

Candela

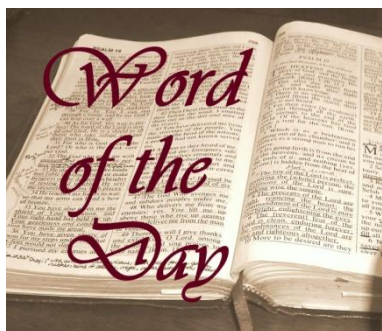


Newsletter of the Swedenborg Association of Australia Inc

Organisational Details are provided on the next page

February 2016

ISSUE 83



PRESIDENT'S MESSAGE

Dear Friends,

I hope you enjoy this next issue of Candela and come across various things in it which can help you or speak to you in your life and spiritual practice. Or perhaps some that are just really worth knowing because of their perception and interest.

I enjoy working and playing with words. I like the way a turn of phrase expresses a great thought or a noble truth. I have an interest in etymology and the origin of the words we use, but I won't give you an example although I'm tempted. Unfortunately my interest in words tumbles me into making puns and the inevitable groans from others. I believe that a lot of this comes from a mild narcissism. I have read Swedenborg for

Next Issue – May 2016

We have some interesting articles this edition and some new writers. I am still hoping for some articles about your personal journey with Swedenborg for the next issue. Please send me contributions by **20th April 2016**

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

many years but I have never come across him including a witty pun in his narrations. His whole focus is constantly on acquiring knowledge of God, of heaven, of life and use and regeneration. Tamper with that and you desecrate the meaning of our existence.

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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.

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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.'

** * continued from page 1 * **

There are passages in Swedenborg where 'knowledge' – worldly, factual knowledge – is said to be an important and good thing for us, and there are passages in Swedenborg where gaining knowledge just for its own sake is said to be futile and even destructive especially after death where all true states are made known.

A good example of the positive use of knowing factual information in Swedenborg is where he recommends learning things and having them as references in our memory. Then with our focus on spiritual things being our primary aim, these support and help us in that aim. Really, the whole point of 'truth' is to give us a reference as a guide, independent of whatever state or love we may be in.

A good example of the harmful side of knowing only for its own sake is where Swedenborg describes the lot of people who have filled their heads with science and linguistics. They are cleverer than most others and they may well be

acknowledged to be experts in their own fields of learning, but since this is of this world and not of the eternal world, after death they appear deficient and stupid. In a word, there was nothing there of lasting value.

I also like the other end of the knowledge polarity that Swedenborg gives a number of times, that good well-meaning quite ordinary people – Swedenborg uses the phrase 'simple good' to describe them and I'd even suggest they are 'simply good' – such people know instinctively in their hearts that there is a God who loves us all, that the best way in life is to do your best and be a useful person, that goodness is obvious common sense, that we will not sleep in the grave waiting for the last trumpet but be in heaven immediately after we die and be with the people we love and who loved us ... all these and many more are worth far more



than the philosophical arguments of the wise and learned.

We are very fortunate in 2016 to have modern well-flowing versions of Swedenborg's texts and narratives. They work well read aloud as some of us are finding in reading groups. In older versions of the writings, Swedenborg's style often came over as insistent and a bit severe. What I think Swedenborg is always doing is to point us in the direction of God and spiritual life so that we see everything else in that light and reality, and not get it wrong by going the other way round. And that is the beauty and richness of what Swedenborg has given us.

With warm wishes

Julian Duckworth



Evening Devotion

by Elizabeth Deutscher

'I am the Lord that healeth thee
In Thee, O Lord, do I put my trust'

Song

Be still and know that I am God.



Reading from Jeremiah 18:1 – 6; one of my favourite passages from scripture.

This is the word that came to Jeremiah from the Lord: 'Go down to the potter's house, and there I will give you my message.' So Jeremiah went down to the potter's house, and there he saw the potter working at the wheel. The pot he was shaping from the clay was marred in his hands; so the potter reformed it into a more perfect pot, shaping it as seemed best to him.

Then the word of the Lord came to Jeremiah: 'O house of Israel, can I not do with you as this potter does?' declares the Lord. Like clay in the hands of the potter, so are you in my hand.'



A lump of clay is a symbol of potential. To become a useful vessel, the beautiful vessel the potter intends it to be, the clay must be

malleable and free from impurities. In prayer we place ourselves in the hands of the living God. God is at work making us malleable ... He, re-makes, re-moulds, re-shapes us.

The lump of clay represents us. Openness to God is placing ourselves in the Lord's hands. We ask Him to re-shape, re-make and re-mould us into more beautiful and useful people for God for our lives. God as the Divine Potter re-moulds, re-makes and re-shapes us. As individuals, as families as a camp community and at our home church ... God re-moulds, re-makes and re-reshapes us.

Song

Spirit of the living God,
Fall afresh on me.
Spirit of the living God,
Fall afresh on me.
Break me, melt me,
Mould me, fill me,
Spirit of the living God,
Fall afresh on me.

Benediction

'The Lord bless us and keep us. The Lord make His face to shine upon us and be gracious unto us. The Lord lift up His countenance upon us and give us His loving peace. Amen'

There are pathways rather like spirals into which those who have recently arrived in the next life need to be introduced to help them be in community with others and be like-minded with them. In the next life everything has to be in accord if it is to work together and not be discordant. So these pathways are there to help this come about. One purpose of these spirals is to help spirits begin to adjust to each other, another purpose is so that what they think matches what they say, a third purpose is so that they can all agree and have affection because of that, and a fourth is that they agree about God as the Lord of all life.

Arcana Caelestia 5182



TWO SCIENTIST SEERS; SWEDENBORG and STEINER

By Geoff Forster

By seer I refer to a person who, either reactively or proactively, is able to encounter realms of experience and reality, which transcend the limits usually confining the range of experience of most human beings. The two persons discussed here, were, each in his own way, strongly Christocentric, yet are generally ignored in mainstream Christianity.

SWEDENBORG – Biographical

Emanuel Swedenborg (1688 – 1772), a Swede, son of a Lutheran bishop, graduated from Uppsala University, and subsequently travelled widely. Probably no one in human history has made original contributions to more branches of human knowledge.

His scientific and technical achievements included the following: the first to propound the nebular hypothesis in astronomy; a pioneer in crystallography; the discovery of the function of the ductless glands; discovery of the circulation and uses of the cerebrospinal fluid;

publisher of the first significant work on algebra in Sweden.

I admire Swedenborg as a great scientist and as a great mystic at the same time. Carl Jung

He was appointed Assessor of Mines in Sweden, and made important contributions to geology and metallurgy.

He was skilled in various crafts such as bookbinding, engraving and clock making. He was an outstanding linguist, at home in the three classical languages, as well as fluent in six European languages.

Swedenborg was also a prior exponent of the modern philosophy of Existentialism – not in the negative sense of nihilism or so-called French café chatter, but in the positive sense of stressing authentic existence, personal responsibility and freedom. He was also a pioneer in the interpretation of dreams. In his mid fifties he began to have a series of visionary or

mystical experiences. These included claims involving conversations with angels, encounters with the spirits of the deceased and indeed, to be the agent of a new revelation.

*To my mind the only light that has been cast on the other life is found in Swedenborg's philosophy.
Elizabeth Barrett Browning*

STEINER – Biographical

Rudolf Steiner (1861-1925) was the son of an Austrian railway employee. He possessed a paranormal faculty from an early age, and took some time to realize that he was unusual in this regard. He was educated in the atmosphere and tradition of western science and obtained his doctorate at Rostock University. Soon after he was invited to edit Goethe's scientific works.

He began a movement known as anthroposophy or spiritual science. Etymologically, anthroposophy denotes wisdom related to mankind. However, it is not being implied that man is ultimate; on the contrary Steiner's cosmology contains a bewildering complexity of angels and archangels and super-terrestrial entities. Rather, it involves the idea that man is the locus and focus of all sorts of energies and forces so that man constitutes the microcosm of the macrocosm. *"Man thou art the concentrated image of the world; world, thou art the being of man poured out into space."* Steiner.

With the term 'spiritual science', Steiner expressed his intention of establishing a knowledge of the supersensible /transcendental world with the same rigour and reliability found in the natural sciences. The term spiritual here refers to that which is opposite to the material rather than the realm of values in the area of religion. Further, while natural sciences arise essentially as a collective enterprise,



Involving peer-group checking, Steiner's spiritual science is essentially based on his own explorations.

Steiner made important contributions to various areas, these include:

Education: Schools based on his education methods are well regarded.

Education for the handicapped:

Agriculture: Biodynamic produce is grown and marketed in accordance with his agricultural principals.

Social theory: 'The threefold commonwealth' involves the idea that there should be three distinct spheres in developing society; economics, rights and cultural. If any of these are confounded trouble will ensue. Confirmations are, unfortunately, all too available.

Healing and Medicine:

Philosophy: Distinctive contribution to European philosophy.

Religion: See below. There is a church inspired by his ideas called "The Christian Community."

All of these contributions are based on an extremely complex system of metaphysics, put forward in a huge output of books and lectures.

Comments on reading Swedenborg and Steiner.

Much of what both men wrote is not easy to read. Both had a scientific background, and their often austere style reflects this. Swedenborg wrote most of his material in Latin though the bulk of it is available in English.

Steiner wrote in German, and there is often a loss in translation. His English disciples were very helpful, especially A. P. Shepherd's *A Scientist of the Invisible*.

Modes of Seership

Swedenborg used what are essentially yogic methods, with controlled breathing, relaxation and concentration. He did not encourage others to follow him as he was conscious of dangers and pitfalls.

Steiner's clairvoyance was proactive. He developed his natural faculty in various ways and encouraged his followers to develop their own abilities. He encouraged the importance of sense-free thinking or pure thought (e.g. geometrical forms).

Later he stressed meditation upon the growth processes of nature.

Three significant areas were:

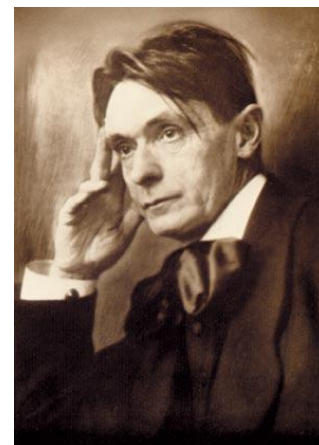
Imagination, the development of images as vivid as those associated with ordinary sense perception,

Inspiration, emptying oneself of one's ordinary thought processes,

Intuition, the experience of relationships wherein knowing and experiencing become one.



Emanuel Swedenborg



Rudolf Steiner

Religious Ideas of Both

Consider first two fundamental points of Christian theology – the person and work of Jesus Christ.

Swedenborg affirmed that Jesus Christ the Lord is one God, that He is a Divine Man – a man in body, but Jehovah God in soul. He explicitly rejected the doctrine of a trinity of three persons. As regards the significance of the death of Jesus he rejected traditional views of the Atonement; the Cross he regarded as the final step in a series of processes involving man's redemption from the powers of evil.

Steiner's view of the person of Christ is very complex and impossible to summarise adequately in a few words. He regarded Christ as more than human – and for Steiner the human Jesus has a body that involves the merging of two distinct infants – having been united at His baptism with the last manifestation of the Divine Logos (the Spirit of the Sun). As regards the death of Christ, Steiner attached to it a complex cosmic



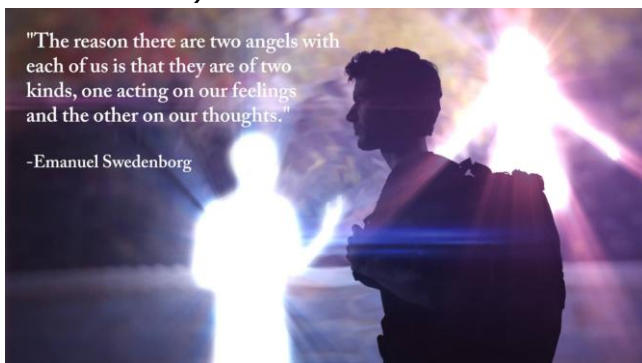
significance. He considered it in relation to humanity's descent into materialism, the nadir of which corresponded to what Steiner termed the mystery of Golgotha. Thenceforth man's ascent towards a new form of spirituality became possible.

In particular, Christ's redemption was wrought in the very core of man's being (one is here reminded of Nikolai Berdyaev, the Russian philosopher, who held that the significance of Golgotha lies in transfiguration rather than justification).

General Features of their Teachings

Swedenborg taught that the spiritual world includes three spheres – heaven, hell and the world of spirits (an intermediate region). In the latter the human being finds himself with an appropriate spiritual body. Entrance into heaven is determined by the choices made between good and evil when in earthly life. God does not send a person to heaven or hell, a person's essential nature, which emerges free from the masks of life, results in his gravitating to where his ruling loves are. The love of self for the sake of self is the root of evil. Swedenborg gave out a vast amount of material on conditions in the next life, as he claimed to perceive them.

As regards the Bible, he taught that there were two levels of understanding, the literal and the spiritual (an outer and an inner sense).



Characteristic doctrines, included: *correspondences*, between spiritual idea and man and nature, , the vital need for *uses*, the presence of spirits with us, *ruling loves*, and he stressed in his own

way the doctrine that faith without works is dead.

Steiner's contribution to religion is more indirect. However, his whole metaphysical, cosmological system is in harmony with a religious world-view. As regards Christianity, his main contribution would be the expounding of the Cosmic Christ (cf. the Epistles to Colossians and Ephesians; also to some extent Teilhard De Chardin).

Steiner maintained that man's consciousness has changed over time; that earlier, he had a direct perception of the spiritual or supersensible, and that this was gradually lost. Today the challenge is for mankind to recover the awareness of that world by developing and strengthening his latent inner faculties. Furthermore, Steiner taught the doctrine of reincarnation – a succession of earth lives.

Comparisons and Contrasts

Both were immersed in western scientific knowledge, which they related to their seership.

Both made significant contributions to practical areas of human culture.

Both presented elaborate, though rather diverse, cosmologies.

Both gave a complex account of the structure of man, while different in detail.

Both were Christocentric, each in his own somewhat heterodox fashion.

Both stressed morality in their teaching, and lived accordingly.

Seership

Our language is of course primarily geared to physical objects in the world of space, time and matter. If in seership transcendental realms are encountered, language difficulties are inevitable; thus the interpretation of a supersensible object or event must be "stepped down" to ordinary language, which may lead to uncertainties and misapprehensions.

Arguably the human brain is an organ of limitation. Aldous Huxley once remarked:

"Mind at large has to be funnelled through the reducing valve of the brain and the nervous system. What comes out is a motley trifle of the kind of consciousness



which will help us to stay alive on this planet."

In seership, the ordinary limits are transcended, and the mind functions on a much wider range and scale.

Conclusions

1) Both seers stressed the significance of man, as being a bundle of boundless possibilities. If both are at least partly right, the human adventure takes on a far richer meaning and wider scope than is usually realized.

2) Both gave teachings about the afterlife which any serious student of the subject cannot ignore. Swedenborg was a very significant pioneer in this area.

3) Both gave accounts of the complex structure of the transcendent, and of the relationships between universe, earth and man.

4) Both offered special contributions to Christianity which, at the very least, arguably warrant more attention.

5) Both point to an open-ended universe, to existing possibilities not yet realized, yet attainable. In his own particular way, each seer invites us to take seriously the idea that in this strange mixture of muddle, mystery and majesty in which we find ourselves, great possibilities may await us.

A Swedenborg Anthology

An anthology is a collection of topics. The SAA is producing a Swedenborg anthology of close on 200 topics covered in his writings. Each one – as the six samples below show – aims to cover the subject succinctly, be interesting and give something which will be helpful. This anthology will be available in several online and print formats and it will be finished very quickly. We are thinking of calling it "Swedenborg on..."

Afterlife

The afterlife is the spiritual world into which all people immediately come after they die. After various adjustments in the world of spirits* each spirit is drawn to his

ruling love which forms his love and use in the afterlife which is eternal and never ending.

Conscience

While Swedenborg sees some place for 'pangs of conscience' to prompt us, his main drive with conscience is that when we know what is true (conscience = 'with knowing') we should live by this truth and make it what we practise in our life.

Book of Life

Each person, by living, records all his actions and intentions without exception in his internal memory* so that in the initial stages of living after death in the spiritual world these may be brought out for review and choosing.

Celestial

Swedenborg generally uses this in connection with spiritual* and natural*. The celestial level is that which is most concerned with the Divine and with love. It is the inmost or deepest degree. Swedenborg also compares the celestial (immediately knowing that something is true) and the spiritual which involves understanding how something is true.

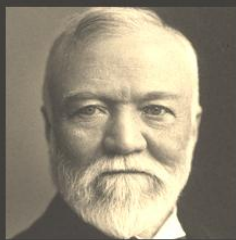
Art

Art, in its widest sense, depicts beautiful things in which spiritual and Divine truths are expressed in a sensory way. Swedenborg sees art as the universal means for us to imitate Divine things, and adds that on our earth it is more important for art to be done than on other earths where spirits are by nature more internal.

As Of Ourselves

This key idea runs throughout Swedenborg. We are recipients of life from the Divine yet our life must seem to us to be our very own so that we have freedom and we use reason in order to live as of ourselves. We do this while acknowledging we receive our life every moment from the Divine.

* These terms will have their own entry in the anthology.



The older I get the less I listen to what people say and the more I look at what they do.

~ Andrew Carnegie

In his autobiography, Scottish-American business magnate Andrew Carnegie (1835-1919) mentions attending a Swedenborgian church:

I may speak here of another matter which belongs to this same period. A few persons in Allegheny— probably not above a hundred in all— had formed themselves into a Swedenborgian Society, in which our American relatives were prominent. My father attended that church after leaving the Presbyterian, and, of course, I was taken there. My mother, however, took no interest in Swedenborg. Although always inculcating respect for all forms of religion, and discouraging theological disputes, she maintained for herself a marked reserve. Her position might best be defined by the celebrated maxim of Confucius: "To perform the duties of this life well, troubling not about another, is the prime wisdom."

Andrew Carnegie asked Napoleon Hill (1883-1970) to study the characteristics of high achievers, which led to more than twenty years of research. Which led to the books: The Law of Success (1925). Think and Grow Rich (1937). He came up with 16 "laws" that can be applied by people to become successful. These are:

Have a **definite purpose** (do away with aimlessness).

Develop **self-confidence** to master fears and differentiate between egotism and real self-confidence based on definite, usable knowledge.

Use **initiative** and lead instead of follow in your chosen field.

Develop **imagination** to stimulate your mind, conceive new ideas and develop new plans to help attain your aim. Create new ideas out of old well known concepts, and put old ideas to new use.

Imagination and purposes won't bring results unless **action** is taken to realize your purpose.

Enthusiasm enables you to saturate all those you contact with interest in your ideas. Enthusiasm is the basis of gaining the co-operation of others.

Self-control is the "balance wheel" to direct your enthusiasm into the direction you need it to take you.

The habit of **performing more service than paid for** (to exceed expectations) is most important to ensure an increasing return on the service you render.

An **attractive personality** (manners and politeness, good listening, taking a caring interest in the other person, being entertaining and interesting) is the leverage of your efforts, and with intelligence helps you remove obstacles (the art of negotiation).

Accurate thought is needed for enduring success. Learn to separate "facts" from mere "information" and organize known facts into the "important" and "unimportant."

Concentration. Focus attention on one subject at a time until you master it by having put that knowledge into action. Concentrate on your goal until it is completed.

Toleration. Use enquiry and reason to avoid the effect of prejudice. Intolerance is the enemy of accurate thinking that closes the book of knowledge. Intolerance makes enemies of potential friends and destroys opportunities, fills the mind with doubt, mistrust and prejudice.

Consider making **failure** (past and future mistakes) a stepping stone with the important difference between "failure" and "temporary setback."

Rely on **co-operation and team-work** in all you do. Co-ordinate your efforts with others, eliminate friction, jealousy, strife, envy and cupidity. Make use of all that other people have learned about the work in which you are engaged.

Learn the value of **saving money**.

The **Golden Rule**: 'Do unto others as you would wish them to do unto you if your positions were reversed.' This is at the centre of major religions or philosophy. What you do comes back to you (you reap what you sow). Heeding this helps you get harmonious co-operation from individuals and groups. Not understanding that is a major causes of failure for millions of people who remain in misery, poverty and want all their lives. Like the other Laws of Success, this rule has nothing to do with religion or sectarianism.



A “fine tuning” of the Universe

By John Wilson

In recent times there has been an upsurge in the number of people who say that they are atheists as distinct from agnostics. Indeed one could say that it is almost fashionable to be so called.

There is a sub group of atheists who, for whatever reason, have a deep conviction that there is no God. Phillip Adams, the ABC radio presenter and advertising guru would be a case in point. He relates how at a very early age he came to the conclusion that no deity existed. This was not arrived at by some sophisticated argument but by an inner certainty. See Caroline Jones' 'An Authentic Life'. One of my favourite reads.

I imagine there is a much larger group who would regard their denial of a higher being as being science based. There is no lack of opinionated leaders who would have you believe that science has all but proved that either that there is no God or the advances of science are such that God is rendered unnecessary. Popular

TV documentaries do their bit too. Over recent decades, as we gain a better understanding of the forces that drive the cosmos, it has become increasingly obvious that the 'fine tuning' of the universe calls for an explanation. A number of books have been written on this very subject but I want to quote from Martin Rees' book 'Just Six Numbers'. Martin Rees was, at the time of writing, Emeritus Professor of Cosmology and Astrophysics at the University of Cambridge and Astronomer Royal. I find him easy to read, lucid and above all, very honest in his setting out the possible solutions. In his final chapter entitled **Coincidence,**

Providence or Multiverse he lays out the choices which he considers to be available to us. Very quickly and effectively he demolishes coincidence. In his second possibility, that is that the universe was created, he makes no personal comment but rather refers to a number of well-known luminaries such as John Polkinghorne who espouse the notion of a benevolent creator. There are, of course, any number of names of famous scientists that he could have added.

It is clear that he favours the third possibility – the idea of a multiplicity of universes. In discussing it, however, he shows a rare honesty. For example in responding to critics who say that the

concept is nothing more than 'metaphysical' he says:-

'but I think the multiverse genuinely lies within the providence of science, even though it is plainly still no more than a tentative hypothesis'

And again -:

'These universes may never be directly observable; we couldn't even meaningfully say whether they existed 'before', 'after' or 'alongside' our own. The input assumptions that predict multiple universes are still speculative.'

But in defense he goes on to say that -:

'But, if these assumptions could be firmed up, and were based on a theory that convincingly explained things that we could observe, then we should take the other (unobservable) universes seriously, just as we give credence to what our current theories predict about quarks inside atoms, or the regions shrouded by black holes.'





I am thoroughly in accord with what he is saying. That is how science works and that is how science has achieved so much in the past. Nevertheless, speaking personally, if I wasn't a theist, the evidence for multiverses in my opinion are so problematic that, at this stage, I would be joining the ranks of the agnostics.

What can we say about all this? I have always been attracted to the teachings of Swedenborg that the Lord has so arranged things that we are free to decide what our world view will be. We are not compelled or coerced in any way. Surely what we just have been discussing is a classic example.

I stand in awe of the sublime first sentence of the Word. 'In the beginning God created heaven and earth....'. For me there is a rightness about this. It solves the question of first causes. Something I don't think science will ever be able to do. Further, as we look back on our lives we feel that, at each waypoint, we can detect the workings of God's providence.

Secretary's Report

Well, just been to my second meeting as a member of the SAA committee. Very lively meeting, lots of new ideas, excitement over the new videos for the SAA YouTube channel. These could be finished in the next few months thanks to Joe Vandermeer and Michael Chester. Lots of talk on what we can do for SAA members, the continuation of the Regeneration group meeting, the possibility of other group meeting starting, the Wish Game (Feb) and two talks by Walter Mason one in March the other April. Visit the website for more information So what about helping us, we want your suggestions, feedback, attendance at talks, join a group, tell us what you want. Joe would welcome your views or suggestions on the website.

First there was a mistake, Robert Bryce (former President) should have been one of the new committee members. Before this could be remedied Robert resigned from the committee (not because I forgot

about him) as he is over committed at present. Thank you Robert for your service to the SAA but I'm sure you will in your own way be very involved.

I would like to welcome two new members **Mark Maliniemi** from the ACT and **Terrence O'Malley** in Tasmania.

Our membership is now 94

Hopefully I will have more to report as the year progresses

Allan Hudson

SAA Secretary

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Correspondences

Behold, the Lion of the tribe of Judah. Revelation 5:5

Animals correspond to the different feelings we have, both good and bad.

Jesus is called the Lion of Judah and here the name is telling us about the good qualities of a lion. The body of a lion is very strong and powerful, they are very courageous animals but they only ever attack for food or protection of their family. Jesus came into the world and fought battles with evil forces to keep us safe and even gave up his life for us.



C. S. Lewis took this correspondence and put it in the stories of Aslan the lion in the land of Narnia.

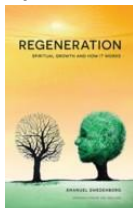
Bad lions are like the bad thoughts that can roar in our heads when we get angry. Then we need to fight that lion in us like Samson did in the Bible. Then we will get strength from the Lord and the honey or sweetness in life will result.





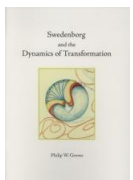
Discounted Items for the Quarter

As a reader of **Candela**, if you order the following titles in the Feb 2016 to Apr 2016 Quarter, you will receive approx. 25% off the retail price (*while stocks last*).
(see the discounted price and postage on the form below)



Regeneration: Spiritual Growth and how it works by **Emanuel Swedenborg**
2014, 178 page paperback **RRP \$20.00**

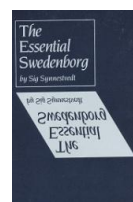
Swedenborg described regeneration, or spiritual growth and rebirth, as a lifelong process of transforming our inner selves through acts of love and kindness. This book brings together excerpts from his theological writings that illustrate how and why this earth-based, love-focused process works.



Swedenborg and the Dynamics of Transformation by **Philip W. Groves**
2011, 60 pages, paperback booklet **RRP \$15.00**

It is a collection of five talks that are focused on Swedenborg and his Writings. It begins with 'Swedenborg's Life: A Dynamic Parable' which provides an excellent overview of his life. The book reflects Dr Grove's great love and deep understanding of the Writings of

Emanuel Swedenborg.



The Essential Swedenborg by **Sig Synnestvedt**

1995, 202 pages, paperback **RRP \$10.00**

Within the confines of a brief compendium, this book presents the basic elements of Swedenborg's thought. It will be valuable for those who have had little or no previous contact with Swedenborg and will serve as a useful over-view for others.

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.

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WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- Brisbane: Ian Arnold on (07) 3841 2552;
- Melbourne: Neville Jarvis on (03) 8555 9116; email: anjarvis72@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 more details. Please let us know if you would like to be informed via email.

Melbourne: New Church Hall, 426 High Street Road, Mount Waverley.
Occasional – Check website for details.

Sydney: Swedenborg Centre, 1 Avon Road, North Ryde. Commencing 7:45 pm.
Fri 26th Feb **Swedenborg Readings - Regeneration** facilitator Julian Duckworth
Fri 18th Mar **Creativity as a Spiritual Practice** by Walter Mason
Check website for latest details.

EXODUS FROM ZAMBIA

BY Elizabeth Deutscher

Gazing out of the train window as we crossed the Victoria Falls Bridge, I had my last glimpse of the mighty 'Smoke that Thunders'. I imagined David Livingstone's wonder as he stood on the southern edge of the great chasm, the first white man to see the awe-inspiring sight of the thunderous waters, wild and untamed then as now, pounding into the deep gorge below. He had been looking forward to new adventures and discoveries while I was turning my back on the country where I had spent most of my childhood.



My first home was in the extreme north of this country on a remote mission station where the village people had given me my African name 'Kalizia - Ringer of Bells'. From an escarpment at the southern end of the lake not far from our home one could see beyond the hot green jungle of the valley below, the distant waters of

Lake Tanganyika with a hazy line of Congo Hills in the west.

Lake Tanganyika is much larger than most people imagine. I only realized its size when we travelled up the lake in the lake steamer, Liemba, which had been a German gunboat during the first war. We boarded the steamer at Mpulungu, the port at the southern end of the lake. The southern portion of this rift valley has steep sides fairly thickly wooded rather like the escarpments of the Blue Mountains. The climate on the lake shore is hot and humid nearly all the year round, while the plateau above, where we lived enjoyed a temperate climate. The placid waters of the lake are often whipped into a frenzy by storms and the crocodile-infested waters become treacherous to boats. A four day journey up the lake brought us to Kigoma which is the old Ujiji and a memorial stone marks the spot where Stanley met Livingston.

Such were my thoughts as I crossed the Victoria Falls Bridge. I looked down into the narrow gorge where, far below, the waters of the mighty Zambezi continued on their way and I regretted that I had not been able to visit the Kariba Dam where the waters of the mighty Zambezi were being trapped in an enormous reservoir for the country. The giant trees of the rain forest continued to drip spray from the Falls as the train journeyed southwards towards the Cape. This was my exodus from Zambia.