

candela

AUGUST 2000

ISSUE 22

Newsletter of the Swedenborg Association of Australia Ltd. A.C.N. 056 529 769

Secretariat & Registered Office: The Swedenborg Centre, 1 Avon Road, North Ryde, 2113

Phone: (02) 98881066; Fax: (02) 98881166; E-mail: sllandec@swedenborg.com.au

Home Page: <http://www.swedenborg.com.au/~sllandec>

PRESIDENT'S MESSAGE

Small country towns have been having a difficult time over the last 30 years or so. The reason is fundamentally economic. There is, however, that same attraction to country life which is distinctly different to a city life. It can be summed up as *quality of life*.

Country towns are in the process of much soul-searching in an effort to reinvent themselves. The people are facing real issues as a matter of survival and asking real questions. Often we tend to avoid the difficult questions for fear of issues getting too close to the bone or because we think we are offending others. In the process of avoiding, we are living in a pseudo-community. Nothing worthwhile happens in a pseudo-community, and these communities are not only country towns of course, but in the work place, the family, the church, and in our own lives and spiritual journey.

It seems events have to reach a point of collapse before we respond. We get to our wits end. It is a Law of Nature that there is a confrontation or perturbation in one's life at some stage, like being hit by a Mack truck. If we respond positively and make changes it is called, in the ancient Greek, *metanoia*. If we do not change, we continue to live in an "as-if-ness" state. We try to pretend the situation does not exist. We then relate to people and communities at a superficial level only. It is dishonest.

We would do well to face each of our activities and ask the question: *Am I happy where I live, where I work, with my life? Am I truthful about my relationship with my friends, relatives or even my family? Would I spend time with them if they were not family?* That's a big one!

And what of one's spiritual life? One can also have a pseudo-spiritual relationship with God. Swedenborg's life had come to a point of internal conflict which brought about a change in direction. The metanoia for him was profound and complete. Often our metanoia is not complete. We make only small changes which may last but continue to live in a pseudo state of relating.

It is quite exciting to anticipate the Mack Truck and be ready to deal with it. I think it has something to do with consciousness but I need to think about that.

It would be of interest if readers were to provide, for inclusion in the Candela over time, their own experiences of "Mack trucks" and how it has changed your life. No names, no pack drill. We'll call it *The Mack Truck Metanoia*

. Agape,
John Brogan

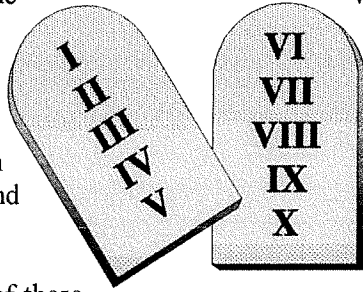
CONTENTS

The Ten Commandments	2
Secretary's Report	5
Group's News	5
Precious Vessels	6
2000 Year Free Distribution	7
Book Review	7
What's Happening?	8

Two copies of this Newsletter are being sent to members as usual, the second for giving away.

THE TEN COMMANDMENTS

There is considerable evidence that the laws recorded in the Bible which we know as the Ten Commandments were not new at the time they were given. Murder, stealing, adultery, and the other evils named had long been recognized as crimes in the civil and moral codes of many nations.



We must, of course, have man-made laws to govern our outward actions as members of a community or nation. These should be drawn up carefully in the light of observation and experience, and we should do everything possible to enforce them.

One of the evidences of the antiquity of these laws comes from various stele fragments that bear the Code of Hammurabi, a first dynasty Babylonian king who reigned about the time Abraham was wandering the hills and valleys of Canaan. His code, said to be based on an even older Sumerian code, gives evidence that he was a good king as well as a powerful one, with a determination to establish justice and equity among his people.

There is such a close parallel between the laws of this code and those of the revelation at Sinai that some scholars have concluded the Ten Commandments are based on the Code of Hammurabi. Others, however, who are willing to accept as true the Biblical statement that "God spoke all these words," find no inconsistency. Even though the resemblance in some cases is remarkable, we could expect this to be so, accepting as a principle that all true laws for human conduct come from God.

If people recognized that murder and robbery and other evils were crimes all the way back in the time of Hammurabi - and probably long before that - why was it necessary for Jehovah to promulgate the Ten Commandments from Mount Sinai?

There is an answer to this question. People may refrain from committing murder, robbery, and other crimes for many different reasons. They may refrain because they fear the consequences: imprisonment, the loss of reputation and business connections, or even because somewhere back in their youth, the fear of literal hellfire was instilled in them.

People may feel they have a philosophy above reproach if their attitude is summed up in the slogan, "Honesty is the best policy." But even the "best policy" is a poor substitute for the love of being honest. Perhaps it is the best some people can do, but it doesn't carry them very far. Such a policy, sometimes called "enlightened self-interest", has no more stabilizing influence than a policy of obeying the law for fear of the consequences. Fear of punishment may have some influence in keeping most of us on the respectable list. But there is only one motive that will reach deep within, touch our very souls, and change our lives: shunning evils as sins against God.

But when it comes to developing spiritual character, we must look higher for the guiding motive. True Christians obey the laws of the land whether there is a policeman in sight or not. They obey them because they are the laws of the land, and because they believe it is for the common good. This motive should have its basis in the one supreme purpose: shunning all evils as sins against God, and doing good because to do so is from God. This great truth should help us understand the reason the Ten Commandments were promulgated by the Lord even though the principles of right living that they expressed were well-known in the world at the time. They place the motive for right living on a higher, spiritual plane. "God spoke all these words". Thus saith the Lord - not Hammurabi; not the city council; not Government. To shun evils as sins against God is to recognize the wrongness not only of the deed but also of the motive behind the deed. When we recognize this and shun the evil, in time the Lord will remove the desire, driving the evil from our life entirely. But only through recognizing that a law is from God, and obeying it for that reason, can we be made receptive to the power from God, which alone can overcome even the desire to do wrong.

Extracted from a talk published in "Our Daily Bread" by Rev. Dr. Bill Woofenden, who is editor of *Studia Swedenborgiana*, the scholarly journal of the Swedenborg School of Religion, Boston USA.



In *True Christian Religion* (Chapter 5), *Arcana Caelestia* (para 8860 - 8916) and *Apocalypse Explained* (various paragraphs from 950 to 1028), Swedenborg provides a detailed explanation of the Ten Commandments, which he states, *contain everything concerning doctrine and life* (TCR 287). He shows that as well as being useful laws at the literal, natural level, they each have within a **spiritual sense** (relating to the life of regeneration) and a **celestial sense** (relating to the Lord) containing universal instructions for the heavenly life. On the following two pages is a summary of **The Ten Commandments** and explanation of the natural, spiritual and celestial meanings as presented by Swedenborg.

THE TEN COMMANDMENTS (SUMMARY FROM SWEDENBORG'S WORK *TRUE CHRISTIAN RELIGION, CHAPTER 5*)

No.	Commandment in Brief	Natural Sense	Spiritual Sense	Celestial Sense
1st	<i>There is not to be any other God before my face.</i>	Forbids the worshipping of, or putting trust in idols - even images made to represent God - and of any person living or dead. Since we worship whatever we love above all else, we are not to love ourselves or mere things in this way, since they then become our God.	No other God is to be acknowledged - through right living - than the Lord Jesus Christ, the Creator, Redeemer, and Regenerator of men and women.	The Lord is infinite, measureless, and eternal, all-powerful, all-wise, everywhere present, and the only Being from whom all creation exists. The Lord is therefore life itself.
2nd	<i>You shalt not take the name of the Lord your God in vain.</i>	Forbids us to use the name of the Lord in idle speaking, in useless oaths, or in swearing - which is simply our inability to express ourselves in words. The Lord's name should be used only to show our love and honour.	The Word of God should be honoured as holy and treated reverently without joking and mocking. The role of the Church and priesthood should be respected insofar as they represent the Divine.	We must not speak with irreverence or show contempt for the divinity of the Lord's human nature. To do so is "blasphemy of the Holy Spirit"
3rd	<i>Remember to keep the Sabbath day holy.</i>	Sabbath means "rest" in Hebrew. We should allocate adequate time in our lives for instruction in Divine matters, for meditation about salvation and eternal life, and for love towards the neighbour.	Means our reformation and regeneration by the Lord. Six days of labour are the successive states of temptation and spiritual combats against evils and falsities from hell which we must go through before reaching the Day of Rest - union with the Lord.	A state of intimate fellowship and rapport with the Lord, and the peace that follows - peace brought about through the confidence of complete protection by the Lord from the evil of hell. This is heavenly peace.
4th	<i>Honour your father and your mother.</i>	Being respectful to parents at every stage of their lives. Though often difficult, we should also honour good people in public office, and obey the laws of our community, state, and nation.	Showing reverence and love to God our Father, who protects and leads us, and to the Church when, like a mother, it feeds and clothes us spiritually with heavenly goodness and truth from the Word of God.	Our Father is the Lord Jesus Christ, and our Mother is the Lord's heavenly kingdom in heaven and on earth, comprising of all those who believe in God according to their traditions and live a useful life for their fellow human beings.
5 th	<i>You are not to commit murder.</i>	Forbids, with hateful intent, the taking another's life, inflicting a potentially fatal wound or maiming/mutilating their body. More widely, it includes maliciously harming the good name of another and the harbouring of cruel and revengeful thoughts.	Means all the ways of killing and destroying another person's spiritual life by turning them away from God, the Word, religion, and worship. Deliberately causing dislike and loathing.	Being rashly angry with, or hating the Lord; it is the desire to blot out His name which is the same as crucifying Him.

THE TEN COMMANDMENTS (SUMMARY FROM SWEDENBORG'S WORK *TRUE CHRISTIAN RELIGION, CHAPTER 5*)

No.	Commandment in Brief	Natural Sense	Spiritual Sense	Celestial Sense
6th	<i>You are not to commit adultery.</i>	Not only are we forbidden to commit adultery in its broadest sense, but also to hurt the purity of marriage by unclean and disorderly feelings, thoughts, or deeds. Marriage love can be the purest love we are able to feel, and if we avoid low ideas and impure practices that makes marriage unclean, it can bring us close to heaven while we are still on earth.	Using the Word falsely and being faithless to its teachings.	Denying the holiness of the Word, and profaning it through irreverence or contempt. It is also ridiculing and abusing everything holy from God.
7th	<i>You are not to steal.</i>	Not only does it mean taking what belongs to another, it also includes all kinds of cheating such as borrowing and not returning, finding lost property and not returning it, refusing to pay debts and taxes, making dishonest business deals, accepting bribes, not doing our fair share of work for which we are paid.	Endeavouring to take away another person's faith, and denying them spiritual truth such as that provided by a knowledge of the Word. We must not confuse the minds of others with falsities and heresies, nor do or say anything with the intention of hindering salvation.	Claiming divine power for ourselves rather than attributing it to God alone. Also, boasting that we can save ourselves, and asserting that our own ideas are of more importance and value than the truths of the Word.
8th	<i>You are not to bear false witness against your neighbour.</i>	Forbids all deceitfulness and malicious lying intended to harm someone; slandering someone with intent to injure their reputation; plotting against someone because of anger or hatred; saying something is false when it is true, or that something is true when it is false.	Purposefully persuading anyone that false ideas of faith are true, and that evil ways of life are good, and vice versa, when we have a knowledge of what is good and true.	Being hypocritical about God and His Word by blaspheming, speaking with irreverence, or showing contempt for the Him - since the Lord and the Word are truth itself.
9th & 10th	<i>You are not to covet your neighbour's house.</i> <i>You are not to covet your neighbour's wife, etc</i>	To covet is the envy attached to wanting to possess what belongs to another, even though we do not actually steal, kill, lie, or commit any other sin in order to get what we desire. We must try to be as contented as possible with what we have realising that the Lord provides everything necessary for the salvation and eternal happiness of everyone.	The spirit of covetousness lies at the root of all evil. It is "lust" and unless we suppress our lusts, they will lead us into every kind of evil. So this commandment relates to all the others because lusting for an evil constitutes the act and we then cannot keep any of the commandments.	Not acknowledging that every good and perfect thing in the universe is of God and from God for the service of all mankind but claiming them only for the satisfaction of our love of our self-importance and what the world can bring us.

Note that Swedenborg followed the Lutheran numbering of the Commandments.

SECRETARY'S REPORT

New Members

We welcome to the SAA:

Louise Mitchell (Castlecrag)
Mrs Julie Searle (Moorooka QLD)
Mrs Sally Plumb (Eastwood NSW)
Mrs Ella Neal (Lane Cove, NSW)
Terrance Rundell (Gin Gin QLD).

Annual General Meeting

Full Minutes will be distributed to members soon but below is a brief report of the meeting held on the evening of 30th July 2000 for the interest of all readers:

There were 10 members and 8 visitors present for this relatively short and informal gathering to review the past year and look to the future. Greetings and apologies were received from several members. The best wishes of the meeting were conveyed to our life member, Rev. Bernard Willmott, to Mrs Brenda Cruickshank in Newcastle hospital following a motor accident, and to Mr. & Mrs. Bill and Isabel Hall, Isabel also being in hospital undergoing treatment.

The Annual Report of the Directors, which had been distributed to members prior to the meeting, was discussed. Then our Treasurer, Louise Brogan, presented the audited Financial Statements for the Year Ended 30th June, 2000, which disclosed a loss amounting to \$1,138.62.

Those present agreed with a resolution from the Directors for a modest increase in the subscription rates, the first increase for a number of years:

1 year - \$30.00
3 year - \$75.00
Concession - \$20.00 (No 3 year rate)

The elections saw the return of all the current officers and Board with the welcome addition of Wayne Kasmar, back on the Board following the statutory break as required by the Association's Articles. However, as they are starting their sixth year on the Board, Michael Chester (our current Secretary) and Chris Skinner would be ineligible to stand next year in accordance with the articles of Association. Also, John and Louise Brogan gave notice that this would be their last year as President and Treasurer. So fair warning is given for new faces to come forward next July to serve. There are vacancies on the Board now so if you would like to start early, all you need to do is contact me expressing your interest. You do not have to be Sydney based. A "take-over" from another part of the country would be great!

There is also a vacancy in the production of *Candela*, as Jacqueline Campbell is no longer able to be its Co-ordinator due to pressures of work commitments. Thanks were expressed to Jacqueline for her efforts over the past year. *Would you like the challenge of taking on this task? Your Association needs you!* Again, just contact me.

Our President, John Brogan, drew the meeting to a conclusion and we all enjoyed some delicious cake and refreshments before setting off home.

Concluding quotation:

"The internal man is opened and gradually perfected by means of knowledges if man has good use as an end, especially use that looks to eternal life".

Emanuel Swedenborg

Michael Chester, Secretary.



GROUP'S NEWS

North Ryde:

In April Rev Bruce Jarvis introduced the question *Is your life bringing contentment?* and facilitated discussion on this topic. Trusting in the Lord's Providence that He is gently leading us heavenwards, helps one to feel contentment. Having a sense of contentment requires changing oneself. One then sees the world differently and the beauty in simple things.

In May, Celia Novy gave a lecture titled 'The prophetic genius of Paracelsus'. In this lecture she outlined his life and his various achievements. He was a renowned healer and appreciated the influence of the psyche at a deep level. Celia showed some of his images and the meaning associated with it. For example the image titled 'The eye of God' had the following prayer:

Even if we had in our hands all the arcana and elixirs of the Great and the Little World, but not Thee, O Lord, all this would be nothing! Close to Thee, and with Thee alone is the eternal life and the light. In our bodies, after the great death, when it is as though renewed by divine fire, the light will be translucent, and only then will it truly shine. God grant that this may be soon. Amen.

In June, Neville Jarvis gave a presentation on 'Swedenborg - Man beyond Measure'. He outlined key people associated with particular movements that were inspired by the ideas in Swedenborg's writings such as Carl Berns Wadstrom who was involved in the Anti-Slavery movement. Other movements covered were Infant education, the spread of Homeopathy, New thought religious movements, and the 12 step program of AA.

In July Chris Skinner facilitated a workshop titled 'Guilt and forgiveness'. He covered the different forms of guilt, illustrated the importance of forgiveness in freeing us from the past so as to live more abundantly, and helped us to reflect on our own experiences and share them.

GROUP'S NEWS (contd)

Melbourne:

In April Rev. John Teed spoke on 'How our thoughts influence our actions'. John gave a very good talk on the principles enunciated in Swedenborg's teachings about the various degrees of the mind and the way our actions are affected by our up-bringing etc.

In May Chris Skinner took the topic 'Mysticism and Swedenborg'. Chris outlined the development of mysticism from both an Eastern and Western perspective and also mystics from the Christian tradition from 15th to 20th Centuries. He identified a theme running through all the mystics teachings including Swedenborg and tried to identify how his writings had encapsulated many of the threads that ran through the mystical writings from ancient times to relatively current times.

Chris Skinner also led the June meeting on the topic of 'The link between this world and the spiritual world and how this interaction influences our fears and anxieties in life'. This was done in the form of a workshop.

The talk for July was given by John Teed and his topic was 'How God has spoken to all people through the ages'. John traced how revelation was handed down from age to age in ancient times until the current sacred text of the Bible was established and how he speaks within that text. Unfortunately due to a number of circumstances a smaller number than usual attended on this evening.

Chris Skinner tells us that the subjects selected in Melbourne are chosen to reflect the various interests of those members who attend the group regularly. We have those that are interested in religious/spiritual subjects and those who are looking for consideration of a wide range of topics relating to spirituality. Everyone who attends enjoys and participates in the discussions that follow the talks and the fellowship afterwards provides the opportunity for informal discussion to continue and also social interaction to take place. It is the aim of the meetings to enable each person to gain something from the meetings which not only provides knowledge but helps each person link together spiritual issues which will lead to a better understanding of spirituality and life generally from a Swedenborgian perspective.

Springtime

"In every seed there is the idea of the infinite and eternal, for there is in seeds an effort to multiply and to fructify to infinity and eternity"

Swedenborg: *Divine Love and Wisdom* 60

Precious Vessels

*One beautiful autumn evening
At the magical moment of dusk
With its fading, shimmering light
I was driving home through Hornsby
When I noticed at a crosswalk
An Asian woman and her young children
Timid and hesitant
Trying to cross the busy road.*

*Fearful for their safety
In that dim light
I slowed down and stopped
Hoping the other drivers
Would do the same.*

*Just at that moment - from above -
Literally descending through the top of my head
Came these exact words
"They are precious carriers of consciousness."
I continued my homeward journey
Stunned by the realisation
That every human being
No matter how retarded or degenerate
Is of inestimable value and importance.*

*Emanuel Swedenborg,
The great scientist, philosopher and theologian, said
"Just as the eye is not light itself
but is an organ capable of receiving light,
so a man is not life itself
but a vessel capable of receiving life."*

*I have also learnt from studying Swedenborg
That just as a single grain of sand
In a whole beach - is that beach
In its least form,
So every single person in the human race
Is all of humanity
In its least form.*

*The Lord God over countless aeons of time
Through evolution and infinite creative patience
According to his own divine order
Has formed these precious vessels
Capable of receiving the divine spark
Of life, consciousness, and self awareness.*

*If we could not only know
But deeply feel and understand
The uniqueness and incalculable worth
of every living being
How could we hate or hurt each other?*

Pearce Skeffington, Sydney
30.1.2000.

With this issue of *Candela*, members will be receiving a copy of the small book *Pioneer of Inner Space: Swedenborg* by Justin O'Brien. Educated in USA and abroad, Dr. O'Brien has studied the yoga tradition in India and biblical archaeology in Israel. He lectures extensively throughout the USA and has taught at the Himalayan Institute, Loyola University of Chicago and several other colleges. He is a contributing author to *Meditation in Christianity, Art and Science of Meditation*, and *Western Spirituality*. In this publication he examines Swedenborg's "turning point" from science to delving the realms of consciousness, the struggles that went with that change, and the cosmic adventure Swedenborg undertook.

The Board hopes that members will gain much from reading this item and then pass it on to someone who does not have a Swedenborg background and who may also be interested in reading it - the purpose for its free distribution.

Quotation to Contemplate

In recent times Pope John Paul II and other spiritual leaders have been offering new perspectives on the subject of hell. A poll released earlier in the year amongst those in USA who believe in hell showed that 53% understand hell to be an anguished state of existence separate from God. 34% still believe that hell is a place where people suffer torments in fire.

Swedenborg deals with the question of hell in quite some length - particularly in *Heaven and Hell* and *Arcana Caelestia* - explaining it to be a state in which people chose to separate themselves from the Divine qualities of goodness and truth, preferring to live from selfish motives. However, associated teaching of the eternity of the state of hell and the development of a person's ruling love or life's delight (which "*remains with a person after death, nor is it rooted out to eternity, since a person's spirit is wholly what their love is . . .*" Heaven and Hell 363) does cause difficulty with some readers. So the following few sentences can help us to clearly perceive that our life after death is not a matter of God's judgement or punishment but our own choice of what gives the greatest delight:

No one is forbidden after death to ascend to heaven. The way is shown, the opportunity is given, and the person is let in. But when one who is in the delight of evil comes into heaven and breathes in its delight, that person begins to be oppressed and ached at heart, and with face turned away, flees headlong. Nor does that person rest until in the society of their own love.

Swedenborg: Divine Providence para. 338

Sir Arthur Conan Doyle and Swedenborgians –

Long over-due conflict resolution
by
Brian M Talbot

Available from **The Swedenborg Centre, 1 Avon Road, NORTH RYDE, NSW 2113** for \$5 plus \$1 postage.

What a refreshing change to read an excellent paper from a New Church minister advocating conflict resolution between the New Church and another religious movement. This is a paper well worth reading, giving it your deepest thought and then looking within as to how you might assist and give your support.

The paper, in an attractive booklet form available from The Swedenborg Lending Library and Enquiry Centre at North Ryde, starts off with an explanation of the conflict between spiritualists and Swedenborgians and between different types of Swedenborgians over our conscious contact with incarnate spirits and over mediumship. This is fascinating and much of it was unknown to me; such as about 1924 there was an attempt by Arthur Conan Doyle (of Sherlock Holmes fame) and leaders of The General Conference of the New Church in Great Britain to bring about the unification of the Swedenborgian and Spiritualist organisations. This unification attempt failed, the differences of opinion between the sides became even more entrenched and the organisations grew further apart.

In researching this history Brian Talbot embarked on a journey of discovery that led him from being an anti-spiritualist due to his early upbringing and education through to having a better understanding of what spiritualism is and acknowledging that there is enough common ground to support a resolution of the conflict. He then examines a series of issues arising from the earlier disputes and then suggests a possible conciliatory 'middle path' through them. These issues are all relevant and well researched food for thought for all Swedenborgians and include 'Swedenborg the Medium?', 'Swedenborg's alleged uniqueness', 'How dangerous is contacting spirits?' and 'Did God intend us to contact spirits?'

In examining how Swedenborgians and spiritualists might work together Brian Talbot suggests how various meetings, seminars and workshops could be held between Swedenborgians and spiritualists on a range of topics. Clearly these would be mutually beneficial, particularly if approached with sympathy and understanding that others have different points of view and that they may well be on different spiritual regeneration pathways.

The bibliography is comprehensive, very interesting and a valuable resource for others.

A surprising omission is the lack of reference to *The Return of Arthur Conan Doyle* edited by Ivan Cooke. This is the foundation book of White Eagle Lodge, a spiritualist Christian religious movement. Like Emanuel Swedenborg, Arthur Conan Doyle gives many warnings about contact with the spiritual world. This is because most such contact with the spiritual world when forced tends to be with the lower astral planes (Emanuel Swedenborg's world of spirits, natural heaven or even hellish spirits) that have no interest in the progress or welfare of people in the natural world. Also if not properly trained and attuned, such contact with the higher mental and celestial spiritual worlds (Emanuel Swedenborg's spiritual and celestial heavens) can do irreparable damage to the natural body. He states that to have true communion man must always seek for a pure spiritual contact, which is never available through the cruder forms of psychic phenomena.

However like Emanuel Swedenborg, Arthur Conan Doyle does stress "that during his life in the physical world man is always laying a foundation for the particular astral, mental or celestial home to which he must go; so that he will attain a lesser or fuller degree of freedom and happiness in his astral, mental or celestial life in exact accordance with the degree of his aspirations and spiritual growth during his span on earth."

In his conclusions Brian Talbot urges all Swedenborgians to re-examine Swedenborg's theological Writings in view of what they can learn from spiritualists. He firmly believes that Swedenborgians and spiritualists have something to offer each other. I fully support these conclusions and again suggest that all Swedenborgians read this paper and consider how they can support such a valuable conciliatory process.

Kevin Attwater

WHAT'S HAPPENING

For Group activities, contact your nearest Group Convenor
 - Sydney region (Michael Chester on (02) 9913 2421); - Melbourne (Chris Skinner on (03) 9435 8599);
 It would be good to see additional viable Groups established in new areas. If you can help contact Michael Chester.

FORTHCOMING SAA MEETINGS

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

1st September *The Heroes' Journey* An Experiential Evening of Renewal.

22nd September **Gold, Silver, Bronze** An informal evening looking at the personal spiritual ramifications of Nebucadnezzar's Statue dream.

27th October **The orderly Cellular Universe** with Dr. Mollie Pegler, Micro-bologist

24th November **Good and Evil - The Endless Battleground** - Julian Duckworth

MELBOURNE Normally last Friday Evening of each month at The New Church Hall, 426 High Street Road, Mount Waverley at 7.45 p.m.

25th August **Mysticism and spiritual growth within the Old Testament-** Leslie Sheppard,

29th September To be finalised

27th October **Sacred Architecture** - John Brogan, Sydney

24th November To be finalised

WHY A SWEDENBORG ASSOCIATION?

To promote Emanuel Swedenborg, the man and his message, throughout Australia by personal contact, meetings, etc.

Having functioning Branches for considering subjects of common interest.

Providing information on topical subjects drawing on Swedenborg's own contributions to stimulate wider interest.

Doing anything else possible to keep Swedenborg's writings before the community.

WHY JOIN?

To share with others what has been of help to you in your quest for truth.

Pursuing areas of interest in Swedenborg through ready access of books and possibly events.

A Free Newsletter every 4 months

20% discount on books, etc.

Free Swedenborgian-based book each year enabling you to introduce others.

For membership details, contact the Hon. Secretary - details on first page