

# Candela



**Newsletter of the Swedenborg Association of Australia Inc**  
Organisational Details are provided on the next page

**MARCH 2012**

**ISSUE 67**

## **Issue Theme ~ New Beginnings ~**

### **PRESIDENT'S MESSAGE**

Dear reader, welcome to this brand-new, never-seen-before edition of Candela, lovingly produced on fresh blank sheets of paper.

I admit that when it comes to office stationery, I derive considerable delight from new sheets of paper. Their blank canvas beckons new ideas to flow through my mind. Mental ruts dissolve. 'Blank' pages which contain only the line "this page intentionally left blank" amuse me. I occasionally grab a blank sheet from the ream and keep it in my pocket purely to encourage myself to think more freely about something. It helps me focus on potentials, as if it carries the freedom, innocence and potentials of a newly born baby.

"New beginnings" could mean a new way to act, supported by a new way to think. The New Testament word 'metanoia' comes to mind, often translated as 'repentance,' but I think of it more along the lines of 'meta' as

meaning 'beyond' (beyond old thoughts) and 'nous' meaning 'mind' (and its thoughts). Thus "changing one's mind," the oft-rendered translation might better be interpreted to mean shifting to a higher form of thought and perception. Like when a mind which first thinks in terms of what is based on the natural world shifts into a perception of what is spiritual focussed on truth (beyond the level of natural thinking). Then again as it grows to see what is celestial, recognising what is good and useful and the love that drives the expression of that use

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

### **Next Issue – June 2012**

I was short of articles for this issue and I have reprinted some from other Swedenborgian publications. Please go to page four to see some ideas of what to write about for the next issue. This is an Australian magazine; please help to keep it that way by writing in to us with your ideas and thoughts. The deadline is May 26<sup>th</sup>

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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.

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](http://www.swedenborg.com.au), go to 'Organisation' in the menu and click on 'Membership.'

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

New thought and action require freedom. But we need to be aware how we think and what drives and directs our thinking. My ideas are often led and influenced by automatic and unconscious feelings, memories and thoughts, a fact easily highlighted whenever I visit my local supermarket where choices regularly confront me. Messages float into my head reflecting how others urge me to choose, how others would have me think. I recall a catchy advertising jingle or slogan, its delight plays on me while I'm reflecting the relative merits of brands of chocolates. While I ponder this they all jump off the shelves into my trolley. This subliminal emotive marketing material competes with the 'rational' facts by which I imagine that I make all my purchasing decisions. The number of products on today's supermarket shelf means that just getting some milk may take a considerable amount of time especially when the product range changes. Such plethora of choice exacerbates the modern ailment of decidophobia, fear of making choices. Thinking paralysis comes

about by the number of choices we're expected to make about simple things, which requires emotional effort. The world of advertising prompts us to equate success and happiness with ownership, taking control of



decisions that affect our material welfare, telling us purchasing product X or Y will make us happier. This undermines our confidence in the happiness of the present moment. We constantly ask ourselves what must we change or seek next. Should we upgrade our job? Move house? Have more children? Change insurance? Diet? Book a holiday? Do I re-evaluate the relative merit of breakfast cereals every time I buy it? No. What do I do? Like you, to minimise the effort (and potential stress) of choosing, I settle for my previous choice (usually nothing more than echoing my very first choice). I like to ride in the slipstream of my earlier decisions or those decisions by experts or of trusted others.

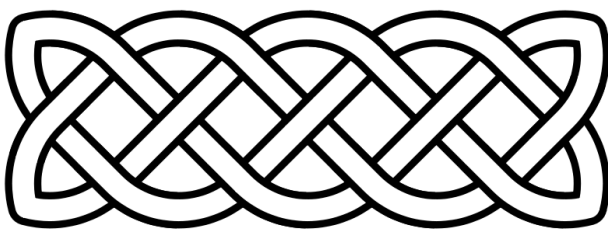
Much of our mental world is shaped by our assumptions, presumptions, expectations and general concepts formed from our daily experiences. Many expectations and assumption revolve around matching our present or imminent experience to what we already know. Once we recognise that something we experience is the same as what we're already familiar with, we can relax, spend less mental and emotional energy on it and rely on our earlier knowledge and experience. This is a great tool for preserving our energy and effort. And without our mental capacity to compare, summarise, generalise and conceptualise we would be unable to act quickly in many situations. We would have to figure it out all over again from scratch. Learning through repetition ('practice') leads to automation, entrainment. It would be hard to drive a car or perform many jobs without such automation of action. But it also affects habits of mind.

Quantum physicist Professor Richard Feynman loved teaching first-year students because it gave him a chance to revisit the basic principles of his field from a fresh perspective, fuelled by their naive questions unaffected by the assumptions which professional entrainment produces. What is boredom but a loss of interest, no longer recognising the newness of an experience? It's to do with the love we express for something, which reflects



the quality of our attention and awareness. I love the work of Professor Allan Snyder, director of the Centre for the Mind at Sydney University. His work suggests that transcranial magnetic stimulation (TMS) of the left temporal lobe of the brain can induce savant-like skills in typical people. Actually, I think 'stimulation' gives the wrong idea because the effect of TMS is to temporarily hamper or dull the function of the stimulated brain area. His work shows that after TMS, a person can draw better or count the number of dots on a screen very fast. It therefore appears that a person is more observant and more accurately takes in visual cues and more easily processes certain mental functions. His work demonstrated that we are highly concept-driven. He sums it up by saying we suffer from a tyranny of the left-brain, meaning we rely heavily on generalised concepts (processed and stored mainly in our left brain) built up based on previous experience. We seem so distracted by these generalised concepts in the left hemisphere that much fresh and unique information right in front of us fails to reach our awareness.

New beginnings can be found everywhere. Aristotle said the best place to begin from is the place in which you're most interested, not necessarily from the start. Like a Celtic knot or an Islamic geometrical motif, intertwined with no beginning or end, indicating that the start of the message of the Qur'an is to be found everywhere within it and one can start to explore it anywhere.



So here's to a fresh start, making the **now** a new beginning. New thinking, new action. Seek the light, for Swedenborg reminds us that all that is heavenly is in the light, while what is hellish is in the dark.

*Joe Vandermeer*

## BEGINNING A NEW LIFE

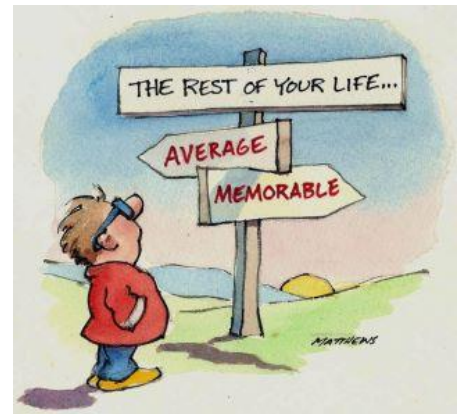
from the book "There is an Answer."  
by Candace Frazee

In the *Doctrine of Life* Swedenborg says that a sincere effort to overcome or "resist" something negative in us "should be made once in a week, or twice in a month" (#97).

This is practical advice that involves acting upon insights that have come through repentance, connected with a promise that one will "perceive a change" in oneself. I have definitely experienced this in my own journey. It is an important element towards spiritual advancement or regeneration, which we have to do as if of ourselves. It is not only the actions, but especially the deeper motivations that need to be examined with increasing sensitivity, especially our inclination to anger or resentment. Only then will we be able to really love.

The goal of all this is a change in attitude and action, and only this is the real proof of its usefulness. This is an entirely different understanding of repentance than in wide traditions of religion. Not to feel self-pity, or self-abasement is the ideal, but to start courageously every time with **beginning a**

**new life**, always asking for the help of the Lord. As it is in all the 12-step programs, we have to realize that of ourselves



we cannot accomplish anything, but we can increasingly develop a feeling of strength when we are close to God and receive some of His energy towards changing ourselves. Through this we can make important contributions to a change in the world. Any real change is hardly going to come by changes in our society, as Communism teaches. All progress has to begin in the individual, and this will radiate out into greater insight, responsibility, and capacity to love. Only, then will the rates of criminality go down, and our frightening proneness to violence.

We cannot change others, but have to work first in line on ourselves, and all education has to begin with this main point - how easily this is forgotten! The help of the Lord is dependent upon, how much progress we make in genuine humility, in not taking any credit or merit for ourselves, but to attribute all power and strength to God alone.

By Horand K Gutfeldt, June 1994.





## Secretary's Report

At our committee meeting in February we had a good discussion about the **Candela**. Some of the ideas we came up with were to:

- Have fewer long articles. Condense them and put the full article on the webpage.
- Have more short sections that readers might then find easier to write. (500-1000 word articles)
- Encourage the membership to write.
- Have more focus on Swedenborg, his life, his ideas and how reading his books has affected us.
- Have the theme as a quote from Swedenborg and ask people to write about what they get from it.
- Continue the short section on Swedenborg's words and terms.
- Maybe interview people and make an article as a result. (See Issue 64 June 2011 - page 10)
- Put a summary of some of the talks held at the meetings in Candela and put a longer script on the webpage.

**So dear readers, it is over to you to try and write to us. Just some thoughts on the theme, or tell your story of how you found Swedenborg. Write us a letter with a question that has been bothering you. As editor I have been short of articles for this issue so please see if you can write something for the June issue.**



### Membership

We have been happy to welcome the following people into membership of the SAA.

**Roy Haigh, North Turrumurra, NSW**

**Maria Hutflesz, Neutral Bay, NSW**

And we regret that Elizabeth Bryce has passed into the spiritual world in February. She was a longstanding member and found Swedenborg's writings when attending talks by Dr Philip Groves.

*Ruth Duckworth*

## Theme for next issue

We are going to try something different for the theme next issue. Please read this quote from Swedenborg and write in with your comments. How did it affect you? Can you see its relevance to your life? What other thoughts on spiritual matters does it relate to? Can you think of a spiritual task that you could make from some statement in the article?

### From Divine Providence 145

***[2] Since the inner and outer processes of our minds are distinct, then, the inner can even fight against the outer and forcibly make it consent. The struggle starts when we think of evils as sins and therefore try to refrain from them; since to the extent that we do refrain, a door is opened for us. Once this door has been opened, the Lord expels the compulsions to evil that have kept our inner thought processes penned in. In their place, he plants desires for what is good, again in the inner levels of our thought. However, since the pleasures of our compulsions to evil that have been besieging our outer thought processes cannot be expelled at the same time, a fight starts between our inner and outer thinking. The inner thinking wants to expel those pleasures because they are pleasures in evil deeds and are incompatible with the desires for goodness that the inner thinking now enjoys. It wants to replace the pleasures of evil with pleasures of goodness because they are in harmony with it. The "pleasures in what is good" are what we refer to as the benefits that arise from our caring.***

***The struggle begins with this disagreement; and if it becomes more severe, it is called a temptation.***

***[3] Since we are human because of our inner thought, which is actually the human spirit, it follows that we are compelling ourselves when we force our outer thought processes to consent, or to accept the pleasures of our inner desires, the benefits that arise from our caring.***

***We can see that this is not inconsistent but in order with our rationality and freedom, since it is our rationality that starts this struggle and our freedom that pursues it.***



## Endings and Beginnings

### By Lillian King

The beginning of a new life necessitates shedding old unfortunate habits that led to misfortune in the outer world and subsequent disruption to inner life. Swedenborg documented his own change of direction, which did happen to be in his middle years, and led to his wonderful writings which are such an aid to others setting out on their individual paths to true spiritual freedom and peace.

It is a blank page that we write on in order to finish our story – uncharted territory. Exploration of our nature and life events is like the days of sailing the world to find new countries. We do not know when or how it will turn out, but must have faith that it will. Physical death is the end of our preparatory work, and the beginning of the real life into eternity.

## Swedenborg's words and terms

### Charity

In common usage this word generally means relief of material want. Swedenborg uses it to mean a spirit of caring, of disinterested service, a heartfelt delight in doing good to one's neighbour without any thought of recompense. In modern translations the word kindness is used instead.

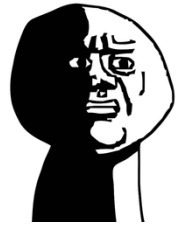


### Spiritual world

A term referring in general to the other world or abode of persons after death. Not to be confused with the World of Spirits, Swedenborg's name for the first state one enters after death, midway between heaven and hell.

### Evil

Evil, regarded in itself is severance from good or disordered good, disunion from God and opposition to the Lord and heaven. Thus evil in a person is hell within that person.



### Glorification

This is the process by which the Lord Jesus Christ gradually put off the merely human things of all planes of his being and made them divine. Also used to mean the establishment of a divine consciousness in the Lord's mind, so that he became life itself.

+++++

## Correspondences

*Each issue we will look at the correspondence of something in the world with its spiritual counterpart, as explained by Swedenborg.*

### CUPS

A 'cup' seems a detailed example of a correspondence but it is a very basic one, describing our situation. We receive life; we are infilled every moment by Divine Influx. Our 'cup' is whatever is in us that can contain this flow. It is our physical body which forms the glove for our individuality; it is our mind which can learn, retain, recall, deduce, connect and store away; it is our will which can long, yearn, feel, aspire, ache, love and cherish; and deepest of all, it is our spirit which keeps us in touch with divinity, sacredness, eternity and awe.



Our part in this is not just being a cup under the teapot, nor the view that many things are just storms in a teacup. It is being wide, open and upward enough to catch what comes in! Every flower is a kind of cup (buttercup!) as it opens and follows the sun all day to bask in receiving and reflecting back out what it is given.

Is your cup half full or half empty? Hopefully you feel it is amazingly full – that your cup runneth over. You are a unique individual person, and whatever the deeper oneness of the human race might be, there you are! It's about being the best you can possibly be with everything that you have, in the mould in which God the potter has deliberately made you.

So, receive, be full, and at times, spill out into the world and people around you, to give yourself in ways that you will never know.



## TWELVE STEPS TO SPIRITUAL FREEDOM

To many Swedenborg readers the twelve steps programs which are used to overcome addiction problems have a ring of familiarity. The messages in the Writings about the processes of repentance, reformation and being regenerated by the Lord have a very close alliance with the twelve steps.

Bill Wilson, the co-founder of Alcoholics Anonymous was very careful to keep out any particular religious references when he set up A.A. but he did himself have strong links with the New Church. His wife was a member of the church and he himself spent a lot of time in discussion with their ministers and members.

Now there is a lot of Swedenborg-based literature available, mainly from the U.S.A. that is available to help you with your spiritual growth by using the twelve step program. You don't have to be an alcoholic or addicted to any substance to use the program because when we start spiritual growth we soon realize that we are addicted to our old ways.



There is an eight part "Spiritual Freedom" video available at [www.youtube.com](http://www.youtube.com) (search spiritual freedom and Peter Rhodes.)

You can get some worksheets from [www.riseaboveit.org](http://www.riseaboveit.org)

### The 12 Steps

<b>Step 1</b>	We admitted we were powerless over our addiction – that our lives had become unmanageable.
<b>Step 2</b>	Came to believe that a Power greater than ourselves could restore us to sanity.
<b>Step 3</b>	Made a decision to turn our will and our lives over to the care of God as we understood God.
<b>Step 4</b>	Made a searching and fearless moral inventory of ourselves.
<b>Step 5</b>	Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
<b>Step 6</b>	Were entirely ready to have God remove all these defects of character.
<b>Step 7</b>	Humbly asked God to remove our shortcomings.
<b>Step 8</b>	Made a list of all the persons we had harmed, and became willing to make amends to them all.
<b>Step 9</b>	Made direct amends to such people wherever possible, except when to do so would injure them or others.
<b>Step 10</b>	Continued to take a personal inventory and when we were wrong promptly admitted it.
<b>Step 11</b>	Sought through prayer and meditation to improve our conscious contact with God as we understood God, praying only for knowledge of God's will for us and the power to carry that out.
<b>Step 12</b>	Having had a spiritual awakening as the result of these steps, we tried to carry this message to other addicts, and to practice these principles in all our affairs.

On the next page Peter Rhodes and Ray Silverman explore a sample situation and explain how to work through the negative thoughts and feelings that arise, using the twelve "steps". These steps can empower a person to work through a situation, rationally and peacefully, and relieve negativity.



## Sample Situation

*I am waiting for a letter that I asked my wife to pick up from the post office on her way home, and she forgot. By the time I found out, the post office closed and I would not have the information needed in time for a board meeting that afternoon. I had hoped to demonstrate my value to the group and thereby enhance my reputation.*



## How to use the steps

**STEP ONE** I am powerless over the following thoughts and feelings, and at this moment my life and marriage are unmanageable. (See sample worksheet)

<u>Thoughts</u>	<u>Feelings</u>
<i>If my wife loved me she would have picked up my mail.</i>	<i>Anger</i>
<i>She always forgets to do what she promises.</i>	<i>Contempt</i>
<i>She is only interested in herself.</i>	<i>Irritation Frustration</i>

**STEP TWO** I believe that a power greater than myself can free me of thinking and believing these thoughts and of acting from these feeling, and thereby, return me to sanity.

**STEP THREE** I made a decision to turn these thoughts and feelings (my life and my will) and the pleasures of these insanities over to God. This means that I became willing to accept the outcome as God's will and as the best possible outcome for me.

**STEP FOUR** I did a personal self-examination of these activated concerns (using chart available on [www.riseaboveit.org](http://www.riseaboveit.org) WHEN I AM DISTURBED)

**STEP FIVE** I shared this inventory with God and another person. I shared the list of the exact ego concerns for the world and for myself that were activated.

**STEP SIX** I became willing to surrender the identified ego concerns and the related character defects to God.

**STEP SEVEN** I prayed to God to become free of the bondage of these ego concerns of my ego (implore God for help.)

**STEP EIGHT** I forgave my spouse of any real or imagined wrongs.

**STEP NINE** I made direct amends to my spouse for any injury (acts or attitudes) expressed when these concerns of self were activated and when I was acting from these negative thoughts and feelings.

**STEP TEN** I continue to be aware any time these thoughts and feeling recur, and surrender them.

**STEP ELEVEN** Having surrendered my will, I prayed only for the knowledge of God's will for me and the power and willingness to carry it out in my relationship with my spouse.

**STEP TWELVE** Having had a spiritual awakening as a result of this work, I interact with my wife from love and concern for her and for God's will, free from the burden of my "self."

With thanks to Rev Ray Silverman and Peter Rhodes and the New Church Connection magazine.







## New Every Year, New Every Morning

By Lee Woofenden a Swedenborgian minister in the U.S.A.

In spiritual things, as in nature, there are cycles of old and new, cycles of summer and winter, of day and night. As Swedenborg tells us, God created the world that way because we humans need cycles in order to grow spiritually. We need our spiritual times of warming up and cooling off, of seeing clearly and of groping around in the dark. And even though it sometimes seems as if we are going around in circles, if we are growing spiritually, each new year and each new day brings us a little farther along our path toward heavenly community.

I've been going through an experience in the last few days and weeks that illustrates for me the renewal of old giving way to new. A few months ago, I came to the conclusion that my eight-year-old computer simply couldn't keep up anymore. So I ordered a new one and at first I had a few problems getting the new computer set up the way I wanted it, but for the most part it went fairly smoothly.

However, getting the old computer set up for the rest of the family to use was a different story. There was eight years-worth of accumulated work on the computer's hard drives, and I decided it would be best to make a clean start. So after copying all the files to the new one, I erased everything on the old computer and started over from scratch.

And then the problems began. I won't bore you with the details. Let's just say that the moment I started setting things up again on the old computer, Murphy's Law went into overdrive. I don't know how many times I opened up the computer to fix something, or how many times I reinstalled the same program I had already installed before. Like the cycles of day and night, summer and

winter, it seemed as if I kept doing things over and over again. Sometimes I could have very happily picked up the whole computer and thrown it into the trash can!

But you know, each time I installed something yet again, I got a little bit better at it. As I went along I learned new things, and re-learned things I had once known but had forgotten. As a result, the computer's setup was getting better and better each time. I still have a lot of work to do on that computer; it is a work in progress. But I'm getting there.

Each one of us is a work in progress, too. Sometimes, when we have headed down the wrong path, or have simply gone as far as a particular path in life is going to take us, we need to wipe the slate clean and start over again. And when we face our times of ending the old and starting over again with the new, it's nice to know that there is someone with us as we make these new beginnings--someone far wiser in the ways of human beings than I am in the ways of computers. There is someone we can turn to who will help us avoid so many of the mistakes we might otherwise make. We read in Lamentations:

*Because of the Lord's great love we are not consumed, for his compassions never fail. They are new every morning; great is his faithfulness.*

When I had a problem that I simply couldn't figure out while I was reinstalling the computer, I called technical support. When we have problems making our new *spiritual* beginnings, we have an even better technical support line: we have a direct line to the Lord through the Bible and prayer. With technical support, the line might be busy, or we may have to wait and wait on hold, or we may have a problem after hours, when tech support isn't open. But as our text tells us, the Lord's compassions *never* fail. The Lord will carry us right through the night if we need it; and then, even though we may be exhausted, the Lord's compassions will be new each morning. And so we continue in Lamentations:

*I say to myself, "The Lord is my portion; therefore I will wait for him." The Lord is good to those who hope in him, to those who seek him.*







We all have our times of emotional winter, our periods of spiritual midnight. When we are in the middle of those times we may sometimes feel ready to give up and give in. But one of the nice things about the cycles of life is that after we have gone through them time and time again, we begin to have faith that the morning *will* come, that our winter of struggle and hardship *will* give way to the spring of new hope and new life.

At the same time, our emotional winters are tempered by the memory of past springs; and our experience of the Lord's presence with us in times past gives us new hope in the present. We can call on the Lord with a certain confidence that he will help us through this passage as well. We know that the Lord is good to those who seek him. And so we can echo the words of *Lamentations*:

*It is good to wait quietly for the salvation of Lord.*

In all of our winters and summers, all of our nights in days, all of our endings and new beginnings, we have the consolation, the hope, and the joy of knowing that we are gaining something truly new. In each of our cycles, both the small and large, we learn a little; we grow a little; we gain a little more understanding of one another; we become more able to love one another. And through it all, as our days and our seasons come and go, we are setting aside those old and worn out parts of ourselves, and with the Lord's help, we are becoming new people.

## Getting to know Emanuel Swedenborg



This new regular feature is to help us know more about Swedenborg, his life and times. Here is a picture sent in by Mark Bell and his comments on it.

*One of my hobbies is reading and collecting antiquarian books and I was fortunate enough several years ago to acquire a rare collection of Emanuel Swedenborg books from a New Hampshire estate in the USA where they had been handed down through generations. Shortly after receiving the 46 volumes the book seller discovered a pencil etching of Swedenborg's summer house done some time in the early 19<sup>th</sup> Century (possibly 1820's-40's). I've attached a scan copy of the drawing which you can share with other readers*

### **The Summer House**

According to the Rev. Nicholas Collin of Philadelphia, who visited Emanuel Swedenborg at his home in 1766, the charming summerhouse (Swedish *lusthus*) in his garden

was "a kind of temple, to which he often retired for contemplation." The summerhouse, which has been preserved and can be visited by the general public, has retained a special allure for those interested in Swedenborg's theological writings.

The property on which the summerhouse originally stood was purchased by Swedenborg in 1743 and remained in his possession until his death in 1772. It was situated in southern Stockholm on Hornsgatan, near Lake Malaren. Swedenborg's summerhouse stood at the far end of his property and could be reached from his house by a path leading through the garden. During Swedenborg's time the summerhouse was connected to two other structures on either side—a garden shed to the north, and his library to the south. The exterior of the house was painted yellow, a typical Swedish colour, with vertical boards in a contrasting colour providing a visual accent to the structure's exterior. A visitor in the 1860s described the colours as "dark red lines [presumably the vertical boards] on yellow ground, with white window frames and a black roof . . ." The summer house remained on Hornsgatan for 124 years, but gradually fell into a state of disrepair during the nineteenth century. In 1896 it was rescued and moved to Skansen, Stockholm's famous open-air museum, where you can see it today.



*Continued on back page*



## New Beginnings

By Bill Hall

**"If we look for our duties and opportunities in the present, we shall find our delights there also. And the Lord, who is the First and Last, shall care for our tomorrows even as He gives us bread for today."** (Dr. Hugo Lj. Odhner, The Lord's Prayer p. 50).

Though Dr. Odhner does not specifically mention new beginnings in this guideline, nevertheless when we look for our duties and opportunities in the present we are actually making a new beginning. For we are not focusing on the past or the future, but on the present. So we can make the present a new beginning for our endeavours.

We all have duties and opportunities in our daily lives, even as we have opportunities for healthy recreation and relaxation from our duties. Living in the present brings with it the joy of serving the neighbour to the best of our ability. In fact, the present moment is the only time that we can be of service to the neighbour. Of course in the present moment we can also plan to be of service to our neighbour but it is the present moment that we act on our plan.



*The present is  
a present .....*

Repentance, too, involves living in the present. For it is in the present moment that we are able to examine ourselves and to acknowledge our deviation from the Lord's

way for us. Repentance is about the errors of the past but repentance also involves our orientation toward the present.

**"Heavenly Secrets" 3854** offers a most powerful guideline for making new beginnings every moment of the day. This is what it says.

The Lord's foresight and providence are present within the tiniest details of all the smallest individual things with us, and in details so tiny that it is impossible to comprehend in any manner of thought one in many millions of them. For every smallest fraction of a moment of a person's life entails a chain of consequences extending into eternity. Indeed every one is like *a new beginning* to those that follow, and so every single moment of the life of both our understanding and of our will is a new beginning.

So we come to see that every moment contains within it the possibilities of a new beginning. Acknowledging the Lord's constant mercy to forgive our past transgressions enables us to accept the Lord's mercy and to begin our lives anew, forever acknowledging that the Lord is leading us every moment of our lives toward a life of heaven and away from a life a hell.

"Have I not commanded you? Be strong and of good courage; do not be afraid nor be dismayed, for the LORD your God is with you wherever you go." Joshua 1:9.

### I had another letter about this same quote from "Heavenly Secrets" 3854 - Editor

I find this tremendously liberating and wonderfully hopeful at the same time. Yes, there is what is said about consequences, and this is sobering. But the insistence, here, on the possibility of new beginnings is what stays with me. Whatever the past, whatever our sorrows, whatever our sins, a new beginning is there for us if we choose it to be so. It is what the Lord is offering us and urging on us. There is no need for us to feel defined by our past. And we also need to carry this into our thoughts towards, and about, others, always allowing for the possibility of chosen new beginnings and fundamental shifts away from how we saw them, negatively, or took them to be, in the past.

May it be that you also share my sense of liberation and hope that reflecting on this teaching brings me.

Ian Arnold



## Discounted Items for the Quarter

As a reader of **Candela**, if you order the following titles in the April to June 2012 Quarter, you will receive approx. 25% off the retail price (*while stocks last*).

(see the discounted price and postage on the form below)

Complete the Order Form (you can copy it) and return it to the Swedenborg Centre or phone on 02 9888 1066 and mention this notice.



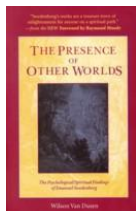
**Carl Jung: Wounded healer of the soul** by **Clare Dunne** (DVD) **RRP \$12.00**

**Claire Dunne** presents a human spiritual portrait of Jung and the core of his work, with emphasis on the late years of his life and amplified by symbolic images from her book *Carl Jung: Wounded Healer of the Soul*.



**Observing Spirit** by **Peter Rhodes** (227 pages, pb) **RRP \$20.00**

Peter Rhodes presents a practical guide to spiritual progress on the path to Heaven with Gurdjieff and Swedenborg. Stressing personal responsibility for overcoming negative traits, each chapter explains how we can realize our true spiritual awareness by cultivating awareness of our baser reactions and by applying various spiritual exercises to our everyday existence.



**The Presence of other Worlds** by **Wilson van Dusen** (266p, pb) **RRP \$20.00**

"Here is an account of a scientific genius, . . . Who having mastered all that science knew of the external world, went on a daring, often frightening, exploration of the inner world. . . An exciting thought provoking book which will appeal especially, I believe to those persons who are not afraid of the inner psychic world." Carl Rogers

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

I wish to buy the following items (please insert Number of copies and Total but see "Freight" below):-

Title	* Freight	Discount Price	No.	Total
<b>Carl Jung: Wounded healer of the soul (DVD) by Clare Dunne</b>	\$2.00	\$8.00		\$
<b>Observing Spirit by Peter Rhodes</b>	\$6.00	\$15.00		\$
<b>The Presence of other Worlds by Wilson</b>	\$6.00	\$15.00		\$
<b>Total Payable by Cheque/Money Order/Credit Card #</b>				<b>\$</b>

# Cheques/Money Orders payable to "Swedenborg Centre"

\* For multiple orders, actual cost will be charged if less (maximum cost will be \$10)

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**Signature**: \_\_\_\_\_ **Name on Card** \_\_\_\_\_ **Phone No.** ( ) \_\_\_\_\_





## WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- Brisbane (Ian Arnold on (07) 33690054)
- Gold Coast (Kevin Attwater on (07) 55452401 and Jack Benson on (07) 55454115);
- Melbourne (Chris Skinner on (03) 94320322; email: cskinner9@optusnet.com.au);
- Sydney region (Michael Chester on (02) 98881066; email: michael@swedenborg.com.au);

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

Our website is updated regularly. Go to meetings on [www.swedenborg.com.au](http://www.swedenborg.com.au) for more details. Please let us know if you would like to be informed via email.

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

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

**Sydney:** Swedenborg Centre, 1 Avon Road, North Ryde commencing 7.45pm.

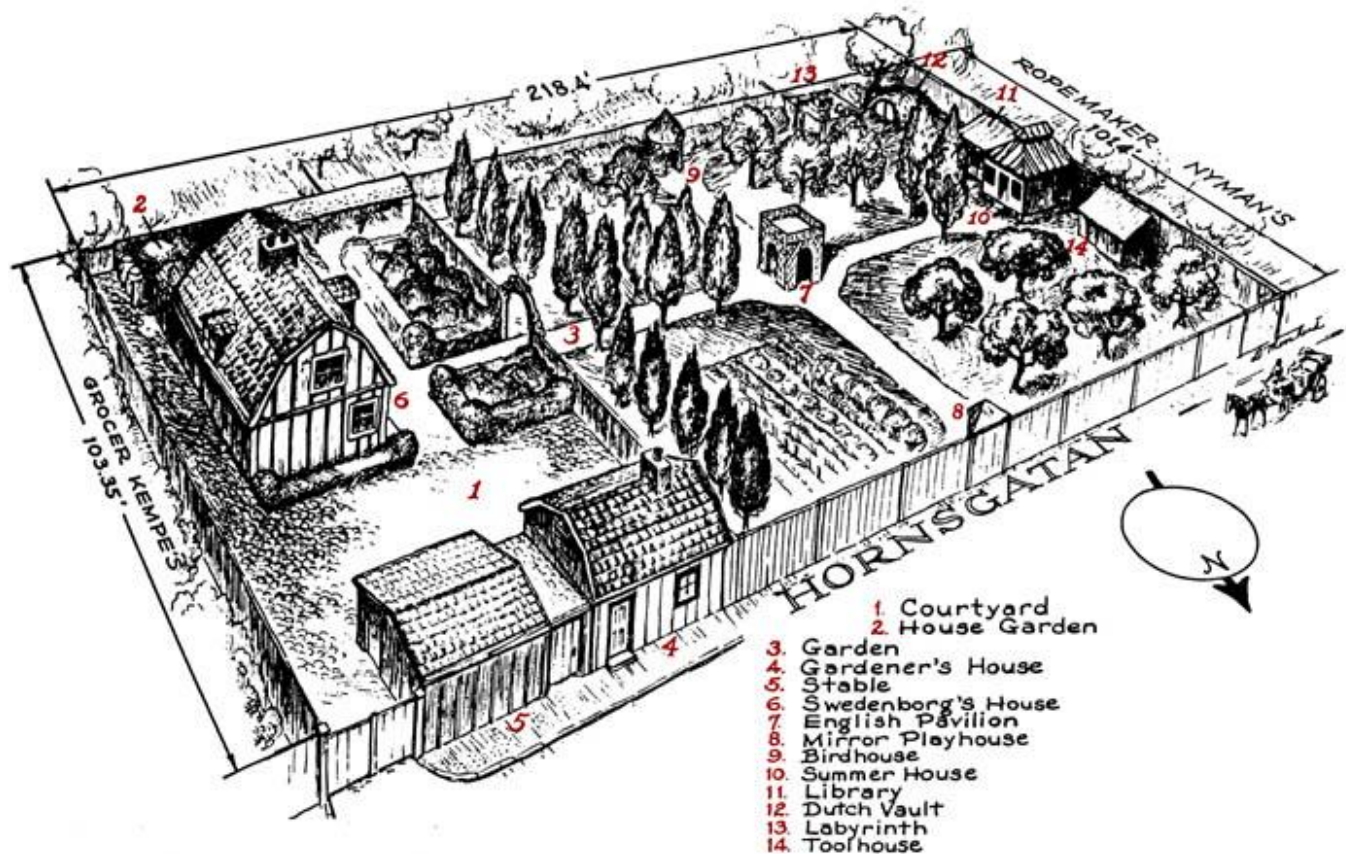
23rd March *You are here! Google Maps tour from Dystopia to Utopia.* J Vandermeer

27th April Universal Spiritual Practice. **David Moffat**

18<sup>th</sup> May

*Spiritual Fiction* by **Julian Duckworth**

## Swedenborg's property in South Stockholm



The main house in the lower storey had two fine large and one small wallpapered rooms and in the upper storey a large room for a hothouse, all provided with their necessary stoves. This house was built with crosswork and tiles covered within and without with boards and panels, and on the outside painted yellow.

The two large rooms were Swedenborg's study and his reception or drawing room. The smaller room was his bedroom.

A path led from the front of the house across a small flower garden and through a gate in the fence into the main garden or orchard. It then continued straight for fifty-five yards to the summer house against the rear wall. Half way along was a small pavilion, copied from the manor houses in England. Through it at right angles to the main path was another path, leading to an aviary made of brass wire to the left, and a house of mirrors to the right. (In winter the birds were taken up to the loft of the house.) In the far left hand corner was a maze (also with mirrors) to amuse the children who often visited the garden on their way home from school. On the far right was a small library and store room.