



**All Age Day**  
(see page 15)

## Lifeline

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new church

# Lifeline



## Easter Rally

(see page 8)



**June 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.**

## Editorial

Sometimes your Editor has to make hard decisions. Last year, before and during Conference it became obvious that the volume of articles, reports and statements being made about the issue of Human Sexuality and Church Ceremonies could not be handled in printed editions of Lifeline. Accordingly, as stated in the September 2012 issue, I set up an Online Library to contain such documents and this has been added to from time to time.

But with this issue I have taken the difficult decision to return to this important subject within these pages. This has been prompted by the recent correspondence I have printed and in particular by the offer of an article by Rev Bruce Jarvis which you will find on the following pages.

Bruce acknowledges that even within the ministry there is diversity of opinion but he adds - *All we can do is explain, with a good degree of humility, where we have got to in our own thinking.* He also adds - *the Church can help shed light only if its source is in Divine revelation and its teaching from love.*

Others may wish to write on this subject and declare where they have got with their own thinking. I will be happy to consider such articles but I cannot guarantee that all will be published in these printed pages - some articles may still need to be placed in the Online Library.

### Editor

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

[www.new-church-lifeline.org.uk](http://www.new-church-lifeline.org.uk)

## All Age Day at Bournemouth

On Saturday 20th April, armed with enough jelly to sink a small ship, I arrived at Bournemouth's second All Age Gathering, where the theme was 'The Sense of Taste'; and for me to receive my first 'taste' of not only an All Age Gathering but also a New Church event where I was overwhelmed by the warm reception from the 39 adults and children who attended.

The fun-packed day began with drinks and a catch up with friends, old and new, before morning worship and confession time on what we most like to taste - shockingly chocolate seemed to be a firm favourite!

There were two sessions before an extremely tasty shared lunch. The adults reflected on Jesus' first miracle as recorded in John's gospel chapter 2 - 'Changing water into wine' while the children enjoyed a variety of activities themed around taste. These included vegetable and fruit printing, making 3D food cards, cornflower play, sticking and drawing activities, jelly play, decorating gingerbread men - followed by naming them. My proud creation was called Cedric. There was also baking flapjacks, where tasting was encouraged at every stage from dry ingredients to each stage of mixing, and finally the cooked article.

In the afternoon the fun and food continued with quizzes including guess the taste of crisps and a pictorial guessing the food game. There was a variety of high-spirited games together with 'the chocolate game' and balloon football. We were then treated to a cheery adaptation of the story of the Israelites being provided with manna and quails by God from Exodus chapter 16, before a final presentation of the day's activities.

I would like to say a very big thank you to Lara Nicholls for organising the day, the Bournemouth Church for their hospitality, and to everyone who made the day such a delicious success and a very sweet event indeed.

**Jen Pickard**  
Youth Leader

More pictures  
on page 16



## Kildwick One Day School Saturday July 20th 2013

### The Gospels - Some Facts and Theories

1. What are the gospels - Are they life stories (biographies) of Jesus or not?
2. How similar and how different from each other - the Synoptic Problem - Sources (Mark; Q?; M; L) - John quite different (more concerned with teaching and continually hints at divinity of Jesus) - What order were they written in?
3. Why were the gospels written and when were they written?
4. Who wrote them? - Who was Mark and what do know about him? - Was the writer of Matthew a disciple? - Who was Luke? - Was the writer of John a disciple?
5. Characteristics of each gospel - Matthew (very Jewish); Mark (Who do you think this Jesus is?) - Luke (Jesus Saviour of the World) - John (more theological; Jesus in different roles - Word Made Flesh; Good Shepherd etc.

The day will begin with tea or coffee at 10.30 am, followed by lectures and discussions at about 11.00am, lunch around 1pm, Bible passages and questions. Discussion and tea. The cost will be £15.00

Please book with:

**Rev G. Clarkson**

Tel: 01535 210423

Payment should not be made until the actual day of the school.



## They will become one flesh

### Preamble

Such is the heat associated with homosexuality and same-sex relationships, it is very difficult to voice an opinion or put pen to paper in a way which runs contrary to contemporary, though far from universal, opinion. One runs the risk of accusations of prejudice and bigotry, even homophobia. Well, that's a risk one has to take. The alternative is to remain silent out of fear. But that would have consequences for one's integrity, and history illustrates the dangers of keeping quiet.

Within the Conference ministry we have learned to acknowledge one another's sincerity, and to accept that all our views can only ever be "approximations of truth". I hope and trust that such a spirit will prevail amongst readers of *Lifeline*. None of us can claim, and neither should we, absolute understanding of these deep matters. All we can do is explain, with a good degree of humility, where we have got to in our own thinking.

This is possibly the most difficult article I have ever tried to write for *Lifeline*, and I offer it in a spirit of sharing beliefs and interpretations that have become important to me. It seems to me that it is worldly, natural feelings and opinions which have been leading the human race in this delicate and controversial area, in which there are so many profound disagreements, whereas the Church can help shed light only if its source is in Divine revelation and its teaching from love. It is the function of the ministry, all of whom have made solemn vows at their ordination, to lead people to think from above, to see eternal values, and to acknowledge what it is that the Lord wishes for His people.

### The basis of unions

*For this reason, a man will leave his father and mother and be united to his wife and they will become one flesh.* [Genesis 2:24]

Here, at the outset of the Word, the Lord is revealing to us that He has made a man's spirit and a woman's spirit to be distinctly different so that they can be joined together to make a single complete spirit which becomes an angel in heaven. When an angel is viewed from a distance in heaven it appears like a child, and when approached it becomes clear that it is two young adults, a man and a woman. The main purpose of life on earth is to begin this process, even if it is only by setting the mind in favour of it. ... *for the male person and the female person were so created that from two they may become as one person or one flesh; and when they become one, then, taken together, they are a person in fullness. Without this conjunction they are two, and each, as it were, is a divided or half person.* ... [Conjugal Love 37]

Homosexuality and same-sex relationships have become, arguably, the most hotly debated subjects in the Christian world and elsewhere at the moment, causing great confusion and deep anxiety. In the world beyond the Church, and in particular

sections of society, it has become almost obligatory to support and promote it. The New Church is inevitably affected by cultural and political trends, so we find ourselves trying to work out where we stand. As ministers of the Word of God, trained and appointed by our people, how do we give guidance as to the eternal consequences of any particular change or development in human activity?

On the one hand, we have the literal interpretation of Scripture which can sometimes be hard and lacking the softening effect of charity. On the other, we can intellectualise away any challenges which the literal meaning of the Word of God pose so that we change the meaning of Scripture in a way that doesn't allow it to change us. The Writings describe this tendency as 'innovation', and tell us that it is the mechanism responsible for the degeneration of all the churches on earth which have declined since the first Ancient Church. This unhelpful type of "innovation" turns religion into the art of the possible. [see Arcana Coelestia 1241]

It was the Apostle Paul who said that Christians should be in the world but not of it, and that is an immense challenge for us all. We live in an age when the power of the social media has become apparent. By means of it, a small number of people are able to wield enormous influence on the rest of society, sometimes for good, sometimes for bad. Beliefs and habits absorbed from the world - especially in the area of human sexuality - appear to be more commonplace and accepted than anything suggested by Divine revelation. This is possibly especially the case for younger generations of people both inside and outside the church. To put it another way, worldly ideologies and lifestyles are subtly encroaching on the church and being accepted as heavenly, sometimes because Christians are unaware of what the Word says about these things, or else for a lack of a rational explanation of deep principles. Some actions and lifestyles lived out in ignorance of higher, heavenly principles and values are not so spiritually dangerous as becomes the case when they are accepted and absorbed by the Church because then there is the danger of profanation, particularly if the Scriptures are used to support the activity.

#### **New light on relationships**

We in the New Church are blessed to be in the possession of the most enlightening explanation of the Word of God ever to be revealed in the history of the world. The last two major publications of Emanuel Swedenborg were Conjugal Love (CL) followed shortly after by True Christian Religion (TCR). It is not an accident that CL was written first because it is a necessary background to and basis for TCR. *The conjugal union of one man with one wife is the precious jewel of human life and the treasure house of the Christian religion* [CL 457]. *These (the fruits of conjugal love) are by no means possible except in the marriage of one man with one wife: This is the conclusion from all that has hitherto been said. It also forms the conclusion from all that is to be said hereafter. Therefore there is no need to confirm it by any special comment* [CL 181].

Conjugal love is the Lord's universal sphere [CL 222] because it contains His desire for the propagation and nurture of the human race and so of the angelic heavens. It is His highest, most internal and fundamental sphere of life, on which all other spheres rest. The Lord's intention is that we will all become angels in heaven. It is

## **Annual Meeting of the New Church College**

The Annual Meeting will be held at Swedenborg Hall, London on Saturday, 29th June 2013 at 14.30. We have not held our Annual Meeting in the South for many years and so we hope that many of our Governors and friends will be able to attend.

In addition to the normal reports, we will explain our plans for the future including details of the new appointments we hope to make following the resignation of our Principal, Mr David Lomax.

After the business meeting, the Principal will introduce the subject; 'What Lies Beneath: Developments in Christian Theology.' Swedenborg wrote extensively about the church of his day, including questioning the beliefs held by churches and their people. Two hundred and fifty years or so later, there are signs of some shifts within mainstream Christian belief. These are in such fundamental areas as salvation, the Bible and the nature of God. We shall look at how some of the theology of the New Church described by Swedenborg might be visible when considering these "fault lines".

The work of The College continues to develop in new and interesting ways, and we would warmly like to invite you, whether or not you are a Governor, to join us for the afternoon.

Light refreshments will be provided; a donation towards the cost will be welcomed. If you are able to attend, it would be helpful if you would contact:

**David Haseler** Secretary 0121 440 8070  
david.haseler@generalconference.org.uk

*I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.*

**Daniel 7:13**

*Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.*

**Matthew 24:30**

# Swedenborg Open Learning Centre (SOLCe), Manchester

## Leader of Studies    Leader of the Spiritual Centre

**SOLCe Leader of Studies** - supporting people who want to explore their vision of ministry, and responding to the individual training needs of those who want to use Swedenborg's teachings; especially those who are called to reach out to others e.g. in ministry, leadership, writing, workshops and worship leading

**SOLCe Spiritual Centre Leader** - encouraging new ways of reaching out to spiritual seekers and new ways of coming together to connect in spirit and to share a spiritual pathway

SOLCe is looking for one full-time person or 2-3 part-time people to fulfil these two roles leading and developing spiritual education and training within the context of its spiritual centre, work-based training and dispersed learning programmes

Have you an interest in finding ways of communicating spiritual ideas using a personal way of speaking instead of traditional church terms? And have you an understanding of Swedenborgian spiritual ideas which you would like to share with others?

Could your focus be to support those who are choosing a spiritual pathway, learning to love and reaching for their potential in terms of vision and purpose?

Would working for SOLCe be a career opportunity that meets your deeper values?

If so why not ask for a job description by contacting **Melanie Bennett**: email: [melanie.bennett@solce.org.uk](mailto:melanie.bennett@solce.org.uk) or tel. 0161 766 2521. Enquiries will be kept strictly confidential. Alternatively you can read the job description and person specification documents at:

<http://www.swedenborg-openlearning.org.uk/Stoppress.htm> and at:  
<http://spiritualquestions.org.uk/2013/05/job-vacancies/>

Whole time equivalent salary is in the range of £25000 – £29000 per annum [negotiable].

Any person who can fulfil a part of the total package will be considered favourably.

perhaps less well-known that conjugal love flows from the Lord through women alone, and that men receive it only through women. ... *This sphere is received (from the Lord) by the wife and by the husband solely through the wife* [CL 224]. If this dynamic were properly understood and appreciated, many relationship difficulties might never arise or be more easily reconciled. [It would be so illuminating to know more about how women and men deal with this fundamental dynamic in the context of modern social patterns.]

It is a fact of creation that men and women possess both understanding and will. In men, it is the understanding that predominates, whereas in women it is the other way round. In an individual it is what predominates that determines human character. [Heaven & Hell 369, etc.] This internal bias towards the heart can cause conflict for many women who follow a professional career either from interest or necessity. In so many occupations, it is principally the head or the intellectual, understanding side of us which has an intrinsic monetary value, whilst the affections of the heart, which is the woman's dominant and blessed quality, attracts only compliments. Many women become troubled at any suggestion that their main strengths are heart-centred, as if this is in some way of lesser value.

Are we really to believe that a devaluing of the woman's bias to the heart is what God intended? Surely his divine purpose was for both the sexes to be equally happy and content with who they are as He created them. The discontent just described is a consequence of the world that we men and women have created - largely by men - and then by women's reaction to it!

### Always male or female

A man is defined not just by his physical characteristics but by the fact that it is his understanding which predominates. Similarly, for a woman it is not her body that defines her (however beautiful and attractive it might be) but the leading of her will or heart. The marriage of goodness and truth within each individual is a necessity for our spiritual progress, but conjugal love can exist only between a man and a woman when the love in a woman's will forms a bond with the wisdom in her husband's understanding. Divine revelation suggests that this is possible only between one man and one woman. [CL181]

This is the ideal, and provides a paradigm for heavenly life. But the potential conjugal bond between a woman's heart and a man's head is open to attack through the myriad flaws and negative tendencies that became part of the human psyche as a result of the 'Fall'. To make this potential union fail is one of the highest priorities of hellish spirits, so they invade and attack us, sometimes using our most noble principles as a weapon against us.

In an understandable attempt by communities to find solutions for variations of human sexuality apart from faithful heterosexual relationships, ideas have emerged about gender and the psycho-spiritual make up of human beings. For example, Carl Jung's concept of the 'anima' and 'animus' has been misinterpreted to support the view that a man can be a woman in a man's body and vice versa. The Heavenly Doctrines indicate that this is an impossibility because it is the male type of soul

within the sperm which directs the development of a baby boy's body, and it is the female soul which directs the development of a baby girl's body [CL220]. So a man who has all the physical characteristics of a man is fully a man right through to his very soul, and will continue to be a man in the afterlife, and vice versa [CL 32, 33]. Science continues to debate this issue but with no really clear, unambiguous conclusions.

In the Heavenly Doctrines, and possibly even in the writings of Jung, the reasons given or implied for such feelings as gender dysphoria and homosexual attraction, as well as all other lifestyles which militate against conjugal love, lie in the realm of spiritual psychology, inner hidden motives or needs, and external personas or masks. Although it may sound somewhat strange, we are all subject to influences from within a hierarchy of spirits, some good, some mischievous, some downright destructive. A clear explanation of this principle is given in Wilson van Dusen's book: "The Presence of Spirits in Madness."

### **The Lord's role**

It is a fundamental teaching of the Scriptures and Heavenly Doctrines that the whole human race was redeemed by the Lord's incarnation, glorification and resurrection. In other words, He restored our spiritual freedom to choose between good and mischievous spirit attachments. Regeneration or spiritual growth occurs as a result of cooperation between ourselves and the Lord. Our part, while at the same time acknowledging the Lord as the One who alone can bring about inner change, is to reject those lower order spirits and the feelings they inject. The Lord is then able to replace them with higher order spirits, who bring with them feelings of love, compassion and peace. This is often a grievous matter as it means letting go of something we love, and it is a pattern that is to be repeated time and time again. We are also told that the Lord allows us to be associated with 'transition spirits' because the whole journey would be too great in one step, like jumping up too many steps on a staircase. The critical thing is that our mind is set on a journey towards the conjugal, irrespective of where we are now, and that we are making some progress in that direction.

Returning to the subject of conjugal love, a woman directs the love flowing into her from the Lord in three ways so that this inflow leads to fruitful outcomes. Firstly, it flows back to the Lord; secondly, it flows towards the children or spiritual fruit she wants to produce; thirdly, it flows towards her husband as co-partner in the procreation and nurturing process. What women love in their husbands, besides many other aspects, is their rational and moral wisdom. This wisdom is developed by co-operation with his wife, manifesting itself in a wise, joint lifestyle. If women are not available to love men's wisdom, men have a tendency to love it themselves, which is potentially utterly disorderly, and the source of many of the world's problems, as history tells us. *Conjunction is inspired into the man by the wife according to her love, and is received by the man according to his wisdom* [CL 161].

This is a complex dynamic which has only had a cursory explanation here, but it is not, as I understand the Heavenly Doctrines, a dynamic which is available to same sex-couples. The primary directive for men which emerges from this is that a man's

back up our individual point of view on this and that the likelihood is that these are passages that we will take 'at face value'.

Discussions about homosexuality may highlight this issue, but they don't have a monopoly on this dynamic. I suspect it may be more widespread than we realise. There are probably any number of issues on which different views exist within our church and in discussions of which we can see something of this at work. What would therefore come out of this is that there are varying senses of the teaching relating to our faith, life and salvation. I hesitate to refer back to the discussion of homosexuality to illustrate this but it does provide an example. As has already been suggested, for some people, their attitude to homosexuality or homosexuals can be taken literally from Leviticus 18.22. For other people who might come from a very different direction, Matthew 7.1 ("*Do not judge or you too will be judged*") may be a key text. The likelihood would seem to be that this would, equally, be taken literally.

The question then arises as to how we as a church at best reconcile and at worst live with such varied interpretations. Perhaps the key to this is beginning to notice what we can learn about our own approach through which passages we refer to in a literal way. At the same time we would need to acknowledge that others can go through this process and learn about themselves equally, but potentially with different conclusions. What therefore becomes our focus is what we learn about our own perspective through our use of passages from revelation.

I believe that only if we are able to gain experience of doing this will we have a clearer sense over time of how to approach the Word to integrate both the literal and spiritual levels.

Our discussions about homosexuality suggest to me that we will struggle with this type of process. That may be the whole point in any case, because the struggle may act as a continual reminder that there is Divine (and therefore Infinite) Truth contained in what we read, but equally that our individual tendency, as Karl points out, is to limit that Truth.

Yours faithfully,

**David Lomax**

.....  
**Editor's Note:** David has also written an article '*Considering the Spiritual Sense of Leviticus 18:22*' which has recently been added to the online library on Human Sexuality. To download a copy go to [www.new-church-lifeline.org.uk](http://www.new-church-lifeline.org.uk) and select Resources. On that page select Human Sexuality and then click on the link for this new article which is number 13.

## Letter

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Dear Editor,

Karl Birjukov's letter in the May edition of Lifeline (and the accompanying extract from True Christian Religion 229) highlights the issue of which parts of the Word to take literally.

Karl refers specifically to Leviticus 18.22 ("*Do not lie with a man as one lies with a woman; that is detestable*") picking this up from John Cunningham's letter in the April edition of Lifeline. He also asks for Lifeline readers' comments on this issue generally. As regards the specific question, it may be worth mentioning that Rev Bruce Jarvis wrote an article on Homosexuality entitled "*Not Two But One*" which appeared in Lifeline in May 1997. I am aware of this article mainly because it forms part of the SOLCe Divine in Marriage module. It covers three sides of A4, so looks at a number of issues. My reason for mentioning it is that it does comment on whether to understand Leviticus 18.22 (and some other verses) literally:

*"Traditionally, some Christians have cited specific Biblical verses to condemn homosexuality (e.g. Leviticus 18.22). But are we intended to use the Sense of the Letter of the Word for such precise purposes? Are such passages part of the so-called 'hands and face' of the Sacred Scriptures, intended to be applied literally?"*

Having raised these questions, Bruce refers to passages in the Writings which suggest that certain parts of the Mosaic laws are no longer to be taken literally.

I'd now like to move on to look at this area more generally. I think this is important, because, however significant the issue of homosexuality may be in its own right, I believe that the issue of which parts of the Word to take literally is even more crucial for us today. In the article quoted above, Bruce queries how helpful quotations (from the Bible or the Writings) can be in this type of debate. Reading True Christian Religion 229 and reflecting on this, I have begun to wonder whether there is one phrase that is key to this, to which I'll come shortly. When talking about what Swedenborg refers to in True Christian Religion 229 as the "*face, forearms and hands*", Bruce questions whether Leviticus 18.22 is part of this aspect of the Word. From discussions of which I've been part of or of which I am aware in other ways, I'm sure that Leviticus 18.22 is part of "*the teachings that relate to our faith and life and therefore our salvation*" (see TCR 229) for some people (though not necessarily for everyone).

My hunch is that each of us has a sense of what is the teaching relating to our faith, life and salvation. This may differ from person to person. I can't help feeling that there is a tendency to find passages in the Writings and the Word which

reason for being is to become wise, and wisdom is entirely related to the conjugal sphere of the Lord through women. In the final analysis, wisdom has no other use than to support the purposes of conjugal love in the procreation and nurture of the human race and thus the angelic heavens. At an inner level, it has its essential usefulness in "procreating" activities and initiatives which bring fruitfulness to the relationship and to the community.

### **Discrimination and resolution**

Discrimination occurs when people are regarded as lesser human beings, even when they have no control whatsoever over their situation. Obvious examples are skin colour, race, age and disability. Other than that, each one of us is required, initially through obedience and then through choice, to conform to the Lord's divine order for His people, not for His sake but for ours.

Conference has made it clear that there is no room for discrimination against men and women of a homosexual inclination in the day-to-day life of the Church. Admittedly, this leaves us with the challenge of working out how we can best help and serve them. What measures fall within the Lord's wish for His people, and how can we best express our love for people who are in some way different? Avoiding blindness, bigotry and prejudice against homosexuals is an absolute requirement. Looking for the good - loving the neighbour - in every human being is a fundamental requirement of Christian life. But what feels like an unhelpful approach is simply to treat homosexuality as a normal part of God's creative drive and purpose.

The Church, its priesthood and members, has to go farther than avoiding bigotry and a simplistic approach to loving others. It has to draw its inspiration and understanding from what our Lord has revealed in His Scriptures and in His Heavenly Doctrines. It has to look to the eternal welfare and happiness of men and women. At times that may take us where we do not wish to go because it is painful, and sometimes unpopular, and requires us to draw boundaries in all aspects of life. The Lord's command to the prophets of old not to preach peace where there is no peace seems to be apposite here.

Our Lord tells us that in this world we will have many troubles. He also says that with Him, and in His name, all things are possible. What might seem impossible for us to resolve - because it is impossible when we try to do so from our own flawed and fallible wisdom and insights! - has to be seen from His light rather than the light of the world. Only when love and wisdom are married together within us can we hope to find ways forward that are authentic, just and truly loving.

### **Rev Bruce Jarvis**

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*The Lord's second coming, is taking place by means of a man, to whom He has shown Himself in person, and whom He has filled with His spirit, so that he may teach the doctrines of the new church which come from the Lord through the Word.*

**True Christian Religion 779**

## Easter Rally

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Easter Rally once again took at place at SOLCe in Manchester during the Easter Holidays. Fourteen young people aged from 13 -18 came along and the building was bursting at the seams as we had to find room for 22 people altogether to sleep. Unfortunately there wasn't a bedroom left for Bob Curry ... but there was a large foyer which we converted and, despite the security light and a blow up bed which slowly went down during the night, we hope he enjoyed his first taste of Easter Rally! We were also joined by Rob Taylor for the first time and our discussions were led again by Rev Jack Dunion. Thanks must also go to Margaret Presland who did a fantastic job helping in the kitchen to ensure that we were all fed.

Our theme was "Parables" and we looked at several parables over the weekend, concentrating on "The House on the Rock" and "The Parable of the Wheat and the Tares". We thought about their correspondences and how we could use these parables to help us through the difficult times in our own lives. The photo shows the models that the young people made based on "The house on the rock and the house on the sand" The models all reflected the spiritual meaning of the parable and there was an amazing array of models which were essentially made from coloured cardboard as well as plenty of sellotape and glue! The young people also worked in small groups each day to plan and present a Matins or Vespers service. Over the weekend we also found time for Adventure Golf, a shopping trip at the Trafford Centre, a trip to Heaton Park incorporating a funfair, a BBQ, table tennis and lots of late night games ... A great time was had by all (as per usual!) and hopefully we will return to Manchester again next year ...

### Jenny Jones

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*'And behold, the glory of Jehovah was seen in the cloud' means the Lord's presence within truth adjusted to their discernment. This is clear from the meaning of 'the glory of Jehovah' as the presence and arrival of the Lord; and from the meaning of 'the cloud' as the literal sense of the Word, thus truth adjusted to people's discernment, for the Word in the letter is that kind of truth. But 'the glory that is in the cloud' is Divine Truth, which is not adjusted in that way to people's discernment, because it is above illusions and appearances of the senses; so it is also the internal sense of the Word. The reason why 'the glory' is the internal sense of the Word is that this sense deals with the Church and the Lord's kingdom, and the highest sense with the Lord Himself, which sense also contains Divine Truth in its absolute form.*

**Arcana Caelestia 8443** - referring to Exodus 16:10

## From the Archives

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At Brightlingsea, in Essex, Mr. Munson, a local preacher among the Wesleyan Methodists, embraced the truths of the new dispensation, which had been introduced into that village by a medical gentleman of great respectability, about the year 1809.\* As he neglected no opportunity of recommending the same, both in his discourses and in his conversation, he was soon dismissed from that connection, but not until he had produced a considerable effect on the minds of many of his hearers. These, together with some other inhabitants of the place, were formed by him into a New Church Society, which under his Ministry rapidly increased in number, until they were enabled, by the assistance of others, to build for themselves a respectable and commodious Chapel.\*\* Another Society was also raised about the same time at a neighbouring village, called St. Osyth, which Mr. Munson visited as often as he conveniently could. And thus, notwithstanding the opposition, with which he was assailed by his former friends, the Methodists, he succeeded in establishing two zealous and flourishing Societies in that part of the country. Mr. Munson was ordained a regular Minister of the New Church in 1813; and, after a few years of active labour in the service of his Lord, was, in 1818, called to receive the crown of eternal life.

\* This gentleman was Mr. Moses Fletcher, who came to reside in this village about this time, or somewhat earlier, to practise as a surgeon. He died on the 11th of April, 1848, aged 76.- ED.

\*\* The ground on which this chapel is erected is freehold, and was given to the Society by the late John Presland, Esq. The building cost £420.- ED.

From 'Rise and Progress of the New Jerusalem Church' by Robert Hindmarsh

### 200th Anniversary of the founding of Brightlingsea New Church

A service of celebration will be held on Saturday 17th August at the church. The service will be conducted by Rev Bruce Jarvis who of course has very close links with Brightlingsea, having been born and brought up here. The service is planned to start at 2.30 p.m. and light refreshments will be available afterwards. Visitors from other New Churches will be very welcome. In order to help with catering please let **Gordon Kuphal** know if you plan to attend. [01206 302932]