



Taizé at Purley Chase
(see page 15)

STOP PRESS

New Church House shop closed from March 28 pending sale of premises.
Further information in May issue.

Lifeline

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new church

Lifeline



Bob Curry

Jen Pickard

Youth Leaders Appointed

(see page 2)

April 2013
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Our mission is to express, share and experience with others in life an inclusive, non-judgmental vision of God's kingdom.

From the Council

The Council meeting of 6th to 7th March became an event which we will remember. Its memorable nature was not because of the routines by which the organisation is run - the policies, properties and preparations for Conference, rule changes and on-going issues. The pay rise of 1.3% is good news but not quite memorable enough! Nor was it the positive financial report which shows a surplus for which the members of Council are so grateful and should use on your behalf. So what was it? What have you missed by not being on the Council?

As you will know the Church has been advertising for a Youth Leader with a closing date of the end of January. There were three applicants for the post which is for 16 hours a week. Two were short listed for interview. The Council, augmented by two younger people (younger than most of us anyway), received presentations from these two candidates on consecutive days. This was followed by questions and answers as members grew to know the candidates a little better and each candidate joined the Council for a meal and a little social time. The excitement is that the two are so good and compliment each other so well that both have been appointed for 16 hours each.

Jen Pickard lives in Bournemouth and saw our advertisement on the web. She has a wealth of experience with all age groups and is new to the organisation. She is like a breath of fresh air with enthusiasm, warmth and expertise to offer and a huge keenness to become involved, with her family. Jen and David have a

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Taizé at Purley Chase

Taizé-style Week-end. Purley Chase Centre. 1-3 March 2013

Leaders - Marion Curry and Bruce Jarvis. See picture on back page.

As newcomers we were made to feel very welcome during the 'Taizé' Weekend, at Purley Chase Centre in Atherstone. From the moment we arrived our host, Anne Gaffney, greeted us with a warm smile and then led us to some very comfortable accommodation.

After our first meal, we all gathered in the lounge and our first session began with a very warm and friendly introduction from Marion and Bruce, the event leaders. The weekend then flowed beautifully and turned out to be full of wonderful 'Taizé' singing, peaceful worship, lively Circle Dancing, and thought provoking Bible Study.

We would like to thank the event leaders, Marion and Bruce, for guiding us through all the activities, and our hosts, Anne and David Gaffney, for their wonderful hospitality.

Finally, we would certainly attend this event again, and would recommend it to our friends.

Lisa and Peter Stedman

Standing Order - Ballot for Trustees

Whenever there are vacancies for the Chairman, the Vice-chairman or Elected Members and the number of nominees standing for a particular position equals or is less than the number of vacancies, a ballot will be held in which any nominee will need to obtain the votes of at least half of the Voting Members present at the Annual Meeting when the vote is taken in order to be elected.

Zoë Brooks
Company Secretary

In Memory David Francis Chadwick Mann 1924-2012

David Mann was born on 10th June 1924 the youngest of 3 sons to William and Clara Mann, both parents being members of the New Church in Camberwell, so David was a New Churchman from birth. And he was a New Churchman through and through.

He was a fairly average pupil at school until the sixth form when he started studying Economics, a subject he continued to briefly study at the London School of Economics before joining the army in 1943. He narrowly missed the Normandy landings as he had injured his back during training. After the war, he completed his BSc in Economics and later gained an MSc. In 1947 he married Daphne Bonny, whom he had met at the LSE, and then the twins, Michael and Margaret were born, followed by Robert two years later.

In his professional life, David was an extremely effective administrator, firstly in ICI and then later on with the Milk Marketing Board. Daphne and David were well matched and complemented each other. They chose to keep and look after Robert at home for as long as possible when the trend at the time was to place the disabled in institutions. And when finally Robert did go into care, they campaigned tirelessly for good quality care for Robert and other people with severe learning disabilities. It was largely due to their efforts that the small cluster of group homes where Robert now lives were finally built and Robert's future care was assured. A wonderful achievement in itself.

Throughout his life the New Church and its teachings played an important part. He was President of the South London Society and acted as a Counsellor at West Wickham until fairly recently. He was Chairman of the New Church World Assembly in London in 1970 and he was also President and Chairman of the Swedenborg Society and involved with the Tricentenary celebrations in 1988. Furthermore he put his heart into the work of the New Church Orphanage. He loved the Orphanage and its work very dearly, working as secretary/treasurer and later as its president. Daphne also was on the Board of the orphanage, during this time.

David had a first class mind and was a hardworking and conscientious person. He held strong opinions and principles and gave of his best in all the things he was involved with. He supported and provided for his family and was a loving father, grandfather and great-grandfather. David was a man of many talents and gifts which he used to the best of his ability for the benefit of his family, friends, charities and all mankind.

small daughter, Kimberley. Jen wishes to approach this work by connecting with young families and bringing them to know the Lord through new contact with us, both in local churches where possible and at Purley. She wants primarily to help and support children, their parents and their areas of activity. She has ideas and drive to start new ventures.

Bob Curry lives in Kendal and has been brought up in the New Church. Many readers will know him. Bob is a Youth Trainer, a specialist in exciting outdoor activities and an experienced orienteer. His huge enthusiasm lies in connecting with the young people from about 13 to adulthood through outdoor pursuits and his presentation rejuvenated Council members with its excitement and hope for the future. His vision for maintaining connection with the youth of the church is new, different and viable with the infectious enthusiasm which is characteristic of Bob. His ideas break away from convention, dogma and orthodoxy and aim to bring young people to know the Lord in real ways.

Our new Youth Leaders will introduce themselves at Conference although Bob will do this through a power point presentation as he cannot be there in person this year. Please try to be there so that you can share in the joy of this new chapter in our history.

The Council hopes that you share its excitement at the unexpected opportunity presented to us here. Vision is coming from new sources and will take the organisation forward in fresh ways. Here are more green shoots which need nurturing. We feel relieved and refreshed as we begin to support this work through which we see the Lord supporting us.

Judith Wilson

It is with great sadness that I have to report that Rev Esther Byrne passed into the spiritual world on Wednesday 13th March after a long period of suffering ill-health. Her funeral took place at Cardross Crematorium, Dumbarton on Friday 22nd March. A Memorial Service and Thanksgiving for her life will take place at the Paisley New Church on Sunday 28th April at 11am. A Memorial Notice will be published in Lifeline in due course.

When someone's body can no longer perform its functions in the natural world in response to the thoughts and affections of its spirit (which it derives from the spiritual world), then we say that the individual has died. The person, though, has not died at all. We are only separated from the physical nature that was useful to us in the world. The essential person is actually still alive. I say that the essential person is still alive because we are not people because of our bodies but because of our spirits.

Heaven and Hell 445

The Stone Rolled Back

Read Genesis 29:1-10 and Matthew 27:57 to 28:2

As time has gone by I have been more and more able to accept that everything happens under the Lord's providence. Things happen either as direct divine intention or with divine permission, as the Lord directs all things for the best possible spiritual outcome within the constraints of human freedom. So it was that during a visit to the Horwood Avenue Church in Derby I became aware of a small portion of Arcana Coelestia. I looked at it and wondered 'Why has the Lord brought this to my attention?' 'What is He wanting me to do with this?' I later thought, 'Has this anything to do with the question of 'How are we closing the book' (Lifeline July 2011) or is it something different?'

All churches, in their infancy, worship the Lord from love, and love the neighbour from the heart. But in the course of time churches withdraw from these two commandments. They turn aside from the good of love and of charity to the things said to be of faith. They go from life to doctrine; and insofar as they do this, so far the Word is closed to them.
AC3773:2

All churches must have doctrine. Though doctrine is sometimes called faith or teaching or belief these names all refer to the same thing. Now the purpose of doctrine is to inform and direct our love. In a living church doctrine answers the question 'How do I express love in this situation or that.' It teaches us how to live. In a dying church the purpose of doctrine becomes lost and teachings become rules or traditions to be followed irrespective of the outcome. Irrespective of how they affect our ability to love both God and our neighbour. And as the smallest church is a single person, these differences apply to each of us individually. As individual people we can lose sight of the true purpose of doctrine to inform and direct our lives. We are each able to follow rules blindly. The same sort of thing can happen with organisations of any size, for organisations are just collections of individuals.

When I looked up this paragraph in Arcana Coelestia, I found that it was part of the explanation of Genesis Chapter 29. This is where Jacob rolls back the stone to enable Rachel to water her father's flock. You may have noticed, as I did, the mysterious 'they' who normally control the stone. We are not told who 'they' are. (If you have read the NIV or the Revised Standard renderings you will have seen 'shepherds' but the Hebrew says *they*.) 'They' not only roll back the stone so that the flocks can be watered, 'they' also put the stone back over the mouth of the well. 'Putting the stone back over the mouth of the well' is a clear picture of hard, factual knowledge being used to silence the truths of the living Word.

Since all acknowledgment and confession of the Lord, and principally the acknowledgement and confession of the Divine in His Human, is from the Lord Himself, and since to 'witness' signifies to acknowledge and confess this, therefore "to witness" is used to denote acknowledgement and confession from the Lord Himself concerning Himself.

Apocalypse Explained 635:3

The eighth commandment "Thou shall not bear false witness" in the proximate sense, is signified to lie against the neighbour by accusing him falsely. But, in the internal sense to call what is just unjust, and what is unjust just, and to confirm it by falsities is signified; and, in the inmost sense, to falsify the truth and good of the Word is signified; and, on the other hand, to verify the falsity of doctrine, by confirming it by fallacies, appearances, fictions, scientifics, falsely applied, sophisms and similar things. Such confirmations and the resulting persuasions resulting from these are false testimonies for they are false declarations ... In a word, every falsification of truth, as well as spiritual as moral and civil done from an evil heart, is false witness.

Apocalypse Explained 1019

You shall not bear false witness against your neighbour.

Exodus 20:16

Behold, I made him (David) a witness to the peoples, a leader and commander for the peoples.

Isaiah 55:4

For many bore false witness against him, and their witness did not agree.

Mark 14:56

He came for testimony, to bear witness to the light, that all might believe through him.

John 1:7

I bear witness to myself, and the Father who sent me bears witness to me.

John 8:18

Stephen Thomas

love of the truth. We need to observe that lying part of our human nature, that deceptive part that is constantly defending itself, trying to escape from trouble, trying to take advantage of others and using lies to achieve its ends. We need to arise above that and strengthen the other part of us which is our love of the truth because of the truth itself.

Truth in the Word of God is of course its own witness - it is not the result of argument or debate or depending upon a neat balancing of probabilities. By its very nature the truth comes from a far higher level than our own earthly reasoning.

We shall be a true witness if we can only power the truth that we understand from the Word of God and so act upon it with a true desire to love and truly serve our fellows, and of course, change our behaviour.

The truth in the Word of God depends simply on the one witness. **The love of God that made it.**

Each one of us must arrive at a point in our lives where we truly love the truth and are willing to follow it where it may lead us in our lives and in so doing so bear witness to it because it is only through the truth that we can grow spiritually and come into the Lord's Kingdom.

This is the way that is described in Psalm 15:

*O Lord, who shall sojourn in your tent? Who shall dwell on your holy hill?
He who walks blamelessly and does what is right and speaks truth in his heart.*

Here are some further quotations from the Writings and the Word on this subject.

The reason why those goods and truths are meant by witnesses, is, that those goods and truths, or, all who are in them, acknowledge and confess the Lord. For it is the proceeding Divine that is called Divine Good and Divine Truth, from which comes the good of love to God and the good of charity towards the neighbour, and thence the truth of doctrine and the truth of faith, which witness concerning Him; it therefore follows that they who are in them also witness concerning the Lord, that is, acknowledge and confess Him. For it is the Divine that witnesses concerning the Divine, and not man from himself; consequently it is the Lord in the good of love, and in the truth of doctrine thence, which are with man, that do this.
Apocalypse Explained 635:2

Specifically when the literal sense of the Word is used against the living, spiritual sense so that the love we might otherwise express is contained, perhaps even killed off.

One of the things we need to watch out for and to avoid is when 'We' become 'They'. 'We' find it all too easy to use the literal sense of the Word to justify our actions. 'We' find it easy to use the literal sense when it seems to fit our ideas. 'We' find it all too easy to do what we think is right even when it goes against the great commandments to love the Lord and the neighbour. When the Lord was asked 'Who is my neighbour?' he told the parable of the good Samaritan and ended with the instruction to 'Go and do likewise'. He got the questioner to identify the neighbour in the story and then said 'go and be the neighbour yourself. We are to become the neighbour.

When Jacob rolled back the stone from the mouth of the well there is no mention of him having covered it again. When the Lord rolled back the stone from the tomb there is no mention of it being covered again. Both the angel and Jacob represent the Lord. In reality it is the Lord who rolls back the stone of the literal sense to reveal the Spiritual sense to us. He has done this both historically and also repeatedly in the lives of individual people. With this revelation comes the responsibility to use it as best we each see how.

In the Book of Revelation we read:

And to the angel of the assembly in Philadelphia, write: These things says the Holy One, the True One, the One having "the key of David," "the One opening, and no one shuts; and shuts, and no one opens:" (Isa. 22:22) I know your works. Behold, I have given a door being opened before you, and no one is able to shut it, for you have a little power and have kept My Word, and have not denied My name.
Revelation 3:7-8

We have a little power. Just as the stones that were rolled away to open the mouth of the well and the sepulchre were not put back, the Word has been opened to us through the revelation of its spiritual sense. We have been given this gift by the Lord to use in our lives to inform our opinions and our actions towards others.

We have a little power. That power is to differentiate between the good of the Lord on the one hand and the devices of the hells on the other, and then to follow His lead. We have the responsibility to use that little power in our lives to see how we may best use the revelation we have been given.

Ray Kennion

Insurance Co-ordinator (Part-time, Paid)

The churches, houses and other buildings owned or held in trust by General Conference are a valuable asset and need insurance cover. So do those who enter within them, as organisers, employees or just members of the public. A co-ordinator is required who will:

- Be in contact with the insurance brokers
- Be in contact with buildings' local contacts, and collect the premiums
- Supervise claims from submission to settlement (although the insurance brokers are responsible for much of the basic work for each claim)
- For up to two weeks in February and March work to agree overall premium and set-up a spread-sheet of properties, groups, etc.
- Deal with each claim, with about ten claims per year
- Attend an annual meeting at the offices of the brokers (London area)

The work needs willingness to learn about insurance: this is a combination of common sense and taking in what the insurers are saying. It also needs computer competence (e-mail, spread-sheets, etc).

The present co-ordinator will be available to assist during the hand-over to the new co-ordinator.

It will be possible to be paid a monthly fee for this self-employed work, up to £1,500 per year.

For more details please contact:
David Friend at drafriend@aol.com 020 8904 3433

Written applications (please cover your background and abilities) should be sent to:
Richard Cunningham (Richard@brambles1.go-plus.net) 0118 972 1319

One can use the truth by quoting it to condemn others, the world in general or by 'putting the world to rights' and also by supporting our own selfish ambitions. But the truth is not a true witness unless it is being used to bring love and service into the world. The first witness is the truth and the second witness is love. Where truth and love agree, then you have something that is confirmed. The third witness is action. If we know the truth and love the truth and if we live by the truth in the Word of God, then it is the truth that really saves us, and makes us free.

Please read John 8:31,32.

I have talked about bearing true witness. But what about bearing false witness? There is a wonderful example where motive was a very powerful factor in leading people to bear false witness.

Please read 1 Kings 21:1-19

In the story of King Ahab who coveted Naboth's vineyard, many people were involved in the false witness. To begin with the king was sulking because he couldn't get what he wanted. But then his scheming and evil wife Jezebel said, "I'll show you how you can get the vineyard." She then wrote an edict in the name of her husband. So right away the edict was a lie since it did not really come from the King. It was the work of Jezebel. She sent this edict to the nobles and elders. They knew exactly what they were doing because their instructions were to find some scoundrel who would lie for money. They got him to testify against Naboth convincing people that Naboth had blasphemed God and the King. For this he was put to death. The witnesses were paid liars. What about the nobles and the elders? Why were they willing to be part of this deception? Could it have had something to do with their positions of power, their desire to gain favour with the queen. What were the queens' motives? It is hard to tell because her husband was the one who gained from this murder. It could have been just a love of power and the abuse of power. But in any case there was some reason behind the false witness. It is so easy to lie and there are so many times in our life in which there seems to be good reasons to lie! The result is of course that it is difficult at times to know the truth. We live in a society today in which we are constantly wondering whether people are telling us the truth or not!

So often when we tell lies are they are coming from our self-centred nature, out of a desire perhaps for personal revenge, self-protection or a variety of other motives? The danger is of course that if we are not careful, we may be at a point in our lives when we do not really know what is true and what is not true anymore. How can we be saved without the truth?

How can there be justice without the truth? Truth is the great healer. So what we eventually find is that there is a conflict between our own self-interests and our

Giving True Witness

You are witnesses of these things. Luke 24:48
But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth. Acts of the Apostles 1:8

Jesus is speaking these words to His disciples after his resurrection and before his ascension into heaven. Almost certainly Jesus was echoing those same words that God had spoken to Israel in the prophet Isaiah:

“You are my witnesses,” says the Lord, “and my servant whom I have chosen, that you may know and believe me and understand that I am He. Before me no God was formed, nor shall there be any after me. I, I am the Lord, and besides me there is no Saviour. I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses,” says the Lord. Isaiah 43:10-12

Jesus Christ, the One God of heaven and earth, our Incarnate God in the New Testament is again entrusting the truth about Himself to those who had first witnessed Him. Originally of course, these words were first spoken to the first Apostles who had certainly indeed witnessed the life, teaching, and the death and resurrection of Jesus.

Like those first Apostles who began the building of the first Christian Church, we are called upon as Christians to bear witness to God and to the authority and sanctity of His church in the world. We must give true witness by example and in changes of our behaviour and certainly not by force or coercion.

On the evidence of two witnesses or of three witnesses the one who is to die shall be put to death; a person shall not be put to death on the evidence of one witness.
Deuteronomy 17:6

This ancient law that there must be two or three witnesses has a practical base but it also carries with it a spiritual message for all of us. The law from Deuteronomy that required evidence of two witnesses with identical evidence is not just a useful precaution for judges in courts of law. It expresses a fundamental characteristic of genuine religious life. There are two aspects to such a life: the commandments of truth that faith understands, and the will to obey and use them that is at the heart of a truly good life. Unless the desire is present to use the truth we know, there is no true religion.

From the Archives

The following is an extract from an ‘Address from the General Conference to the members of the New Church in the United Kingdom’ by Rev John Hyde published in the Intellectual Repository and New Jerusalem Magazine 1st September 1869

John Hyde was born in London in 1833. As a young man he joined the Mormon church and travelled to the USA. He became a missionary and Mormon Elder but was excommunicated from the church in 1857 following the publication in New York of a 335 page book by him criticising the church and its leaders. He returned to the UK, joined the New Church and was ordained as a minister in 1861. He served at Derby from 1861 to 1866 and then Peter Street, Manchester until his death in 1875. He was President of Conference in 1871 and wrote two of the hymns, 6 and 20, in Songs for Worship.

.....

The criterion of membership in the Lord's Church is the doing of good from love towards God and man. Who are truly enrolled in this church only the Lord can fully know. The interior purposes and affections of a man's spirit can be concealed from other men in this life; though they will be openly made manifest in the other world. Hence the Lord's Church is not a visible ecclesiasticism of any name, although it will ever prompt men to combine for religious purposes. It is a church invisible to man, known to the Lord alone, and comprises the good out of every ecclesiasticism, denomination, and sect of Christians, and indeed, all the good, whether or not they belong to any organized body of Christians at all.

This being the character of the Lord's Church on earth, it can be plainly seen what is the character of the Lord's New Church. It is not a man-made external organization. It does not consist merely of the few professed receivers of the doctrines of the New Church communicated through Swedenborg. The Lord's Church is one and indivisible. It still embraces all the good in all denominations who have lived since the Second Advent of the Lord, whom He is gradually leading in freedom to the knowledge and acceptance of the sublime verities of the new dispensation, as most fully made known through Swedenborg. The old dispensation has passed away: the new has begun. The old Church, as a Church, has ceased to be - there is no Church of the Lord save the New Church now existing on earth; and this Church is blessed with the promises of the greater glory, and is working itself out of the trammels and limitations of the past under the Divine Providence of its Great Shepherd and Head. We can with

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Conference 2013 - Draft Programme

You will find below a draft programme for Conference which will be held from Tuesday 23rd July to Friday 26th July 2013.

Tuesday

14.00	Signing of Roll
15.00	Family Worship
15.30	Greetings, in memoriam & business
16.30	Introducing Youth Leaders
17.45	Family meeting with children's leaders
17 45	Workshops
18.00	Website
19.45	One Attending Member One Vote Debate
21.15	Evening worship

Wednesday

09.30	Praise the Lord! - Rev Bruce Jarvis
09.45	Holy Supper – Rev Mary Duckworth & Rev Gillian Gordon
11.15	Announcements
11.25	Churches as Power Houses - Rev Gillian Gordon
11.55	Keynote address - Rev David Gaffney
14.15	Four Faces of Christ – Rev Clifford Curry
16.15	Any questions
17.45	Any answers
20.00	Choice session

Thursday

09.30	Family Worship
09.50	Announcements
10.00	Report of the Committee of Ministers
11.15	Report of the Company Accountant
12.00	Report of the Council with discussion
14.15	Report of the Council continued with discussion
16.15	Ballots & Motions
16.45	Free time?
17.15	Conference Service – Rev Rita Russell & Rev Christine Bank
19.45	Games & Social

Friday

09.30	SOLCe
10.00	CAM
10.15	Children show what they have done
11.15	Conference Review & Votes of Thanks
11.45	Chairman's closing remarks
12.00	Closing Family Worship

Notes:

Activities for children and families are not shown.

Breakfast is at 08.30.

Morning break for coffee is 10.45 - 11.15.

Lunch break is 12.45 - 14.15, lunch served at 13.00.

Afternoon break for tea is 15.45 - 16.15, except Tuesday when it is at 16.00.

Break for evening meal is 18.30, meal served at 18.45.

Letter

Dear Editor,

I read with interest Richard Lines' article in February 2013 Lifeline headed "Discrimination and Prejudice" ... I agree that "*God's love and providence ... extends to all human beings unconditionally*". Such providence leaves all of us in freedom to do as we please. The love that gay people may have for one another is an example of the use of that freedom.

However the Word and the Writings of Swedenborg do not appear to condone such relationships. Indeed I can only refer readers to Leviticus 18 verse 22.

Yours sincerely John Cunningham

(Continued from page 7)

justice speak of "the old doctrines," or of the old theology ;" but the phrase, "the old Church," really means the state of the Church before it came to its end at the Second Advent; that is, before the New Church was established. Every good man is a member of the Lord's New Church - for there is no other Church now existing although he may not yet have become a conscious or a full receiver of the true theology of the New Church. The Lord looks at the internal states of men as to goodness, and not at the external circumstance as to what man-made organization the man has joined. We forego the real glory and greatness of the Church if we adopt any less catholic conception of it than this.