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ISSUE 78

WHO IS MY NEIGHBOUR?



PRESIDENT'S MESSAGE

Dear Friend,

As we move towards Christmas the theme of "My Neighbour" of this edition of the Candela and the Christmas celebration form an appropriate marriage of elements for us to consider. Christmas is an important time of year for us in celebrating the birth of our Lord Jesus Christ. When we read the Bible we find it is filled with references to the neighbour. Given the foregoing it should come as no surprise that in Swedenborg's writings we find many references to the neighbour. For our relationship, attitude and charitable actions towards the neighbour goes to the very heart of the Christian religion and the teachings of the Lord.

So who is our neighbour? The neighbour can be the person or people who live in the

apartment or house next door. In a broader sense we talk about those countries who are geographically close us as being neighbours. The Bible identifies neighbours as including the poor, the blind, orphans and widows. So to identify a neighbour or
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Two copies of this Newsletter are being sent to members as usual, the second for giving away

Next Issue – February 2015

Theme – "The Mystery of Understanding"

How do we procure understanding, grow in understanding, for it to become part of the structure of our spirit and therefore eternal? Quite an intriguing topic, do you have any ideas? Please send me contributions by **19th January**.

Email to ruth@duckworth.me or post to the registered office. *Ruth*





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Membership of the Swedenborg Association of Australia Inc. is open to anyone who wishes to pursue an interest in Swedenborg, the man, his science and his spiritual teachings.

For details on how to join, call (02) 9888 1066 or browse www.swedenborg.com.au, go to 'Organisation' in the menu and click on 'Membership.'

Please Note: The views expressed in this Newsletter are those of each contributor and do not necessarily reflect any particular position of the Swedenborg Association of Australia or its Committee.

** * continued from page 1 * **

neighbours is to refer to those who are not ourselves. We are taught that we should love our neighbour as ourself and do good to them. In a social sense we are taught to be helpful to them. So at Christmas when we celebrate with our family and friends we must also consider those less fortunate and look to helping them. This is the basis of the tradition of charitable giving to the needy. Acts of charity are essential components to enable a functional community to exist. During the time of Christmas it is more important when we consider the many challenges our society and world are currently suffering.

Swedenborg talks about the neighbour as being the good within the person. Given that all good comes from the Lord in is therefore plain that in the ultimate sense the Lord is our neighbour. Swedenborg writes about our behaviours towards the neighbour and how

these change when we consider who our neighbour is from a natural or a spiritual perspective. He states that we must act towards our neighbour with distinction as to the qualities of their good which is a direction to act with discrimination, in the positive sense of the meaning, but not with judgement. We are taught that we should love our enemies as ourselves and send them well wishing but in the charitable sense discriminate as to the good we do.

So, once again as another year comes to a close we get to celebrate Christmas! As we draw within our embrace our family and friends please remember those in need, both physically and spiritually.

Thank you for your contribution to the SAA community and to those who are visiting the Candela as a friend. To you all I wish you a neighbourly Christmas. May your Christmas be filled with joy and good cheer. May the new year bring spiritual sustenance and growth as well as good health and well being.

With good wishes for Christmas and the New Year.

Robert



Why was God born on Earth?

Jesus Christ's birth and subsequent life on earth was the perfect way to teach people of all ages about the true nature of the Divine. In

Jesus Christ we see how Human that Divine life is. In His life and interaction with the sick, the poor and those who betrayed Him, we see how the Divine works with us when we brush up against evil in our lives.

In His resurrection on Easter Morning we see His ultimate power over death and the heavenly kingdom He offers us all. These New Testament stories paint a complete and deeply beautiful picture of how He, as the Human God, interacts with us today, constantly, with all of His life, to bless us and yet all the while completely respecting our ability to freely choose how to live.



Who is my Neighbour?

*Now I remember,
You are my neighbour.*

*Now I am collected, and surrendered, remembering myself
In the spilling of handfuls of untouchable sunshine:
You are my neighbour.*

*When I face my destination, the sun,
The source of my going out,
The place of my coming in,
On the left hand and on the right,
You are my neighbour.*

*I love you for this; forgive me my love,
And forgive me my neglect.*

*Dear neighbour, I will wash your feet
And love you as I am loved by someone loving
You, unmet, on the stairs, in the street,
on this desert island: everywhere we meet
Is where we are neighbours,*

In these two houses of one person and we:

*We are neighbours because this is,
Because we are everywhere.*

*We will ride on our bikes
along the lanes we remember.
We will knock on our doors,
And open in the knocking.
We will open our doors
Inside and out.
We will mow our lawns,
Share our tea and our sugar and eggs
Because we are one neighbour,
And I am yours and You are ours,
Our only neighbour and all of them.*

*I love you for this; forgive me my love,
And forgive me my neglect.*

By **Michael Galvin**



LOVING ONE'S NEIGHBOUR

By Wayne Kasmar

The Western world changed remarkably in the 1960's. Great social and cultural shifts transformed almost every aspect of life. One of the most important was the loss of the sense of community. The technological developments of the time altered fundamentally how people related to each other. Gadgets and inventions that came into use in the 20th Century meant that people no longer needed others so much to help them do the things they had to do. And this was not least in the area of entertainment. Before the 1960's, people had to entertain themselves and each other, but suddenly television could do all that and people no longer had to venture outside their front doors to find something worthwhile to do with their spare time. Naturally, when people previously did go



out of doors, they met up and developed a social life together. Nowadays, a common experience for people is that they don't even know their neighbours at all, and the extent of modern day social isolation is highlighted when news reports tell of bodies being found in homes many months or even years after the person has died there.

What implications does this have for our lives on the deeper level? Swedenborg points to the Word as ultimately the source of all truth. In the bible, Jesus Christ was asked what was the greatest commandment of the many hundreds that can still be read today in the Old Testament. After giving his answer, "Love the Lord your God with all your heart and all your soul and all your mind and all your strength," he quickly added a second greatest: "Love the neighbour as yourself." Whilst the first commandment speaks of God who is completely unselfish and un-self-centred, the second makes reference to human self-interest. Jesus does not exhort us to love our neighbour *more* than ourselves, rather we are to love our neighbour only as

much as we love ourselves. We aren't required to be quite so self-forgetting as Christianity has tended to preach.

Interestingly, Swedenborg says that the angels in heaven love others more than they love themselves, but here in this life we are generally able to love others only as much as we love ourselves (excluding family). The precise nature of spirituality, as Swedenborg explains it, suggests that it would actually be unrealistic of us to try to love others more than we love ourselves. For the vast majority of people, and perhaps really all of us, it is simply not attainable. The grossness of this world means our experience is too tied up in the natural level of life to focus perpetually on heavenly things. But Swedenborg makes it clear that in this life, we are not meant to be doing this, anyway. In this life here on earth we are apprentice angels, not master angels, and realistically only a certain amount can be expected of us.

Still, because we current-day people are not used to dealing with neighbours, we are pretty ignorant when we turn our attention to what is involved in loving one's neighbour. Because we have little interaction with those beyond our outer walls with whom we live in close proximity, we start to think of the neighbour as generally being any other person, besides members of our family. That can leave us with a mental image of our neighbour as this kind of theoretical idealised person, free of all sorts of associations with real life. The guy who lives next door can be quite disagreeable, but if we never interact with him, then it is a lot easier to foster a sense of neighbourliness towards him, however unrealistic.

That being the case, it is easier for us modern day people to harbour the thought that it is possible for us to love our neighbour more than ourselves. If, in this way, our relationship with our neighbour is more fantasy than reality, then our ideas of what is possible within it may be way off the mark, and if we are not careful, we may even start to indulge in the idea that we are more advanced spiritually than we really are. We may believe we are more capable in how we can love than what Jesus is indicating is



possible. But in any case, whether prideful or not, we should not be surprised to find we have over-reached should we not follow precisely the commandment as lovingly given.

But if we were to venture out into our community and have a real relationship with our neighbours we would become aware that the world is full of people who, whilst similar to us in many ways, are very different people to ourselves. They have very different interests to us, which often conflict with ours, and it requires a real effort to get on with them. Before the 1960's, people would make real efforts to be 'neighbourly', knowing that such gestures went a long way to reducing potential friction within the relationships that form the basis of a community.

This serves to illustrate that it would be a real achievement if we should succeed in at least loving our neighbour as ourselves. It is by no means second-best (to loving the neighbour more than ourselves) so long as we have love of God as the first of our loves. Swedenborg tells us that God is a person and that all persons have a ruling love. Obviously, the ruling love of God is love towards others. His entire life is that and only that. He is interested in himself only so far as he can bless the lives of human beings from his happiness.



If we love this Wonderful Being who creates each and every human being for a life in heaven, we can then love our neighbour as ourselves, acknowledging our neighbour as someone with heavenly qualities, just as we ourselves have them when we sincerely live a spiritual life. A proper sense of community needed to truly appreciate what is required to fulfil Jesus' second great commandment will have to return to us eventually so that our society and culture can be genuinely healthy. And that could happen soon enough. Heaven knows it is sorely needed. But until then we

can look to God's Word for the precise guidance in life that we need to carry us through.



Secretary's Report

In the blink of an eye we're coming up to the



Christmas festive season.

This year, as we have done in the past few years, the SAA will be holding a combined Christmas gathering at the New Church Hall, Roseville at 7pm on Friday, 5th December.

Address is

4 Shirley Rd, Roseville

(downstairs, under the church).

Please reply if you feel you can come (for approximate numbers only)

to ruth@duckworth.me

This is a wonderful opportunity to catch up with our friends from the Swedenborg Association of Australia, The Swedenborg Centre, Dr Phillip Groves Groups, The New Church at Roseville and Hurstville and other spiritual friends. The SAA Committee would love to see you all again and would be delighted to see those who haven't been able to come before.

It is a wonderful informal relaxed gathering of friends. Do make the time to drop in if you can. Bring a plate or two of food to share and BYO drinks. And for those we don't get to say it to in person.....

On behalf of the SAA Committee, we wish you all a joyous Christmas and the very best New Year.

Kindest wishes

Jan Primrose

Secretary



Swedenborg's Namasté

By Julian Duckworth

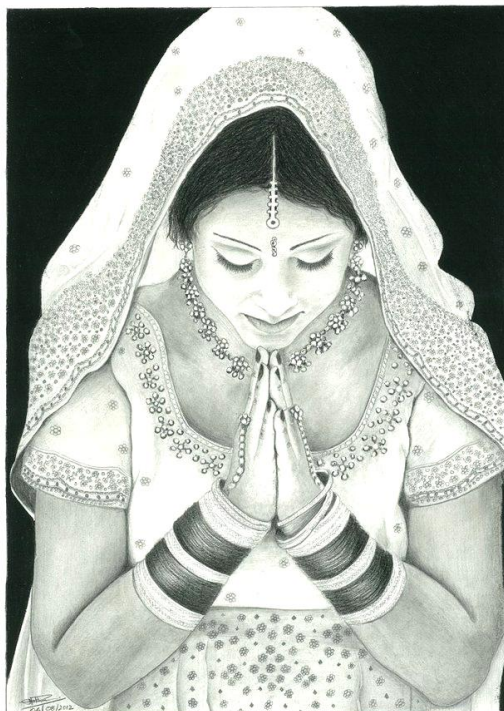
I don't believe that Swedenborg was very aware of Eastern religions and their practices, although he did practice a form of meditation and he did refer to India a number of times in his spiritual writings. So the word 'namasté' would probably not have been known to him, but the idea of it definitely was, and it forms a big part of his theology and understanding of the Divine.

To us, namasté is very well-known, and perhaps we have the last 40 or so years to thank for that, with the Beatles – and George Harrison particularly – and then the Hare Krishna movement, and then the immigration of Indian people with their religion and culture, and finally the popular vogue of wishing namasté to people, including the welcome from the English crowd when India came to play in a cricket test match.

Namasté is Sanskrit, the classical Indian language, and it can be broken down into *na-mas-té*. These three words mean *na* 'not', *mas* 'mine' *té* 'to you', so together, 'not mine, but Thine (meaning the Divine). Interestingly the first two words make *namas* which means 'honour', so literally 'honour to You'. And in our popular culture it has generally become a greeting between people, but including the Divine in it – "The God in me recognises the God in you." It's often said with the fingertips of both hands touching, to offer one's blessing to another.

Now, back to Swedenborg. His spiritual writings contain a great amount of material on what he terms "charity" and the "neighbour". Both of these words are very familiar terms in Christian religion – both of them come from the Bible where they are often mentioned.

Let's cover that source first. Charity is an exclusively New Testament word, although its meaning comes up in the Old Testament as well. The original word *agapé* 'love' and the verb *agapao* 'to love' get sensibly translated in older versions of the Bible as 'charity' and 'to give or show charity', maybe to distinguish this from other human loves such as sexual love, friendship and parental love for children.



So, verses like 'Love is patient and kind, love bears all things, love never ends' uses the word *agapé* to indicate a special love which is higher than any worldly love. When Jesus said, 'Love one another as I have loved you', he twice used the word *agapao* for the same higher meaning. Our grandparents would have been used to hearing the phrase in I Corinthians 13: "And now abideth faith, hope, and charity, but the greatest of these is charity."

Agapé-love or charity is to love as God wishes us to love. It is not from our emotions but much more from our mind and supremely from our will. It is our decision to love all other people because they, like us, are created by and belong to God, whatever they are like and whatever they may have done. It is a deliberate focus of our mind and it is a deliberate conquest and achievement of our will. It sees, yet it overlooks faults, and adapts itself to how people respond and behave, and it stays constant – that is its supreme quality.

The Bible throughout uses the word 'neighbour' to mean our fellow human beings. One Biblical word for 'neighbour' carries the meaning of 'an equal'. Our English word 'neighbour' carries the meaning of one 'near' or 'high'. The overall sense is of others regardless of what and who they are but most



importantly those with whom we deal or whom we meet.

When Swedenborg uses 'charity' – as he does extensively – he really means everything we have been saying, but he brings certain specific things to our notice. "Charity is an internal affection which consists in a person desiring from the heart, as the delight of his life, to do what is good to his neighbour, and this without recompense," (Arcana 8033) "Charity is to do good because it is true, **so it is to do truth.**" (Apocalypse Explained 918) That last phrase is just fabulous – to do truth.

And for Swedenborg, charity is to offer something of what is divine to another person so that this person may then have some new thought, some base, some prompt, some help to go forward in their own spiritual life with that.



Now we come to what Swedenborg says about the 'neighbour' and yes, we are now coming extremely close to the idea of Namasté ... 'The divine in me honours the divine in you'. While Swedenborg classifies who our neighbour is in widening larger circles – as another person, as society in general, our country, the Lord's church, the heavenly kingdom... he reserves the highest definition of the 'neighbour' to ultimately be the Lord God himself. Think namasté, and sense the closeness of the two ideas.

One of the things I have recently found myself doing is to put much more emphasis on '**of God**' and less emphasis on just 'God'. The words 'God' or 'the Lord' by themselves are essential because they are true, but they

seem to bring on in me some fairly intellectual ideas – Does God exist? Where is God? What does God do? and so on. When I turn my deep belief in God into the thought of what is 'of God' it becomes much more personal, far more involving, and something that asks me to take this up and live it ("to do truth"!).

I am convinced that this is Swedenborg's directive too, and in fact, the Bible's as well. I hear people say, when they have a difficulty, that they will 'Trust in the Lord' and they add that this is now all they can do, or that this comforts them a lot. I respect that, agree with it, and wish them well in doing so, but I think it really means that we should be adjusting our life towards those things which are of God and which are there for us to use.

I realise that it takes a lot for us to look at another person and be mindful in that moment that they are God's own child. So many things can get in the way of that, but we should at least keep it to the forefront of our minds. If we do that when we can, and not let it slide, then something namasté can begin to happen. We see what is of God with them, even if it is a gentle reminder in us that it is there because they are, like I am.

Swedenborg develops this and says that when we relate to another person and wish them well, and see them as our neighbour (and see ourselves being neighbour to them) then we are to look, search, detect for what is in them that is of God and encourage it, bring it to the fore and maybe even point it out to them. This, for Swedenborg, is to do what is good – the good that is of God. The God in me is honouring the God in you.

Namasté

"Love is the essence that not only forms all things but also bonds and unites them to each other; love is the force that holds all things in connection." True Christianity 37



Making Sense of Christmas

By Rev Jeremy Simons U.S.A.

The imagery of Christmas is likely to captivate you, whether Christmas itself makes logical sense to you or not. You don't need to understand all the doctrine to want to be home for the holidays, but the holidays may be more satisfying if you see the reason for the season.



A Message of Hope

Christmas is about peace on earth, about freedom from captivity, about healing the broken-hearted. The confidence that this will really happen is what Christian faith is all about. Christmas is not just for children. It is a time for people to appreciate the wisdom and the grace of God.

Levels of Meaning

The New Church teaches the Christmas story as written in the Gospels. According to Swedenborg, every detail of the story is true, and every word is full of meaning. The bright star shone in the darkness to represent the truth that had come to a dark world. He was laid in a manger because He would spiritually feed the human race. There was no room in the inn because there was no room for God in people's hearts. He was born to a virgin because He was the Son of God, and also because a virgin stands for the pure love that accepts God into every person's heart. He was born among the poor, because He was to "put down the mighty from their thrones, and exalt the lowly" (Luke 1). This is also why the angels did not appear to rulers but to simple shepherds. A spiritual star

appeared to the wise men, not because they were astronomers but because of the ancient wisdom they possessed.

Light in Darkness

Christmas is the celebration of the coming of the Lord Himself into the world, born as a tiny infant, to save the human race. "It is a universal principle of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal principle of faith that He came to remove hell from mankind" (True Christian Religion 2).

The Lord's birth brought light into the darkness of that time, a spiritual darkness that had been building since the time of the Garden of Eden. He came to dispel that darkness by teaching the truth and by overcoming the forces of evil in spiritual battle. "For at that time the power of hell prevailed over the power of heaven, and the power of evil prevailed over the power of good on earth. Consequently, a total damnation stood threatening at the door" (True Christian Religion 3).

The Christmas season is a celebration of ancient wisdom and the promise of peace on earth. May your holiday be filled with God's blessings, and especially that blessing of a light shining in the darkness, amidst the songs of angels.





Needs and Deeds

by Sasha Silverman

"Don't be needy!" Enter any counselling centre or watch any dating reality show, and at one point you'll likely hear someone offering these sage words. It has become a readily offered panacea for those experiencing heartbreak or grief or longing. Certainly, there is some truth there. As we mature enough to care for ourselves, we need not expect another person to carry the burden of making us feel worthy, secure or happy. But what's the difference between neediness and genuine need? When is it okay to ask others for help?

Just last night, a friend called me up. She felt excited about a certain guy she had started dating, but he hadn't contacted her all day. She wanted to hear from him, and she wanted to reach out to him, but she'd been told by others, "Just be cool." So she said nothing, because she didn't want to come across as "needy." I thought about that for a while. Yes, it's great to rely on ourselves, and find all the love we need inside of ourselves, but we're not robots. We can't just turn off our desires for love and companionship. We genuinely do need each other.

I remember a time when I was lying in bed in a cold sweat, unable to stand up or walk down the hall to get myself water. Just when I had begun to panic, wondering if I could make it through the night alone, my younger sister came over with my favourite Vietnamese noodle soup. Deep into the night she stayed with me, waiting until my fever broke, putting cool cloths on my head, and rubbing my feet. In the morning, my fever broke, and I could easily take care of myself again. But just remembering her presence at that time of need still brings up feelings of love and gratitude.

Loving actions do that. They are relationship solidifiers - the glue. Because we need each other, we grow together. Because my babies needed me, I bonded deeply with them.

Because I needed the help and knowledge of my best teachers, I appreciated and respected them. Because my father had hip surgery, my siblings and I all took time away from our jobs and computers to visit him connect with each other. All this giving and receiving and bonding is beautiful, and many would even say it's what life is all about.

As conscious beings, there are so many opportunities for us to help each other when needs arise. There's a profound story in the Bible (Matthew 25:35-45) where Jesus reminds his followers how to love others. He speaks of those who are hungry, thirsty, and sick, who don't have enough clothes, or a place to call home, or are in prison. When we see these people and help them and care for them, he says, we are embodying the whole essence of the Bible: to love God and love each other.

While those raw physical needs still exist today, they remind us of needs that go even deeper. We all have experienced times of emotional fullness and emotional starvation. We go through times when we're hungry for love and someone gives us the best hug. Or we're thirsty for knowledge, and someone offers a wonderful bit of wisdom. Or we feel exposed and vulnerable, and someone gives us just the right words that bring comfort and protection.



Remembering times we've been helped during a time of need is great incentive to pay it forward. When has someone met your need with a good deed? Maybe they gave some advice that you've never forgotten. Maybe they helped you make a tough decision. Maybe they spent their whole day helping you move boxes to a new home. Maybe they forgave you. Maybe they really listened to you, and helped you feel understood. Maybe they allowed you to be yourself when you felt unworthy. Maybe they gave you a hug or a smile when you really needed it. How can you pass that gift on, and help someone else feel they way you felt?

Sasha Silverman is a Content Developer at General Church Outreach, U.S.A. For more information, visit www.newchurchjourney.org.



Excuse me, but are you a trinity?

By Christopher V. A. Hasler U.K.

What a question to ask! But we are told that we were created in the image and likeness of God – and He definitely is a Trinity! So let us examine this Divine Trinity as it is talked about and understood by the majority of the Christian world: "God the Father, God the Son, God the Holy Spirit" – and each is assumed to be a separate Person.

However, God is not Three Persons, but One God. To understand this, let us start at the other end – with you and me. Each one of us is one, single person; but having been created as the image and likeness of God, we must also be a trinity.

"So God created man in His own image, in the image of God create he him; male and female he created them." Genesis 1.27.

Have you ever given this much thought? Let us look at our own 'image of God' in a fresh light of truth. There is a part of us which is entirely hidden from view and invisible: it is the centre of our being and personality, and is completely unique. It is essentially what we are! It is never seen and in a way never really fully known or understood.

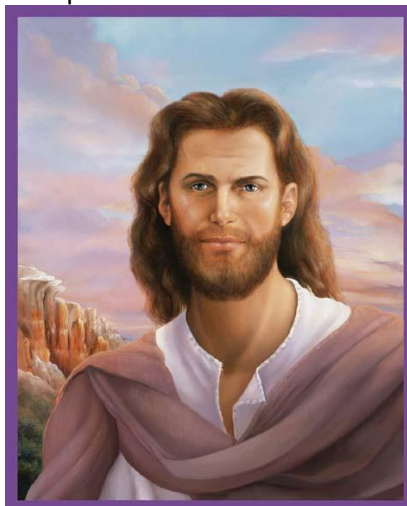
To be able to express and share what we are, we have a material body which can be seen and touched by other people, listened to and liked or disliked. That is the visible part of us which can communicate with others and do things. We can regard the inner, invisible part of us as the 'Father' because it gives 'birth' to what we wish to do; and then our physical body can be regarded as the 'Son', and is what actually expresses and speaks the things the real 'us' want to do. So we now have two parts to our personality: the invisible part and the active part which is motivated by the invisible part. The third part is again invisible, so the term 'Holy Spirit' fits it very well. But without realising it, we probably do not take enough notice of how our actions and speech influence other people. They may feel that something between us is very wrong, or very right. We let things happen and pass into oblivion; but if we live with someone, or frequently meet someone, this 'Spirit' is at work, and we should learn to

be in some control over our 'sphere of influence' – truly a part of the Trinity which completes our personality. Please bear in mind that we have all been created in the image and likeness of God – but only the middle part, the 'Son', is visible to our external senses.

To name this structure in terms of 'Father, Son and Holy Spirit' reveals so much about ourselves and how we truly are in the image and likeness of God. We are never 'Three Human Persons' – just one person; but we are fully a representation of the Divine Trinity of the One God – the Lord and Saviour Jesus Christ. And is not this a much simpler way of understanding the Trinity of the One God? In this way, we come much closer to understanding the Divine Trinity as fully represented in the Lord Jesus Christ. Surely, before the Lord was born on earth and was finally seen as the Person of God, no one could have ever fully imagined what God was like? But the human as well as the Divine qualities can be seen in the Person of Jesus Christ. And it is quite awesome to sense that His qualities are present in us: Father – Son – Holy Spirit. Let us focus on the Lord and realise that these divine qualities are present in all of us.

The more we consider this, the more wonderful it appears, and the closer we feel to our Creator – whose presence is our life. We see in this our uniqueness and our ability to share His wonderful gifts with others.

"No-one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known." John 1.18.



Let me end by saying that my own personal trinity greets you. May we all be happy to know how very close we are to the One Lord and Saviour Jesus Christ and to all those He created.

"Jeshua"

Painting by Glenda Green

<http://www lovewithoutend.com/>



Discounted Items for the Quarter

As a reader of **Candela**, if you order the following titles in the November 2014 to January 2015 Quarter, you will receive approx. 20-25% off the retail price (while stocks last).
(see the discounted price and postage on the form below)

Charity - The practice of Neighborliness by Emanuel Swedenborg

1995, 76 pages, paperback

RRP \$16.00

Presents charity as a spiritual endowment given by the Lord to those who shun evil. It is a practical treatment of the problems of social order, government, and daily life. The essence of true charity is shown to be a love one feels towards the goodness, however small, that is in all persons.

The Power of Service by J. Theodore Klein

1998, 175 pages, paperback

RRP \$20.00

This leading scholar in Swedenborgian theology and social ethics introduces the relevant concepts from Swedenborg's spiritual writings before analysing disparities and powers in modern society and dealing with sensitive issues - e.g. war, violence, death penalty, suicide, abortion, the environment.

The Lives of Angels, by Emanuel Swedenborg

2013, 156 pages, paperback

RRP \$15.00

For decades after his spiritual awakening, Swedenborg visited the afterlife and wrote first hand accounts of what he saw there. Scattered throughout his writings are descriptions of how angels live—their homes, their language, their communities, and even their relationships. *The Lives of Angels* is a collection of his most striking insights into these heavenly beings.

To order phone on (02) 9888 1066 and mention the Candela, or
send an **email** to orders@swedenborg.com.au with 'Candela Order' as the subject or
complete the Order Form (you can copy it) and return it to the Swedenborg Centre.

ORDER FORM ~ Send to: SWEDENBORG CENTRE, 1 Avon Road, NORTH RYDE, NSW 2113

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The Power of Service by J. Theodore Klein	\$5.00	\$15.00		\$
The Lives of Angels , by Emanuel Swedenborg	\$3.00	\$12.00		\$
Total Payable by Cheque/Money Order/Credit Card #				\$

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WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- **Brisbane:** Ian Arnold on (07) 3841 2552;
- **Melbourne:** Chris Skinner on (03) 94320322; email: cskinner9@optusnet.com.au;
- **Sydney region:** Michael Chester on (02) 98881066; email: michael@swedenborg.com.au;

It would be good to establish Groups in other areas. If you can help, please contact Michael Chester.

Our website is updated regularly. Go to <http://www.swedenborg.com.au/meetings> for latest details. Please let us know if you would like to be informed via email.

Brisbane: New Church Hall, 21 Agars Street, Rosalie.

Melbourne: New Church Hall, 426 High Street Road, Mount Waverley.
Last Fridays commencing 8pm.

Sydney: Swedenborg Centre, 1 Avon Road, North Ryde. Commencing 7:45 pm.
Fri 28th Nov **The Four Chambers** Inspiring film

ACROSS

3. The first. (Rev. 1:1)

6. 'I am the _____ and the life.' (Jn. 11:25)

7. "He shall be great, and shall be called the Son of the _____." (Luke 1:32)

9. The last. (Rev. 1:1)

11. The Anointed or the Christ. (Jn. 1:41)

13. "In the beginning was the _____." (Jn. 1:1)

15. "Looking unto God, the _____ and finisher of our faith." (Hebrews 12:2)

16. The Good _____. (Jn. 10:11)

17. "I am the _____ of life. He that cometh to me shall never hunger." (Jn 6:35)

DOWN

1. Title that means master or teacher. (John 1:38)

2. "I am the _____, the truth, and the life." (Jn. 14:6)

4. "Wonderful, Counsellor, the might God, The everlasting Father, The _____ (3 words)." (Isaiah 9:6)

5. Jesus is the foundation or _____. (Eph. 2:20)

8. "God with us." (Mt. 1:23, new spelling)

10. "Ye call me _____ and Lord; and ye say well, for so I am." (Jn. 13:13)

12. "I am the _____ of the world." (Jn. 8:12)

14. Sacrificial _____.

Names and Titles for Jesus

