



**NCYA AGM
and All Age
Day**
(see page 7)

new church
Lifeline



**Young
Families
Weekend**
(see page 8)



Lifeline

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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.

The Tools of War and Peace

The daughter of some friends had got married. We asked about her man, or perhaps we were told, "Her husband is a tool-maker." Those words, that occupation, struck me then; and the image of toolmaker frequently comes to my mind since that time. Of course! People must make tools before they can be used. I've even on a few occasions fashioned a tool for an irksome or otherwise impossible job - an ingeniously bent wire to capture a tie or thread - a blob of adhesive on a stick to pick up a bolt caught in a crevice.

Tools are of at least two types, further many can be used for different purposes: *tools of strife and war versus tools of utility and peace*. The Bible mentions swords some 300 times, spears and bows each some 40 times and axes, hammers, needles, ploughs and knives about 10 times each.

Also many of such tools may be used for good or ill: an axe for felling a tree or felling a fellow human; a spear or a sword similarly, to protect oneself or family from a ravenous lion or to assault or kill a rival human.

- Joel 3:10 mentions pruning hooks being converted into spears.
- Conversely, Isaiah 2:4, as does Micah 4:3, speak of beating spears into pruning hooks.

What a contrast there!

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For the current issue of Lifeline, back issues and other resources visit:

www.new-church-lifeline.org.uk

What is the spiritual sense? We should assume that there is one that lies beyond the vagaries of our own, unenlightened, opinions, since the literal sense is written in a way that contains everything within itself in fullness, and it is that fullness we desire for which doctrines become a necessary key. This is what is meant by TCR 229, and as he writes in TCR 583, Swedenborg states 'I demonstrated fully in the chapter of Sacred Scripture [containing TCR229] that every detail of the literal sense contains a spiritual sense.

The disappointment is that while I suggested that the Leviticus verse is not concerned with homosexuality but with sensuality, it does not occur to ask why this should be so? Actually, this is not my opinion at all, but one to be found as part of the huge exegesis written by the reverend Henry Maclagen in 1912, in his book 'The book of Leviticus Explained'. That is to say, this was part of New Church thought, but like 'Words for the New Church', it seems that this too is forgotten.

Copious pages have been written on homosexuality, yet there are no references to Henry Maclagen's exegesis which would provide a fresh, more compassionate and desirable a point of view. That is to say, my opinion is of little worth, but the New Church has an astounding viewpoint and yet, like the traditional Christian church, it references only a partial view that it possesses in its fullness.

Yours sincerely
Karl Birjukov

A longer article on this subject can be found by going to www.new-church-lifeline.org.uk and selecting Resources. A link to **Some thoughts on the New Church** is near the bottom.

Conference 2013 Spiritual Day - Any Questions

As part of the Spiritual Day on the Wednesday of the Annual Meeting there will be an "Any Questions" session with a panel of Ministers and Mr Alan Misson as Chairman.

Questions are invited on any subject; those attending Conference are requested to submit their question to Alan Misson, preferably in advance by email or at the latest by the Tuesday evening of Conference.

It may be possible to take questions or comments from the floor of Conference, time permitting.

Email to alanmisson@btinternet.com

So Jesus is the Word, the word that spoke the world in the first place, and the word that became flesh and lived among us as truth, a truth that, like the pebble dropped in the centre of the pond, is not static but dynamic; a truth that does something. This is the absolute truth I first started to look for at the age of 16. This truth is a force, the creative force which comes from God, through Christ, into the matter of the universe and into the spirit of man. This truth is the ultimate principle of reality. It pulses through the universe. It has to be engaged with for our life as we experience it to come into contact with that reality, to be transformed by it and to stay in contact with it for eternity. This is the truth that created the cosmos, the truth that sets us free, the truth in which we find ourselves and in the power of which we too become part of God's continued speaking into our world. But all that happens only as we appropriate the truth for ourselves and proclaim it to others. Truth is the gospel.

The Wild Gospel by Alison Morgan pp. 23-4

Yours sincerely,

David Lomax

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Dear Editor,

The increase in the use of lay pastors should be admired as the New Church adapts to new conditions. But this raises other questions: do these changes reflect an advance, or is the New Church, like every other Christian denomination in decline?

Assumption: the New Church has a theology and an unparalleled understanding of the Bible vital for the health of the whole world, and that whatever the current ethos of atheism and secular thought might be, this should not be a deterrent.

The question arises, to what extent is the New Church doing its job? A 19th century document representing a definition of New Church function was entitled 'Words for the New Church', but hardly any of it figures in the concerns that are currently voiced. (This is available as 'Thoughts for the New Church' online.) Is it not the case, as can be found in Revelations, that if we forget our 'first works' we are liable to lose our lamp?

An example is demonstrated from recent letters by David Lomax and myself published here in response to a letter by John Cunningham. The subject was the oft quoted passage (Leviticus 18: 22) in which I proposed a spiritual sense quite different from its literal meaning. David Lomax attests that , to paraphrase it, all are free to read what they can from Scripture. Actually, this is not true, for this is something applicable to literalism and not the spiritual sense that words actually carry.

(Continued from page 2)

What tools do we have and how can or might we use them? We have hands for doing good or evil deeds. We have our facial features to scowl or frown; conversely those muscles can be used to grin, smile or laugh and set our fellow man at ease. We have voices to whisper, and yes to shout; and of course to lie or scorn, or advise or to encourage.

The Lord provides us with tools and also the skills to make and use tools: would that we use them to better the world and our fellow man.

Peter Cunningham

Youth Leaders meet up

Just how far would you drive for Lemon cake? A few miles to your local shop or over 200 miles from Kendal, where Bob Curry lives, to Southbourne where Jen Pickard lives and knows a really good café that does delicious cakes!



Cakes weren't the only thing on the agenda when your newly appointed Youth Leaders met up on 11th May as it was a wonderful chance to get to know one another, and discuss our strengths, experiences and ideas. Countless subjects were broached from Outdoor Pursuits through pet fish to philosophy. Initially we are aiming at getting to know the young people and families of the New Church better during events such as All Age Days, Conference and Summer Camps. We intend to take these opportunities to collect suggestions and feedback which we hope to develop and build on.

We are both thrilled to have this opportunity and look forward to meeting you over the next few months.

Jen Pickard

Coming Soon: An activity day is being planned at Calshot, Southampton on the 15th September for young people between 7-16 years old. More details soon.

Building a Tower

Part One

Please read Psalm 127:1 and Psalm 118:22-24

A building must have a good strong foundation upon which to build otherwise cracks and weaknesses will start to appear sooner or later. In the concluding section on the Sermon on the Mount in Matthew's Gospel account (7:24-27) our Lord tells us of a man who built his house on rock. The rains fell and the floods came and the wind blew and beat upon the house but it did not fall because it had been built on the rock.

Jesus Christ is the rock of our salvation. If we follow His precepts teachings and commands then we will begin to construct a firm foundation on which to build and to grow. The choices we make in freedom to love and serve Him and to show love and compassion to our fellows will create a firm strong foundation to our Christian life.

The stone that the builders rejected has become the chief cornerstone.
[Psalm 118:22 - note that the RSV has *the head of the corner*]

We all need new life from God to reject all that powers our selfishness in our everyday living. While we learn the truths in the Word of God about our selfish nature and in so doing we try to build up and construct a Christian approach to life there is always this one stone that we reject! Jesus continually emphasises this most important truth of all, **'the head of the corner.'** Clever ideas and thinking will never change our selfish wanting; only loving our fellows will achieve that. Love is the key. This fundamental truth has to become 'the head of the corner' – the 'cornerstone' of our Christian life. We cannot build it in our own strength. It is the Lord's doing and as the Psalmist tells us 'it is wonderful to see'.

Please read Luke 14:28-30

We could say that up to a point we have laid a foundation in our day to day living. We can recall to our thinking some of our Lord's teachings and commands and parables in the Word of God. **"We desire to build a tower."** We pile one idea upon another idea as we read and hear the Gospel, but beyond a certain point as we build this 'tower of truth' to its logical conclusion we must be committed to what we are building.

Truth in the Word of God begins with us as just ideas (**knowledge**). We feel so often that these ideas will be useful to show to others how they should change so the world will be a better place for **US** to live in.

passages from Swedenborg and New Church writers alongside extracts from Christian authors who demonstrate something of this process. If anyone reading this article who was not able to attend the meeting wishes to have access to this material, please contact me by phoning the College on 0161-766 2521, writing to me at the College address (25, Radcliffe New Road, Radcliffe, Manchester, M26 1LE) or contacting me by email (david.lomax@solce.org.uk).

To give a flavour of this, there follows an extract from Swedenborg and then an extract from a book by Alison Morgan called *The Wild Gospel*.

The Word has indescribable power. Nowadays scarcely anyone knows that there is any power in truths. People think that the truth is just something spoken by someone in authority, so it needs to be done; they think the truth is only like a breath from someone's mouth and a sound in someone's ear. Actually, truth and goodness are the origin of all things in both worlds, the spiritual and the physical. Truth and goodness are the means by which the universe was created and by which it is preserved. They are the means by which people were created. The two of them are everything to all things.

The Gospel of John openly states that the universe was created by divine truth: "In the beginning was the Word, and the Word was God. All created things were made by it. The world was made by it" (John 1:1, 3, 10). David says, "The heavens were made by the Word of Jehovah" (Psalms 33:6). In each of these passages "the Word" means divine truth. Since the universe was created by divine truth, the universe is also preserved by divine truth, since preservation is an ongoing creation, just as continuing to exist is the same as perpetually coming into being.

[2] We human beings were made by divine truth, because all aspects of us relate to intellect and to will. Our intellect is a vessel for divine truth just as our will is a vessel for divine goodness. Therefore the human mind, consisting as it does of these two primary faculties, is nothing less than a form of divine truth and divine goodness organized both spiritually and physically. The human cerebrum is that form. Since everything in human beings depends on their minds, all the things that constitute their bodies are just appendages that are activated and brought to life by these two primary faculties.

[3] These points make it clear why God came into the world as the Word and became a human being. He did so to redeem humankind. God took on all power through a human manifestation that was divine truth. He took the hells that had risen all the way up to the heavens where the angels were, and he threw them down, brought them under control, and forced them to obey him. This was not done by a verbal word; it was done by the divine Word, which is divine truth.

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delightful spiritual sense we find in Divine Providence. There we are told that as well as loving the true Church, the Lord loves all churches (his wives) and even 'forms of religions' (the concubines). We always acknowledge that the battles and violence of the Bible are only to be understood spiritually, but forget that the same principle should be applied elsewhere.

Yours sincerely,

Patrick Johnson

Dear Editor,

I'd like to respond to Pat Johnson's article on universal and specific aspects of the New Church in the March edition. I should perhaps say at the outset that I'm using it as a "jumping off" point. More than that, I'm going to endeavour to explain something of what I have tried to accomplish in the session after the business meeting at the Annual General Meeting of the New Church College on 29th June 2013 at Swedenborg Hall.

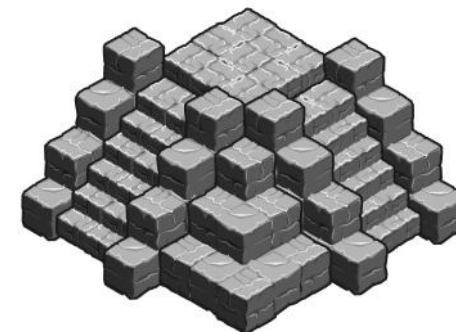
Whilst I agree with and welcome what Pat says about valuing the "universal" aspect of the church, I'm going to focus on an aspect which is perhaps more on the "specific" side. Part of the way that the "specific church" has been understood in the past within New Church circles is that the organised New Church would replace the organised Christian Church. I wonder if what is happening instead is that there are changes taking place which may make it possible for at least some parts of the organised Christian Church (in its many denominational forms) to make up something of this "specific" aspect of the (broad) New Church.

My reason for saying that is that I've become aware over the last few years of a number of challenges within the Christian Church to what I'm going to call "established thinking." Certain ideas, practices or teachings which have been regarded as the "norm" are being called into question. It goes without saying that this often brings up resistance, but the process is definitely happening. A possible example which has been latched onto recently by the media is the way that Francis, the new Pope, has gone about some aspects of his role.

What intrigues me is that in the area of teaching, some of these ideas show some kinship with New Church doctrine. This seems to be in several areas, such as the atonement, the Trinity, the Bible, the role of other faiths, salvation and life after death.

What I decided to do at the College Annual General Meeting was to put

But the finish is very different from the beginning, for the truth ends up wanting to change us! We use truth so much to discuss, comment upon and judge others with, in those endless conversations of '**putting the world to rights**'. This is not the purpose of truth in the Word of God and soon it will begin to tell us so. We start to build ideas of truth from the Word of God to create a structure, but it must become a structure of behaviour! If we commit ourselves willingly to the changes that it is asking of us we can begin to grow spiritually.



We build truth so often trying to shape it into a pattern of thinking and only then finding that the truth takes over and insists on shaping us! Building this tower of truth to its logical conclusion will involve a discipline in our day to day living by removing our obvious selfishness and reshaping our plans and efforts.

It is foolishness in building only a part of truth by just being satisfied with ideas to explain and criticise the world around us and not turning these ideas in upon our own selves and the way we that we behave in our lives.

When we read a truth in the Word of God we must use it to change us and our way of living. We must see something inside of us that needs changing. If not, then this tower that we have created will just become a laughable pile of ridicule. We deserve to be mocked if we end up with a useless pile of self – used rubble! A half finished structure!

Our tower is only completed when we can use the truth that we know and so change the whole pattern of our behaviour in our living. We need to be aware of this before we pick up any new truth and add it to our pile.

Our attitude must come first! – We need to see in our living the proper use of truth. When we are reading from the Word of God we should be responding to everything that the truth asks of us, "I wonder what changes in me the Lord will ask for today in my behaviour and in the way that I see my relationship with my fellows?" When we read the Word of God in our private moments the truth is speaking to us and no one else! Truth taps us on the shoulder "**well what are you going to do about it?**" And then we must commit ourselves to those changes! This is the only true approach that will build our tower of truth to its real purpose.

This is a tower of truth to change us and the way that we live. We are now using the Lord's life and not our own. Any cleverness on our part by pandering to our own self wants will have prevented the Lord from fighting for us. The message of the tower in Luke's gospel is to realise what we are doing before we start to build it! It is not how clever we are at building it but why we are building it! As we read and meditate upon the Word of God and so commit our lives to helping and serving our fellows we must be very sure that we can complete this tower. The purpose of learning truth in the Word of God is to change our behaviour and in the way we lead our lives. It is not just clever thinking! Truth in the Word of God speaks personally to us in our personal individual private war with our selfishness.

Stephen Thomas

To be continued

New Church Children's Society

At the recent New Church Children's Society AGM it was learned that 13 children and 2 young people are being supported in this country. Two more children overseas and Hope House in New Zealand and the Loving Arms Mission in Nepal are receiving financial help. The Society ran a loss of £2,480 last year. If anyone has any spare cash please send it to Geoffrey Bentley. There is a vacancy on the board of management. Anyone interested should also contact Geoffrey Bentley. The full Annual Report will be available at the General Conference AGM at Swanwick.

Geoffrey Bentley

geoffrey330@btinternet.com

Let brotherly love continue.
Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.

Hebrews 13:1,2 ESV



Port Moresby, Papua New Guinea, in the Sir John Guise Stadium. The event was organized by the Women Arise movement, and attended by Prime Minister Peter O'Neill, the leader of the Opposition, and several thousands, including the churches, and diplomatic missions. PM O'Neill apologised for the violence faced by women. There was a 'Haus Krai' in Brisbane as well as the one to which you are invited in West London.

From: Churches Together in Notting Hill - an invitation to participate in the Ecumenical Prayer Lunch service at St. Clements and St. James in Notting Hill on Wednesday June 12th.

From: The Churchwardens and PCC of All Saints, Notting Hill - an invitation to a service to commemorate Fr John Brownsell's 40 years in Notting Hill on 30th June at All Saints Church

From: Kensington Council of Churches - an invitation to join them on June 26th at 7 p.m. at Heytythrop College Kensington Square for a 'bring and share' supper and AGM.

Yours sincerely,

Rev Gillian Gordon

Dear Editor,

While reading Karl Birjukov's letter regarding the relative functions of the literal and spiritual senses I was reminded of the significant passage in *Doctrine of the Sacred Scripture 18*:

It is asserted in the Church that the Word is holy, and this because Jehovah God spoke it. However, as its holiness is not apparent from the Letter alone, therefore he who once had doubts about its holiness on that account, when he afterwards reads the Word, confirms his doubts by many things in it. For he then reflects, Is this holy? Is this Divine? Therefore, lest such thoughts should flow into the minds of many and ultimately prevail, and thereby conjunction of the Lord with the Church where the Word is should perish, it has pleased the Lord now to reveal its spiritual sense in order that it may be known where in the Word that holiness lies concealed.

Although Swedenborg notes the importance of the Letter in TCR 229 and elsewhere, as a foundation, he also here points out its limitations. Millions of people have asked 'Is this holy?' and have been left in doubt. They will only find its 'holiness' in the spiritual sense; both senses are essential, but even in our Church we sometimes fail to consider both. I have for instance heard Solomon berated for having all those wives and concubines, while omitting to mention the

Letters

Dear Editor,

My two year tenure as Joint Spiritual Leader of the General Conference of the New Church expires at Conference this year. In that relatively short time in the life of the church I have become aware of The Lord's leadership of our small Christian group into the greater Christian community; away from separatism and into inclusion and swelling the church's influence in the community. Generally speaking, trends tend to start life in London and span out across the country, so I hope the inclusion I have witnessed in London follows the same pattern. Did Swedenborg ever expect an organisation called The New Church to be invented or did he envisage his writings to influence the Christian churches of his time? Well, either way the contents of much of his writings are apparent in other churches as accepted ideas, even those churches who have never heard of Swedenborg. Nowadays instead of being reticent about mentioning Swedenborg his name crops up in ecumenical circles in an accepted way just, for example as is Wesley.

Proof, if any were needed, of New Church inclusion into the wider Christian community is demonstrated by invitations such as these below delivered in just the past 2 weeks to Kensington Church and are considered a blessing.

From: The Catholic Bishops' Conference of England and Wales, 39 Eccleston Square, London SW1, Department of Dialogue and Unity - an invitation to the Together in Prayer for Peace event from Archbishop Kevin McDonald which will take place at Westminster Cathedral Hall on 13th of June. This will be a unique and special opportunity for people of faith to come together in the cause of peace. The Together in Prayer for Peace event is taking place at the instigation of Cardinal Jean Louis Tauran who, as President The Together in Prayer for Peace event is taking place at the instigation of Cardinal Jean Louis Tauran who, as President of the Pontifical Council for Interreligious Dialogue, is Pope Francis's most senior advisor on interreligious matters. The Cardinal was concerned that during his visit to England there should be an interfaith event for peace in which representatives of all the main religions would be invited to participate.

From: Revd James Mather of Kensington United Reformed Church - an invitation to participate in Prayers for peace, following the murder in Woolwich, which was held on an inter-faith and interdenominational basis on Weds 29 May at 1830 at the Muslim Cultural Heritage Centre, 244 Acklam Road W10. It was aimed to be joint action of a kind very important to all who believe that God stands for love, not violence.

From: Christian friends of Papua New Guinea - an invitation to an Ecumenical Service at St Philip's Church, Earls Court Road, London 5pm on Saturday 18th May, 2013. A National and International Haus Krai (House of Mourning) took place on 15th May in

New Church Youth Association AGM and All-Age Day

Cloudy skies and a forecast for rain all day did not dampen the enthusiasm of those who gathered on 18th May at the Swedenborg Open Learning Centre in Radcliffe, Manchester. The aims of the day were to not only hold the AGM but also to 'make a difference' to the gardens which were becoming overgrown by weeds.

The NCYA president, Gwendolen Rowe, welcomed everyone and led an informal opening service based on the parable of the wheat and the tares. While most of the adults attended the AGM, the children and activity leaders looked round the garden to find out what needed to be done to improve it. The children took photos to record what the garden was like before they started work on it. After the AGM everyone gathered for drinks and then formed groups to work in different parts of the garden. The younger children did a great job removing dandelion seed-heads, while others cleared weeds and moss from paths, drains and flower borders, pruned shrubs and mowed grass. While working together we were able to get to know each other better and also think about how our lives are like a garden with undesirable thoughts and feelings needing to be 'weeded out' to make room for the Lord's truth and love to grow in us. By the end of the morning everyone was ready to enjoy the shared lunch and take time to look at the display of Easter cards created and sent in by children from New Church groups in different parts of the country.

Soon it was time to get back to work. The children decorated plant pots with their names and colourful stickers and chose a marigold or viola to plant and take home as a reminder of the day. They also planted a border and two tubs of colourful flowers to make a welcoming display by the main entrance. More photos were taken to compare with those from the start of the day and it was obvious from these that by working together we had been able to make a positive difference. The only disappointment of the day was that the planned closing bonfire was rained off. However, some brave adults managed to summon enough energy to join in games with the children before the closing service.

Everyone present made valuable contributions, not just in the garden but in lots of other ways such as serving food and drinks, washing-up, leading worship and activities, baby-minding and clearing-up. That's what made a difference and turned a drizzly, grey Saturday into an enjoyable and useful day.

Carolyn Kennion

See pictures on the back page.

Sixty-five people, whose ages ranged from a tiny baby in arms to grandparents like me, assembled at Purley Chase for this event. We drove up the road to the house through woods full of bluebells and received the usual warm welcome and excellent meal on arrival. I noticed that family groups sat together at that first meal, but by the end of the weekend the children had rearranged themselves to sit with their friends.

Jenny and Steve Jones and their assistants had everything well organised. Each morning began with a short service with everyone together in the Olive room. Most of the children were sitting on cushions on the floor, with the rest of us round the edge on chairs. On Saturday Christopher Chambers talked and showed a film about eagles, and on Sunday Jenny Jones chose Johnny Appleseed as her subject, also with a film. We all sang songs with great gusto.

After Matins, we split up into four groups. Adults with Helen Brown, young people over 12 with Mary Duckworth, children 8-11 with Rita Russell and Rachel Turner, and children 7 and under with Gwendolen Rowe, Jen Key and Margaret Presland. All the groups tackled the subject of angels in different ways, and came together on the last morning too share their experiences.

On Saturday afternoon, in glorious sunny weather, we all went to Rosliston Forestry Centre to see a display of falconry. We all sat on the grass and were told to keep as still as possible while we watched various birds of prey perform for us. Sadly, the owl who came first stubbornly refused to take part, but other birds of various sizes were more amenable. Different people from the group, old and young, were picked out in turn to go and stand with the big leather glove on their left hand and their arm stretched out with the bait on it, waiting for a bird to fly down and perch there to eat their food. One large black bird called Johnny preferred walking to flying, and caused a lot of amusement as he walked round and round clockwise on the ground, even walking between the falconer's legs before he flew up and took the food. A much smaller bird flew so far up into the sky that we could hardly see it as it circled round and then dived down at a tremendous speed, flying in close above our heads to find its food. Quite exciting! The last bird was a golden eagle. It did not fly for us, but it was a beautiful bird to see so close as it perched on the arm of one of the children. The whole display was much appreciated by everyone. Afterwards, we enjoyed a walk and the children climbed on various pieces of wooden activity equipment.

The evening was spent playing games. First, those for the youngest children, advancing in difficulty until adults were involved as the children reluctantly disappeared to bed.

Sunday followed a plan similar to Saturday, although we spent the afternoon in the sunshine in the garden at Purley Chase. There were team games and then orienteering for the children, while the adults watched and enjoyed tea and scones with jam and cream in the sunshine. In the evening there was a film shown in the Beech room, followed by a quiz for adults about angels (largely from the Bible) devised by Helen. This was quite difficult and we felt that the team containing a New Church minister had an unfair advantage!

On Monday morning matins was led by the older children. Unfortunately, the overhead projector would not work properly which made things a bit difficult for them, but they managed very well. Then we all moved to the Beech room where the 8-11 age group told us that they had studied angel stories from the book of Daniel, and made clay models in shoe boxes of Daniel in the lion's den and the burning fiery furnace. They sang a song and performed a play of Daniel in the lion's den. The youngest children had concentrated on the stories of Jacob's ladder and the appearances of angels to Mary and the shepherds to announce the birth of Jesus. They sang a song about Jacob's ladder, with actions, and showed all the expression work which they had produced, including angels made out of clothes pegs. Two of the older children stood up and recited by heart "The purpose of creation is that there might be a heaven of angels from the human race." A good message to take home with all of them.

I asked my grandchildren what they had enjoyed most during the weekend. They agreed on the food, the falconry display and the sports afternoon, and the four-year-old would like to live at Purley Chase for ever.

It was an extremely happy and successful weekend, and our thanks are due to all those who worked hard to make it so enjoyable, including Anne Gaffney and all the staff at Purley Chase.

Everyone throughout the Church needs to be aware of the wonderful work that is going on to keep the children and young people together whose homes are scattered around the country. More people are needed to volunteer and assist with organising these inspiring events. It is unfair to leave all the work to the same small group of parents. I hope that other people may feel moved to offer their services to this vital work after reading this report.

Ann Skinner

See pictures on the front page.