



# A New Dawn in the Year of Our Lord 2000

Thanks to the inventions the last century gave us such as, radio, telephone, television, and the internet we were able to share the birth of a new millennium with the rest of the world. It was quite moving to see each nation take and hand on the baton of the new millennium as midnight moved from east to west. In the darkness of each midnight many celebrated with amazing firework displays. A few hours later they were as nothing as the sun arose in successive lands with the glory of a new dawn.

Waiting for a new dawn is often associated with hopes of new beginnings. This is not always so new dawns can be filled with fears and a sense of hopelessness. In the Word of God 'dawn' is frequently used to symbolise the promise of the Lord's coming, as in Zechariah's prophecy in his celebration of his son's, John the Baptist, birth.

*“ And you, child will be called the prophet of the Highest;  
For you will go before the face of the Lord to prepare his ways,  
To give knowledge of salvation to his people by the remission of their sins,  
Through the tender mercy of our God, By which the dayspring from on high  
has visited us;  
To give light to those who sit in darkness and the shadow of death,  
To guide our feet into the way of peace.” (Luke 1:76-79)*

The phrase 'dayspring from on high' is an unusual way of talking about dawn. In Revelation the Lord declares,

*“I, Jesus, have sent my angel to testify to you these things in the churches. I am the Root and Offspring of David, the Bright and Morning Star.”  
(Revelation 22:16)*

It is lovely to find that the above association with David and dawn appears in David's last words.

*The God of Israel said, The Rock of Israel spoke to me:  
“He who rules over men must be just, ruling in the fear of God.  
And he shall be like the light of the morning when the sun rises,  
A morning without clouds, like the tender grass springing out of the earth, by  
clear shining after rain....”(Samuel 23:3-4)*

The Heavenly Doctrines teach that the people of the Most Ancient Church experienced the world around them through their senses but at the same time they saw beyond the objects of the world to the Divine and heavenly things they corresponded to.

*When they experienced the morning they did not perceive morning time itself but something that is heavenly and is a likeness of the morning and the dawn in peoples minds. This is why the Lord was called the Morning, the East, and the Dawn. (Arcana Caelestia 920)*

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# A New Dawn

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And in Arcana Caelestia 1807.2

*"When such people see the dawn they think of the rise of all things from the Lord and of advancement into the daylight of wisdom."*

In Apocalypse Explained 179 it is stated that

*"the morning star intelligence and wisdom from the Divine Human and morning signifies the Lord and his coming, heaven and the church on earth and their state of peace, a state of love, enlightenment and so intelligence and wisdom. These things all come from the Lord's Divine Human which is represented by "morning" in its highest sense."*

## IN THE YEAR OF OUR LORD 2000 AD

This is the new millennium based on the birth of the Lord Jesus Christ. This would be a wonderful time and opportunity for us to celebrate the Lord in his Divine Human. The teaching is that a living relationship with Him in His Divine Human is the source of spiritual wisdom and enlightenment. It is therefore the basis of heaven and the Church on earth. We are looking for a new dawn for the Conference and our Western world is looking for new spiritual leadership if we believe the Heavenly Doctrines the Lord's Divine Human is the one answer. There are still aspects of His Divine Human, which we do not fully comprehend because it is part of the mystery of the nature of God. We have been given an amazing treasure in these teaching can we not only seek to understand them more fully but

make them available to other people of all ages both within and outside the Church. Can we not create material whereby people can grow in their living relationship with the Lord in his Divine Human? It would be a wonderful thing to create the material and put it on the internet for the rest of the world to have access to. We really could make it the year of the Lord. The rest of the Christian world seems to be still based on a Christ who is part man and part God and a separate person to the Father. In this year of the Lord at the beginning of a new millennium it would be an exciting project for the Church to build our own understanding of the Lord in His Divine Human and to provide material which helps people make that relationship real for themselves. This means providing material suitable for instruction and inspiration for all ages within the Church.

In addition we could prepare material to offer to the rest of the world to help those who have eyes to see and ears to hear. It would be wonderful to see well-produced material on our Internet site. We have the opportunity and material through which the Lord could become a bright and morning star for individual men and women, and the Church on earth, bringing love, wisdom, enlightenment and peace to the world. It will not come through one person or organisation but descend in individuals as gently as the tender green grass springing out of the earth, by clear shining after rain.

May the Lord bless us as we work in His name this coming year.

**Rev John Sutton, President of Conference**

# Deeds of Covenant Newsletter 10

## PROPOSED CHANGES TO GIFT AID AND DEEDS OF COVENANT

In his pre-budget report to parliament in November, the Chancellor, Gordon Brown, announced changes in incentives to encourage giving to charity, especially to the Gift Aid scheme. The new rules will operate from April 2000, subject to confirmation in the actual budget in March. The most recent relevant information available on the subject is summarised below. Another Newsletter will give more information when it is available.

All donations, large or small, regular or one off, will qualify for tax relief. So the present minimum limit of £250 for Gift Aid donations will disappear. Every tax-

payer's contribution to the church can be increased by the tax-man!

Existing Deeds of Covenant will continue as they are, but all new donations will come under the new Gift Aid scheme.

You will be able to join the new Gift Aid scheme by telephone or even the Internet - if computer facilities are available

The new Gift Aid scheme should be more attractive to lower rate taxpayers.

There are to be improvements in the payroll-giving

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# NewStart

The Churches Together in Britain and Ireland have produced the NewStart logo to mark the beginning of the new millennium. I know that in one sense this event is artificial; technically the new millennium does not begin until 2001, and in any case Jesus was actually born no later than 4 BC (when King Herod died), which is already more than 2,000 years ago. Nevertheless, no-one can deny the impact of the arrival of the year 2000 AD; it is a time for reflection on past mistakes and for a determined resolution to do better in the future. In short it is a time for a new start.

A special Millennium Resolution has been produced, and people of all faiths and none are invited to reflect upon it and repeat it at the turning of the year. It reads:

*Let there be  
respect for the earth  
peace for its people  
love in our lives  
delight in the good  
forgiveness for past wrongs  
and from now on  
a new start.*

If all these sentiments could be translated into action, our world would become a far happier and better place to live in. We know, however, that human nature is such that the best intended resolutions quickly crumble; it is all too likely that the clean page of the new millennium will soon be sullied with our failures, greed, and inhumanity. History teaches us that we cannot live up to the millennium resolution from our own strength; we need to draw help from the higher

power which lives within us all. That higher power is, of course, the Lord. He alone is capable of changing our lives and world in such a total way as will make the resolution become reality.

The idea of NewStart is really a very old one. Nearly two thousand years ago the Lord proclaimed to John, "I am making everything new!" (Revelation 21:5). In the Apocalypse Revealed 886 we are told that these words mean that the Lord will create a new church. Forget, however, images of church buildings and remember that a church is simply a person in whom heavenly goodness and truth live. The Lord is saying that we can only have a new start in our world if we each allow him to make new people of us.

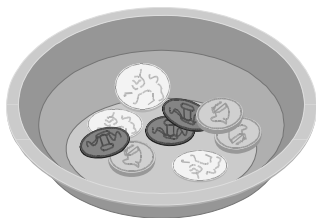
All our hopes for the new millennium will turn to dust unless we give the Lord charge over our lives. The first step in NewStart is to put aside all the thoughts, desires, and actions which oppose Jesus, and so make room for him to enter into us. As he takes charge we shall be renewed, and we shall find the guidance and strength we need in order to live out the sentiments of the Millennium Resolution to the full.

**Rev Robert A Gill**

*[Further information on NewStart may be obtained from the website of the English Churches Millennium Group [www.2000ad.org](http://www.2000ad.org) Editor ]*

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scheme where contributions to the church, including tax, can be made directly by your employer on your behalf.



Donors who pay tax at the higher rate will still be able to claim higher rate relief for their donation against income tax, or capital gains tax.

The new proposals provide an opportunity for an increasing number of people to make donations to Societies, Conference and other New Church organisations. It is hoped that many more contributors will feel encouraged to make their donation to the church using the scheme outlined above, since the tax reclaimable by Conference will be reduced from April from 23% to 22% with a resulting reduction in income from the existing Deeds and Gift Aid payments.

There are other concessions in the proposed revised arrangements concerning gifts of shares and securities, property in UK-resident trusts and for companies making charitable donations.

## FURTHER INFORMATION

More information will be made available as soon as it is published but if you would like more information on the existing Deeds of Covenant or Gift-Aid schemes, please contact:

**Mr E Hammond**

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CHELTENHAM, Gloucs. GL54 SHN

Tel: Cheltenham (01242) 602665

# Blessing

The LORD said to Moses,

*Tell Aaron and his sons, This is how you are to bless the Israelites. Say to them: "The LORD bless you and keep you; The LORD make his face shine upon you and be gracious to you; The LORD turn his face toward you and give you peace." So they will put my name on the Israelites, and I will bless them.*  
(Numbers 6:22-27)

## Introduction

I have long had a fascination for this little poem. I have memories of my father using it at the end of services, although I struggle to remember the words of the blessing itself. Somehow, they always seem to blend into one. It is because of this fascination that I have wanted to spend some time reflecting upon its meaning and message. I could do this by saying things like the first line is three words long, the second, five, and the third, seven - but it hardly seems appropriate to divide and analyse it like this. Like any living thing, it is far more alive when one contemplates it as a whole.

So, imagine, if you will, Aaron or his sons standing before the children of Israel, blessing them with these words. Imagine how the Lord flows into the words as they are uttered, filling each with meaning. What follows is a dialogue if you like, between the priest and the Lord, as the people are blessed.

## The LORD bless you

What am I to bless you with, my child? Is it wealth, or power that you need? Is it safety and food? Is it the love and respect of your brothers and sisters? If these are not needs, they cannot truly be blessings. For any given thing which does not satisfy need is mere luxury. It is more of a burden than a blessing, requiring careful handling - responsibility even - lest instead of blessing you it becomes a trap and a snare. He who hoards his blessings will become bloated and weighed down. Surely I can only bless you when you in turn bless others.

And in what are you to be kept? If it is in perpetual safety, will you not lose your concern for the welfare of yourself and others? Laziness will overtake you. If it is in a state of satisfaction, will you not lose your hunger, and the satisfaction of having it filled? Happiness in a job well done will become as foreign to you as the effort required to achieve it. How will unending beauty serve you, except to rob you of finding acceptance in My arms?

## The LORD make his face shine upon you and be gracious to you;

My child, can you not already feel the warmth of My smile upon your soul? The love and grace, which you ask for, is already yours, as it has been from the day of your birth. It is pleasant to be asked, I suppose - but never, never think that it is lacking because you do not seek it. I know that you cannot think of Me at all times, through the everyday struggles of life. You get so absorbed in providing for your own needs, the needs of your children, your brothers and sisters. I know that you don't always feel My presence, even when you do look for it. But surely you know how sweet it is to kiss the sleeping child. Do you need to be asked for that simple, unknown act of love? How, then, can I?

## The LORD turn his face toward you and give you peace.

I cannot turn away, though it may seem so at times. How then can I turn towards you? Oh, I know what it looks like. Famines, wars, disasters - and then, so often through the course of your life, you feel that doors are closing before you. But, I ask you, who has turned? When you look for me in the world out there, when you plead with Me for opportunity, for riches, for safety, for satisfaction, are you not looking the wrong way? Do not look without to find Me, to feel My warmth. In that way you will only find a cold uncaring world of people trying to steal the warmth they long for from one another. Turn, look within. There you will find Me to be a source of heat so great that you in turn can radiate it to others.

This is the peace I offer you - the wholeness that without Me, you are incomplete. The more incomplete you can become, the more whole I may make you. Quietness and rest are nothing without quietness of soul. How can the active spirit ever find peace? But, oh, what activity I have in store for you! Activity far beyond your own limited capabilities. Activity in which you may find all you have ever wanted, all you could ever ask - blessing, satisfaction, warmth. And peace. A peace, which is constant throughout the bustle of this busy world, you have created for yourselves. The peace that with all things, and without all things, you are a child of God.

For I bless you with My Name. A Name which means being, existence. With Me you are all. Without me you are not, nor can you ever be. The greatest peace is simply to be. In the midst of fighting, anger, bitterness, pain, suffering, simply to be. In the midst of friendship, wealth, power, luxury, simply to be. For in that peace of being, you will see My Eternity beyond the moment, My Infinity beyond all distance.

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# Blessing

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What am I to bless you with, my child? My blessing upon you is My call - your prayer to Me, the response.

*"The LORD bless you and keep you;  
The LORD make his face shine upon you  
and be gracious to you;  
The LORD turn his face toward you and  
give you peace."*

*From this, unfolded by means of the internal sense, it is evident what "blessing" as a whole involves namely, that Jehovah, that is, the Lord, from Divine love flows in with Divine truth and with Divine good with those who receive; ...  
(Apocalypse Explained 340.11)*

**Rev David A Moffat**

## Aspects of Angels

### Children and Angels and Angels: Millennial Messengers

My father, born in 1899 would have, as I write this, celebrated his centenary these past few weeks. However his life was cut short in the first months of the Second World War, when I was but six years old. Hence I hold only with the most fleeting image of him, thankfully engrossed by mother's recollections that she relayed to us four sons.

One of the sharpest remembrances of my mother's anecdotes is that of dad's favourite hymn. Yes? It was, and still is I think, Angels Our Brothers are Messengers Bright... So Glenyce Eckersley's publications have an interest that dovetails with my thought of my father. And it was on 1st December at Swedenborg Hall that Glenyce together with Justina Hart gave a presentation entitled Aspects of Angels.

To an audience of about 50, Rev David Lomax introduced the two lady contributors. There were 15 readings, each with some angel-related or similar theme. Some of the writers' names struck a familiar chord: William Blake, Charles Dickens and Hans

Christian Anderson; and Glenyce Eckersley herself, who read four sections from her latest publication, Children and Angels. Glenyce also spoke on her theories about the angelic characters in her books. These included that children's imaginary playmates may be their guardian angels, and perhaps on occasions those children's brothers or sisters that have died in infancy.

Justina Hart, who read several of the contributions, also introduced a large format profusely illustrated book, Angels: Millennial Messengers, in which she has an interest. It is described as "a collectors item art book which explores the current upsurge of interest in angels and their relevance to the modern world."

In the latter part of the evening Glenyce also read from Out of the Blue, one of her earlier books. David included a reading from Arcana Coelestia. Altogether an interesting evening with an attentive audience whose attendance obviously repaid the planning by the trio and no doubt others.

**Peter Cunningham**

## Camp 2000 a preview

The Camp 2000 committee are now accepting bookings from around the world. Young people are already planning to attend from Nigeria, Germany, France, USA, South Africa and the UK.

Camp 2000 is at Purley Chase from 29th July to 5th August. A packed programme is being arranged with a range of international speakers for the morning sessions.

A special Children's day is being held on

Wednesday 5th, open to all children and a small number of guests will be welcome on a daily basis.

More details will be printed in the March issue of Lifeline. Meanwhile for further information please contact:

**Bev Johnson**

20 Minnie Street, Knowle Park,  
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Tel: 01535 602590

# The Scholars      A brief description of a School of Thought

The Scholars were: Eric Arnold Sutton (1892-1951), George Frederick Colborne-Kitching (1885-1956), Arthur Clapham (1896-1964), Clifford Harley (1890-1970), Frank Holmes (1894-1968), and George Thomas Hill (1902-xxxx); six in all. They were all ordained ministers within the General Conference of the New Church, and one of them, George Hill, is with us still at the age of ninety-eight. The single word that binds them into a group is 'scholarship', but other words would do almost as well: 'education', 'study', 'learning' and 'discipline'. I shall describe each one of these scholars briefly from my personal memories of them, and then I shall try to summarise their collective importance as a group or school of thought in the Church in the mid- twentieth century.

Eric Arnold Sutton was the Principal of the New-Church College in Woodford Green, Essex, for about twenty years - 1930 to 1950. He was a courteous, kindly, and warm-hearted man, with an intellectual brightness of expression and the kind of modesty that goes with real wisdom. His lectures on the Arcana Caelestia were outstanding, being at once profound and revealing. He developed a great love for Swedenborg's anatomical and physiological writings; and his doctor, summoned one day, was astonished to find him in bed pouring over the massive volume on The Brain. Eric loved a rubber at bridge and could hardly resist a game of croquet. He was a Master of Arts and Bachelor of Divinity - both I think of London University and in the broad field of Philosophy. He was in demand as a lecturer - as for example at the Queen's Hall in London in 1938 to celebrate the 250th anniversary of Swedenborg's birth, and he produced two or three small works of talent. He had served in the Corps of Signals in the First World War, and I remember him saying that he knew the sewers of Arras better than he knew the streets. His early death at the age of fifty-nine was a shock to the Church at large and to his many student followers and friends. Had he lived he would undoubtedly have produced written work of great insight and importance for the Church.

George Frederick Colborne-Kitching was vivacious and sparkling, almost to the point of prancing. He and Eric Sutton were close friends, loving the Word of God and the doctrines of the New Church with something of a shared passion. It is hard to think of G.F.C.-K. as an army man, but he served as a Cavalry officer in the 1914-1918 war. He married Annie Marjorie Ridgeway

Harrison, and the story of their happy shared life together will be added as a postscript to this article. George's sermons, lectures, addresses, and even his general conversational comments were filled with an effervescence that belonged to him alone and that spilled over into most of his activities. Being a 'man of means' in those days he drove a car, and it was said that he drove with such 'effervescence' that his travelling became a decided hazard. He was half French from his mother who had been born in Normandy. But G.F.C.-K. was a genuine, generous, and loveable person, a gallant gentleman to his finger tips. His service to the Church was mainly in Liverpool and Birmingham, and for a time he was Conference's National Missionary Minister.



**Eric Sutton & Frank Holmes**

I think of Arthur Clapham as a man of judgement. The Gospels say, 'Judge not, that ye be not judged;' but Arthur Clapham believed that we have been given our rationality so that we can make wise, true, and benign judgements and arrive at sensible and wholesome decisions in life. He was a strong, stocky, and determined person, deeply committed to a rational understanding of the truths in the writings from Swedenborg's pen. He was a Londoner, and served as a minister in Camberwell (twice) and Burnley (twice), and in the island of Jersey where he died. I found him to be fair-minded and unbiased in the many discussions we had together. He was Tutor in Hebrew at the New-Church College, and woe-betide any student who shirked his commitment! As a member of the Old Testament Translation Committee striving to bring into being a New-Church version of the Bible, he was tireless and even exasperatingly pains taking at times in his endeavour to produce an exact text. The Pentateuch, published by Conference in 1970, is largely a tribute to his faithfulness and determination. He was an exacting teacher and a logical thinker, and we miss such strength as his and such commitment in our Conference work today.

Clifford Harley, whenever I heard him preach a sermon or deliver a lecture, had the ability to convert me. He was an attractive and persuasive speaker, clear in his arguments and appealing in his presentations, and knew how to press home his points. He could - when he mustered his forces - become a very convincing advocate for the New Church, presenting ideas in an original and forceful way and producing schemes and notes ready to be used. As a young minister he toured

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# within the General Conference of the New Church

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the country with a horse-drawn van, giving many people their first taste of Swedenborg and introducing them into the knowledge of the New Church. He and Eric Sutton were brothers-in-law, their wives being sisters. Doris, Clifford's wife, was an able translator of Swedenborg's Latin and was a member of the Advisory and Revision Board of the Swedenborg Society. There was a useful husband-and-wife collaboration in much of their work and they were both 'scholars' in the sense of that word as used in the title of this article.



**George F Colborne**

Frank Holmes fits into the picture most decidedly. He was a fine preacher - a very fine preacher indeed; appealing, clear, forceful, sympathetic, and heart-warming. When I heard him preach I had the feeling that he was uniting wisdom with love and affection with thought - surely the essence of all good preaching. His voice and his eyes were clear and candid, and his demeanour was modest yet uncompromisingly truthful. I saw him as a New Testament figure - a Peter, a Barnabas, someone from the Acts of the Apostles on the Day of Pentecost. I do not have many details of his pastoral work but I believe he served in Norwich, Bolton, Glasgow, Preston, Manchester, Camberwell, and Bath/Bristol, where his services were warmly appreciated. Frank was a New-Church 'scholar' in the highest sense of that word.

And this brings me to the last of my chosen 'scholars' - George Thomas Hill, still here in the world and of a great age. It is not easy to include a living contemporary person in such a list as this, but it must be done because George is 'one of those who fit the bill'. The word I would associate with him is 'education', by which I mean New Church education for the spiritual health of the world - a true ideal and a true aspiration. George was - is - a philosopher; he was always a thinker and a solver of puzzles. His small book *Creative Love*, published around the time of the Second World War, has become a New-Church classic, its central theme being the leadership of truth in the attainment of the goodness of life. All true education rests in this. George has always been an advocate of distinctive New-Church education - even secular education. Within the confines of the Conference this ideal has never achieved a practical end; but we still need the ideal - to hold it, to declare it, and to emphasise it.



**Arthur Clapham**

It should not be thought that in choosing my six 'scholars' I have deliberately excluded others who could be regarded as worthy of mention - for example, Frank Fairlie Coulson or Rupert Stanley. My purpose has been to emphasise what might be regarded as a fraternity, and this has limited my selection. The six chosen ones seem to me to belong to each other and to represent something quite distinctive and typical of the times - the Conference mood in the earlier part of the twentieth century. The mood or mode of Conference today is different.

What were these 'scholars' like as a group? What features did that group exhibit? What were its commonalties? They were conventional in dress, mostly wearing sober black with a clerical collar. Four of them were pipe-smokers; philosophy and theology ever seem to get along nicely with pipe-smoke. Without exception they were fond of children and young people. All of them were married but only one had a family. In their somewhat different ways they were all disciplinarians, with a respect and fondness for other languages. Three of them were members of the Old Testament Translation Committee. Three of them also had been volunteer soldiers in the First World War and had seen the rougher side of life. But that which bound them together as a group or brotherhood more than anything else was their adherence to the truths revealed in the works from Swedenborg's pen. They were Swedenborgians - not simply slavish Swedenborgians but thoughtful, rational, and enlightened Swedenborgians, who thought about life from the standpoint of Divine Revelation through Swedenborg for the sake of the well-being of the New Church on earth. They 'thought' from doctrine - from the spiritual sense of the Word of God as they understood and interpreted it. They had the special 'gift' of enlightened perception - or so it seems to me.

It also seems to me that as a group they represented something quite distinctive - a quality of conviction and behaviour that was a feature of their times and one that is not so clearly found in our present-day Conference circles. Today we have a different kind of approach, a different ethos; one that is liberal and tolerant, broadminded and uncritical, ecumenical and acceptant - all excellent persuasions in them-

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## The Scholars continued ..

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selves but tending to rob us of our distinctive position on the map of world religions. I wish, quite strongly, that we could combine our modern liberal and open-minded outlook with something of the fastidious devotion and scrupulous convictions of these 'scholars' of former days. Theirs was a great contribution; and I feel that something should be said and done within the Church to preserve the ideals represented and personified by them.

Postscript:

Annie Marjorie Ridgeway Harrison was born in Miln-thorpe in Cumbria, in a large corner house, easily recognisable, on the north-eastern corner of the crossroads in the centre of the town. She was educated - i.e., supported financially - by her godmother in Scotland, a Miss or Mrs. Kitching. This support was continued into Marjorie's 'teens, including schools in Germany and France, on condition that she adopted her sponsor's name of Kitching. This was done, and on

the death of Miss or Mrs. Kitching the annuity was conferred in perpetuo as long as Marjorie retained the name of Kitching.

All was well until Marjorie Kitching met and agreed to marry George Frederick Colborne. George was a young Swedenborgian minister and Marjorie a well-educated and highly literate person with many artistic and gifted friends, but she became a convinced and enlightened Swedenborgian. Before the marriage George adopted the name of Colborne-Kitching, so that the terms of the annuity could remain unbroken. Marjorie Colborne-Kitching became a well-known figure in the Church, accompanying her husband on the many journeys of his busy ministerial life and endearing herself to all who came to know her. She was particularly useful as a reviewer of books and articles in French and German, but will be remembered chiefly for her quiet, graceful, and charming self.

**Rev Dennis Duckworth**

## Does your organist need a holiday ?

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As the only organist at the New Church ( General Church of the New Jerusalem ) in Colchester I wish I could be in two places at once.

On holiday relaxing and, at the same time, helping support the Sunday morning service.

To solve this problem I have developed a new program for the PC called OrganAssist.

This allows organists to easily record pieces on organs equipped with a MIDI Interface.

(This includes most "electronic" organs as well as some pipe organs.)

OrganAssist has the following features

Automatically record entire services as you play on Sunday morning

Automatically divide these into individual pieces with all necessary technical data.

Manage the library of pieces you have recorded

Easily set up Orders of Service from this library.

Allow anyone to run a Service at the touch of a button

Share pieces with other churches as they can be played back on any other supported organ.

It is designed for ease of use and requires no technical knowledge to record or run a service.

Although OrganAssist will not be officially launched until the spring, I would welcome any comments or suggestions from anyone who might be interested. I am happy to visit for a demonstration if you wish.

If you have any interest in this please call me.

**David Glover**

Tel: 01206 578319

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### John Sanctuary and Arnold Chadwick

We note with sadness the passing into the spiritual world of two former Trustees of Conference and extend our sympathy and best wishes to their families. Fuller memorial notices will be published in a later edition.

## Notices continued...

### New for 2000 - a Weekend Retreat

Would you like the chance to escape from your normal life and to look for your true inner self?

Would you like to awaken your inner self to the beauty, texture and sounds of natural life around you. If so, please come to Purley Chase for a weekend in the spring.

Beautiful setting  
Comfort and good food  
Companionship  
Stillness and silence  
Quietness and calmness  
Indoors and outdoors  
Worship  
Meditation  
Circle dance 7th to 9th April 2000  
Only £40

Further details can be found in the Purley Chase booklet.

Alternatively please contact Judith Wilson from whom further details and booking forms are available. The address is 13 Wynter Close, Littledown, Bournemouth Dorset BH7 7RL or the telephone/fax number is 01202 304671.

E-mail: [wilson.hideaway@virgin.net](mailto:wilson.hideaway@virgin.net)

### Swedenborg Association Calendar of Themes and Readings

The Swedenborg Association of Australia has recently published a perpetual calendar of themes and readings. It has been produced by the Rev Julian Duckworth and is a wonderful collection of quotations from Swedenborg grouped together with several themes each month. An example from January is shown below.

*Awareness of the Lord*

1 *"Here I am! I stand at the door and knock, if anyone hears my voice and opens the door, I will go in and eat with him, and he with me."*  
Revelation 3:20  
*Being linked with the Lord makes a person more free to be himself.*

2 *The Lord's presence is in innocence, peace, joy, and is heaven itself.*

3 *So far as the Lord is present, hell is removed from a person.*



4 *Conscience as a new will and understanding is the Lord's presence.*

5 *The Lord is present in justice, fairness, honour and correctness.*

6 *The Lord flows into a person's love when the love of evil is removed.*

7 *The Lord is present through the Word, and in it speaks with a person.*

JANUARY



It is not yet available in the UK but is sold for \$15 posted in Australia.

Editor.

### Missionary Society Annual Meeting

The Missionary Society will be holding its annual meeting on Friday 25th February at 7.00pm at the Kensington New Church, London. The speaker will be Mr David Glover who will talk about the Internet and give a demonstration of it.

## Announcements

### Birth

NICHOLLS on 6th October 1999, to Geoffrey and Hazel a second son; baptised Fraser Thomas on Christmas Day at the Seaburn Dene New Church

# Notices

## APPOINTMENT OF TREASURER OF CONFERENCE

An opportunity to influence Conference financial policy.

The Conference Council is seeking a successor to David Friend who retires in 2001.

The post is part-time, averaging approximately 20 hours a week, although time commitments can be irregular; particularly in preparation for Council meetings and at year end. The Treasurer is responsible to the full Council on a day-to-day basis through its Chairman.

The main responsibilities are:

- to manage all of the Funds of Conference
- to administer Conference financial policy for salaries, pensions, housing, cars, expenses and insurance etc.
- to promote fund raising with individuals, local churches and trusts
- to manage the Conference's corporate trusteeship

In doing so he/she will:

- work closely with the Council's Finance Committee, with church treasurers, both at home and overseas, with the Conference Accountant who has responsibility to maintain the detailed financial records of the Conference, and with the Auditors
- oversee the work of Assistant Treasurers in areas of deeds of covenant etc, pensions liaison, and central payments
- discuss and implement investment policy through the Conference's investment managers
- prepare financial reports for Council meetings;
- co-ordinate the preparation of and present the annual accounts to Conference AGMs

Accountancy qualifications are not required for the post, although a working knowledge of accounts is required. Numeracy and computer skills are essential, as is an understanding of the workings of the Conference, its constituent churches and associated institutions.

To assist the transition process the Council envisages a short, paid overlap-period, before David Friend's formal retirement.

If you are interested in knowing more about this unique opportunity, then please contact the Secretary of Conference, Gordon Kuphal, at 11 Seaview Road, Brightlingsea, Colchester, Essex C07 0PP or by Fax/ Phone on 01206 302932 as soon as possible.

## APPOINTMENT OF AUXILIARY MINISTRY CO-ORDINATOR

Applications are invited for the above post.

Mrs Jean Mrozek and her assistant for the past year, Mrs Mary Burnley, will be retiring at the end of June 1999. Auxiliary Ministry is continuing to grow in our organisation. Evidence of its success has been the increase in the number of Recognised Worship Leaders and the development of the new training programme for Accredited Worship Leaders. We need to appoint a new Co-ordinator to take this work forward and to initiate new developments.

The Co-ordinator will be responsible for:

- encouraging individuals and local churches to develop lay ministry
- building up resources relating to ministry in its widest sense
- setting up and organising New Church training courses
- working with ministers and other leaders on lay training and support
- keeping contact with other training institutions
- publicising training and support in our organisation
- seeking information about external training courses and trainers

If you have some or all of these:

- a vision of Auxiliary Ministry
- awareness of, or experience of, helping adults learn
- good interpersonal skills and self-motivation
- a good knowledge of New Church teachings
- organisational, administrative and negotiating skills
- ability to initiate and encourage new ventures
- a willingness to travel to see things happen

then you may be just the person we are looking for!

The successful candidate will take up the position on the retirement of the present post-holders at the beginning of July 2000. It is a part-time post based on 15-20 hours per week; the initial contract will be for two years. Remuneration will be discussed at interview. A job description is available from the Secretary of Conference. If you wish to apply please write to the Secretary of Conference with a curriculum vitae and a summary of your view of the development of auxiliary ministry.

Applications should be received as soon as possible.  
Secretary: G S Kuphal  
11 Seaview Road, Brightlingsea, Colchester,  
Essex CO7 0PP. (Tel/fax: 01206 302932)

## Letters continued...

Dear Editor,

I am the organist from the Bristol New Church. I am writing to inform Lifeline readers of our centenary service which took place on Saturday 4th December 1999. This was to celebrate 100 years of the present building built on Cranbrook Road. There has been a society in Bristol since 1791. This split into two societies in the 1820's but their building burnt down in the Bristol riots of the 1830's. The society closed for a couple of years. A series of lectures by the celebrated Rev. Jonathan Bailey led to the society regrouping and meeting in various halls. In 1878 a tin church was built in Terrell Street. There are pictures in the present church of that building. The tin church soon became too small.

The New Church in Bristol was also eminent in setting up societies at Crediton and Wincanton (these died out in the early 1900's). In the 1890's there was the Rev. Wilkins scandal that led to him tendering his resignation as the members were worried about the attentions he was paying to a Mrs. Davies! However the congregation prospered to the extent that grand plans were drawn up for a larger tin church with a tower and clerestory.

However it was never built. Rev. Charles Hall was invited, after preaching at a service, to the pastorate. His text had been "I have a wife therefore I cannot come!" He was from Hull New Church (closed 1948 although still stands) and had been living hand to mouth. Under him the church grew to 130.

In 1899 the church decided to move to Cranbrook Road in the suburbs after looking at various sites. It was designed by Mr. Paull who was asked to replicate a design he had done for Melbourne New Church. It was built in six months. The design included a large church and a lecture hall. However due to funds the lecture hall was to be designed in such a way that it could be used as a church until the larger structure could be built. I have no idea what the large church would have looked like but the present church is a pleasant lancet building with a quirky west window. It is very much a turn of the century building rather than Victorian building. It has also got a lovely simple hammer beam roof with unusual clerestory windows. Tacked onto the east end are brick vestries. The church was due to open Dec 25<sup>th</sup> 1899 and the organ builder asked to build a small organ for this date at an organ

works in Kings Square. Thus the present building was built close to the little brook, The Cran.

Two Bristol ministers were prominent in the 19th century Australian New Church. Rev. J Thornton at Melbourne and Rev Bates at Brisbane.

The New Church prospered until the 1920's. After the war the church membership declined and united the pastorate with Ynsmeaudwy and Bath. Sadly today the attendance stands at about five loyal members.

For the centenary celebration a small book, 'Like a river flowing' has been produced.

Lastly I am trying to build up a collection of New Church buildings. As we are all too aware many churches have closed over the years. I would be very grateful if members could send photocopies of their former and existing premises. Or if you were a member of a society that has closed I would welcome any photo -- copies of the building. The Unitarians recently published an excellent architectural survey of all their buildings. It would be nice for the New Church to have some sort of record.

**Neil Marchant**

## Copy for Lifeline

Lifeline is now being produced using Microsoft Publisher 2000. This means that I can completely prepare each edition of Lifeline on my computer and simply send the whole publication on disk to the printers.

This technology change makes Lifeline easier to produce but I still need your copy, regularly every month, to enable a full and interesting publication to be produced.

I am happy to receive all types of copy for publication in Lifeline including photographs which can be colour or black and white. All photographs will be returned.

My preferences for how copy should be sent are as follows:

1. As an attachment to an e-mail.
2. As a simple e-mail.
3. As a document on floppy disk.
4. As a printed document.
5. As a typed document.
6. As a handwritten document.

At the moment most copy arrives as 4, 5 or 6 but I am keen to increase the amount of copy arriving as 1, 2 or 3. This will enable Lifeline to become more timely and topical.

For electronic documents the use of Microsoft Word is preferred but not essential as I can convert the majority of other formats. Do not worry about adding formatting to your document, simple text is best as all formatting is done within the publication.

Details of my e-mail and house address are on the back page.

**Editor**

## Readers Letters

Dear Editor,

I have just read the Year Book on its way to the printer. It makes sobering reading with its talk of diminishing resources.

In fact, we probably have as many ministers per hundred members as any other church: maybe even more than the Roman Catholics or the Anglicans or the Methodists, and certainly more than 'New Church' people in some far away places.

If we could only take a God's-eye view of the situation we might see a church quite adequately supplied with people, money and buildings, but destitute of imagination. The reason why these resources are not properly used is because we persist in thinking that churches are places where people go to sing hymns on Sundays and where ministers drive around giving comfort to the elderly. Such a cumbersome organisation is plainly not what most people seek, nor is it the kind of thing to which young people wish to belong.

We have quite sufficient to set up a comfortable modern Conference Centre with its own academic director and a properly financed publicity department. This would leave enough for a central headquarters staff to administer a coun-

try-wide communications network with associated regional activities and appropriate publications.

It seems silly to wait until most of our little groups have closed before embarking on a realistic development programme.

Yours sincerely,

**G. Roland Smith**

Dear Editor

Whilst I was in Bournemouth the last weekend in October, I took the opportunity of visiting Church on Sunday Morning, when the Rev. Clifford Curry gave a lovely children's talk about, "Who are the most important people", illustrating that it is far better to be helpful to people who are poor or in sickness, than to be "important people". He used Joseph being sold by his brothers to carry on the theme to the adults, it was told so simply and easily to understand.

After the service I was invited to join the congregation for coffee, and to the last open meeting of the Dove Project. Here the sermon was really illustrated, we were told of the success of Pauline and the

Dove Centre. They had people to stay who had strokes, and Parkinson's Disease, which is particularly difficult for home nursing. A family who had a totally dependant child, all the family had stayed and on two days the staff had taken over the care whilst the parents and other siblings had a holiday care free. They also have day care, and arrange outings to see family and friends.

After we had been told of the wonderful work these people do, Pauline & her two deputies, who do much more than their job spec., were each presented with gifts.

I was only a visitor, but had tears in my eyes at the great loss they will be, because of Government funding of sick & old people. This type of home is greatly needed in this area of nursing, and it has been greatly appreciated by all. As a visitor I have to say they are wonderful, thank you for the privilege I had of sharing that short time with you.

**Dorothy Margison**

P.S. No doubt someone from Bournemouth will send a fuller report, but I was so impressed I just had to add my thanks.

### Lifeline

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