

# Candlestick

Newsletter of the  
**Swedenborg Association of Australia Ltd.**

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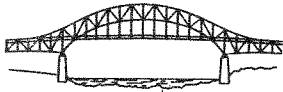
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March 1998

Issue 15

## PRESIDENT'S MESSAGE



Bridge builders required .....  
Apply herein at the Swedenborg  
Association of Australia .....

We are, of course, talking about spiritual bridge builders, both those who already have an understanding of the Swedenborgian philosophy and those who may wish to acquire such an understanding.

We have, through the writings of Emanuel Swedenborg, a most wonderful and universal philosophy of life and of our pathway to regeneration and eternal joy in the bosom of the Lord. But those who possess a knowledge of these writings are 'few and far between'. We all know people who are searching for answers to truth, to life, to who/what we are, to what we are here for etc., yet we seem unable to interest many of these searchers in a philosophy which we feel will benefit them.

Emanuel Swedenborg's writings can be fairly heavy going, particularly the early translations, and thus it can be difficult to interest others in reading them.

The abundance of works about and peripheral to the Swedenborgian philosophy can also, perhaps, be seen to be for those who are already familiar with the teachings. So we need a bridge ..... a bridge between those who have, and those who would like (and we believe would benefit from) an understanding of the Swedenborgian philosophy.

Hence the urgent and serious call for bridge builders.

Do you have any ideas of what is missing, or what we need, or what we need to do in order to build this missing bridge? What do you find so difficult to explain about your understanding of Emanuel Swedenborg's writings?

What beliefs or understandings outside the Swedenborg philosophy and perhaps a part of the various new age modalities or belief systems do you have that could contribute towards building this bridge?

(continued on page 4)

## Salvation

by Paul Zacharias

Webster defines salvation as "deliverance from the power and effects of sin", which is a good place to start, and, ultimately ..... to end.

Swedenborg tells us that we are born with both good and bad tendencies, and as we grow into adulthood, this light-shadow "split" becomes ever more obvious. This is the way we are. These tendencies become actions; become "us". Let's be honest about it: we do things that we know are wrong; that we are ashamed of; that have hurt people we love; that are a far cry from our ideals. There may be dozens of motives or reasons behind these sins, but the fact remains: in many and varied ways we have hurt God, other people, and ourselves. Strictly speaking, in and of ourselves, we are in big trouble. There is no way we can do this essential work by ourselves. Let's look at a number of things Swedenborg tells us about human salvation.

Every person in the world is born for heaven: thus, potentially, everyone can be saved.

Salvation is a lifelong process which consists of gradually replacing the negative, hellish parts of our character with more positive, heavenly qualities. This process, which we call regeneration, involves: becoming more aware of the real nature of our inner life; intentionally making the best possible choices in everything we do; doing the right things for the right reasons; accepting responsibility for our lives (at the same time realising that the Lord's mercy and goodness is behind and within everything); and trusting the unfolding journey. It helps the Lord's full intention that we be saved, and He bends everything that happens in this direction, but our conscious cooperation is required.

We can be saved only in freedom. Salvation, by definition, can't be compelled or coerced. Easy does it. The roads to salvation are many and varied.

Good motives, beliefs and actions are all involved, and essential, in the salvation process. If any link in this chain is missing, our journey suffers. Of these three ingredients, proper motives are primary.

Everything that happens to us - and I mean everything without exception - is a lesson that can contribute to our

personal salvation, and, on the larger scene, to the salvation of all humankind. Knowing this helps us not to waste the little, so called "hum-drum", daily events of life.

It goes without saying that all infants and young children, when they die, are saved and enter immediately into one of the heavenly societies, there to be trained for a life of eternal usefulness and joy in the spiritual world.

There are two essentials of salvation: to acknowledge a divine being (or at least a higher beneficent life force), and to choose good over evil in our daily affairs.

We might also bear in mind that "to whom much is given, much is expected", a spiritual principle that has a major impact on the many different ways in which people understand and live out the salvation process.

Think about this some time.

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*".....people who lead good lives, that is, who live in love to God and in charity towards the neighbour, are saved. The reason they are able to be saved is that the Lord's Divine is present within good that stems from love to God and within good that stems from charity towards the neighbour. And when the Divine is inwardly present everything is being arranged into order so that it can be joined to genuine goods and genuine truths which exist in the heavens."*

Arcana Caelestia 3986(3)

## Questions and Answers

We weren't exactly inundated with responses to a series of questions that we put to you in our new segment, "Questions and Answers", appearing in the last edition of Candela. In fact the responses of no more than one person reached us. We, therefore, print them here in full. Our intrepid correspondent, Waldis Jirgens, also provided us with some questions of his own and these too are printed.

Anyone wishing to make their own response to any of the original questions, or the questions posed by Waldis, or, alternatively, wanting to pick up on something that Waldis raised in his responses, can feel free to put pen to paper and send the results to "Questions and Answers", c/- Wayne Kasmar 61 Surfers Parade, Harbord 2096. Any new questions that would like to raise are also welcome. Our thanks to Waldis for starting us off with the type of interaction which we are confident will increase now that we've made a beginning. As many responses as space allows will be published in future editions, but we intend to publish all questions that we receive in order to foster a spirit of enquiry amongst us.

Here now are Waldis' thoughts:

Disclaimer from Waldis: The opinions put here are mine only! I do not pretend to speak for anybody else.

*Q1: If a tree falls in the forest and no one is around to hear it, is there any sound? How would Swedenborg answer this well known philosophical question?*

*A1: Well, if no one was around, how do you know that the tree actually fell? It could have taken up its new position by a variety of other means. Swedenborg might look for the spiritual causes of the tree taking up its new position, and deduct from these, if the natural effect would produce a sound or not.*

*Q2: Can natural disasters be rightly called "acts of God"?*

*A2: As above, natural disasters have a cause in the spiritual world. They might have various uses, not easily seen on the material plain. At least God did not intervene, to stop the disaster, so the answer must be "yes".*

*Q3: Is every single sickness and injury the result of each person's own spiritual disorder?*

*A3: Definitely not. They could serve various uses. See John 9:2,3 "And his disciples asked him, saying, 'Rabbi, who sinned, this man, or his parents, that he should be born blind?' Jesus answered, 'Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.'"*

*Q4: Swedenborg strongly emphasises the value of reading the Bible. How does reading the Bible actually help us?*

*A4: Well, if you don't know, try it! Then you'll see.*

*Q5: Swedenborg implies, that a person will stay in hell forever. How can this be reconciled with an all-powerful, all merciful Creator?*

*A5: It's not quite as clear-cut as it seems. Spiritual Diary 316 and 1054 shows, that some evil spirits can enter heaven temporarily. In Heaven & Hell 481 it is said that evil spirits have difficulty breathing in heaven, so at least some of them are there temporarily. The hells are continuously rearranged - see Heaven & Hell 594. God does not condemn any spirit to hell, the spirit goes there by his or her own free choice - see Heaven & Hell 547.*

*Q6: If we had a crystal ball, what might we see as the future of Swedenborg's influence in the world in these rather unpredictable and spiritually unsettling times?*

*A6: As we are not educated in any psychic activity, we might see anything in the crystal ball. The spirits from hell will be only too willing, to lead us up the garden path, if we don't employ precautions to shut them out. So we better get some training, before we attempt it!*

*Q6A: Yes, but what I really mean is: What do you think will Swedenborg's influence be in the future?*

*A6A: In a few years time the existence of the spiritual world will be common knowledge. Swedenborg will be celebrated as an early pioneer. His teachings will be vastly expanded on. The emerging spirituality will encompass reincarnation, animal - and plant- spirits, and spiritual growth (regeneration), which is not limited to the material world. We will have schools teaching psychic laws and psychic self defence. Contact with extraterrestrial entities via astral travel will become a reality.*

Q7: How and in what ways are angels "with people"?

A7: They are our guides and guardians. On rare occasions they also can appear as physical people.

To continue the Q&A session in Candela, here a few questions of my own, which I have trouble answering, except of course, if I assume that Swedenborg is wrong sometimes.

1. *If humans require continual spiritual influx from Heaven and from Hell to exist at all (FH592 and 597 inter alia), and Heaven and Hell are made up of humans, how did it all start? It's a bit like the chicken and egg problem.*

2. *Swedenborg states that "miracles do not happen today". One must have a closed mind not to acknowledge the solar miracle of Fatima (watched by some 5,000 people) or the confirmed miraculous healings at Lourdes, to mention just two. So is Swedenborg's statement (still) valid?*

3. *Swedenborg assumes that animals do not have souls, nor even thought (DP74 ff). Every dog-owner can confirm, that their dogs dream. Primate behaviour includes grieving over dead friends and mates. Most of us will remember the chimp, who "talked" to her keeper via a computer. The spiritualist literature has examples of animal apparitions. It doesn't look good for Swedenborg's theory, does it?*

4. *In our jails we have programs to rehabilitate offenders, we even try to reform hardened criminals. If God governs the Hells (Heaven & Hell 536) is it right to assume, that in the Hells such programmes don't exist?*

Kind Regards, Waldis

## Spreading the Word

Recently one of our members (and the first Hon. Secretary of the Association) has had two letters printed in journals unconnected with the Swedenborg movement. The first was in the *Sydney Morning Herald* on Wednesday, 4th March, and the second was in *NOW*, the monthly journal of the Dialogue Group. For the interest of other members, these letters are reprinted below:

Dear Editor,

### "The Creation Myth vs Science"

Deborah Smith's piece "God Under the Microscope" (*Herald* February 27) usefully surveys the collective current thinking of scientists on a vexing issue. Excitingly, it shows a growing amount of common ground between the forces of science and religious beliefs over the integration of two seemingly mutually exclusive accounts of how it all began. Yet, the one reconciling theory, proposed by earlier Christian Mystics, such as Emanuel Swedenborg, the 18th Century revelator and cosmologist, who proposed the nebular hypothesis and "black hole" theories light years ahead of Laplace, remains overlooked. Science gives an understanding of our outer world; Judaism and Christianity provides an account of the creation of our inner world of thoughts and feelings. When looked at in this light the two are compatible.

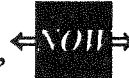
Whilst the "feeble fable" suggestion has been used to discredit religious thinking, in his opus magnum "Heavenly Secrets" (1747-1756) Swedenborg presents Genesis as the greatest myth of all time; one in complete harmony with science. It is obvious that knowledge/truth must be accommodated to the thinking capacity of the recipient. In teaching a child, parents must always use terms that would be inappropriate if they were talking to an adult. The child's mind determines the way the explanation is formulated, not the parents'. This is the same for both science and religion - the developing understanding of the universe's creation is proof positive. Scientific theories in earlier times were probably "wrong"; yet the inherent truth within them is carried forward in the light of a greater body of facts and presented then in more meaningful terms.

The Bible deals with the sun, moons, stars and dry land of our interior world as we develop from infancy. The understanding is couched in natural phenomena known to the ancients but this crude knowledge of nature allegorically contains the seeds of truth about the mind's workings which can germinate today.

February 28

Neville Jarvis  
Carlingford

The Editor,



Dear Sir,

The continuing discussion in your pages on how to view the role of the the known, lived character of the teacher in assessing the validity of what is being taught, and on how we should process the teachings we read or hear, has been really fascinating. I have found myself acknowledging the merit of one point of view only to be later equally impressed with the merit of an "argument" presenting what seems to be the opposite position. What has resulted for me is a further acceptance that we can only come to appreciate and understand "truth" through its paradoxical nature. Christ said at one point "Judge not that you be not judged" but later told the people to "Judge with righteous judgment". Which is true? Of course, both are but the truth lies not in the words or even the espoused principles themselves but in our absorbing their reality into our everyday approach to the circumstances we face. Truth cannot be separated from experience. If we accept that we are spiritual beings (i.e. with a level of consciousness that transcends the mundane level of our minute-to-minute operating), or even if we only accept a psychological dimension to our lives, it becomes axiomatic that we can never know what actually motivates another person to say or do anything. We can only know and experience the expression of that motivation in physical existence. We can judge the act; we can never judge the motivation. Our view of others should always be tempered by that paradox.

Now, I have to confess that I come from a Swedenborg background, perhaps one unfamiliar to many readers of *NOW*. That has no real relevance except that this contribution is based on my understanding of what Emanuel Swedenborg teaches and my assessment of him as a teacher colours my views. I have been content to "sit on the sidelines" and watch the debate going on in the arena of your pages. But life in the stands becomes stunted and we all have to get onto the playing field of life at some stage. As a preface to my remarks, I do believe that everyone is

born with a propensity to approach life from a selfish viewpoint - to want to get our own way, to be "top-dog" (or "top-cat") and to run other peoples' lives for them. We only have to observe quite young children at play to see this very clearly. Swedenborg calls this propensity **hereditary evil**; it has no detrimental effect on our lives (it is actually character-building stuff) until adult-rational life when we are in a position to freely choose to make it part of our life's direction as opposed to other ways of living with which we have been presented by our reading and knowledge of various philosophies, and listening to people we respect. Whatever we do in our lives up to that point (or series of points because life becomes an ongoing process of making choices as to whether we follow the positive, others-centred possibilities, or our own ego-wishes) is of no consequence to our personal, spiritual development. Once we go past the point of no return (when we reach the point when we can freely reason about what is true for us individually), the scenario completely changes. In one sense, we are then truly on our own.

I have to apply this view to those who set themselves up as teachers. Prior to "asking" or allowing others to listen to what they have to say, I have no lasting interest in what that teachers approach to life and behaviour was. After that point, especially if they suggest their teachings carry through an higher enlightenment, for me their lives must perfectly express what they teach. If it does not, one has every right to make the judgments referred to earlier. Should there be a discrepancy between teaching and life, doubt over the validity of what is being taught, and the source of their enlightenment, must surely become overwhelming despite its apparent soundness and correlation with what others teach. We only have to apply that doubt to our own lives to realise that the paradox of truth is not present in what is being taught.

May I just throw another Swedenborg principle onto the playing field? Love (deep desire, not superficial wants) is always first in existence but truth first in time. We need to formulate the building blocks of what we believe to be the truths about life into a solid structure first so that our deepest, inner desires can be given definite expression. If we don't, we will be like a rudderless ship tossed about on the stormy seas of life. Yet, we cannot know absolute truth; our finite minds cannot comprehend the infinite. Teachers only bring an expression of the truth, clothed in their own minds' appreciation of life even if that mind has been enlightened directly by the Divine. Another reason why the teachers own life must be perfectly in accord with what they teach once they have set themselves up as teachers. Perfection is simply bringing into harmony - into a wholeness - what we love/desire with the truth as we understand it. Actually Christ did not ask us to become perfect (a miss-translation); he asks us to become whole. And just look at Christ's teaching method. He taught/reinforced truth principles through simple parables which everyone could understand. Whether they went on to the **DO** step was of their own choice. Keep it simple. Inevitably, as we accept and apply simple "truth" a thirst will develop to explore and understand the depths of that simplicity. The gems lying on the surface are enticing but the richer seams deep in the ground produce the greatest rewards. Christ's parable about building houses on sand and on rock is very poignant here. Truth is only provided to us by the Divine for us to build solid frameworks by which we can withstand the storms of life. Building

actually takes place through the solidity of doing and not just in the shifting nature of thinking.

I hope you will regard this small contribution as something worthwhile in the ongoing "debate" in your pages.

With every good wish.

Yours sincerely,  
Neville Jarvis.

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#### PRESIDENT'S MESSAGE (continued from page 1)

Examples of what I am suggesting are my projects over the last two years: in 1997, *Spiritual Healing: A Swedenborgian Perspective*; and in 1996, *Reincarnation and Swedenborg*. Copies of these are available at cost, currently \$9.40 and \$17.35 respectively.

So please give some deep and wide ranging thought on how we can bridge the apparent gap between ourselves and others in order to better share our wonderful philosophy of life. Send in your suggestions so that together as a strong Association we can build our mighty bridge.

With Love and Light,

Kevin B. Attwater

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#### SECRETARY'S REPORT

##### Changes to the Board

It was with regret that Mr. Waldis Jirgens' (Melba ACT) resignation from the Board and from membership of the SAA was accepted at the January Board meeting. Waldis has had difficulty balancing Swedenborg's philosophy with other philosophies in which he is interested and has decided to more fully explore the other avenues. We thank him for his past work especially in setting up the SAA Web Page. At the same Board meeting the Directors agreed to invite Mr. John Brogan to join the Board, and he has accepted the invitation. John has a keen interest in promoting the objectives of the SAA as shown in his presentation on Sacred Architecture during the North Ryde programme last year and support of its activities.

##### Board Meeting Dates

The next three meetings in 1998 are scheduled for

Tuesday 28th April

Tuesday 21st July

Tuesday 20th October

Venue is the Swedenborg Centre. Time: 7.30pm.

##### New Members

At the January Board meeting we welcomed Mr Cor & Mrs. Sally Visser (Jamison Centre ACT), Mr Rod Fisher (Brisbane QLD), Mr Kim Hopkins (Hazelbrook NSW) & Mr Hans Mosshammer (Alice Spring NT) to the SAA.

## Group News

The North Ryde Committee has continued organizing monthly meetings with a guest speaker on the fourth Friday evening of the month. About 50 people turned up to the January meeting when we celebrated Swedenborg's 310th Birthday anniversary. Brian O'Neill gave a presentation on the two sides of the natural mind titled "The strange case of Dr. Jekyll and Mr. Hyde". His practical insights and humour was enjoyed by his audience. A special supper was provided to complete the wonderful evening. Neville Jarvis gave the February talk titled "The Compatibility of Swedenborg's Natural and Spiritual Revelations". His love for promoting the inspirational life of Swedenborg shone through in a very interesting presentation. On

Friday 27th March Suzanne and Lowell Mitten-Lewis will be giving a presentation on Dances of Universal Peace.

The dances are a form of moving meditation, combining circle or spiral dances with devotional songs and prayers from many of the world's spiritual traditions.



The 1998 Celebration of Spring (5th September) will focus on Renewal in Nature this year. A warm invitation is sent to all those wishing to express the Spirit of Spring through Art. The Art Exhibition is open to all levels of skill and experience. The purpose of the Art Exhibition is firstly to encourage individuals to artistically express the experiences that come when the Spirit of Spring enters people's lives, such as harmony, peace and the joy of endeavour. And secondly, to allow the wider public to view these works.

The Melbourne Group also continues to meet monthly (usually every fourth Friday) to hear and discuss a talk from a guest speaker or their Convenor Chris Skinner. The speaker for February was Julian Duckworth.

### Concluding quotation and message from the Secretary

*Prayer regarded in itself, is speech with God, and some internal view at the time of the matters of the prayer to which there answers something like an influx into the perception or thought of the mind, so that there is a certain opening of the man's interiors toward God; but this with a difference according to the man's state, and according to the essence of the subject of the prayer. If the man prays from love and faith, and for only heavenly and spiritual things, there then comes forth in the prayer something like a revelation as to hope, consolation, or a certain inward joy. It is from this that to "pray" signifies in the internal sense to be revealed. Still more is this the case here, where praying is predicated of a prophet, by whom is meant the Lord, whose prayer was nothing else than internal speech with the Divine, and at the same time revelation.*

(Arcana Caelestia 2535)

Swedenborg frequently encourages us to converse with the Divine so as to go beyond appearances to the realm where Good and Truth reign. A major benefit is an improvement in the quality of our thoughts and feelings.

Wishing you an exciting time in the coming months and looking forward to your support and feedback.

Michael Chester, Hon Secretary.

## *A Time for Changes*

Our Association is now nearly 6 years old and as the Memorandum and Articles do not allow Board members to serve for more than 6 consecutive years, there will be a substantial change in the make up of the Board after the next AGM in August. Kevin Attwater (President), Jack Benson (Treasurer) and Ruth Duckworth will be retiring after 6 years of dedicated service and we invite other members to become involved. To give you some idea of what is required, a brief description of each position is given

The President chairs the Board meetings and the Annual General Meeting, gives inspirational leadership, writes a message for each Candela, generally guides and stimulates the Board in its deliberations.

The Treasurer administers subscriptions, receipts and payments, prepares an Income/Expenditure Statement for Board meetings, writes up the financial accounts at the end of the financial year. Just some elementary book-keeping is involved, the accounts being audited by a chartered accountant.

Directors attend Board meetings (held quarterly) and join in the discussion of the administrative, financial and growth areas of the SAA. The Board administers the SAA on a national basis, with local groups being organised by their own Convenor. The amount of involvement with activities is a matter of choice for each Director.

Newsletter Co-Ordinator. Alexis Jarvis has been carrying out this activity in an 'acting' capacity for the last 3 issues, but cannot continue indefinitely. The Candela is presently the only means of contact with the whole membership and as such is very important. It's demise would be a great loss. Mainly it is a question of collating material readily provided by the President and Secretary and padding this out with any article or quotation which seems relevant.

Social Secretary. Although Candela plays a very important role in keeping in touch with members, the relative isolation of many requires an oral as well as this written communication, and the Board would like to be able to appoint a Social Secretary for this purpose. If you love networking via the telephone, this role could be for you (cost of calls covered by the SAA).

Web Page. Since Waldis Jirgens' resignation a new web page co-ordinator is needed to keep our web page up to date and interesting. Are there any 'computer buffs' out there who would like to accept this challenge?

North Ryde Group. For those members living in Sydney, help is always required at the monthly meetings for things such as welcoming new people, collecting the entry fee or putting away the chairs afterwards. The years major function, *The Celebration of Spring*, also requires many hands to spread the load, especially on the day itself and during the preceding week. If you feel you can help here, speak to Michael Chester.

## Book Launch

Friday, 13th March was a very auspicious day for the Swedenborg movement in Australia. At the Swedenborg Centre that evening a new book, drawing heavily on Swedenborg's spiritual philosophy, was launched. This was a totally Australian production, one of the very few. The author is Dr. Phillip Groves, well known to many members. The book was printed by a local company and the whole activity was inspired and co-ordinated by the Secretary/Manager of The Swedenborg Lending Library & Enquiry Centre. The book is entitled *Swedenborg's Mighty Contribution to the Welfare of the Soul* and consists of 7 lectures given by Dr. Groves over several years at Swedenborg based functions.

At the same delightful occasion another book was also launched - this time a 'talking book'. *The Heavenly City*, Lee Woofenden's new translation of *The New Jerusalem and Its Heavenly Doctrine*, has been recorded on audio tape by well known radio personality, Barry Eaton. Both these publications are available from the Swedenborg Centre.

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*From Helen Keller ....*

In the introduction to one of the translations of *True Christian Religion*, she said, "If people would only begin to read Swedenborg's books with at first a little patience, they would soon be reading them from pure joy." And further, "His *Divine Love and Wisdom* is a fountain of life I am always happy to be near."

### WHAT'S HAPPENING

For Group activities, contact your nearest Group Convenor

- Sydney region (Kevin Attwater on 9634 7808);
- Melbourne which meets monthly on the fourth Friday evening (Chris Skinner on 9435 8599);
- Perth - new Convenor is required for this Group.

It would be good to see additional viable Groups established in new areas. If you can help contact Kevin Attwater.

### FORTHCOMING SAA PUBLIC MEETINGS

MELBOURNE Normally Fourth Friday Evening of each month at New Church Hall,  
426 High Street Road, Mt. Waverley at 8 p.m.

SYDNEY Normally Fourth Friday Evening of each month at The Swedenborg Centre,  
1 Avon Road North Ryde at 7.45 p.m.

**March 28th Dances of Universal Peace**

Suzanne and Lowell Mitten-Lewis

**April 4th Participation in Dances of Universal Peace at 6 p.m. followed by a meal.**  
Contact Michael Chester for details (9292 8268)

**April 24th Spiritual Psychology and the ability to increase one's efficiency.**  
The speaker is Iain Smith.

**Advance Dates:** Annual General Meeting: Saturday, 15th August at 2.30 p.m.  
Celebration of Spring: Saturday, 5th September at 7 p.m.

*Why two copies?* Members receive a second copy of *Candela* as an avenue for letting others know of the existence of this Association. *Please do hand it on or make it widely available.*

#### **OBJECTS OF THE SWEDENBORG ASSOCIATION OF AUSTRALIA**

a non-profit autonomous company:

- Promoting Emanuel Swedenborg as a scientist, philosopher and religious visionary, by means of his inspired writings, through meetings, lectures, and other functions
- Making available information on topical subjects drawing on Swedenborg's own contribution to stimulate interest and discussion
- Establishing, operating and supporting branches around Australia
- Providing material for the purpose of maintaining local libraries

Everyone wishing to subscribe to these objects can take up membership. There is a once off joining fee of \$10.00 and an annual subscription of \$25.00 (concession rate of \$15.00).

#### **BENEFITS OF MEMBERSHIP include:**

- + Ready access to pursuing areas of interest in Swedenborg through the availability of books, tapes, videos and films.
- + A free newsletter.
- + Participating in lectures, seminars, workshops and specific events.
- + A 20% discount at Australian Swedenborg book distribution centres.
- + Joining together as a group with other members living in close proximity.
- + A Swedenborgian based book, tape or video is sent to each financial member each year.

If you are interested in joining the Swedenborg Association of Australia Ltd., contact the Secretary at the Registered Office: The Swedenborg Centre, 1 Avon Road, North Ryde, 2113 (telephone 02 98881066 or 02 99132421) to obtain a membership leaflet.