

New Swedenborgian Church in Canada Takes Progressive Approach

BY PAMELA KESSELRING

There is a new Swedenborgian church in Canada, although you may be hard pressed to define it as a church in the traditional sense. This ministry is a church without a physical location, without weekly worship services, and without a membership-based congregation.

This concept of church is not new, but rather a simple blending of a Swedenborgian definition of church with a new approach to the way we do church. Quite simply the church is “a place where the Lord is known and where the divine truths are to be found which enable people to be united with him (*The New Jerusalem and its Heavenly Doctrine* §5). This is the definition of universal church from which Revelation of the Spirit operates.

Revelation of the Spirit is a non-profit social enterprise created by myself and Rev. Catherine Lauber, with the assistance of Lorraine Cuthbertson. It was created out of the belief that the world is at present enfolded in the light of the Second Coming. People are ex-



Rev. Catherine Lauber and
Pamela Kesselring

periencing a spiritual awakening and increased awareness of the power of the Divine Love and Wisdom operating throughout creation. It is a unique time in human history. We feel that people will be searching for guidance and support from a variety of different religious and spiritual communities, teachers and guides; each spiritual leader offering specific guidance to help people make sense of the changes that are underway. In 2004, Rev. Paul Zacharias told the attendees at the annual convention in Kitchener, “A great shift in human consciousness is essential in all religions and nations over the next twenty or thirty years . . . people are becoming more aware of divine realities.” We have never felt this more than now and expect in the coming years that people around the world will continue to become even more conscious of this spiritual shift. With

this as our understanding of the world today, Revelation of the Spirit was created as a ministry for the twenty-first century, aimed at offering spiritual guidance and support to members of the public to assist them on the path of regeneration and spiritual growth.

Revelation of the Spirit is a fund-earning organization, earning revenues rather than relying on fundraising or individual donations and contributions as income. While non-profit organizations can accept donations, we firmly believe that for future growth and sustainability we must become self-sufficient through earning income as our main source of revenue. We will create a number of programs and workshops and offer them to the general public on a fee basis. Programs and services will offer learning from a variety of spiritual resources, with a foundation in the Bible and the writings of Emanuel Swedenborg, in dialogue with other new thought and emerging philosophies from around the world.

Rev. Catherine Lauber is diligently working on the creation of an inspiring and thought-provoking course that explores the spiritual guidance revealed in the Book of Revelation, with a planned program launch in the summer of 2012. The starting point for the course is an amazing art exhibit, called “The Apocalypse of John,” created by

Continues on page 51

**Changes are coming
to subscription terms
for the Messenger**
More on page 53

More Inside:

Convention Registration Form • Heavens on Earth: Swedenborgians Perfecting Society
FNCA: The Perfect Place for Family
Book Review: The Story of the Tiffany Angel Windows

The Editor's Desk



Connections

I love history and I always search for personal connections to the fascinating stories that engage me. As Rob Lawson rightly notes in "Heavens on Earth: Swedenborgians Perfecting Society" (page 48) and as attendees at last year's convention learned, Cincinnati was the hub of Swedenborgian activity in what was then the West. That frontier area was also the scene of many social experiments including one of the most famous utopian communities of the nineteenth century: New Harmony, Indiana.

My personal chain of connection to New Harmony and thus by extension to the Swedenborgians Rob Lawson describes in his article, goes to the builders and original inhabitants of the communal settlement of New Harmony, the Harmony Society. The Harmonists were a German pietist, millenarian sect led and governed by its charismatic leader, George Rapp. They first emigrated to Western Pennsylvania, where they built a communal village with farmland radiating from its center, calling it Harmony.

The Society grew and more land was needed. In 1814, Rapp announced a message from God sending them to the Indiana frontier. They advertised Harmony for sale in Philadelphia newspapers, where it came to the attention of my progenitor, Abraham Ziegler (a Mennonite), himself a descendent of Swiss-German immigrants to Pennsylvania Dutch country in 1709. He bought Harmony for \$100,000 (on a note) and tried to divide it and sell off houses and land, but it soon became populated with Zieglers and other relatives from Eastern Pennsylvania.

Meanwhile, the Harmonists carved their new community out of the wilderness in Indiana, where they lived and prospered until 1824, when they sold New Harmony to the utopian visionary Robert Owen and moved back to Western Pennsylvania, where they built the village of Economy. The Harmonists died out in 1905, as they did not believe in procreation and forbade sexual relations, but the state historic

site of Economy and its museum stand as a testament, in contrast to Owens' New Harmony, to their success as a collective community. They left vast wealth (by escheatage to the state) from farming and manufacturing enterprises, generated by their intense work ethic, efficient organization, and communal frugality guided by Rapp (and then his son) and the religious convictions of the Harmonists' joint enterprise.

—Herb Ziegler

Correction

The Canada and overseas print versions of the March *Messenger* incorrectly referred to the book *Stay by Me, Roses as Stand . . . Roses*.

Contents

New Swedenborgian Church in Canada Takes Progressive Approach	45
The Editor's Desk	46
Letter from the President	47
Heavens on Earth: Swedenborgians Perfecting Society	48
FNCA: The Perfect Place for Family	50
Book Review: The Story of the Tiffany Angel Windows	52
Messenger Subscription Changes	53
Passages	54
Convention Registration Form ...	55
2012 Annual Convention	56

Church Calendar

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

April 21: General Council teleconference meeting

April 27–29: Almont preteen SPLAT retreat, "Being in the Middle" • Almont Retreat Center, Michigan

May 3–4: SHS Board Meeting Berkeley, California

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

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

the Messenger

© The Swedenborgian Church of North America

Published monthly except July and August by the Communications Support Unit of the Swedenborgian Church of North America (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America), Ken Turley, president.

April 2012

Volume 234, No. 4, Whole Number 5369

Editor: Herbert Ziegler

Design and production: Herbert Ziegler

Copy editor: Robert Leith

Communications Support Unit: Ros Taylor, Leah Goodwin, and Beth Harvie

Reproduction: Gnomon Copy, Cambridge, MA

Editorial Address:

Herb Ziegler, *The Messenger*

2 Hancock Place
Cambridge, MA 02139

Tel: 617.491.5181

Email: messenger@swedenborg.org

Business and Subscription Address:

The Messenger, Central Office
11 Highland Avenue
Newtonville, MA 02460

Tel: 617.969.4240

Email: manager@swedenborg.org

Subscription free to members of the Swedenborgian Church; nonmembers: \$12/year; foreign: \$15/year; gift subscription from a member: \$5/year; single copies: \$1.00

Free online subscription at www.swedenborg.org

Deadline for submissions is six weeks before the first day of the month of issue.

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

Letter from the President



Dear Friends,

One of the tasks of Convention president is representing the denomination on the Board of Directors of Wayfarers Chapel. Even as one of our most successful ministries, the Chapel is faced with financial pressures and the need to adapt to changing circumstances. Rev. Dr. Jonathan Mitchell, after seven years of service as chapel minister, has moved on to pursue parish ministry. And Rev. Harvey Tafel, the chapel administrator, is looking at retirement in the next few years, and that after forty years of service building up the chapel operations into the successful ministry Wayfarers has become. We are grateful that Rev. David Brown has stepped into the role as lead chapel minister. The response and success of a growing schedule of workshops and presentations on spiritual growth and well-being is leading the Chapel to expanding its offerings of services and as a result diversify the sources of income. At the same time, the Chapel is looking to hire a director of development with experience and a proven track record who will be responsible for fundraising and developing events and programs that will generate visibility and other sources of income for the Chapel. If you would be interested or know someone who might be good in this role or you would like to take a look at how and what the Chapel is doing, please check out their website, www.wayfarerschapel.org and give yourself a few minutes to explore the growing number of facets of this wonderful ministry. You might enjoy listening to a few of the sermons that are available. It is actually a wonderful resource for those seeking a worshipful experience.

This brings to mind another spiritual resource we have online, and that is the ongoing ministry of SwedenborgianCommunity.org. For all of our independent or isolated members and friends who do

not have their own church, or if you would simply like to augment your spiritual life, please log on. There are worship experiences with beautiful visuals, readings, music, and sermons; there are discussion groups and chat rooms; and there is the opportunity to chat personally with the minister, Rev. Wilma Wake. All of these are open for you to be involved in.

I also want to let people know that as Facebook grows in popularity there is a growing community of Swedenborgians on Facebook who stay in touch and communicate with one another. That is just one trick too many for this old dog, but for those conversant in this media it is a great way to be involved in community in a whole new way.

Many of our churches facing the current economic pressures are coming to grips with the realization that they simply cannot manage a full-time salary for a pastor and are looking for part-time leadership. As a result, our ministers are faced with looking at cobbling together diverse forms of income to maintain themselves in ministry. It is not a matter of good or bad or better or worse, it is simply necessity.

So too the denomination is looking to make adjustments to how we operate. We continue to explore and develop new ways to bring pastoral and lay leadership to our local communities. Alternative paths to ordination are being developed and will be presented and discussed in the near future. And just like everyone else, Convention is seeking to cut back expenses in every area possible. It is a recent decision of General Council to cut back the president's job to part-time. This will obviously impact the way we have been doing business and result in changes. We will need to prioritize the responsibilities of the office and make some hard decisions. It is my hope that of the various tasks and jobs that can no longer be done by the president, many can be delegated to volunteers willing to step up in support of their church. And there will no doubt be some things that just go undone. The adjustments that will need to be made are part and parcel of the struggle this institution and the individuals who

Continues on page 54

Heavens on Earth: Swedenborgians Perfecting Society

BY ROB LAWSON

In the winter of 1825, wealthy British industrialist Robert Owen brought reinforcements to his fledgling experiment of communal living at New Harmony—a small utopian community near the mouth of the Wabash River in Indiana. The reinforcements were intellectuals, scientists, and educators who had come down the Ohio River with their books, scientific equipment, and other paraphernalia in the *Philanthropist*—a keel boat contemporaries quickly dubbed the “Boatload of Knowledge.” At Louisville, famed educator Joseph Neef met the group and promised to sell his farm and join them later that winter.¹



This adventurous group joined forces with over a thousand Owenites at New Harmony. Their goal was lofty—to bring into the light a new order for society, an enlightened social system based on equality that would “bring great comfort and peace to all humanity.” Here then on the American frontier was what Isaiah prophesied, “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind” (Isaiah 65: 17).

Adept at public relations, wherever he traveled, Owen promoted his venture. He met President John Quincy Adams, members of the Supreme Court, and senators, and he twice spoke before Congress. Through newspaper advertisements, public meetings, and private consultations with influential businessmen and statesmen, New

Harmony was attracting an interesting cross-section of humanity—professionals, skilled laborers, plus an assortment of cranks, misfits, and ne’er-do-wells.

Recruiting as he descended the Ohio River, Owen lectured in Pittsburgh and Cincinnati. The latter city, with nearly 20,000 inhabitants and known as the Athens of the West, was at that time the center of Swedenborgian activities in the Midwest, and it was here that Owen became acquainted with the followers of the writings of Swedenborg. Although the Cincinnati Church of the New Jerusalem congregation was small (their church could accommodate no more than 350), the members were regarded as well educated, intelligent, and successful in business and the professions. It is said this New Church group constituted the cultural life of

Roe’s dissenters became the nucleus of a new Owenite experiment located seventy-five miles north of Cincinnati at Yellow Springs . . .

the city. One family consisting of ten brothers, each six-feet tall, was dubbed the “sixty-foot Smiths.”

Many in the congregation may have recognized in Owen’s social enterprise the seeds of Swedenborg’s Universal Human or Grand Man—a vision of humankind in heaven living in separate and unique spiritual communities, yet functioning as an organic whole within a divine pattern.

It has been stated frequently already that heaven or the Grand Man is distinguished into countless separate communities, and into as many broad divisions as there are organs and viscera in the body; and that each individual community belongs

to one of those broad divisions. It has also been stated that, though countless and varying, communities nevertheless act as one, just as all things within the body, though varying, act as one (Heavenly Secrets, §3890).

But could the heavenly design of social compatibility be replicated on this earthly plane?

Daniel Roe, one of the Cincinnati Swedenborgian lay preachers and a practicing attorney, became an immediate and ardent disciple of Owen, traveling with him to New Harmony. For several years, Roe had been chaffing under the leadership of Adam Hurdus, the ordained Cincinnati pastor. He did not care for the old-church rituals such as baptism retained by Hurdus and even questioned the need for ordination. Eventually, a break occurred between the two men, which split the congregation. Roe’s dissenters became the nucleus of a new Owenite experiment located seventy-five miles north of Cincinnati at Yellow Springs, a celebrated site of iron-bearing mineral water with, according to the Indians, magical properties. Situated along the stage road from Cincinnati to Xenia, the springs had become a destination where people could “take the waters.” By 1825, a hotel had been built near the site as well as a cluster of crude log huts.

In June 1825, members of the Cincinnati congregation, including six, or thirty-six feet, of the sixty-foot Smiths, under the leadership of Daniel Roe, established their experiment in communal living at the spring. Included in this group were Luman Watson (1790–1834), a prominent clock and pipe-organ maker who had moved to Cincinnati from Connecticut in 1809; Codrington Chesebrough (1779–1874);

Continues next page

1. Buley, R. Carlyle, *The Old Northwest*, Vol. 2, pp. 607–8.

Continued from preceding page

and David Prudden, as well as others of the city and surrounding area. Joining them as a speculator was the wealthy Cincinnati merchant John Keating.

They purchased for \$8,000 a 720-acre site at the spring. The agreement was \$4,000 down, paid in cash, and the remainder due the following year. The group established the Yellow Spring Association under the Owenite principle of absolute democracy. One of the articles of their constitution had the then radical concept that women were equal to men. By late October, 1825, the Yellow Spring Association had one hundred hands at work.

Stedman Whitwell, a London architect and social reformer residing at New Harmony, proposed naming the various Owenite settlements with a number-letter cipher based on latitude and longitude. Yellow Spring became *Irap Evifle*, a name even the most dedicated Owenite would have rejected as impractical.

One member of the community later recorded,

Men who seldom or never before labored with their hands, devoted themselves to agriculture and the mechanical arts with a zeal which was at least commendable, though not always according to knowledge. Ministers of the Gospel guided the plough, called the swine to their corn instead of sinners to repentance, and let patience have her perfect work over an unruly pair of oxen. Merchants exchanged the yard stick for the rake and pitchfork, and all appeared to labor cheerfully for the common weal. Among the women, there was even more apparent self-sacrifice. Ladies who had seldom seen the inside of their own kitchens, went into that of the common eating house, formerly a hotel, and made themselves useful among the pots and kettles; and refined young ladies, who had all their lives been waited upon, took their turns in waiting upon others at table. And

several times a week, all parties who chose, mingled in the social dance in the great dining hall.²

One of the Swedenborgian tenets has been the critical role of free will. No doubt this emphasis on individualism was one reason, among many, that the Yellow Spring Association failed in its communitarian endeavor: individual choice versus group mandate. In the end, the Yellow Spring Association fell apart or, as expressed by one contemporary, was “blown out,” due in part to the complexities of cooperative living. On the frontier, where individualism was a virtue, it is not surprising that members of the community found it difficult to work for the prosperity of the community.

With the \$4,000 debt coming due, suppressed needs of individuals came to the surface, and people found themselves living in a hellish situation. One group held the hotel and mineral spring as a successful private venture. The other group, led by Daniel Roe, held the farmland and the society buildings and advocated for a community of property. Robert Owen and two of his associates visited the group in 1826 but could not resolve the factional differences—even after offering to pay the Association’s debt. By the fall, members of the Association dispersed, some to New Harmony, some, like Luman Watson, back to Cincinnati, a few joined the Shakers near Lebanon, and others moved to farms southwest of Yellow Spring, irritating their neighbors by “arguing and setting forth their doctrines and theories whenever they could find listeners.”

In October 1827, a large auction at the spring sold off the Association’s furnishings. Idealist and free-thinker Daniel Roe was the last to give up, having begun a paint manufacturing business at the spring. By 1832 he moved

to Dayton to raise silkworms where he succeeded in weaving fifty silk handkerchiefs. Little remains of the Owenite experiment in Ohio but the spring itself. Today, the town of Yellow Springs, established in 1845, is best known as the home of Antioch College.

Downstream, the Owenites at New Harmony had set to work establishing an interim committee that assigned housing to men, women, and children and appointed them jobs. All children were to receive a free education and once everyone learned the “rational rules of cooperation” the community would blossom into a permanent society that would have no need of money or government. The group, however, failed to build an *esprit de corps* of ide-



“New Harmony as envisioned by Owen” was captioned by architect, Stedman Whitwell, who drew the figure, as “Design for a Community of 2000 Persons founded upon a principle commended by Plato, Lord Bacon and Sir Thomas More.”

alists. Instead, wrangling broke out.

Further exacerbating the situation, malaria, with its accompanying fever and chills, broke out as bottom land was opened up for farming. The resulting ague sapped people’s strength and took lives. Eventually, most of the able-bodied resorted to meeting at the tavern where people danced long into the night and where spirited debates occurred over how to run a perfect society.

As winter approached, the women began to voice their concerns about lack of clothing, food, and medical supplies. They also expressed doubts about the education being offered to their chil-

Continues on page 51

2. Block, Marguerite, *The New Church in the New World: A Study of Swedenborgianism in America*, p. 119.

FNCA: The Perfect Place for Family

BY BEKI GREENWOOD

Growing up, I never measured the passing of time on the turning of the year, nor did I note it at the beginning of the school year. (These are the two times of the year when most kids count the passing of the years.) I always measured the years in terms of how old I would be when it once again came time to go to the Fryeburg New Church Assembly (FNCA). Whether I was a Spark (the youngest campers), old enough to be in the older kids' class, or finally 13 and a Flame (the teenage campers) sleeping in the dorm with all the older girls, or then an adult, without a bedtime, there was always a new milestone to look forward to. When July would roll around, my younger brother and I used to get so excited that it was almost time for camp again! He would sometimes pop over to my room across the hall and say, "I swear I heard the rising bell this morning!" My mind would frequently hear it too. It was the highlight of our year, and still is for me.

I've been attending the Fryeburg New Church Assembly for the past thirty years—my entire life. I can't imagine a summer with out it. My family started attending sessions in the early '60s, and we haven't missed many in-between then and now. My mom and uncle first came in 1960 when they were Flames, just fourteen and fifteen years old. I have pictures from the '70s of my grandmother standing outside the cabin I stay in now, and in the early '80s my grandfather made the children's highchairs that are still sprinkled around the dining room. Five years ago I experienced another huge milestone at the FNCA: I introduced my then boyfriend (now husband) Jason to the Assembly, and he fell in love



Serena and Beki Greenwood enjoying the camp experience

with it. I never thought I would be so lucky to find someone who would love it as much as I do. Not only has he barely missed a day of camp since I introduced him to it, he is now on the FNCA Board of Directors and was



Serena learning the Sparks games

elected camp director this year. This past year, however, was special for us for more than just that; we got to introduce our six-month old daughter Serena to our FNCA family.

I could not wait for her to experience everything there and meet all the special people who would be there throughout the two weeks of camp. Many people mentioned to me how great it was to have a baby at camp—and how right they were. She experienced everything—from meals in the dining room to Sparks class and games on the lawn, from group activities and outings to work day, from sticking her toes in the Saco River to a good chat with a friend overlooking the canoes as they passed by. She got to know the

sound of that rising bell (and all the other bells throughout the day), the smell of the pine trees, the simple enjoyment of just sitting on the porch with good friends, and so much more.

Not only was I excited for her to meet everyone, everyone was just as excited to meet her. There were always open arms for her to tour camp with, and to just as quickly take a nap in. I loved just walking around the corner to find her fast asleep in someone else's arms, and he or she was just as happy to be holding Serena as she was to be sleeping there. Once, I found myself asking if anyone had seen her, and I stepped outside to find someone showing her a tree and walking with her just so my husband and I could finish our lunch. My mom would sit in our cabin with her so we could go for a swim in the river. One person told me that I had no idea how much it meant to his wife to be able to spend so much time with a baby. I told him it meant just as much to me to have so many wonderful people want to spend time with

her. She got to spend quality time with her extended family (my mom and step-father attend as well as my sister with her husband and four kids), and her entire new FNCA family.

I hope the Fryeburg New Church Assembly will be as important to her growing up as it was and still very much is to me. I can't wait to watch her build life-long friendships like I have, to fall in love with the place itself. I know that she will count down the days until we go back there every August, and for her to someday run up to me and say, "I swear I just heard the rising bell!"

Beki Greenwood is a member of the Elmwood (Massachusetts) New Church.

Revelation of the Spirit

Continued from page 45

artist G. Roland Smith in partnership with the Apocalypse Study Group of the General Conference of the New Church in the UK. This effort requires translation and interpretation of Swedenborg's writings into modern language and making it meaningful and accessible to spiritual seekers today. We are being called to translate Swedenborg forward in exciting new ways.

Delivery of our programs will not take place within a church building. We will convene discussion groups in public places, art galleries, holistic healing centers, and other community spaces where there is spiritual energy to be found. After our initial program launch we will be using technology to provide program delivery by

webinar and teleconference to reach people across the country and around the world. The ideas and inspirations abound, and there's no limit to the possibilities.

We have had many successes in the short time since we have formed our organization, and we are encouraged by the inspiration and support we have received from both inside and outside the Swedenborgian organizations. We do of course have our challenges to face. One of our first issues was in selecting the legal form our organization would take. Our research revealed that the legislation surrounding charities within Canada actually creates part of the problem churches and charities face today, by making reliance on donations of money and time the primary means by which the organization operates.

Restrictions on how funds are raised and how they are spent are too limiting to allow for a great deal of success in today's environment. Fortunately, recent changes to the federal legislation in Canada have created the opportunity for non-profit organizations to be operated more like corporations with fund-earning operations, while maintaining their social benefit focus. In January 2012, Revelation of the Spirit became a federally incorporated non-profit organization in Canada.

We are blessed to have support from our Association, the Eastern Canada Conference. Their openness and willingness to accept and encourage new forms of Swedenborgian church have allowed them to provide us with some start-up capital in the form of a grant and a loan. The financial commitment from ECC has allowed us to begin this ministry, however there is still much funding required to help Revelation of the Spirit through its first few years of existence. We will be looking to the denomination for some financial support in our early years. We encourage Convention to continue to make funding options available for new and innovative ministries and churches.

We have heard from many sources the message that the church of the future will look quite a bit different than that of the past. Now is the time for taking chances, and challenging old ways. In his January 2012 article "To Survive or Serve," Lee Woofenden challenges readers to consider this question, "How can we as a church serve people outside of our church?" We believe that for us, Revelation of the Spirit is our answer to that question. We continue to work towards realizing the full potential of this new church, and we say "thank you" to everyone who has, and will, contribute in any way to this exciting new venture. ✚

Pamela Kesselring is a member of the Church of the Good Shepherd in Kitchener, Ontario.

Heavens on Earth

Continued from page 49

dren. Old Neef, the headmaster and a former lieutenant in Napoleon's army (who survived a head wound, where the musket ball remained), carried a whistle around his neck and allotted his charges exactly fifteen minutes for each meal, demanding they must put their food in their mouths in unison. The committee recommended a dress code for the entire community—for men white pantaloons, buttoned over a boy's jacket, made of light material, without a collar, and a coat reaching to the knee and pantaloons for women. The costume was not universally adopted.³

By spring 1826, the community was embroiled in contentious bickering over a second and then a third constitution, finding it disheartening to come to grips with the realities of living under arbitrary rule by committee. Factions set up two separate com-

munities—Macluria and Feiba-Peveli. When it was proposed that the main community be subdivided as well, the *New Harmony Gazette* suggested these new settlements be named Love-dale, Everblest, Glee, Lovely, Voltaire, Socrates, and Peace Glen.

In the end, New Harmony, like Yellow Spring, was anything but harmonious. People deserted the place, despairing of ever establishing rules and guidelines under which everyone could cheerfully live in equanimity. They returned to their homes poorer but wiser, having learned that a utopian community—a heaven on earth—will not come about overnight, that it takes more than a boatload of scholars and scientists, more than the good intentions of a wealthy philanthropist, to achieve Nirvana on this earthly plane. Intelligence and wealth are not enough.

Such a venture requires a special depth of character in a society, a community of individuals who have the resilience to give and take in an envi-

Continues on page 53

3. Holloway, Mark, *Heavens on Earth: Utopian Communities in America 1680-1880*, Second Ed., pp. 111-12.

Book Review

The Story of the Tiffany Angel Windows

REVIEWED BY WILMA WAKE

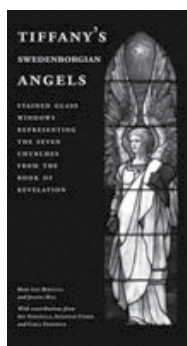
Tiffany's Swedenborgian Angels: Stained Glass Windows Representing the Seven Churches from the Book of Revelation

Mary Lou Bertucci and Joanna Hill
Foreword by Susannah Currie
Swedenborg Foundation

Mary Lou Bertucci and Joanna Hill have provided an exquisite book that would be at home on a coffee table or in a church prayer group. There are breathtaking, detailed photos of each of the seven Tiffany angel windows. The information provided with each window is ample for discussions on Swedenborgian correspondences, the Biblical history of the angels, and deep meditation on the spiritual meaning of the symbols and correspondences.

In 1902, the Glendale (Ohio) New Church Society commissioned seven Tiffany windows as a gift to the First New Jerusalem Society of Cincinnati for their new house of worship, then under construction, in memory of Charles and Mary Allen. There would be one window for each of the seven angels in Revelation. Committees from each church conferred and decided that the windows would emphasize the gifts in the letters to the seven churches.

In the 1960s, the Cincinnati Society was faced with a difficult situation. The city was to take the church by eminent domain for a highway. The congregation moved out and put its windows in basements and garages of parishioners.



The windows remained in storage for over twenty years. Meanwhile, General Convention purchased over fifty acres of land in West Chester, Pennsylvania, to establish the Temenos Retreat Center. Rev. Erni Martin, the director of Temenos, suggested purchasing the windows from the Cincinnati Society for the retreat center. Temenos received a grant for the windows, but was unable to build the chapel planned to house the windows. Again, the windows went into basements and garages.

In 1999, Rev. Martin retired from Temenos, but told the incoming minister—Rev. Susannah Currie—about the windows. She opened the old crates and was mesmerized by the beauty of the windows.

The book opens with this statement from Rev. Currie's forward

From the moment the seven grimy packing crates were opened in 2001 to reveal the stained glass windows Tiffany named "Angels Representing the Seven Churches," these windows have inspired the people who see them to look beyond surfaces and to find ways to bring beauty out of the darkness and into the light.

Rev. Currie led the effort to create a non-profit foundation, *In Company with Angels*, in order to share the windows with the world.

A donation was received to have the windows restored. They were carefully restored using the original Tiffany techniques, and have been touring the country on view at many museums.

These windows are attracting notice and they offer a glimpse of the intersection between our church history and art history.

Louis Comfort Tiffany (1848–1933)

was the eldest son of Charles Comfort Tiffany, a jewelry and silver merchant who headed Tiffany & Co., in New York City.

His first teacher was Swedenborgian painter George Inness. We don't know whether they talked about Swedenborg, but Inness's theology was embedded in his paintings, and Tiffany certainly took some artistic perspectives from Inness.

This story is discussed in the book. Offering history, however, is only a small part of this work. Most of it is an incredible presentation of exquisite detail about each window.

The pages offer, an interpretation of the special Swedenborgian meaning of the windows, although not the only ones available. They have taken their information directly from Swedenborg's *Revelation Unveiled* and other of his works. They also get an understanding of personality types from a Swedenborgian scholar of the nineteenth century, William Bruce. His book, *A Commentary on the Revelation of St. John*, provides an extensive exegesis of Swedenborg's meaning as applied to everyday life.

Another resource they use is *Land in Regeneration* by Douglas Taylor, a Swedenborgian minister. It provides spiritual meaning of the seven letters. He provides clarification of the symbology of the angels. A glance at the bibliography shows an impressive array of additional material by and about Swedenborg.

This book is worth buying for a number of reasons. The paper, the print, and the colors are absolutely breathtaking. It is the kind of book you can keep on your coffee table for conversation—or for your own browsing

Continues next page

Continued from preceding page

and knowledge. Perhaps the best reason to buy it is for use in meditation and spiritual reflection.

For each angel window, there is a beautiful picture of the angel. The picture alone is valuable for meditation. But there is also a wealth of additional information.

For each window there is a physical description, geographical setting, Biblical meaning, angelic wisdom, and prayer.

For example, the Sardis window represents those who live

... only the external sign of charity and faith." In the letter to Sardis they are challenged to continue to learn the truth with the realization that what they learn is only confirmed within them if they act lovingly from the truth they understand. They are promised that "to those that overcome shall be clothed in white." In the Word, 'white' is predicated of goods because it draws its origins from the light of the sun.

The white represents truth, and shows that the angel received truth directly from the Lord.

It is rare to find such a variety of re-

The Angel Window Exhibit Schedule

- February 11–May 20, Nevada Museum of Art, Reno
- June 5–August 5, Springfield Museums, Massachusetts
- August 25–October 28, Memorial Art Gallery, Rochester
- November 10–January 6, 2013, Urbana University, Ohio

sources in one book. The authors did a lot of work to pull together material for the reader, and it is presented to us in a delightful format.

If I were to want anything more from the book, it might be a longer section on the history of the windows and the connection with Tiffany.

I have heard many pieces of the history from Mary Ann Fisher and hope

Heavens on Earth

Continued from page 51

ronment sustained by good will, mutual respect, and the free interchange of ideas. Without a charismatic leader, most utopian communities quickly disintegrated. More significantly—and here's the rub—most of these flash-in-the-pan communities were not divinely-centered, but humanly-centered. As Swedenborg points out in *Heaven and Hell*, all forms of government in Heaven are based on mutual love,

Since heaven is differentiated into communities, and the larger communities consist of some hundreds of thousands of angels, and since all the people in a given community are involved in similar good but not in similar wisdom, it follows of necessity that there are forms of government. Good order needs to be kept, and all matters of good order seen to. The actual forms of government in heaven vary, though. There is one kind in the communities that constitute the Lord's heavenly kingdom and another in the communities that constitute the Lord's spiritual kingdom. They even vary depending on the particular function of each community. However, in the heavens there is no government except the government of mutual love,

that someday she will have time to publish her in-depth history of the period and churches involving the windows.

For an incredible audio-visual experience with these windows or more information, visit their website, <http://incompanywithangels.org/>. The site includes music that was written by Rev. Ken Turley in honor of each window.

This book is the kind that you never get tired of looking at, and each time you pick it up you find something new in its pages. ☩

Wilma Wake is the minister and administrator of the Swedenborgian Community.org on-line church.

and the government of mutual love is heavenly government (§213).

As flawed as humanity is, perhaps it was naïve of the frontier Swedenborgians to put the spiritual cart before the earthly horse. Yet, we have to admire their enthusiasm, daring, and vision. And who could blame them for wanting to fast-forward humanity's spiritual progress? After all, they were adherents of the New Jerusalem. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Revelation 21:2)." ☩

Rob Lawson is co-editor of *Chrysalis*, a journal of spiritual discovery, and is president of the Bath (Maine) Society of the New Jerusalem. Recently retired from Maine Public Broadcasting Network as its major and planned gifts officer, he finds the maxim "How did I ever find time to work!" Quite fitting as he is now busier than ever editing and writing.

Messenger Subscription Changes

Because *the Messenger*, an arm of the General Convention, is looking for ways to decrease costs without decreasing quality and because the publishing world has undergone a continuing series of changes that allow us, and in some cases force us, to reconsider the way we do things, we are considering plans to change subscription policies.

Beginning September, 2012, there will be a fee for subscriptions to the print version of *the Messenger*. A PDF version of *the Messenger* is available free of charge each month by email subscription for anyone with access to a computer and the Internet.

The price for a subscription to the print version of *the Messenger* to cover some of the costs of printing and mailing will be set by May, 2012. Some provision will be made for free subscriptions for churches, libraries, and others as needed. ☩

Passages

Deaths

Wayne Richard Kruger died at age 64 on November 5, 2011, with Cheryl, his wife of forty years, at his side. Wayne was born in Edmonton, Alberta, and grew up in the Ritchie and Kilarney area. He is survived by his wife Cheryl, daughters Samantha Campbell and Nicole Waughtal, grandchildren Madison and Alex Campbell, and sister Lynn Hesse.

Wayne worked at the McMahon Plant at Taylor, British Columbia, for twenty-one years. Upon retirement he spent the next nine years working as a contractor in the Dawson Creek, Grande Prairie area. In retirement he continued his enjoyment of camping, winter sports, and a renewed interest in motorbikes.

Wayne was in the first confirmation class ever held at the Edmonton New Church, Church of the Holy City along with Sharon Reddekopp Williams. She will always remember a wonderful New Year's Eve party at the Kruger's, bringing in the year 1963—adults upstairs, teens down. Wayne was active in the youth league as well as Paulhaven Camp.

Amy Mitchell, longtime member of the Calgary Society, passed away peacefully on February 16, 2012, at the age of 79. Amy is sorely missed by her children Murray, Wendy, and Jim, and by her grandchildren Kelsey, Kaitlyn, Megan, Corey, and Christopher.

Amy had a special relationship with her grandchildren, who liked to spend time with her on the piano, joking around, and repeatedly explaining to her how to use her cell phone. Her friends and colleagues from AA were also a big part of her life. She spent a lot of time volunteering and mentoring people through the program. You could find her coffee pot on at all times

Letter from the President

Continued from page 47

make up its life are going through and will need to continue to go through as we seek to find new ways of being and responding to the changing world around us while holding to our purpose as an organization. And just as a reminder to us all, here is our purpose as stated in our constitution:

The Swedenborgian Church exists to help people be open to the Lord's presence and leading, especially by fostering personal and ordained ministries which facilitate the spiritual well-being of people, and which have in common a working for the Lord in bringing in the New Age, the descent of the Holy City, New Jerusalem. The light in which we seek to walk shines from the Lord Jesus Christ in His second coming, available to us through the divine presence in our hearts and minds, and through revelation in the Scripture and in the life and teaching of the Lord's servant, Emanuel Swedenborg (Article I, Section 2).

As we head toward our upcoming

of the day or night as she never turned away anyone in need of support.

Born in Didsbury, Alberta, Amy grew up in the nearby hamlet of Sunnyslope. Excelling in bookkeeping, she worked at Prudential Trust in Red Deer, where she met her first husband, Stanley Haskayne. They moved to Calgary, where Amy raised her children and then rejoined the workforce at the CPR Credit Union, then as a teaching aid, and later at the Provincial Government. She moonlighted for many years as the pianist in a band, with music being a major passion throughout her life, and served as pianist as well as secretary of the Calgary Society for many years. Amy fought a number of health issues during her life with grace and dignity, her sense of humour, and ready laugh. ☩

Convention holding to our purpose and applying it to the many decisions that are ahead of us is going to be more and more important. Hope to see you in Bridgewater!

—*Blessings, Rev. Ken*

Wayfarers Seeks Development Director

The Wayfarers Chapel, a nationally recognized sacred space with the mission to nurture the souls of spiritual seekers of all faiths, is seeking a development director to help build a sustainable future.

Located in Rancho Palos Verdes, California, the Chapel was designed by Lloyd Wright, son of Frank Lloyd Wright, as a memorial to Emanuel Swedenborg. Wayfarers has a vibrant ministry of service, hosting over 400,000 visitors and 400 weddings annually. The ministry includes Sunday worship services, memorial services, baptisms, workshops, and special events.

The Chapel is seeking an executive level development director who shares the vision and core values of an inclusive spiritual space of national significance. The director will be responsible for creating and implementing a program to raise \$1m annually over the next three years.

The director will report to the board as part of the Chapel's leadership team and will work with the on-site administrative staff. The ideal candidate will have fundraising expertise in planned giving, event planning and grant writing. A master's degree is preferred; however, experience is most important.

To apply, please write the chairman of our board a one page memo outlining what you would do to raise funds for the chapel. Send a resume, cover letter, and strategy memo to boardchair@wayfarerschapel.org.

It is the policy of Wayfarers Chapel that no person, otherwise qualified, will be discriminated against on the basis of sex, age, race, color, national origin or sexual orientation.

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

Council of Ministers: July 2–July 4 2012 Registration Form

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

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

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

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

Internet: Free guest wireless access is available.

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

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

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

Room and Board Packages:

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

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

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

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

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

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

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

Payment Information

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

Visa ☐ MasterCard ☐ Amex ☐ Discover ☐
Card Number: _____ Exp. _____
Date: _____

Cardholder's Name: _____

CCV/Security Code: _____

Signature: _____

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

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

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

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

About the Swedenborgian Church

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

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

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

Make Plans Now to Attend the Annual Convention of the Swedenborgian Church

July 5–8 2012

Bridgewater, Massachusetts



Registration form is on the back of this page

The Annual Meeting of the Corporation of the New Church Theological School (dba the Swedenborgian House of Studies at Pacific School of Religion)

will be held during the annual session of the Swedenborgian Church
of the US and Canada at Bridgewater State University in Bridgewater,
Massachusetts in the main meeting room of the convention.

Friday, July 6, 2012, at 7:00 PM

Please join us for a reception immediately following.