of natural habitats and establishment of the new Chapman School of Leadership and Sustainability.

—Herb Ziegler

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Letters to The Editor

Annual Meetings

I understand many of the concerns and realities of making the annual convention a biennial event. Money is an issue, and communication is so much easier than in the past. I can remember when I did not know the word *computer*. My daughter now tunes her guitar to an iPod. Making the transition a biennial event is easily done, but we are missing the largest benefit of the annual meetings—meeting our fellow Swedenborgians face to face. That is what ties us together.

I was an “outlying” youth. Rev. Tobiasch visited my family on his way to Los Angeles, and Rev. Diaconof visited on his way to San Francisco—we were about halfway between the two. Becoming a fourth generation Swedenborgian did not mean that much until I attended Split Mountain Camp. My experiences there triggered whatever gets triggered to bend, sway, lead, or turn me onto the Swedenborgian path. I had attended Harmony Hideout prior to that but was too young to understand much.

We desperately need more one-to-

one contact. I remember evening meetings at Split Mountain Camp—that is where we became much closer. I always heard that some of it was “clickish” but never worried and always felt welcomed. All ages attended, and it was a free for all of questions and answers. We need more of that. I remember Conrad visiting his sister Cathy at camp. That was an event—most likely the only time a Huey helicopter delivered someone to church camp anywhere. Loring and I would walk into Urbana for lack of a better destination and talk about anything and everything. Once he was dressed slightly hippie fashion, and I was in a three-piece suit. Heads must have turned.

—Ralph Kearns, San Francisco

the Messenger

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The opinions expressed do not necessarily reflect the views of the editor, the Communications Support Unit, or the Swedenborgian Church.

Church Calendar

**May 27–30: SCYL Memorial
Day Weekend Retreat • Frye-
burg, Maine**

**May 30: Deadline to register
for Annual Convention 2011**

**June 28–July 3: Annual Con-
vention 2011 • Cincinnati**

**July 24–July 31: Almont New
Church Assembly Summer
Camp • Allenton, Michigan**

**August 29–August 3: • Frye-
burg New Church Assembly
Family Summer Camp • Frye-
burg, Maine**

Letter from the President



Dear Friends,

It has been a very busy month, although mostly behind the scenes. I have mostly been engaged in the kind of activity that is not visible from the outside but will have its effect with the passage of time. Plans for spring and summer are slowly taking shape, as is the work of preparing and presenting our annual convention in Cincinnati this June.

PUSH (formerly the Augmentation Fund Committee) has completed its work of receiving, evaluating, and responding to requests for augmentation funds for the year 2011. Churches receiving funds last year have completed and submitted their self-evaluation forms for the year 2010, and with that we see if the monies invested in our churches around the continent have born fruit in terms of the stability, growth, health, and well-being.

There has been a lot of activity for the Placement Committee as we respond to numerous changes that are taking place within Convention. There have been a surprising number of ministers changing their situations and societies seeking to engage and welcome new ministries. One thing is apparent: the financial wherewithal, of our individual churches and of General Convention as a whole, to engage and maintain full-time ministers continues to decline. The solution to changing this long-standing trend is one of those “chicken or the egg” kind of problems. You need a growing and healthy congregational involvement in the

church and its finances in order to hire a full-time minister, and it is very difficult to develop a growing and healthy congregation without having a full-time minister! A growing number of churches around Convention are managing to maintain an active presence without ministerial leadership. But even with an admirable commitment of time and energy from a small core of devoted parishioners, history shows us that churches without the commitment, chemistry, and leadership of a minister simply do not grow. They can maintain themselves and provide services of various kinds for their own communities and the communities in which they exist, but without the pastoral presence, simply maintaining current levels or slowing the decline is what we consistently see happening. The challenge to develop healthy church communities with dynamic and committed pastoral leadership continues to top the list of things before us. Within this challenge, one of the fundamental issues we must face as ministers and as “church-goers” is re-focusing our goals and redefining measures of success. The way in which people relate to churches and seek spiritual fulfillment is rapidly changing, and we must change also if we expect to stay relevant and meet the spiritual needs of people of today.

My travels slowed down considerably this past month, but Laurie and I did have the honor of participating in the Installation service for Rev. Sage Currie at the Fryeburg New Church in Maine. We also traveled to the church in Portland, Maine, to present the first of their new Sunday evening worship services. Both of these, each in their own way, were wonderful experiences that honored the past with reverence and looked to the future with hope and excitement. It is my hope that this may be the sensibility within all of Convention!

—*Blessings,*
Rev. Ken

Make plans now to attend The 2011 Annual Convention in Cincinnati. The deadline for registration is May 31. To register, use the form on page 79, go to www.swedenborg.org, or call 617.969.9240.

Manna House Tweens Weekend in LaPorte

BY KURT FEKETE

Fifteen tweens (ages 10–13) gathered at Manna House at the LaPorte (Indiana) New Church March 18–20, 2011, to participate in the Heavenly Human Retreat. The retreat was all about the human body and how it relates to the heavenly kingdom.

We learned about how becoming an angel in heaven follows a process like the digestive system in the body. When we pass on to the spiritual world and no longer need our physical body, we move like food through the lips, tongue, esophagus and into the stomach. The stomach is like the world of spirits, where most souls go to sort out their intentions and desires and decide on which heavenly community to join. Some spirits are so good that they are immediately taken up into heaven, or so evil that they are rejected and quickly move into hell. For most of us, however, the world of spirits is where we end up for awhile.

We discussed the various body parts and what they correspond to in heaven. We talked about how the small and large intestine are for souls who have much to hide and need additional time and effort to let go of their external thoughts and feelings. We learned that all who enter heaven eventually enter the blood stream, get “filtered” out of their less than heavenly thoughts and desires, and move into the perfect cell (community) that is just right for them.

The tweens made little tag people

that represented who they are, with pictures, photos, and drawings of all the things that they love. The tweens also made a life size human body with internal organs. Onto this human body they affixed thumbprint people, indicating where they thought they might like to live in heaven (e.g. esophagus = tour guide, colon = corrections officer, eye = intelligent visionary, hands = waiter, waitress, or service provider).

The Saturday afternoon session was spent discussing the five senses. Much of the session was workshops where the tweens spent time feeling, sniffing, tasting, listening, and seeing. In some of these workshops we read braille, sorted safety pins from rice without vision, sam-

pled foods, smelled odors, and viewed optical illusions.

During free time, the tweens enjoyed running around outside playing Capture the Flag just about every chance they could get. Some of the girls had a nail painting party, and Bekka and Savannah did “Helen Keller” blind makeovers!

Manna House was a wonderful place
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The tween group slows down for a photograph at Manna House.



The tween God squad: Rachael Sbrocco, Kurt Fekete, Lori Steinhiser, Rev. Jenn Tafel

Reflecting on the Tween Retreat

I am so happy to share the news of what is happening with the tweens (10–13 year olds) in our church, as I had the wonderful opportunity to be a chaperone and help out at the tween retreat held at Manna House March 18–20. I brought two tweens with me from Pennsylvania, my son Cade and his good friend Cory. The topic was “Heavenly Human,” and we learned that heaven is designed like our own body where each part or community has a specific function that it fulfills for the whole. We went in depth to discover the correspondence between our digestive system and the introduction of new souls to the afterlife. Just as the stages that food goes through in the

body to get all of the good nutrients absorbed and into our blood stream, so too our spirits go through a corresponding system to enter heaven. In heaven, we will go through the process of discovering where we will reside in the heavenly body. We learned about some very loving angels that first welcome us, others that escort us, and many more that help us sort things out.

To watch the children so engaged in all of the sessions was really exciting. They asked great questions and had great stories to share. They learned so much, both from the material and from each other.

We were lucky that Saturday was a

A Tween Perspective

I always look forward to going to the Manna House retreat because I get to see friends that I can't see anywhere else. It is also fun because I can bring my best friend with me too. I just loved playing Capture the Flag with everybody outside in beautiful weather!

I also look forward to Kurt's excellent lectures. This time we learned about the human body and its spiritual meanings. I had no idea that heaven was based on the human body!

—Cade Sbrocco



Capture the Flag jailbreak

continued from preceding page

to meet. Saturday weather was beautifully warm and sunny. Lori Steinhiser prepared great food. Jenn Tafel provided caring and craft supervision along with Rachael Sbrocco, who also did most of the dishes. Thank you to everyone who made this event so incredible. It was a pleasure to be a part of such a great group of volunteers and tweens. Hope to do it all again very soon!

Kurt Fekete is the Swedenborgian Church youth director.

warm and beautiful mid-March day. So in their free time outside, it was Capture the Flag the whole time. They ran and ran and ran.

We also made crafts, played games, tested our senses, and enjoyed our big family meals together.

I could just see the knowledge, the memories, and the bonds between friends being created over the weekend.

So many thanks to Kurt Fekete, our national youth director, Rev. Jenn Tafel, and Lori Steinhiser for putting

on this amazing retreat for our young people. Thanks to everyone in LaPorte who helped to prepare Manna House for our arrival and then cleaned up after us. Thanks to the WAWA sisters of LaPorte for the giant veggie tray and a special thanks from me to Gail Holmes for the inflatable mattress she let me borrow. Boy, did it make all the difference in the world—I slept so well!

Big and wonderful things are happening here. I was so thankful to be a part of it.

—Rachael Sbrocco, Erie, Pennsylvania

2011 Council, Committee, & Board Nominees

The nominating committee recruits and puts forward nominees for election to offices at the annual convention.

In addition to the two candidates to be elected as representative-class trustees on the SHS board, two candidates are to be elected as the at-large class trustees; nominees will be submitted by the SHS board nominating committee.

As of *The Messenger* going to press, the following candidates have been nominated for election to office at the 2011 annual convention:

Position	Term (Yrs)	Candidate
Vice-president	1	Betsy Coffman
Secretary	1	Susannah Currie*
Treasurer	1	Polly Baxter
General Council layperson	3	Barbara Cullen Tom Barrett
General Council minister	3	Randy Laakko*
Committee on Admission to the Ministry (CAM)	3	Nadine Cotten Diana Piermattei
Communication Support Unit (ComSU)	3	Roz Taylor
Education Support Unit (EdSU)	3	John Maine*
Financial and Physical Resources Support Unit (FPRSU)	3	Jennifer Lindsay
Information Management Support Unit (IMSU)	3	Kris Lang
Support Unit for Ministries (MinSU)	3	Rich Tafel Gloria Toot*
Board of Trustees of SHS, representative class	3	Jane Siebert Bill Coffman
Nominating Committee	5	Barb Boxwell

* Candidate's statement appeared in the April Messenger.

The following candidates have submitted statements for this issue of *The Messenger*:

Betsy Coffman: Vice-president

I am a lifelong member of the Swedenborgian Church, having grown up in Kitchener, Ontario, where my father, the Rev. David P. Johnson, was minister of the Church



of the Good Shepherd for over twenty years. In many ways, the congregation of that church functioned as my extended family, and their caring, guidance, and nurturance contributed greatly to my learning, growth, and present love for this church.

Since 1970 I have been a member of the Urbana Swedenborgian Church, where I have been the authorized lay

leader since 1998, after completing a formal program of study through the Swedenborg School of Religion. As lay leader I am responsible for planning and leading worship services, performing memorial services, and generally performing the functions of a local pastor. Professionally, I am a clinical social worker with over thirty-five years of experience.

Over the years I have been involved in the life of the church on many levels. I have served on our local church board in several positions, taught Sunday school, and been on various local church planning committees for hosting General Convention and Ohio Association Meetings.

My involvement in the Ohio Association includes six years as president, planning and leading programs at our weekend annual meetings and participating in leading worship services on Association Sunday.

On a national level I have served on various boards and support units over the years, including the former Board of Education, MNSU and General Council. I have led convention mini courses and prepared and co-led convention memorial services on several occasions.

Additionally, I have served on the Urbana University board of trustees since 1991 as a member of the church class, where I am a member of the Church Relations Committee. I am a trustee of the Johnny Appleseed Foundation and have taught the Swedenborg course at Urbana University as an adjunct instructor. In June of 2009, I was named the Urbana University chaplain.

I have accepted the Nominating Committee's request that I run for a second term as vice-president, and I would be honored, if elected, to serve

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in that capacity.

One of our local members recently commented that in choosing to be a Swedenborgian, one is choosing to “take the road less travelled.” I believe that this road is one that, although still unknown to many, has great potential to “make all the difference” for many persons seeking to understand the purpose and meaning of their lives. We do not know what God’s Providence holds in store for us as a church, but we do believe that we hold “a pearl of great price” in the theological vision of Emanuel Swedenborg. As stewards of that vision, I believe we must try to discern the Lord’s will for us as we go forward and shape our church’s future so that we can better share with each other and the greater community, all that we have to offer.

Polly Baxter: Treasurer

In the course of forty years in the church, Polly Baxter has served in numerous positions at the local, regional, and national levels. At present, she is the treasurer of the Massachusetts New Church Union and serves on General Council.



She has served on the theological school board, the Nominating Committee, and many denominational committees. She was assistant to the treasurer for many years, during which time she received the Layperson of the Year Award for bringing the financial records into conformity with generally accepted financial standards. She was later elected treasurer of Convention, and in that capacity served on the Executive Committee, General Council and as chair of FPRSU. She has served also as president of the Alliance of New Church Women.

Polly lives in the US Virgin Islands,

but thanks to the wonders of modern technology and communication, she has been able to properly fulfill her duties for both the Massachusetts New Church Union and General Council.

Polly has a professional background in accounting, working for Fannie Mae, the federal mortgage agency.

Tom Barrett: General Council

Tom Barrett was born in New Hampshire in 1952 and is a father of four. While working in a private hospital in addiction counseling in Western Massachusetts, he found a volume of *Arcana Coelestia* in a used bookstore and became fascinated with Swedenborg’s teaching. Later on, after moving to the Fryeburg area to be closer to his new granddaughter, he began to look for a new church and discovered, to his surprise, that there was a Swedenborgian church just down the road. Since then Tom has been an active member of the Fryeburg New Church.

Tom’s involvement spans from leading adult discussion groups to serving up burgers at the Fryeburg Fair. Tom has greatly enjoyed the fellowship and spirituality of the New Church and looks forward to expanding his spiritual connections into the larger body of General Convention as an elected member of General Council.



Jennifer Lindsay: FPRSU

Jennifer Lindsay is a member of the San Francisco Society. She currently serves as treasurer for both the San Francisco Society and the Swedenborgian House of Studies. She has previously served on FPRSU (and the Augmentation Fund, which was the previous incarnation of PUSH) from 2001 through 2007. She



also previously served on the Board of Managers for the Wayfarers’ Chapel from 2001 through 2007. For each of these positions, Jennifer uses her business experience from consulting with technology clients who have compliance and internal investigative matters to resolve. She is a principal with KPMG LLP and co-owns two wine bars in San Francisco.

Roz Taylor: COMSU

As a relative-new member of the Swedenborgian Church at Temenos, I’m very grateful to have been considered for a position on the Communications Support Unit.

My family’s Swedenborgian roots are in The New Church in Australia, and I was raised in Australia as the daughter of a General Church minister who eventually became director of evangelization. I’ve lived my adult life in the USA and have actively served the congregations I’ve attended in music, outreach, and Sunday school teaching. For several years during the 1980s, I headed up Swedenborg Information, an outreach program in Detroit, which involved radio advertising, a lecture series, and book distribution. In 1999 I received a Master of Arts in Religious Studies from the Theological School of the Academy of the New Church in Bryn Athyn, Pennsylvania, and subsequently trained as a hospital chaplain. Since 2003 I’ve led a home church in Bryn Athyn and have been involved in lay leading worship services at the Swedenborgian Church at Temenos when needed. My involvement in the Gathering Leaves retreats for all Swedenborgian/New Church women culminated in my chairing the steering committee for Gathering Leaves 2010. Currently I’m a student with the Australian



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Nominees

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New Church College, in the Diploma in Christian Spirituality (ordination) program.

I've always had a passion for writing and over the years have had several pieces published in a variety of church publications, including *The Messenger* and *Studia Swedenborgiana*. In 2005 the edited volume *Healing Words: A Sampler of Wholeness Theology* was published by a group of Swedenborgian/New Church authors, of which I was the editor and lead contributor. (<http://www2.xlibris.com/bookstore/bookdisplay.aspx?bookid=27537>)

I welcome the opportunity to serve the Swedenborgian Church of North America by using my experience in writing, as well as my familiarity with Swedenborg and the organized Swedenborgian churches.

Bill Coffman: SHS Board of Trustees

I would consider it a great privilege to serve again on the SHS Board of Trustees. Having served one term several years ago, I feel that my past experience and knowledge of the board and its functions would be an asset. I am very excited about the vision and plans for the ongoing development and education of seminary students for our church.

I have been a member of the Urbana (Ohio) Swedenborgian Church since 1992 and have served on the church board for a total of fourteen years, including twelve years as treasurer. In addition, I have served as chair of the planning committee for Convention at Urbana in 2000 and 2006 and have been active in the Ohio Association of Swedenborgian churches. Also, I am the co-chair of a church-community organization to raise funds for restora-



tion of our historic Hamill organ.

My professional background includes thirty-two years in teaching and administration in the Ohio public school system with a B.A. in political science and M.A. in economic education. I have been on the faculty of Urbana University since 1999 and am at present an associate professor in the College of Education, where I serve as director of field placement. My responsibilities include oversight of all student teacher education and sports/health studies field experiences as well as leading the student teaching seminars.

In addition, I serve on the Urbana University Admission and Academic Standards Committee, the Teacher Education Advisory Committee, and other University committees.

Jane Siebert: SHS Board of Trustees

My thanks to the Nominating Committee for the chance to serve my last term on the Swedenborg House of Studies board. One of the things the board has added is term limits; this would be my last three-year term, and I hope to fulfill it. I have been on the board since 1997 with a three-year hiatus while I worked on my ordination requirements at SHS.

It seems like every year we look back and look forward at our seminary and say, "This is a time of change, and we need to learn from the past and plan for the future." The changes to which we are adapting are finding the best way to fulfill the needs of off campus students right now and at the same time building a core group of Swedenborgian professors at SHS to lead us into the future—and things are going very, very well.

We continue to work closely with the Pacific School of Religion and have become an essential partner with them



as they appreciate the quality of our professors and staff. Both Dr. Radzins and Dr. Zuber offer Swedenborgian courses and general seminary coursework to all of the students attending PSR. Because of this arrangement, we renegotiated our library expenses, and they are no longer charging us for rental on the space.

Along with all who have served on the SHS board, I say thank you for your continued support of your seminary. We are proud of our past and enthusiastic about the future. I would appreciate the opportunity to continue for one more three-year term on the SHS Board of Trustees. ☦

SHS Student Receives Fellowship

Anna Woofenden, an SHS ordination track student matriculating at Earlham School of Religion has been awarded a paid summer fellowship by The Beatitudes Society. Anna will serve at Bread for the World in Washington, DC, June 6–July 29, 2011.

Anna is part of the 2011 class of twenty summer fellows who will work with organizations at the intersection of faith and public life such as Bread for the World, Interfaith Worker Justice, Faith in Public Life, and Interfaith Power and Light. They will participate in weekly theological reflection sessions facilitated by a local mentor. Using a small group study specifically designed to help them learn to articulate a public faith, the summer fellows will explore links between social change advocacy and Christianity. The summer fellows will also receive media training from Auburn Media to hone their public speaking skills. The students will be awarded a cash stipend by The Beatitudes Society to help cover summer living expenses. ☦

Book Review

The Paradox of Love

Sapphire

by Gertrude Nelson Diem
Swedenborg Foundation
PressREVIEWED BY LISA HYATT
COOPER

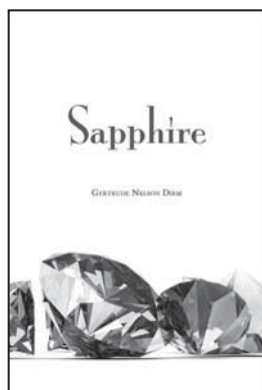
“Possibly God needs your love more than you need his. He has a greater capacity to need. Have you ever thought of that?”

No, I had never thought of that. It was an intriguing idea, and by the end of her short book *Sapphire*, Gertrude Nelson Diem had convinced me it was true. But along the way she raised questions even more challenging than I’m pondering still.

The paradox at the heart of *Sapphire* is this: the first thing love requires is an object outside itself. God is love, so his need for an object is absolute, but he is also infinite, so where does he find something other than himself to love? The existence of anything outside the Infinite is both impossible and necessary. Human autonomy is both impossible and necessary.

Diem uses a flawed sapphire to stand for this God-given autonomy, independence, and self-determination. On one side of the fault that runs through the heart of the sapphire stands the Garden of Eden, Abel with his offering, and the Son of God. On the other side stands wilderness, Cain with “the limp, dead stems of his rejected offering,” and the Son of Man.

Friends have asked me what kind of book *Sapphire* is. I have difficulty answering them. It’s fiction, and it has a plot, but the plot is not the point. It’s too short for a novel but much too weighty for a novelette. It’s almost a work of philosophy, if philosophy admits of vivid, wild imagery and para-



doxical monologue. At any rate there are characters, and one of the characters is an alien named Rohoo.

It is through Rohoo that Diem asks an important question on which she herself seems to have found satisfaction but which is still hanging for me. That question is how

are we as sapphire beings to live our lives in the tension between the two realms of oneness with God and autonomy? She makes it clear that the solution does not lie in mixing the two sides. As she has Rohoo say,

From the one side, the Garden presses, from the other side, the wilderness. Heaven and hell press; good and evil press! Is there not the appearance of profanation—the sacrilege of serving both God and the devil? But you, most benevolent One, have made my mind to form the thought that here there is no profanation. The profane is to make opposites into a one—alike, lukewarm. In sapphire, I see that there is a new state which sharpens the difference as never before, because neither is rejected. Rather, they are held apart. This clearly renders the cold influence colder, and the hot hotter.

Or as God reassures another character, “What is important is that you never acted from your hate.”

The solution to the puzzle lies somehow in the separation of the intellect from the will: “Now my mind perceives an answer,” says Rohoo,

to my question as to how the sapphire man of this planet attains the state of justice between his angel side and his demonic. Is it not

by avoiding the earnest action? To be earnest is infantile. It is to act unilaterally. One is either earnestly good or earnestly bad. One is simplistic! . . . To do good, laughing, is to say, “Only God is good! Who am I to seem to be doing this good thing?” To do evil, laughing, is to say to God, “Only for infinite You do I show what I would like to have done.” But laughing!

I don’t understand yet, but the validity and worth of the message in the parts I do understand convince me there’s treasure for me to discover hiding in the murkier passages of this book. ☛

Lisa Hyatt Cooper is the translator of the New Century Edition *Secrets of Heaven* for the Swedenborg Foundation.

Johnny Appleseed

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programs the Chapman School examines and extols. The School packages Chapman’s conservation, philosophy, and entrepreneurial practice as free enterprise-based sustainability.

The “Spirit” of Johnny Appleseed Applied to 21st Century Issues and Thought

In so many ways the lessons of Appleseed are timeless, stimulating reflection 200 years after Johnny walked barefoot across the Pennsylvania and Ohio frontier, toting a gunnysack of apple seeds. Motivated by a deeply personal, spiritual force and enabled by an indomitable will, he literally planted the seeds of prosperity and survival for those who followed him, even as he spread the gospel he held so dear. Modern day conservationists (sustainability advocates) are no less moved to action by the imperative to make tomorrow brighter. They encourage adoption of the ethic and practice of responsible stewardship to ensure sustenance of

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Reflection

A Healing Moment

BY JANE SIEBERT



Recently I was asked to officiate at a memorial service for a dear friend. She belonged to another denomination in the community and wanted the

service in her home church as that is where she was baptized, married, and had memorial services for her husband and other family members. The deacons of the church said “no.”

The reasons were outlined in a letter from the deacons sent to my friend and her family:

“12/22/10: We have significant theological differences with the views of the New Jerusalem Church, of which Jane has been affiliated, and would therefore stipulate that her involvement be limited.

“As leaders of the congregation, we believe it is our responsibility to determine, when possible, that those who share from the pulpit speak the truth from God’s Holy Word. In this instance, the teachings of the New Jerusalem Church knowingly differ from what we believe the Bible teaches, thus influencing our decision to limit Jane’s participation. Some of these differences are listed below:

1. Unbelief in the Trinity, God as fully Father, Son and Holy Spirit, three in one
2. Unbelief in the blood atonement sacrifice for our sins as paid through the shed blood of Jesus Christ our Lord and Savior
3. The view that some of the books of the Bible are not the inspired Word of God
4. Belief in “added revelations” from the church’s founder, Emanuel

Swedenborg.”

I wrote a response to their letter and sent it to the pastor and deacons. Each of us would address these issues in our way, and this is just my way. Some of our church members asked me to share how I answered these allegations. This is part of my letter:

“12/24/10: I just read the letter [the chair of the deacons] wrote to the [my friend’s]] family outlining the deacons’ concerns personally about me and the New Jerusalem Church, and this is why I am writing. There is good news. We have way more in common than variances. I know there have been misunderstandings in the past. I am not sure who or what caused them and I believe these can be set aside as we strive to better understand one another not only as neighbors in our small community but also as Christians that love and worship the same God that loves us all.

“Each Sunday in our worship service at the New Jerusalem Church we repeat “The Adoramus: Our Faith in the Glorified Lord.” Please read these words in the spirit they are offered:

“We worship the One God, the Lord, the Savior Jesus Christ, the Redeemer of the world; in whom is the Father, the Son and the Holy Spirit; whose Humanity is divine: who for our salvation did come into the world and take our nature upon him. He endured temptation, even to the passion of the cross. He overcame the hells, and so delivered us. He glorified his Humanity, uniting it with the Divinity of which it was begotten. Without this no mortal could have been saved; and they are saved who believe in him and keep the commandments of his Word. This is his commandment, that we love one another, as he hath loved us. Amen (Pg. 4 *Book of Worship*, The Church of the New Jerusalem).

“I would like to address the theological concerns that you have about our church and set your minds at ease. We do believe in the Trinity, maybe not exactly with the same wording as you use. This was clarified when we were accepted into membership in the National Council of Churches of Christ several decades ago. We baptize “in the name of the Father, and of the Son and of the Holy Spirit,” just as Jesus directed in the Great Commission, Matthew 28:19. Personally I prefer believer’s baptism, like you, as I was brought up in the American Baptist tradition, but we allow our members to choose for their children as infants, at the age of reason, or adulthood.

“We also believe that Jesus is the way, the truth, and the life, and that way is the way He taught us to live on earth, with love of God and one another, searching for the truth and living a life of service. None of this would have been possible had God not come to earth as a baby and lived as we do as recorded in the Gospels. Salvation is offered to us through Jesus Christ, we cannot earn it.

“We believe in the whole Bible and we study all of the scriptures and all of the books of the Old Testament and New Testament. We do find deeper understanding in some books than others, just like some traditions study Paul’s epistles more and some look to the Gospels and some ignore the Old Testament almost entirely. We feel the Bible is God’s Word for each of us, and through it we find nurturing, guidance, and connection with God.

“We do find help in the teachings of Emanuel Swedenborg in understanding the Bible for use in our lives. The misunderstanding that this is considered “added revelations” as in your letter stems from a more conservative branch of the Swedenborgian Church that broke away from our branch over

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Women's Alliance's 2011 Mite Box Collection

Supporting Our Delegates to the National Council of Churches

The Women's Alliance's 2011 Mite Box collection request is for support of our church's delegates' participation in the National Council of the Churches of Christ

in the USA (NCCUSA) and Church World Service. The Governing Board and Executive Committee of NCCUSA meet in New York in May and September each year. The location of the

next General Assembly meeting in November 2012 is yet to be announced.

The work of NCCUSA and Church World Service goes on continuously all around the world in the form of relief aid, assistance, and education. Here in America the council also advocates in the areas of social, economic and environmental justice and works with refugees new to our country.

When General Assembly delegates from the member communions come together in ecumenical gathering, they review, highlight, share, explore, and decide to what the council directs its attention and resources. The Assembly provides witness to the work being done and exposure to what more can be done to aid brothers and sisters in need.

As Swedenborgians, we hold in one hand the shared Word of God and in the other the divine science of the relation between natural and spiritual things, and when delegates gather in prayer and study of the sacred scriptures we can hold a light to illuminate the internal sense of the Word. Through our unique New Church lens, we add to the perspective of the whole council.

To understand the shared missions, current news, programs, leadership, meetings, and ways to participate in the ecumenical vision, enter through web portal www.nccusa.org. For more defined mission works: health-ministries.org, ncccojustice.org, nccendpoverty.org, circleofnames.org, faithconnectsus.org, yearbookofchurches.org, fistulastories.org. Go to Eculink.org for the monthly electronic news magazine. On Facebook: National Council of Churches, Michael Kinnamon, NCC Women's Ministries, Faith Connects Us, NCC Eco-Justice Programs. ☩

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100 years ago. Yes, we too have had splits over doctrine. There are actually three Swedenborgian conferences in the United States and Canada, and when people search for information about us, there is often confusion, especially in today's world of Internet and search engines. I would welcome the opportunity to talk with you directly about our church rather than have you read what someone else has written.

"That is why when I read your response to [my friend] and her family, I knew there was a solution to the impasse. I believe that once you know more about our church and what we believe you will connect that with the good within us. You can be sure that I would officiate at my friend's memorial service in your church with the highest respect for the [denominational] tradition and all the good it has done for our community and the world. It could be a real healing for us all, and after all, that is really what [my friend] is about and has always worked towards.

"What I am trying to express is that we are all one in Christ and working to live our lives the best we can by following the teachings of Jesus. As your founder Menno Simons said:

For true evangelical faith . . . cannot lie dormant; but manifests itself in all righteousness and works of love; it . . . clothes the naked; feeds the hungry; consoles the afflicted; shelters the miserable; aids

and consoles all the oppressed; returns good for evil; serves those that injure it; prays for those that persecute it (Menno Simons, *Why I Do Not Cease Teaching and Writing* 1539).

"And our founder Emanuel Swedenborg said,

Charity toward the neighbor extends much more widely than to the poor and needy. Charity toward the neighbor consists in doing right in every work and one's duty. Charity is the complex of all things pertaining to the good that one does to his neighbor (Emanuel Swedenborg, *True Christian Religion* 1771).

"May the voices of these two spiritual leaders and deep theological thinkers allow us to come together during the season of the advent of our Lord, lay down our differences, embrace our connectedness and honor the wish of this good and faithful servant of our Lord Jesus Christ, [my friend].

"Thank you in advance for your acceptance and consideration."

Three weeks latter my friend found out that the pastor and deacons agreed to her memorial service in the church, and I can lead it in cooperation with their pastor. God is good. ☩

Reprinted from the February 2011 *Plains Banner* (newsletter of the Kansas Association).

The Rev. Jane Siebert is a minister, chaplain, member of the Pretty Prairie [Kansas] Swedenborgian Church, and chair of the SHS Board of Trustees.

Johnny Appleseed

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nature's bounty and beauty for generations to come.

Allow us to state some fundamental lessons from Johnny's life and actions.

1. Conservation/sustainability, or any aspect of it, doesn't have to be the primary motivating force to enable good practice. Getting it done is what matters.
2. Pennsylvania and Ohio have long since been at the frontier. Active stewardship doesn't need nor seldom encounters a true frontier. Much of what we are doing and can do is right in our own backyard.
3. Johnny had a vision extending multiple years and covering a territory incomprehensibly large to traverse by foot. Then, as today, responsible stewardship requires vision, hard work, and, often, a *big* dream.
4. We tend to think of Johnny as a loner. Although he spent many days and nights alone, he developed an extensive network of friends and associates who provided food, shelter, and company. In exchange, he brought news, a strong back, apple trees, and his gospel. Just as then, conservation/sustainability today is a shared domain; no one entity can act alone with much impact.
5. However, yet today, responsibility, action, and accountability rest with each of us individually.
6. Johnny is a legend. Don't ever underestimate the value of legend as we go about our conservation/sustainability work today. Legend provides context, message, and historical relevance.
7. Johnny's passion for spreading the Swedenborgian gospel reminds us further that any cause, whether street tree planting or orienting future citizens and leaders to the principles of free enterprise-based sustainability, will succeed only if fueled by the power of passion.

Urbana Seeks Bible Stand

Calling all Swedenborgians to help locate a Bible stand or small lectern to hold the Bible recently presented to the Appleseed Education Center and Museum during the March 19 rededication ceremony.

James Dock, a distant relative of John Chapman from Dayton, Ohio, made the presentation of the Bible that John had carried under his belt as he peddled his apple seedlings about the frontier. This Bible has been in his family since Johnny's death in March 1845 in Fort Wayne, Indiana.

Joe Besecker, director of the Appleseed Education Center and Museum on the campus of Urbana University, would like to display the Bible for visitors to see. The idea is to display this piece of Swedenborgian history on a

stand or small lectern from a church and then create a protective case to place it in.

If anyone has knowledge of such a piece of furniture and would be willing to donate this to the museum, please contact Mr. Besecker at jbesecker@urbana.edu or by phone: 937-484-1303.

You are also invited to visit the beautifully renovated Appleseed Education Center and Museum located in Bailey Hall, the original building on the Urbana University campus. The renovation was made possible with a \$50,000 grant from the Ohio Cultural Facilities Commission and \$30,000 in donations from many friends of the Center and Museum. Check out the University web site for more information at www.urbana.edu.

8. Johnny was tireless, as we must all be if we are to affect the positive change we seek.
9. There is incredible power in a name, a good slogan, or the right tag line. No one remembers John Chapman—it is "Johnny Appleseed" who is known internationally. His myth includes plantings and sightings in California, Canada, and Mexico; he never made it west of eastern Indiana and probably did not cross south of the Ohio River. We here at Urbana University intend to reinvigorate the name and the legend in support of focused education in free enterprise-based sustainability.

Adopting a Set of Sustainability Principles

Friends of Johnny donated land to the Swedenborgian Church in the late 1840s to establish a church-based higher education institution, Urbana University. Founded in 1850, the University continues to operate as a private liberal arts institution, rooted in

moral and ethical reflection and preparation for work, life, and citizenship. Resonating the region's agrarian and natural resource-based heritage, Urbana University emphasizes sustainability as a fundamental defining element and integrates ecological literacy and environmental economics into its liberal education core. The University recently adopted a set of sustainability principles:

- Demonstrating institutional practices that promote and exemplify sustainability, including measures to increase efficiency and use of renewable and non-renewable resources, and to decrease production of waste and hazardous materials, both in the University's own operations and in those of its suppliers.
- Promoting health, productivity and safety of the University community through design and maintenance of the built environment.
- Enhancing the health of campus ecosystems and increasing the di-

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iversity of native species.

- Developing planning tools to enable comparative analysis of sustainability implications and to support long-term economically, environmentally, socially, and individually responsible decision making.
- Encouraging environmental inquiry and institutional learning throughout the University community.
- Establishing indicators for sustainability that will enable monitoring, reporting, and continuous improvement.
- Recognizing that our planning and actions do not stop at the campus boundary, and as a result aggressively partner with the City of Urbana, Champaign County, and the business, industry, and agencies that in aggregate define the extended Urbana University community.
- Enabling campus leaders to apply state of the art knowledge to decisions that affect sustainability, thus assuring that the University's view to the future is informed by state-of-the-art information and current best practices.
- Infusing Urbana University's liberal education tradition with the tenets of ecological literacy and environmental economics.

Urbana University's Chapman School of Leadership in Sustainability

The newly created Chapman School of Leadership in Sustainability coordinates the University's sustainability endeavors, including housing the Accelerated MBA in Leadership in Sustainability, which will launch in 2011. Evidencing the University's commitment to walking the talk of sustainability, the International Sustainability Council (ISC) designated Urbana University as the planet's first sustainability-chartered higher education institution. Audubon Lifestyles recently named

UU the first Bird Campus USA. An early 2009 US Fish and Wildlife Service grant enabled UU to convert twelve acres of mowed grass to native Ohio prairie. The University will convert additional mowed areas to native oak savanna, native wetlands vegetation, and native forest understory habitat, assisted by a 2010 US Fish and Wildlife Service grant. The University will fully develop the educational and community engagement potential of the natural area conversions. Our Johnny Appleseed legacy informs and inspires everything we do as a university. (UU houses the Appleseed Education Center, home to the Johnny Appleseed Society and Foundation and proudly displays several trees grafted from cuttings taken from verified Appleseed stock.)

The combination of lessons from Johnny's life and the University's sustainability principles will infuse Chapman School programs, including the Accelerated MBA, periodic summits, workshops, lectures, and the planned sustainability professional certification initiative. Urbana University is the officially designated education arm of the International Sustainability Council. Chapman School Programs carry the ISC imprimatur, awarding continuing education units toward ISC professional certification in sustainability.

John Chapman's spirit will guide us as we develop programming uniquely rooted in the practice of free enterprise-based sustainability that enabled Johnny to carry his message to the edge of a country. Unlike many other emerging sustainability-based graduate and undergraduate offerings across the country, the Chapman School will emphasize the four essential elements of sustainability (economic, social, environmental, and individual well-being). Sustainability is embedded within and expressed through its four dimensions, with individual well-being at the core.

Johnny prevailed and succeeded because he was physically, mentally, emotionally, and spiritually prepared.

More than 150 years later, we can secure sustainability only if we can prepare leaders who understand, appreciate, and attain fitness across all four dimensions. The Chapman School provides a forum rooted in the legacy, lessons, and principles that Johnny Appleseed exemplified and presents educational programs steeped in the recognition that leadership in sustainability is more than a passing fad. In fact, here at Urbana University, leadership in sustainability has been with us since Johnny first crossed the Alleghenies and Urbana University germinated on fertile frontier ground in 1850. ☙

Stephen B. Jones, Ph.D. is the president of Urbana University in Urbana, Ohio.

Passages

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wife Janet), his daughters Sharon Swan (and her husband Richard) and Susan Lemee (and her companion Lindsey Harris), five grandchildren, six great-grandchildren, and his brother Scott. A funeral service was held April 11 at the New Jerusalem Church, officiated by the Rev. Susannah Currie.

Helene M. Tripier, 87, of Media, Pennsylvania, passed away on March 18, 2011. The Rev. Susannah Currie writes,

It was a pleasure to know Helen, and I am now permitted to reveal that she was the original donor to the vision of *In Company with Angels* and the work of sharing the Tiffany stained-glass angel windows series *Angels Representing Seven Churches* with the world. She had asked me to wait until after her passing into the heavens to reveal that she had been the anonymous benefactor to the project, its earthly angel. ☙

Passages

Confirmations

The following members were joyfully confirmed and welcomed into the life of the Urbana Swedenborgian Church on February 13, 2011: **Linda Dennison**, **Kent Myers**, and **Michael West**.

The Church of the New Jerusalem in Pawnee Rock, Kansas, celebrated the confirmation of **Zachary Wilson**, **McKenzie Galliard**, and **Tanner Galliard** on Palm Sunday, April 17, 2011. The Reverend Jane Siebert officiated.

Each candidate shared one thing learned during confirmation class-



es taught by Vivian Bright and Jerold Hadley. McKenzie remembered their

class on communion and the meaning of all the ingredients in the bread: flour, the Lord's presence in the world; water, truth; olive oil, healing and love; and salt, to preserve what we have been given. Tanner liked the class on correspondences and will always remember that water is truth. Zachary said, "If we regret our faults when we are free, it accomplishes something. But when we regret them under compulsion, it is worthless."

Zachary is the son of Randy and Anita Wilson, grandson of Aletha Loving. McKenzie and Tanner are children of Roy and Tricia Prescott, grandchildren of Vivian Bright.

The church in Pawnee Rock continues weekly services under the guidance of loyal members that lead worship and do the work of the church. They have been without a minister for sixteen years. They have three consecrated worship leaders, Vivian Bright and Carl and Connie Helm. In addition,

Howard Bowman and Jerold Hadley lead adult Sunday school and lead worship. Everyone pitches in where needed. "We do it because we love it," President Vivian Bright says, "and to have three newly confirmed members makes it all worthwhile."

Rev. Kit Billings and Rev. Jane Siebert help out as visiting ministers. It is a solid and amazing church out in the middle of the plains with dedicated members and a deep love of God and the writings. They would appreciate a minister, but are keeping things going strong in the meantime.

Deaths

The Rev. Professor **Peter J. Gomes**, Plummer Professor of Christian Morals and Pusey Minister in the Memorial Church at Harvard University, died on February 28, 2011, at the age of 68. Rev. Gomes's residence was the former home of the Swedenborg School of Religion. He was a good friend to Swedenborg Chapel in Cambridge and a friend of the Rev. Rich Tafel.

With the deaths of **Vivian Kelley** at the age of 88 and **Josephine (Joey) Cown** at 94, Virginia Street Church (St. Paul) has lost two beloved members. These two inspiring women were the last active members from their generation with memories of the church when some of its early founders were still alive. Joey's father was one of the earliest secretaries of the New Jerusalem church (as it was called then).

Joey followed in her father's footsteps, taking an active role in the church. She spent many years serving as a member of the Board of Trustees, directed the annual Christmas Pageant, sang in the choir, and taught Sunday school. Because of her extensive knowledge of the church, people often turned to her for advice.

Vivian started at the church as a young Sunday school student. One of the most often heard ways people de-

scribed Vivian during her years at the church was with the word *gracious*. She was gracious for sure. She had a way of greeting strangers and long-time friends with a smile and eloquent way of speaking that put them at ease. As a member of the board, she was able to get members to relax during tense moments.

Vivian served many years as volunteer wedding coordinator, a role in which her graciousness served the church very well. Her demeanor was an important reason why many couples decided to get married at Virginia Street Church. Vivian was thought of as the quintessential public relations representative and hostess. Trained as an interior decorator, she had a keen eye for tasteful decorating as evidenced by anyone who visited her beautiful home. In addition to decorating, Vivian liked to express her artistic talent by painting landscapes.

Vivian and Joey loved the New Church and its philosophy, living according to its principles—and no doubt they are still leading lives of usefulness in the spiritual world.

Albert R. (Bert) Lemee, a lifelong member of the of Bridgewater New Jerusalem Church, died peacefully at home on April 6, 2011, at the age of 90. Bert opened Lemee's Fireplace Equipment in 1954, where he was still working with his family until recently.

Bert was very active in the church. He was the Sunday school superintendent for over fifty years and was the foreman on the rebuilding of the church after the 1994 fire. In later years, he enjoyed traveling with his wife, the late Ruth (Anderson), maintaining his orchard of fifty fruit trees, and working in his flower gardens. The most important things in his life were his family, friends, and customers.

Bert is survived by his sons David (and his wife Ellen) and Brian (and his

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187th Session of the General Convention of the New Jerusalem, June 29-July 3

Council of Ministers: June 27-28

2011 Registration Form

Convention 2011 will be held in Cincinnati, Ohio on the campus of the University of Cincinnati. To learn more about UC, visit www.uc.edu. To learn more about the 2011 Convention and view a list of Frequently Asked Questions (FAQ), please visit www.swedenborg.org or call the Central Office at 617.969.4240.

Lodging: We will be staying in the Campus Recreation Center Housing: <http://tinyurl.com/63mh2k>. These rooms are all single rooms. If all of our spaces in these rooms do fill up, the Central Office will contact you about alternate housing arrangements. The Kingsgate Marriott (on campus, about a mile away) is a good choice for families or those who would prefer a hotel: <http://tinyurl.com/4yqufc>.

Childcare: The childcare program will run June 29-July 3 during meetings and receptions for children ages 3-12. **If you will be bringing children to Convention, please read the Convention FAQ or contact the Central Office for details, rates, deadlines and to obtain the necessary forms.**

Teen Program: The youth program runs from Wednesday, June 29 through Sunday, July 3, and is supervised by Kurt Fekete. If you want your teen (age 13-17) to attend without a parent, please see the FAQ or contact the Central Office for details.

Parking is available for an additional charge. Please indicate on the form below that you will be bringing a car, and the Central Office will contact

you. Gym passes are available for \$10 per person for the week. Contact the Central Office for details. Wired internet access will be included with each dorm room. (Bring your own ethernet cable!) Wireless internet is available to guests on campus, but it does not work everywhere.

Registration and Payment Deadline: Monday, May 30 by 5PM EST. No exceptions. Any reservation not fully paid by this date will be cancelled.

Cancellations: If made by Wednesday, June 15 by 5PM EST, you will receive your full prepayment. If you cancel twelve days prior to your arrival, you will receive your prepayment, less the cost of one night's room and board. If you cancel two days or less prior to your arrival, you will forfeit your entire prepayment. Cancellations must be done by calling the Central Office directly during normal business hours (9AM-5PM EST, M-F).

Room and Board Packages:

- Package A (June 27 -July 3, six nights), Council of Ministers:**
\$349 per person
Includes six nights of lodging, four breakfasts, four lunches, two brunches and six dinners.
- Package B (June 28-July 3, five nights), General Council:**
\$290 per person
Includes five nights of lodging, three breakfasts, three lunches, two brunches and five dinners.
- Package C (June 29-July 3, four nights):**
\$230 per person
Includes four nights of lodging, two breakfasts, two lunches, two brunches and four dinners.

Name	Attending Women's Alliance luncheon?	Yes <input type="checkbox"/> No <input type="checkbox"/>
Name		Yes <input type="checkbox"/> No <input type="checkbox"/>
Will you be parking on campus?		Yes <input type="checkbox"/> No <input type="checkbox"/>
Street		
City		Apt. #
State (Province)		Zip
Home Church		Day Phone
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

Registration	Amt	# People	Total
Adult	\$120		
Teen (13-17)	\$90		
Child (3-12)	\$55		
Under 3 years old	Free		
*Family maximum	\$300		
One Day Registration	\$40		
Local Volunteer	\$55		
WA Luncheon	\$15		

Room & Board	Package	#People	Total
Room and Board Package (see package descriptions for rates)			
Gym Pass (\$10 per person)			
Grand Total (from both Registration and Room & Board)			

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

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 before May 30.** See "Cancellations" above for refund policy. Bills may be paid by check, Visa or by MasterCard. You may also call the Central Office to make a secure credit card payment at 617.969.4240. Please do NOT email any credit card information.

Visa ☐ MasterCard ☐ Expiration Date: _____

Card Number: _____

Cardholder's Name: _____

Signature: _____

Send checks payable to The Swedenborgian Church to:

Central Office, The Swedenborgian Church
11 Highland Ave., Newtonville, MA 02460

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.

You're a Sweden-what? Sharing Your Faith with Others— Invitation to the SCYL Memorial Day Retreat in Fryeburg, Maine, May 27–30

Have you ever had someone ask you about your church and what you believe? Have you ever wanted to tell someone about your religion but felt completely unable to explain it? It's hard isn't it? Sometimes we freeze and don't have anything to say at all. Or perhaps we end up saying something like, "Oh, we are just a very small Christian denomination," or maybe, "We believe in the writings of a guy named Emanuel Swedenborg but we are really pretty much like any other normal church." Sometimes, we think we almost have to apologize for our faith or hide our beliefs because people might think it sounds weird. Swedenborgians have an amazing faith and a wonderful message to share, but often we do not know how to explain it.

At this retreat we will discuss the Swedenborgian faith and how best to talk about it with friends, family, and classmates. If you consider yourself a Swedenborgian, this will be a great opportunity for you to learn more about the church and how to explain your faith to others. If you are not a Swedenborgian,

this will be a chance for you to share what you believe and gain insight into your own spiritual beliefs. Either way, this will be a great time to share your religion and what you think about God with friends in a safe, accepting place.

The SCYL is the Swedenborgian Church Youth League. Our retreats are open to teens of all faiths and beliefs, ages 13–18. At our retreats we offer life skill and spiritual sessions based on the principles of the Swedenborgian church. We strive for a safe, secure, and inclusive environment to discuss and share relevant and meaningful ideas and challenges teens face. We work, play, and learn together as a community. We have fun! Teens and parents new to SCYL retreats, please don't hesitate to contact Kurt with any and all questions and concerns (email: kfekete@hotmail.com or call Kurt at: (802) 345-0169). Kurt will answer your questions or, if appropriate, put you in contact with a League officer in your region to help give you as much information and encouragement as you need! Visit us online at: youth-league.blogspot.com.