

A Chapel's New Foundation

BY TOM NEUENFELDT



The Chapel at the Almont New Church Assembly (ANCA), the family camp and retreat center in Michigan, has been the cornerstone of worship and celebration there since 1870. In the 1980s it was added to the list of historic buildings on the state of Michigan's historic register. The Chapel has been the site of weddings, baptisms, memorial services, worship services, and summer camp chapel services for seven generations of Almont families.

In July of 2012, a project was initiated to replace the bottom three rows of siding that were showing signs of moisture damage. When the siding was removed, it was discovered that the foundation of the chapel had deteriorated, and the original tenoned beams and mortised sills that support the walls and floor had rotted. The Chapel was in jeopardy of collapse. In response,

the Almont New Church Assembly Board initiated a campaign to raise the funds to restore the beloved Chapel, and the work began.

The Chapel needed to be lifted from its foundation. A moving company slid steel beams under the sills and lifted the building a foot into the air. The rotted beams were delicately pulled out and the block foundation was removed. The foundation was rebuilt and the beams were replaced with solid wood.

As with all restoration and remodeling projects, extra work evolved as the project proceeded. The blown-in insulation in the walls came out as



the beams were removed. To meet the long-term need of the ANCA, an environmentally friendly foam insulation was sprayed between the floor joists and injected into holes drilled in the walls from the outside. Wooden plugs then had to be sanded down and primed.

While the Chapel was being restored, the exterior lights were replaced and the steps, porch, and door leading to the pump organ were replaced.

The next phase of the Chapel repair is to repaint the exterior. The interior walls have some minor cracks that were made more noticeable from the building being picked up and set back down. The plaster work and interior

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Almont Chapel Song

(Tune: "The Church's One Foundation," Book of Worship, page 354)

The Almont church foundation was rotten to the core.
We had to be creative to save for evermore.
The cost to raise the structure seemed insurmountable.
For saving our sweet chapel, we were accountable.

A letter was sent out, appealing for some aide.
The plans kept moving forward as loving gifts were made.
Steel beams were then inserted beneath the chapel floor.
With craftsmanship and patience, she sagged and dipped no more.

Wood beams were laid in place, foundation blocks were set,
They lowered our dear chapel, she gently came to rest.
No hay or wood or stubble defaced the project pure,
So our beloved chapel forever will endure.
So our beloved chapel forever will endure.

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Correspondence: The Natural and Spiritual Suns • Healthy Turnout for Gathering Leaves
Swedenborgian House of Studies Upcoming Online Courses • Music Lesson

The Editor's Desk



Small World Department

Some people love reunions, some hate them, and some are ambivalent; I fall into the first category. I love the chance to see old friends (or family members), renew acquaintances, and meet people I do not know but who share something important with me nonetheless. I especially like the pleasant surprises and discoveries that I invariably experience at reunions.

While attending a high school reunion in a suburb north of Pittsburgh several weeks ago I experienced such a surprise. A classmate named Carl Weller approached me and recalled a mutual friend who recently died. Although I had barely known Carl in school, we engaged in a long conversation in which he inquired as to my present circumstances. I shared that I edit and produce this publication, explaining its Swedenborgian identity, and he said, "You won't believe this, but I am a descendent of a very prominent Swedenborgian." I asked who, and he replied, "Frank Sewall is my great-grandfather." I was speechless.

For those unfamiliar with Rev. Frank Sewall, he was president of Urbana College from 1870 to 1886, where he served with distinction, and as minister of the Urbana Church. Thereafter he served as minister of the National Swedenborgian Church in Washington DC until his death in 1915. In addition, he was a prolific scholarly author and a notable hymnist. He was well known as a knowledgeable and thoughtful minister and theologian.

Carl explained that he was the grandchild of one of Alice "Archie" James's sisters—Rev. Sewall's daughters. He explained that he knew little of his Swedenborgian heritage. His father, who had grown up in the National Church in Washington, left the Swedenborgian Church when he became an adult. Carl had recently learned most of what he knew of this marvelous

heritage by reading *Stay by Me, Roses, the Life of Alice Archer James*, by the late Alice Skinner. I read and reviewed this book (March 2012 *Messenger*, page 31), and this summer, at the annual convention in Urbana, Ohio, I was able to visit the historic home of Frank Sewall, where Carl's grandmother was raised. I am sharing with Carl photographs of the Sewall home and a copy of a eulogy of Rev. Sewall, distributed to all the churches upon his death.

Our impossibly large world is sometimes wonderfully small.
—Herb Ziegler

If you have a small-world story that might interest our readers, please submit it to *the Messenger*.

Letters to the Editor

2013 Convention in Urbana, Ohio

I'm not sure what it was about the convention this year, but it was probably the best convention I have attended in all my sixty-odd years. I haven't been to that many, but the earliest one I had the most part in was held in Philadelphia in 1964, when I was 18. (Hopefully, the leaguers of today are a little

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Church Calendar

- October 10–13: SHS Board Meeting • Bryn Athyn, PA
- October 11–14: SCYL retreat • Duxbury, MA
- October 25–27: *SPLATz* retreat • Almont Retreat Center, MI
- October 31: Proposal deadline for Iungerich Fund grants
- October 31–November 3: General Council Meeting • Framingham, MA

the Messenger

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Letter from the President



Dear Friends,

As I drive across the rolling hills of Pennsylvania on my way to the Augmentation Fund Committee meeting in Michigan, there are places where there is nothing but forest as far as the eye can see. I can't help thinking of what it was like for John Chapman (later known as Johnny Appleseed) and all of the other settlers who headed out across these very hills into what was then complete wilderness, with only his few possessions and his dreams. There were no reassurances or guarantees beyond the wild promises of the land speculators seeking to cash in on the courage of others. There was only the adventurous spirit, the willingness to face the unknown and do whatever circumstances required to create a new life for themselves and others of like mind. They all knew there were incredible dangers and hardships ahead of them, difficulties that they would have to face and overcome. They all knew there were challenges waiting for them, situations which would be new and completely foreign, requiring creativity and ingenuity. Yet, they also carried with them skills and resources that had proven themselves in the past and would be useful in the new world they were entering.

In all of this, the most important possession they had at their disposal was their own inner spirit—the willingness, in fact eagerness, to enter unknown territory to be tested in ways they could not predict, to face new challenges that would require strength of resolve, stamina, and perseverance, but also creativity and ingenuity and the willingness to try new things. All of them heading west had a sense of independence and self-reliance and yet, they all, including Johnny, needed and depended on the presence and interaction with the others travelling with them. Even in the unknown of the wilderness the

sense of community and connection was essential.

As I drive west, and as, together as Swedenborgians, we begin the journey into the unknown adventures of a new year, I am struck by the similarities of our situation today. We are, in fact, already entered into a new era in the life of this church. We are each independent individuals, and our little churches and communities scattered around have a sense of independence and even isolation. We are faced with hardships, scarcity, difficulties, and challenges, many of which are new and unfamiliar. We have our history, which we bring with us, we have our resources and past practices which have served us well, and we have knowledge and skills and tools. We also know that at least some of what has served us in the past is going to be of no use going forward and that we will, and in fact are, facing situations which are going to require new ways of thinking, acting, and being. We are facing circumstances and people of a very different mindset and way of living than we are used to. We know we are going to be tested in ways we cannot predict and will need to respond in ways that we have not yet learned and cannot practice.

We also know, just as did the pioneers of years gone by, that in the process of discovery and entering into a new landscape and making a new life for ourselves there are going to be casualties and losses. Those who are rigid in their thinking and cling to the old ways of being for their comfort and familiarity will more and more fall behind in the journey to where we are headed. Also, there will be those, hopefully few, who choose to abandon the journey forward and either stay where they are or go back to what they have known. And there will be those things which we love and have even depended on that must also be left behind. While at times the losses are painful, they are a necessary part of the trials and tests of the journey.

Notwithstanding the recent flurry of new ministers moving to new churches, for most of us, this journey is not geographical. The challenge and adventure and opportunity for exploration and discovery is not about crossing mountains and rivers in covered wagons. It is about opening our minds

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Music Lesson

BY ROBERT MCCLUSKEY

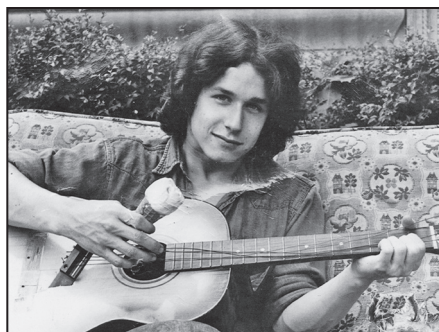
The relationship between music and spirituality is old and well known, to be sure; music forms a central feature of worship in all religious traditions. I have pursued both for some time and have come to believe that this relationship is more than the happenstance of a “good fit.” I would like to share some insights into the correspondence of music and spirituality. We begin by noting that both are, ultimately, deep mysteries that invite our exploration.

One Step at a Time

Learning to play a musical instrument is one of the most useful analogues of spiritual growth available to us. (Perhaps this is why Maurice Nicoll¹ insisted that those studying at his center at least try to learn to play the guitar.) Both Bob Kirven and Dean Sluyter have offered simple but useful models based on this analogy. Kirven’s model uses three steps, based on the three Rs of regeneration. Sluyter uses four steps of competence. They are combined in the following summary:

Step 1—Unconscious Incompetence: We don’t know, and we don’t know that we don’t know. This is a person who does not play an instrument and has no interest in learning to do so. This step corresponds to spiritual sleep; darkness on the face of the water; no interest in spiritual life, no “affection” for truth.

Step 2—Conscious Incompetence: We don’t know, and we know that we don’t know. This is a person who has decided to learn to play an instrument,



A younger Robert McCluskey with guitar

discovers how little he knows or can do at first, and then begins to practice his lessons. This step corresponds to repentance, the first step of the process of regeneration: also known as waking up to spiritual life, deciding to commit ourselves to spiritual growth, receptive to God’s influence, and acutely aware of our need.

Step 3—Conscious Competence: We know, and we know that we know. This is a person who, through study and practice, is gradually able to play an instrument. This step corresponds to reformation, the second step of the process of regeneration; also known as moving into spiritual life, compelling ourselves to live according to what we believe to be good and true, responding to God’s influence.

Step 4—Unconscious Competence: We know, and we don’t know that we know. This is a person who is able to play an instrument without thinking about it, who has internalized and “appropriated” the skills he previously practiced with great attention; one who has made them his own. This step corresponds to regeneration, the third and final step of the process of regeneration; also known as living the spiritual life, fully open to God’s influence.

At step one, it is almost impossible to hit the right notes; by step four, it’s almost impossible not to hit the right notes. In other words, before we “repent” or wake up, it’s almost impossible to find meaning and purpose in life, to know what we should do or

how we should live. As we regenerate though, such things become second nature. And of course, if you don’t practice your instrument, your ability fades, and if you don’t practice living spiritually, acting “as if of self,” you “forget” or fall asleep.

I am aware that this analogy can be usefully applied to the acquisition of almost any skill, and yet the case of music and spirituality seems exceptional. Like spiritual growth, and unlike many other learned skills, learning to play an instrument is not easy, and there is no end to what can be learned. Also, like learning a foreign language (and unlike learning to ride a bike), what we learn will fade away if we do not continually maintain it through practice.

Hard Work

Learning to play a musical instrument requires discipline and sacrifice, a willingness to allow ourselves to be reshaped according to the instrument (physically, practically) and the principles of music (mentally, theoretically), to surrender our time and comfort for the effort required, and to submit to a systematic way of thinking and acting, even a set of rules, that precedes us and which we cannot change, only conform to. Although attributed to Pythagoras, I have no idea where the rules of music theory really came from. But as a musician, I am awfully glad we have them and that they are available for all who want to learn them. I have no problem with any of the rules; I don’t wish any of them were any different and I am happy to do whatever it takes to not only learn them, but to force myself to apply them to my instrument—to take the time and make the effort. It’s the only way I can have that much fun.

Is the religious life any different? Is there not a tradition of texts and principles to which I must humbly and honestly commit myself in both study

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¹ Maurice Nicoll (1884–1953) was a British psychiatrist, author, and noted Fourth Way teacher. He is best known for his *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, a multi-volume collection of talks he gave to his study groups.

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and practice? Is there any other way to become competent in my inner life and know the infinite fun of heaven? How many find it difficult to start the process of learning the instrument they would “love” to play? And how many more find it difficult to start the process of spiritual growth—or to stay at it?

Musicians, whether self-taught or classically trained, enjoy knowing and playing by the rules, what works and what doesn’t, and it would never occur to them, for instance, to hit a wrong note or chord on purpose. What could possibly be gained? How different it is in the moral realm, where we find it difficult to adhere to even the simplest maxims, let alone commit ourselves to confronting the complexities of bigger issues?

Much of the real energy and excitement of music comes not simply from following the rules, but knowing when and how to “break” them. Really great melodies often stray from the diatonic scale. But these exceptions to the rules are not random or arbitrary. In fact, such moves can only be made by one who has already mastered standard technique and theory. So too in the religious life, we find Jesus often seeming to move beyond the Law; not because he rejects it, but because he understands and embraces it so well. As Walt Whitman said of himself, music often contradicts itself, being large and containing multitudes (of possibilities). And not just Whitman but you and I too.

Like learning to play an instrument, the work of spiritual growth never ends. After every plateau reached, there is always another challenge ahead, another next step to take. (Similarly, the end of one octave is the beginning of the next octave, which is both the same as and different from the previous octave!) Musicians, as you might imag-

ine, love this. They do not view it as an endless challenge, but as a path that leads to greater things. The next lesson is not more work to do, more fun to have. How true is this of the ongoing journey of spiritual growth? And what about that doctrinal principle that teaches that victory in every temptation is followed by—a greater temptation! Perhaps it would help to remember that while our goal may be grand, the next step we need to take is right in front of us, well within our ability, and very much worth the effort.

So much for learning to play an instrument. What about the spirituality of music itself?

Another World

Even the artist, before he can make use of [words], is bound to rearrange them in accordance with the laws of rhythm: obeying unconsciously the rule by which all arts “tend to approach the condition of music.”

So too the mystic. Mysticism, the most romantic of adventures, from one point of view the art of arts, their source and also their end, finds naturally enough its closest correspondences in the most purely artistic and most deeply significant of all forms of expression. The mystery of music is seldom realized by those who so easily accept its gifts. Yet of all the arts music alone shares with great mystical literature the power of waking in us a response to the life-movement of the universe: brings us—we know not how—news of its exultant passions and its incomparable peace. Beethoven heard the very voice of Reality, and little of it escaped when he translated it for our ears. (Evelyn Underhill, *Mysticism*, pp. 76–77)

Arthur Schopenhauer, a rather pessimistic philosopher, held that there were two paths we could take to escape the suffering and ennui of life: asceticism and art. He felt that art, and especially music, provided a re-

lease from our phenomenal or empirical existence, and transported us to a transcendent realm of genuine beauty, an escape from the violent “will to live.” For slightly different reasons, I too believe that music leads us into a world that is almost completely unnatural, i.e., spiritual. Notwithstanding the obligatory holiday performance of “Sleigh Ride,” complete with galloping coconuts, music has little interest in recreating the sounds of nature. Instead, music is quite simply the play of tonal relationships, or intervals, that take place among twelve tones, as they move between tension and resolution, dissonance and harmony. And of course it is amazing how this simple dynamic among twelve tones can create such color and complexity, such depth of feeling and heights of insight in the listener. It is a world that is utterly foreign and yet oddly familiar; a world which calms and excites us simultaneously; a world of mathematically precise order, of ratio and proportion, and at the same time a world of seemingly infinite freedom, variety, invention, energy, and passion.

(Mathematically ordered and wildly free? This a paradox that musicians welcome. But when we say the same thing in relation to spirit, that God’s providence extends throughout all of creation, both universally and in its particulars, *and* that each of us is absolutely free; well, this is a paradox most of us find difficult to grasp or accept.)

Wassily Kandinsky, father of abstract expressionism, was actually trying to bring the principles of music into the world of painting. Rejecting objective or representational painting, he sought to let color and shape speak for themselves, just as tone and rhythm do in music. Instead of depicting the outer, natural world, he sought to depict the inner world of spirit, of thought and emotion, in the same way that music expresses itself in “unworld-

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Music Lesson

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ly” forms. He understood that in music we have an image or reflection of the spiritual, rendered in sensible form. Goethe described architecture as “frozen music.”

Perhaps most amazing, and for that reason hardest to describe, is the universal nature of music. I’m talking here about the way the human ear responds so spontaneously to this precise/free movement of these twelve tones. Begin with a bright major chord and bring in the trumpets, and everyone feels secure and optimistic. Now hit the relative minor—that is to say, lower just one of the notes of the major chord down one step—and watch an entire audience sink into sadness and reverie. The simple ratios of tones, the IV and the V and the II^m, are heard as harmonious by both the novice and the expert, while a II⁷b⁵ to a V⁷b⁹ will leave everyone yearning for resolution. I ask myself, what is happening? There seems to be some mysterious resonance between the mind and these twelve tones. All I can surmise is that we are dealing with a most “un-natural,” i.e., spiritual, phenomenon. (At the risk of alienating some readers, let me offer an indirect proof of the unique spiritual or “human” nature of music: animals don’t dance.)

While I am no expert, I am aware of many theories which suggest that listening to certain types of music (e.g., classical) helps to order the mind and improve thinking. I myself am grateful for a good deal of exposure to the works of J. S. Bach when I was young. But I suspect that listening to any music orders the mind accordingly. And I am not alone. For several centuries the Catholic Church banned a particular interval of music (the I-bV), labeling it the *tonus diabolicus*, the devil’s tone. This interval, which essentially divides the octave in half, produces the great-

est tension of all the intervals, creating in the listener an almost desperate yearning for resolution. Ironically, this interval is found in the dominant 7th chord, and forms the engine that drives rock and roll. Perhaps the best known example of this interval in popular music is the opening lines to Jimi Hendrix’ “Purple Haze.” (Note that altering this interval by only half a step produces the interval I-V, the most harmonious of intervals.)

More recently, in 1979, newly installed leader of Iran, Ayatollah Khomeini, banned all forms of music, equating it with opium. Actually, I think it is exceedingly more powerful and satisfying than opium. It may be the most powerful “drug” in the universe, calming the savage breast as David’s harp calmed Saul. It can incite to war or inspire patriotism. It can lead to tears of sadness or joy, and express profound levels of intimacy (“they’re playing our song!”). In fact, there seems to be no end to the variety of moods, emotions, and ideas that music can arouse or elicit.

Music and Language

More than any of the other fine arts, music bears a strong relationship to language itself, the medium of the Word. (Remember that the Hebrew scriptures were originally written to be sung, not merely spoken.) As in the dramatic arts, music is both written and heard, but using notes instead of words. Still, it is common to speak of music in terms not only of melody or rhythm, but of phrases and sentences, statement and response, theme or motif, development and recapitulation. There’s even something in classical music called a scherzo: literally, a musical joke. Music allows us to speak without words, to give outward form to our inner life, and then hear the language of spirit.

Consider the curious relationship between sheet music and scripture. To

one untrained in music, sheet music appears to be nothing more than a random series of dots, lines and an occasional number. To one so trained, sheet music is instead a useful outline or blueprint, containing all that is needed to create transcendent beauty. Similarly, to one unfamiliar with the inner sense of the Word, the literal sense of scripture appears to be nothing more than history, a record of events that transpired long ago and far away. But, as we open ourselves to the inner sense, whether by training or intuition (i.e., music lessons or playing by ear), we find scripture to be a useful outline or blueprint, containing all that is needed to re-create ourselves into the image of transcendent beauty itself.

Building Community

A study in Sweden suggests that when people sing together their heartbeats tend to be synchronized. When singers in a high school choir were hooked to heart rate monitors, the monitors showed their heartbeats were most in sync for a humming and a mantra exercise, and least coordinated when singing a hymn. Group singing could be found to have cardiovascular benefits. (*Christian Century*, 8/7/13, pp.8–9)

Whether practicing, playing, or simply listening, music requires us to put self aside so that we might connect to something outside of us, something larger than self. All art involves a degree of selflessness—submission to a higher order not of our own making. This is even more true in music, in which we must give ourselves over to the song, the music.

In order to sing a song even half well, one needs to first stop what one is doing and turn one’s full attention to the task. Then three things need to come together and work as one: lyric, melody, and voice. That is to say, head, heart, and hand. One must be think-

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ing, feeling, and singing. We all know what happens when you don't know the words, or your heart's not in it, or you have laryngitis—there is no song. It is no different with building community, or a church. Unless one is wholly committed to the work, there is no community, there is no church. But if feeling, thought, and action were linked and focused on the task, you would have everything you need and there would be no stopping you. In fact, a song does not exist until it is sung, so the church does not exist until our love of God and neighbor are brought into action—and then it does!

At its best, the musicians (in a group) operate as components of one enormous intelligence; at its least pleasant, it can become a group of egos battling for attention. (*Total Guitar*, Terry Burrows)

Am I suggesting that everyone should learn to play an instrument? Well, should you want to enter more fully into that beautiful, mysterious world of music, then yes, you should learn to play an instrument. But the question is, do you want to enter more fully into that beautiful, mysterious world of spirit? Our regeneration consists in learning to play our mind like an instrument; seeing how different types of love, wisdom, and use interact with one another, learning what works and what doesn't in different situations, applying ourselves to practicing how to love, know, and serve. Our mind is the instrument through which God gets God's music out into the world. This is the medium which conjoins nature and spirit, which can blend the varieties of love and wisdom that flow into us from God. Just as a grand symphony might begin with a single melodic line, so our simplest impulses and thoughts toward the good and true can grow in strength and beauty and power, forming our inner life into a complex and harmoni-

Almont Chapel

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painting will be done in the spring of 2014.

These repairs are not cheap, even with the volunteer efforts of many Almonters and friends. The cost has been approximately \$22,000 to address the structural issues and to insulate. Plastering, painting, and landscaping are yet to come. It is anticipated that the final cost will be between \$30,000 and \$35,000.

The great news is that thanks to the generosity and love of many people, most of the needed funds are in hand.

Almont is blessed to have an endowed maintenance fund established by the Harder Foundation. The fund, established by the Harder and Keith families, has helped maintain the camp. It contributed \$12,500 (half of the original estimated costs) toward the project. The Board is very grateful to the fund for its continued support toward the physical care of the camp.

The response to the fundraising efforts initiated by BJ Neuenfeldt, the ANCA treasurer, has been phenomenal; over sixty families have contributed. Approximately \$16,500 has been donated by these loving individuals. In addition to the mailed-in response to the stewardship appeal, some creative

fundraising has occurred. At camp this past summer, sections of the old beam had pictures of the chapel painted on them and were sold. BJ celebrated her birthday on 12-12-12 and asked those who came to her "dozens" party to donate to the Chapel Fund in lieu of gifts. Contributions ranged from \$12.12 to \$121.21. Contributions continue to come in through checks and Paypal.



At a Chapel service at Almont this past summer, BJ and I compared the maintenance of the Chapel to care that we all need to give ourselves. This includes both our interior and our exterior development. Our inner self and the Chapel's beams are very important and must be maintained and improved over time. We also need to keep our exterior self and our Chapel's exterior in good repair—not out of vanity but out of a love of the Lord and to keep our inner foundations strong. The participants sang a song about the chapel repair written by BJ Neuenfeldt and Marjie Leas to the tune of "The Church's One Foundation." The chapel service ended by all 160 campers encircling the Chapel and holding hands while the camp director, Rev. Kevin Baxter, asked a blessing for the Chapel and what it has meant to the spiritual life of the Almont New Church Assembly family.

Please visit the Almont website at www.ancarc.com to learn more about Almont New Church Assembly. ☩

Tom Neuenfeldt lives on the eastern shore of Lake Michigan.

ous whole, a song of life. Whether or not you actually play a musical instrument, each of us is being called by God to pursue the work of spiritual growth, to move from listener to player, from spectator to participant, from hearers of the Word to doers of the Word. ☩

Robert McCluskey is a musician and former Swedenborgian minister living in Los Angeles.

Book Review

Johnny Appleseed, America, and Apples

Johnny Appleseed and the American Orchard: A Cultural History

William Kerrigan.
[Baltimore: The John
Hopkins University Press,
2012.]

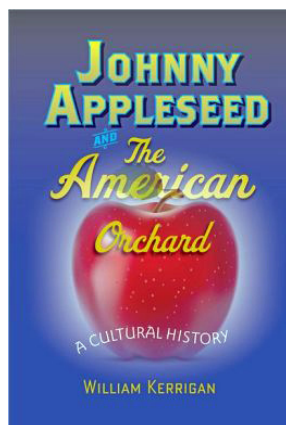
REVIEWED BY WILMA WAKE

I departed our annual convention on the final day, anticipating being home in Maine by 9 PM that evening. I had no idea that I would be sitting in the Detroit airport for hours, and then put up in a hotel overnight by the airline due to a cancelled flight. With so much time to wait, I was glad that I had with me a book to read. At first, I was concerned that it was a nonfiction history book. Would it be able to hold my attention for hours in the airport? It did! I couldn't put it down.

The book, written by William Kerrigan, was about Johnny Appleseed (John Chapman). I had really enjoyed Kerrigan's presentation over supper one evening at the convention, where he passed around samples of different apples and talked about their history in America, and how Johnny fit into that story.

Kerrigan does an outstanding job of detailing the era from just before the American Revolution until after the end of Johnny's life in 1845. He traces the social, cultural, religious, and environmental forces at work during John's lifetime. He has done extensive research into Johnny's Swedenborgian connections, and this part of Johnny's life composes a significant portion of the book.

Kerrigan has his theories as to how John Chapman came to learn about the Swede who died just two years



before he was born. It was probably by picking up tracts that had been distributed by William Schlatter of Philadelphia.

Philadelphia merchant William Schlatter was so enthusiastic about the possibilities of print evangelism that he spent most of his personal fortune

on the effort. By 1817, he had distributed over three thousand books and tracts by inserting them gratis into orders of cotton and calico sent to country merchants. (p. 106)

Kerrigan says that Schlatter no doubt included contact information for the Philadelphia New Church in the books and tracts he distributed across the West, and he was the earliest contact between John and the New Church that can be documented. By the spring of 1817, Schlatter had sent some Swedenborgian works directly to John Chapman, but his familiarity with Chapman at that time was still novel. (p. 106)

Soon afterwards, John came in contact with New Church missionaries.

In 1817, in an effort to emulate their more successful rivals the Methodists, the Philadelphia New Church Society sent out two missionaries on a thirty-nine day tour of the South and West during which they baptized thirty-seven converts. The two men apparently encountered John Chapman on this trip and described him as an intelligent and zealous champion of Swedenborgianism. (p. 107)

This was just about the time that the Rev. John Clowes of Manchester, England, was gathering a group to read the

works of Swedenborg. The small group was putting an annual report together and included information they had received from the Philadelphia Society in the US:

There is in the western country [of the United States] a very extraordinary missionary of the New Jerusalem. A man has appeared who seems to be almost independent of corporal wants and sufferings. He goes barefooted, can sleep anywhere, in house or out of house, and live upon the coarsest and most scanty fare. He has actually thawed the ice with his bare feet. He procures what books he can of the New Church; travels into remote settlements, and lends them wherever he can find readers, and sometimes divides a book into two or three parts for more extensive distribution and usefulness. This man for years past has been in the employment of bringing into cultivation, in numberless places in the wilderness, small patches (two or three acres) of ground, and then sowing apple seeds and rearing nurseries. These become valuable as the settlements approximate, and the profits of the whole are intended for the purpose of enabling him to print all the writings of Emanuel Swedenborg, and distribute them through the western settlements of the United States. (p. 102)

That was how the story of John Chapman first intertwined with the history of the New Church in the United States.

Kerrigan carefully differentiates fact from fiction in the Johnny Appleseed story. For example, legend has it that John was extremely poor. Actually, he did sometimes work for wages, and he earned enough to buy land for his orchards.

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It is intriguing to read the account of how Chapman's story evolved from his life as a real human being to a folk hero and legend, at a time when American capitalism was looking for individual and independent heroes. In 1948, Disney released the animated story of Johnny Appleseed, and Kerrigan says of it,

The Johnny Appleseed story told by Disney is a near perfect sermon on postwar American values. Faith in God and the ability of the individual to make a difference in history are the central themes. Despite the story's celebration of individualism, Disney's Johnny Appleseed stopped short of praising difference in favor of conformity. Johnny Appleseed was a generic Christian in the story, not an apostle of unconventional Swedenborgianism. Johnny Appleseed could be an eccentric in postwar America, but the boundaries of that difference were increasingly constrained in a culture that valued conformity even as it professed to celebrate the power of the free individual. (p. 179–80)

Reading this book, I experienced disgust at how Whites destroyed Native Americans, their lands, and their villages—and their apple orchards. While some settlers were planting apple trees, others were destroying thriving orchards in Native American communities. This book shows the racial, economic, and cultural clashes as Whites moved westward. John Chapman, in his own way, was caught up in these forces. Although he was friendlier to the Indians than most Whites were, he was still part of and a participant in his culture's history of this era.

I highly recommend this book in paperback, hardbound, or digital. I loved reading the book and I value it as an addition to my library. I underlined and marked many passages that I want to go back to and ponder fur-

The LaPorte New Church is Hosting a SPLATz Retreat

Our theme: Biblical Foods: Life Before Chips and Cheetos.

When: From Friday, 7 PM, October 25, to Sunday, noon, October 27, 2013

Where: Manna House Spiritual Growth Center (located adjacent to the LaPorte New Church), 905 Maple St., LaPorte, IN 46350

Who: SPLATz: Super-Powered Lovable Almost Teens, All youth from ages 10–13

What: A Swedenborgian Church retreat for pre-teens that's all about foods from the Bible. Before the days of fast food, breakfast cereals, and grocery stores filled with conveniently packaged and processed food, people ate more naturally and simply. A few thousand years ago, finding, growing, and preparing food was a huge part of life. Food was deeply spiritual and was directly connected to God and worship. We will explore what people of Biblical times ate, how they prepared their food, and how they ate it. Using Biblical scripture enlightened by Emanuel Swedenborg, we will consider the spiritual aspects of food and the meaning it has for us. *Bon appetit!*

Leaders: Swedenborgian denomination youth director, Kurt Fekete, Rev. Jenn Tafel, Rachael Sbrocco, Lori Steinhiser, and other talented group leaders.

Cost: A donation of \$25 is suggested to help offset retreat expenses. Assistance with this fee is available. Please don't let the cost keep you from attending.

Bring: Sleeping bag, air mattress or sleeping pad, PJs, towel, personal items, musical instruments, and a friend!

Contact Information: To confirm attendance or for more information, contact Lori Steinhiser at (219) 898-0613 (cell) or lorigayheart@comcast.net.

Registration: All tweens must complete a registration and medical release form and bring them to the retreat. No youth can attend without completing these forms! A parent or designated adult must be available at all times during this retreat in the event of an emergency.

A word to parents about safety: We want to assure you of our complete commitment to your child's safety at this event. We will maintain a ratio of one staff member to every seven youths. We follow the safe practice of securing a minimum of two adults in the immediate area during all youth activities and interactions. This retreat is staffed with responsible adults at least 18 years old, working together to affirm our church's values and ensure an environment of physical and emotional safety and respect for your child.

ther. I know it will be a valuable reference book about Johnny Appleseed and about the complicated economic, cultural, and social implications in the history of apples. I think that eating an apple now will not be such a simple experience; it will be layered with myriad pieces of information that will make the apple even tastier and of greater value than I could have imagined.

September 26 this year is the 239th anniversary of Johnny's birth. As I enjoy Maine's rich fall harvest of apples this month and honor Johnny's birthday, I will do so with deeper appreciation of him—not as a mythical hero—

but as a real-life Swedenborgian who struggled with the complex issues of his time. ☸

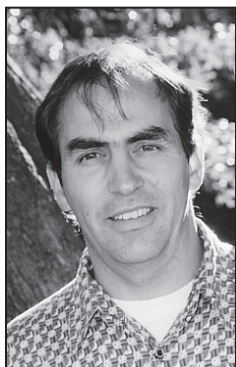
William Kerrigan is the Arthur and Eloise Cole Distinguished Professor of American History at Muskingum College in New Concord, Ohio, where he teaches courses in American History. His research interests are in the antebellum and civil war eras as well as American cultural and environmental history. The Rev. Wilma Wake is minister of the on-line Swedenborgian community,

www.SwedenborgianCommunity.org.



Correspondence: The Natural and Spiritual Suns

BY STEVE SANCHEZ



Emanuel Swedenborg writes that correspondence means that everything in the natural world is the result of its counterpart in the spiritual

world, the object in the spiritual world being the first cause of what is in the natural world. Everything in nature that is connected to its counterpart in the spiritual world and separated by a discrete degree corresponds.

A discrete degree can be illustrated by our experience of the separation between the earthly world and the spiritual world. For the most part we cannot see, hear, or touch across this divide, but we can at times sense, feel, or intuit across it. A tree in the natural world is subject to the natural laws of time and space; Swedenborg informs us that in the spiritual world a tree (and any other object) is the result of the loves of the spirits, or angels, who are present there. A tree in the spiritual world is more real than a tree on earth because it is the internal of a tree, the implication being that all things exist in relationship to the human form, the human form being the highest of all forms. The same is true of things in nature, but they are more remotely reflected and less clear to our perception.

Contemplate hiking up a wild and rugged mountain. The mountain itself is a challenge and an experience of beauty and danger. To reach the top you must persevere. The higher you go up the mountain the more you can see of the surrounding landscape. There is, in seeing an expansive view, a natural

delight and exhilaration. This natural delight corresponds to the spiritual joy of gaining a higher perception of life. Mountains correspond to heaven. The delight of gaining an elevated view on a mountain is the reflection of spiritually gaining wisdom in one's soul. The ground gained to reach a view on a mountain is not given up easily but when it is, it becomes one's own achievement. Similarly, actual internal perception causes real effect or change in the soul, whereas mere knowledge does not.

I remember that after graduating from high school and getting ready to go to college I reflected on the friends I hung out with, came to know well, and accomplished some things with. I saw that, in spite of all of our quirks and shortcomings, it was through my interactions with them that I came to know myself. This thought was sort of an immature beginning of regeneration. It was a beginning of being able to accept others and myself with all of our frailties, and there was a kind of beauty in this perception because it was real and it was not limited to that experience. I had this epiphany as I looked at a rainbow and saw an alignment with my thoughts. In a rainbow, the beauty of light is revealed as it refracts through little particles of water in the air, and thus its inner qualities are made real. Swedenborg writes that rainbows symbolize something very like this:

The reason that the appearance of a rainbow is seen is that their natural things corresponding to their spiritual, present such an appearance. It is a modification of spiritual light from the Lord in their natural things. (*Arcana Coelestia* §1042)

Thus the spiritual and natural must grow together. The spiritual becomes manifest when there is accord between spiritual love and expression.

Correspondences happen in three realms of life: the Word, the human form, and nature. Perceiving the correspondences in each case is a sound way of gaining understanding. Perception is the moment when the internal and external come into concordance in a person. The realization that perception involves the whole soul and is a deeper way of knowing is significant. Perception is reception in the soul of truths from the Lord.

The principle of correspondence is a universal principle through which we can confidently gain knowledge about the nature of the spiritual world and the natural world. It is, if we apply it thoughtfully, a readily accessible source of knowledge that can be read forward or backward, that is, from heaven to earth and vice versa. We can gain insight into the dynamics of the spiritual world by the scientific processes we observe in the natural world. It is at one and the same time a spiritual and intellectual practice.

The prime example of correspondence is between the physical sun and the sun in the spiritual world. The heat and light of the natural sun corresponds to love and wisdom from the spiritual sun. We know the sun provides heat and light without which nothing could live; it is the source of all energy and raw material for the entire natural world. All suns (stars) throughout the universe are the source of heat and light for their respective solar systems. In the spiritual world, there is only one sun, and it is the one source of all life. It is the origin of life and creates the substance of life; the substance of life is composed of love and wisdom from the spiritual sun.

The natural suns are made of matter, are in time and space, and are innumerable, whereas there is only one

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spiritual sun. This one sun is the source of everything because the Divine Human is in its midst. The reality that there is one spiritual sun and infinite natural suns in the universe is a function of correspondence, in that the natural sun cannot possibly reflect the infinite presence of the spiritual sun by size, so it corresponds by an infinity of numbers; in the natural world there is time and space, while in the spiritual world everything is based on state of being, or affection and love.

Science's ability to penetrate some of the physical processes that take place within the sun offers the opportunity to look deep into potential correspondences. Science shows that everything that happens on earth occurs by a process, and correspondingly Swedenborg demonstrates that everything that occurs in the spiritual world occurs by a process. We can grasp this concept by observing examples. Everything with humans is a matter of gradual growth and everything in nature requires a process. It is the same in heaven: in heaven people don't just sit on a cloud and bask in God's light but experience fulfillment through being useful in the same types of occupations we have on Earth. Everything is relational in both worlds.

Einstein discovered that the source of the sun's power is nuclear fusion. The sun's mass is so enormous its gravity causes unfathomable pressure and heat in its core. The pressure and heat cause the atoms to accelerate to incredible speeds at close proximity. Hydrogen atoms normally repel each other, but the heat and pressure at the core is so enormous it causes the hydrogen atoms to smash together and split, forming a new element: helium. In the process they release light as photons and heat, and the massive power of the explosion seeks to expand to the surface of the sun. This is nuclear fusion, the

engine in the sun's core. The sun is anything but static; within the sun there is a constant tension, a raging battle between gravity's crushing inward force and nuclear fusion's immense expansive force. But the two forces settle into an equilibrium that lasts for billions of years and together provide all the elements known in the universe and the heat and light that sustain life.

That which is created by a source has in it the inclination to repeat the form of the source. The master example is that humans are made in the image of God. The equilibrium between the forces of gravity and nuclear fusion in the sun defines the form of the sun, and because the sun is the source, the form of equilibrium is repeated in everything that exists. For anything to exist it has to have a form, and anything that has form has some kind of equilibrium that is the cause for that form. Based on this principle Swedenborg writes that just as there is an infinite largeness there is also an infinite minuteness. There is nothing so minute that there is not something smaller that is the substance within it. For instance, an atom is a form that has within it electrons, neutrons, and protons. As science keeps discovering, even the protons and neutrons have smaller things that compose them, and there are smaller things yet which compose these, and so on. It is beyond our ability to comprehend infinite minuteness, but based on the principle of form, substance, and equilibrium we can see it must be true.

Equilibrium is in everything we see. The human body and every organ in it has an equilibrium between the inside forces of blood pressure and muscle tension and the outside forces of gravity and atmospheric pressure. A leaf on a tree has equilibrium in the same way. Anything we might look at is in a state of equilibrium: a chair, a light bulb, a cell, a fiber, anything, because they contain a form and substance.

The principles of Newton and Einstein work within equilibrium. No thing's form is static; the state of equilibrium can always change; for instance, if a bottle breaks, its pieces settle into another state of equilibrium.

We can compare the dynamics between the Divine in the spiritual sun and the reception of Him where angels live and the natural sun and the dynamics of how the earth receives light and heat from the sun. Swedenborg writes,

Divine love in the spiritual world appears to the sight of angels like the sun, as far distant from them as the sun of our world is from men. If therefore God, who is in the midst of that sun, were to come close to angels, they would perish just as men would if the sun of the world came close to them, for it is equally burning. For this reason there are constant controls which modify and moderate the burning heat of that love, so that its radiation should not reach heaven undiluted, since this would consume the angels. When therefore the Lord makes His presence more immediately felt in heaven, the irreligious beneath heaven begin to complain, suffering torture and fainting, so that they take refuge in caves and fissures in the mountains (*True Christianity* §691).

This phenomenon corresponds to the facts that where there is life on a planet, it must be the right distance from the sun and that a certain delicate balance of characteristics on the planet protects life there. Science has discovered how essential the magnetic field of the earth is for protecting life from the damaging effect of solar flares and radiation. The motion of molten magma inside the earth creates a magnetic field around it; this magnetic field forms a barrier that deflects harmful solar radiation. Also, just the right tilt of the earth's axis creates the seasons around the globe, which is important

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Letters to the Editor

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less active and a lot more chaperoned than we were!)

Coming back to Urbana after quite a few years was a bit of culture shock. I first attended school there in 1965, got an AA degree while it was still a college, and then returned as an adult mother of three to get a bachelor's degree in 1979. In the beginning (for me) we had Memmott and Eaton Halls to live in—later they were North and East, now connected to the cafeteria, (Browne Hall was the cafeteria for a while.) Documenting all the changes would take a small book. Suffice it to say that when I arrived, driving a cute little rental VW, I had no idea where I was going—a little disconcerting to a

senior, but my beautiful daughter, Susan, was with me. She pulled out our map and we found where we needed to go.

Having Susan with me was a bonus. She was born in Springfield, a few miles down the road from Urbana, and had been to a couple of conventions, but she was really psyched for this one. Both of us were leaving challenges behind in Alberta. We were looking forward to a different landscape, both figuratively and physically.

I'm not going to go into a long report of those few days. (We already have those.) And you really can't report feelings. There was a lot of love, outside of the normal love we Swedenborgians feel for each other, outside of my feeling of coming home to my Urbana spiritual family, outside of the friend-

ships renewed and made. There was just a lot of love.

I guess I can be sure of what it was about Convention for me this year. We had two female ordinands (one my dear friend, Betsy Coffman); we had the chaplain ministry, primarily the distaff side; we had probably more women ministers present than men. (I don't have the figures so don't quote me on this—it seemed that way, though). It was as though LOVE, represented by the feminine, entwined itself so closely into the whole proceedings that the love was felt by all.

I still feel that love four months later. What better thing can we get from a convention, and what can we learn from it?

—Sharon Williams
Airdrie, Alberta, Canada

Correspondences

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in many ways, especially in maintaining moderate temperatures and a variety of climates for life. These factors plus just the right amount of water on earth produce a healthy atmosphere that provides essential protection from the sun. The moon provides essential protection for earth by stabilizing its rotation on its axis; without this, life would be thrown into dramatic cycles of destruction, mostly due to sudden huge temperature changes. All of these factors, and many more, work together to maintain a delicate balance; they correspond to the "constant controls which modify and moderate" the burning heat and light of the spiritual sun from harming angels. I am not a physicist, but we can see these correspondences readily enough on the level of principle. The more detailed one's knowledge of science, the deeper the correspondences that can be seen.

Now we must look to the ultimate source of equilibrium that makes it a

universal correspondence. Inside the spiritual sun there is an infinite, dynamic marriage that is the source of life. This is the holy marriage between the Lord's Divine essence and his Divine Human. This is the Holy of Holies. From this marriage the holy fire radiates, which causes the spiritual sun's light and heat (wisdom and love). The powerful forces we described inside the natural sun give us a pale glimpse, by correspondences, of the unfathomably powerful process inside the spiritual sun. The equilibrium in the natural sun corresponds to the holy marriage in the spiritual sun, except, of course, the forces inside the natural sun are not alive; they are material- and energy-based. But in the spiritual sun, life comes from the source itself, the Divine Human, Jesus Christ.

In the Sun, which is from Himself, there is Divine fire, which is the Divine good of the Divine love. From that Sun is Divine light, which is Divine truth from Divine good. (*Arcana Celestia* §8644).

That the Word is holy, and in its

interiors most holy, is very evident from the fact that in every detail of the Word there is the heavenly marriage, that is, the marriage of good and truth, thus heaven; and that in every detail of the inmost sense there is the marriage of the Lord's Divine Human with His kingdom and church; nay, in the supreme sense there is the union of the Divine Itself and the Divine Human in the Lord. These most holy things are in every detail of the Word (*Arcana Celestia* §6343).

It is as if His body (Jesus) is the candle and His essence (God) the wick, and their marriage produces holy fire to an infinite degree. This bond, or marriage, and resulting holy fire causes the form of the spiritual sun. The Holy bond between Jesus and God was forged in the glorification process while He was on earth. In the resurrection, the Lord's body was made divine, and He merged with the Divine. What proceeds from that marriage is the indivisible spiritual substance of life, known as love (Good) and wisdom (Jesus). So everything that

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FNCA 2013—What We Liked Best

BY TREVOR

An informal poll taken toward the end of this past summer's Fryeburg New Church Assembly (FNCA) camp session showed that campers appreciated a very wide variety of things about camp, including the large dinner tables (two eight-foot tables with the long sides pushed together), the Alice F. Vigerstad Memorial Old Lady Canoe Trip, Polar Bear swims, the "Remembering Mom Woof" event celebrating the life of Louise Dole Woofenden, the new 4.2-mile Mountain Division Rail Trail that starts directly across the road from the Assembly, the varied lecture program, Sparks Games, and "just being there for a week." Eight campers, ages 8 to 60-something, responded to an invitation to put their thoughts in writing

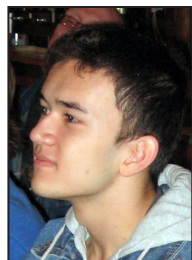
I Felt Included

I appreciated that Rev. Gard Perry made sure that I felt welcome and knew what was going on and that I had someone to go to with questions. Gard made sure that I never felt lost or lonely just by checking in with me. He clearly cared that I felt included. That is good hospitality.

—Rev. Alison Longstaff

A Great Camp

FNCA is a great camp. It is isolation from the fast pace of modern life and a dive into a natural region. But beyond physical nature—like trees and birds—we also come closer to people's opinions of a higher nature and God.



Continued from preceding page

exists in the universe, no matter how large or minute, has in it the image of the marriage of good and truth, which is reflected in the sun by the equilibrium between the fusion of matter and gravity and then reflected in the world of nature by the equilibrium that constitutes all things. ☪

The Rev. Steve Sanchez is a Swedenborgian minister and chaplain in Northern California.

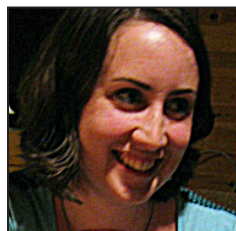
Lectures and chapel were stimulating, and all opinions are welcomed in our Flame [teen] religion classes. This camp is much more than a religious focus group, it is a community that works and plays together so we can enjoy great food, Swedenborg, camping, four square, puzzles, bowling, ice skating, and much, much more.

—Avery Church (age 15)

Bold Adventure and Coming Home

I love the relaxed atmosphere at the FNCA. There seems to be enough time for some of everything, from sports and swimming to stimulating conversation to board games to catching up on rest and sleep. It always feels like the perfect mixture of bold adventure and coming home to a huge, loving family."

—Miriam Lexie



Hanging and Working

Although we woke up at 7:00 AM to set up breakfast and our schedule was tight, I loved all of camp! Even though we only had three Flames (teens)



the first week, it was a close group; the and second week, four new Flames made seven in total. It was wonderful hanging and working with all my new friends. This made meals go faster, and we spent most of our free time playing four square. This year's camp was so much fun!

—Liz Dyer (age 17)



Playing

My favorite part was playing.

—Jillian Grams (age 8)

Pudding and Bacon

My favorite part of camp is pudding and bacon.

—Caileigh Crowe (age 9)

Sense of Community

This year while at camp, I was participating in an international scavenger hunt. No matter how silly the task was, people were willing to help me find the items I needed. What I really like about camp is the sense of community that is present year after year at FNCA.

—Kristina Madjerac

Jockey Cap

I loved the Friday afternoon outing to the peak of Jockey Cap (a ten-minute walk!), when several of us prospected for garnets. Several were found, all about one-eighth-inch diameter.

—Rev. Hugh Odbner



Visit the FNCA website for more information: fryeburg.org.

Trevor the Gamesman is the activities director at FNCA and leads the Polar Bear swim each morning as Papa Bear. He is an entertainer and game leader in Western Massachusetts.

Letter from the President

Continued from page 119

to new forms of technology and new ways of communication; it is about different ways of gathering people together for as of yet undiscovered purposes; it is about making connections around shared activities and meaningful experiences rather than long standing loyalties and shared histories; it is about nurturing the traditional values of love of God and neighbor and being useful in the world, even as we invent new ways of worshiping, sing new songs, explore new approaches to deepening spirituality, and build community beyond and outside of the old familiar structures. The challenges are just as real, the risks are just as great, the difficulties just as trying, but in the same way the rewards waiting to be discovered, developed, and enjoyed, the new life waiting to be born and lived, are just as filled with hope and promise, accomplishment, and fulfillment.

I'm wondering how many remember SNAP? I'm wondering how many remember LEI? I admire and draw on the creative spirit that gave birth to those efforts and must let you know that we still today are enjoying the positive reverberations of those adventurous endeavors. As we face the many challenges ahead of us, both known and unknown, I call upon us all to screw up our courage, let go of our baggage, and look to the future of our church with a sense of adventure and eager exploration. Be prepared to go forward on life's journey as independent individuals who at the same time belong to a network of communities. Be prepared to risk and discover; be prepared to respond with traditional values and understandings in completely new ways and forms of doing; be prepared to meet and engage new and unknown people with open hearts and minds, without compromising our inner strength and integrity; be courageous without being

The Swedenborgian House of Studies Upcoming Online Courses

New Course Offering—Toward a Newer Church
October 14–December 5, 2013 • Rev. Dr. George Dole
Course Fee \$100 • Enrollment limit: 12
Registration at www.shs.psr.edu

"Don't just recite the recipe—bake the cake and share it"

—Rev. Dr. George Dole, from his sermon, *"The Gold Standard,"*
delivered at the Fryeburg New Church Assembly, August 2013

It's common knowledge that Swedenborg made no effort to found a church. When readers of his works decided to found one, they mostly ignored the only description of "the new church" that he provided: His exegesis of Revelation 21 describing the new church descending from heaven. This course will start with the book *Secrets of Heaven* and look briefly at Swedenborg's three simple overviews of the theology. It will then explore Swedenborg's description of the New Church and follow that with what the first Swedenborgians did when they chose to give it institutional form. Lastly, students and instructor will imagine where this leaves us at the beginning of a new millennium.

Encore Course Offering—Starting Science from God
October 21–December 13, 2013
Swedenborgian Author and Nuclear Physicist Dr. Ian Thompson
This course will again be offered on a non-fee basis
Enrollment Limit: 15
Register at www.shs.psr.edu starting October 7, 2013

Many of us sense there is something real beyond the scope of naturalistic science. But *what?* Must mental and religious lives always remain a mystery and never become part of scientific knowledge? Can theism ever be connected with science? This course proposes a new rational approach to combining science and theism using ideas from Emanuel Swedenborg. It presents theism as a scientific theory, explaining the basic postulates, consequences, and predictions as simply as possible and without paradox. Dr. Thompson will show how a following of core postulates of theism leads to novel and useful predictions about the psychology of minds and the physics of materials that should appear in the universe. Students will see if those predictions agree with the world as they observe it, both externally in nature and internally in our minds. In fact, they mesh surprisingly well with the structure of reality already revealed by modern quantum field theory and by theories of developmental stages in human minds. The result is a promising new rational theory encompassing theology, psychology and physics.

foolish; be open and accepting without being weak and vulnerable; be willing to let go and explore without abandoning the essentials and integrity of our faith and personhood.

The sun is at our backs and rising on a new day. And we are the pioneers of a new era in the life of the Swedenbor-

gian Church. May we draw on the spirit and example and accomplishments of those who have gone before us and do our part in the ongoing journey forward with courage, integrity, perseverance, and industriousness. The new frontier is calling. Wagons ho!

—Blessings, Rev. Ken

Passages

Baptisms

The sacrament of baptism of **Lochlann John Fyne Cullen Campbell**, born April 8, 2013, to parents Lise Cullen and Derek Campbell, was celebrated on August 23, 2013. The ceremony was held outdoors, surrounded by nature and loving family members, including Lochlann's godparent, Tricia Cullen, grandparents John and Barbara Cullen, and Bruce and Bette Campbell. The Rev. Catherine Lauber presided at the ceremony, held in Waterloo, Ontario.



(l-r) John & Barbara Cullen, Rev. Catherine Lauber with Lochlann, Tricia Cullen, parents Lise Cullen & Derek Campbell

Deaths

The **Rev. Theodore T. Foster** passed into the fullness of the spiritual world on August 31, 2013, at the age of 83, twelve years to the day after the passing of his beloved wife Beryl.

Ordained in the General Convention of the Swedenborgian Church, Rev. Foster served as pastor of the Bridgewater (Massachusetts) New Jerusalem Church and worked many years as a church organist for various denominations.

He is survived by his children, Karen Coffelt, Wanda Mikuchonis, Dawn Foster, Kenneth Foster, and Hope Foster; three grandchildren; and two brothers.

Ted was born and grew up in South Orange, New Jersey. He graduated from Harvard Divinity School and the



Rev. Ted Foster with Rev. Randy Laakko

Healthy Turnout for Gathering Leaves

Fifty women spent an inspiring and insightful weekend in Fryeburg, Maine, for the fifth meeting of Gathering Leaves, an international retreat for Swedenborgian women. The retreat took place September 12–15, 2013, at the Fryeburg New Church Assembly. Women came from or represented Swedenborgian/New Church societies in England, Australia, and the United States—coming from the Southwest, Midwest, Mid-Atlantic, and Boston areas in addition to Maine.

After a Thursday evening panel discussion of aspirations for the church, there were plenary sessions led by Rev. Jane Siebert and Anna Woofenden and ten workshops from which to choose. The evening programs provided guided

meditation on Friday and sacred circle dancing on Saturday, led by Rev. Mary Duckworth of the British Conference.

An outing to the White Mountains and a beautiful Sunday service at the Fryeburg New Church concluded the event, which was both enjoyable and productive as women from the different branches came to a joyful understanding of the deep connections that are being created. The next Gathering Leaves is scheduled for 2015. ☩

Secrets of Heaven Volume 2 Now Available

The annotated Deluxe Edition of *Secrets of Heaven Volume 2*, by Emanuel Swedenborg is now available from the Swedenborg Foundation. Revealing the inner, spiritual sense of the Bible, the second volume of *Secrets of Heaven* is a verse-by-verse exegesis of Genesis 9–15, beginning with God's covenant with Noah following the Flood and ending with Abraham. In the process, Swedenborg discusses the concepts of regeneration (spiritual rebirth) and describes the way people act before and after rebirth. Interspersed with the biblical commentary are chapters on related topics such as the lives of angels, how distance and time work in the spiritual world, and the nature of hell.

This new translation is part of the New Century Edition of the Works of Emanuel Swedenborg, an ongoing project to render Swedenborg's theological works in clear, contemporary language that reflects the simple and engaging style of the original Latin. It includes nearly six hundred notes that give context to the translation and references for further study.

Lisa Hyatt Cooper is translator of the fifteen-volume *Secrets of Heaven* for the Swedenborg Foundation's New Century Edition of the Works of Emanuel Swedenborg. ☩



Swedenborg School of Religion. Ted enjoyed playing the piano, gardening, traveling, photography, reading, hiking (up Mount Washington), and bicycling trips from New Jersey to Maine. He was a member of The New Jerusalem Church in Bridgewater and attended the Fryeburg New Church Assembly in Maine over many summers, where he was a member of the Polar Bear Club. He raised his family with Beryl in Halifax, Massachusetts, and enjoyed traveling to Alaska and Texas to visit his children.

A Service of Resurrection was held at the Bridgewater New Jerusalem Church on September 9, 2013, the Reverend Susannah Currie officiating. ☩

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.

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Staff:

**Rev. Lee Woofenden Rev. Kit Billings
Kurt Fekete Lori Steinhiser
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