

THE NEW AGE

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EDITORIAL

Here's the Winter issue of The New Age. It's also the June issue, so it has something for New Church Day on June 19th. We hope you enjoy reading through this quarterly journal of the New Church in Australia and find things to help and interest you.

The New Church has an inbuilt problem! Touch 'New Church' things and very soon the name Swedenborg will pop up. Who's he? Well, I'll let you fill in your own answer to that. So, our problem is that we have the man and the body of spiritual teachings from which the New Church came about. In some real way, they are both important ... essential?

Concentrate on the man, who, for sure, is really worth concentrating on, and people will say, "Oh, so he started your church then." (No, he didn't, it was started by 5 respondents to a newspaper ad.) Or encyclopaedias will say the same. Or, people will say, "Oh is a he a prophet?" (Answer, Well, kind of.) or "Do you worship him, like Jesus?" (Answer? How loud can you scream 'No'!) Or other troubling questions because a little knowledge is often a dangerous thing.

Concentrate on the teachings without mentioning Swedenborg and such obvious questions as "Where do you get this stuff from, eh?" or that nervy question, "**New** Church. Just starting up then?" My own strangest experience of this was in a bank in England where in 1973 I went to pay in a cheque to The Nottingham New Church and the teller leaned forward to the tiny slot at the bottom of the glass screen and said, "New Church? I haven't heard of that one." So, I leaned forward and said, "Well..." and then we both laughed.

So you get the problem. Is there a solution? I wish! Do email me your opinion on that. I believe other churches sometimes have it too. The Wesleyans (John Wesley) changed their name to Methodists perhaps to remove John Wesley's dominant identification, but then of course some Wesleyans refused to change. The usually story which religion actually tries to heal ... behind all the name-calling.

Julian Duckworth

SPRING-CLEANING THE HOLY CITY, THE NEW JERUSALEM

The Bible – The Word of God – ends with the two chapters account of the vision of the Holy City, the New Jerusalem. In its own way it is the spiritual version of the story ending, “and they all lived happily ever after.”

This vision is a description of the place and values of the New Church understanding of real religion but it isn't so much about the organised New Church as about the personalised New Church or faith or regeneration in an individual person.

New Church Day is June 19th and previous issues of The New Age can explain why so. So in this issue we are going to run through some of the parts of the vision, look at some of the correspondences and images along the way and try and relate each aspect we look at to our personal states and lives (which is what it's really about as we said above).

It may help if you read the last two chapters of the Bible, Revelation 21 and 22 from some reasonably good translation. I'll use New King James Version. On the way, you will probably find that you get some of your own original insights. That's great. Write then down on the blank back cover! Also, for obvious reasons, we can't go through everything, so there will be a few jumps.



Here, for starters, is a picture of it. I chose it because it contains things from both chapters and because it was one of the better art works. It is notoriously difficult to depict it from the text, and results are often quite unpleasant. But, to me, this one works. It's got the golden look, the walls, the gates, the equal length,

breadth and height, the tree of life, the water of life, and most of all, the glory. Apologies that you are seeing it in black and white. Google Images for New Jerusalem Images – it's there. Enlarge it. Find other attempts.

We're beginning at Revelation 22:1. "*A new heaven and new earth*", so the opening idea is of a change from the old to the new. For us, that's about a new and different state or focus directing our lives. Spiritual life is based on that change. Then, "*there is no more sea*". That might sound a pity, but spiritually it is about us losing our natural, worldly, external selfish ties so that we can become more spiritual.

"The holy city, New Jerusalem, coming down out of heaven from God": A city is built, constructed. Nature is not built but grows. We build when we live our lives by what we believe in. That's the 'coming down' from up-there thinking to down-here doing it. *"Prepared as a bride adorned for her husband"*: Living good lives and being our belief makes us 'beautiful' in the Lord's sight – He is the husband – because he knows our hearts.

"The tabernacle of God is with men – God will be with them, their God and they shall be His people." This is completeness, mutual being and belonging. For us, it is our fulness of us with God and God with us. *"God will wipe away every tear...no more death, sorrow, crying and pain; they have passed."* All these expressions of unhappiness have been ours, even in our struggles to obey the Lord, but they now end in our union with God.

"Behold, I make all things new." This powerful utterance is about the transformation of everything from its former state to its newness. For us, it's about greater strength, trust, authenticity, freedom, purpose. *"Write, for these words are true and faithful."* The spiritual idea of 'writing' is to record, confirm and avow our faithfulness.

"It is done. I am Alpha and Omega, Beginning and End." This not only tells us that the Lord is everything, the All-in-all, but He is the bringer-about, who sees, guides and finishes the making of our pathway and our being.

"The fountain of the water of life" sounds energetic, abundant, refreshing, restoring, and so, for us, are the living truths we take in and make ours.

Moving to verse 10. *"The great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."* This sounds similar to verse 2, but note, there are some differences. One is the word 'descending'. Anything descending brings itself down, down where we are, where we can see it, visible, even usable, but it is still exactly what it is unchanged by descending, *"having the glory of God."*

"Her light was like a precious stone, clear as crystal." This awesome description is about the truth when we will see it; 'light' is truth seen and got; solid, permanent and precious as a gem, and clear and transparent so it reaches far as we contemplate it.

Then we come to the city walls, a very prominent feature of the city, great and high; serving to both keep out and keep in, but with it having gates, serving to bring in and add to the ever-increasing perfection of the City. *"Twelve gates, and twelve angels at the gates, and names written on them, of the twelve tribes of the children of Israel."* These majestic features, for us, seem to be about recognising the diversity and inclusiveness of the Lord's dwelling place to reach out to and welcome all people, or, in us, all the states which we go through in our spiritual life.

"The wall of the city had twelve foundations on which were written the names of the twelve apostles of the Lamb." A 'foundation' is a strong firm base and support, so what is the link to the apostles? They were sent out to bear witness and to proclaim, to evangelise the gospel. So, for us, to proclaim by being what we are and at times speaking of it is our foundation on which the city sits.

"He who was with me had a gold reed to measure the city, gates and wall." To 'measure' is to work out exact proportions, since appearances – here, those of beauty, grandeur, holiness – can be

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left unchecked. The result of the measuring is to know that the sides are twelve thousand furlongs and the wall, one hundred and forty four cubits ... all multiples of the origin number twelve of course. Every measurement is based on this twelve, as it is the whole and the perfection. For us, it is the entirety of our owning of this city in us.

"Its length, breadth and height are equal." So, it is a perfect square cube. Length is about the good of it all; Breadth or width is about the truth of it all; Height is about the quality, use and purpose of it all. All three are things we too need to take in, take on and take account of.

"The construction of its wall was of jasper, and the city was pure gold, like clear glass." The point here is to emphasise openness and clarity along with true love, which is the pure gold. Basically love and truth are together, fused, mutual, reciprocal. We love what is true and we are true to what we love.

"The foundations of the wall are adorned with precious stones (and the types are then listed)." These, for us, are the individual and collective precious-to-us truths which 'adorn' our spiritual life and faith. They shimmer, shine, sparkle, reflect, and are so beautiful, and together these truths about God, Word, love and life interplay and add to each other.

"The twelve gates were twelve pearls" is about the value and cost of going into the city. The value, for us, lies in our searching, as pearls are sought for, and the cost is in the making of the pearl from the one hard bit of grit. The finished pearl also has strange luminosity and lustre, unlike any other surface.

Then comes the absence of the temple and the sun and moon, for God and God's glory are in place of these. For us, this helps us see that eventually we need to move beyond representations and images of Divine presence and to let the Lord be our holiness, our light and illumination.

Now we move on to the opening of chapter 22 where it says, *“He showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.”* Here we have a moving, flowing river coming from God and going where it goes. For us, that can mean several things: a spreading out, a flowing forth, an irrigation of our being, a stimulant for further growth, and cleansing, washing, refreshing and thirst-quenching.

“One either side of the river was the tree of life, bearing twelve fruits.”



The river flows through the twinned tree of life which is one but two, as with our love of the Lord and our love for our neighbour which are distinctly one. The fruits are our life's fruits, brought forth regularly, repeatedly. *“The leaves of the tree were for the healing of the nations.”* Leaves are the lungs of plants because they breathe in and give out, purifying the

air. Leaves are the living truths which breathe life into our being and bring healing to our divided states which war against each other.

Finally, there is no night there, no lamp, no light of the sun, because the Lord God gives them light and is their light. To have light is to see our way, to think clearly, to love purely and properly, and to serve by offering ourselves to the Lord. And this is to reign forever and ever.

Julian Duckworth

..ooOOoo..

President's Page

... Continuing The Lord's Prayer

Hallowed be Your Name

“What's in a name? That which we call a rose
By any other name would smell as sweet.”

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These famous lines comes from Shakespeare's Romeo and Juliet. On her balcony, Juliet reflects upon the name of her beloved - of his family name, Montague - as the very thing which stands in the way of her love for him. She concludes that a name has no more than a superficial significance, and that it certainly should not affect her feelings for the handsome young man she has just met.

Not only can a name be superficial, irrelevant, it can be downright misleading. The older I get the more I see that all around us, and the less I trust what so many contemporary voices tell us. The names and titles of modern life frequently tells us exactly the opposite of the true nature of the entities they represent. So, for example, the "health industry" is concerned primarily with disease, and it is disease that continues to justify its existence rather than health.

We see something similar in the book of Revelation, in the seven letters to the churches:

"And to the angel of the church in Sardis write, ... 'I know your works, that you have a name that you are alive, but you are dead.'"
(Revelation 3:1)

Ironically, in the course of time the names Romeo and Juliet - especially the name Romeo - have become synonymous with tragic love. We know exactly is meant when we call someone "quite the Romeo". So while names can be arbitrary and meaningless, even deceptive, they can also be deeply significant. Jesus gave Simon the name Peter for its significance (John 1:42, Matthew 16:18). I once met a lady who was given the name Shanti, meaning "Peace", upon entering Sufism: she suggested to me that the name was aspirational (something to aspire to, a hope for the future) rather than reflecting any present reality, because her spiritual teacher had identified that she needed more peace in her life.

"And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a

great many people. And the disciples were first called Christians in Antioch.” (Acts 11:26)

I wonder, is your claim to the name of “Christian” a reflection of who you truly are now? Or is it aspirational? Or is it a complete sham?

Of course, in the Lord’s Prayer, we’re talking about the name of the Lord. The Lord’s name is never false, nor could it be said be aspirational: it must reflect a present reality. But when we speak of the Lord’s name, what do we mean?

Some months ago, I came across a Jewish understanding of Psalm 23. It is possible to render the opening words not so much as a sentence, as a name. “The Lord, my shepherd”. When we think of this as a sentence (by inserting test word, “is”) it speaks about me, the notion of my commitment, that I put my trust in the Lord. But when we think of it as a name - of the Lord - we can do no other than reflect upon His love and care for us and my own attitude to Him becomes of negligible importance. The name represents who the Lord is, His qualities. This is true of all the other names: “Jehovah”, “the Lord of Hosts”, “Shaddai”, even down to, “God”. Every one reflects some unique quality of the Divine.



How, then can the name be “Hallowed”? The word “hallow” is a verb, meaning to make something holy. Surely something is either holy - intrinsically, in and of itself - or it is not. Just as the name of the Lord must present some real quality of the Divine, surely it must also be holy already? How do we make something holy? We find some useful help in the Word.

“Remember the Sabbath day, to keep it holy.” ([Exodus 20:8](#))

“You shall not profane My holy name, but I will be hallowed among the children of Israel. I am the Lord who sanctifies you ...” ([Leviticus 22:32](#))

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"Do not say, 'A conspiracy,'

Concerning all that this people call a conspiracy,

Nor be afraid of their threats, nor be troubled.

The Lord of hosts, Him you shall hallow;

Let Him be your fear,

And let Him be your dread. (Isaiah 8:12,13)

To make holy, to keep holy, to hallow, is all about our responses. The qualities of the Lord just Are. There is nothing we can do to change them. But we can respond to them and we do respond to them in one way or another, either to "hallow" or "profane". We can hold them in honour and aspire to them, or else treat them with disregard and contempt. In response to the Lord's Love (and indeed the love other people show us), we can reciprocate or we can turn our back. In response to the Lord's guidance and leadership, we can learn to trust that care and place our welfare in His hands, or else turn and seek to lead ourselves, trusting in our own intelligence and wisdom. We can look to the Lord's Word as our yardstick or else seek some other source of "truth".

But here's the kicker: what makes the Lord's name real in your life? What makes it holy? It's not the intellectual acknowledgement of the thing that makes it a reality, it's the practice of bringing it into your daily life. You have to live it. No one else can live it for you, this is something you have to do for yourself, and for your Lord.

Now, here's a challenge for all of us. Do you remember my mistrust of names? What about our name, "The New Church"? Do you think we are really "New"? I'd love to hear your thoughts.

"For where two or three are gathered together in My name, I am there in the midst of them." (Matthew 18:20)

SOCIETY REPORTS

ADELAIDE

Our new website, Adelaide Christian New Church, is now up and running at last, it took a long time to sort out.

The society has purchased more shares as we continue to underpin our financial future in the hope of surviving for the benefit of future generations.

Michael Delbridge has some health problems, June Johnson lost her voice and Randall delivered the last service. The remainder of us are okay and getting over some side effects of the first Covid jab.

Life is pretty well back to normal with QR check-ins the only noticeable difference in S.A.

Randall Rabone

BRISBANE AND S E QLD

The first Sunday of the month Family Services continue to be well supported and appreciated. Notwithstanding the stairs, moving the worship Services to the much larger space upstairs – because of Covid restrictions - has worked well. A bonus in all this has been that it has freed up the downstairs area for Social and Sunday School activities.

Darren's new focus at Family Services is the Gospel of Mark, working through it section by section.

Whilst gradually, the numbers of people attending the 2nd Sunday of the month "Sacred Circle" and 3rd Sunday "Abiding in the Vine" are also increasing, averaging around 15 at both. It doesn't apply to everyone but what is noticeable is that different people are attracted to different approaches, as in the three different Services each month.

After recently completing a study of Swedenborg's book, "The Word" the Chinese Swedenborg Study Group (mentioned in Brisbane's News in the Autumn issue of "The New Age") has now moved on to the much larger book, "Divine Providence".

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Guang Bin Liu's Chinese translation of the Basil Lazer booklet, "Temptations", has now been published. 1000 copies were printed in China, 600 to remain in that country and 400 have come to Australia for distribution here.

Best wishes to all who are attending the first ever Winter Church Camp, on Philip Island and to all across Australia and New Zealand, in the marking – and celebrating – of "New Church Day", June 19th. Brisbane's "New Church Day" Service is scheduled for Sunday, June 20th.

Ian A Arnold

PERTH

It was a happy group of ladies who met at the Meath community centre for lunch recently. As Lyn Rocke has been unable to attend church services for some time it was decided to meet Lyn at her home for lunch for a catch-up. All the ladies took a shared lunch, Lyn provided the venue and we were able to have a happy time together catching up on family news and news of church friends.

We have recently lost two of our friends who have moved on into the spiritual world. Valerie Hart departed this world in April and Graeme Uren in early May. Both will be very much missed by their families and friends. However for both it is a wonderful blessing as age and poor health have been their lot for some time. We all rejoice in the knowledge of ongoing life in the spiritual world and imagine Val and Graeme returning "to the spring time of life".

Services recently have been held in the homes of David and Ros Walker, and Trevor and Joy Moffat as our rooms have been unavailable. There are those of us who actually prefer this arrangement as with small numbers it is a more comfortable setting.

With New Church Day approaching our thoughts go to how we will celebrate this occasion. We send wishes to all friends as we remember June 19, 1770 when "the Lord called together His twelve

disciples and sent them throughout the spiritual world to preach the Gospel, that the Lord God Jesus Christ is king and His kingdom shall be for ever and ever.” TCR791.

Joy Moffat

SYDNEY ROSEVILLE

In Sydney we've seen two of our membership withdraw into the spiritual world in the last two or three months. Both were people who came to the church from the local vicinity. The first was David Curry who lived right across the road from the church. His funeral, held in the church, was packed out. In fact a good forty people were left outside. It wasn't surprising that this should happen because David loved to jump in and use his considerable knowledge and talents to help people out whenever he could. He did a lot around the church, especially when he could use his experience as an electrical engineer.

The second person, Stella Green, came to the church when our former minister, Julian Duckworth, first began as the Sydney Society minister in 1991. She, like everyone around the local area, received a flyer in her letterbox introducing Julian and the church. Liking what she read she came along to check us out and was for many years part of our church community, until a few years ago when she moved up the coast to a retirement/nursing home. Since then, Julian and Ruth would often call in and visit her on their regular trips between their home in Port Macquarie and Sydney. In fact, they did that a few days before Stella's passing, and Julian was able to conduct a memorial service for her held here in Sydney a week later.

Wayne Kasmar

AUCKLAND, NEW ZEALAND

Having sold our building and tidied up all the loose ends which came with it, we are now moving on with planning our future. The experience of not having a physical base called a church is interesting for those

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living in Auckland and also to some extent for those living in the rest of N.Z.

A physical building seems to give some reassurance and focus for a church community. But as many are finding throughout the world, buildings do not make a church. As we learnt in our final service the thing the Lord loves most is the living Church within people. Therefore people who find themselves living remotely from the building, are fully confronted with the responsibility of nurturing that inner church. They have to find resources both from within and without themselves to allow the Lord to build this church. This is the challenge that everyone here in New Zealand is facing. Thanks to readily available books and internet programmes we are blessed with a richness of resources. We are trying to put ourselves in the stream of Providence by keeping positive about both the present situation and the future.

At the moment we are holding a Zoom service every month and a face to face service at John and Jenny Sutton's home once every two months. We also hold a coffee and chat morning at a central café to give us time together.

The Logopraxis group continues in its exploration of Divine Providence which seems very appropriate as far as the Church community is concerned. The church committee is tasked with making decisions about how to use the capital realised from the sale of the building. We are not free to do what we like with it. Our constitution circumscribes the way we can use it. For example, it can only be used within New Zealand, or for the direct benefit for the Church here. At the moment we are investing it to make sure this resource will retain its value for the foreseeable future.

As we take these tiny steps into the future we are trying to trust in the Lord's Providence as it is taught in passages such as Heavenly Secrets 8478.

'It should be recognized that Divine providence is overall, that is, it is present within the smallest details of all, and that people in the stream of providence are being carried along constantly towards happier

things, whatever appearance the means may present. Those in the stream of providence are people who trust in the Divine and ascribe everything to Him. But those not in the stream of providence are people who trust in themselves alone and attribute everything to themselves; theirs is a contrary outlook, for they take providence away from the Divine and claim it as their own.'

Our love and blessings especially to all who are making a similar journey.

John Sutton

NEW CHURCH IN VICTORIA

We have been somewhat hampered recently due to yet another Covid 19 lockdown in Victoria. The planned outdoor activity for the fifth Sunday in May could not proceed. Rev. David Moffat continues to do a marvellous job utilising the internet to make our Sunday Services, Bible study and other ongoing projects available on Zoom and /or Utube. Neville Jarvis has been conducting services once a month on the fourth Sunday.

Our church website has been updated since the previous report to include a number of useful features. Our thanks go to Rohan Pereira for assisting Rev. Moffat with this project. We are continuing with the program set up at the beginning of the year with an additional topic added to it.

Bible studies are conducted fortnightly on Mondays at 8 p.m. We are currently studying the book of Genesis.

Doctrine of the Lord. Currently we are working on Chapter 11 paragraphs 55-61.

Question time takes place on Thursdays at 10.00 a.m. and 8.p.m on a weekly basis. It provides an opportunity to get in touch with members who are living in regional Victoria and are isolated from other members. It really brings the community together and create a strong bond

between participants. The value of this program has been extraordinary for me and I hope will continue post lockdown well into the future.

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Heaven and Hell

Rev Moffat recently begun a new project, recording a reading and commenting on Swedenborg's well known work Heaven and Hell together with notes on the text prepared by Rohan Pereira. (Rohan has also made a significant contribution to the website development for which the Board is most appreciative.) This project coincides with the recent release of the movie 'Thing Heard and Seen' on Netflix, in which Swedenborg's work features prominently. The movie is a thriller described as a supernatural horror. Audio readings and videos for the Preface and the first three chapters of Heaven and Hell together with Notes have been completed and are on our website.

News of People.

Our very capable N.C.I.V. Secretary of the last several years Helmut Lopaczuk, has resigned, enabling him to focus on his other interests. Helmut gave sterling service to the NCIV both as a Board Member and as a secretary.

A memorial for Mrs Margaret Parker who was a lifelong New Church Stalwart, was included in our Easter Family Service on 4th of April. Margaret was a kind and caring person who always welcomed any newcomer to the Church. She taught all newcomers, including myself how to arrange flowers and the teachings of Swedenborg.

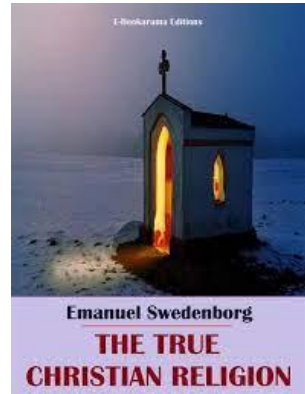
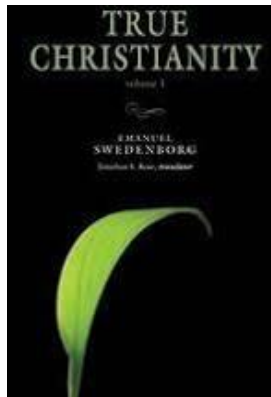
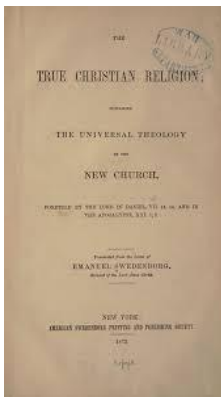
Mrs Mary Teed who spent several months in respite care in Woodend, is once again at home with Rev. John. They are managing well with the daily assistance provided by their daughter Pam. It would be nice to see them at Church once again but that is unlikely for some time. Our blessings and good wishes go to them both.

Dr. Clair French was a friend of N.C.I.V. She has attended our Church occasionally and gave several lectures on Jungian psychology during the ministry of Rev. Chris Skinner, has died in her home she was 95 years old. The lectures provided by her in her home over the past 10 years, will be greatly missed by those of us who were privileged to experience these lectures. Clair is much-loved and greatly appreciated.

Marika Sivak

250th ANNIVERSARY OF THE PUBLICATION OF SWEDENBORG'S “TRUE CHRISTIAN RELIGION” IN JULY 1771

Yes, indeed, next month, July 2021 is the 250th anniversary of this publication which, along with a brief appendix, Coronis, also published the same year, completed the whole spiritual theological writings given through Emanuel Swedenborg.



True Christian Religion, now often called True Christianity, is a systematic study of Christianity's main doctrines and teachings but with a new take on these from an examination of the nature of God, the oneness of God, the spiritual meaning of the Bible and the importance for us personally of the path and work of our own spiritual regeneration. Chapters 9 and 10, for example, provide a detailed account of the meaning and work of Repentance and of Reformation and Regeneration.

Helen Keller adored the contents of this book and said that it was the summation of all that Emanuel Swedenborg wrote. One interesting story is of the manuscript which Swedenborg left in the care of a friend, whose house caught fire some days later. Firemen came into

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the house and saw a thick pile of papers tied with string, which one of them threw out of the window. This was the manuscript of True Christian Religion, wondrously saved, for eventual publication.

If you have a copy, or get a copy, or know where one is, look at the list of Contents and their sub-headings and you will see the enormity of the scope of Swedenborg's respectful revision of Christian teachings.

In around 1970 Rev Brian Kingslake, a very popular and insightful New Church minister, made an impassioned plea for the then current title 'The True Christian Religion' to lose its first word 'The' and to become 'True Christian Religion' because, he maintained, the first title was aggressive and the second title was inclusive and appealing. As far as we know, the newer title took hold from then on.

(Note: Latin – the original of the book – does not have 'the' or 'a' so we aren't contravening the author's original intention...)

BIBLE BOOK INTRODUCTIONS

Very recently, the Council of Ministers completed its work of providing introductions to each and all of the books of the Bible, all 66. This was a project created and begun by Rev Chris Skinner quite a few years ago. The introductions vary in length and authorship. There is an overall introduction to the text and context of the book, with relevant information, and at times a connection is made about the spiritual meanings and personal applications.

These introductions are put up on the New Church in Australia website and accessed at <http://newchurch.net.au/introduction-to-the-books-of-the-bible>. They are now completely uploaded.

“NOTES FROM SWEDENBORG”

The Swedenborg Association of Australia has begun a series, “Notes from Swedenborg” of audio-visual Youtube 7-8 minute presentations of 12 main Swedenborgian teachings. The first, on Correspondences, is now up on YouTube at <https://youtu.be/yGu9KpLBs-s>

Do take a few minutes to watch this first Youtube presentation.

THE **40** SMARTEST PEOPLE OF ALL TIME

– INCLUDING SWEDENBORG

American electrochemical engineer **Libb Thims** took an unorthodox approach when he set out to rank the smartest people of all time. He first compiled a list of people with IQ scores over 200 as a matter of curiosity. Anything over 130 is extremely high, though it should be noted that IQ tests are a highly imprecise and controversial measure.

Then, Thims ranked everybody who had a strong aptitude, marked capacity, or heightened inclination in some area that, when coupled with their IQ would make them worthy of the title “genius”.

Not wanting to exclude any geniuses who existed before IQ tests were invented, he referred to IQ ratings based on the Cox methodology, which predicts IQ based on how much people accomplished every 10 years of their lives. He then adjusted the IQ scores he thought were inaccurate by reading through many of the individuals’ works to check for errors.

Finally, Thims evaluated both IQ and accomplishments to rank the smartest people in history.

Here is the entry for Emanuel Swedenborg with their comments.

18. **Emanuel Swedenborg**



Emanuel Swedenborg was an 18th century scientist and theologian. His estimated IQ scores range from 165 to 210 by different measures.

Renowned most of his life for his contributions to the natural sciences,

Swedenborg had a spiritual awakening in his 50s and published what is now his most famous work -- a description of the afterlife called 'Heaven and Hell.'

Highly regarded after his death by philosophers and mystics, Swedenborg claimed he could visit heaven and hell at will and that his ideas about spirituality, God, and Christ came to him in dreams and visions.

NOTICES FROM OVERSEAS

NAVIGATING THE RAPIDS IN THE STREAM OF PROVIDENCE

Free Virtual Convention of the Swedenborgian Church
Friday June 25 - Sunday June 27, 2021 (12N- 8P)

Registration is required for this free online event, opening May 15

Keynote Address by Gary Lachman (Blondie guitarist and writer)
Mini courses, worship services, ministry updates, socializing, games

www.Swedenborg.org
<https://www.facebook.com/events/303650341203680>

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GATHERING LEAVES UK - ALTERNATIVE PLANNING FOR 2022

In an effort to welcome as many overseas visitors to Gathering Leaves as possible, the international retreat for Swedenborgian/New Church women has been moved forward once again, to 2022.

Gathering Leaves at Purley Chase Centre in the UK will be Friday 26th to Monday 29th August 2022.

The generous financial aid programme is expected to be offered as originally planned.

Please contact alison.southcombe@purleychasecentre.org.uk to move your existing booking ahead to 2022, or to make a new booking.

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NON-ATTACHED MINISTERS

Rev. Brian O'Neill 0478 686 701 oneillpsychology@gmail.com

SWEDENBORG CENTRE

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AUSTRALIAN NEW CHURCH COLLEGE

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dwmilla@gmail.com website: anccollege.org email: enquiries@anccollege.org

LOGOPRAXIS

A spiritual community based on the practice of the Word : online and face to face groups
<http://logopraxis.online> Email inquires: enquire@logopraxis.online

THE NEW CHURCH IN AUSTRALIA

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HURSTVILLE SOCIETY OF THE GENERAL CHURCH

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PERTH GENERAL CHURCH GROUP

The General Church in Perth: Aurora Circle
20 Clydesdale Road, McDougall House, Como

Rev Todd Beiswenger

www.newchurch.org/perth-gcnj

NEW ZEALAND

Auckland Society

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