



## Tiffany's Swedenborgian Angel Windows Have Found a New Home

BY JANE SIEBERT

Thanks to Rev. Emily Jane Lemole and her husband, Dr. Gerald Lemole, the stained-glass window series “Angels Representing the Seven Churches” designed and created in early twentieth century by Louis Comfort Tiffany, will have a new home in the [Nevada Museum of Art](#) in Reno, Nevada. The Tiffany Windows were put up to auction by the Temenos Society. The Lemoles purchased them, then scoured museums until they found a suitable location for the windows to call home.

The Tiffany angel windows were commissioned by the Swedenborgian congregation of Glendale, Ohio, as a gift to their sister church being built in 1902, the Church of the New Jerusalem, in Cincinnati. The Angel Windows were envisioned as a high altar due to the importance Emanuel Swedenborg gave to the seven angels in the Book of Revelation bringing symbolic messages from heaven. The church in Cincinnati was

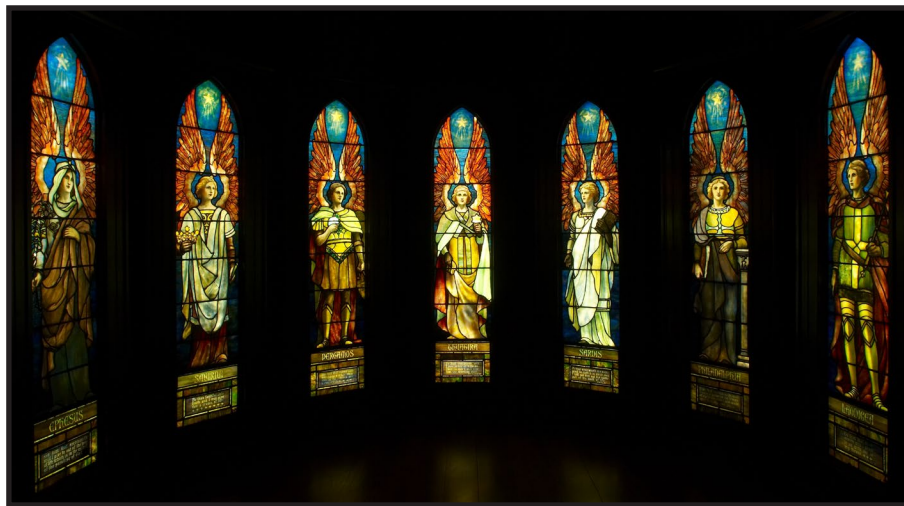
torn down in 1964 due to eminent domain for a highway project.

The Angel Windows were recovered and protected by a variety of loyal members in the area and later moved to Pennsylvania for an architecture project that never materialized. After many more years in storage, they emerged in 2001, thanks to the work of Rev.

temporary display and traveled over 20,000 miles to fifteen museums in almost ten years.

In their new location, they will be the centerpiece of a reimagined restaurant connected to the Nevada Museum of Art. David Walker, CEO of the museum, writes, “We envision a holistic and elegant dining experience similar to what one might have at the Musée d’Orsay in Paris, the Victoria & Albert in London, or at the Mackintosh Tea Rooms in Glasgow. All of these museum cafés bring the beauty of art outside the traditional gallery space and transform the everyday experience for visitors.”

The windows were first displayed at the Nevada Museum of Art in 2012 when *In Company with Angels* was contracting with museums around the country for exhibition. Chief Curator and Associate Director, Ann M. Wolfe, explains that the windows’ connection to Swedenborgian



*The Tiffany's stained-glass windows representing the angels of the seven churches from the book of Revelation stand approximately eight feet tall each. Depicted above in their intended order and semicircular position.*

Susannah Currie and a team of volunteers and generous donors through creation of the non-profit [In Company with Angels](#). The stained-glass windows were carefully restored by Art Femenella, Kathy Jordan, and their team of artisans. They were offered to museums throughout the country for

were first displayed at the Nevada Museum of Art in 2012 when *In Company with Angels* was contracting with museums around the country for exhibition. Chief Curator and Associate Director, Ann M. Wolfe, explains that the windows’ connection to Swedenborgian

*Continued on page 112*

### What's Inside:

SAAR Fall Movie Series • SCYL Youth Retreat • Swedenborg and Systemic Evil • CSS and Swedenborg and the Arts • Technology User Groups • And More!

## Contents

Tiffany's Angel Windows .....	105
Editor's Corner .....	106
Letter from the President .....	107
Life of Chauncey Giles.....	108
Year of Providence .....	109
Swedenborg on Systemic Evil.....	110
Review: Julie and the Phantoms.....	113
Swedenborg and the Arts .....	116
Technology User Group .....	116
Passages.....	118
SAAR Fall Movie Series.....	119
What's Happening.....	119
SCYL Youth Retreat .....	120

## the Messenger

© The Swedenborgian Church of North America

Published monthly except July and August by the Standing Committee for Communication and Information 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), Rev. Jane Siebert, president.

October 2021

Volume 245, No. 7, Whole Number 5467

Editor, design, and production: Rebekah Greenwood

Copy editing and proofing: Robert Leith, Ben Phinney, Brittany Price, Herb Ziegler, & Trevor

Standing Committee for Communication and Information: Holly Bauer, Val Brugler, & Tara Conkling

Printing: Classic GraphX, Cambridge, MA

Email: [messenger@swedenborg.org](mailto:messenger@swedenborg.org)

Editorial, Business, and Subscription Address:  
The Messenger, Central Office  
50 Quincy Street  
Cambridge MA 02138

Tel: 617.969.4240

Email: [manager@swedenborg.org](mailto:manager@swedenborg.org)

Subscriptions: free online subscription at <https://swedenborg.org/subscribe/>. Printed and mailed to US address, \$25/year; to Canada address, \$30/year; to all other addresses, \$40/year; single copies, \$3.00. Libraries & prisoners, free. Send check made out to "Swedenborgian Church" with "Messenger" on the memo line. Other requests, write or call Central Office.

Submissions are accepted at any time.

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

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

## Editor's Corner



### Heavenly Communities: Go Team Mom!

The angels of any given heaven are not all together in one place, but are separated into

larger and smaller communities depending on differences in the good effects of the love and faith they are engaged in. Angels engaged in similar activities form a single community. There is an infinite variety of good activities in heaven, and each individual angel is, so to speak, his or her own activity (*Heaven and Hell* §41).

If you had asked me ten years ago if I was going to be one of those moms who drives a minivan, with a car full of kids and sports gear, and was driving all over town at all hours of the day just to get everyone where they needed to be at the right time—I would have said no way. But here we are in 2021. I have a whole soccer team of kids that I am more than happy to transport anywhere, have at my house after school while their parents are still at work and can't get them to the first thing after school, and gather up and get all who need to get to the second after school activity together from the first stop! But this is not only about these kids, the support team of parents we have developed over the past few years cannot be matched.

Team Mom is the heavenly community I didn't know I needed and now couldn't get through the day without. I have found the most supportive group of parents who have the unquestioning and non-judgmental attitude about making sure we all succeed at this parenting thing. Let's be real, none of us know what we are doing. We are all

in a constant state of survival mode while we get our kids from point A to point B and make sure they are dressed appropriately, fed well enough to get them through up to several hours of after school activities, and having fun. I help any of them if they ask, and they do the same for me—I never even have to think about it. We just do it.

I am so thankful, every day, that I have found this little pocket of heaven here in my local community. I'd like to think that this is one of the true meanings of heavenly community. We all have our own families and own responsibilities, but we are all dedicated to the success of each other and raising our kids—bringing them up to be amazing, thoughtful, and kind humans. They are my angels—we support one another with the love and faith that we need to get through the wild ride of parenting. It truly takes a village.

*Where have you found your own pockets of heavenly community? Send a letter to the editor with your own story.*

—Beki Greenwood

[Messenger@Swedenborg.org](mailto:Messenger@Swedenborg.org)



Find Us  
on Facebook!

facebook

NEW! Follow *the Messenger*  
on Instagram!



# Letter from the President

*The Year of Providence: 2021–22*



Dear Friends,

I'm sure you are all feeling the heaviness of our world. We are continuing to log through difficult and oppressive times.

Sometimes I want to hole up, turn off the news, ignore my phone, and shut off my computer. I don't want to hear about the hurricanes, the floods, the fires, the refugees, the pandemic, the divisiveness.

Some days we need to do just that. Take a break. Read an encouraging book. Pet our pets. Walk in the trees. Withdraw from all that is trying to pull us down.

And then, I hear God calling me back to engage in the suffering in our world, to not ignore the pain of others for my own selfish desire to "just be happy." A meditation this morning by Matthew Fox brought it into the light for me.

Selfishness would seem to be a shutting ourselves off from the cries of others, the suffering of others. Surely it is related to shutting oneself off from one's own pain and suffering as well, because we do, as has been said, "love others as we love ourselves." If we are sitting on our suffering—as an addictive consumer society teaches us to do—we are also muffling the suffering of others.

Yes, we must take breaks from what breaks our hearts, and, after our pause, we must work hard not to fall into *acedia* or apathy. Our example, Jesus,

## Blinders

BY JANE SIEBERT

I took a walk today and realized  
Often, I am so filled with the angst  
of our world  
That I block the beauty around me  
from lifting me above it all.  
The birds singing, not for anyone to  
hear them, but because they can.  
The sun rising on a new day, while  
I'm still harboring yesterday's  
pain.  
The cricket telling me to cheer up,  
cheer up, cheer up.  
The tiny morning glory displaying its  
blue bonnet where no one planted  
it.  
The cicada reminding me life is too  
short to worry through this day.  
God keeps calling me, loving me,  
walking with me, and it is so easy  
to miss it all.

would get away, go up a mountain to pray, to revive his spirits, and come back down to be with the people, all people, his followers, those who came to hear his words, those who were suffering, those who some judge as evil or unworthy—all people.

Acedia, as defined by Thomas Aquinas, is "the lack of energy to begin new things." It is a kind of ennui, depression, cynicism, sadness, boredom, listlessness, couch-potato-itis, being passive, apathetic, psychologically exhausted, having no energy. Yes, I have felt all these things and with these feelings comes an attitude of withdrawing and not caring.

Some say, humanity is stuck in apathy, choosing to remain asleep, not wanting to look out of our windows at what is happening. This is very dangerous, and we must fight the temptation.

Matthew Fox: "Acedia feeds on despair, and despair feeds on acedia. When we are stuck in despair, all kinds of wickedness arises because nothing seems valuable to us anymore. I wonder if a lot of the negative energy being spread on the news and social media today is born of despair."

He points out, "the opposite of acedia is: Love. Passion. A passion that can lead to compassion. Getting off of our couches and away from our addictions of any kind that interfere with our deepest feelings of joy and wonder, reverence and gratitude, which give

*Continues on page 116*



# The Life of Chauncey Giles

## Chapter Eight: Cincinnati Pastorate, 1862–1864

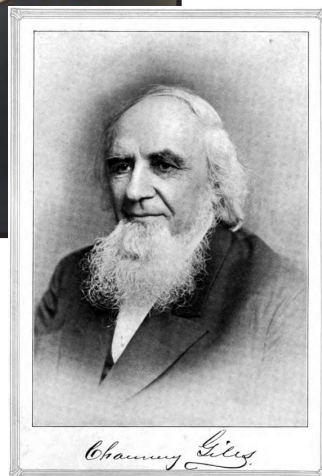
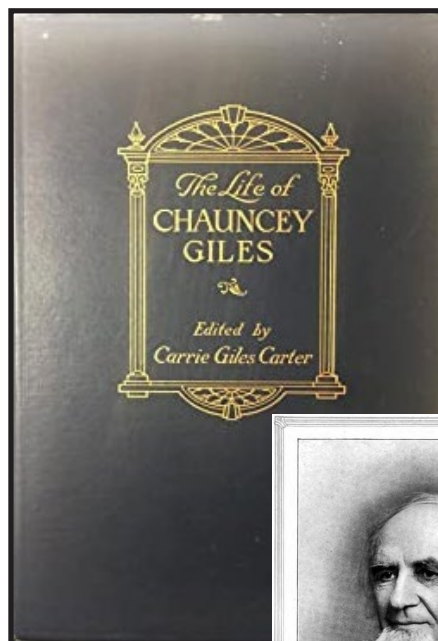
SUMMARIZED BY LOIS DOLE

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

In April 1862, Chauncey announced the arrival of a son, but he did not tell us his name, referring to him as “the dear little fat.” Writing next January, he mentioned that he was named John William, after his own father. He added that after the birth Eunice was “quite as well as could be expected.”

There were many funerals in Cincinnati at the time, which were also occasions for Chauncey to console the bereaved, including a friend whose wife had committed suicide. He assured him that, as it is the tenor of one’s life that determines one’s place in heaven, he should not “have any cause to fear for her future happiness.”

In mid-July 1862, Chauncey traveled to friends in Rhode Island for a needed rest. As he had no previous acquaintance with the ocean, he was fascinated with the vistas from his window. And he later described an overnight voyage on a friend’s sailboat from Boston to Portland. At the same time he was concerned for his family



back home with the war so close to Cincinnati and wrote to Eunice that he would come home immediately if she needed him.

He described the church in Providence, where he preached one Sunday, as almost as large as the one in Glendale, “filled this morning with the most intelligent looking people.” He added that probably what he had done that day was not entirely useless. He returned home at the end of August feeling much renewed.

In November, Chauncey was in Chicago assisting in the dedication of a new temple. The pastor there wore a robe, and he borrowed one from an Episcopal minister for Chauncey. While he felt awkward in the robe, which was too long for him, Chauncey thought that the New Church would eventually adopt the practice but that it should not be forced. “The New

Church will always have enough internal and external things to distinguish it from others without being odd.”

In February 1863, three of the children were ill: Warren with typhoid fever, Carrie with an ulcerated throat, and the baby with pneumonia. The anxiety and fatigue of the parents was “very great.”

In October, Chauncey wrote of the war, “We have a proclamation of freedom for the slaves, and the rebels at the North have made their campaign and been signally defeated.”

In November, he travelled back to Pomeroy to perform an ordination. Through rain and mud, he rode thirty-three miles in an open carriage without an umbrella, until he had a chance to buy one and a blanket to cover his knees. The mud slowed

them down. Then he walked another mile in the dark, not knowing what he might encounter. “You might imagine that I was very tired,” he wrote.

Also, that fall Chauncey received an invitation to accept the pastorate of the New York Society. He sincerely considered it in view of a more healthful atmosphere for his family and a promised increase in salary. He accepted the offer early in 1864, but the move was delayed when son Charles came down with a severe case of scarlet fever. The doctor was despairing of the case. Chauncey, always ready to try a new remedy, applied wet sheets, astounding the doctor in the child’s improvement on his next visit.

*Continues on page 117*

<sup>1</sup> See prior installments in the May 2021 issue, March 2021 issue, November 2020 issue and July/August 2020 issue.

## The Year of Providence

## God's Management Style

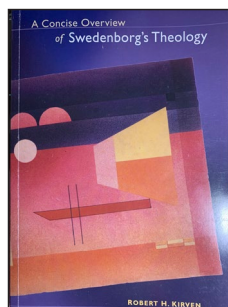
Excerpts from *A Concise Overview of Swedenborg's Theology*

BY ROBERT H. KIRVEN, COMPILED BY JIM LAWRENCE

**D**ivine providence is Swedenborg's name for God's management of the created order. Because this management is an expression of the order that is God, it operates dependably according to eternal principles or "laws of providence" just as the material world functions according to the physical, chemical, and biological principles that we call "natural laws." These physical laws are not separate from divine providence; they serve as an external model of its consistency and interrelated dependability. Like "natural laws," the laws of divine providence operate whether we know and understand them or not; but knowing them is an advantage, because things turn out better when we work with them instead of against them.

The first thing to understand about divine providence is that it is concerned primarily with the spiritual development of individual human beings into angels. It governs other things, too, in the general sense that it is the application of divine order in all creation, as well as in the specific sense that it is involved with physical developments that affect spiritual development.

The second thing to remember about divine providence is that it is an entirely different teaching than the conventional Christian doctrine of predestination. The central difference is that predestination leaves no room for human freedom of choice



in connection with salvation, and no teaching of Swedenborg's reduces, abridges, or suspends that fundamental quality of human existence. That is plain enough. The obstacle that some find in the search for full understanding is one that arises under the topic of "God's foreknowledge." That problem is a complex one. In its simplest form, it usually runs like this: "Since God exercises providential care over my life, and since God is outside the time in which we distinguish past, present, and future, does God know the outcome of my next moral decision? And if he does know what my choice will be, in what sense am I truly free to choose?"

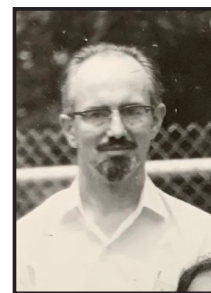
Swedenborg advises that the solution to this conundrum lies in the understanding that though God foreknows all the eternal possibilities implied in each choice that we face, God uses that knowledge to influence our discernment and understanding so far as it is possible while still protecting our freedom of choice. God cannot prevent anyone from succumbing to the temptation to do evil rather than good if human freedom is preserved. So, when evil is chosen, God attempts to diminish the eternal consequences of that choice by making a lesser evil available as an alternative to the worse form. This is called the law of toleration. Lesser evil is tolerated by God for the opportunities it provides from the perspective of eternity for eventually influencing individuals to move closer to the providential goal of a heaven from the human race. This eternal projection of possible opportunities to guide us in divine providence is what is meant by divine foreknowledge,

**Secrets of Heaven \$3854**

Foresight refers more to us and providence more to God. God foresaw from eternity what the human race was going to be like and that evil was going to increase all the time, so that at length we (of ourselves) would rush headlong into evils. God foresaw that it would be impossible for any good thing to take root in us except in our freedom, for that which does not take root in freedom is expelled at the first sign of evil and temptation. God foresaw this, along with the fact that of ourselves—that is, from our own freedom—we would be inclined toward selfishness that leads to evil living. That being so, God provided that if we would not allow ourselves to be led in freedom toward heaven we still could be diverted toward a milder hell; but if we would allow ourselves to be led in freedom toward what is good, then we could be diverted toward heaven.

leaving to us our freedom to accept or resist divine providential guidance. ☸

Rev. Dr. Robert Kirven (1927-2004) taught



historical theology at the Swedenborg School of Religion for thirty years. This article has been adapted from his popular book, *A Concise Overview of Swedenborg's Theology* (2003).

## From the Social Justice Committee

## Swedenborg on Systemic Evil

BY JONATHAN MITCHELL

Over the past several years, within the Swedenborgian Church of North America, there has been growing interest in working for social justice from a Swedenborgian perspective. We saw this in the Facebook group Manifold Angels, and in the formation of Swedenborgians in Action Against Racism (SAAR). Antiracism work is being actively pursued at both the denominational and local levels.

As Rev. Shada Sullivan pointed out in her mini course, *A Swedenborgian Theology of Social Justice*,<sup>1</sup> at 2021 Annual Convention, Swedenborg does not give us any direct guidance on what we have come to call social justice. He had other concerns. And thus, we need to engage in a constructive Swedenborgian theology that draws upon Swedenborg's teaching to construct a Swedenborgian theology of social justice for our moment in history.

A key claim of contemporary antiracism is that racism is not only a matter of personal prejudice but takes on systemic or institutional forms, and that overcoming racism requires us to recognize and dismantle these structures. Further, systemic evil is not limited to racism. Analogous analyses apply to all forms of stigmatization and inequitable treatment based on gender, gender identity, sexuality, age, physical and cognitive abilities, physical and mental health, housing status, immigration status, and so on.

I hope to show that Swedenborg's writings do, in fact, address systemic evil, that is, a form of evil which is societal, self-perpetuating, and historical

**Swedenborg's writings do, in fact, address systemic evil, that is, a form of evil which is societal, self-perpetuating, and historical in nature.**

in nature. Swedenborg terms such evil "hereditary."

The following passage from *Secrets of Heaven* can be taken as an introduction to this concept.

[T]he case with the church is that it decreases and degenerates, and loses its pristine integrity, chiefly by reason of the increase of hereditary evil, for every succeeding parent adds a new evil to that which they have inherited. All the actual evil in the parents puts on a kind of nature, and when it often recurs, becomes natural to them, and is added to their hereditary evil and is transmitted to their children, and so to posterity. In this way hereditary evil is greatly increased in the descendants. That this is so, is evident from the fact the evil dispositions of the children are exactly like those of their progenitors. Quite false is the opinion of those who think there is no hereditary evil except that which they allege to have been implanted in us from Adam. The truth is that all make hereditary evil by their own actual sins, and add to the evils they have inherited, and in this way, it accumulates, and remains in all the descendants, nor is it abated except in those who are being regenerated by the Lord (*Secrets of Heaven* §494).

I propose to take the theory of inherited evil out of its original eighteenth century context to develop a concept of inherited evil that can guide contemporary activism for social justice.

Both the theological context and the biological sciences have changed greatly since Swedenborg's day. Swedenborg and his early followers lived before the modern development of genetic science. Therefore, they did not draw the sharp distinction between nature and nurture, between the genetic and the environmental that informs contemporary thinking. It seemed obvious to people of Swedenborg's day that children resemble their parents, grandparents, and great-grandparents, and so on, both physically and in terms of character traits. They also thought they perceived, rightly or wrongly, that there are national, ethnic, and racial moral characteristics. For them such traits were passed on from parent to child by the law of inheritance. They did not ask how much of this transmission of traits was due to learning and how much due to genetics, for they had little or no concept of genetics as we understand it. (Eighteenth century understandings of reproductive biology, and the way those understandings play out in Swedenborg's thought, are a fascinating topic in its own right, but one I will not enter into here, focusing instead on developing a twenty-first century Swedenborgian theology of social justice.)

I propose, then, that for the purposes of a contemporary Swedenborgian theology of social justice, we tease out those aspects of our hereditary evil which we acquire during enculturation. We can read a passage, such as the following, in terms of family culture and dynamics:

Hereditary evil derives its origins from everyone's parents and parents'

<sup>1</sup> <https://www.youtube.com/watch?v=2eGrfB43YrM&list=LL&index=5>



## Systemic Evil

Continued from page 110

parents, or from grandparents and ancestors successively. Every evil which they have acquired by actual life, even so that by frequent use of habit it has become like a nature, is derived into the children, and becomes hereditary to them, together with that which has been implanted in the parents from grandparents and ancestors.... [E]very family has some peculiar evil or good by which it is distinguished from other families; and that this is from parents and ancestors is known (*Secrets of Heaven* §4317.4).

When patterns of thought, feeling, and action become habitual through repetition we often say that they have become second nature. Those patterns of thought, feeling, and action which had become second nature for parents, grandparents, etc., are assimilated by children, who model their own thoughts, feelings, and actions upon what they experience in the families that raise them.

While, to a large extent, families are not passing on this inheritance self-consciously, some of it is transmitted through overt teaching. Active implantation of evil into children by their parents is vividly described in a story Swedenborg tells in *Heaven and Hell*.

I was in the street of a great city, and saw little boys fighting each other. The crowd which flocked round them beheld this with much pleasure; and I was informed, that their parents excite little boys to such combats. Good spirits and angels, who saw these things through my eyes, felt such aversion, that I perceived their horror, and especially at this that parents incite their children to such things. They said that thus in early life parents extinguish all the mutual love, and all the innocence, which children, from the Lord, and initiate them into hatred and revenge; and, therefore that by

their own effort they exclude their own children from heaven, where there is nothing but mutual love (*Heaven and Hell* §344).

It is indeed an inescapable part of infancy and childhood to be initiated into a speech community and in that process to be initiated into a way of life, first that of the family one is raised in, and then that of the broader community one participates in. This inheritance will typically be a mix of functional and dysfunctional, helpful and hurtful, or—to use Swedenborgian language—heavenly and hellish.

**This inheritance will typically be a mix of functional and dysfunctional, helpful and hurtful, or—to use Swedenborgian language—heavenly and hellish.**

This way of looking at things also finds support in Swedenborg's psychology, which centers around experience and the way it is internalized and appropriated by the individual. There are several stages of this. To start with, Swedenborg is quite insistent that everything that happens to anyone enters permanently into memory.

All things whatever that a person hears and sees, and by which that person is affected are, unknown to the person, insinuated as to ideas and ends into the interior memory; and they remain in it, so that not anything perishes.... [T]here are inscribed on it all the single things, that the person has ever thought, spoken, or done; nay even those which have appeared to him as a shade, with the minutest particulars, from his earliest infancy to the last of old age. The memory of these things the person has with that person's self, and is brought into full recollection of them. This is the Book of Life, which is opened

in the other life, and according to which one is judged (*Secrets of Heaven* §2474).

One phrase in this passage that is important, but easy to miss is where he says that "all things whatever... are... insinuated as to ideas and ends...." Swedenborg uses the term *memory* rather broadly; for him, it includes more than just the passive storage of facts and information. Ideas and ends are allusions to the two basic human faculties for Swedenborg, *intellectus* (usually rendered "understanding") and *voluntas* (usually rendered "will"), and which we may term the cognitive and volitional sides of the human personality. For Swedenborg, everything that happens to us stays with us at least to some degree, and in varying degrees what happens to us is "insinuated as to our ideas and ends." Experiences enter into our ideas, thus shaping the way we perceive the world around us, and they enter also into our ends, thus shaping the way we respond to the world around us.

The degree to which experiences are insinuated or internalized can vary greatly. Some are hardly internalized at all.

All implantation of good and truth... is wrought by means of affection. Truths and goods that are learned, but with which the person is not affected, do indeed enter into the memory, but adhere as lightly as a feather to a wall, which is blown away by the slightest breath of wind.... Those that enter without affection fall into [memory's] shade; but those which enter with affection come into its light; and the things that are in the light are seen and appear clearly and vividly whenever a similar subject is called up; but not so those which lie hid round about in the shade. Such is the effect of the affection of love (*Secrets of Heaven* §4018.1-2).

Continues on page 114

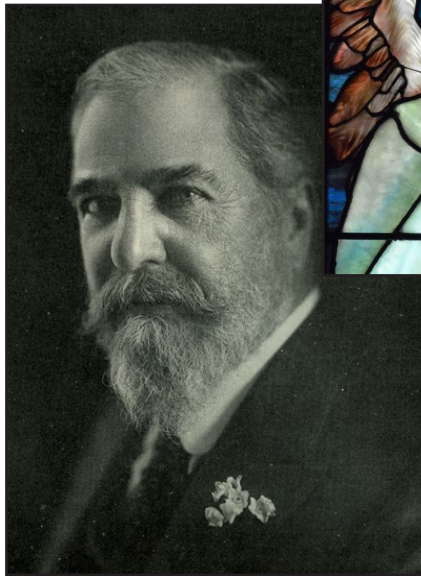
## Angel Windows

*Continued from page 105*

thought is also relevant to the history of our museum. Swedenborg's background in science and his commitment to nature and the outdoors dovetails with the philosophies of our founder Dr. James Church, who was a scientist, mountaineer, art historian, and humanist.

Also of interest is an article provided to us by Ann Wolfe about the "Art, Nature, and the Genesis of the Nevada Museum of Art."<sup>1</sup> Her research led her to Rev. Dr. Jim Lawrence and Dr. Devin Zuber at the Center for Swedenborgian Studies.

A group of aspiring female artists in Nevada were encouraged and instructed in the 1920s and 30s by painter Lorenzo P. Latimer. This was an era just after the women's suffrage movement when women were exploring their own creativity in painting the beauty around them and engaging in civic and social undertakings. Lorenzo Latimer traveled from his home in San Francisco to offer painting workshops in the Sierra and northern Nevada areas. A small group of women started the Latimer Art Club, the first arts organization in Nevada.



*Louis Comfort Tiffany (1848–1933), son of Tiffany & Co. founder Charles Lewis Tiffany, devised new and innovative methods to realize his artistic vision with glass alone, at one point developing over 5,000 color and pattern combinations.*



*Detailed image of the window depicting the Angel of Thyatira, which falls in the center of the intended layout.*

The Latimer Art Club was known for their rugged outdoor workshops, painting hard to reach Nevada landscapes, as their mentor had instructed them. Latimer instructed, "Go abroad to study if you can

and will but return to your birthplace to do your life work. You can never feel any other inspiration like that of home.... You will paint with a deeper feeling than in any other spot" (Latimer's article on California women).

If these ideas feel connected to our Swedenborgian teachings, there is a good reason. Lorenzo was raised by his stepmother Sarah Rich Latimer, a member of the Church of the New Jerusalem in California. Ann Wolfe writes, "Emanuel Swedenborg...emphasized the divine origin of nature and its

transformational and healing power. By the time Latimer reached his teens, he was well versed in Swedenborgian theology. 'No one could be long in Mrs. Latimer's company without finding out she was a very firm believer in the writings of Swedenborg' (her 1904 obituary affirmed)."

Latimer also married Jennie Phelps, a Swedenborgian, in 1893 and was inspired by the building of the current San Francisco Swedenborgian Church in 1894. He was friends with several members of the creative team that designed the now legendary Swedenborgian Church in San Francisco, including the young draftsman Bernard Maybeck, who would go on to become one of the legends of California architecture. Another friend, the artist William Keith, at the time the most celebrated landscape artist on the West Coast, contributed four seasonal landscape murals for the north side of the nave. Rev. Joseph Worcester, the spiritual Swedenborgian visionary, was behind the design of the exposed arching madrone trunks for beams and the natural interior of unpainted redwood and cement walls and a massive fireplace. Latimer's work embodied the Swedenborgian principles entwining the beauty and spiritual aspects of nature to move the enlightened observer to a higher realm.

As the Nevada Museum of Art continues its renovation and expansion; Tiffany's Swedenborgian Angel Windows have traveled from Pennsylvania and await their transfer to Reno from storage in San Francisco. When they arrive in Nevada, they will enhance diners' and visitors' experience with exquisite art in stained-glass. Once again, the sacred windows will extend to viewers a touch of heaven and the lessons revealed by Emanuel Swedenborg through the seven angels of Revelation, as they did in the Swedenborgian New Jerusalem Church of Cincinnati over 100 years ago. 🏛️

<sup>1</sup> To see a presentation of this article's content, view this video from the Nevada Art Museum: <https://tinyurl.com/AnnMWolfe>



## Television Review

## On the Edge of Great

*Julie and the Phantoms* on Netflix

BY BEKI GREENWOOD

We are living in a time of amazing television. If a show is a hit, it gets a huge budget and it turns out as good as any blockbuster film but with a lot more hours of enjoyment for us. Because of production powerhouses—like Amazon, Disney, and Netflix—we have access to thousands of shows and movies, past and present. I often find it hard to settle on what new (to me) show to watch, and what is worth my time. I regularly will put on something I've already watched and just leave it on for background noise. When I find a new one that I love—and can obsess over—I find it very exciting. So, thanks to YouTube (and its Rabbit Hole algorithm taking the time to get to know me like a friend), I found *Julie and the Phantoms*—a show that marries three of my favorite things: musicals, supernatural, and high school drama.

The lead character, Julie Molina, attends a high school with a prestigious art program, but has been suffering in all aspects of her life, but especially her music, since the loss of her mother a year before the show begins. Music brings her sadness and painful memories of writing music with her mother. This leads to a struggle for her to continue to complete the necessary requirements to remain in this school's program for musically talented teenagers. After a year of chances given to her by the director of the program, she loses her position in this prestigious program. At the same time, her grieving father is trying to put their house on the market in an attempt to help distance his children from the sad



memories of their mother. He gives Julie the task of cleaning the garage music studio to take photos for the real estate market. While going through some of her mother's things, she comes across an old album from the 90s by the band Sunset Curve that belonged to her mom. Shortly after popping it into the CD player, three members from the band are now in the studio with her! They all passed away together after an incident right before their big show at the Orpheum (I won't spoil how—you'll have to check it out) and have just reappeared after twenty-five years. Needless to say, both parties are surprised by the others. To the band, no time has passed, and they have found themselves in what turns out to be their old practice garage, in front of a teenage girl in the year 2020. She quickly whips out her phone to google these guys—they have no idea what she is holding or what googling is.

By the end of the pilot episode, it becomes clear that these “ghosts” can show Julie how to find her love of music again. With guidance from the lead guitarist, Luke, she finds the last song she and her mother wrote together, and the music flows through her. She realizes that the music doesn't cause her pain, but actually brings her the greatest joy. She can see them at all times, but everyone else can only see them under special circumstances. But what we don't quite see is how she will be helping them. (I make it a personal point to not provide spoilers for anyone, whether they intend to watch a show or not. So, I promise to not tell you much past what you would see in the first episode or two.) As they get to know each other, it quickly becomes evident that not only does the Band need Julie to help them figure out their “unfinished business” so they may finally crossover to what's next, but Julie needs them to get her life and passions back on track after dealing with her intense grief. With this perspective of helping each other, I like to think of them as guardian angels for her instead of 90s grunge band ghosts.

What I love about this show (not only the truly great music—trust me—these songs will be stuck in your head for days!) is the evolution of the relationships between the ghosts and Julie. The ghosts (or phantoms) support her in such a creative way that helps her learn how to turn the loss of her mother into a positive power, and she uses the confidence that she gained from them to help in their quest to discover

*Continues on page 118*

## Systemic Evil

Continued from page 111

In this passage, Swedenborg clearly draws a distinction between experiences that remain superficial, no more a central or lasting part of us than a feather resting on a wall, and those that are frequently called back to mind, because they are connected to something we care about. The references here to affection and to the affection of love are again allusions to the volitional side of the human personality. A memory becomes internalized by a person to the degree that it bears upon the central motivations or loves that govern the way that person engages with the world. Among those experiences which become internalized within memory, there is a further distinction to be drawn: there are those that influence us in ways which we are not aware of and have not self-consciously chosen, and there are those experiences that we have freely decided to make the basis of our thinking and acting.

From infancy to childhood, and sometimes into early adulthood, by instruction from one's parents and teachers, a person is imbued with goods and truths; for one learns them with avidity, and believes them with simplicity.... But when one grows older and begins to think from one's self, and not as before from parents and teachers, one then takes up again and as it were ruminates the things which before one had learned and believed, and either confirms them, or doubts about them or denies them. If one confirms them, it is a sign that one is in good; if one denies them, it is a sign that one is in evil. But if one has doubts about them, it is a sign that in succeeding years one will accede either to the affirmative or the negative (*Secrets of Heaven* §1535.2).

To use contemporary language, Swedenborg's spiritual growth cycle foresees periods in which one comes to

think and choose with great consciousness and intentionality. We are all able, at least from adolescence on, to surface and question the beliefs and values into which we were initiated as children by family and local community. In this way he offers a spirituality particularly suited for those who seek to challenge and revise the cultural assumptions we have all inherited about variously defined demographic groups.

### **A memory becomes internalized by a person to the degree that it bears upon the central motivations or loves that govern the way that person engages with the world.**

I propose, then, that we take Swedenborg's hereditarium, or inheritance, to include everything we have experienced and internalized. This heritage or inheritance is bound to be a complex mixture of good and evil. For the purposes of our spiritual growth, the issue is to what degree an experience becomes a defining part of who we are. If it is merely something that happened to us with little lasting impact, then it is just a superficial and external part of ourselves. If it starts to influence the way we think about things and respond to the world around us, then it has become part of us in a deeper, more inward way. As we become more aware of our beliefs and values and how we acquired them, we have the opportunity to affirm or reject them. If we affirm them, they truly become a defining or inmost parts of who we are. For it is at the point where we exert this freedom that we become more than just unwitting products of our enculturation.

Given this understanding of what is relatively more inward and outward among the experiences in memory, we can understand spiritual growth as a process wherein experiences move in one direction or the other. If one is

regenerating, that is, growing for the better, the evil in experience is becoming externalized while the good in experience is being internalized.

Spiritual struggles lead to the confirmation of the truths of faith, also the implantation of them, and the insinuation of them into the will, that they may become the goods of charity. For, as said before, a person from the truths of faith fights against evils and falsities; since then the mind is in truths, so that when one conquers, one strengthens oneself in them and they are implanted. And likewise with the evils and falsehoods against which one fights: one takes them for enemies and rejects them (*Secrets of Heaven* §8966).

In sum, what we derive from social experience, whether good or bad, can be seen as becoming over time more internal or more external. An experience resides at a more internal level of memory to the degree that it informs our perception of what is occurring around us and to the degree that it provides the model for our response to what we perceive. When we are regenerating, that is, moving toward what is good and true before God, beliefs that are unfair to oneself or others become less and less the filter through which we perceive the world and less and less the model for our responses to what we perceive.

The Swedenborgian tradition places great importance on individual freedom and initiative. Indeed, only what we freely choose out of our ruling love, becomes an enduring part of who we are. Regeneration involves coming to live, under the Lord's guidance, a life of personal integrity within the roles we play in the broader society. This is spelled out in the doctrine of charity. If you are a businessperson, for instance, you should conduct your business fairly and with a concern for what is best for the customer. If you are a judge,

*Continues on page 115*

## Systemic Evil

Continued from page 114

you mete out justice impartially. The guiding principle is never to seek your own narrow self-interest at the expense of others.

While personal integrity is necessary for both personal regeneration and the putting off of inherited evil, it is also important to recognize the social dimension of both inherited evil and its dismantling. Much of the inheritance implanted in us during childhood took the form of unspoken consensus. While I might reject a cultural consensus in isolation, I cannot change it in isolation. To disrupt the chain of inheritance, we need to engage each other in open discussion.

In Swedenborgian's worldview we are always part of a spiritual community, and our thoughts and feelings are never solely our own, but the thoughts and feelings of a spiritual community. Further, it is remarkable how many of Swedenborg's "Memorable Relations" feature him engaging with a spiritual community in the midst of its shared examination of a particular thought. And Swedenborg never seems to be shy about telling the spirits they are wrong and why!

It is interesting to note here Swedenborg's account of the origins of inherited evil, of how evil proliferates once it enters a community, and of how inherited evil is prevented from recurring once eliminated. Consider this extended passage from *Divine Providence*:

Distinction and wealth in [the most ancient times] existed only in the relation of parents and children and was one of love, a love full of respect and veneration, accorded to the parents not because of birth from but because of the instruction and wisdom received from them.... This was the sole distinction in most ancient days because tribes, families, and households lived separately and

not like today under governments....

But after those times the love of ruling, just out of the enjoyment of that love, crept in by stages, and as enmity and hostility did so at the same time towards those who were unwilling to submit, tribes and families and households congregated of necessity in communities and set over themselves one whom they called judge at first, then prince, and finally king and emperor. They also began to protect themselves by towers, earthworks, and walls. The lust of ruling spread like a contagion to many from the judge, prince, king, or emperor as from the head into the body, and as result degrees of distinction arose and prestige according to them, and self-love also and pride in one's prudence.

The same happened with the love of riches. In the most ancient days when tribes and families lived by themselves, there was no other love of riches than to possess the necessities of life....

But after love of dominion entered and destroyed this state of society, the love of having means beyond what was needed crept in also and grew to the extreme of wanting to possess the wealth of all other men. The two loves are like blood relatives, for one who wants to rule over all things, also wants to possess all things (*Divine Providence* §215).

Swedenborg never says where love of self originally comes from; for him it seems to be *sui generis*. "The love of ruling, just out of the enjoyment of that love, crept in by stages.... (*At post illa tempora successive invasit amor dominandi ex solo jucundo amoris illius*).” It is simply a fundamental human possibility, apparently, that we can come to enjoy having power over others. To the degree that this assigns evil an origin at all, it is in the individual. However, once evil comes into existence, it sets up a mutually reinforcing dialectic between individual and society. Acting out of a desire to dominate or a fear of being dominated, people set

up and maintain a hierarchically organized society. And conversely, once a social structure based on domination and subordination is in place, greed, and a desire to domineer become almost universal.

One can ask a related question: how does a society free from evil stay that way? Perhaps there are no examples of this on Earth, but Swedenborg does have this to say about such a society (on Mars) in the "Earths in the Universe" material from *Secrets of Heaven*:

[T]hey take pains lest the love of dominion and of gain should creep in, that is, lest any from the desire for dominion should subject to themselves the society in which they are, and then others, and lest any from the desire for gain should despoil others of their goods. Every one on that earth lives content with his goods, and every one content with his honor in being called just and a lover of his neighbor. This tranquility of mind would perish unless those who think and will evilly are cast out, and unless they prudently and severely took measures against the very first beginnings of love of self and love of world as regards those where they are found; (*nisi prudenter et severe obviam irent in ipsis initiis amoris sui et amoris mundi, apud quos illi sunt*) for it was these loves which out of societies made empires and kingdoms, within which there are few who do not desire to domineer, and to possess all the property of others... (*Secrets of Heaven* §7364).

To be sure, there are troubling questions here as to the exact nature of the severe and prudent measures which can and should be taken within a democratic society which honors freedom of thought and expression. I do find here, though, a mandate for challenging each other and calling each other out when we are being unjust to other members of society.

Movements of liberation or for equal

Continues on page 117



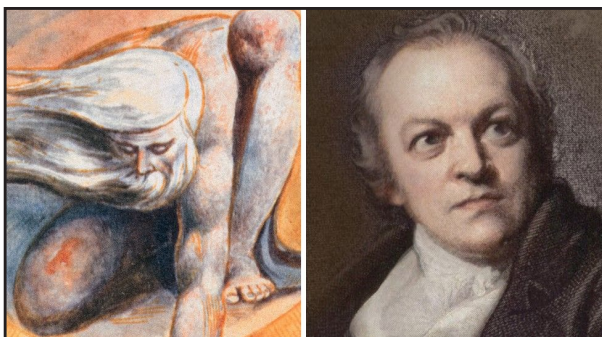
## Virtual Education Offerings for the Planet

## Swedenborg and the Arts

*Three-part online program by Dr. Devin Zuber,  
George F. Dole Professor of Swedenborgian Studies at the  
Center for Swedenborgian Studies and the  
Graduate Theological Union, Berkeley, California*

*Thursdays, from 4:00 – 5:30 PM, Eastern Time  
October 28<sup>th</sup> – November 8<sup>th</sup>*

When we read Swedenborg, as the essayist Ralph Waldo Emerson once said, “we enter a world that is a living poem.” This online seminar explores some of the many ways that artists have responded to Swedenborgian theology, putting his theosophy into poetry and paint. What is it about Swedenborgian thought that has proved so generative for the arts, from the nineteenth into the twentieth and twenty-first centuries? We will discuss different ideas in Swedenborg (such as correspondence and influx), before surveying a rich variety of periods and materials, ranging from Romantics such as William Blake (poet and painter, image above), to sculptors (Hiram Powers, Harriet Hosmer), and



landscape painters (George Inness). The discussions will be enlivened with videos and presentations of the artists under discussion, as well as guest speakers.

This is a free online learning initiative. All sessions will be on Zoom. Each class will be ninety minutes long and recorded to view at other times.

**Please register in advance with the  
Center for Swedenborgian Studies  
office assistant Alex Sicular:**


[asicular@gtu.edu](mailto:asicular@gtu.edu) 

## Technology User Group Meeting

*Thursday, October 28<sup>th</sup> at  
2:00 PM ET*

Do you ever find yourself wishing for a platform to discuss church technology issues with your peers? Join Ben Phinney over Zoom to do just that!

Since January, Ben has been helping people plan and troubleshoot technology upgrades at their churches. One resource he's noticed that people haven't been taking advantage of enough is each other. Any issue or upgrade you are working on, chances are there is another church out there that has already gone through it. It takes a village, as they say, and it's always helpful to know you aren't alone in your struggles.

While Ben is usually an information resource himself, here he seeks to facilitate a conversation surrounding technology at the church rather than strictly being the answer guy. RSVP to Ben at [AskPhinney@gmail.com](mailto:AskPhinney@gmail.com) for more information and how to join in the conversation. All are welcome to participate, whether you need help or have some of your own tips to offer. 

## Letter from the President

*Continued from page 107*

us the energy to carry on.”

So today, this week, this month, I encourage you to sit back, feel God's love, know that God is in the midst of the suffering from the fires, the floods, the hurricanes, the pandemic. God is not causing them to happen, because our loving God does not cause catastrophes, suffering and pain. We can send our love out into this hurting world through prayer, meditation,

feeling, caring, and being of use, for this love comes from the source of all love, our God. And love and caring sometimes hurt but also bring us alive, shed off the apathy and despair, give us new energy. They show us what must be done. Love matters. We can make it through this.

The desert is the home of despair. And despair, now, is everywhere. Let us not think that our interior solitude consists in the acceptance of defeat. We cannot escape anything by consenting tacitly to be

defeated. Despair is an abyss without bottom. Do not think to close it by consenting to it and trying to forget you have consented.

This, then, is our desert: to live facing despair, but not to consent. To trample it down under hope in the Cross. To wage war is our wilderness. If we wage it courageously, we will find Christ at our side. If we cannot face it, we will never find Him (Excerpt from *Thoughts in Solitude* by Thomas Merton).

With love and care,  
—Rev. Jane Siebert

## Systemic Evil

Continued from page 115

rights often follow the same pattern of community engagement. A group that has been unfairly stigmatized, denied equal access to resources, or exploited, or as often, all three, typically starts by coming together to examine and reject false and harmful stereotypes maintained by the dominant culture. That is followed by challenging members of the dominant culture to change their views. And as a final step, structural impediments are overturned. Black Americans had to overcome slavery, segregation, Jim Crow laws, voter suppression, redlining—just a partial list. Women had to gain the right to vote, the right to own property, and to have access to the same educational and professional opportunities as men—again a partial list. LGBTQIA+ people have had to fight for nondiscrimination in housing and the workplace, for the right to marry and adopt, and to serve openly in the military—yet again, a partial list.

If it is the divine intention that we eliminate the load of inherited evil that is still being passed from one generation to the next, that will require repentance, reformation, and regeneration, both personal and collective, moving in conjunction.

It can be painful to study our history as a nation of the dispossession of the indigenous population of our land, slavery, and the stigmatization, exploitation, segregation, and inequitable treatment of so many groups. At the same time, we can find inspiration from all the courageous people who have worked so hard throughout their history and at such personal sacrifice to dismantle the various forms of systemic evil found in our society. These have become controversial and politically divisive issues, but that is no excuse not to come together with the goal of passing on less inherited evil to those who

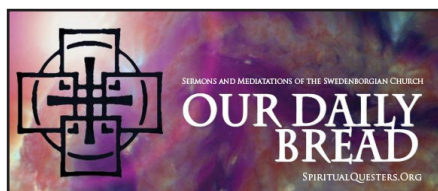
**If it is the Divine Intention that we eliminate the load of inherited evil that is still being passed from one generation to the next, that will require repentance, reformation, and regeneration, both personal and collective, moving in conjunction.**

will follow us. I pray for all of us the courage of our evolving convictions.

Throughout, I have tried to draw out just one of the resources in Swedenborg's thought for social justice activism focusing on one key concept: inherited evil. There are many more. But if I have convinced anyone that the journey toward heaven on earth requires personal regeneration in conjunction with social justice activism, I will have achieved my goal. ☸



Rev. Dr. Jonathan Mitchell is co-chair of the Social Justice Committee and co-pastor of The Garden Church in San Pedro, California.



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

## Life of Chauncey Giles

Continued from page 108

The Cincinnati Society gave up the idea of building a new temple, instead purchasing a building and making improvements to it. It was dedicated in January 1864, “seating over five hundred without crowding... and was well filled.”

His parishioners were sad to see him leave, but Chauncey felt that, as the church was flourishing, it was a good time to do so.

Chauncey planned his first sermon in New York for early May, but in mid-April, his son Chauncey contracted typhoid fever. His last service in Cincinnati was in late April when he did eighteen confirmations and gave communion to one hundred twenty-five. He wrote: “I rejoice at this evidence that I have been of some use to the Church... The Lord be praised for it.”

His daughter recounts the pleasures of living on one of the main streets of Cincinnati, where she saw both the Prince of Wales and Abraham Lincoln pass by. She also remembers her father's arms around her, calming her terror of an extreme thunderstorm by telling her about “the Heavenly Father's protecting care,” with the result that she was never afraid of them again.

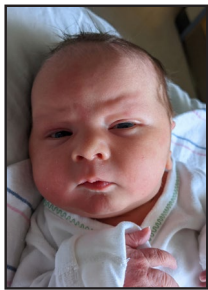
Carrie writes that even when he was dying, much later, he reminisced fondly of the people of his first pastorate.

In New York, a home was provided for the family at 43 East 33<sup>rd</sup> Street, “on the sunny side of the street.” Eunice made the journey alone with six children, Chauncey having preceded her there. She had stayed with family in Palmyra for a month, resting after the fatigue of breaking up a home and allowing young Chauncey to recover. ☸

Lois Dole attended the Church of the Neighbor (Swedenborgian) in Brooklyn, New York, growing up. She now resides in Bath, Maine.

## Passages

### Births



**Michael Geralt Price** was born on July 10, to our operations manager, Brittany Price, and her husband, Luke, weighing 7 pounds and 10 ounces, 20 inches long. Everyone is doing great and he loves his four big sisters. Brittany thanks you for all your well wishes!

### Deaths



**J.C. Webb, 92**, died peacefully on August 29, 2021, in the Swiss chalet-style home he built overlooking Smithfield Valley in Amenia, New York. He and his beloved wife, Gloryann lived in Smithfield for fifty years together before she predeceased him in February of 2020.

Neighbors and friends will remember J.C. for his mechanical knowledge and problem-solving skills—selflessly offered to neighbors in need—his quiet demeanor, wise counsel, and love of a good laugh at the end of a well-told story. An accomplished woodworker, mechanic, and engineer, J.C. used his talents in countless ways to enrich the community, including building the pipe organ casing in the Smithfield Church, and renovating the Indian Rock School House in Amenia.

J.C. was born on January 24, 1929, in Dimmitt, Texas, to sharecropper parents, Carl and Bertie Webb,

the middle of three sons. Raised during the Depression at the height of the Dustbowl years, he worked his way out of poverty to graduate from Texas Tech with a degree in mechanical engineering and headed to New York for job opportunities. While working for Sperry Gyroscope, he met and married the love of his life, Gloryann Gall, of Ozone Park, New York, in 1954. Following two years of obligatory service in the U.S. Army, he built a home for his family in Armonk, New York, while working for General Precision Laboratories. With a growing family of three children, he and Gloryann sought more open space and headed north, purchasing an old defunct dairy farm in Amenia. Over the next twenty years, he refurbished the farmhouse while working for IBM in East Fishkill. During his last years at IBM, before retiring in 1985, he again set his sights on constructing a house, first tearing down the old dairy barn to repurpose its beams and siding into an exquisite and unique retirement home, boasting a beautiful view of the Smithfield Valley.

J.C. was a dedicated provider for his cherished wife and family and served as a role model to many. Admired for his self-reliance, there were few things he couldn't take apart and make work better. He was an independent thinker, an avid reader, a conservationist, and a devotee of the Swedenborgian faith. J.C. and Gloryann were members and regular campers of the Fryeburg New Church Assembly. He was beloved by all whose lives he touched, particularly his caregivers during his last difficult years for his unwavering grace and appreciation for their help. He will be missed.

J.C. is predeceased by his wife of sixty-five and a half years, Gloryann, his older brother Marcine, and his wife Nita Lou, of San Angelo, Texas, all within the past two years. He is survived by his younger brother Tommie

of Aztec, New Mexico, and his three children: Cindy Sieger of Escondido, California, Dale Webb and wife Phyllis of Sheffield, Massachusetts, and Sharon Webb of Brooklyn, New York; and grandchildren: Tessa Sieger, Adam Sieger and wife Shawna, Joshua, Benjamin, and Samuel Webb, and great grandson, Axel Sieger. ☿

### Edge of Great

*Continued from page 113*

what their unfinished business is and what they need to do to move forward in their spiritual evolution to “crossover” as well as other barriers that they come across.

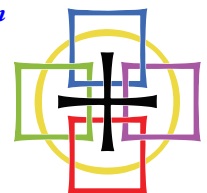
*Julie and the Phantoms* is a blend of comedy, music, dance numbers, and emotions, with a supernatural twist that keeps the sci-fi fan in me glued to the screen eager for more. It's binge-worthy, with super catchy tunes that will keep you clicking “watch next episode.”

I love that musicals have been becoming more mainstream in movies and television over the last several years. But I also love that my Swedenborgian upbringing has me look at something as simple as a “ghost boy band” and analyzing it from a different perspective. Let's be real, speaking as a forty-something, who wouldn't want a 90s grunge band to show up as their guardian angels? ☿

Do you have a show, movie or book that has made you think about it in a different way than was likely intended? Send *the Messenger* an article or review! All reviews of Swedenborgian material welcome, and reviews of any material through a Swedenborgian lens are encouraged.

*The Swedenborgian  
Church of North  
America*

facebook

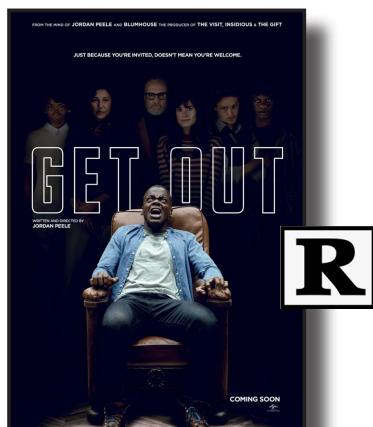




## What's Happening

# SAAR Fall Movie Series

*Fridays at 7:30 PM ET*



October 29

## Get Out

## A Speculative Horror Film.



November 12

### *Miss Evers' Boys*

Based on the true story of the  
U.S. Government's 1932 Tuskegee  
Syphilis Experiment.



December 10


## *The Long Walk Home*

Inspired by actual events  
surrounding the 1955 Montgomery  
Bus Boycott.

Join us for our next thought-provoking Swedenborgians in Action Against Racism movie watch party series. The movies will be shown at 7:30 PM Eastern Time on three Fridays. After each movie watch party, we will have a time of discussion with question prompts to get things going.

Please contact Terrie Crenshaw with any questions or issues logging in: [terriecrenshaw@yahoo.com](mailto:terriecrenshaw@yahoo.com)

**Zoom Link** Meeting ID: 896 0534 9511 Passcode: SAAR2021

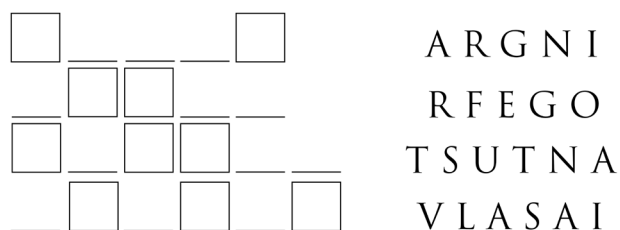
Hope to see you there! 



SwedenborgianCommunity.org

With broadcasts every Thursday & Sunday, *Spiritual Sunshine: A Swedenborgian Community Online* is your affirming, interfaith community—with a presence on YouTube, Facebook, and your favorite podcast platform.

We seek to uplift God(dess) in all people's  
diverse ways of living.



*At the end of his term, the tri-athlete councilman said, "I can't wait*

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

### Answers to the Summer Jumble:

George: "Want some advice?" Me: "Of course, **Dole It Out!**"

### 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 questioning 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.

In his theological writings, Swedenborg shared 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.

## Swedenborgian Church Youth League

### Foundations

*SCYL Teen Retreat in Duxbury, Massachusetts*

*October 8<sup>th</sup> – 11<sup>th</sup>*

Calling all youth! The SCYL (Swedenborgian Church Youth League) is excited to announce that we will be having an in-person retreat—our first retreat together since December 2019. The retreat will run Friday, October 8 at 7:00 PM to Monday, October 11 at 10:00 AM, at the Cedar Hill Retreat Center, 346 Standish Street, Duxbury, Massachusetts. Teenagers and young adults ages 13 – 20 are invited (we've temporarily extended the age limit so that folks that missed in person retreats can attend). Cost is \$50 (scholarships are available). You must be fully vaccinated for Covid-19 in order to attend, and we will be taking extra care to follow all established CDC guidelines for hosting an overnight event. Our retreat theme is Foundations.

We will be discussing values, core truths and loves, community, and the Swedenborgian concept of remains. Basically, we'll cover all the things we trust or should trust to establish and maintain our core foundational principles to guide and support our lives. Of course, there will be plenty of time for recreation, walks on the beach, relaxing, and hanging out with friends. For more information or to register, please contact the youth director Kurt Fekete, [kfekete@hotmail.com](mailto:kfekete@hotmail.com) or 802.345.0169. I hope to see you there! ☦

