


## **PRESIDENT'S MESSAGE**

### ***Making a Start***

I sit at my typewriter which is a foreign tool in my trade. A drawing board is more comfortable to express the things I wish to say. However on occasions we are all called upon in life to go outside the comfort zone. I find on these occasions it is helpful if I take up the tools in my hands as a first step. I sit at the keyboard and type ever so slowly, what enters my head. Strangely, when the first thoughts come into the mind the fingers type and soon a thread of ideas flows to the page. It's as if someone else is present and has removed the blocks I had about the job before me.

The starting point seems to be willing to make a start. That "will" has to be the act of making the first step. Thinking about it is not enough.



Some ten years ago a group of people like you and I had the will to form this Association. There is the Swedenborg New Church which provides a place of worship focussing on the spiritual writings of Emanuel Swedenborg and there is the Swedenborg Library and Enquiry Centre which provides those Writings and many other books sympathetic to the teachings. What the founders of the Association felt was the need for a body to promote the work of this extraordinary man independent of the places of worship. This body would be able to promote talks and activities which may not be possible in the church environment. The Association grew from that time and as one looks back over the years, there have been some wonderful moments of shared activity in talks, exercises, discussion groups, art and creative works. The word "association" means *a connection of ideas, an organised body of persons*. The usual idea of an association is to bind people together such as sporting bodies or professional bodies who have a common bond based on expertise.

The Swedenborg Association is an association of people, ordinary people, who do not have qualifications in the Writings of the Seer but have a love for the truth of his work and wish to share in the dynamics and emotions they experience.

It is isolating to have elevated thoughts and feelings and not be able to share them. To share such feelings in unreceptive places or groups is to expose oneself to the risk of annihilation, like casting pearls before swine. The Association affords the safe place to explore thoughts and share in the spiritual growth of like-minded people ~ at meetings, through the pages of this Newsletter or possibly via Internet link-ups.

As we approach the anniversary of the beginning of the Association we might ponder what thoughts were going through the minds of those who picked up the challenge to start a group such as this. The will to turn the first sod with all the physical work involved is a testament to the faith of the early pioneers of this fledgling group who then nurtured the group into a thriving Association.

We thank them all.

Agape,

*John Brogan*

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

# The Developing Idea of God

The purpose of this article, compiled from a talk given to the Swedenborg Association of Australia Group in Melbourne, is to put the essential Swedenborgian teachings of the One God into the context of the development of humankind and the core beliefs of the major religions and spiritual paths.

In his writings Swedenborg refers to the five churches or spiritual eras of humankind as being the Most Ancient, the Ancient, the Israelitish, the Christian and the New Christian. Although these will not be dealt with in detail, the article will trace the development of the idea of God and we can see elements of the oneness of God in the various religions and eras of humankind.

If we look back to the time when primitive people lived ~ 'Most Ancient Church' ~ Swedenborg indicates that there was no suggestion that anything other than one God was considered. Although conditions were primitive, they had an initiative or perceptive idea of the one God and the close links between heaven and earth. They regarded worship as part of life which to them was love in action. Whilst they did not worship nature, they perceived that nature mirrored the qualities of God.

As time went on, this sense of the Divine amongst them became part of their culture and was expressed in their language, art and legends which were handed down from generation to generation. Swedenborg writes that *"each person has an internal acknowledgment that there is a God and He is one"*. In the course of time, these central ideas became part of the myths, legends and culture of ancient people and were expressed in pictures and hieroglyphics in which were "embedded" correspondences. The early people sensed the correspondences between God's world and their own spiritual development. Swedenborg's writings talk about the spiritual sun and the natural sun and the sun features in many of the ancient paintings. This does not mean that they worshipped the sun itself but saw their God as the Sun or the Divine Being that provided the heat of love and the light of wisdom.

It is interesting when we look at all the major religions, strip away the dogmas and fundamentalist elements to focus on the essential idea of God and the relationship to humans, how similar each of them become.

To put the relationship of the major religions in context, they must be seen in the context of history. The conflicts that have arisen over time show that it is difficult to see where the struggle for political and economic power began and the spiritual and moral ended. Both the Arabic War and the Crusades were fought between Muslims and Christians with each being dominant on one

occasion. How much these were about trade routes and the egos of powerful individuals or religion it is difficult to determine. We are aware that history and tradition is at the heart of the struggles between the Jews and Arabs (who are mostly Muslim). Again it is difficult to determine where struggle for power and territory ends and religion begins. The essential similarities are lost when a struggle for power and dominance is concerned.

The heart of the Jewish faith is the One God and the idea of the chosen people. The prophet Mohammad in the early days had sympathy with both the Jewish and Christian faiths and was quite happy to accept Jerusalem as the Holy City. It was only in later times when there was Jewish opposition that Mecca became the holy city for Muslims. One of the essential teachings of the Muslim faith is that the One God – Allah – is a God of love. There was opposition to the trinity of Gods which was then part of the Christian faith. The religious experiences of Mohammad over 23 years contained the essence of a God of love which is reflected in good works. It was only when those teachings were interpreted by others and became dogmas of the church that extremism emerged. Originally the Muslim religion was a very loving and liberal religion and this is evident today in the Sufi practices. The Jewish Kabbalists recognised the essential love of God and the way this was reflected in Old Testament teachings. It was the clerics and others that turned it into a ritualistic form of religion who could exert power and use the term 'chosen people' to advantage.

If we look at the Christian religion, we can see that the essential simplicity of the Christian faith as shown by Paul, especially as it is outlined in the Apostles Creed and practiced by the early Christians was significantly changed over time by the church fathers and councils and moved from the One God to a Trinity of persons. Over time, the Catholic Church by restricting use of the Bible was able to institute ritualistic forms of religion and the clerics held all the power. Following the reformation, biblical fundamentalism and literalism developed as a result of re-action to the old ways.

We must look behind the creeds and dogmas to individuals who are truly spiritual from all faiths, who look to the One God, and with that spirit of love, work together in goodwill and harmony.

The Christian leader Tomas Aquinas was deeply influenced by Islamic thought. The essentials of the Muslim faith were originally fairness, equality, human dignity, and prosperity. Much has changed as a result of extremism and creation of dogmas. It is necessary to look beyond and behind dogmas/theology to truths.

To this point, we have only looked at the Jewish, Islamic and Christian religions. It is important to also look at those religions that focus more on the mystical experience. The essential aspects of these are Higher Self, Oneness of Life, Communion with God and Ultimate Reality – Love.

Hinduism, which is the oldest tradition of Mysticism focussing on a metaphysical system called Vedanta, looks at the self ‘Atman’ and Supreme Self ‘Drahman’. Hindu Yoga is the ability to transcend the sense of personal identity and experience, union with the Divine. Buddhism, which arose out of the Hindu tradition, tries to achieve transcendence which is a state of Nirvana or Enlightenment through spiritual exercise and right living.

Sufism as referred to earlier is the mystical strand of the Islamic faith which strives for personal union with Allah or God and is a balance between union with the Divine and the performing of uses. It is not a monastic faith.

Whilst the above is a very brief outline of both eastern and western religions and as a result cannot provide a detailed understanding, it does demonstrate that in different terminology and emphasis the idea and perception of One God and the relationship of the individual and the selfhood is similar.

If we put a group of young children together in a room before they have been conditioned by culture and dogmas, they will all play together and react to play in the same way whether black, white, yellow, eastern or western. It is faith conditioning rather than core ideas of God which influence the development of faith.

In one form or another, the principles enunciated in the Ten Commandments are the foundation for most religions and basis for the operation of society to a greater or lesser extent.

The above has attempted to define the essential thread in all religions and we will now look at the general focus of Swedenborgian philosophy. He shows God in essence to be Divine Love and Wisdom and this is reflected in our lives by acknowledgement of truth and the practice of it in a life of good. We become closer to God as we surrender the love of self and have love for the neighbour and God. As we become less selfish, we come closer to God. God is the true proprium or self. Swedenborg’s philosophy re-states the

wisdom of the ancients and shows how the Bible incorporates this ancient wisdom which he calls correspondence. The biblical text contains within it the spiritual correspondences which were understood by the ancients and were the key to spirituality through the ages.

The focus of Swedenborg’s spirituality stresses that we must look inwards. God works according to order because He is order. We grow spiritually as we move from truth to good, from obedience in the mind to love in the will. Swedenborg experienced both worlds and demonstrates the link between heaven and earth just as ancient men perceived the link, knowledge is now provided to us of the link.

The essential requisite for heaven is looking to something higher than ourselves and to live a life of love and kindness. Heaven is a kingdom of uses and that begins with the individual, a process of inner renewal and transformation or what Swedenborg calls ‘regeneration’.

He regarded the new church or New Jerusalem, not as an organisation but as an expression of a spiritual reality, made up of individuals who reflect to varying degrees the Love and Wisdom that is God. This New Jerusalem is not distinguished by creed or dogma but by inner spirituality expressed in a life of use. Good qualities are from God. We progressively gain a new will which is re-birth and have a deeper awareness of God.

As we reflect on the nature of the various religions, the journey of the human race, we can see how the idea of the One God and the development of each individual are at the heart of each religion or path. Swedenborg re-states the essential truths at the core of each religion.

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***Chris Skinner, Melbourne Swedenborg  
Association Group Convenor and Minister of the  
New Church Congregation in Victoria***

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### ***Correction***

*In the last President’s Address (March 2002) it was stated that the picture of the tadpole from which the sign of Capricorn evolved, was resting on the sign of the ankh meaning life. The tadpole was actually standing on the chen, the symbol of continuum, the string of continuity. Therefore the palms on the head signified duration, the chen signified the string of continuity and the tadpole, with only the hind legs apparent, signifying the process of transformation (tadpole into frog). This error is only eclipsed by the beauty of these correspondences of the meaning of Palm Sunday which was the subject of the message.*

## GROUP'S NEWS

### North Ryde, Sydney:

On May 3rd **Michele Knight** presented an overview of "*The Worlds in Space*". It was a very comprehensive coverage of the book, providing the background for when the material was written in his *Spiritual Diary*, where it was incorporated into the *Arcana Caelestia*, and then revised to become a separate book. She guided us in getting an appreciation of the contents by selecting passages that were meaningful to her, having them read so that people could get a taste of the ideas covered, and giving an explanation of why these passages were significant to her. Participation from the audience added to the appreciation of the book. Michele's enthusiastic and thoughtful presentation encouraged the twenty people who attended, to read the work themselves and to focus on the big picture of heavenly life and its varied states.

On the 24<sup>th</sup> of May **Dr David Wright** gave a talk titled "*Feeling and Language of Spiritual experiences*". He is interested in how we communicate things which are beyond words, how we relate experiences so that they can be meaningful to others. This would have been picked up by the 19 people who attended, as his love of language showed in the way he presented the material. During the presentation he focussed on the story "*The Aleph*" by **Jorge Luis Borges** which describes a moment of consciousness. "*What my eyes saw was simultaneous: what I shall transcribe is successive, because language is successive.*" David appreciated the story and the way it was conveyed. There is a wonder to what the written language offers access to. During the presentation David read "*Divining the Aleph*" which conveys some of his interests and appreciation of how others have communicated spiritual experiences. It requires special concentration as it dealt with abstract ideas and one was not sure of where David's story was taking you. There is an audio recording of the talk together with a transcript of the "*Divining the Aleph*" for anyone wishing to listen to the talk.

**Michael Chester**



### Melbourne:

For the March meeting a film evening was held. The video on the life of Helen Keller *The Light of Faith* and the video *The Other Side of Life* were shown. Numbers were a little down but we were pleased to have 3 visitors who joined in the discussion. Everyone enjoyed the evening.

In April the speaker was the Convenor of the group **Chris Skinner** who spoke on the subject of *Swedenborg's Universal Theology*. The content of this talk is the subject of an article on pages 2 and 3 in this issue. 14 people were present and lively discussion took place and those present appreciated the common core spirituality of each major religion or path.

Due to an unavoidable urgent commitment by the scheduled speaker in May, the convenor again was the speaker moving his talk forward from the August

meeting. The subject was *The Human Trinity of Soul, Mind, Body*. The talk demonstrated the link between the three levels and the relationship between each. Details of how the degrees of the mind provide that link with the soul and the operation of the Divine provided an opportunity for discussion and we were pleased to have two visitors amongst the 14 present who also participated in the discussion.

**Chris Skinner**



### Gold Coast, Queensland:

**Jack Benson** and **Kevin Attwater** are endeavouring to start up a discussion Group on the Gold Coast. The venture commenced with an introductory meeting on 4<sup>th</sup> December 2001 at The Gold Coast Theosophical Society Lodge. The new video "*Splendors of the Spirit – Swedenborg's Quest for Insight*" was shown. This was well received and was followed by a good general discussion. An invitation was extended to all present to participate in a new Swedenborg Gold Coast Group to commence early in 2002.

The first SAA Gold Coast Group meeting was held on Monday 11<sup>th</sup> February 2002 at The Gold Coast Theosophical Society Lodge in Merrimac. The title for the evening was "*The Purpose of Life*" and it was presented in the form of an informal talk and discussion. Jack and Kevin presented short talks on the purpose of life from a Swedenborgian point of view and outlined the benefits of following the regeneration pathway given to us through this philosophy. Again a very useful discussion took place with the 20 or so people present. It was agreed at that meeting that separate SAA meetings would be held on the first Tuesday evening of each month at this location.

Meetings held in March, April and May continued the theme of the "Purpose of Life" with some good discussions but with smaller and dwindling numbers. The June meeting failed to receive adequate support. Jack and Kevin are now re-grouping to explore other ways to get a Gold Coast SAA Group functioning. This may include combining meetings with the Theosophical Society members on one Monday evening each month. Other approaches are also being considered.

The Gold Coast Group would like to acknowledge and thank the Gold Coast Theosophical Society, and in particular Barry Hora, for their support and the use of their lovely Merrimac Lodge.

In the meantime we continue with our monthly Tamborine Mountain Swedenborg Group meetings. A group of nine Swedenborgian / New Church people get together on a Friday morning for discussion on a Swedenborgian topic (currently The Ten Commandments) and then continue with the discussions over a shared lunch and on into the afternoon. SAA/New Church/Swedenborgian people visiting the

Gold Coast are always welcome to join our meetings.

**Kevin Attwater**

## *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 Louise and Julian.

### *Louise Brogan*

At one of our monthly meetings recently, the guest speaker invited us to explore our spiritual experiences. Jumping right in, I discovered, to my surprise and delight, how deep my relationship with Swedenborg really is.

I suppose this sounds quite strange, however, I realised that I had not ever taken the time to "step back" and look at that *RELATIONSHIP WITH* Swedenborg - I had always focussed on the writings themselves.

Deeply moved, I realised that Swedenborg, with Divine guidance, has provided a framework, and infrastructure, within which I could move and relate to all living things - including Swedenborg! I now have a living, breathing, loving relationship with Swedenborg, - here; now.

This realisation has grown through 10 years of contact and attendance with the Association - and I'm only at the beginning! The Association also provides a framework for us to all enter and relate to Swedenborg and the Divine. What a gift!

Now, I know this is not to be a marketing opportunity for the Association, however, I did want to share with you how I see the Association and what the gifts of being a member are for me.

I am thankful and appreciative to Dr Philip Groves for introducing me to Swedenborg those 10 years ago. Embracing Swedenborg's teachings and philosophies and applying them in my business (as well as my personal life) is exciting and challenging, and incredibly rewarding. To me it is a delight to keep discovering how relevant Swedenborg is to all of my life.

I look forward to meeting members at the monthly meetings - to share, explore, discover, and be in community.

~

### *Julian Duckworth*

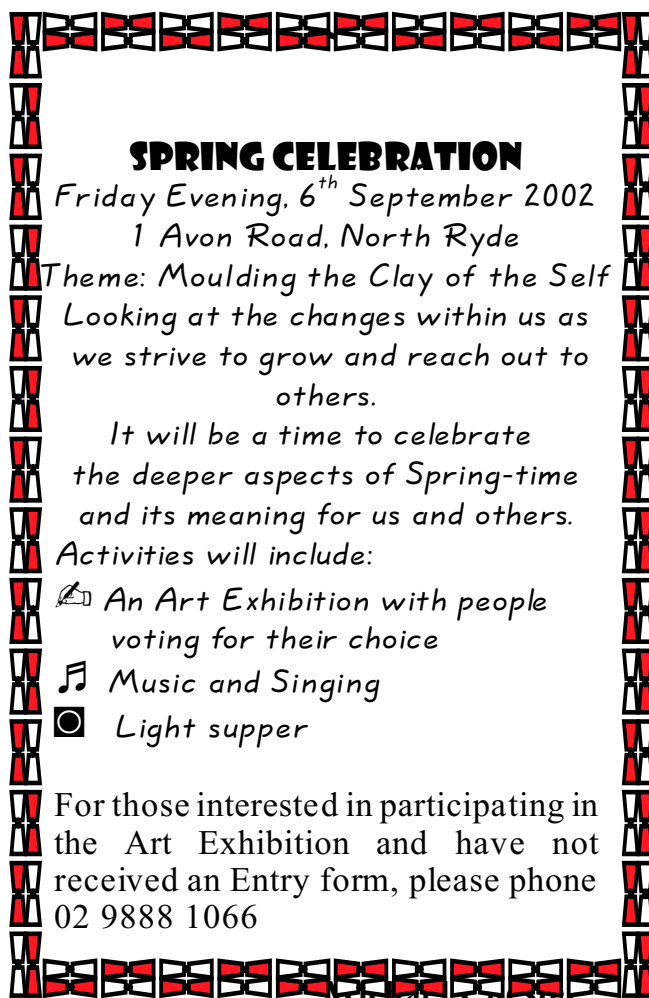
I have the privilege of having been born into the orbit of Swedenborg as my father was a minister in the British New Church and is now retired. Swedenborg ideas and books considerably filled my childhood; we had books in virtually every room of the house. As a child I went with the family to regular meetings in the centre of London at the Swedenborg Society in Bloomsbury Way which, looking back, left a deep impression on me of peoples' dedication and seriousness. I always held the Writings in awe but never really dipped into reading them until I was in my twenties.

I taught primary school children, specializing in music, for ten years in Nottingham and eventually found

myself literally torn between an increase in school work and an increase in church work. I sat down one evening and calculated the future and soon after this I applied to go to the New Church Theological College in Manchester where I trained for four years, being ordained on July 19<sup>th</sup> 1980, just five days after my older brother died of kidney failure. It was at the College that my real personal epiphany took place in which intellectual ideas from Swedenborg found their place in my heart more than my head. At College I married Ruth Hasler and the lonely student became a loving husband and later father of four gorgeous children.

We were posted to Birmingham, a wonderful city in the midlands where we had ten very happy years with a whole year out in Mauritius in 1986, the country of Ruth's birth. This ten-year ministry was essentially community-orientated and worked well. In 1988 a letter from Australia arrived, enquiring if I would possibly consider a move to Sydney and a ministry there. It took me, surprisingly, fifteen minutes to decide to accept, having (my wife reminds me) only three years earlier said that the last place I would ever go to was Australia! And we have been here ten years with no regrets.

I feel privileged to be a minister in Sydney, which lends itself to a wider scope of work than usual. I have given talks far and wide in conjunction with the Swedenborg Centre, and I have been happily involved with the Swedenborg Association for many years, recently as a director. I feel the privilege of having been born into Swedenborg and awed by never having found a more satisfying philosophy.



**SPRING CELEBRATION**  
Friday Evening, 6<sup>th</sup> September 2002  
1 Avon Road, North Ryde  
Theme: *Moulding the Clay of the Self*  
*Looking at the changes within us as we strive to grow and reach out to others.*  
*It will be a time to celebrate the deeper aspects of Spring-time and its meaning for us and others.*  
Activities will include:  
🎨 *An Art Exhibition with people voting for their choice*  
🎵 *Music and Singing*  
🍷 *Light supper*  
For those interested in participating in the Art Exhibition and have not received an Entry form, please phone 02 9888 1066

## SECRETARY'S REPORT

Swedenborg Quotation from the Secretary:

*... Anyone who believes, as each one of us should, that the Deity's sole purpose in creating the universe was to bring into existence the human race, and from this to people heaven – the human race being the seed-bed of heaven – must inevitably believe that, where there is a world, there must be human beings.*

### *The Worlds in Space* paragraph 3

The Board meeting held on 23<sup>rd</sup> April brought with it a number of items for consideration including Membership, Public Liability Insurance, Entry Fee to SAA meetings, Membership Renewals, Group News, both local and interstate, and the Tenth Birthday of the SAA of Australia.

Earlier this year Gold Coast Convenor Kevin Attwater raised the issue of Public Liability Insurance. This has been very much in the public arena of late with the media reporting a spate of claims being made against a number of organisations. It was resolved by the Board to adopt this Insurance, which became effective 25<sup>th</sup> March 2002. The high cost of the Premium unfortunately has had to be absorbed into revised Entry Fees for all future SAA meetings. Standard Entry Fee is now \$10.00 while \$5.00 is the Fee for Concessional Entry.

The Swedenborg Association of Australia legally came into existence on 2<sup>nd</sup> July 1992. Ten days before, eight people ~ Kevin Attwater, Jack Benson, Ruth Duckworth, Neville Jarvis, Brian O'Neill, Arthur (Terry) Schnarr, Eric Sharpe and Bernard Willmott ~ had signed the Registration document and so became the first Directors of the newly formed company. Two of these ~ Eric Sharpe and Bernard Willmott ~ have moved into the spiritual world during the intervening years and Terry Schnarr is now in North America. The remaining five are still very active in the Association activities as this issue of Candela testifies. As mentioned in the last issue, a celebratory issue of Candela for the Tenth Birthday of the Swedenborg Association of Australia will mark this occasion. Work on it is progressing steadily and publication is timed to coincide with the Annual General Meeting in August 2002.

In my last report I mentioned that during March all members with membership active to 2001 had been contacted with the view to renewing their Membership. Response by Members has been constant, and again, on behalf of the Board, thanks are extended to all our members for their continued support and encouragement.

The next Board meeting is on Tuesday evening 23<sup>rd</sup> July 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.

**Michele Knight**, Secretary.



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**All the troubles of the world, especially spiritual troubles such as impatience, hopelessness, and despair, derive from the failure to see the Grandeur of God clearly.**  
*The Essential Kabbala* (Daniel C. Matt)

## OUR SEARCH FOR MEANING

If you work as I do in the fields of drug and alcohol abuse, mental health, or areas such as child abuse; domestic violence; suicide; depression and anxiety; family disruption; or in related criminal justice and welfare areas - then you would be well aware that there are many troubles in the world today.

If this simple statement from the Kabbala is to be believed, then our lack of overall success stems from looking in the wrong place for solutions. We need to in some way include the spiritual ground of our being in how we approach these issues - whatever that may mean for each individual.

As one psychotherapist, Richard Hycner, writes in his book *Between Person and Person: Towards a Dialogical Psychotherapy*:

*There is a great need in contemporary*

*society to rediscover the 'holy'. The holy does not refer to any specific religious belief, but rather to an opening-out to that which is beyond us. It is the repression of the holy, the out-of-touchness with the holy, that has helped create such a dangerous state of affairs in the world today.*

For example in the mental health field, no matter how many practitioners believe they have a soul, this rarely translates to the literature and practice of mental healing. In working with people experiencing psychotic illness it is clear that for most people their experience, particularly of the "voices", involves some type of spiritual reality. Yet this clearly is not to be talked about by mental health workers for fear of making things worse.

The same often holds true in fields of physical healing such as medicine, nursing or physiotherapy.

People and their families can undergo extreme physical and psychiatric disorders without in any way having attention paid to the underlying spiritual and religious experience - what this means to the person and their family.

What is interesting is that this dilemma of current society, as described above by Hycner, a modern day psychotherapist, is also clearly apparent in the story of the life of the Buddha.

Whether you accept Buddha as an historical person or not, the story of the life of the Buddha is a spectacular mythology which offers a poetic narration of the development of higher spiritual consciousness. If we view the story of the life of the Buddha as a blueprint for both our individual and society's spiritual development, then we see patterns in the story itself which can offer great wisdom in our search for answers to our personal and social troubles.

## LOOKING IN THE RIGHT WAY

If we see the story of Buddha as a parable then there are some striking parallels with the modern day troubles that we face and our own search for meaning. Like Buddha our spiritual nature is born into a situation where the outer physical reality dominates. The ruling part of our nature, the King (or ego) is delighted with the advent of the spiritual (Buddha) when his son Prince Siddhartha is born. A wise man foretold at the birth that the Prince would either become a great ruler or a great saint. The King was clear he wanted his son to be a great king, perhaps even greater than he.

So this creative power comes with a dilemma - this state of being represented by the new born Prince, can be used to subjugate the world as a great ruler (ego) or go beyond the physical world to become a spiritual being.

Our ego state (the King) prefers to maintain the status quo and stay immersed in the world of physical reality. Yet the spiritual within us keeps being called out to something more... something bigger and beyond the ego state of being. This calling comes at first as a bitter pill - and awareness of death. Yet try as we may to distract ourselves from the true state of physical reality, from the bigger truths of spiritual life, there is that which keeps calling us.... Tapping us on the shoulder and saying "what about..."

Eventually Prince Siddhartha (Buddha) stops from the years of continual distraction and empty living and sees there are two ways of viewing this situation - this struggle for existence.

The first way, which he calls the *wrong* way, is to ignore this awareness of sickness, old age and death, ignore the bigger picture, and seek the opposite.

This parallels Hycner's notion of the spiritual isolation of modern life which creates a void which must be filled, and is filled by things which don't

really fill it and create further longing - money, drugs, sex, even television.

We ignore the bigger spiritual picture and immerse ourselves, like Buddha, in the opposite - "*In my life of pleasures I seem to be looking in the wrong way*". Or as the Kabbala has said: "*All the troubles of the world... derive from the failure to see the Grandeur of God clearly.*"

The second way, which he calls the *right* way, is to recognise the transitory nature of this ego state and physical reality, and ***search for meaning that transcends it.***

So drawing upon the Kabbala, Buddhism, and Dialogical psychotherapy we can see striking parallels in how to look at and understand our struggle for existence. Such a perspective lends a revealing light to the current plagues of drug abuse, alcoholism, divorce, domestic violence, child abuse, mental illness, suicide and crime which our societies are struggling with.

It seems clear that these are signs of not only psychosocial disorder but of a spiritual disorder - like the Buddha when he was Prince Siddhartha - we are a society without deeper meaning, a society which is looking in the wrong direction.

If we are to find meaningful solutions to these troubles of the world, we must seek answers, seek meaning, which include this deeper spiritual ground of our being.

*"Spiritual life is to love God above all and to love other people as you love yourself, in line with the teachings about faith that the Lord has taught in the Word. Worldly life, however, is to love oneself and the world more than you love other people, even more than God himself"*

Swedenborg: *Arcana Caelestia* paragraph 8549

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**Brian O'Neill, Director of the Illawarra Gestalt Centre and a Founding Swedenborg Association of Australia Director**

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### **Internet Chat Group**

**It has been suggested that we should set up an Australian Swedenborg Internet Chat Group for discussing spiritual issues of mutual interest, especially from a Swedenborg viewpoint.**

**This would not only provide regular stimulating contact for members between meetings but also an opportunity for those with Internet access, living remote from Swedenborg Groups, to have a sense of belonging.**

**If you are interested please telephone the Hon. Secretary on 02 9888 1066. We would need someone to establish this and set it going. Are you the person?**

# WHAT'S HAPPENING

For Group activities, contact your nearest Group Convenor

- Gold Coast (Kevin Attwater on (07) 5545 2401 and Jack Benson on (07) 5545 4115)
- Melbourne (Chris Skinner on (03) 9435 8599);
- Sydney region (Michael Chester on (02) 9913 2421);

It would be good to see additional viable Groups established in new areas. If you can help contact Michael Chester.

**Gold Coast:** Second Monday of the month at The Gold Coast Theosophical Society Lodge, 16 Ghilgai Road, Merrimac commencing at 7pm. For more detail contact Convenors, details above.

**Melbourne:** Last Friday of the month (usually excepting December and January) at The New Church Hall, 426 High Street Road, Mount Waverley commencing 8pm.

June 28<sup>th</sup> **The Near Death Experience** with **Sylvia Eriksson**

July 26<sup>th</sup> **The Effect of the absence of Love in our Life** with **Donna Golding**

August 30<sup>th</sup> **Aspects of the relationship of Science and Religion** with **Geoff Forster**

September 27<sup>th</sup> **Man, Myth & Mystery** by **James Edgar**

**Sydney:** Friday evenings at The Swedenborg Centre, 1 Avon Road, North Ryde commencing 7.45pm. Ring 9888 1066 for more details of each evening.

June 28<sup>th</sup> Taking a look at Swedenborg's work **Interaction of the Soul and the Body** with **Michael Chester**

July 26<sup>th</sup> Taking a look at Swedenborg's work **Neighbourliness** with **Ruth Duckworth**.

September 6<sup>th</sup> **Celebration of Spring 2002** (see separate notice on page 5)

September 27<sup>th</sup> **Wounded Healer of the Soul** with **Claire Dunne** (to be confirmed)

ANNUAL GENERAL MEETING  
Your chance to have your say  
- in person or by letter  
Friday August 16<sup>th</sup> 2002 at 7.45pm  
Swedenborg Centre, 1 Avon Road,  
NORTH RYDE  
Meeting papers will be sent to members at the  
end of July. Watch for them and send your  
thoughts, comments, etc.

ANNUAL BOOK DISTRIBUTION  
The Directors have decided to send each member  
a copy of the book:  
Talking With God ~ Gwynne Dresser Mack  
In coming to this decision, it is realised that a  
good number of members may have it already.  
The Directors remind members that the main  
purpose for the annual item is for passing on to  
someone who might benefit.

To everyone who has contributed to this issue,

Grateful Thanks. Neville Jarvis, Coordinator

## 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.

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