

Religion is of life, and the life of religion is to do what is good

(Doctrine of Life 8)

The New Church is an international organization of people striving to improve their conscious relationship with the Lord, Jesus Christ, the one God who rules heaven and earth.

We extend a warm welcome to everyone, and invite you to take what you like and return it freely. We use the Bible and the Heavenly Doctrine revealed by the Lord and published by Emanuel Swedenborg to guide us in our lives, especially in our relationships. We freely share our love and understanding with each other, and try to give one another support in our spiritual journeys.

Temporarily the Hurstville Society is without a **Pastor**. During this period the Society will be served by lay leaders and visiting preachers.

Worship Services are held each Sunday at 10:00 AM. **Sunday School** is held concurrently with the worship service.

Young People's Group is held once a month in conjunction with the Young People's Group at the New Church at 2 Shirley St, Roseville.

A tea and social in conjunction with **discussion** meets on the 1st Friday of each month (January excepted) beginning at 7 00 pm. This will be conducted by visiting ministers when available or lay led as appropriate.

Bible Study and **Discussion Classes** previously held midweek have been suspended until further notice.

The Swedenborg Bookroom, at 22 Dudley Street, Penshurst, contains books by and about Emanuel Swedenborg for sale or loan. It is open by appointment.

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Call or come at anytime.



The New Church Newsletter

Hurstville Society May 2009

One Church

by Rev Stephen Cole

It is clearly presumptuous of me to pontificate on the subject of the Australian New Church, having just reached only the one month anniversary of my first arrival in the country. But here goes anyway!

The first and most overwhelming impression that has struck me is how many dedicated New Church people there are in Australia and how deep the roots of the New Church go in this country. People are not simply dedicated to the doctrines of the New Church; they are also keen to support the presence and life of the Church in the world. People have been so open and friendly, and although I have experienced something of this elsewhere in the world, it was particularly notable to me here because I had met virtually no one here before.

Another important aspect of the Church here is the way in which the General Church and the Association work together. For many years I have heard of the Australian Association and its friendly relations with the General Church. I have met and known a few members of the Association, but it has been delightful in the past few weeks to increase this contact manyfold.

An important question, I think, for the New Church at large, is: Can different Church organizations work together in a spirit of charity or would a spirit of charity, in fact, make all people of good will into one church? The New Church in its past, particularly during the 19th century, has had many disputes and much enmity, resulting in and exacerbating differences between different organizations of the church.

The *Arcana* tells us that in the Ancient Church there were many varieties of doctrinal beliefs and worship, and yet the church was one church because united in charity. I think it is clear that what is meant here by “one church” is not one church organization, but in fact simply a unity as to the fundamentals of love to the Lord and charity toward the neighbour. It is not necessary to have one organization to have such common cause. Indeed, the doctrines seem to imply that it is healthy to have multiple religions:

It is well known that in man there are not only forms, organised from blood vessels and nerve fibres, called viscera, but also skins, membranes, tendons, cartilages, bones, nails and teeth, which have life in a less degree than the organised forms themselves which they serve as ligaments, coverings and supports. The heavenly Man, which is heaven, in order that all these things may be in it, cannot be composed of men all of one religion but of men of many religions. Therefore, all who make these two universal principles of the Church part of their life have a place in that heavenly Man, that is, heaven. (DP 326:10)

It is clear that the Lord does not want anyone believing and adhering to false principles, so the message is clearly not that simply multiplying religions, however false they are, will somehow perfect heaven. Rather the point is that there are many valid ways to emphasize different aspects of the

Ministerial Moves

Of interest to readers will be the appointments of the following ministers. Former pastors **Rev Garry Walsh** and **Rev Michael Gladish** are on the move. Garry is moving from Washington DC to Phoenix Arizona and Mike is moving from Dawson Creek Canada to Washington DC. **Robert Cooper** will be ordained on 23rd May and has been appointed as the assistant pastor to the Pittsburgh Society. Congratulations Robert.

News Notes

In July and August we are looking forward to hosting **Brian Smith**, a theologian and his wife **Janine** and young son **Kai** who will be two in October. Janine is the daughter of Rev Nathan Gladish which makes her Lori Heldon's niece. She was also a classmate of Naomi Heldon when she was studying in Bryn Athyn. At the end of August **Rev Douglas Taylor** and his wife **Christine** will be in Sydney on their way to visit family in other states.

Kaylene (Heldon) Glenn gave birth to a baby boy on 27th April. He is the 3rd child for Kaylene & Angus, a brother to Jacob & Callum.

Two members of the congregation have recently had trips to hospital. **Margaret Ward** had two wisdom teeth out but then needed a blood transfusion following loss of much blood. At last report she was much better. **June Kirsten** had an operation for a blocked artery and a follow up visit for further tests. We all hope you both continue to get better quickly.

Carla Schorran and **Kelsie Odhner** visited Hurstville for two weeks over Easter after spending a month on a cattle station near Cloncurry in far North Western Queensland. They also visited Canberra and will spend time in New Zealand before arriving back in the USA on 1st May.

We have received advice that **Neville Jarvis** will be retiring from the position of Executive Manager of the **Swedenborg Centre** in North Ryde on 31st December after 27 years of dedicated and distinguished service. More information about the future of this important use as it comes to hand.

Birthdays

Happy Birthday to **John Sandow** (18th), **Naomi Heldon** (20th), **Daniel Walsh** (27th) and **Brian Walsh** (31st) .

M All truths and goods. *And the city is laid out as a square and its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth and height are equal.* (Revelation 21:16)

The fact that 'measure' means the state of affairs as regards truth, and also the state of affairs as regards good, is evident from the places in the Word where the measures of the New Jerusalem, and also those of the new temple, are the subject. 'Twelve thousand' means all the truths and forms of good in their entirety. (Arcana Coelestia 9603²)

N First state of temptation. *Noah was six hundred years old when the flood of waters was on the earth.* (Genesis 7:6)

'Noah was a son of six hundred years' means his initial state of temptation. This is clear from the fact from here down to Eber in Chapter 11 nothing else is meant by numbers, years of age, or names than real things, as was the case also with the ages and names of all those mentioned in Chapter 5. Here 'six hundred years' means the initial state of temptation. This becomes clear from its prime factors which are ten and six multiplied again by ten. When the same factors are involved it makes no difference whether the number arrived at is large or small. As for ten, this has been shown already at 6:3 to mean remnants, while the meaning of six here as labour and conflict is clear from places throughout the Word. (Arcana Coelestia 737)

O Time before external man is joined with the rational. *When Abram was ninety-nine years old, the Lord appeared to Abram and said to him "I am almighty God; walk before me and be blameless.* (Genesis 17:1)

'Abram was a son of ninety-nine years' means the period of time before the Lord fully joined the Internal Man to the Rational Man. This is clear from the meaning of 'nine' when thought of as one less than ten, or what amounts to the same, of 'ninety-nine' when thought of as one less than a hundred; for when Isaac was born to him Abram was a hundred years old. The nature of the internal sense of the Word is made especially clear by the numbers that are used, as it is by the names. (A C 1988)

We hope this puzzle has given you a deeper understanding of the use of numbers in the Word and a glimpse into the infinite wisdom it contains. The Lord is marvellous in our sight.

truth, so many different principles that may be drawn from the Word from which to formulate the worship of the Lord, that heaven and the church on earth are perfected by the multiplicity of true forms that have been developed from the Word.

“All religion is of life, and the life of religion is to do good.” (*Life* 1.) This is a familiar teaching in the New Church. (I recently saw it written on the old New Church building in downtown Perth.) One implication, I think, is that “religion” means the specific practices that a given church organization has decided to put into life. Different organizations could, quite validly, decide to implement different practices based on scripture. It would not then be a matter of one being right and the other wrong – it would simply be a matter of emphasis.

This, it seems to me, suggests two important things: first, that not only is it not unhealthy to have multiple church organizations, it is in fact desirable and even necessary for the perfection of heaven. It should not then be assumed that the dictum about charity making the church one means that the ideal would be one organization. Second, different church organizations, recognizing and respecting their differences, can nevertheless work together seeing their distinct roles as complementary and working toward a common goal.

The Australian New Church has some history and some promise that it may be able to get things right in a way that has eluded the church at other times and places in the past. It has been a pleasure to have some first-hand experience of New Church people, of different organizations, and with some different ways of putting the Word into practice, still working together and supporting each other's efforts.

We are very appreciative of the visit of **Rev Stephen Cole** who spent a hectic six weeks in Australia including Easter and also managed to visit New Church people in Perth, Gold Coast, Tamworth and Canberra. His wife **Jennifer** was able to join him for the last two weeks and treated the Hurstville Society to some wonderful singing during the service on their last Sunday 26th April. Thank you Stephen and Jennifer.

Mist

by Norman Heldon

All things in the natural world correspond to something spiritual, even mist, about which it is hard to say something nice. There is a saying "In the mists of time", but that's non-committal. "Her eyes misted over." That would probably come from an unhappy thought or feeling. Then when driving your car there's a heavy shower and the windscreen is soon covered with mist, especially when the day is warm and so is your breath. If the demister doesn't work or is slow clearing the windscreen it can be difficult to drive safely.

The Writings also tell us of unhappy things about mists. "In hells there appears a thick dark mist in which they live." (Arcana Coelestia 3300)

Swedenborg relates an experience in the spiritual world. "One who had seemed to himself great and wise in comparison with others was encompassed as if with a mist, which, going out from him, began to cover over other spirits, causing them distress. (AC 1507)

We read in the Word "No one can see Jehovah and live," for Jehovah is pure love and from Him is pure light and to be seen in these is to perish. Therefore the angels in heaven are covered with a cloud and therefore all who are in hell are veiled in dense mists." (AC 8946)

However there is one mist mentioned in the Word that is a notable exception to those already mentioned. The early chapters of Genesis tell of the orderly progress of a person's regeneration, the six days or states to one that is spiritual or even, hopefully celestial.

We read in the second chapter of Genesis "And there was no shrub of the field as yet in the earth, and there was no herb of the field as yet growing because Jehovah God had not caused it to rain upon the earth; and there was no man to till the ground." The external man is called "earth" while he remains spiritual but "ground" and also "field" when he becomes celestial. "Rain" which is soon after called "mist" is the tranquillity of peace when combat ceases".

signified evils in the whole complex, for by "a thousand six hundred" is signified the same as sixteen, and by sixteen the same as four, because sixteen is the product of four multiplied by itself, and four is said of good and of the conjunction of good and truth . . . hence, in the opposite sense, of evil and the conjunction of evil and falsity, as in the present instance. (A R 654)

J Those in the faith of charity. 'A hundred and forty-four', or twelve times twelve, stands for those who have the faith that is grounded in charity. (Arcana Coelestia 3325⁶)

K All the things of truth and good of faith. *Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot besides children. (Exodus 12:37)*

'Around six hundred thousand men on foot' means all aspects of the truth and good of faith in their entirety. This is clear from the meaning of the number 'six hundred thousand' as all aspects of faith in their entirety, for this number is a multiple of six and also of twelve, and 'twelve' means all aspects of faith and charity . . . (AC 7973)

L All the truth of the Word falsified. *Here is wisdom. Let him who has understanding calculate the number of the beast for it is the number of a man: His number is 666. (Revelation 13:18)*

"To count the number of the beast" denotes to explore and know these falsified truths of the church; "the number of a man" signifies the subject and the state of the church; "six hundred and sixty-six" signifies its quality as to all truths falsified from evil, and also the profanation of what is holy, and likewise the end. To know these things, and to explore them, is the part of a wise and intelligent man, and therefore it is said, "this is wisdom, let him that hath intelligence count its number;" for the number "six" signifies the same as the number "twelve," because it is the half of it . . . and "twelve" signifies all the truths and goods of the church in the complex . . . hence also in the opposite sense it signifies all falsities and evils in the complex. The trebling of the number six also involves the end, and the end is when truth is completely profaned. (AC 10217⁸)

And I heard the number of them which were sealed, a hundred and forty and four thousand, signifies all who acknowledge the Lord to be the God of heaven and earth, and are in truths of doctrine from the good of love from Him through the Word. That these are signified by "a hundred and forty and four thousand out of the twelve tribes of Israel," is, because "the twelve tribes of Israel" signify the church from those who are in good and truth from the Lord, and acknowledge Him as the God of heaven and earth. By the number "one hundred and forty-four thousand," all these are meant; for by this number the same is signified as by twelve, since it arises by multiplying "twelve" into "twelve," and then by multiplying it by "one hundred" and by "one thousand"; and any number whatever multiplied into itself, and then by "ten," "one hundred," or "one thousand," has a like signification as the original number. (Apocalypse Revealed 348)

H Holy things of combat. *Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house and went in pursuit as far as Dan.* (Genesis 14:14)

'Three hundred and eighteen men' means the nature of those goods, that is to say, they are the holy things employed in conflict. The number eighteen entails this, as also does the number three hundred, for these numbers are compounded from three and six. Three means that which is holy, as shown in 720, 901, and six means conflict, as shown in 737, 900. Abram's bringing out of such a number of men is true historically; but still it was also representative, as is every historical detail of the Word recorded in the five Books of Moses, and in the Books of Joshua, Judges, Samuel, Kings, Daniel, and Jonah, where in like manner numbers embody arcana within them. (Arcana Coelestia 1709)

I Falsities of evil. *And the winepress was trampled outside the city and blood came out of the winepress, up to the horses' bridles for one thousand six hundred furlongs.* (Revelation 14:20)

For a thousand six hundred furlongs, signifies mere falsities of evil. By "furlongs" the same is signified as by "ways," because furlongs are measured ways, and by "ways" are signified leading truths, . . . and, in the opposite sense, leading falsities; and by "a thousand six hundred" are

For a fuller understanding of how the Lord regenerates man read Nos 81 to 91 in the *Arcana Coelestia* or *Secrets of Heaven* as it is often called now.

These heavenly truths now revealed can bring useful thoughts as we read the poem "Autumn" by John Keats that begins "Season of mists and mellow fruitfulness."

Doggonit Puzzle Solution

As promised in the April issue, below are the references which include the number (underlined in the quotes) for each line of the puzzle on page 7. As can be seen when the numbers are added and the letter code applied the answer becomes EASTER, an appropriate topic for last month. How many of you successfully solved the puzzle?

A What is holy. Numbers in the Word have to be understood abstractedly - quite apart from the sense of the letter, for as stated and shown already, they have been included merely to produce the flow of historical events that belongs to the sense of the letter. For example, when seven occurs it means that which is holy - quite abstractedly from periods of time or measurements which it is normally used to quantify. Indeed angels, who perceive the internal sense of the Word, know nothing whatever about periods of time or measurements, let alone what a specific number denotes. Yet they understand the Word completely when it is being read by man. (Arcana Coelestia 813)

B The state and quality of doctrine. *And Moses was eighty years old and Aaron eighty three years old when they spoke to Pharaoh.* (Exodus 7:7)

And Aaron was a son of eighty three years. That this signifies the state and quality of doctrine, is evident from the representation of Aaron, as being the doctrine of the church . . . and from the signification of the number "eighty three," as being the state and quality, namely, of this doctrine. But the specific state and quality cannot be known except from the reduction of this number into its simple numbers, and afterward from its application to those with whom doctrine is. (Arcana Coelestia 7285)

C The state and quality of the life of scientifics from internal.

So Joseph dwelt in Egypt, he and his father's household. And Joseph lived one hundred and ten years. (Genesis 50:22)

And Joseph lived a hundred and ten years. That this signifies the state and quality, is evident from the signification of numbers in the Word, as being things . . . and indeed the state and quality of the thing. So also it is with the number a "hundred and ten," which contains the state and quality of the life of memory-knowledges from the internal. (AC 6582)

D Few. *So all the days of Enoch were three hundred and sixty five years. (Genesis 5:23)*

All the days of Enoch were three hundred and sixty-five years means that they were few. (Arcana Coelestia 520)

E The end and the beginning. *And I will give power to my two witnesses, and they shall prophesy one thousand two hundred and sixty days clothed in sackcloth. (Revelation 11:3)*

By "one thousand two hundred and sixty days," is signified until the end and the beginning, that is, until the end of the former church, thus to the beginning of the New. The reason why this is signified by this number, is, because it has the same signification as three and a half, and by three and a half is signified an end and a beginning . . . for the number one thousand two hundred and sixty, when reduced into years, makes three years and a half. (Apocalypse Revealed 491)

F Fullness. *Sarah lived one hundred and twenty seven years; these were the years if the live of Sarah. (Genesis 23:1)*

'A hundred and twenty-seven years' means their completion. This is clear from the meaning of 'a hundred' as that which is complete, dealt with in 2636, and from the meaning of 'twenty' also, which is twice ten, as that which is complete, and from the meaning of 'seven' as that which is holy. (Arcana Coelestia 2905)

G All who acknowledge the Lord as the God of heaven and earth.

And I heard the number of those who were sealed. One hundred and forty four thousand of all the tribes of Israel were sealed (Revelation 7:4)

						7	A			
						8	3	B		
					1	1	0	C		
					3	6	5	D		
				1	2	6	0	E		
					1	2	7	F		
1	4	4	0	0	0			G		
					3	1	8	H		
					1	6	0	0	I	
						1	4	4	J	
6	0	0	0	0	0				K	
						6	6	6	L	
					1	2	0	0	0	M
							6	0	0	N
								9	9	O
7	6	1	3	7	9					#
E	A	S	T	E	R					*

Add up all the numbers. Put total in these squares

* Use the code from below to put in the topic. Think about it.

0	1	2	3	4	5	6	7	8	9
M	S	Y	T	O	J	A	E	D	R

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