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PRESIDENT'S MESSAGE

Correspondences have very interesting connections.

They are words connecting things that we experience every day with things of a spiritual nature which we can only guess about. This suggests that it is important to know just how and what we are experiencing.

The rose bush is planted at the head of the rows of the vineyard to identify disease before the disease attacks the grapes. It is an ancient practice but still practised today because the idea underlines a principle which is good for all ages. If we are aware of this function in nature which protects the host, we can also look to indicators in our own lives for unwanted diseases or thoughts which precede the pollution of the host, that is, ourselves. The rose bush is the temptation.

The fig tree has a most special characteristic. The branches become tender just prior to the appearance of the leaves. The leaves then indicate the coming of summer. Remember the lesson of the fig tree?

"When this branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye see these things know that it is near, even at the doors."

Matthew 24.33

Summer is near but it is not an automatic transition we make from having feelings of natural good to being in conjunction with our spiritual good.

The fig has a further transition which is hinted at here. The fig tree loses its leaves before the fruit appears and these quite discrete stages do not overlap. The leaves signify moral truths which conceal the things appertaining to love and pride. So Adam and Eve covered themselves with fig leaves.

The appearance of the fruit is the indication we have joined the natural good with the spiritual good.

The palm tree is also a common element in the landscape in which Christ dwelt and Palm Sunday is part of the Easter story. The palm has habits which are unique to its type and it is not surprising it lent itself to being a correspondence for spiritual ideas. The first thing we notice is all the leaves (truths) are at the top of an especially tall trunk. We can imagine they are the highest truths or Celestial Truths. The trunk is highly

flexible which protects the tree from breaking in strong winds. In other words the Divine Truths are protected.

The palm, like the fig, has other qualities which we need to know about before we understand more of the correspondences associated with it.

The phoenix palm puts out one leaf every lunar month. In a full year it grows twelve palm leaves plus a fraction corresponding to twelve lunar months of 336 days plus 29 days to make up our calendar year. In ancient times (2,500 BC) the palm therefore corresponded to *duration*. In early uses of this correspondence, the palm is shown in Egyptian hieroglyphs in the form of two palm leaves on the tadpole's back. The tadpole is shown leaving the water onto a sign (ankh) which means *life*, hence the idea of a transformation, birth to a new life and of time.

This sign is carved, for instance, many times in the Temple of Luxor, as a sign of transformation and new birth. It is a sign which precedes the new-born king to a new life and in a new form.

The tadpole which became our Capricorn in the zodiac, has the rear feet developed and is half in the water and half out.

This in turn corresponded to the entry into life from the primordial waters. Some later modifications to the tadpole with palm leaves was a goat (hence Capricorn) with a fish tail with two horns in place of the palm leaves and was of Mesopotamian extraction.

The leaf of the palm is a symbol of *excellence or supreme excellence* (Oxford) and was said to be carried by the multitude on Christ's last entry into Jerusalem. We can understand the close analogy of Christ's entry into Jerusalem, the holy city, celebrated today as Palm Sunday, as an entry to a new "life", the Sunday before Easter.

Easter itself is a festival commemorating the resurrection of Christ and one can feel the relevance of the palm heralding a new life or new state.

Agape,

John Brogan

Remarkable Spiritual Experiences

I once heard from heaven the sweetest music. There were wives there together with girls, who were singing a song. Its sweetness was like the affection of some love, pouring forth in a harmonious stream. Songs in heaven are nothing but affections in audible form, that is, affections expressed in modulated sounds, for just as thoughts are expressed by speaking, so are affections by singing. Angels can grasp the subject of the affection by the regularity and fluency of the modulation.

There were a number of spirits around me, some of whom told me that they could hear this very sweet music, and it was the music of some affection, but they did not know what its subject was. They made various guesses, but without success. One guess was that the song expressed the affection of the bridegroom and bride on pledging their intention, another that it was their affection on entering marriage, another that it was the earliest stage in the love of husband and wife.

Conjugal Love part paragraph 55

If you have this book, do read the remainder of this episode; it is well worth it.

Whilst all of Swedenborg's works contain statements about things witnessed by him in the spiritual world, you only need to quickly move through the pages of such works as **Heaven and Hell** (HH), **The Last Judgment** (LJ) and **The Worlds in Space** (WS) to readily appreciate that Swedenborg truly is an experiential theologian. Swedenborg cites on their title page that they are "from Things Heard and Seen" and in a matter-of-fact way, he tells us what life is like in the spiritual universe ~ how it is. Intellectually, we are left to either accept or reject its veracity from a rational viewpoint. His statements tend to be of the nature: "I have been allowed to see how those in the heavens are together in marriage" (HH 383); "I shall now relate how they lived before their dwellings were utterly destroyed and turned into desert" (LJ 58) and "I was informed that in that world there are also some people who call themselves the Saints" (WS 70).

Swedenborg does provide us with another option for assessing life in the spiritual world by presenting, in other places, the detail of experiences in which he was allowed to participate. This personal interaction draws the reader into the events being related which arouses the heart or feeling side. In turn, the intellectual understanding can better grasp the concepts being

dealt with. I am referring to the experiential passages declared by Swedenborg to be "**Memorable**", Latin for "**Memorable Relation**", or "**Noteworthy Event**" or "**Remarkable Experience**". These are generally presented at the end of chapters in a number of works ~ mainly **Apocalypse Revealed**, **Conjugal Love** and **True Christian Religion** ~ and clearly separated from the rest of the text. Apart from their style, the distinguishing feature is the way Swedenborg introduces them ~ **Memorable**, **Notable** or **Remarkable** ~ so the reader is clearly aware that they exist, a highlight that he wants them read and mused over. They are not in the same vein as the inter-chapter material in other works such as **Arcana Coelestia** and **Apocalypse Explained**, which is consistently explanatory and descriptive, with first person narrative kept to a minimum.

What Are These Remarkable Experiences?

They are first-hand accounts of truly unforgettable experiences that Swedenborg had in the spiritual world. They are set in the text like pictures to reflect on. They tell us in considerable detail what goes on at times in the world of spirits, in heaven and in hell. They include lots of debates and discussion between spirits, angels and Swedenborg himself; they highlight many of the misconceptions that people of Swedenborg's time and earlier (and today, too) had about life in the spiritual realm. They provide us with an eye-witness account of the consequences which people have to face as a result of choices made in this world. Some episodes are challenging and frightening with self-centred spirits filled with greed becoming violent. Thankfully, the counterbalance is there through uplifting descriptions of heavenly beauty and ardent joy where people have chosen a life of use through service to others.

There are 108 different Remarkable Experiences:

- 59 appearing just once
- 41 appearing twice in different works
- 8 recorded three times in different works
(ref. "New-Church Life" October 1955)

When they are repeated, often the wording is to some extent different but the gist is the same. If collated they would form quite a thick paperback. A significant part of **True Christian Religion** is made up of them and as this was the last work that Swedenborg published, one particularly for the Christian world, there was clearly no doubt in his mind that they were valuable reading for anyone interested in religious and spiritual concepts and ideas. Many of the experiences involve Conferences or seminars with discussions on such subjects as predestination, the trinity, order, divine omnipotence, creation, redemption, free-will, and conscience. So called wise people and clergy are involved who often turn out to have completely erroneous ideas - certainly according to both the angels and Swedenborg himself who sometimes participates in trying to teach them the truth.

Swedenborg records his attendance at, and involvement in, an Apostolic and post-Nicene Council. He visits a temple in “the frozen north”, listens to a sermon all about the mysteries of faith, and then takes the priest, who has a Master of Arts, to task after which “*the priest gave me (Swedenborg) a black look, and the worshippers went off and got into their chariots, intoxicated with paradoxes, infatuated with empty words and plunged in thick darkness as regards everything conducive to faith and instrumental for salvation*”. He tells us of a meeting with disciples of Aristotle, Descartes and Leibnitz. He witnesses dragon-like spirits attacking a city in the spiritual world. And he was present when a group of angels from heaven and a group of devils from hell meet together in the world of spirits to discuss the existence of God:

One morning on waking from sleep, I was meditating in the light of a fine dawn before being fully awake, when I saw through the window what looked like a flash of lightning, and soon afterwards heard what sounded like a peal of thunder. I wondered where it had come from, but I was told from heaven that there were some people near me who were engaged in a furious dispute about God and nature, and the flash of light like lightning and the roaring in the air like thunder were correspondences, which presented the appearance of a battle and clash of arguments, with one side speaking in favour of God, the other of nature.

This spiritual battle had started like this. There were some satans in hell who said to one another: 'If only we were allowed to talk to the angels in heaven, we should prove to them fully and completely that what they call God, the source of everything, is nature, and God is no more than an expression, unless by it we mean nature.' Since those satans deeply and wholeheartedly believed that, and were so keen to talk with the angels in heaven, they were permitted to climb out of the mud and darkness of hell, and talk with two angels who came down from heaven. They met in the world of spirits, which lies midway between heaven and hell.

True Christian Religion 77

The remainder is well worth a read.

So much of what is recorded in these Remarkable Experiences is quite strange compared to the very rational way he expresses concepts in the other parts of the book. Some are perhaps bizarre, some give the impression at times that there is little difference between what the traditional Christian Church teaches about Hell with its fire and brimstone and what he experienced, despite how he explains the real nature of hell elsewhere. From expressions used, some are very challenging to those members of the Catholic and Protestant churches, certainly in his times but also today. They almost create an antagonism for the largest potential readership. Criticism has also been levelled at them through spirits sometimes appearing just foolish and angels naive, sanctimonious even, leaving something of a credibility gap - surely those living in the spiritual world are not like that! Further, their at times surreal nature make them allegorical stories expressing theological concepts and ideas.

Why Did Swedenborg Include them?

Was Swedenborg himself oblivious of the possibility for so many objections and a questioning of the

veracity of his remarkable experiences? No, for he anticipated it in both **Conjugal Love** (paragraph 1) and **True Christian Religion** (paragraph 851). Perhaps, though, the statements made in these two works resulted from letters and discussions he had with friends about the Remarkable Experiences. It was in 1759 that a Swedish nobleman named Anders Van Höpken, was introduced to Swedenborg. He was one of the founders of the Swedish Royal Academy of Sciences and also the Swedish equivalent of our Prime Minister for a time. He happily read Swedenborg's works and there is little doubt that he became a convert to them. The unique rational doctrines appealed to him. On one occasion he even suggested to the King of Sweden that they should be considered for adoption in any new colony that the country might establish. Yet in the late 1760's he did question Swedenborg over the inclusion of the Memorable Relations. In a letter to a friend, he recorded that “*I asked (Swedenborg) once why he wrote and published those visions and memorable relations which seem to throw so much ridicule on his doctrines, otherwise so rational; and whether it would not be best for him to keep them to himself, and not publish them to the world. But he answered he had orders from the Lord to publish them*”. Further, he related Swedenborg saying to him: “*do not suppose that, without such a positive order, I should have thought of publishing things which I well knew many would regard as falsehoods and which would bring ridicule upon myself.*” (Tafel Docs Vol. I; p. 66)

It is likely that this questioning arose following the publishing of **Conjugal Love** which did not find favour with the Church on a number of fronts. Certainly from other published documents, the Lutheran Bishops were highlighting these imaginative descriptive experiences included in **Conjugal Love** to undermine Swedenborg's writings. Others questioned him on their inclusion and it is a debate that has quietly continued over the past 250 years. But Swedenborg is adamant: “**The Lord Himself ordered me to publish them.**” Interestingly, Swedenborg stopped making entries in his private **Spiritual Diary** on 29th April 1765. He started including these remarkable experiences in his works with the publication of **Apocalypse Revealed** in 1766. So, from then on, he “went public” with them. Perhaps it was then that the Lord instructed him to publish them ~ we have no date for that.

Certain of these Remarkable Experiences demonstratively expose the true spiritual state of the Reformed Church at the time. When sending a copy of **Apocalypse Revealed** to a close friend, Dr. Beyer, Swedenborg included a note telling him that at the conclusion of every chapter there are memorable relations separated from the text by asterisks and with the instruction “*you will please to read over first*”. Why? Swedenborg went on to say “*From these a thorough knowledge may be gathered of the wretched state into which the Reformed Churches have been brought by faith alone. I am now going on from this place to England where some noise is probably being made, on account of the bishops of England being somewhat severely treated in the memorable relations; yet necessity required it*”. Hence another reason for their inclusion - self-evident exposé rather than rationale argument. One has to read the relevant

experiences to decide whether it has changed all that much!

Often any link between the subject matter of a Remarkable Experience and the preceding and/or following text is not initially obvious. But on closer scrutiny, a connection between it and particularly the preceding doctrinal issue can be found. However, the experience relating to a consideration of the soul and its quality given in paragraph 315 of *Conjugal Love* seems to have little to do with the chapter on **Engagements and Weddings** in which it appears or the following chapter discussing the states in second marriages and marriages between a young man and a young woman, a widow and a young man, a young woman and a widower.

Will we experience the Spiritual World in exactly the same way?

The descriptions of life in the spiritual world found in some of the Remarkable Experiences - details of dress, buildings, social organization, and so on - need not be regarded as permanent and invariable. It seems evident that most of the societies Swedenborg visited, except for those specifically said to have been formed from previous religious dispensations, were more or less contemporaneous; and that they need not be viewed as models for societies formed later, or still to be formed in the future. So we will experience skyscrapers with lifts, motor cars, aeroplanes, computers and the like. But hopefully we should still experience similar beautiful rose gardens and natural scenery and phenomena with their exquisite colours and features.

Why read the Remarkable Experiences?

Primarily because Swedenborg had orders from the Lord to publish them. They help to make the spiritual world more real, giving us an objective picture of it. They can confirm and illustrate abstract doctrine that has been offered rationally because they allow doctrine to be seen in a different, new light, even teaching new truths in a gentle way. They illustrate how it is possible to live in two worlds at the same time. They show the interdependence of angels and spirits and people on earth. They show the origins of thoughts and affections and where our loves and thoughts may lead us. The representative forms (actually seen by Swedenborg) aid the grasping of the internal sense within the Sacred Scriptures. Seeing the real contrast between good and evil can help us develop our resolve to do here and now, what is right in accordance with God's laws. And more reasons could be listed.

So next time you are looking for a short, worthwhile read, search out a Remarkable Experience to ponder.

*Taken from a Presentation by Neville Jarvis to
the North Ryde Group of the Swedenborg
Association on 1st February 2002
With acknowledgement to New-Church Life*

GROUP'S NEWS

North Ryde, Sydney:

On February 1st 2002, to celebrate the 314th anniversary of Swedenborg's birth, **Neville Jarvis** coordinated a presentation (see extract from talk on page 2) and experiential evening on Swedenborg's noteworthy experiences (memorable relations). It was a wonderful evening which brought to life some of the very special spiritual experiences that Swedenborg was given permission to share with the general public. One of the noteworthy experiences that was presented in the form of a dramatic reading came from *True Christian Religion* Paragraph 568, concerning the first state in the Spiritual World where there is a separation of the internal and external selves and the importance of getting to know one's internal self prior to one's departure from the natural realm.

On February 22nd **Joe Vandermeer** presented a very insightful and humorous talk on the deeper meanings of some fairytales such as the "Frog and the Princess". His talk was preceded by the launch of Dr Philip Groves new book "*Psychotherapy I and II*" published by Triam Press. **Lynne Heir** gave a comprehensive outline of the 2 volume book as part of the book launch. It was lovely to have Mrs Shirley Groves present at this event. Joe's talk was audio-recorded and a copy (either tape or CD) can be obtained by contacting the Swedenborg Centre.

In March Dr John Carr gave a presentation of various factors that influenced the development of the Jesus Story as it comes to us from the four Gospels. It looked at various archetypal patterns behind some of the Gospel writings, and the confusion that can arise by someone with a "Greek" mind reading a story with various layers written by a "Jewish" mind. It was attended by about 20 people and was well-appreciated. A video is available at the Swedenborg Centre for those wishing to view it. As well as an audio tape.

Michael Chester

Melbourne:

Nineteen people came along to the first meeting this year of the Melbourne Swedenborg Association group. There were also a number of apologies given for the evening. Chris Skinner welcomed everybody back after the holiday break and then introduced the evening's presenter, **Julian Duckworth** from Sydney, who chose the topic of "How Swedenborg deals with Time." He divided his talk of 40 minutes into three parts: Infinity and Eternity and Divine "time"; the experience of 'time' in the spiritual world as Swedenborg describes it, and our personal experience of time here in this world. Julian said that in order to think clearly and deeply about spiritual things and even more Divine matters, we need to free ourselves of time-and-space notions and concepts. But even so, time and space 'vocabulary' is the way in which our finite minds wrestle with and express eternal realities because we are finite beings. He went on to say that the Divine is in all time simultaneously and yet apart from time too. He suggested too that when we finally

enter the spiritual world and leave this dimension's fixed "clock-time" we will no longer be bothered by marking time by still experiencing the progress of changing states, leaving a purely one-direction flow of time here to work more completely in time 'both ways' there. Julian finished with several points on personal time; for example, we should notice the timing of strong thoughts and insights; we should watch our tendency towards nostalgia, and our preoccupation over time with things of little or no consequence. A very lively and engaging discussion took place after the talk with a variety of points and personal experiences

Gold Coast, Queensland:

The new Gold Coast Group, convened by Kevin Attwater and Jack Benson, held an introductory meeting on 4th December 2001. The new Swedenborg Foundation video *Splendors of the Spirit* was shown and an invitation extended to all present to participate in future meetings of the new Group.

These have continued in 2002 on the second Monday evening of each month, with a talk and discussion on various aspects of Swedenborgian philosophy under the title "**The Purpose of Life**". Each session opens with a meditation.

Swedenborg Association of Australia *Directors Profiles*

Continuing the series commenced in the previous issue, we have brief autobiographical sketches for two more of our Directors to give members some idea of the "faces" behind these names. Thanks Bronwen and Wayne.

Bronwen Kretz

I became a board member of the SAA solely due to the fact that there were places for new faces to fill. With a lifetime background in small business and 25 years as a volunteer (currently with ARC Emergency Services, ANTaR, Neighbourhood Watch and am at present seeking connection with ChilOut, a refugee support group), it seemed only natural to give back a little of what I have received since my first association with the Swedenborg Centre in 1997.

After reading and attending lectures based on the teachings of Emanuel Swedenborg, I began using the Swedenborg Centre's Lending Library where I learnt of and was led to, an art and healing course. The SAA Celebration of Spring Art Exhibition opened the door to spiritual art and enabled me to tap into an undiscovered reservoir within. A hunter and gatherer by nature I'm constantly in receipt of gifts from the natural world through which the spiritual world shines. At the moment I'm attending a yoga class held at the centre, who knows where that will lead!

Not one for verbalising my knowing, I live in constant awe of the beauty that surrounds me. I am blessed with a loving family and friends, an empty nest (temporarily), a second language and culture, a roof over my head and enough to eat. My journey over the past ten years has been one continuous adventure, passing through extreme pain and fear towards a challenging, rewarding and joyous life. I am grateful to the many teachers and fellow students of life who have shared with me along the way and inspired me to continually seek the truth.

Wayne Kasmar

Having served on the Board of the SAA for all but a couple of years of its existence, I have appreciated the opportunity to be closely involved in the early years of an organisation that I believe has a very important part in the spiritual life of this part of the world.

I first learned of the ideas in the writings of Emanuel Swedenborg in the late 1970's when the Swedenborg Lending Library and Enquiry Centre sponsored a fifteen-minute radio programme. It was something I stumbled upon by accident but was to prove enormously important in my life.

How many people can say that as a young person they started searching for answers to the big questions in life - about its purpose and meaning - and then actually found it. I feel extraordinarily lucky to be able to say that it happened to me. Yet at the same time it isn't just served up on a platter. In my experience, it requires a lot of work to build up a big picture of understanding of this kind.

I feel the SAA plays an important role in helping people to do this by organising meetings and other get-together's so we have a chance to build up such a picture with the input of others. I have come home after an SAA meeting with a much better understanding of life simply by having the chance to discuss its deeper matters with others.

I have been involved in the Swedenborg Movement for some years now, initially after making contact with The Swedenborg Centre and the New Church, and then becoming a founding member of the SAA ten years ago now. Thinking about the future of the Swedenborg Movement generally and the SAA in particular, I would predict it will be unexpected and surprising. I say this because in my experience this seems to be the way of things in connection with Swedenborg. There generally does seem to be a guiding principle at work that makes things clear in the end but takes you there by unexpected pathways.

SECRETARY'S REPORT

New Members

We welcome

Muriel DeForest (Hillsdale, NSW)

Daphne MacDonald (Cobbitty, NSW)

Paul Nash (Cobbitty, NSW)

and also Michael Ward (Sheffield, Tasmania),
renewing membership after several years,

to the Swedenborg Association of Australia.

The first Board meeting for 2002, held on 22nd January, brought with it a number of items for consideration including membership renewals, the annual Celebration of Spring, the 2002 Programme, the annual complimentary item to members for distribution, news from the new Gold Coast Group convened by Kevin Attwater and Jack Benson, and the 10th anniversary celebration of the formation of the Swedenborg Association of Australia Ltd. later in the year. This latter event will be marked with a special edition of *Candela*.

During March, all members with membership active to 2001 were contacted with the view to renewing their membership. Member's response has been constant and on behalf of the Board, thanks are extended to all our members for their continued support and encouragement.

Details for the annual Celebration of Spring at North Ryde have been well and truly fine-tuned. Association member Michael Chester is the coordinator for the event. The theme is to be ***Moulding the Clay of the Self***. A salient factor that can involve all members around Australia is the inclusion of an art exhibition, something which has not been included in the past two years. It will be a ***People's Choice Award*** with those present on the evening making the decision. There will be a monetary and book token prize for the winning entry. So why not start planning your entry now ~ an entry Form is included with the mail out of this Newsletter.

In our December issue our Candela coordinator Neville Jarvis called for contributions from our readers for inclusion in future issues. As Hon. Secretary for the Association, I would like to second that call. Candela is a wonderful avenue for those of like mind to not only support, but to contribute to as well. One's story can offer fascinating insights into the twists and turns of spiritual growth and development. But as Neville mentioned in our previous newsletter, your contribution can consist of whatever you want to say ~ a review, a favourite quote, a comment with regard to the newsletter itself, or a report on an SAA activity you may have attended. So, become involved, and share your experience with us so we can share it with others.

The next Board meeting is on Tuesday evening 23rd April 2002. All members are welcome to attend and to contribute. If you would like further details including an Agenda, please call me on (02) 9888 1066 during business hours.

Swedenborg Quotation from the Secretary

Marriage love links two souls and consequently two minds into one. People's souls and minds are not in space like their bodies, because these are by origin celestial and spiritual, and not being in space, they can be linked so as to become like one, although their bodies cannot. This attachment can be called living together spiritually, a possibility for married couples who love each other tenderly, however far apart they are bodily.

Conjugal Love 158

Michele Knight, Secretary.

SWEDENBORG FOR IDIOTS

There is no knowing where you will come across Swedenborg. You usually find him in the deeper deadly serious tomes, but he can turn up in light-hearted quarters too and surprisingly he may come off rather better in the latter instances. Swedenborg was awarded a page in the *Bluffer's Guide to Literature* where you were recommended to read *Heaven and Hell* and other works.

Much the same attitude is taken in the recently published *Complete Idiot's Guide to Angels* by Jay Stevenson PhD. As a matter of fact it appears to be one of the most comprehensive and informative guides to the subject of angels around. Swedenborg shares the chapter 'Against the Grain' with William Blake. It is subtitled "What happens when a scientist starts talking to angels and a visionary artist overhears what he says", from which you will gather that the author accepts Swedenborg as Blake's primary influence.

Swedenborg is introduced as 'A Great Communicator' referring to his exceptional ability to talk to angels. We are told that angels are not a special creation but 'evolve from the souls of deceased human beings'. It alleges, however, that there is a 'class structure' in heaven, with its celestial heaven, spiritual heaven and 'heaven of nature'. The last classification is one of a number of instances of a superficial reading of Swedenborg's ideas. Nevertheless many Swedenborgian ideas are put across with reasonable accuracy and little drops of truth should come through the veneer of wit. The concept of correspondence is described: "*He says that the natural world can give us clues about celestial reality if we know how to look at it. Things in the physical world correspond to higher spiritual truths, but we need to be able to understand their meaning.*"

Another section (the whole book is divided into very small easily digested sections appropriate to idiots) is headed 'Group Thinking' and describes how like minds congregate together. One of the more perceptive sections explains Swedenborg's 'alternations' of angelic states.

Whilst in general it does not do Swedenborg a disservice, the author is altogether uncritical. Having obviously perused the 'memorable relations' the author wisely warns us that *"You'll want to set aside some time to study theology before you die, so you'll have something to talk about when you get to Swedenborg's heaven."*

It is a comprehensive and easily digested reference work on angels. It has lots of monotone illustrations

and witty cartoons. Most pages have boxed sound bites. Published by Alpha Books (Macmillan), it retails in Australia for \$39.95. ISBN 0-02-862941-8.

Extracts from the Review by Patrick L Johnson in The Swedenborg Society, London, Newsletter.

EASTER THOUGHTS

CRUCIFIXION

It was the third hour when they crucified Him. The written notice of the charge against Him read:

THE KING OF THE JEWS

Mark 15: 25

"Three" signifies in the Word what is full and complete, and thence an entire period, greater or less, from beginning to end.

Apocalypse Explained 532²

It was now about the sixth hour, and darkness came over the whole land until the ninth hour; for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When He had said this, He breathed His last.

Luke 23: 44 - 46

"The darkness over all the land" represented that in the whole church there was nothing but evil and falsity therefrom, and falsity and evil therefrom; moreover, the three hours signify what is full and complete; for each and all things related in the Gospels respecting the Lord's passion have stored up in them arcana of heaven, and signify Divine celestial things, which can be laid open only by means of the internal spiritual sense.

Apocalypse Explained 526⁶

RESURRECTION

Early on the first day of the week, while it was still dark, Mary of Magdala went to the tomb and saw that the stone had been removed from the entrance.

John 20:1

In the word . . . desolation and vastation is described by "what is empty". . . The final state of a Church which comes before the state of a new Church is meant and described in the Word by vastation and desolation.

Arcana Caelestia 5360²

The Angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; He has risen just as He said. Come and see the place where He lay. Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see Him.'"

Matthew 28: 5 - 7

Holy fear, sometimes conjoined with a sacred tremor of the interiors that are of the mind and with the hair standing on end, supervenes when life from the Lord enters in place of one's own life.

Apocalypse Revealed 56