

# *The Lighthouse*



*August/September 2016*

## CHURCH CONTACT DETAILS

**Registered Office: PO Box 2224, Mt. Waverley 3149  
Telephone: 03 9888 2850**

**While generally unattended, messages can be left  
which are regularly checked and responded to.**

<b>Joint Worship Service Organisers:</b>	<b>Neville Jarvis Karl Robinson</b>	<b>8555 9116 9725 1891</b>
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<b>Secretary:</b>	<b>Sophy Athan</b>	<b>9756 6117 sophy_euroforcemusic @bigpond.com</b>
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<b>Treasurer:</b>	<b>Karl Robinson</b>	<b>9725 1891</b>
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<b>Ballarat and District Circle Leaders:</b>	<b>Len and Judy Robinson</b>	<b>5331 5638</b>
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**Books by Emanuel Swedenborg and about the spiritual teachings he wrote, together with associated CDs & DVDs, are available for purchase and free borrowing at the Church at Mt. Waverley and in Ballarat. Please contact Neville Jarvis or Judy Robinson for details.**

**If you are in need of pastoral assistance or hear of anyone who is, please contact Marika Sivak by phone on (03) 9806 0059**

***You are welcome to submit items for this Newsletter. They should be sent to Neville & Alexis Jarvis, 15A Parkside St., Beaumaris, 3193 or emailed to anjarvis72@optusnet.com.au by the 15th of the month prior to the next bi-monthly issue.***

**Websites:    [www.newchurch.net.au/locations/melbourne](http://www.newchurch.net.au/locations/melbourne)  
[www.newchurch.net.au/locations/ballarat](http://www.newchurch.net.au/locations/ballarat)**

# THE NEW CHURCH IN VICTORIA

## *Activity Locations*

*426 - 434 High Street Road, Mount Waverley, 3149  
and*

*318 Fussell Street, Ballarat, 3350*

## *Newsletter*

### *August/September 2016*

*The New Church is a Christian-based approach to spiritual growth, personal responsibility and choice, focusing on the Lord Jesus Christ as God, on the spiritual understanding of the Bible, on human immortality and free will, and on the life of true religion being one of mutual love and useful living.*



“This is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbour, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.” (Jeremiah 31: 33,34)

*The angels in the Lord’s celestial kingdom, from their more interior reception of the Divine of the Lord, far excel in wisdom and glory the angels that are in His spiritual kingdom; for they are in love to the Lord, and consequently are nearer and more closely conjoined to Him. These angels are such because they have received and continue to receive Divine truths at once in their life, and not first in memory and thought, as the spiritual angels do. Consequently they have Divine truths written in their hearts, and they perceive them, and as it were see them, in themselves; nor do they ever reason about them whether they are true or not.*

(Swedenborg: Heaven & Hell paragraph 25)

# *Memories*

~ by **Rev. Leslie Chambers** of the New Church in Great Britain

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All of us have two memories. There is the natural memory and the spiritual memory. The natural memory records the things of this world. It stores the knowledge we need to do our work, to be involved in day to day living. It records that which is useful to us. Of necessity it sets out that which is required to live in this world, since from our birth we have to learn everything from scratch, and we continue to learn to the end of our days here.

This natural memory is important for all of us. But there are times when this memory is damaged, and people find it hard to remember things. Sometimes an accident makes it impossible to remember. If the brain does not want us to remember an incident, then memory can bring down the shutters so that we shall not be able to recall it. With age, the memory is not as active as it once was, because we are not calling upon it daily to think things out for us; or to collect the mental material which enables us to do things. We have got into a certain routine, and things are done so often automatically.

We also have our spiritual memory. This is not one for simply collecting facts, but reflecting on what we have gathered. It is the application of truth to life – that which can be a guide to life, a means of direction for us.



No doubt the collecting of knowledge and facts, which are so important in the living of our earthly life, will not have much relevance to us spiritually. But they do help us in the action of gathering truth which we do need for life here and in the spiritual world. We have to learn how to apply knowledge that we gain here, and that sense of application will be of help to us in the spiritual world. But here on earth we can also begin to use what is gained of spiritual knowledge by reflecting upon it. You could say that in one we have the face of facts and knowledge, and in the other the true face of memory. The former is just routine – seeking some kind of solution to the problems that arise in life – while the application of truth is supported with love and affection, which we may apply to our daily living now. This is what is involved in that which we call living spiritually. And you can say that this is the true face of memory.

So we take with us into the spiritual world the memory of the spirit. It is not a memory of facts alone, but the memory of application, which gives usefulness and service. We are applying in a very real way what we have learned of truth and by using it we join it to goodness that it becomes the stronger and the more realistic to us. It is of use in our spiritual life and in the building up of that spiritual life here and now.

In seeking solutions to the problems in the world we use the natural memory. In the spiritual memory we are using the application of that which is useful and of service in the spiritual realm of our life.

The natural memory, though one of recall, is useful to us here and now in this world. But the spiritual memory is one of true reality; it is that which we have lived out in our life, for it is part of our being. It is so much a part of us that in the spiritual world we shall bring it into play and recognise those we have known in this world. And because we have sought the application of truth to our daily living, we shall settle happily in the routine of heavenly life.

As our Church teachings tell us precisely: we have two memories, with one we speak to others in this world, that is our natural memory. The spiritual memory is that which speaks from the spirit. It cannot be used to speak to others in this world, only to ourselves. [Swedenborg: *Revelation Explained*, paragraph 569<sup>3</sup>]

## QUOTABLE QUOTES FROM STELLA GREEN

*The grandest book of all, I mean the Universe, stands open before our eyes.* - Leonardo da Vinci

*In the middle of difficulty lies opportunity.* - Albert Einstein

*Life shrinks or expands in proportion to one's courage.* - Anais Nin

*Plan for the future. That is where you are going to spend the rest of your life.* - Mark Twain

*I still find each day too short for all the thoughts I want to think, all the walks I want to take, all the friends I want to see.* - John Burroughs

*The absence of alternatives clears the mind marvellously.*  
- Henry Kissinger

# Reflections on the Word

From *Daily Readings from The Word* by Reg Lang

“Choose you this day whom ye will serve;  
... but as for me and my house, we will serve the Lord.”  
(Joshua 24: 15)

To be able to choose! This is something we all value. Yet, when we think of it, we see it makes us responsible: and it is easy to make a mistake. Joshua knew that he could not force the Israelites to follow this or that course. They, like us, had to choose to follow their own way, or the Lord's. But having made their choice, they alone were responsible. Nevertheless, Joshua gave them inspiration and an example. “As for me and my house,” he said, “we will serve the Lord.”

**Prayer: O Lord, one thing have I desired, that I will seek after: that I may dwell in the house of the Lord all the days of my life.**

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## IMPORTANT NOTICE - 2016 CENSUS AND OUR CHURCH

The Australian Census will be carried out during this coming August. The only nationally recognised and registered name for New Church and associated Swedenborg organisations by the Government is **The New Church in Australia**. Names such as ‘New Church’, ‘The New Church in Victoria’, ‘Melbourne New Church’, ‘Ballarat New Church’, ‘Swedenborg Association’, etc. will not be recognised in Census results.

Consequently, to ensure statistics related to our organisations are accurate, members and friends of The New Church in Victoria are urged to include the words ‘**The New Church in Australia**’ when completing the RELIGION Box on the Census Form.

That will be greatly appreciated.

## *The New Church and Its Beliefs*

Extracted from the Swedenborgian Church of North America Website

The thirty volumes authored late in Emanuel Swedenborg's career comprise the spiritual and philosophical perspectives that are the core of Swedenborgian belief. In his writings, Swedenborg describes his own spiritual experiences and religious insights. He does not set forth new religious doctrine, but expands the teachings of the Bible by providing a new understanding of its spiritual sense. Swedenborg contends that God has revealed Himself in many ways - the universe itself, human life, and the coming of Christ are all revelations of God, as is the Bible, its pages divulging the most complete insights to truth known to the human experience.

### **A New Age**

One of Swedenborg's premises is that the Second Coming has taken place - and in fact still is taking place. The Second Coming is not an actual physical appearance of the Lord, but rather His return in spirit and truth that is being effected as a present reality as the New Church spiritually. The information revealed to Swedenborg, he felt, is a continually-occurring Second Coming in that the new information enables a new perception of the Word of God.

### **Reality of a Spiritual World**

Another important aspect of Swedenborgian thought is concerned with the spiritual world. Swedenborg asserts that as well as living in the material world, we live in a world of spirit although we are usually unconscious of that dimension of our existence. With death we become conscious in the spiritual world, where our personal identity is retained and we are revealed as the person we inwardly are. The final "judgment" is our own realisation of our individual essential nature as we face our real selves, rather than an evaluation and dictate by a power beyond. We decide our own afterlife, choosing our own heaven or hell as we align ourselves with the loves we have affirmed in the natural world. If our love is solely selfish in this life, we will later abide with others of selfish motives. Just as we choose our own company and values in this life, in the afterlife we choose our destiny. Further, the life in the spiritual world is similar to this one; we pursue activities and work which enable us to continue developing and growing. The spiritual world is a continuation of the inner regenerative process that is life as we know it.

### **Only One Divine Nature**

Swedenborg asserts that Jesus Christ Himself was a manifestation of God, the Divine made flesh to enable humanity to be aware of a unique relationship with God. Prior to His Coming, God had been incomprehensible to humans - beyond the capacity of our perception and understanding. Through the birth of Christ, humanity was given an overt expression of God's reality in human terms. Christ is not seen as a separate entity, but as reflective of the multiple consciousness that is the oneness of God. There are not three divine beings comprising the trinity, but one Divine Nature in which the three aspects of God are present. Nor did Christ come to redeem us from original sin. Rather, His mission was that of revealing the nature and reality of the spiritual life, and to provide a living example of it.

## **Love Is Life**

Love, Swedenborg says, is the basic element of reality. It is the source of all life, the essence of God. Our souls are individual finite forms of love, our bodies serving as mirrors of that inner essence. As we live, we choose what kind of love we will be. We may choose to regard ourselves as the only reality - our own needs, desires, and feelings as all important. Or we may choose to focus on others. In the former instance, we shrink in spirit, allowing a part of our potential as loving beings to waste away. In the latter instance, we grow spiritually, heightening our awareness of the nature of love and thus also of the nature of ourselves and God.

## **Truth Is Love In Action**

Truth is the way love works. Most of us sense that. Actions we perform out of love are honest actions, genuine expressions in a physical form of what love means, or the truth of love. Swedenborgians feel that ultimately the two are inseparable, a part of the same reality. Actualized love is truth, and hence faith and charity are especially significant in human living. Swedenborg defines faith as a kind of inner sight, a perception of what is true. Charity is founded in the desire to do service and live a useful life, beginning with the choice of career or life work. The spiritual life involves the active development of a useful and meaningful life in service to the betterment of the world as a whole. Whereas the religious life often connotes withdrawal from the world and life, active participation in the world is a commitment to actualising faith and charity. The life of charity and faith parallel the union of love and truth which is the essence of God.

## **Freedom of the Will**

Swedenborg emphasises the responsibility of all people to develop their own beliefs and live their lives accordingly.

*Without free will in spiritual things we cannot advance into light, i.e., into truths and goods of the church, or procure a life ourself. Without that free will we would not be a human being but only a figure and a phantom. For our thought would be without reflection, consequently without judgment and thus in Divine things, which are of the Church, we would have no more ability to turn than a door without a hinge, or with one fastened with a bolt of steel. Our will, too, would be devoid of decision, hence no more active towards justice or injustice than the stone on the mound under which lies a dead body... (Coronis 24 - 28)*

## **An Inner Meaning Within the Bible**

Swedenborg likens the spiritual teachings to a parent teaching a child:

*... explaining all things according to their genius and capacities, although the person themself thinks from an interior or deeper ground. Otherwise it would be like teaching what would not be learned. (Secrets of Heaven 2533)*

Thus the scriptures are written on the literal level in plain language expressing the truth and wisdom of God as it is adapted to our limited human understanding. The Bible also contains a deeper meaning, an inner essence, in addition to its obvious and overt meaning. Swedenborg notes in True



*The Word has a spiritual core because it came down from the Lord Jehovah and passed through the angelic heavens. As the Word came down, the divinity itself, which was originally inexpressible and imperceptible, became adapted to the awareness of angels and, further on, to the awareness of human beings. As a result, the Word has a spiritual meaning that is present within its earthly meaning much the way our soul is present in us, the thoughts of our intellect are present in what we say, and the feelings of our will are present in what we do.*

The belief that all things have an inner reality, as well as an outer manifestation is a significant concept for the whole of Swedenborgian thought.

### **In Conclusion**

This, then, in brief is the living reality of Swedenborg's teachings. In stressing freedom, diversity, and individualism, he issued a challenge to individuals, churches, and other organisations to be committed to the human growth processes and to express their personal commitment in ways as diverse as their numbers. Sensitivity to, and respect for, each individual's "internal church," or spirituality, is what the New Church is really all about.



### **News of People and Events**

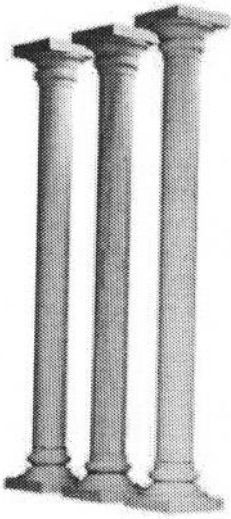
What a great privilege it was to have the newly appointed President of The New Church in Australia, Rev. David Moffat, with us over the New Church Day weekend in June. David presented a talk and led discussion on the theme - *My Ten Commandments ~ the principles & values by which we each live* - at the Swedenborg Group meeting on the Friday evening, spent time with the Church Board on the Saturday and conducted New Church Day services both at Mt. Waverley and Ballarat. David's input over the weekend was greatly appreciated.

The past two months have seen a number of members under the weather. Apart from those with winter coughs and colds, Eva Teed has been carefully monitored by her heart specialist, Klaus Drevermann remains house-bound while his wrist and ankle breakages continue to slowly mend and Margaret Parker still needs assistance in getting around, although her surgical boot has now been removed she now waits for the plate to be taken out. All send their best wishes to Church friends.

Lorna Brown recently spent a few days in a Ballarat hospital where various tests were performed. She is pleased to be enjoying her home once again.

Finally, Alexis & Neville Jarvis carry our good wishes for a safe and happy seven week trip visiting daughter Ruth & family in the USA and relations in England, leaving mid-August. On a gloomier note, they will be attending the closing service of the Brightlingsea New Church in which Neville and our late Minister, Rev. Christopher Skinner, grew up.

*All members and friends of The New Church in Victoria having birthdays and anniversaries during August & September 2016, are wished happy and memorable celebrations.*



## **THE PILLARS OF**

### **NEW CHURCH BELIEFS**

Continuing a series on our beliefs in plain English by  
Rev. Julian Duckworth (Sydney).

This time we're looking at **SPACE IN HEAVEN**.

How many times have you reluctantly said goodbye to someone and watched them go off out of sight? And sometimes we are standing close to someone and yet we feel that we are miles apart, with almost nothing to share.

These and other situations are how we deal with what we call space. Physically it's fixed and measurable.

Spiritually, it's something we feel. We feel close to or we feel far from.

That's the thing to keep in mind when we think about space in heaven. We are going to gravitate quite a bit more than we usually do here. We will 'go' towards what attracts us, whatever that is, and 'go' away from whatever or whoever seems tedious or wrong to us.

And we will feel that we've moved but we won't think about it as travelling a certain distance. We will just do it because it feels normal and find ourselves there. Imagine, no traffic jams or missed trains.

There is another thing which is to do with space in heaven. Bringing people to mind, which we can easily do here, becomes a reality in heaven. They will appear. The phrase is that "thought brings presence". And there's no need at all to worry about two people bringing the same person to mind at exactly the same time. You'll be a group of three; nobody will be dragged off somewhere else.

And those who love each other will meet each other. And those who sorely missed someone who passed on years ago will find them with no difficulty. And should someone not be able to understand the truth about something and wish they could sort it out, then a wise spirit or angel will come along and help.

Space is far more of a problem for us in this world than it will be  
in the spiritual world.

**Diary of Events for the Months of  
July (remainder), August and September 2016**

**Mt. Waverley** *(All Worship Services commence at 10.30am unless advised)*

**July**

24th **No Service**

31st **Spiritual Discussion meeting in the hall at 10.30am** led by  
Karl Robinson

**August**

7th **Musical Service of Worship** led by Neville Jarvis

14th **No Service**

21st **Service of Worship** led by Karl Robinson

28th **No Service**

**September**

4th **Service of Worship** led by Karl Robinson

11th **No Service**

18th **Service of Worship** led by Karl Robinson

25th **No Service**

**Advance Notice**

**October**

2nd **Musical Service of Worship** led by Neville Jarvis

**Ballarat and District Circle**

A **Worship Service/Discussion Group** is held on the **last Sunday in the month commencing 3.30pm** at the home of Mr. Len & Mrs. Judy Robinson, 318 Fussell Street, Ballarat. Telephone 0353315638.

<b>Duty Roster - Mt. Waverley</b>		
	<b>Flowers</b>	<b>Greeters</b>
<b>August 2016</b>		
7th	Mr & Mrs K Robinson	Mr & Mrs K Robinson
21st	Mrs M Sivak	Mrs M Sivak
<b>September 2016</b>		
4th	Mrs N Whelan	Mr J Cook
18th	Mrs J Wilkins	Mrs M Sivak
<b>October 2016</b>		
2nd	Mr & Mrs K Robinson	Mr & Mrs K Robinson

