

Candela



Newsletter of the Swedenborg Association of Australia Inc.

Organisational Details are provided on the next page

PRESIDENT'S MESSAGE

MARCH 2025

ISSUE 119

Welcome to the next issue of Candela. We hope you will enjoy its range of articles, its spiritual focus, and find at least something in it which directly helps you in your personal management in this busy often puzzling world.

We moved house recently. Those four words belie all the undertakings which I won't go into except to say it is an enormity. The best way to cope with it all is to keep asking the simple question, "Now, what's next?" And eventually you have downloaded you and your paraphernalia into another sod of earth which gradually becomes ... "home". And apart from where to put your box of earrings/batteries and then remember where, and "Is the bathroom left or right from here?" you begin to ... acclimatise. What a descriptive word that one is!

Some people never move house; some move a few times, and some appear to move about every eighteen months! Heavens above! But of course, we all make the big move in due course, from our current time-and-space physical "I am here and everybody else is kind of over there" to what Swedenborg describes as a very similar and yet very different dimension.

(Our new view)



◆◆◆Continued on page 2◆◆◆

MAIN CONTENT

President's Message	Julian Duckworth	1
Signs of the Times	Wayne Kasmar	3
A study into our Four Primary Loves	Julian Duckworth	6
Angels	David Moffat	10
20 signs that we are hearing from God	Darren Brunne	12

Please note: the views expressed in this Newsletter are those of each contributor and do not necessarily reflect any particular position of the S.A.A. or its committee.

NEXT ISSUE - June 2025

There are some interesting articles in this Candela. If you are inspired to write for our next issue, please send it to me by 25th May 2025.

Ruth

email to ruth@duckworth.me


SWEDENBORG ASSOCIATION
of Australia Inc

ARBN 109 811 985

Registered Office:

Swedenborg Centre

4 Shirley Road, Roseville NSW 2069

Tel: 02 9416 2812

Email: saa@swedenborg.com.auWebsite: www.swedenborg.com.au
National Committee Members:

Julian Duckworth (President)

Wayne Kasmar (Secretary)

Michael Chester (Treasurer)

Caroline Neave

Debra Thompson

Ruth Duckworth (Candela)

Joe Vandermeer (Public Officer)

Membership of the Swedenborg Association of Australia Inc. is open to anyone who wishes to pursue an interest in Swedenborg, the man, his science and his spiritual teachings.

For details on how to join, call (02) 9416 2812 or browse <https://swedenborg.com.au/contact/>

◆◆◆ continued from page 1 ◆◆◆

Our weighty body gone, what a blessing that must often be, and we're now in spirit but still recognisably who we are, because we have a non-physical body which houses our spirit to give us presence, identity, place and potential activity. Not the "coal sack" we once carted around but now to help us live in our individuality. This new body, so Swedenborg tells us, now gives far more clues to others about what is going on in us and what we love being and doing. Much more transparent! Here perhaps, it would have been a 'vibe' others would have felt - there it's seen for real.

Many other things take on the same greater openness and resolution. A lady once asked me if her husband who had died fifteen years previously would now even remember who she was, let alone want to find her after she died. This obviously distressed her. So, perhaps a bit brutally, I said that there, time works differently than here; it's much more free-ranging, and you can even go backwards, whereas here you

can only go forwards. Except that in your mind and heart, you can recall, long for, love, bring to mind, which is how it works there, now fully, out in the openness of the spiritual world. So, diminution by passage of time isn't the issue.

And there, you just do not at all have to find out where someone is in some heavenly directory. Think of them, and this brings them to you, but without any whisking away from what they were doing. And then you sense your togetherness, or not. Nobody is going to separate you or



keep you in marriage or partnership, only you two working it out towards what both of you really want.

No marriage is perfect but, where there's love and commitment, plus seeing each other more openly, there is assurance of desired union which is not just what we want but what God wants for us.

The real 'key' to being in the spiritual world is the idea of gravitation and affinity. We will move towards what we most love. We will be drawn by what we share in enjoying. Probably we will move to be with people we have known and loved being with, and gradually move away from others we were around or with here but shared little in common. The one thing about this is that it will be the most natural development that happens, so normal that we hardly notice it.

All of this is the tangible gift of God who wants us to be at peace with everything we are in and among. But it has to be us who makes and keeps making that choice and decision so that we feel we are where we want to be ... for always.

Go well,

Julian



Signs of the Times

by Wayne Kasmar

It was about a year ago when I came across an interesting and important book that I was unaware of. 'A Warning' had been written anonymously by a high-ranking insider in the Administration during Donald Trump's first term as US President. The book's title was alerting people to the importance of not allowing Trump to have a second term as President. This was a Republican, a member of Trump's own political party, who was saying that Trump as President was a very bad idea. And this author, 'Anonymous', by reporting astounding levels of incompetence, malevolence and chaos inside this Administration was able to make a very strong case.



Photo by [Darren Halstead](#) on [Unsplash](#)

Publication of the book was well prior to the 2020 election. The author had by then revealed himself to be former Chief of Staff of the Secretary of Home Security, Miles Taylor. He served in that particular position for two years, during which time he came to believe that Trump was totally unsuitable for the position that he held and posed an alarming danger to America and the free world.

After Trump was defeated in the 2020 elections, Taylor interviewed many of his own former colleagues in the Trump

Administration, asking them what they believed Trump's policies would specifically be if he should win a second term as President. This resulted in a book that Taylor titled 'Blowback', published in July 2023. It was full of dire warnings from those who would know best about what Trump is likely to do in a second term. There was a fear that Trump's worst impulses would go unbridled, because he would surround himself with 'yes' men much more than in his first term. Also, he would have no concern about alienating voters with his decisions because America's policy of two terms only per President means he would not be running for re-election.

Currently Trump is a few weeks into a second term as President, and already he has shown definite signs that the warnings Taylor has flagged could well prove accurate. There is a danger that Trump's actions may end up plunging the world into something of a dark age, ending what has probably been the most remarkable period in the history of humanity. I'm speaking here of the Western industrial world with the multitudinous blessings it has bestowed upon its people since the 1960's.

Obviously, we would have to consider losing this to be hugely undesirable. But I have personally wondered for some time now about the possibility of such a reversal of fortune, and how on a certain level there might actually be a necessity for it. If we are to believe what Swedenborg said about the future of humanity, as he prophesied it, there might actually be a benefit in life becoming harder for us. This could be the case if people were induced by experiencing difficulty and hardship to think more deeply about life's purpose and meaning, and then possibly discovering what spiritual treasures lie in Swedenborg's writings. From what



Swedenborg wrote about his writings and how they would be received by the world, it appears there might be a great development currently underway.

For Swedenborg assured us that his writings would eventually come to be accepted by many. Initially their reception would be among only a few. While he didn't give a timeline for this, he did say it was comparable to the original Christian church with its three hundred year struggle to attract big numbers of people. But he also stipulated that the truths in his writings would not be accepted by many more until the teachings of the Christian church were first rejected. This was a necessity because the new ideas would not properly lodge in the minds of people unless the old ones have first been ejected.



Photo by Jordan Besson

If we look around today we will notice that while the Christian churches still currently exist, they are certainly in a state of crisis. The numbers of active members in the mainstream non-evangelical churches are dwindling to almost negligible levels, and are overwhelmingly made up of the elderly. It's remarkable that Swedenborg accurately predicted this would happen over 250 years ago.

As recently as the mid-point of the last century, it would have been considered laughable if anyone had suggested that the Christian church would fail. Yet in the 1960's the younger generation of people in Western nations declined to take up Christianity as their

religion. And all subsequent new generations have done the same. This has meant that the older people (aged 30 and above) in the 1960's, those last to take up Christianity in significant numbers, are now almost all no longer alive.

While present here in this life, they were able to live in harmony with the younger generations because, as a group, the younger people failed to adopt any religion. If the younger people had adopted a new religion, one other than Christianity, there would certainly have been intolerable tensions between the generations due to the older people having an intolerant, cuckoo-in-the-nest attitude toward religions other than theirs.

It's more than possible that Divine Providence could have organized all these developments in order for us to transition to the new spiritual era that Swedenborg called the 'New Church', or that of the true Christian religion. If so, it can be seen to have served beneficially both older and younger generations. The older people were able to live out their earthly lives without having their freely chosen principles that guided their lives - the teachings of Christianity - harmfully disturbed. And the minds of the younger ones were not contaminated by any falsehoods that would interfere with the eventual reception of the truths of the new Christianity.

What is relevant here is what was necessary to keep the younger generation free of religion. Never before has a significant human population gone voluntarily without a religion. In order for this unique situation to have been possible, I would suggest that the younger generation had to be allowed to live a life that was largely free of every sort of external stress. Such a life would mean they would not be inclined to turn to religion to find meaning, consolation and guidance, because these things are not particularly sought after in the absence of hardship and suffering.



And this outwardly stress-free modern life is exactly what fell into place in the Western world in the 1960's. It was a result of the long period of development that started in Swedenborg's time, with the advent of the Industrial Revolution. By the 1960's every area of the outer level of life blossomed such that it afforded people ease, provision, security, comfort, convenience and safety never previously experienced. Indeed, anyone transported from Swedenborg's time in the eighteenth century to the 1960's would have thought they had died and gone to heaven, so wonderfully miraculous the world would have seemed to them.

What we have now, all fell into place in the 1960's, and it is basically the world we still have today. Apart from the addition of personal computers, I'd argue that everything we have today is really just an enhancement or a refinement of what we had then. This means that we have been spared considerable cause to think deeply about life and its meaning, and that's because of the absence of negative external stresses. It can be said that modern technology, science and research transformed life across the board, and a result of this was that spirituality and faith now seemed unimportant.

Should the benefits of life in the modern world be taken from people, it would then be only natural for such people to significantly turn their attention to the meaning and purpose of life. Will it take a shaking of people's secure, plentiful, comfortable, safe and convenient lives to start thinking about the deeper level of life and seriously contemplate adopting a religious outlook? Will Divine Providence allow difficulty and hardship to befall the world in order to induce people to turn with genuine interest to Swedenborg's writings for answers and guidance?

One would hope not. Perhaps Swedenborg's explanation that the human race has now come into an age of spiritual adulthood, gives us some reason to think



that because people these days are consequently more rational and more responsible, they will voluntarily adopt a more responsible attitude to the way they approach life. Or will it be as in the ushering in of previous spiritual ages, when the spiritual immaturity of the human race at those times meant that misfortune and suffering had to play a key role in convincing people to get back on track after the spiritual decline of the previous age. In other words, like a child who, not

properly understanding the need for complying with the commands of a wise parent, is compelled through authority to do what is best for their own sake. Many a philosopher today would probably say that people need the push of misfortune to get them over such a line.

So, are people destined to have their lives turned upside down by Donald Trump's Presidency? Will this then cause people to look to genuine spirituality as a way to deal with their new difficulties and hardships? And, in such an eventuality, will the teachings in Swedenborg's writings prove just the thing for modern people, whose thinking will demand they find for themselves a rational theology? And will the evangelical born-again kind of religion, whose followers have hitched their wagon so securely to Trump, be discredited in people's eyes, thus completing the loss of traction that conventional Christianity now has in the Western world?

There are many YouTube interviews of Miles Taylor that are available to view. He articulates very well the dangers he sees. There has been many threats made against him by Trump's supporters, and they have had a heavy effect on him and his life. To any reasonable person this tends to suggest a likelihood that what he says is true. It just remains to see how prophetic his words turn out to be. If they are indeed true, the spotlight will then turn onto the prophetic powers of Swedenborg. Happily, they are much brighter and optimistic.



A Study into our Four Primary Loves

By Julian Duckworth

Fundamental throughout Swedenborg's spiritual writing is the model of there being four primary loves. These are: Love of God, Love of the Neighbour, Love of the World, and Love of Self. The first two are the supremely heavenly loves; the last two are loves that will predominate with those who choose to be in hell. It is important at the outset to see that all four loves are valid, right and positive. The deciding factor is the order in which we set them up in our being and our life.

Two things are important in understanding these four loves. The first is that from our birth, and, note, without us choosing, the last two loves - love of the world and of self - are the loves which drive us. Not that we are evil or bad or sinful, but because this is all we know. I exist and I'm in a pretty large space. These two loves help us survive by crying when we are hungry or in pain, and in feeling the pleasures from outside of us, like a cuddle, a breast, some laughter, daylight and in time shape and colour. Love of God and love of our neighbour (others) don't consciously exist but their seed is already there in us, latently.

So the diagram of this first pattern is -

Love of Self and Love of the World
(Love of God and Love of our Neighbour)

The second is that at some point, usually around the time we are becoming adult, these other two loves (of God and Neighbour) begin to dawn and come into consciousness. We become aware of them, have ideas of them, and probably could talk about them. Like, "There's something more than just what I know and see, and I can kind of feel it" and "I heard about Peter's accident and I felt sorry for him because they were about to go away." Ordinary things but new things which when thought about begin to beckon us.

During our life, the important in-principle change is that these two new loves come to rule in us and take up first place. It doesn't just happen - we must do it, elevating and installing them, moving the previous first two loves into third and fourth place. There, they still have their part in us. The world is full of interest and activity, and, we should value and enjoy being who and what we are. No problem there, but in some way they should be kept subordinate.

So the diagram of this second pattern is -

Love of God
Love of the Neighbour
Love of the World
Love of Self

The reality is that even though we may have begun to develop and live by a love for God and a love for others and we make this the basis for our life, the other two loves (note, which we began with) will re-surface at times and make their presence and pressure known and felt. It can take very many forms, some of which we might easily spot, and others we do not even see. This is why when we are adults we need to look into ourselves fairly regularly and honestly.

The ideal human balance in us

The previous paragraph set out to give an outline of the human life as we experience and know it, where the four loves are all actively there in us, kept in their right order and place, seeing that all of them have their use for us, but the lower two also being able to bring various emotions and conflicts, especially in the areas of our own personal desires and delights. But with care and attention we can live a balanced life because we understand our make-up, and then act to manage whatever comes. Recognising what is going on in us is such a helpful asset for us.



The importance of the word LOVE in all this

Notice that each of these four primary love phrase begin with "love of ..." not just God, neighbour, world, self. This is extremely important and relevant. Whatever else love might be, it is a full deliberate wanting. It is a surge in our heart. Without love, all four loves could be a mental focus or consideration, but with love, they are a longing, maybe even a craving. And because they are, they can be altered, bent, and heightened/lessened.

We're going to take a look into each of these four loves and give them some definition and find some ways of recognising them there in ourselves in the way they surface and make their presence felt and hopefully known. But there is one critical thing we must raise before we do this, and that is to look at what we call our personality. Without understanding this we can make fatal mistakes in both ourselves and others about what's going on.

Our Personality

Each of us has a personality which gives us several inbuilt character traits. The obvious first question is 'how come'? A quick unhelpful answer is that we are all different from each other, but that doesn't explain anything. It just makes people interesting. Personality is fixed. It's there from conception. The pool of heredity is a large component, and other things contribute towards it such as race and gender, and to a much lesser degree, our early experiences like our position in our family and our first forages in life.

Swedenborg distinguishes between what he calls our 'hereditary evils' (handed down nature) and our 'actual evils' (deliberately chosen and done by us intentionally). We are not responsible for the first, but we are for the second.

Personality and its traits is an *external* part of us, like being right- or left-handed. As

we come to know and face our personality, we can learn to manage it and make right decisions. But we are what we are.

Loves are the *internal* part of us, and are our desires, longings, wantings, priorities. These are the matters of our heart and to some extent our mind. We can choose what we will set our heart upon, and this ability becomes the groundwork of our spiritual life and regeneration and how God can and will work for our eternal welfare.

When we deal with other people, this distinction between personality and the heart's intentions becomes crucial to understand.

On love of self



Now we can turn to look into what Swedenborg calls the 'love of self'. It isn't a particularly helpful phrase because, as already mentioned, there is the positive and heavenly part in feeling a love for oneself. This might include: I have my place in life; I work well with others and they value me; I must look after my overall health; God made me for reasons I know and don't know yet; I'm happy when I'm doing what I love doing; I am glad I'm me.

But the negative kind of love of self should really be called "*love of myself*" implying that increasingly, behind my involvement with life, others, the world, a pattern of everything being said and done for my own benefit and notice is emerging and forming. And inside myself, my thoughts and



feelings and intentions are working overtime finding ways, opportunities, and methods to score in the eyes of others and score over them too. This me-about-me comes in a thousand faces, and in many 'I's.

As human beings, we are capable of receiving the light and love and life of God. We can think about God. We can think about a source of life flowing into ourselves that is higher than ourselves. We receive, and we can receive at any moment we choose to. This is our most valuable resource, mainly because it takes us away from ourselves, towards Another who is God. This can wonderfully become our regular salvation, returning again and again to be in God where we know we belong.

A full-blown love of myself basically ignores the idea of God and overrides it, because its whole premise is that I am my god. Every relationship with anyone or anything is on that basis. What's in this for me? If you can get your head and heart around that fact you can see that it is an appalling tragedy. It wreaks of endless unhappiness and a black hole that sucks in everything and finds nothing but a one-second glee.

How on earth can a human being reach that kind of state? Who knows, but thankfully God knows and governs it as much as possible. Maybe a thought leads to an idea which lodges which leads to an intention which leads to doing it which brings on a set of pleasures and you are then on the way to new and unstoppable vistas.

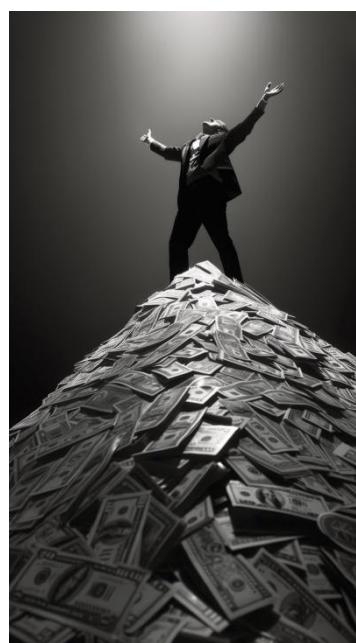
In the gospels, Jesus, many times, addresses versions and situations of love of self. He rounds on hypocrisy and catalogues a long list: its double-standards and deceptivity; on Pharisaism which seeks to make life itself fit around 613 laws to make oneself virtuous by keeping every one! And in Matthew 6, Jesus almost wryly debunks the do-gooders who are to be seen by others, and the long-winded prayer-makers for their outdoing each

other, and the fasting fanatics for their show, and in each case with these publicity stunt experts, says, "They have their reward." Instead, do good unknown even to you and then your heart is in God.

On love of the world

Of all four loves, this one might, at first sight, seem to be the most difficult to interpret its potential dangers. We all know the loveliness and diversity of this wonderful world, a created-by-God world in which we have been born. What, really, could be more important and better than to love that with all our heart? And what about art and music and sport and theatre and all those human activities which focus on the world and use it to such good account? And so on.

Image by FREEP!K



Well, the short answer is that in loving the world and glorifying its richness and great provision we can become very materialistic and worse, we can become unthinking about the other world, God's world, our inner world. In that sense, the world becomes a distraction to our true life. We can set our heart on having, getting, holding, impressing, rather than humbly being. We can even latch our joy in what the world can give us to amplify and buttress our love for ourself in the eyes of others. Look at all I have got! I am the success!

And you do not need me to point out that you can't take a splinter of this with you when you pass over into eternal life.



With higher loves than this in us, the world becomes the source of God's greatness and goodness to us, the very mirror of both God and of what we can find present and emerging in our own heart.

On love of others

It might sound blazingly obvious to declare that love of others is the very essence of goodness, kindness, rightness and God's heaven. It does not do us any harm to keep re-realising that and be told it yet again. A very good question, however, is to ask whether we love others for our sake or for their sake's? We can do both, but one is grafted onto my love for myself and the other is the extension of my love of God. The other, literally, is heaven!

Swedenborg gives a brilliant definition of love or rather the intention and activity of absolute love which can only finally be the love that God has. This is in True Christianity para. 43

"The essence of love is loving others who are outside oneself, wanting to be one with them, and blessing them from oneself. Two things - love and wisdom - constitute the essence of God; but three things constitute the essence of God's love: his loving others who are outside of himself, his wanting to be one with them, and his blessing them from himself."

The meaning of empathy (which is one of today's prominent words) is the ability to understand and share the feelings of another person. This very closely matches Swedenborg's definition, except that his words emphasise the desire to go out to the other person, whereas empathy brings the other person's feelings and situation to the first person who understands and shares in this. There is the need for them both.

Swedenborg speaks of heaven as being a state of what we can call mutual love, a shared two-way love. Mirroring the ideal of God loving us and us loving God in

response, the love of others ('neighbour' really means one who is there nearby to you) is person-to-person in this mutual way. This is the ideal, and it makes heaven in miniature whenever it happens.



But this life now does not act ideally. So we need to hold to, maintain and show our love of others even when little or nothing comes back to us. As Jesus said, 'Do good, and lend, expecting nothing in return.' (Luke 6:35) and do not dwell on you expecting nothing! Love for its own sake.

On love of God

This of course is the greatest love and the most unthinking-about-myself love we can have. It is pure adoration poured out with deep gratitude for God, for our existence, for our eternity, for our ability to belong to God, our ability to know about God and to know God, to be of use to God, even for having moments away from God so that we can return, ... and for a million other things. It is in every way the summit of anyone's being.



All other loves and all other joys and rich experiences cascade from this love we are always capable of choosing and experiencing whenever we will do so. God is no less with you and with me as God is there over the whole of creation which God sees infinitely in the greatest and the least. As Swedenborg declares, "We are because God is." (Divine Providence 46)



Angels

By David Moffat

When I began writing about angels in 2005, my intention was to address the common desire to meet them. It was probably about ten years earlier that I became aware of that interest, and since then many authors have tackled the question with Emanuel Swedenborg's work as a starting point. After all, his writings contain particular insight into the being and nature of angels, due to his daily contact with inhabitants of the spiritual world.

Swedenborg's understanding is not a particularly glamourous one. Unlike the advertisements placed in our newspapers by New Age gurus and psychics, he does not promise that his reader will see an angel, nor provide any magic formula or series of steps guaranteeing a spectacular spiritual encounter. However, the basic principles are readily understandable, and available to all. So, while you may not shake hands with an angel after reading Swedenborg, you can certainly bring yourself closer under the influence of angels by practising what he recommends to us.

What Swedenborg offers this whole arena of thought are two quite startling insights. Firstly, angels are human beings: people who have lived on earth, died, and now live in heaven. This presents us with the intriguing possibility of becoming angels ourselves. Secondly, the processes by which we strengthen the influence and protection of angels are the very same ones by which we become angelic: the nurture and development of angelic qualities within ourselves which Swedenborg describes as regeneration.

While the real need to grow spiritually as a human being may be understood by some New Age practitioners, it is certainly not an understanding I derive from the advertisements. Asking "how can I meet an angel?" is to pose the wrong question, because it deals with the symptom not the

cause. But it's the right one in the sense that we often deal with symptoms - perhaps my desire to meet an angel might lead me to begin a spiritual journey, in the same way pain urges me to visit a doctor or actually do something about my physical health.



Image from the New York Public Library

In order to proceed, then, let's assume that we've all come to realise our need of becoming more angelic. So, just what are the character traits we are to develop?

It's easy enough to ask the question of what angels are like. One short brainstorming session during a workshop back in 2005 yielded over 50 descriptive terms and phrases. We all have our own ideas of what an angel would be like, and we can begin our journey to angelhood by turning the question on its head as Jesus was wont to do. When asked, "And who is my neighbour [... who I am commanded to love]?", he responded, "Go and do likewise." (Luke 10:25-37). In other words, *be a neighbour to him whose spiritual life depends upon it*.

Before examining Swedenborg's descriptions, though, it is appropriate to sound a warning. The states recounted



here are ideal ones. While I find some of them easy enough to implement, others seem well-nigh impossible. Still others might be easy to carry out *in theory*, yet they ask something of me I find difficult in myself - perhaps letting go of an attachment or habit, or on the other hand performing some use I regard as abhorrent or frightening. But impossibility is no reason to quit any endeavour, and I find myself encouraged to realise that angels only tend towards perfection, they never actually achieve it. The only failure, then, is the failure to try.

We begin our brief survey with some of the familiar ones, especially the Biblical injunction to love the neighbour. There is plenty of evidence in Swedenborg's work to show that angels carry this commandment out to the letter. They are embodiments of this decree. Another familiar idea, at least to regular readers of Swedenborg, is that of performing uses. These are popular, well accepted ideas we readily associate with angels. While they don't need to be defended to anyone, the day-to-day practice of these ideals becomes somewhat more problematic, something Swedenborg recognises in his detailed discussions of

these topics. They are also remarkably mundane: who would have thought that we could find training for heaven (or angelic presence and protection, for that matter) in the interactions we experience and endure at work or in the supermarket?!

Image by [Mohamed Hassan](#) from [Pixabay](#)

Angelic innocence is an intriguing topic, and sometimes difficult to grasp. Angels are said to be innocent, but it is not the innocence of children. Angelic

innocence stems not from ignorance, but from the full knowledge of evil and the choice for good. Heavenly innocence has nothing in common with the familiar definition (of 'not guilty' - having never committed a crime), rather it is a state of being "harmless", one in which crime will not be committed, ever.

The popular social commentator, Jordan Peterson, doesn't like the word, "harmless": he prefers to say that you should be dangerous and then you should learn to control it, and I think that also captures something of the reality to be sought after. An angel might, once upon a time, have committed serious offences of all kinds, but had that historical guilt pushed aside through repentance and the power of the Lord. What is essential to this state is recognising the potential for evil which lies dormant within each person, and our dependence upon the Lord, who is heaven, to hold those tendencies at bay.

There is much in the way of practical advice to be gleaned from Swedenborg's work on the subject. His statement that, "[angels ... decline any thanks offered them for the good they do](#)" (*Heaven and Hell*, paragraph 9[3]) is one thing we can all practise at a natural level, even though it may take some years for the truth of it to sink in. When we find ourselves in situations of conflict with others, we can remember that "[angels never attack ... only ward off and defend](#)" (*Heavenly Secrets*, paragraph 1683), and modify our reactions accordingly. Similarly, "[those who have charity hardly notice the evil in another person, but instead notice all the goods and truths that are his; and on his evils and falsities they place a good interpretation](#). Of such a nature are all angels, it being something they have from the Lord, who [bends everything evil into good](#)." (*Heavenly Secrets*, paragraph 1079 [end])





WHAT'S HAPPENING?

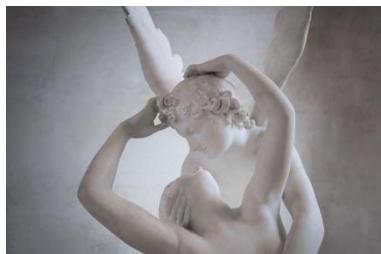
To become a member of the Swedenborg Association of Australia, check the website at www.swedenborg.com.au and click "Contact" in the top menu, which has details on benefits of **membership** and an application form listing current membership rates.

Also check the website at www.swedenborg.com.au for details of **group events** which are held online, but you can also be physically at various locations around Australia. Follow the "about → contact" menu items on the website for a list of locations and contact info of your nearest group convenor, and see the "events" menu item for Zoom links so you can join online events.

Our new website is continually being updated with new study material and latest news and information.

.....Continued from page 11....

These are principles I can apply now, and often there seems to be no end of conflicts providing the context in which to do so. But one of the passages which serves to remind me just how far I have to go, is this one from *Heavenly Secrets*: "To save a soul from hell the angels think nothing of giving their own lives; indeed if it were possible they would suffer hell themselves in place of that soul." (paragraph 2077[2]). One day I may be called upon to live up to that one, but in the meantime it serves to remind me that my purpose here and now is to practise the kind of love which knows no boundaries, and to serve without holding anything back, even the little prejudices and wounds I cherish. It speaks to the experience of temptation, described in one passage as a fight to the death between the two sides of my nature (*Heavenly Secrets*, paragraph 8403[2]) and reminds me of Jesus words, "For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it." (Matthew 16:25)



Few religious topics engender as much excitement as angels in our present world. Through the pages of Swedenborg's spiritual work we glimpse our eternal goal, the angelic life latent within each of us. I can only recommend a detailed exploration of the whole subject to anyone wishing to enlist in the heavenly boot camp.

20 signs that we are hearing from God

By Darren Brunne

1. The Word - those special moments where a passage of scripture arises within our thoughts, offering help and support.
2. Conscience - a prickling reminder.
3. Intuition - inner guidance.
4. Calling - a sense of destiny.
5. Gratitude - thankfulness for the hidden hand of God.
6. Revelation - an inner knowing.
7. Reflection - moments of introspection.
8. Charity - compassion for the state of others.
9. Creativity - fresh ideas and approaches.
10. Remnants - deep memories from the past that bring peace, connection and a sense of belonging.
11. Inner Strength - confidence arising from knowing we are in a right relationship with the Lord.
12. Inner peace - a deep assurance that everything is going to work out for good.
13. Whispers - a gentle and quiet voice from within bringing reassurance.
14. Warnings - inner guidance changes our decisions or direction.
15. Convictions - a Godly guilt that helps us change.
16. Dreams - a sense of psychological guidance.
17. Inspiration - inward energy to pursue something.
18. Clarity - insight into what is underlying outward events.
19. Providence - a sense of the big picture and the hand of God.
20. Prayer/foreboding - an inward urgency to pray.