

The above diagram is an attempt to picture what Swedenborg states about the marriage of good and truth in paragraph 3952 of Arcana Caelestia. The yellow arrows show that the marriage of good and truth is between different degrees.

In general in the Writings truth is pictured as 'external' and good as 'internal' which is why each degree is shown above as concentric circles of outer truth and inner good. An extract from AC3952 is printed on page 4.

Lifeline

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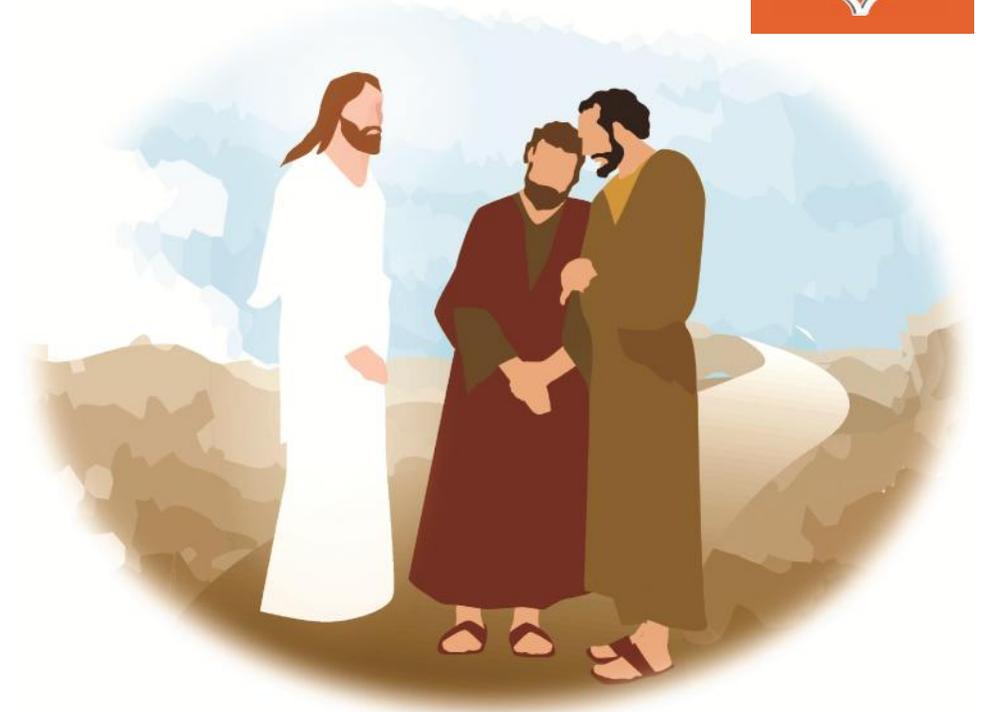
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Lifeline



And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

Luke 24:25-27 ESV

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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.

Committee for Auxiliary Ministry Contemporary Sermons [Set 6]

by Rev Leslie Chambers

CAM is pleased to announce the publication of a further collection of sermons by Rev Leslie Chambers. Worship Leaders may feel free to extend or adapt them to suit their own style.

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Nevertheless the Lord and the Angels do restrain them and have the situation under control. We may feel we could do with more restraint, but were the Lord to do so, he would have to restrain good creative ideas at the same time. His strongest desire is to give us *freedom* to chose between evil and good. Over all I do believe good is winning.

And there is another consoling thought. One may well feel anxious about our children if they have dropped out of our church specific, as mine have. I have persuaded mine to go to Purley and to join the Swedenborg Society, but they would be reluctant 'to join' and be labelled New Church. They have left our specific church behind, but I have little or no doubt they must be members of the universal church and quite active members in their own way.

So there are these consolations, but am I not worried about our shrinking specific church? Yes I don't feel over-confident, but I am not sure we are really shrinking. I can look back to the days when we had a vast Victorian church, with a big pipe organ and full choir pews singing four part harmony and an authoritative minister to lay down the law. Also a big Sunday School which seemed to insure a future membership. But were those hymn singers really part of the church specific; how many turned up to study circles? Where have all those Sunday School scholars gone? Today our little church probably offers a mere sixth of the seats we formerly had, but it feels comfortably full - and has comfortable seats. We have no resident minister, but several well informed laymen offer a variety of worship and teaching styles. The live hymn singing is a little strained at times, but our electronic organ and a hi-fi system offer professional standard piped music in varied forms. We have two or more study groups a month, in which there is lively and informed debate. Although the Sunday School is a mere handful, we still recruit members - genuinely interested middle aged ones. I could go on about the bookshelves and the window displays, but I hope you have my drift.

Perhaps our Church Specific is not obviously growing, but it is, I feel, developing. Not growing in numbers, but growing in ideas.

Patrick Johnson

There can be no linking with heaven, unless somewhere on earth there is a church which possesses the Word ... even though it has relatively few members.

Doctrine of the Sacred Scriptures 40

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The Doctrine of the Sacred Scriptures goes further and requires that the Word be read and understood. One could spend pages discussing the nature of the Church Specific and indeed whether there really is such a thing - has it not been invented by the New Church? A useful invention even so. But it is the Universal Church I feel I need to clarify.

Reviewing the ideas Dr Horn, van Dusen, Newton and Kingslake, they have given me a totally new perspective of the Church. The 'Lord's New Church' is primarily the Universal Church throughout the world; it is his 'main' objective. What ever the Specific Church may be, it is a 'subsidiary' of the Universal Church, although nevertheless an essential component.

I find this is quite consoling for at least two reasons. I used to find it very worrying that the Lord was being so terribly slow in establishing the New Church (the Specific Church). But if His main plan is the Universal Church, which Brian Kingslake assures us is 'inevitably the New Church', I can see he is really getting on with the job. In the words of historian J. M. Roberts, that I love to quote:

In the middle of the 18th century most people could still believe the world would go on much as it seemed always to have done.' The weight of the past was everywhere enormous and ... immovable. But ... By the end of the 19th century a world once regulated by tradition was on a new course. Its destiny was now to be continuing and accelerating transformation.

In the early 18th century, the world of spirits was stagnating under the influence of the corrupt 'old church', but after the Lord had made the Last Judgment in 1757, he had cleared the way for a 'new church'. Not just an organisation to erect new buildings, write new hymns and preach new sermons, but a comprehensive new dispensation, a whole new world. A reign of true freedom, free from the domination of absolute monarchy, infallible priesthoods and authoritarian scholars.

When you consider the drear state of the world three centuries ago, there has been enormous progress. Progress in democracy, education, women's and children's rights. Progress in art, science, literature, music, technology. Progress also in justice, moral consciousness and although it may not seem so, in religion, which has had to modify many things. In this very wide sense the Universal New Church is growing and surprisingly, at the sharp end you will often find someone from the New Church specific, or someone using ideas derived from New Church teaching. The influence of the Lord and the heavens is everywhere apparent.

But 'a lot is going badly' you will say. The Hells are growing too, at what seems an alarming rate, but even this is actually a good sign. The Hells business is to turn good into evil and pervert truth into falsity, so the more goodness and truth there is about, the more there is for the hells to work on. It often seems that every good discovery we make the hells are the first to take advantage of it.

Burying Jesus

This is the month we celebrate Easter; the Resurrection on Easter Sunday having a central place in the Christian calendar. The story of the discovery of the empty tomb is in all four Gospels, different accounts but telling of the confusion and despair of a stone moved and a body gone before the joyful recognition and meeting with the Risen Lord Jesus.



Securing the tomb with the stone has huge resonance. It closes things off, marks an end, makes a barrier; I'm sure you can think of other phrases. There is a solid quality about a large chunk of stone - it doesn't move easily and can't be chipped or eroded in a hurry either. When stones are mentioned in the Bible they have a correspondence with things that are true - and also in the opposite sense with things that are false.

Think about using the stone in the way the Roman and Jewish authorities did. What was their mindset? The stone is big enough to shut the 'problem' away and keep everyone off. With luck the fuss will die down and Jesus will be a memory that only a few cling to (and if they make trouble we can deal with them). Yet this isn't only a historical idea; we know the expression to 'bury' an idea or hide something we don't want to have around, and it can be quite tempting for us, especially if we think we can avoid it, get rid of it or otherwise pretend that is doesn't matter any more. Out of sight, out of mind.

The idea that the problem of Jesus and his challenging teaching could be put tidily out of the way and forgotten about had a clear appeal to the Jewish authorities; and since the sort of mindsets represented by the Jews are also states of mind that we can experience and relate to in our life we can find the Biblical text speaking to us too.

There are things in my life I wish didn't happen, I wish I could hide them away and not deal with whatever problems they bring. We know that the advice for all kinds of problems, be they medical, financial, our relationships or anything else - is to try and deal with facing it sooner rather than later. Try and get to the root of the situation and deal with it properly rather than hoping it will magically solve itself. Experience tells us things don't generally 'go away', they are still there somewhere.

Recognising that I'm trying to 'bury' something doesn't make it much easier to deal with, but at least it is a start. Our ability to put things out of our mind for a while can serve us well in certain situations. It can enable us to concentrate on the specific task in hand, to be focussed and single minded and to 'get the job done'.

But it can also become like a big mental block to hide or cover what we know has to be faced; like the stone that secured the tomb. There is a time when the real truth will break through these apparent barriers and expose the false, unrealistic and unsustainable parts of the situation.

Easter and spring are times when new beginnings feel possible, the earth is full of new life and it is good. But when we are feeling trapped or caught up in situations it can be very hard to rejoice in the hope of 'something better'. I hope this spring and Easter can be times of joy and bring true peace and harmony to your life.

Rev Christine Bank

From the Writings ...

The heavenly marriage is a marriage of good to truth and of truth to good. It is not however a marriage between good and truth which both belong to one and the same degree, but between good and truth which belong one to a lower degree, the other to a higher. That is, it is not a marriage between the good of the external man and the truth of the same, but between the good of the external man and the truth of the internal man; or what amounts to the same, it is not a marriage between the good of the natural man and the truth of the same, but between the good of the natural man and the truth of the spiritual man. It is when good and truth of different degrees are joined together that the marriage comes into effect.

The same applies in the internal or spiritual man. The heavenly marriage is not a marriage between the good and the truth present there but between the good of the spiritual man and the truth of the celestial man, for compared with the spiritual man the celestial man belongs to a higher degree. Nor again is the heavenly marriage between the good and the truth present there, but between the good of the celestial man and the Divine truth which proceeds from the Lord.

From Arcana Caelestia 3952:1,2 See diagram on page 16

serve the Universal Church and the Specific Church. Not a question I can debate without interrupting my theme, although it has influenced my thinking.

The question of the nature of the Specific Church has been under scrutiny in the General Church, several interesting points of view have been raised in *New Church Life*, but as yet I have found no clear comprehensive answer there for me.

Then habitually, I turned to Brian Kingslake's *Swedenborg Explores the Spiritual Dimension*; probably the clearest, most comprehensive and succinct presentation of New Church teaching available. There he offers a chapter on *The Church* which I suppose I must have previously read, but alas had not fully digested. For him the proper starting point, his first sub-heading, is *The Church Universal*. He writes:

Seen from God's point of view, the 'Church' consists of all regenerating people throughout the world, whether Christians, Jews, Moslems, Hindus, Buddhists, or even heathen savages. All who are trying to live a good life according to their lights, constitute the Church in this broad sense. ... We call this 'The Church Universal.' And please note that it is inevitably the NEW CHURCH, because indeed there is no other now in existence! The 'Old Church' was liquidated by the Last Judgment in the year 1757. Strictly speaking, therefore, every good person in the whole world today is a member of the New Church, whether they know it or not, regardless of race or creed. It is 'universal'.

A typical wonderfully inspiring and enthusiastic Kingslake vision that one wants to embrace, even if you suspect there are probably a few ifs and buts. Brian Kingslake had several pastorates in Britain, America, Australasia and, with great pleasure, in South and West Africa. He is able to speak from much experience as well as scholarship. He then turns to *The Church Specific*:

The Church ... is seen is by the Lord in the form of a 'Grand Man', each individual member functioning as a tiny cell or tissue of this vast human organism. ... Those in the Church Universal who possess the Word of God and understand it ... constitute the heart and lungs of this Grand Man. They are the 'Church Specific'. The Lord's life flows directly into them and through them into all the other members of the church universal.

Kingslake is here referring to the teaching to be found in *Sacred Scripture* paragraph 40; a little known work, and elaborated in the better known *Doctrine of the Sacred Scripture* paragraph nos. 76-78. At the time Swedenborg penned these works there was, of course, no New Church as we know it which could form a specific church. In the earlier *Sacred Scripture* he seems to suggest that it is enough to possess and read the Word and that therefore the ['specific?'] church' was the Reformed Church in Northern Europe; but the slightly later work

Today I realise this was a misunderstanding; I had been completely underestimating the Universal Church and the Lord's plans for it; also why in the Writings it was called 'The Church of the Lord'.

I was first introduced to a different point of view by the German minister Dr Friedemann Horn, who in a lecture at a New Church College Seminar in 1994 mentioned that he considered himself to be: firstly a minister of the Universal Church; and secondly was serving in the *specific* organisation of the New Church. From his point of view, in Germany where there were few New Church people to minister to, most of his effort was going into 'missionary' work lecturing on Swedenborg and the Writings. Therefore this emphasis on the Universal Church seemed not unreasonable.

About the same time the celebrated New Church writer Wilson van Dusen surprised us by saying in an article in the *New Church Messenger*, that he considered himself to be a *member* of the Universal Church. He hoped also to persuade others 'to sense that they, too, are of the Universal Church'. He backed up his position by joining all three American New Church organisations: Convention, General Church and Nova Hierosolyma, in spite of their minor theological differences. People could reluctantly understand this, but were thoroughly disorientated when he said he was also a member of the Californian branch of the Eastern Orthodox Church and was a Buddhist. As he wrote:

Some wondered if I had trouble making up my mind. Not in the least. I see the same good in all these churches. I believe this is one of the marks of a member of the Universal Church. We do not come to blows over doctrinal differences. Rather we find the same good in all.

Many found his position odd, but it did no harm to his reputation in the nominal 'specific church', which continued to publish his work until his death in 2005. The article first appeared in 1993, but the *Messenger* considered it worth reprinting in March 2012, when it first came to my notice and encouraged me to begin this reassessment of the concept.

People can accept an ordinary lay person like Van Dusen choosing to identify with the Universal Church; and even a minister in Friedemann Horn's situation, but would such an attitude be acceptable for a minister working within an established organisation of the Specific Church? Such a question has been posed by one of our theological students Helen Newton, who while in training at the New Church College, opted to take up a parallel course with the 'One Spirit' interfaith ministry - with the approval of the New Church College. The interfaith training it offered aimed to provide an all round knowledge of faiths in general. The ideas of One Spirit seemed pretty well synonymous with our concept of the Universal Church. Helen has been ordained into the One Spirit ministry and this has raised the question of whether she can also be ordained into the New Church. Can she

The Committee of Ministers

David Lomax has submitted his resignation from General Conference Ministry to the Committee. We wish him every blessing as he works towards fulfilling his sense of the Lord's calling in a ministry outside the General Conference.

Rev Christine Bank, Secretary

The New Church College

David Lomax has submitted to the Council his resignation as Principal of The New Church College. A date when David will finish finally has still to be agreed.

The Council's priorities are to consider the future form and structure of The College and to ensure that the training of Rebecca Jarratt continues with minimal disturbance.

David Haseler, Secretary

Spiritual Friends
 "Real joy, which comes from loving to do good things without wanting to be repaid, is the reward that lasts forever."

Welcome to Spiritual Friends
 This website is an interactive, dynamic new way to connect with others interested in positive spiritual ideas. We aim to foster friendship and fellowship for the young and old, supporting existing congregations within the New Church as well as individuals who may now find themselves without a ministry, or people who just want to know more about spiritual reflection, meditation and connectedness. Becoming a member is straightforward (to 'low' request to join' below left) and once logged in, you can add a little about yourself [Read More](#)

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Easter Rising

On the first Easter we find the women hurrying away from the tomb to spread the message "He is not here, He has risen" [Matthew 10:6]. Suddenly the Lord meets them and says: "*Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me*" [Matthew 28:10]. If the religious leaders, by sealing the Lord in a tomb, wanted Him to be forgotten, then clearly their plans failed. In fact, their attempts to bury the Lord's message became part of the means by which His glorious plan is unfolded. Everything about this situation shows the power of the Lord's truth to expose and overcome the illusions of selfish and worldly power.

When the Lord called His disciples, they were just ordinary people like us. Our modern environment may be very different, but the nature of our internal affections and thoughts are the same. For example, just as the people of Galilee felt inferior to their educated neighbours in Judea, so also, do ordinary people in our society often feel inferior to others, based on earthly status and wealth, resulting, perhaps, in low self esteem.

However, as the Lord's life and teaching shows that what we treasure in this world is no match for love and faith ... "*Do not work for food that spoils, but for food that endures to eternal life*" [John 6:27]. The question is - do we really believe what the Lord says? We may say that we believe, but do we really believe? Remember, even Peter swore blind that He would never deny the Lord [Luke 22:33,34] but the reality turned out to be very different - [Luke 22:60]. It is generally not until our beliefs are tested that we find out the true depth of our faith. As we read in Isaiah "*I have tested you in the furnace of affliction*" [Isaiah 48:10].

Before the Lord's death and resurrection, the disciples' faith seemed rather weak; but after the resurrection a change had taken place. And from previously calling them disciples the Lord now referred to them as brothers. "*Go and tell my brothers to go to Galilee; there they will see me.*" Having made His human fully divine, the Lord now connected with the disciples in a more intimate way. From having a faith based on the Lord's physical presence with them, their faith had become a spiritual faith in the risen Lord.

Seeing the Lord alive and well, after witnessing the crucifixion, confirmed in them that everything He had taught them was true. It was not just in their minds now, but also in their hearts. External faith, had become internal faith "*Go and tell my brothers to go to Galilee; there they will see me.*" It was seeing that Jesus is God Himself which gave them the strength and authority to conquer all their fears.

The New Church, Universal or Specific ?

Those outside the church who acknowledge one God and who in accordance with their religion live in some sort of charity towards the neighbour are in communion with those who belong to the church. For no one is damned who believes in God and lives a good life. From this it is plain that the Lord's church exists throughout the whole world, although it is specifically located where the Lord is acknowledged and the Word is known.
The New Jerusalem and its Heavenly Doctrine 244

In my youth, back in the fifties, this passage was often quoted to me and I somehow absorbed this concept of two churches; the Specific and the Universal. Swedenborg never used the term 'Specific Church', but it was a convenient term coined by the New Church on the basis of the above quotation. As I was led to understand it, the Specific Church was where the Word was properly understood; it was 'us', the New Church. The Universal Church was 'out there', good people everywhere, they might be Christian, but not necessarily all Christians. They could belong to other religions, Islam, Buddhists etc.. They could be agnostics, even atheists. They were at least a sizable minority of the world's population - probably even the majority.

Over the years my ideas did not change, but became more complicated. To be in the 'true church', I learnt, one had to pass through the regenerative stages of obedience and faith to spontaneous love. There was the internal and external churches and other complications. All this time I felt little or no interest in the Universal Church. I came across it in Biblical study in various forms as the 'Gentile Church'. I knew that the Specific and Gentile churches were often represented by pairs, such as Isaac and Ishmael, or Jacob and Esau. Also that Judea and Jerusalem represented the decaying Jewish Church and that Galilee was the Gentile church from which the new Christian Church would grow. But this had no obvious application to our time.

From a personal point of view, if one was fortunate enough to be a member of the enlightened Church Specific, why should the unenlightened Universal Church be of any interest? And from a political point of view, it was surely our job to concentrate on building and maintaining the Church Specific. Surely this was God's main plan; to spread the enlightening message of the Writings far and wide. The Specific New Church might not have got very far, but one could see Divine Providence was laying down the groundwork. Why else should he have permitted such imperfect institutions as the British Empire and the English language to hold sway around the globe? It seemed that the enlightened Specific Church would in time completely replace the muddled thinking of the Universal Church. Of course God loved the people of the Universal Church, but I didn't see them as being part of His long term plan.

A Bag with Holes

The Victorians and Edwardians did not count the pennies when putting up their most prestigious public buildings especially the banks. Many a traditional bank is built of the best stone, it is a large and solid edifice, often adorned with columns, porticoes, and fine carving. The whole building speaks of wealth, stability and permanence. But events over recent years have destroyed the traditional image that the banks worked so hard to cultivate. Whatever brought them to the point of collapse, whether it was greed, hubris or incompetence, the result has been a loss of public confidence and trust in the banks and all that they stand for.

We all crave stability and security in our lives. For a long time the banks appeared to offer us just this but now they have been found to have feet of clay. Suddenly the words of the prophet Haggai have a new and frightening reality, "*He who earns wages does so to put them into a bag with holes*" [Haggai 1:6]. Jesus warns of the dangers of looking to money alone for personal security and long term happiness, "*Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal*" [Matthew 6:19].

The continuing financial crisis will not be an entirely negative experience if we come through it with a wiser attitude to money and learn to look in another place for our lasting security and happiness. True riches lie elsewhere, as Jesus shows when He speaks of being "*Rich towards God*" [Luke 12:21]. Those who have experienced God's love at work in their lives have some understanding of eternal riches. God's love enriches a human life with peace and happiness, and it also brings with it a vast number of heavenly truths and insights on which the mind can dwell with great delight. Such wealth is not subject to the vagaries of the financial markets but is held secure in the care of the Divine Creator.

As long as we live in this natural world, of course, we do need money in order to make bodily provision for ourselves. Even so, if the world should place less reliance on mammon and instead learn to put its trust in God, our banks and other financial institutions would regain their reputation for probity, stability and strength. The simple explanation behind this paradox is that those who trust in God conduct all their affairs with transparency, honesty, and a love for the good of the neighbour. Everyone is better served when our institutions put service to the wider community before corporate and management greed.

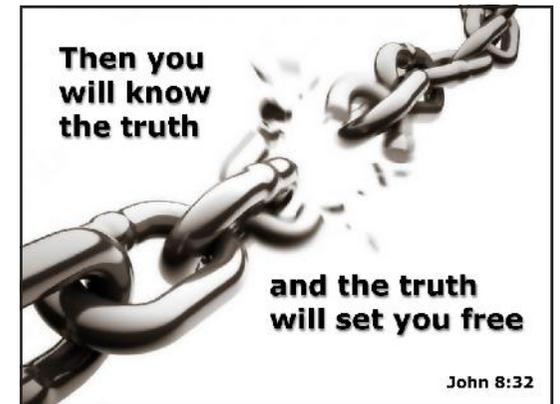
Whilst vast amounts of money may hold an attraction for us, we need to recognize that a world run solely for profit and greed is ultimately unstable and unsustainable. Human lives will be much more secure, wealthy and happy when they take a lead from God, care for the wellbeing of the neighbour, and are

(Continued on page 9)

Jesus tells them "*All authority in heaven and on earth has been given to me*" [Matthew 28:18]. Now, even death itself is powerless against them. Knowing in their hearts that they had absolute authority from God Himself gave them the confidence which transformed them from simple fishermen into fearless leaders; they now knew the truth!

It can be like this for us today, when we see in our rational minds that something is true, it gives us hope. But this is, as yet, external faith; it won't become an internal faith till we have applied it in our daily living. During the struggle to accomplish this, something in us must die, only to be replaced with new life from the Lord. This new life shows up selfish and false ideas for what they are; "*If you hold to my teaching ... Then you will know the truth, and the truth will set you free*" [John 8:31,32].

Real faith comes from the living Lord, resurrected in our hearts, giving us the strength to overcome self love and love of the world. We need not fear any attempts to take the Lord away from us, these will simply become the means by which our faith is resurrected, confirmed and strengthened.



"Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me." [Matthew 28:10]

Rev Jack Dunion

The Lord's resurrection on the third morning, Mark 16:2,9; Luke 24:1; John 20:1, embodies in the particular and the specific senses the truth that He rises daily, indeed every single moment, in the minds of regenerate persons.

Extract from Arcana Caelestia 2405:8

A Brief History of Marriage in the UK

With all the debate going on about the legal meaning of marriage I thought it would be useful to provide a very brief history of marriage in the UK over the last 1000 years.

In the early Middle Ages all it took for a couple to wed was an exchange of promises between the two people involved. But in 1215 the Fourth Lateran Council in Rome, called by Pope Innocent III, proclaimed it necessary for marriage to be blessed and witnessed by clergy. Prior to the Lateran Council the presence of clergy at a wedding was rare.

Subsequently and until 1753 the legal requirements for a valid marriage in England and Wales were governed by the canon law of the Church of England. But in 1753 Lord Hardwicke's Marriage Act became the first statutory legislation in England and Wales to require a formal ceremony of marriage. It made marriage outside of the Anglican Church illegal although an exception was given to Quakers and Jews.

The Act for Marriages in England 1836 legalised the concept of civil marriage from 1 January 1837. Additional legislation created the General Register Office for the legal recording of Births, Marriages and Deaths making Parish Registers and similar documents no longer the sole method of recording such events. The Act made provision for the registration, for the solemnisation of marriages, of any building certified as a place of religious worship. A registrar of marriages had to attend and register the marriage.

To give non-conformist bodies the same rights as enjoyed by the Established Church, Quakers and Jews, the Marriage Act 1898 provided for the appointment (by the governing body of a registered building) of an authorised person in whose presence the marriage had to be solemnised and by whom it had to be registered.

Although legislation regarding marriage continued to be passed from time to time, for example in 1949, the most notable change in recent times has related to the possible locations where a marriage could be solemnised. The Marriage Act of 1994 enabled civil marriages to be solemnised on premises approved for the purpose by local authorities. This has led to tremendous growth in the use of all sorts of locations at which marriages can legally take place. But the Act also made it clear that *no religious service shall be used at a marriage on approved premises*. My understanding of this restriction is that a *religious service* can take place at such a place but not during the legal ceremony and not in the presence of the registrar.

My family history gives some good examples of the changes involved in legislation on marriage. My 3rd great grandmother Mary Watson married Camp Penn in June 1834, 2 years before the 1836 Act, at the Parish Church of St Andrews, Holborn, as required by the law. Afterwards the couple went to the New Church in Cross Street, Hatton Garden, for a New Church marriage service. A 2nd cousin of Mary's was married in 1845 at the New Church, Argyle Square by Rev Thomas Clark Shaw but a registrar had to be present to meet the requirements of the 1836 Act. My grandfather Henry Misson and his wife to be Charlotte Searle were married in 1903 at the Lambeth Registry Office but then proceeded to the Academy of the New Church, Burton Road, Brixton [now Michael Church] for a marriage service of blessing conducted by Rev Robert James Tilson. Although this was well after the 1898 Act Robert Tilson was not yet an 'Authorised Person'. However, by the time Henry's brother Ernest married in 1914 Robert Tilson had become an 'Authorised Person' and so could conduct the marriage both religiously and legally. Much more recently my youngest daughter Sarah got married in accordance with the 1994 Act at a hotel in the New Forest with a registrar present but the legal part of the ceremony was followed by a separate religious ceremony led by Rev Gillian Gordon. A final example of the religious/legal mixture of marriage comes from my son Christopher. He married his Japanese girl friend at the Brighton Registry Office in November 2007 but then took part in a Shinto marriage ceremony at a Temple Shrine in Tokyo the following April in line with his wife's religious and cultural background.

When I look back over this history of marriage what emerges for me is that there has been confusion and complexity arising from the way legal requirements have interacted with religious requirements in the conduct of marriages. And to some extent I believe this has affected the way people generally think about and understand marriage. Maybe, particularly with the possible changes to the law that might occur soon, it might be better to re-establish the position where the legal making of a marriage is a separate event at a separate location from any religious ceremony to bless and consecrate the marriage union according to the couple's religious beliefs.

Alan Misson

(Continued from page 10)

transparent, honest and generous in matters of money. The financial crisis brings home to us afresh the wisdom of the Lord's advice:

Lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. [Matthew 6:21]

Rev Robert Gill