

# THE NEW AGE

Journal of The New Church in Australia and New Zealand

Volume 140 No. 1 WINTER 2023



Issued by The New Church in Australia  
4 Shirley Road, Roseville NSW 2069

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## THE NEW AGE

The Official Journal of the New Church in Australia  
Editor/Publisher: Council of Ministers 4 Shirley Rd Roseville NSW 2069  
New Church in Australia website: [www.newchurch.net.au](http://www.newchurch.net.au)

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Here's the Winter 2023 copy of The New Age. Enjoy. Hope it's useful.

Twice in the last week, two people have brought up the value of 'common sense' so I took that as a signal to look at it and see if spiritual things go with this well-worn phrase. Of course, the usual comment on common sense is that it's fairly uncommon...

Examples of common sense would range from using oven mitts to checking both ways before you cross the road through not going into a lift before people exit it. Let's push it a bit... Is saying 'Sorry' common sense? You'd hope so, but no it isn't, it's a learned thing. Common sense is 'obvious things which everyone knows by having reasoning'.

When we start linking common sense with spiritual things and teachings we might wonder if it is common sense to believe there is God...? Again, nice try, but no. It's my common sense, but plenty of others don't, even though Swedenborg says in True Christianity 8 "The recognition that there is a God flows universally into people's souls." Again, disbelieving in God is a choice away from that inflow.

The two spiritual things which, to me, seem to line up with common sense as 'obviously known' are what Swedenborg calls 'natural good' and our 'human ability to reason'. Natural good is the idea that when people are in community a communal goodness will exist if it's going to work. This is not about God but basic living. When you bring God in, it becomes the 'Good in the Natural' where you bring God into everything from the celestial down to putting the lid on the toothpaste.

Being endowed with being able to reason - to think this way and that way - makes common sense something you can justify. We use common sense because it benefits everybody, does no harm, and gives us a platform on which to practically show our (spiritual) care and concern for others.

Julian

SERMON:       **"AN AFFECTION FOR EVERYTHING OF GOD"**

1 Samuel 18:1-9 Luke 7:36-50 Divine Providence 61 Arcana 1016

Text: 1 Samuel 18:1

*And the soul of Jonathan was knit to the soul of David,  
and Jonathan loved him as his own soul.*

Divine Providence 61

Our whole spirit is affection and the thinking that comes from affection, and everyone's spirit is their own love and understanding. So, when we think purely in ourselves, like when we are alone, we think from our affection about what we love. And what's more, when we become a spirit after death, we are our affection and we only think things which come from that affection. In a word, all spirits and angels are affections and the whole of heaven is nothing but a love of all the affections of good that there are.

Well, I guess by now, you realise I'm working with this one word ... affection. It's a word which has grabbed me for many years. It brings on emotions in me that other words don't, not even 'love'. The thing I really like about it is that it's a word which speaks about itself when you say it... I say I'm full of affection and you know what I mean. I say I'm full of love and you're kind of none the wiser. It's also got a kind of movement to it, you sort of lean forward when you have affection. It's a gentle tender toward-something feeling. Affection is actually ... affectionate.

So what do we get affectionate about? Well, obviously, it's usually people, children, our own children, grandchildren, babies, or the other way round, great grandma's. Yes, we love them but the feeling we've got is affection. And it's called affection because these lovely people affect you, bring out something in you which perhaps nothing else does. So "affection" is my word of the year but every year the winning word since about 1987.

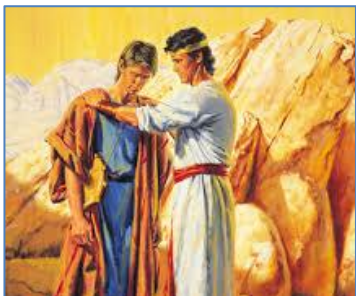
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So, when you read a sentence in our teachings like, "All spirits and angels are affections and the whole of heaven is nothing but a love of all the affections of good that there are" you kind of start realising that nothing else matters!

Now, I wonder if you noticed something. That sentence talked about "all the affections of good that there are". No direct mention of great grandma there but of your affection for good which of course might be directed towards her.

This for me is the richness of affection. You can have an affection for people, or things like a rose trellis, but you can have a huge affection for ideas, qualities, truths, values, meanings, words, and for sure, for everything which is to do with God. And we could say that we're basically affections because God is too, about you and about me and us all. There's something to ponder on a Tuesday evening... What are God's affections?

It comes as no surprise then that this word 'affection' is scattered profusely all through our church teachings in the texts of the books, an affection for truth, for being useful, for conjunction and marriage, for the Word, for God, and so on. A religious person, a spiritual person, has an affection for everything about God because that's like our



spiritual blood; if there's no affection, or only a lot of understanding, then something is radically wrong.

We heard the Bible reading about this amazing friendship and love between

David and Saul's son, Jonathan. The soul of Jonathan was knit (knitted, interwoven with) to the soul of David, and Jonathan loved him as his own soul. Ruth's father, Christopher Hasler, once put it so well when he described the mutual love of David and Jonathan as the one pure and perfect relationship in the Word of God which if it wasn't there would be incomplete.

Just in passing, it's quite amazing that you can be perfectly happily normally married to someone of the opposite sex in that monogamous God-intended way, and you can also have another man-to-man or woman-to-woman close-binding friendship which is very strong but it's nothing like marriage whatsoever. In movies, like Butch Cassidy and the Sun Dance Kid, a devil of a duo; and a bit closer to home, and in real life, Hellen Keller and Anne Sullivan who were very close friends.

So there's David and Jonathan, and because this is a revelation in scripture and not fiction, we know there is that deeper meaning to it, to this close mutual knitted friendship, which is why it is in Scripture.

Well, if I were trying to work that out for myself I'd be tempted to say that both David and Jonathan stand for some affections but different ones, and because David had been a shepherd, his is an affection for good, whereas Jonathan who the Bible describes as a very accomplished archer is probably an affection for truth.

And affection for good is a delight that the whole point of living is to lead to what is good, good for you, good for others and this is that great goodness of God. An affection for truth (think bows and arrows of truth) is the delight that this goodness of God is true, it really is so, and the truth is that you can see it and know it. And the two put

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together is the best of friends. Same affection, different focus, but each needing the other to make it perfect.

Well, there may be something in my hypothesis, but apparently, this is not the precise deeper spiritual meaning of this friendship. What I had completely missed was that it was Jonathan, the son of Saul, the King of Israel, so the heir to the throne, who had felt his own soul knitted to David and who had then made a covenant with David because he loved him as he loved his own soul. And then Jonathan had taken off his robe, his princely robe, and given it to David along with his own armour, his own sword and his bow and his belt. The activity is all Jonathan's towards David. David didn't give anything to Jonathan but he received so much. (Let's take a short musical break)

So, what is the real un-concocted spiritual idea in this story of perfect friendship. It's basically that we are meant to open ourselves to and give our life over to the majesty and kingship of the Lord. How that happens will vary from person to person but the principle and the doing of it is essential.

Here's how this meaning unfolds. Jonathan, the son of King Saul, would normally one day become the king of Israel. That would mean that the line would simply carry on unchanged. In terms of us, that's like saying that any knowledge of God or God's command to us in His Word or even being religious and coming along to a church service or Zoom session is not affecting us at all (and I use that word deliberately). No difference to our conduct, to our attitudes in life, to our moral stance, to what we think and most worryingly of all, it makes no difference to our heart. Jonathan becomes king after Saul, and



then his son, and then his son. What an alarming prospect, mostly for us!

But Jonathan sees the greatness of this David and he knits his soul (it can't get stronger than that) to David. David of course represents stands for the Lord - David who was the youngest son, the shepherd boy, the Goliath killer, the harp-playing soother of Saul's angry moods. These are all Divine qualities. Jonathan sees this and adheres himself to it, to David, to the Lord. He takes off his own robe and puts it on David, and then arms him with his armour, sword, bow and belt. So now, note well, now there is David, neck-up still looking like David, but neck-down now looking just like Jonathan! That is one amazing picture of how giving our life to the Lord can look.

We are now different, transformed, but still recognisably who we are and were.

If you're wondering what has happened to the idea of affection in all of this, it's the reason why the change can happen. Nothing else is going to change us and make us be the Lord's, only affection and all its longing feelings towards what it feels affection for. Ten years of effort won't change us, ten years of study can't change us, nor ten years of the best behaviour or ten years of devout piety either.

But affection will. Because it feels and knows. Because it longs to belong to the source of life. And because it works from our heart and goes back to our heart. So, my invitation to you is to be more aware of your affections, notice what brings them on, and allow this to help you be more affectionate and kind and then from there, go further and give the Lord everything that makes you "you". Give it, give it all to the

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Giver and that will then be the known source of everything you have affection for, from grandkids to goodness to God. Amen



### President's Message

### Continuing with The Lord's Prayer

"But deliver us from evil" ἄλλα ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

Consider for a moment: what do you think of when you read this phrase? What is the "evil" from which you would seek the Lord's deliverance? We often imagine misfortune, suffering, the bad things that happen to us, or the evil people who might attack us or harm us in some way. That is largely in accord with the Greek word used here for "evil" - ponhrou (poneros) - which means toil, pain, anguish, distress, suffering. Some Bibles translate this phrase, "Deliver us from the evil one", meaning, the devil.

Clearly, there are many people who are not delivered from evil, even though they might pray earnestly for it. There's the evil perpetrated by ourselves and others, and then there's the suffering cause by simply existing in a physical world. One of the atheist's favourite objections to Christianity is the idea that a loving God could have - indeed, should have - created a world without suffering. But is such a world even possible? Any world which could exist must obey some kind of physical laws. Even if they're not the laws that we observe here, they will behave in much the same way, that is, they will be ever present and consistently at work. In our world, we have laws like gravity, momentum, friction, etc. Each of these has its uses, but they

also have their down sides. Sometimes we use one law to overcome the disadvantages of another: think of the wheel, which uses momentum to overcome the problems caused by friction when we try to move something heavy. But if we try to go against those laws, we can tend to suffer harm as a result.

Let's do a little thought experiment. You are driving a car - at speed - and headed straight for a wall or barrier. What do you expect to happen? Should God intervene to prevent you suffering injury or death? Should God temporarily suspend the law of momentum to avoid catastrophe? Or imagine falling. Imagine turning off gravity whenever it was convenient to do so, or perhaps altering it so that you gently float down to earth instead of accelerating to your death. That would be fun! But then, if it's convenient for me, what's to say it's also convenient for you? It might be very inconvenient, or even dangerous. It becomes very clear that the laws which govern our world must work consistently, otherwise we could not successfully navigate our lives. So, those forms of injury and pain seem to be an inevitable part of life, as long as any kind of physical world exists.

Let's go back to the car example. Assuming that I am in control of the car and that it is functioning correctly, one could reasonably expect me to take some action on my own behalf to avoid undesirable consequences. This raises another source of misfortune: the suffering which results from my own actions. Should the Lord deliver me from that if I do not? Can we expect the Lord to keep us completely out of harm's way when we are not prepared to? Should we be protected from self-inflicted harm?

Most sane people would agree, the answer should be no: after all, it's our own fault. But what about any other passengers in my car? Or other people who happen to be in my path? Shouldn't God deliver them? Again, I have to ask, why should we expect the Lord to act in any particular way when we excuse ourselves from doing so? Why do we imagine that the Lord ought to reinvent the laws of physics to

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prevent something bad happening, when the same effect might easily be achieved - without miracles of any kind - by obeying common sense and the dictates of conscience?

Once we realise that we ought to be held responsible for our own actions, and that it's appropriate for us to feel their consequences (although it is a bit harsh for the people around us who get caught up in them, too), we can also start to see that the lines between the evils I should suffer and the evils I feel I shouldn't, aren't clear cut at all. I might put myself in harm's way either consciously or unconsciously: should that determine whether I benefit from the privilege of the Lord's protection?

My story is of staring down the barrel of a family history of diabetes. On seeing a doctor, she advised that I needed to lose weight or else I'd be facing diabetes myself, and I really didn't relish the daily finger prick tests! What should I have done? I could have gone home, got down on my knees and prayed with all my might to be delivered from that burden. Or, I could voluntarily take up other forms of suffering (exercise and diet - remember, evil can also mean "toil") to bring the problem under control. But even that's a trade-off, really, isn't it? It's the lesser of two evils, but not really delivering me from suffering. Is it unfair of God to expect that of me? And given that I had wandered unthinkingly into the problem in the first place (with a laissez-faire diet, and almost non-existent regime of physical activity, both of which led me to accumulate an unhealthy waistline), couldn't I have expected God to take my ignorance into account?

I hope you can see, the bottom line is pretty simple. In order to live the Lord's Prayer, we cannot ask deliverance from evil - indeed, we cannot honestly and sincerely pray any of the prayer - unless we are ourselves ready and willing to do everything within our own power to cooperate with what we ask from the Lord. We cannot seek deliverance and at the same time actively pursue evil. We cannot

pray, "O Lord, rescue us from the negative consequences of our own actions or inaction."

This is what shunning evil is all about. It is recognising the potential for harm and making every effort to flee from it. Our biggest problem is always going to be the evil we take delight in, the evil that fascinates and attracts us, the "little", seemingly permissible evil. They all have the potential to become a slippery slope. That is why Jesus said, "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it." (Matthew 7:13,14)

This applies in a natural sense ("just one more biscuit won't hurt") but it also, and perhaps especially, applies spiritually. The spiritual evils we are not prepared to shun - by which I mean, the desires and the consequent scheming that ensues - are the evils we will become, and will ultimately be the evils we commit no matter how carefully we hide them in the present. So, I would go so far as to say that it actually does us no good to be rescued from the consequences of our actions. We actually need to see the havoc, the devastation, we are capable of causing. We need to see their "fruit" (Matthew 7:16-20). Because only when we see those consequences do we come to hate the evils that bring them about. To deliver us from evil, the Lord must not deliver us from evil's consequences.

David

## **SOCIETY REPORTS**

### **ADELAIDE**

The new television that has been installed on the wall at the front of the Church is being put to good use. The sermons from Melbourne and Sydney on Youtube are now being used so we thank those who make this possible.

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June Johnson is recovering from concussion after a fall and hitting her head. She is taking things slowly as she deals with all the chores of being leader and secretary of the Church with very low attendance. Without rent from the former manse we could not possibly pay our bills. Recent insurance bill for Church was close to \$10,000.

New attendee Glenda who lost her only daughter to cancer 12 months ago is finding comfort in our teachings, as we all do. A happy New Church Day to you all.

Randall Rabone

## **PERTH**

Well here we are, halfway through the year. It seems only yesterday that I was typing the report for March.

Sadly, one of our members, Cliff Rocke, passed away last Saturday June 3<sup>rd</sup>. Sad for us that is but happy for him. His health had been steadily deteriorating to the point where he and Lyn had recently moved into a high care facility, but his death came quickly and unexpectedly. We all miss him of course but are happy in the knowledge that his full health and faculties are now restored and that he is now commencing a new life.

Cliff had been associated with the Church for over forty years and was a member for more than twenty. He always played an active part in the running of the Society, working closely with the treasurer to invest our resources wisely to keep us financially viable.

We don't have anything else of significance to report. We are continuing to have Sunday services twice a month at members' homes.

(Cliff also assisted very helpfully with finances and investments in the New Church in Australia for quite a few years. Editor)

I would like to take this opportunity on behalf of all Group members to wish all Societies, Groups, members and friends a happy New Church Day. May we all continue to progress in the Lord's love and guidance.

David Walker

## **SWEDENBORG COMMUNITY VICTORIA**

Our Sunday and weekday activities have continued under the leadership of Rev. David Moffat. They take place at the church and/or on Zoom as well as several social networking sites. Over the past three months, the first and third Sundays have focussed on a chapter from Swedenborg's True Christianity, the service also including the administration of the Holy Supper. A discussion-style gathering takes place on the second Sunday with a chapter from Doctrine of Life being read and considered. The fourth Sunday is a family service, including a separate activity for children attending, and followed by a barbecue and other refreshments. Currently, David is progressively addressing the spiritual meanings within the seven letters to the churches in Asia on those Sundays, a fascinating series. When there is a fifth Sunday, we opt for a more social-based activity. In April, some members and friends travelled to Ballarat where they met up with those living in that region for a picnic and relaxing time together.

A Bible study session continues to be held fortnightly on Zoom. Participants are currently considering chapters from the Book of Ezekiel. Should you wish to participate, please contact David Moffat at [d.a.moffat1@gmail.com](mailto:d.a.moffat1@gmail.com). Regular 'Any Questions' sessions take place on Zoom each Thursday morning and evening with David and occasionally guest New Church Ministers. A Swedenborg Discussion takes place on the last Friday evening most months at the church and on Zoom. Recent sessions have been 'Introduction to Swedenborg in the Chinese Language' (speaker: Guang bin Liu from the Brisbane New Church), 'Swedenborg in India' (speaker: Eleanor Schnarr, a Swedenborgian from USA who was up very early to talk to us) and 'The Vagus Nerve and its spiritual correspondence' (speaker: Rev.

Martin Pennington). On 30 June, we will welcome a member of the Islamic Council of Victoria to speak about the significance of the Islamic pilgrimage to Mecca, a journey he recently undertook himself.



David is regularly uploading video material onto the SCV website including his Sunday addresses, talks and other material related to our teachings along with news of upcoming events. Tracking of online participation in activities or watching website videos via the social networking sites used is certainly showing an upward trend, both in terms of numbers and time spent viewing. This is the case also in the numbers of those from Melbourne and country Victoria. You can readily view the website focussing your mobile camera on the adjacent QR code and clicking on the link shown. David has also produced a set of six cards 'Discover Swedenborg' in both English and Chinese, in a plastic sleeve, with a quote and a QR code taking you to a relevant page on the SCV website, for distributing in the wider community. Supplies of these can be obtained from David.



Several members who have been in hospital and rehabilitation in recent months continue to be in our prayers. In particular, Matthew Arnold, Rose Robinson and Klaus Drevermann who have not been able to get along to church services and activities. Rose is now making steady progress at home and Klaus, who was in hospital over six months, is also home although improvements are being made there to facilitate his movement.

With blessings to our New Church friends across Australia and further afield.



JOIN US FOR A LIVE PANEL Q&A...

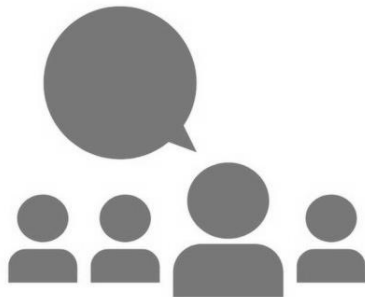
# WHAT IS LOGOPRAXIS?

A practice based approach to working with the  
writings of Emanuel Swedenborg

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6TH SEPTEMBER  
7PM UK BST AND 2PM US EST  
VIA ZOOM

Listen as others share their experiences of LP and of how it  
has changed their relationship to the Text and to life.  
Email [sarahw.logopraxis@gmail](mailto:sarahw.logopraxis@gmail.com) for Zoom link



## INSTRUMENTS OF THE CALM THAT IS GOD

I've always been appreciative that music has played such a big concerto in my life. I have many other interests and responsibilities and family joys, but music basically sits alongside all of them just as my piano sits alongside my computer, cooking top, Swedenborg library and wall calendar of commitments.

One way in which I use the piano is to de-stress, unwind, just relax. Five minutes can swell into two hours if I'm not careful. But it does it; it brings calm in. It quietens words, thoughts and moods because music is mainly wordless but soundful, bypassing language, or as someone put it, "Music is love in search of a word".

What I want to do is relate music to God, to the Bible, and to our spiritual states. I'm going to start with a very recent exchange with my brother Simon in England, another 'muso' since all Duckworths are musical.

Simon sent me (as he does) a Youtube clip of a wonderful young musician Rob Scallon who has taken up meeting very good players of many world instruments and letting them talk about it all, and play, and Rob joins in with guitar and then they swap for a bit. The one I got sent was of the Japanese 13-string **koto**. shown below, which has white bridges diagonally across all the strings (you can just see the first two on the left). It's sound is very Japanese and metally.



This led me on to look into some other instruments and up came Rob Scallon and a beautiful elderly man in Gambia in West Africa who plays the 21-stringed upright **kora** and plays it like a dream, fast and rhythmic but quite quiet, just with thumb and first finger of his two hands. The strings go up and are secured to twenty-one plaited straps up a thick pole. To tune it, the player moves these straps up a bit or down.

Now to the crunch and first connection with spiritual music. The player

said that the kora began in the 18th century, in Gambia, where a chief needed something to calm him down and the kora was played and it did it. Well, of course I thought of Saul and his black moods and David coming to play the harp to soothe the king.

But there's more. Rob Scallon then asked the elderly smiling player to demonstrate the kora and he played a fast quiet run of soft beautiful melody. He said, 'It gives life its peace' and Rob nodded, 'It sure does!' The player then said that this piece he played was a war piece which was played to the army about to go out, to hold them in peace as they go out to make war.



I found that fascinating because it is so different to the trumpet, drumming, bagpipes, and all the din of war-making music to get fighters worked up and brave as they head into battle.

It reminded me of Swedenborg writing in his book 'Charity' that those leaders who have to defend their country but who love peace which is of God, in battle would fain be like lions but afterwards are like lambs; in war are militant but afterwards are merciful and mild because they love peace and are only aggressive if it is for defence. (162)

Music is strangely powerful. If you hear a piece of information more than twice it becomes annoying. Not so with music. Each time you hear your favourite piece of music, Clair de Lune or Cavatina, you love it even more, inexhaustibly so.

Music is mostly involved with vibrations - a vibrating guitar string, a singer's vocal chords, lips on a trumpet, a top violin note, the sound-ripples of a large hand drum. It is about alignment, and spiritually, alignment is about God. Being in accord is not described as that for nothing!

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The calmness which is God, of God, and from God to us, is always there when the receiver is aligned, "in tune with" or at one with the source of divine life. This is mostly experienced by us in the state of our will or our heart, more than in our developed understanding of spiritual principles, important as those are, in their ability to direct us.

When we go to the Bible - that divine revelation - the use of music and instruments finds its place. This can be in the call of the two silver trumpets to summon the whole congregation of Israel to gather to hear the Lord, or in the wandering flute-playing of a shepherd, playing to pass the night time, playing to express the calm of being solitary under the awesome star-studded night sky.



The calmness is not about the volume or the decibels; it is about the resonance. The loud trumpet blasts through the whole congregation of Israel to call them to come together. The soft wavering of the shepherd's pipe is our individual response to the call of God to make us one with Him. If you can see it, the two are exactly the same.

It is all finally about knowing we are in a full relation with the Lord that does not need explaining or attaining but just being in it. "The peace of God which passes all understanding." Here we are, there God is. "We are because God is." (Divine Providence 46 end)

That's the true calm, the full alignment. That's our own orchestra. Make me an instrument of your peace. This is the true music of life.

## THE CORRESPONDENCE OF MOSSES



For a long time, I've felt that plants have a special ability to describe our spiritual processes and life, even more than animals. Think about a tree with its heady branches, its trunk and its deep roots. The tree of life. Think of photosynthesis, where plants drink in sunshine as nourishment. Think of those plants which turn towards the sun throughout the day. And so on.

In addition to this, I have always been fascinated with the plant "underdogs", the lichens, the ferns, the mosses, and the fungi (although fungi now are in a separate class, being neither plant nor animal). Sure, I love tulips, who doesn't, but the vegetation "lowlies" have a fascination because they do things which flowering lilies don't.

Let's stay with moss. If you like moss and their cousin, liverworts, you are a bryologist. Janice Glime is one, and she's written five books on them. Looking at your average moss, you'd wonder how you'd fill a dozen pages.

But seriously, mosses are one of the lowest-lying plants there are, possibly outdone only by flat lichens which often look like Dulux paint! There are lots of species of moss but the commonest are the ones that look like a bright green heavy-duty commercial office carpet.

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This is the one we will stay with, in our exploration of the correspondence of moss to things in our spiritual states and the infinite symbolism of the whole of creation to be the mirror of divine life.

Let's start with two important questions:

Where do you generally find moss? and,  
What makes moss flourish?

The answer to the first is that moss seems to want and need to be anchored on something very firm, like a rock, even on concrete or on brick at times, or on decaying wood. So moss likes a solid base. This is important for the correspondence.

The answer to the second question is that moss absolutely thrives on much water. Water will make it spread, grow, get really green and be full of moss-liveliness (and there is liveliness as we shall see!) That too is important for seeing the correspondence.

So let's unravel some ideas about the correspondence of these mosses, but also connect that to our own spiritual states and needs. Correspondences are not a code, they are a 'key' to open us up to our own actual or potential relationship with God, heaven, hell, good, truth, usefulness. Even more, to our heart, our will, and what we love and desire.

I'm numbering each point because that keeps things helpfully clear.

1. Moss likes or even seeks out a solid base to live on.

This correspondence seems very obvious. Our life as a whole needs to be built on some fundamental truths and realities. This may include quite a range of things - a sense of values, do's and don't's; taking responsibility seriously; an understanding of what we are good at, or not good at; care in our contact with other people; and so on.

Spiritually, this solid base or foundation will include what we believe is true and real, including God, eternal life, our freedom and choice, and some understanding of the main spiritual laws of our existence.

At a deeper level, this base covers what we love and what we don't love, and our longing to be right in the choices we make in all of this, mostly in each moment of us right now. Doing this brings our foundation each time as we manage the will of our heart.

2. The second area of correspondence is almost the reverse of no. 1. Moss is alive, living, growing, spreading, being. When you look at a rock, you see that it isn't alive. It's inert. The general correspondence of a rock is that it depicts truth, that something is true and that this is always true. Think of the man who built his house upon a rock, or of the tables of the ten commandments. Permanence, durable, eternal.

Moss growing on this reminds us that truth is not a dead, dull item to be learned and remembered and stashed away somewhere. Truth is mossy-alive, vital, there to help us, change us, energise us, assure us, and so on. In fact, when it's covered in green moss, you can't see the rock! Wonderful! You've gone on to live it and be it!

3. This leads on to the third point, that moss just loves water on it, over it, around it, running through and soaking it, making it green up. Water also corresponds to truth, but not like rock; water is living truth which quenches thirst, cleanses, finds its own level (how beautiful is that!) and when pure is completely transparent (how amazing that is!) So moss is life immersed (literally) in receiving the truth that enlivens us and leads to loving what is good, and of God.

4. Less-known about moss is that it shoots up a large number of seed capsules on stalks, every species different. And when ready, the top explodes, releasing the spores and hurtling them as far as it and the wind will take them.

Apart from the joy in the "fireworks" corresponding to our spiritual joys in living in God, the idea here is that we become others-centred, and we look to serve others in whatever way we can, and live for their sakes and not just ours.

Reflect on all of these when next you see a lovely mossy rock which so often we just pass by. That suggests a moss-humility.

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