



The Apocalypse of John - see page 1 and page 8

new church

Lifeline



Pictures at an Exhibition

**The Apocalypse of John
Paintings by G Roland Smith
at the Glencairn Museum, Bryn Athyn, Pennsylvania**

See further pictures page 16 and an article by Stephen Morley on page 8

Lifeline

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Our mission is to express, share and experience with others in life an inclusive, non-judgmental vision of God's kingdom.

Bang, Twang and Blow

Musical instruments can be summed up in 3 words:- bang, twang, and blow. Percussion, stringed instruments and wind instruments. These represent the 3 degrees of spiritual development: Natural, Spiritual & Celestial

Percussion instruments

The relentless banging of the drum is a symbol of the need to keep obeying the Commandments on a very material and everyday level. It sounds a very boring and limited life. Yet it is the very basis of our spiritual growth. Little children learn the basic rules of behaviour through the repeated laying down of the rules by fraught parents!



Does the repetitive banging of the drum in modern 'beat' music reflect the very materialistic times we live in. People want to live by their own rules and the result is a discordant crescendo of rhythms. The commandments are abandoned and forgotten. So we have the cheating on M.P.'s expenses; the shifty methods used by the media to get a story, often embellished by lies; and, now, the banking scandal.

Someone has got to 'bang the drum', as we say, and get people to be much more honest.

Contents

Bang, Twang and Blow	2	The Apocalypse of John	9
Without a parable He did not speak to them	4	5th Essential Loving the Lord - Part 1	13
From the Council	7		

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What for you is the difference between love and emotion? How do we know we are genuinely loving and not being swept along by transient emotion? Love which is not expressed in the living of our daily lives and our dealing with the people around us is not love. We are the vehicles, the channels, of receiving love and wisdom from the Lord and loving Him is using the gifts we receive from the Lord in the service of others. For example if we carry out our employment faithfully and to the best of our ability then we are helping the Lord by helping others. Couples who have been married a long time and are still in love tend to express that love in acts of kindness to each other rather than gushing words. In our second quote we learn that we need to practise being loving and kind because eventually it becomes a way of life and our motivation.

Can you think of ways of practising acts of loving kindness?

The Lord told us, *"Whoever has my commandments and obeys them, he it is that loves me: and he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him"*. John 14:21 (NIV). We may understand in our minds these words but do we feel in our hearts the Lord really loves us and wants communion with us?

It may help to meditate on this concept and try to feel - experience - that the Lord truly loves you and wants to be with you.

To love the Lord with all the heart, mind, soul, and strength is to seek to learn of Him, to know His will, and to live and act by His commandments in all our daily lives. To quote from our third quote it is to shun evil, do good and believe in the Lord. The rewards of doing so are freedom from spite, jealousy, hatred, unkindness, unfairness but in warmth, joy and purity. Far from being a commandment to benefit the Lord, this commandment is to benefit us in truly wonderful and beautiful ways, and it was given in and from Love.



Five Essentials - Aspects of Loving - a focus for the Church
 5th Essential: Part 1: Loving the Lord - with all our heart, soul and strength
 Published by The General Conference of the New Church.
 Downloadable from www.new-church-lifeline.org.uk

Why do you think the Lord commands this of you?

In fact loving the Lord our God with all our heart, soul, strength and mind is the process by which we become truly free and to enjoy life and life in all its fullness, in ways our own limiting selfishness could not even begin to imagine. The Lord does not demand this love for the sake of ruling or receiving our worship or homage from us. The law is there for our own sakes and for the sake of the rest of the world because God loves everyone and knows what is best for His children. This is the law which, if obeyed, will bring the greatest blessings and happiness to each and all. This command also points out there is only one God and we should have only one God - love and wisdom - in our lives.

Pause and reflect on what it means to you to love the Lord with all your heart.

When and how do you love him with all your soul? Do you love him with all your strength?

The teachings of our church tell us that our states of being - our happiness and our sadness - flow from love. Love motivates and satisfies. Our ruling love will lead, guide and motivate everything we do and say. True happiness results from loving what is good and true and living our lives accordingly. The other side of the coin is that our unhappiness results from the love of what is evil and false and that which is selfish. Initially evil can seem very attractive and alluring but it sucks you in and the 'reward' of evil is even more entanglement in deeper evil to the detriment of all. The higher and holier the object of our love, the greater is our happiness and our freedom from the imprisonment of evil and its hurtful and selfish ways.

How can we love the Lord and how do we express that love? Pause and reflect on this concept ...

In the first quote we read of 'fearing the Lord'. Is that love? Swedenborg explains that *'Love that is devoid of reverential or sacred fear is as it were devoid of savour, or is like food unseasoned with salt, and consequently insipid; but love that is attended with fear is like food that is seasoned, but yet does not taste of salt. The fear of love is a fear of injuring the Lord in any way, or of injuring the neighbour in any way, thus of injuring what is good and true in any way, and consequently of injuring the sacred things of love and faith and the consequent worship.'*

Arcana Caelestia 3718.

If you are reading this in a group you may want to discuss 'fear of the Lord'.

Stringed Instruments

Music can stir emotions within us - often depending on the occasion that we hear it. The National Anthem played at the end of a film as people scramble to get away before it starts is very different to hearing the anthem as the winner of a gold medal steps onto a rostrum. Stringed instruments whether plucked like a guitar or played with a bow like the violin can raise our spirits to new spiritual realms. No longer do we have a life of relentless and boring obedience; now we enter beautiful realms of knowing the reasons why the Laws of the Lord are so important.



Wind Instruments

Like the flute can never depict the darker emotions of life, trumpets can sound as if they are making an announcement. This use is a familiar device in the heavens, where pronouncements from the higher heavens sound like trumpets to those below. The woodwind section of an orchestra often play the more emotional passages of music. The celestial heavens contain those who love our Lord and other angels the most.



For me, the most perfect and flexible musical instrument is the human voice. Did our Lord ever sing? After the feast of the Passover, which we celebrate as the Last Supper, the gospel states that they went out and 'sang a hymn'. This was not a hymn as we know it but one of the 'hallel' psalms like Psalm 117, the shortest chapter in the Word.

When we read the gospels, one thing is missing. We know that the vowels in words convey love and emotion, consonants break up the sounds into packages of meaning. Babies under the influence of the celestial heavens of love utter nothing else than vowels. As children grow, they begin to use words with their own inflections of voice as more worldly ideas present themselves. What we miss in the gospels are the inflections of our Lord's voice. I know he spoke mostly Aramaic, but how did He say 'Talitha cumi' to Jairus's daughter? His voice and its tones must have been part of His charisma and attraction to His followers, because in them the Divine Love and Wisdom were expressed.

Geoffrey Bentley

Without a parable He did not speak to them

I invite you to think about parables. In Psalm 78 verse 2 we read:

I will open my mouth in a parable; I will utter dark sayings of old.

In the gospel of Matthew 13:34, this verse is recalled:

All these sayings Jesus spoke to the multitude in parables, and without a parable He did not speak to them, that it might be fulfilled which was spoken by the prophet, saying: *I will open my mouth in parables; I will utter things kept secret from the foundation of the world.*

In the New Testament there are some 40 stories which might be called 'real' parables, like The Sower, Weeds, Lost Sheep, Good Samaritan, The Prodigal Son. However, the quote from Matthew suggests that the Lord, in whatever He said, was speaking in parables, so that we cannot take His words literally in any passage.

Therefore the Lord was not simply making up some stories, using examples from ordinary life, but was actually saying something quite directly to each one of us today. He put it very strongly in Matthew 5:30 - **"If your right hand causes you to sin, cut it off and cast it from you, for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell."**

Now that does not sound like a parable, but it must be included in the list of those things which the Lord said which had a higher, or spiritual meaning. And I believe most people have taken it as a saying which has a deeper and personal significance: we do not see churches full of people without their right arm! And rightly so.

Let us get closer to the meaning of the Lord's commands. Our arms, hands and fingers are merely finely attuned instruments which enable us to put our desires into action: think of a pianist playing his or her heart out in lovely music; or a very busy man who at last has time to eat his sandwiches! But when we see a lovely painting, we do not praise the artist's fingers which actually painted that picture, but we admire the artist. Important as our hands and arms are, they are the last manifestation of our will and personality. So what exactly did the Lord mean when He said, "If your right hand causes you to sin, cut it off and cast it from you."?

Perhaps we should remind ourselves first that most of us are "right-handed". We do the most important things with our right hand: we write with it, do some very delicate things with it and in a sense express our personality with it. Perhaps the

5th Essential: Part 1 - Loving the Lord - with all our heart, soul and strength

Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts ... Fear the Lord your God, serve him only ... Do what is right and good in the Lord's sight, so that it may go well with you.'
Deuteronomy 6:4-6,13,18

Dear friends, let us practise loving each other, for love comes from God and those who are loving and kind show that they are the children of God, and that they are getting to know him better. But if a person isn't loving and kind, it shows that he doesn't know God – for God is love.
1 John 4:7-8

Shun evil and do good and believe in the Lord from all your heart and in all your soul and the Lord will love you, and will give you a love of doing and faith to believe. Then from love you will do good, and from faith, which is trust, you will believe; and if you persevere in so doing, a reciprocal joining [with the Lord] will take place, which will be perpetual, and this is salvation itself and eternal life.
True Christian Religion 484

The commandment in the first quote from Deuteronomy 6 could sound prescriptive and draconian - you WILL love the Lord your God and not only will you love Him but you will love Him with all your heart, soul and strength, as though there should be no room for anyone or anything else in our lives. Yet Jesus Himself confirmed this commandment as being the most important in Luke 10:27 along with *"and you must love your neighbour just as yourself"* when questioned by the expert in Jewish law. It could sound as though one is being asked to give up everything pleasurable and become incarcerated in some kind of religious prison. Yet that is the paradox and not the case at all.



On behalf of Glencairn Museum, and the Academy of the New Church, our parent organization, I want to end by thanking all those in England who helped create this exhibition and its very fine catalogue. First of all are the ministers in the Apocalypse Study Group: Mary Duckworth, Christopher Hasler, Michael Stanley, Clifford Curry, Bruce Jarvis, David Gaffney, and David Lomax. Several more were of considerable help getting the paintings to America and back, not an easy undertaking. These were, Melanie Bennett, David Friend, David Haseler and David Lomax.

Finally, I want to thank Roland, the artist who put weeks if not months of inspired creativity, and concentrated, painstaking, highly skilled work into each of the twenty-five paintings over ten years. He said this was possibly his most challenging commission; to this I would add that it may well be his finest body of work.

Stephen Morley

Director Glencairn Museum
Academy of the New Church
Bryn Athyn, PA
August 2012
www.glencairnmuseum.org

It is probably well known that nothing is ever able to enter the human memory and remain there unless there is some affection or love to attract it. If there were no affection, or what amounts to the same, no love, there would not be any discernment. It is to this affection or love to which the thing entering in links itself, and once linked to that affection it remains. This becomes clear from the consideration that when a like affection or love returns that thing reappears as well, presenting itself together with many others which, from a like affection or love, have entered in previously. This goes on repeatedly. This is the origin of a person's thought, and from his thought, of his speech. It is similar also when a thing returns, whether it is the objects of the senses, or the objects of thought, or the speech of another that causes it to return, then the affection also with which the thing had entered in is reproduced. This is something which experience teaches, and anyone may confirm it for himself if he stops to reflect.

Arcana Caelestia 3336:2

Editorial Note: I am afraid two significant mistakes occurred in the September issue of Lifeline. I referred to 'Scared dance' on page 14 instead of 'Sacred dance' and on the same page 'www.spiritualfiends.org.uk' instead of 'www.spiritualfriends.org.uk' Please accept my apologies for these errors.

nicest thing is when we offer our right hand to a friend and shake his or her right hand! It expresses our desires and love. The left hand, in most cases acts as a helper to support and express our emotions and loves, to complete our wishes. Our hands, and especially our right hand are our 'instruments' by means of which we express so much of what we are, or what we wish to say.

Now back to that rather harsh saying of the Lord, **"I your right hand causes you to sin, cut it off and cast it from you, for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell."**

What is the Lord really saying to us? He is really asking us to consider just how much we are really in control of our life. We often have personal desires, which, if looked at seriously, may in themselves be quite wrong: and we know they are wrong! It is our responsibility to decide whether to go ahead. It is simply the Lord's way of saying, "No you must not do this! This is dishonest, because you will be cheating somebody. Or you are about to vent your anger at someone you feel has cheated you. You are not really sure! But your desire for revenge will not solve anything!"

The Lord is saying to us, just do not go ahead, take the steam out of your boiler, cut off those immediate reactions, let your anger or burning desire fizzle out. And yes, we can see that the Lord's words are very accurate: you can cut off all the power (or the steam) from your inner desires. That is very accurately described as "cutting your right hand off" - without that anger, or greed, the power of your hand is gone. But of course, you have not lost it: on the contrary, you are now in a better control of it!

"If your right hand causes you to sin, cut it off and cast it from you, for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell."

If you stand back, as it were, from the whole situation and examine what is going on, you realise that the Lord is talking to you 'person to person'. In no way is He speaking to us from on high, from a throne in heaven! That is why He became incarnate, so that He can be close to us, on our side; and if we can grasp it, He has placed Himself on equal footing. He is reminding us of our human responsibilities and strongly implying: "You can do it!"

We have now all witnessed the Olympics and there were hundreds, nay thousands of trainers all round the world who were telling their charges, "You can run a little faster! Jump higher! Swim with greater determination!"

But of course, our eternal life - our attaining a place in heaven - is way above the value of a gold medal in the Olympics. We shall not take someone else's place, since the Lord loves us equally and is far more anxious than an earthly trainer that we should get a gold medal! But there is a similarity between preparing

ourselves for heaven and going for gold in the Olympics, because there has to be constant practice, constant correction of smaller and larger faults. We must not give up or stop!

In one sense, the Lord may sound very harsh: “If your right hand causes you to sin, cut it off and cast it from you!” Now here is determination. The effort did not stop after everyone had gone home from the Olympics. The training must go on daily, even hourly sometimes. The hells can be very subtle, and we shall not always recognise their way of encroaching and insinuating into our thoughts and desires. Then think of the Lord, the true and loving Trainer, who loves you and has your eternal happiness constantly before Him. When we grasp this, we shall also realise that His command is neither harsh nor in any way exaggerated. We do need to cut off those things which drag us back into the material world with its many attractions and faults. All the Lord asks of us is that **we should be in charge of our life!**

“If your right hand causes you to sin, cut it off and cast it from you, for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.”

Prayer

Lord Jesus Christ our heaven Father we thank you for your revelation of the inner meaning of your Word as it teaches us about the spirit within the letter. We are also grateful that you could reveal so clearly the inner meaning of your parables. The spiritual sense of your Word is no longer hidden, but shines in all its heavenly glory. Help us to tune in to your Word with greater understanding and thankfulness. Open our hearts and minds so that we can draw on the infinite resource of your infinite love for each one of us. Amen.

Here is a quote from our doctrines, from Arcana Caelestia 4637

All the details mentioned by the Lord in His parables represent spiritual and celestial qualities in His kingdom, and in the highest sense Divine qualities in Himself; and anyone who does not know this cannot make anything out of the Lord’s parables other than ordinary comparisons, which hold nothing deeper within them. The details in the parables, in their outward form, look like such ordinary comparisons; but in their internal form their nature is such that they fill the whole heaven. This because the internal sense is contained within every detail; its spiritual and celestial content spreads like light and flame throughout the heavens; and this sense is utterly superior to the sense of the letter, flowing from every phrase and word, and indeed from every letter.

Rev Christopher Hasler

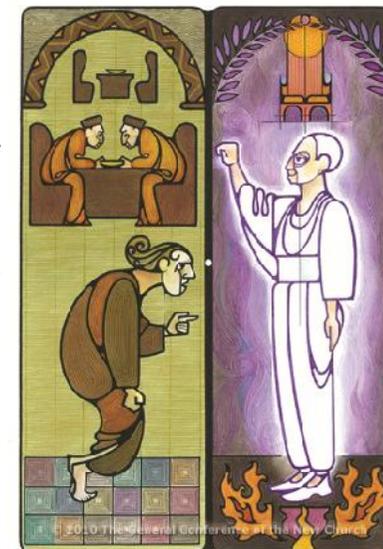
was to look carefully at the painting called, “*Holy City as a Bride*,” and to let the city emerge as a transparent, golden cube, “clear as crystal.” Most of us saw a flat, gold hexagon the first time we looked (#22).

Over the duration of the exhibition, we sold out of the catalogue twice. Several who bought a copy planned to use the pictures and the accompanying text as a tool for meditation or perhaps the basis for a spiritual study group.

In conjunction with the exhibition, we were honoured to have Rev Dr James Lawrence speak at Glencairn. Dr Lawrence teaches at the Pacific School of Religion of the Graduate Theological Union in Berkeley, California, where he is also the Dean of the Swedenborgian House of Studies. The title of his illustrated talk was, “The Book of Revelation: End of the Bible and End of the World?” Jim traced the history of how the Book of Revelation has been viewed over the last two millennia and ended by referencing several of Roland’s works, Swedenborgian paintings from the beginning of the third millennium. We were also privileged to hear from Rev Dr Andrew Dibb, Dean of the Bryn Athyn College Theological School. In his talk, titled, “The Changing Face of the Lord,” Dr Dibb used several of Roland’s paintings to show that the Lord does not change, but people change in relation to Him. Our only regret was that we were unable to bring Roland over to speak about his works or to bring any member of the Apocalypse Study Group to talk with us about their important, ten-year endeavour.

Although it would be impossible for me to select a favourite work in the exhibition there was one I very much liked which also made me squirm a little, titled “*Christ Knocking*” (#3). It illustrates the passage from Revelation 3 which states, “Behold I stand at the door and knock....”

Christ is standing on the right at the door, knocking, “majestic and insistent” as the text of the catalogue says (p.7). Yet, he has a slight smile on His face. There’s hope for me! Roland shows another figure on the left side of the work inside the building, who looks like I sometimes feel. He is peering through the peep-hole in the door, afraid to open it. The catalogue continues, “What if I open the door wide? What will my inner voice of conscience ask me to do that perhaps I am not yet ready to do?” Then I notice in the upper right corner of the painting a golden throne made for two and I recall the end of the chapter which states, “To him who overcomes, I will give the right to sit with me on my throne...” (Rev. 3:21).



invited to enjoy the paintings. A group of college students and their professor from nearby Arcadia University made a special trip to see this exhibit, as part of their study of the Apocalypse in history and art. They particularly appreciated comparing Roland's work with Glencairn's medieval art illustrating some of the same visions from the Apocalypse. Several groups of students from Bryn Athyn's schools also came to look. One of their favourite paintings was, "*The Guiding Angel*", which depicts a young, caring woman showing an elderly John the Holy City, the river of life – clear as crystal – and the fruitful tree of life. John is bald, thin and bent over, leaning on a stick and supporting a painful hip. The welcoming angel is wearing a track suit and a couple of bracelets on her wrist with her blond hair up in a bun. Perhaps she is telling John there will be no more death and no more pain. The scene is poignant yet hopeful, with a touch of gentle humour about it, too (#23).

Artist Roger Schnarr, visiting from Toronto, was very enthusiastic about Roland's paintings and its accompanying catalogue. Roger felt that the Lord influenced the artist to create these twenty-five colourful gems in a uniquely simple way bringing understanding to the complex spiritual symbolism of the Book of Revelation. He said that Roland had brought one of the most mysterious books of the Bible to life. The paintings invited thoughtful study without being excessively grotesque, often a problem in depictions of John's visions. Roger particularly liked the painting called, "*Rider on a White Horse*," subtly labelled, King of Kings and Lord of Lords, in Roland's incomparable calligraphy (#20).

A group of Bryn Athyn artists came to study the works and several went home with copies of the catalogue. They were intrigued not only by the paintings' subject matter but by Roland's technique and the materials he used in unique ways: pen and ink, watercolour washes, markers, pencil crayons and even a little glitter. Looking for the influence of other artists in Roland's work, Mantegna and Chagall, for example, was another focus of their visit. They also appreciated the fact that none of Roland's angels have wings, that they come in both genders, and that they are depicted in all shapes and sizes and wear quite a variety of contemporary clothing and hairstyles. Many viewers were delighted with the strong angel who spoke with a loud voice. He was using a microphone! (#5)

For visiting children we provided two pages of Roland's works for colouring, the black and white outlines only. The children enthusiastically added the colours they liked. Some groups of young people were challenged to find a guillotine, locusts, frogs or a supersonic jet in the paintings. When these objects were found the teacher had an opportunity to read a relevant passage or two from the Book of Revelation and talk a little about the deeper meaning of the objects. Another quest was to discover how many times the Holy City was portrayed (three times) and how many times the tree of life and the river of the water of life were depicted (four times each). A visual challenge for both children and adults

From the Council

Purley looked wonderful as the September Council Meeting started on the first Friday afternoon in the month. Meeting until after lunch on Saturday was a new venture as non-retired members joined the team. It was a new, lively Council with a refreshed feel to it and the sun was shining.

Thus began Michael Clubb's last year in the chair and Patricia Russell's first experience as recorder. The Council remains one member short, despite the welcome addition of Richard Cunningham, so you will see appropriate adverts beneath this short account for people to join the team next year. It is hoped that you will begin to think about filling these posts now. If you can't do this, please talk to others who might. The Council needs a rich variety of people from different areas of the church and with differing experiences and skills to offer. Richard came to a meeting last May to get a feel for the role he has now stepped into and the council will welcome any other visitor, by arrangement, who is interested in volunteering.

This meeting was positive, and exhilarating in parts, with an emphasis on a variety of 'people' issues. It is recognised that people are our most important resource and the improving financial position of Conference is enabling needs to be met. Sally Ross, our Company Accountant, ably presented the current situation. She is now taking responsibility for Finance and is the person to contact for anything to do with money within the organisation. She works from Purley Chase on 01827 712370. It was refreshing to have the company of Andrew Bentley for a large part of the meeting. He is managing investments with a team, and brought new life to the Council as is the case every time membership changes. Andrew is titled 'Finance Manager'. His knowledge of charity finance and his interest in the Council's strategies will be of great value to the Council. However he is not a member of the Council and should not be contacted about finance.

The 'link' scheme remains in operation, partially to keep communications with the Ministry working well, but also to give everyone a contact for a particular issue. David Haseler remains as the Purley Chase link, Sally is finance link as mentioned above, Richard takes over Human Resources and I link with Youth, and Training and Development. Kathie Brooks will continue the valuable work she does with the Committee for Auxiliary Ministry and the Vision Team, working through the Secretary to the Committee of Ministers, and reporting back to the Council regularly.

As mentioned the organisation's finances are now in better shape, thus enabling us to move forward tentatively. The Council is very aware of Conference's

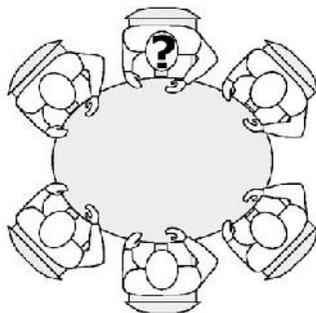
emphasis on training and employing Ministers and is prioritising this as requested. The need for a Youth Leader has long been discussed and one church has offered generous financial help towards this. Please watch for further details soon and then help to find the right person for this role.

Members' varied interests and skills are essential for the agenda: changes in the law, change of rules, signatories, building issues, reports, requests, suggestions, volunteers, job descriptions, pay levels, in-service training and others. Please consider the advertisements below and help the Council of the future to be balanced, skilled, energetic and vibrant.

Judith Wilson

Volunteers needed from July 2013

The Council needs a Chair person: Could this be you?
If you are interested please talk to any Trustee
and join the Council for a meeting.



The Council also needs Trustees (for its Charitable status)
who are also Directors (as it is a Company).
Do you have up-to-date skills to offer?
Are you able to give time to this?
If you would like to know more please ask
and experience the Council at work.

**Applications need to be with the Company Secretary
by May at the latest.
Please start to find people now.**

The Apocalypse of John

Glencairn Museum, in Bryn Athyn, Pennsylvania, was privileged to present twenty-five paintings by the British artist, Roland Smith, a series inspired by John's visions from the Book of Revelation, the Apocalypse. This very successful exhibition was enjoyed by hundreds of visitors last year, over a period of four months.

How did these paintings come to be? To answer this question, I will paraphrase from the introductory material in the exhibition catalogue. In the year 2000, in England, several ministers of The General Conference of the New Church organized an Apocalypse Study Group. For a decade, these ministers met twice a year for intensive workshops and were inspired to try a variety of approaches to help explain the Apocalypse and to develop various materials for use by people interested in the book. From the early days of the project, the visual impact of the images from the Book of Revelation was seen as a vital way of accessing the inner, spiritual meanings of the text. The ministers sought to understand the relevance of this book to our personal spiritual experiences as it has universal application to the challenges we all face in our inner life. See pages i-ix in the catalogue for more background information.

The gifted artist and graphic designer, Roland Smith, worked closely with the Study Group, whose members specified which verses to illustrate and why. They did not, however, attempt to dictate to him the manner of presentation. The verses were chosen with reference to the works of Swedenborg, particularly the Apocalypse Explained and the Apocalypse Revealed.

The next question to answer is, how did Glencairn Museum become interested in these paintings? In the late 1980s, soon after I became director of Glencairn, I visited friends and family in England. Helen Sutton took me to meet Roland and his wife, Marjory, in their home in Kent where I was very interested to see some of his art work. Then, in 2001, I travelled to see Roland again, and he showed me several new, very attractive and compelling works, the first six of his Apocalypse paintings. In 2007, I visited him a third time and saw more wonderful works in the same series. It seemed to me that each painting was more vibrant and thought-provoking than the last. Roland's delightful sense of humour began to emerge more often in these later works, too. We began to talk about the possibility of exhibiting these at Glencairn when the series was complete and he referred me to the coordinator of the Apocalypse Study Group, Rev Bruce Jarvis. In 2009, after the Museum's exhibition committee gave their approval to the concept, Bruce and I began talking about bringing the paintings here.

The exhibition was a very successful one. Each of our daily tour groups was