

# Candela



Newsletter of the Swedenborg Association of Australia Inc.

Organisational Details are provided on the next page

June 2019

ISSUE 96

## PRESIDENT'S MESSAGE

Welcome to winter everyone.

A time for snuggly doonas, warming soups and generally hunkering down for the end of the seasonal year. Before anything else is said in this issue, I'd like to send the warmest of wishes and the most heartfelt of prayers to our dear friend, confidante, ex-Minister (I'm sure he'll love that phrase) and general all-round good-guy, Rev Julian Duckworth.

As many of you will be aware, Ruth and Julian are back down in chilly Sydney for an extended period as Julian has been more than a little unwell and landed himself in hospital. He's back out now and staying with his loving (and endlessly patient) family while he has more treatment and convalesces. I'm sure you will join with us in keeping Julian, Ruth and their family front and foremost in your prayers.

Which provides a slight segue into the topic that did its usual light-globe moment for me this week. I read a Facebook post where someone said "Thank god someone with power has the brains to stop this". Now I don't know anything at all about the person that said this or whether they are a



Christian (the lack of a capital letter for God might give a hint). But it seemed to me that, possibly even unconsciously, that person was actually sending a little prayer thanking God for someone having the skills to act for the betterment of others.

\* \* continued on page 2 \*

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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 S.A.A. or its committee.

### Next Issue –September 2019

Our next issue of Candela is in September. The deadline is **16<sup>th</sup> August 2019** Please send me any articles or questions you would like answered.

Email to [ruth@duckworth.me](mailto: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 <http://www.swedenborg.com.au/membership>

\* \* continued from page 1 \* \*

Whether it be a highly skilled doctor using his extensive knowledge to find the cause of a problem, how to stop its progress and even hopefully how to cure it or at least ameliorate its effects. Or the vast array of people that have particular skills that they use every day so that society and our world keeps going around. Each one of us in our own way has the power to put our talents to good use.

If we look at the feeling behind that lovely statement "Thank God someone ... " the language used corresponds to the reality of our actions when they come from a love of the neighbour, of good and of God. We all have God-given talents and are given the power to use them for good because in reality they come from the Source, from God.

May you all have the blessings of God to continue your work in this world .... and to know how to keep ourselves and our loved ones 'warm' this winter. With some thoughtful chicken soup for the soul.

*Warmest wishes*

*Jan*

### Why we should pray...

We pray because we are commanded to do this by the Lord:

*'Pray for those who spitefully use you and persecute you' (Matthew 5:44); 'But you, when you pray, go into your room, and when you have shut the door, pray to your Father who is in the secret place, and your Father who sees in secret will reward you openly. For your Father knows the things you have need of before you ask him. In this manner, therefore, pray...' (Matthew 6:6-9)*

Swedenborg describes prayer as a conversation with God, our talking with God.

*'Prayer, considered as it is, is talking with God and at the same time there is some inner intuition about what we are praying about, to which there comes a certain kind of inflowing into the perception and thinking of the mind of the one praying. In this way there is a certain opening up of our inner state towards God. This differs according to our state at the time and also according to what we are really praying about.'*

*If we pray with love and faith and our prayer is about heavenly and spiritual things only, then our prayer has something like a revelation in it which gets felt in our emotions at the time, about hope, consolation and an inward joy.'* (Arcana Caelestia 2535 parts)

Swedenborg is very clear that while every prayer of our heart is heard and acted on, our desperate prayers can't be answered as far as we are concerned because they are not genuine prayers.

If you are not used to saying prayers you can go to the bottom of page 10 for some prayers that you can use.

They are taken from a booklet called '**A Set of 31 Prayers**' which is available through the Swedenborg Centre.



## ADELAIDE CHRISTIAN NEW CHURCH

### By June Johnson



Here is the notice in the South Australia History Festival – organised by the SA Government – from 27<sup>th</sup> April 2019 to 31<sup>st</sup> May 2019. This magazine is put together by the SA Govt. Festival and is about 70 pages with approximately 16 events on each page. We are the 2<sup>nd</sup> advert on the first page for Adelaide South; we feel very fortunate. The notices in the magazine can only be no more than 50 words description and the organisers put in all the other information taken from the Registration Forms filled in.

Jacob Pitman has certainly “arrived” again. On May 17<sup>th</sup> 1838, Jacob and his family set foot on the new Colony of South Australia. The family had travelled for five and a half months at sea on the SS Trusty. Jacob’s brother in UK was Isaac Pitman, of Shorthand fame. They left London at the end of November 1837. Jacob was a Builder, Architect, Educator and Bridge Builder from Wiltshire and London. Travelling on the same ship as well, was William Holden and family from Sussex, UK, and Stephen Goldsack and family from Kent, UK. Jacob had completed his 7-year apprenticeship and then onto London, trained at the British and Foreign Bible School there and taught in UK.

William Holden was a Journalist migrating to the new Colony and William

and Jacob struck up a lifelong friendship on the “Trusty”, with their families. Stephen was a baker. On the journey over, Jacob Pitman would hold services on the ship on Sundays, as he was bringing with him Bibles and Emanuel Swedenborg’s books too. Therefore, the New Jerusalem Church – Swedenborg – really started on the journey over. It was on the journey over that Stephen Goldsack and his family became introduced to the New Church and followed on with them in the new Colony.

The Trusty anchored about 1 mile off shore and the men waded through the shallower waters to land, so often carrying their wives and children on their backs to shore. These brave “founders” and all the other passengers certainly faced a different landscape from where they had come from. Most families brought a certain amount of funds with them to start their new lives. Jacob Pitman built his house on land purchased on Rundle Street, in the new planned city centre. It was from their home that Services commenced in the new Colony. As soon as there was enough funds, Jacob and friends purchased land in Carrington Street and built the first timber little Church. Then Services, Sunday school, Baptisms and Weddings took place there.

William Holden, after settling first in Gilbert St. Adelaide, near to Jacob, bought acres of land at Hope Valley some 8 miles North East of the CBD, but walking or riding to Jacob’s home for Services. William named Hope Valley, which is still a suburb today. Apart from several well known early settlers in SA, one specific one was George Goyder of Goyder Line fame. Arriving a little later into SA, 1848, he was a Surveyor and Explorer, the first European to see great Salt Lakes in the inland in flood. Goyder was SA’s surveyor general from 1861 to 1894; he selected and laid out the site of Palmerston (Darwin) and





established settlement there. Northern Territory was at that early time part of South Australia.

It was in 1844 that the Church registered as an Association with the new Government in SA and to this day, the Adelaide New Church Incorporation number is A104. This began to attract more people and after some time, the Carrington St Church was sold and a new stone and brick much larger Church was built Hanson St (now Pulteney St), which is now within the CBD area of Adelaide. Over time, many Ministers have arrived from UK to take up positions in the Church. Rev. E.G. Day became known at the Minister who conducted the most marriages in the Colony in the 1800's. Even Helen Keller came to Adelaide and was a most prized Speaker at the New Jerusalem Church

The Tramways Trust of SA, compulsory purchased the Hanson St. (Pulteney St) premises to make way for the new Tramlines being planned and laid in and around Adelaide CBD. The funds from that was placed in Banks and kept safe until in 1969 a new block of land was purchased at Oaklands Road, Marion and plans for a New Church building were drawn up, approved by Council and the new Church erected, where it is to this day. The Adelaide New Christian Church has so much history and there is a lot on display for the History month of May. We have photos, information displays and all through the foyer into the Church Hall and Library area, as well as tables with books and pictures on display. Our planning began about a year ago, Michael Delbridge has spent long, long hours of research, spending time in Libraries and then off to Officeworks for more printing. A super effort. With some of our historical items being held in storage at Grace Records Storage, we have called out some

important boxes of history and framed photos to be on display, photos/artworks/drawings etc. of Emanuel Swedenborg's home, summer residence in Sweden and of course, the portraits we have hanging in our Church of Jacob Pitman and Emanuel Swedenborg.



As well, we have descendants of some of these original families in SA, living here in Adelaide and surrounds and they have kindly been sharing with us, their family research and genealogy. These books will also be on display for visitors to peruse. One of William Holden's descendants will be coming along to the Event opening as well. The Chauncey Sisters, well known artists in SA in the time - framed pictures of some of their artwork will be on display.

Some information booklets are available ready printed for visitors to have and information on display we should be able to photocopy it. You can guess, we ourselves are so looking forward to it.

### **Post script**

It was a very interesting time for us, gaining new knowledge about the Adelaide New Church forefathers and their families too, some of who visited us.

For us, the most interesting, has been a Granddaughter of Rev. J T Deacon, who was most delighted to see where her Grandfather had preached and "worked" in the earlier city Hanson St. Church.



## IS SWEDENBORG PROGRESSIVE?

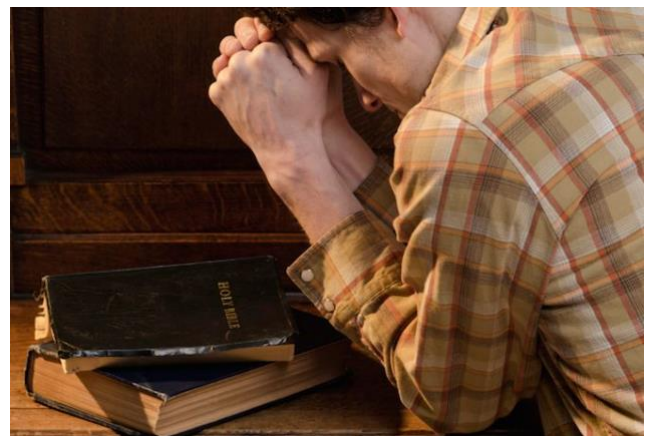
By Wayne Kasmar

Recently someone I know was wondering if Swedenborg indicated that the resurrection of Christ and the virgin birth were actual events. When I said he did, the person replied that this, for them, made Swedenborg appear unprogressive. It caused me to think that even though Swedenborg was clear that bible stories like the Creation story and the Garden of Eden were not to be taken literally, ideas that were among the religiously most radical of his day, his system of thought nowadays can seem little removed from that of conventional Christianity. But it is only a superficial similarity. The differences, in fact, are profound.

Perhaps this is best illustrated in the area of life that most unsettles modern sensibilities -the one of human sinfulness. It's probably fair to say that most people today find Christian beliefs regarding this matter somewhat disturbing. Many committed christians focus so much on sin that such people feel it must to some extent be unhealthy psychologically and emotionally, if not spiritually. Surely, they believe, it would be better if people were to concentrate on the more positive and happier aspects of life.

Swedenborg agrees that we should indeed concentrate on the heavenly parts of life. But he also cautions that we cannot afford to ignore the darker side. In fact, he makes it clear in his writings that there is a definite need for us to properly deal with the workings of our lower nature if we are to taste the true happiness of life. And it's a matter of first things first. In beginning, it's required that we come to terms with the natural tendencies to selfishness and self-centredness that we are all born with; only then will we be in a position to move forward into true heavenly living.

Followers of conventional Christianity are often inclined to stop at the first stage -the stage that deals squarely with one's personal sinfulness. Without understanding Swedenborg's explanation how our transformation from natural beings into spiritual ones necessarily involves undergoing a prescribed systematic process, people are very much in the dark about what is actually happening. If they should experience any sort of spiritual awakening, they readily imagine that their life has become instantaneously spiritual and no further changes of this kind are ever necessary. There is unawareness that what they are experiencing is only the beginning of spiritual life.



Repentance can happen suddenly, and when it does it is powerfully transformative of human understanding. Perhaps no-one has captured the power of personal repentance better than Swedenborg when he recorded his own experience of it in his Journal of Dreams:

*'I have now learned this in spiritual things, that there is nothing else but to humble oneself and to desire nothing else, and this with all humility, than the grace of Christ. I attempted of my own to get [spiritual]*



*love, but this is arrogant; for when one has God's grace, one leaves oneself to Christ's good pleasure, and does according to his good pleasure. One is happiest when one is in God's grace. I was obliged with humblest prayers to beg for forgiveness before my conscience could be pacified...The Holy Spirit taught me this; but I, with my foolish understanding, left out humility, which is the foundation of all.'* (Journal of Dreams 61)

And also we read there:

*'Although I was awake, I could by no means govern myself, but there came a kind of overmastering tendency to throw myself on my face, to clasp my hands and pray as before; to pray for my unworthiness, and with the deepest humility and reverence to pray for grace; that I as the greatest of sinners, might have the forgiveness of sins.'* (ibid. 90)

Repentance involves realising that we have of ourselves no good or truth, and that from ourselves we have no power to fight evil or falsity. All good, truth and power are from the Divine. When a person sees this, yet does not understand that this realisation is just the beginning of the process that leads to becoming spiritually regenerated, they might easily think they have become reborn in the way that the biblical Christ advises those who would follow him ('Unless you become born again you shall not see the Kingdom of God'). But rather than being born of the spirit -the second birth a person can experience in their life, the repentance is actually spiritual conception. For before a birth can occur, a period of development in the womb is required, and in turn before that, the miracle of conception needs to occur.

In the first of a series of correspondences, Swedenborg makes clear that repentance is the starting point in the creation of a spiritual person. After that, a period of gestation follows. This extended time of formation before birth is the stage of the process that he calls reformation (clearly, we are to be formed a second time -reformed, before we can be born a second time). It is a period of conscious and

deliberate ordering on our part of our outward behaviour as prescribed by God's commandments. Only when we persist in compelling ourselves to steadily do this are we eventually made ready to undergo spiritual birth. This is experienced only after temptation has been successfully negotiated, mirroring dramatically the disturbance of the birth-pangs which sees us expelled from the womb.

And so, we are now find ourselves in a new life. One in which we are effectively a new person; a person who now loves to do God's will. As we saw with



Swedenborg's description of his own repentance, there is real emotion when we finally see the light by which our true nature is revealed. But, as clearly demonstrated, repentance isn't the same as being born again. Many evangelical Christians believe it is, though. And because awareness of one's sinfulness is here so central to what they take to be their rebirth, they feel an imperative to maintain it perpetually. Hence the great emphasis on human sinfulness so often practised by those who subscribe to conventional Christianity. Swedenborg on the other hand, as we've seen, says we have to progress beyond, to what we can know is true spiritual birth. And when a person is truly reborn, there is the joy and happiness that we always associate with birth, not the anguish and sorrow of repentance.

So, Swedenborg provides us with a complete and clear understanding of how human life works spiritually. It's not a matter of whether we are to concentrate solely on the good and true in life, as against assiduously monitoring the destructively negative things within us. It's not a superficial question of tradition versus progress. It is what life is all about: the miracle of our spiritual regeneration, our spiritual birth.





## SWEDENBORG'S USE OF THE WORD "DIVINE"

By Julian Duckworth

People sometimes say that they can recognise a passage being from Swedenborg by the abundant use of the two words 'good' and 'truth' throughout much of Swedenborg's writing. I have another theory, that Swedenborg may be quite rare or even unique in his description of the Godhead and its activity as ... "the Divine". This word comes so many times.

One thing I would like you to notice about this is that it immediately seems to de-personalise God and replace person with a quality... that of divineness. Some people would be horrified about this because their whole belief is in a very personal God whom they have personally encountered, often emotionally and in a saving way. Some people refer to God as "the Lord" which keeps alive the acknowledgement from us that God is over everything, is guiding me in my life and is my help and support. One of the disciples, Thomas, found himself crying out when Jesus showed him His pierced hands and side, "My Lord and my God!"

Some people refer to God as Jesus which is about as personal as it gets with God. Jesus the friend, Jesus the healer, Jesus the rebel, Jesus the kingdom builder, Jesus the Saviour. And Swedenborg, while he doesn't offer the path of salvation through Jesus dying for our sins while we are washed in his blood, makes it very clear that all the angels in heaven worship the Lord Jesus Christ, the one God of heaven and earth. This is because Jesus is the Divine Human of God which angels and people can relate to, understand and make their aim in their lives – to develop human loving because this is also a very

Divine quality. William Blake captured this in his poem,

*'The Divine Image'*  
*To Mercy, Pity, Peace, and Love all pray in*  
*their distress;*  
*And to these virtues of delight return their*  
*thankfulness.*  
*For Mercy, Pity, Peace, and Love is God, our*  
*father dear,*  
*And Mercy, Pity, Peace, and Love is Man, his*  
*child and care.*  
*For Mercy has a human heart, Pity a human*  
*face,*  
*And Love, the human form divine, and*  
*Peace, the human dress.*

This word 'Divine' in no way downgrades God nor even depersonalises God. If anything, it helps us not to slip into **over-personalising** God either as the Jesus of history who was our sacrifice, nor the unhelpful picture of God as a sugar daddy with a long white beard... To use the word 'Divine' (as Swedenborg very much did) actually keeps us focused on what exactly we are talking about when we talk about God and his contact with us.

The word 'Divine' has always been used in connection with godlike qualities and it comes from a word which means 'to shine forth'. If you think about the sun, it's often said that we cannot see the sun's ball of fire itself but only what shines forth from it, its rays, heat and light. This is very helpful, because we can now distinguish between what we call love (I love you because you make me feel wanted, and the Divine Love which loves others and wants to be with them and to bless them.

So, when you read Swedenborg, be aware of his use of the 'Divine' to describe what shines forth from God and to specify those things that are only to do with God and not directly to do with us.





## Studying Swedenborg's Works on the New Christian Bible Study Website

Website address: [newchristianbiblestudy.org](http://newchristianbiblestudy.org)

By Michael Chester

Because so many new features have been added to enhance this website it is worthwhile to provide a follow-up to Julian Duckworth's excellent article on *The New Christian Bible Study Website* that appeared in the February 2018 Candela which is accessible at <http://www.swedenborg.com.au/Websites/saa/images/newsletter/candela2-18.pdf>.

This website has been set up by the enterprising Steve David and his team. Its overall purpose is to offer and provide access to Swedenborg material in many ways and make it one of the most helpful Bible Study sites. Recent figures show that it is receiving around 2.5 million visits/year which is double what it was last year.

Some of our members use it frequently and made very positive comments about its value and purpose. For those who are new to the website I suggest exploring it with the assistance of Julian's introduction as a start.

What follows are features that I have come to use often in exploring [Swedenborg's Works](#).

Under the picture on the Home page are 4 options - Read the Bible, Understand Bible Stories, Explore Spiritual Topics and [Study Swedenborg's Works](#). I click on [Study Swedenborg's Works](#) when I want to read a passage from Swedenborg's Spiritual Writings. This gives me access to **all of his spiritual books** like the *Arcana Coelestia* or *Heaven and Hell*. This is so quick compared to the previous ways I used to do it, such as looking up the physical book if I had it, or the electronic version I've downloaded, or starting up the New Search Program, or the Kempton Project. What's great is that it's such a time saver and you have access to all his Spiritual Writings – published and unpublished – free of charge. This website is a wonderful gift to the Swedenborgian internet community.

I'm currently studying the *Arcana* as part of a Logopraxis Course. I looked up *Arcana Coelestia* 4735 as it caught my attention as being very significant. Swedenborg was saying that Divine Love displays itself in the human form and the whole passage forms a key part of his message.

The screenshot shows the New Christian Bible Study website interface. The top navigation bar includes links for Home, About, The Bible, Spiritual Topics, Swedenborg's Works, and Log in / Sign up. The main content area displays the selected passage: Arcana Coelestia #4735, with the translation by Elliott (1983-1999). The passage text is visible, starting with "4735. 'Do not shed blood' means not to do violence to what is holy. This is clear from the meaning of 'blood' as the therefore 'shedding blood' means doing violence to it. Everything holy in heaven proceeds from the Lord's Divine holy in the Church. For this reason to prevent people from doing violence to that which is holy the Lord instituted declared that the bread there is His flesh and the wine His blood, thus that His Divine Human is the source of that the Ancients 'flesh and blood' meant the human proprium, for that which is human consists of flesh and blood. The Blessed are you, for flesh and blood has not revealed this to you, but My Father who is in heaven. Matthew 16:17. Therefore the flesh and blood meant in the Holy Supper by the bread and wine are the Lord's Human Proprium. It acquired to Himself by His own power is Divine. His Proprium was since His conception that which He had from Himself, and therefore the Proprium which He acquired to Himself within the Human was Divine. It is this Divine flesh and blood, 'flesh' being His Divine Good, 'blood' Divine Truth that goes with Divine Good."

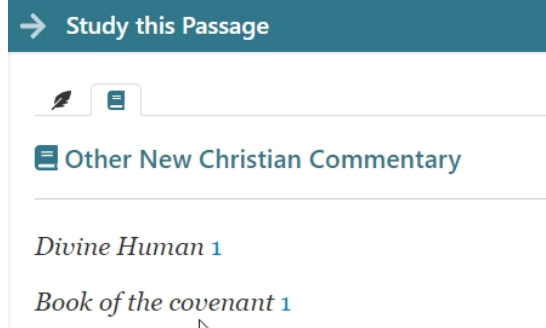
On the right side of the screenshot, there is a sidebar titled "Study this Passage" which contains a list of "Inbound References" and "References from Swedenborg's unpublished works". The "Inbound References" list includes: Arcana Coelestia 4745, 4751, 4770, 4779, 4844, 4876, 4958, 4984, 5078, 5147, 5365, 5405, 5576, 5673, 5701, 5826, 5959, 6106, 6135, 6378, 6409, 6791, 6978, 7047, 7102, 7317, 7326, 7356, 7553, 7846, 7850, 7906, 7966, 7978, 8432, 8464, 8682, 8902, ...; Heaven and Hell 86; The Last Judgment 39; The White Horse 1; The New Jerusalem and its Heavenly Doctrine 106, 121, 217, 218, 279. The "References from Swedenborg's unpublished works" list includes: Apocalypse Explained 151, 167, 175, 434.

I noticed a new button with the name 'Study this Passage'. By clicking on it a panel slides out from the right-hand side as you can see in this image.



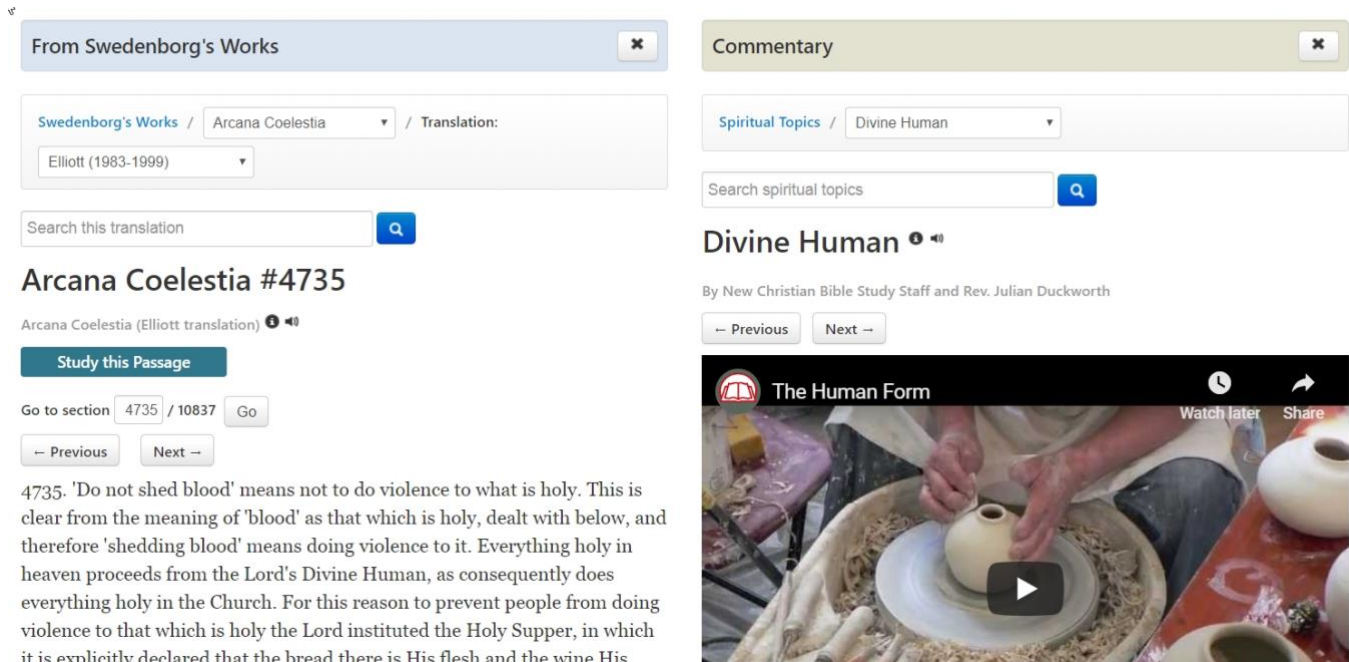


It has 2 tabs in this instance. The first tab with the feather icon is titled "From Swedenborg's Works" and provide Inbound References. In this particular case they were passages from Swedenborg's other books that refers to AC 4735.



The second tab with the Book icon is titled "Other New Christian Commentary" and it provided 2 links as illustrated in this image.

I clicked on the first link having the title "Divine Human 1". It brought up the Commentary window alongside the AC 4735 passage as shown in the following image.



To my delight it consisted of a short video on the Human Form produced by the New Christian Bible Study Staff. The content and imagery are excellent. Below the video was Julian Duckworth's insightful commentary on the Divine Human. This is a major idea in Swedenborg's Writings and Julian's way of explaining it is very helpful.

**What's fantastic, is that complementary material is placed in easy reach of the passage you are interested in, for those who wish to explore further.** I like it that the reader initiates the process of further investigation by choosing 'Study this Passage' and decides to what extent they want to follow the links.

The creators of the slide feature on the Swedenborg Writings web pages call it the "Swedenborg Slider". This slider has been enhanced with Parallel Passages. 40 years ago, New Christian scholars worked on a project to collect "parallel passages" in Swedenborg's theological works. There are a lot of them... more than 2800 pairs. For years, the Development team wanted to add these to the New Christian Bible Study site, and recently got a chance to tackle it. If you're reading one of Swedenborg's books, and you click on the "Study this Passage" button, you'll see parallel passages, to go along with the inbound references. To check it out go to Apocalypse Revealed #255, click on "Study this Passage"



and see the parallel passages listed on the Slide panel. The benefit of providing links to parallel passages is that it enables people to contemplate a central idea and see it from one perspective as you read a passage and then from a slightly different perspective with the second passage and so on. This activity of seeing a central idea from a slightly different angle can be seen as a form of contemplation which is a very important spiritual practice to developing our understanding.

To sum up, the [Swedenborg's Works](#) part of the website which has been enhanced with the new "Swedenborg slider", provides great assistance to people who want to explore his theological works online.

If you benefit from this site, please consider making a donation. There is a Donate facility to let you express your gratefulness and support for the continuance, maintenance and development of this website. The team have much in the pipeline and are limited by financial constraints, so donations are very much appreciated.

Please consider promoting this website in whatever way appeals to you, to people you think would enjoy using it. As more people like yourselves utilise this website, its growing usefulness is likely to attract sponsors to financially support this work.

Hopefully what has been described has been helpful and provides further encouragement for you to explore and use this wonderful website. I would be delighted to hear your comments which you can send to [saa@swedenborg.com.au](mailto:saa@swedenborg.com.au) with 'Comments on the NCBS website' as the subject.

Next time I will share what I've found helpful in the Bible section of the website.

[illegible]

Continued from page 2

## A prayer about God's providence

Lord God, I know and I believe that your Providence is over all the things which ever happen. I know that this is true but I don't easily see it. Help me live my life based on my trust in you that you are always bringing about the best possible outcomes because you know every situation and every person intimately and completely. As we live our lives, help us see how your Providence has been there all the time, bringing things about and leading everything to its right and best conclusion. Amen

## A prayer about being useful

Dear Lord, when you were in the world you were of such great use to many people, giving healing, telling people the good news of eternal life and sharing stories which people could

understand at their own level. You also described the emptiness of a religious life that is only upheld but never really lived. So may we find our areas of being useful, in whatever way these show themselves. And do this, knowing that this is your purpose in creating us. Amen

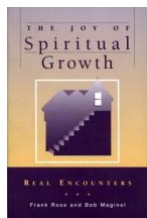
## A prayer for when we feel downcast

Dear Lord, there are times when I feel down for some reason and sometimes I don't even know why I feel like this, but I do. Help me find my anchor and foothold at such times. Help me remember that you are always there and that if I turn to you I am doing the best thing to bring my sad state to an end. Let me be patient when it is hard or unclear for me, and realise that these times are part of the rhythm of life. In some way that I can't see right now, there is something for me to see, to go through and to endure. And as it has been before, I know that I will come through, with you. Amen



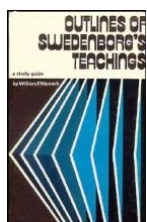
## Discounted Book Offers for the Quarter

As a reader of **Candela**, if you order the following titles during the next quarter, you will receive the discounts listed below (while stocks last). Complete the Order Form (you can copy it) and return it to the Swedenborg Centre or phone on 02 9416 2812 and mention this notice.



***The Joy of Spiritual Growth* by Frank Rose and Bob Maginel**

177 pages, paperback, RRP \$20, now **only \$12** (plus postage) for this quarter  
This gem comes from two authors who have been leading spiritual growth groups using the principles of Swedenborg and twelve-step programs to help people overcome unconscious behaviours and make their lives more loving, peaceful and effective. Very practical advice on dealing with difficult emotions, criticism, and living in the present moment, among other valuable content.



***Outlines of Swedenborg's Teachings* by William F Wunsch**

282 pages, paperback, RRP \$9, now **only \$5** (plus postage) for this quarter  
A selection of Swedenborg quotes on key topics which illustrate the main themes of why Swedenborg wrote what he did. A section covers the realities of the spiritual world (which we will all one day arrive in), another section explores the way in which the Divine has communicated instructed to us on how to prepare for a happy life in that spiritual world, and the last section covers the Divine Human itself and its workings.



***Swedenborg Researcher's Manual* by William Ross Woofenden**

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