

NEW-CHURCH MESSENGER



SCENE OF THE BELLEVUE VACATION CHURCH SCHOOL Bellevue, Wash.

THE CHURCHES AND *Change*

CONVENTION FUNDS

by George Pausch

JUNE 15, 1963

NEW-CHURCH MESSENGER

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ESSENTIAL FAITH OF THE NEWCHURCH

There is one God, and He is the Lord and Savior Jesus Christ.

Saving faith is to believe in Him and keep the Commandments of His Word.

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

Evil should be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

E D I T O R I A L

CHANGE: for what end?

WHEN RIP VAN WINKLE awakened after his 20-year nap, he found the world changed, but not nearly as much as he would have found it had he slept from, say 1900 to 1920. Change, of course, is not new. It has always been going on, but never at the speed it assumed in the nineteenth and twentieth century. Not only have changes come in our way of living, brought on by man's rapidly increasing control over the forces of nature, but they have come in man's way of thinking, in his social and political systems, and in his religious attitude. All this is brought out in a lengthy treatment of this subject in the *Christian Century*, summarized in a masterly fashion for this issue of the *MESSENGER* by Mrs. Leonore T. Spiers.

That a progressively changing world is in the scheme of Divine Providence can hardly be denied. Did not the Lord command man to be fruitful, to subdue the earth, and to have dominion over all living things? (see *Gen. 1:29*). And in *Psalms 8:5* we read: "Thou madest him (man) to have dominion over the works of thy hands; thou hast put all things under his feet." It is surely the purpose of God to give man control over the forces of nature, so he can use these in his battle for the abundant life.

The Christian view of history presents us with a belief in the direction of history by Divine Providence. It sees God as working in history, even to the extent of direct intervention at certain times and places. The Incarnation was such an intervention, for the Incarnation was more than a revelation of God to man; it was creative. By means of it a new spiritual principle, which gradually transforms the nature of man into something new, entered the world. That this transformation is not immediately attained is because God does not violate man's freedom of will. And through man's exercise of this freedom the divine order is, as it were, continually being deflected by a self-love which seeks to build its own world, a world that will satisfy its own base desires.

While God's purpose is to change the life of man into the Kingdom of God, this cannot be attained unless man cooperates. The Lord in His parable of the laborers in the vineyard tells about the householder who hires men to work in his vineyard. God similarly employs His children to build His Kingdom. He does not draft them into this service, but He offers them the opportunity to enter into it.

Man has indeed worked to subdue the earth. In doing so he has wrought enormous changes. These changes he owes in large part to technology. He has learned the answer to the question of how things are done and how he can change the face of the earth. But has he in the same measure sought an answer to the question of "why"? Has he kept in mind that it does not profit a man to gain the whole world if in so doing he loses his soul?

What are the values that man strives for today? For example, shall we spend twenty billion dollars to send a rocket to the moon, or shall we spend that money for education and for medical research? Our answer to that question depends on our sense of values.

Technology has greatly enhanced man's power to produce material goods; and to it more than any other factor Americans owe their present-day affluence. But has this vast increase of productive power made people more secure, brought peace of mind, made us less selfish, or caused us to strive harder for the Kingdom of God? There is much evidence upon which to base a negative answer. Perhaps we should consider more carefully not only the speed at which we are traveling, but where we are going.

Perhaps we should ask ourselves to what end we should use the power which science has placed into our hands. Let us not be too sure that the highest value is an abundance of material things.

The July 1 issue of THE MESSENGER will be about "worker-priests," and will be the only issue published in July.

THE CHURCHES AND *Change*

by Leonore T. Spiers

NEXT TO THE QUESTIONS of survival, war and peace, the central issue which this generation must answer today is whether in the process of adjusting to rapid technologic and economic developments the human values for which the Christian religion stands can not only be preserved but be made more pervasive than in any period in history.

The evolution occurring in our industrial culture is creating changes in the total character of our society, changes which go to the very root of human existence. They may warp lives to the point that people become immune to the Christian message or they may serve to enhance man's dignity and enable him to discover his fuller stature.

Very few churchmen have recognized the importance of these issues for themselves as Christians. Nor have they discerned how their faith relates to these changes which affect the lives of every person in our time.

Now that man has come into possession of a measure of leisure beyond the wildest dreams of his forefathers, he is so unaccustomed to asking fundamental questions about the nature of man and the purpose of his life that he finds it difficult to think of the church as a place or a fellowship where such questions may be asked.

The Conference considered the significance of these developments on Christian life and faith today under six topic areas, to serve as material for an educational campaign throughout the churches. The concern was not for the impact of these changes on the churches as institutions. They were selected for exploration on the basis of the serious consequences they have in the lives of individual men and women as children of God, thus making inescapable the obligation of the church to deal with them.

I—TECHNOLOGY, FAMILY and PATTERNS OF COMMUNITY BEHAVIOR

One barometer recording the effects of today's economic change is the American family. The new role of the working wife and mother, the shift in one generation from the preponderance of "blue collar" to "white collar" workers, the presence of the vocationally displaced with their lessened ability to contribute to a stable family life, the development of means of birth control and extended longevity, the appearance of rootless families which, moved about by employers or migrating in search of work, make no contribution to the communities where they live but use the available services as one would a

supermarket—these are but a few evidences of the consequences economic change has wrought on traditional patterns of family life and community behavior.

Considerable attention has been paid to the consequences where the mother is not at home when the children return from school or is so tired after her day's work that she can be of little assistance to them. For an increasing number of families the problem is further complicated by the fact that the father, though skilled as the result of many years' experience in a particular job, now finds himself unemployed. Then there remains the new status of the aged which through our achievement of greater longevity have come to make up so great a percentage of the population.

One problem is common to all families: What kind of training are their children to receive? With unskilled labor less and less in demand, the young person who is not equipped with average reading and computation skills finds no job open to him. It is estimated that during the present decade 7.5 million youths will drop out of school and that at the same time the labor force engaged in unskilled jobs will drop from ten to five per cent. One-fourth of those currently employed are under 24 years of age. Among their number is a disproportionately high percentage of youth who have lacked opportunity for adequate schooling and have had no meaningful contact with adults who might have encouraged them to acquire at least a modicum of equipment.

A new pattern develops from the increased practice of buying on credit to attain a higher standard of living in advance of the ability to pay for it. A generation taught to labor and save in order to enjoy benefits in the future is replaced by a generation which finds it easy to secure—if not always to retain—immediate possession of material objects for which other generations have waited.

The hospital with its services is an integral part of our technological society. It symbolizes the complexity of forces in our society and the modern miracle of organized cooperation made possible by technology. But every benefit can be abused. Some people, wishing to be free of responsibility, obtain "doctor's orders" to intern dependents in hospitals for "observation". The increasing number of births out of wedlock and the fact that venereal disease has not been eliminated entirely indicate that neither medical means nor moral restraints have been developed in sufficient measure to meet the new problems posed by our technological order. We have

arrived at a situation that calls for new motivations for sexual morality. The family seems to be waiting for the community to supply such motivation through the church and the school. But these agencies have failed to assume this responsibility.

Nowhere are the achievements of technology more evident than in the increased productivity of agriculture, in spite of the rapid movement of large numbers from the farms to the cities. Today a high percentage of the American people move each year. Often moves are made as the result of the transfer of personnel by corporations, others represent a search for new work to replace jobs eliminated through automation or the closing down of industrial plants. The largest number, however, are made by people leaving agricultural regions where their skills are no longer needed and going to urban centers where they hope to find work.

Though the purpose of the reduced working week may be to make more jobs possible, it does result in more free time. The new situation may bring demoralization, as to use leisure constructively presumes some understanding of the sustaining values of life. The great burden of our learning today must be toward reawakening the human soul toward a search for the good in politics, art, religion and learning. All this implies the need for self discovery toward which many agencies stand ready to help us move. Yet is it not fundamentally the church's task to indicate to man his own true nature, the source of his being, the ends toward which all life may be directed?

II—THE ROLE AND RESPONSIBILITY OF THE CONSUMER

In our rapidly changing economic and social order, the consumer occupies an important position. He has a stake in higher production and greater sales, yet at the same time, as a consumer, must make his income go as far as possible. This renders his attitude toward the entire economic structure an ambivalent one.

Large producing and distributing units not only place a premium on the "organization" man conforming in their own organizations but depend for their existence on conformity in the public which consumes their product. In arriving at an independent judgment even the most discriminating consumer is likely to be confused. Examples of the social and economic pressures which mold a conformed consumer are the emphasis on certain types of houses, automobiles and clothing as conferring an approved status on the individual and his family, the encouragement of purchasing by brand names irrespective of value and the effort to maintain a minimum price through "fair trade" legislation, thus reducing competition.

The consumer has a right—and a responsibility—to protest against practices that violate man's dignity as a child of God. Particularly to be deplored are attempts to make people unhappy with their way of life if they lack certain popular gadgets or are unable to take advantage of widely accepted privileges.

The consumer is pressured by a variety of social forces yet uncertain as to his own desires. He is anxiety ridden because of pressing physical needs, his search for recognition and success and his inability to understand the imponderables of the changing world about him. He reflects the patterns of unrest that plague a society beset by economic and social imbalance.

Many of the abuses to which the consumer is subject can be traced to indiscriminate purchasing and lack of cooperative planning in the family group. With the decline of the concept of frugality has come carelessness, if not actual profligacy, in the use of individual and family resources. The church can, if it will, help him recognize and adopt economic and social values in line with his profession of faith.

In this time of big organization and mass media, group action by and for consumers is imperative. Allies at hand are school courses, better business bureaus, organized labor, professional societies, consumer cooperatives and government agencies.

Fundamental to a Christian's understanding of his role as a consumer is his concept of stewardship under God in both church and society as implying responsibility for the use he makes of his energies, talents and money. It is imperative that he not only provide for his own wants but strive to help those in need in his community and around the world. The current emphasis on the acquisition of material things provides occasion for serious reflection. Family budgets reveal a very small percentage of income allotted for religious and philanthropic purposes.

Consumers need continually to test the soundness of their values and goals. If Christianity is to be a positive force in the lives of men, the church must give them the courage to live according to their conviction and help them relate their faith to their economic actions.

III—EMPLOYMENT, LABOR RELATIONS and THE MEANING OF WORK

In a single generation we have moved from the concept of work as a commodity to be exchanged for the means to sustain oneself to that of work as a way to gain the means also to enjoy leisure; from reluctant acceptance of labor unions as an integral part of the industrial system to acceptance of unions as instruments which in cooperation with management can help to foster a healthy economy. This new understanding of work in some measure influences all our considerations of economic life.

Work has been the means by which man has helped himself and others to attain a better life. Through it he has gained the means to escape the consequences of poverty, to earn a higher income, and to have more time for other types of useful activity.

In contemporary society, the worker is so divorced from his product that he tends to lose sight of the significance of his contribution to productivity; his sense of purpose in life has diminished. If he is to recover a sense of worthwhile achievement he must look elsewhere

than in his work, historically the source of man's greatest achievement.

The rapid increase in the use of technological resources, of which automation is one, has contributed to large-scale unemployment—or more accurately “disemployment”. The larger percentage of the unemployed are not trained for the kind of skilled jobs that may be available and an ever-increasing backlog of unemployed is created.

To remain alive, adaptations and economies must be made by any industry or cluster of industries if it is to meet increasing competition, particularly from areas where labor costs are lower. It would seem that only further technological change can effect the economies needed, since resort to any move that would endanger wage scales and living standards already attained would be powerfully resisted by U. S. unions. Thus we are likely to see more mergers and more automation on the American scene.

In the face of the widespread disappearance of jobs, unions focus their attention on the worker's right to a job. Before any job is eliminated, they claim, management should be expected to prove either that automation has made it unnecessary or that the economic health of the industry requires its abolition. When jobs are eliminated, labor asks that the effect be cushioned by severance pay.

Within industry, a new generation of management and labor has created labor-management councils to take account of common needs. These have the responsibility of informing and consulting with community leaders when great changes are involved. Long range plans by corporations and government agencies to create more opportunities for constructive work are essential.

There is a new role for the church in this field. It is called on to emphasize that the meaning of work goes to the very heart of man's existence. The insistent Christian view of man and society implies integration in the fullest sense, with all components of society serving all others. In the field of labor-management relations lies one of society's strategic areas for the carrying out of those functions.

IV—MASSIVE AND MONOPOLISTIC ECONOMIC POWER

No aspect of our society is more prominent than the emergence of new clusters of power and new ways of exercising that power. Technology has made possible and fostered the development of ever larger and more tightly concentrated operational units. This bigness brings with it a need for new powers whereby bigness itself can be regulated. The intelligent Christian will be sensitive to the human consequences of the use of power and will suggest criteria by which those who are called on to make economic decisions can make them capably.

While concern is felt for the welfare of workers in these increasingly large corporations and community units and the demoralizing effects on the individual caught up in the “System”, this very quality of bigness has produced many values which serve the public interest.

We must learn how to control and direct this bigness, whether in business, labor or government, in order to secure and distribute more widely its benefits and to insure for the individual an opportunity to make for himself a rewarding and satisfying life.

The church and the press have the power to develop in the power hierarchy a greater sense of responsibility and accountability than government can demand. The need is to make clear to men the corrupting impact of power upon those who hold and exercise it, to prepare them to resist the temptations that power brings in its train.

All individuals should assume the burden of continually testing their actions in the economic field by reference to the Christian conscience. For the resensitizing of their conscience the delegates to this Conference commended to divine guidance all men in any way involved in the power structure, especially as expressed in the fellowship of the church.

V—PROBLEMS OF BASIC RESOURCE DEVELOPMENT AND USE

The rapid growth of population in many parts of the world and the mushrooming of industrialization and urbanization greatly increase the demand man places on natural resources. The equally rapid growth of technology and the introduction of many political, social and economic changes not only increase production of goods and services from natural resources but add to the productivity of human effort. A feature of tremendous significance is the growing interrelatedness of all humanity, which is producing “one world” in fact if not in conscious political unity.

In the U.S., the increase of births during the past two decades stands in contrast to the history of decline in the preceding decades. This situation doubtless results from the state of affluence created by productivity of our economy; we are rich enough to afford abundant consumer goods—and more children. But on a long-term basis, the present rate of population growth cannot be sustained, the potential demand for goods and services cannot be met by the world's presently known physical resources. Man has to choose between voluntary reduction of births and an increase in premature deaths as a result of adverse environmental conditions.

All earthly resources are recognized as available for development and use by man. In that development and use man has a responsibility toward God and toward his fellow man. The goal of stewardship is the use of resources in a manner that assures man's continuous habitation of the earth.

The conservationist and the churchman meet at the point where stewardship of resources and ethical implications of resource development and use are up for consideration. It is their task to interpret the reality of the concept of one world and the dire consequences which confront individuals and nations which overlook the significance of that concept.

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CONVENTION FUNDS

by George Pausch

THE MESSENGER of March 15, 1962, in presenting the appeal of Convention for contributions to its "Program of Advance" leads with an article by Dr. Gerard E. A. Wyld. The prominence given his statement, coupled with the fact that he is a member of the General Council and of its Finance and Budget Committee, gives a certain weight to his views. The Finance and Budget Committee prepares each year for the January meeting of the General Council, a budget of the expenditures and expected revenue for the year beginning the following April 1st, which serves when adopted as an authorization to the Treasurer for the expenditures budgeted.

Dr. Wyld seems to deprecate what he calls Convention's investment in the "stock market" and recites with approval that the General Council has been spending out of its available capital at the rate of \$50/\$60,000 a year. He suggests that the entire available principal could be well spent over 15 years if 50,000 people are brought thereby to a deeper relationship with the Lord.

The practical importance of this subject will be realized when we understand that by the end of March 1964, the total amounts withdrawn from capital will exceed \$340,000, including amounts spent since April 1, 1957, plus those authorized by the General Council. This subject has been before the General Council since January 1962; and the President of Convention advises me that it will be brought up for consideration at the session in Miami.

It appears clearly the duty of the General Council to do this because the invasion of the capital, continuing for seven successive years is in marked contrast with the course of Convention in the years prior to 1958, when it was settled policy to restrict its expenditures to the income collected, plus the amounts realized from the Annual Appeals. Although, as above stated, the Council has had the subject before it, yet it has approved a budget that will involve consumption during the current year, of capital to the extent of \$65,000. The Council ought clearly to ask the Convention itself for instructions as to its future course. I am sure that the members of Convention do not know that this continued erosion is taking place; and I am doubtful that they will approve its continuation *if they know the facts*. One thing is clear, as shown below, that Convention *cannot continue* on its present course.

In some quarters holding the viewpoint that Dr. Wyld appears to hold, endowments are regarded as expendable, and not in the best interest of churches or like institutions, which best thrive when limited to the current contributions of its members. The other viewpoint looks upon endowments as gifts from devoted members, who have dedicated of their means to the furtherance of the cause in which they enlisted. In this view, the retention of the principal and the use limited to the income produce by far the greater results; and are vital, in conjunction with the efforts of the living. Indeed, a respected member of Convention has described the program of capital spending during the past several years, as "financial leukemia."

The analysis of this problem must take into account the following facts which are vital to the welfare of Convention in the *immediate future*.

1. Convention's endowment came from hundreds of donors and testators, the majority of whom have specified that their gifts be held (not spent) for specific purposes. Convention's Treasurer designates these funds as "Restricted". A minority have given without limitation and these gifts are designated as "General". Only the income from the "Restricted" Funds is utilized for the purposes designated by the donors—be it missions, MESSENGER, or the like.

2. The problem relates to the "General" Funds; it is in this area that the capital has been and is being invaded. Dr. Wyld refers to investment in the "stock market". This is an erroneous description inasmuch as much the larger part of these funds consists of such general assets as the National Church, Wayfarers' Chapel, working capital and deferred assets. To this is to be added loans in one form or another of nearly \$600,000 to churches, parsonages, and like made upon application by societies, ministers and other members of the Church. The balance consists of government and other bonds, and only \$348,000 of stocks. By no stretch of the imagination can these items be classed as "stock market" except for the last item, which is less than 1/4th of the whole.

3. The General Council has in each year increased the expenditures of Convention beginning with 1958. At the same time, contributions for general purposes in the Annual Appeals have decreased from \$16,000 in 1957 to \$13,000 in 1962. Much of the increased expenditures are for experiments that have yet to prove their value. The following brief comparisons illustrate the changes that have taken place.

	1957	1962
Total expenditures from all sources	\$155,819	\$212,873
Total expenditures from General Funds	\$ 56,770	\$107,186
Amounts taken from Capital	nothing	\$ 51,895
General Collections from Annual Appeals	\$ 16,635	\$ 13,492
Expenditures approved by Council in excess of income for fiscal year 1963—	\$73,157	
for fiscal year 1964—	\$65,000	
Securities available April 9, 1962 in General Funds (bonds and stocks)		\$568,000

4. Under present conditions of overspending, in the absence of some marked change or unlooked for windfall, the entire amount of securities will be consumed by 1970, with the following consequences:

- There will be no funds to pay salaries or expenses, let alone projects.
- There will likewise be no funds to make further church loans.
- Convention will be hard put to operate, and will reach a stalemate.

5. Convention members either do not understand this situation, or if they do, they have not approved. Otherwise, general contributions would not drop by \$3,000 in five years while this overspending has been going on.

Obviously, whatever our theories, the situation can only be met by the following operations:

- A. Council must be directed to cut down its expenditures.
- B. Convention members must increase their contributions, which are obviously minuscule, averaging only \$3.50 per member per annum.
- C. Expenditures must not exceed the sum of investment income plus contributions.

The result of this action, if it is taken will be that Convention members will control the expenditures through their total contributions which is basically as it should be. To meet expenditures at present rates would involve an increase in annual contributions from \$13,000 to \$80,000, or six times the present figure. This is too much to expect.

The system of tithing outlined in the *MESSENGER* suggests for each family a commitment of \$10 a week, which means \$520 a year. Each family must support its local church as a prime requisite; and nearly each family contributes to a local Community Fund, Red Cross, and other uses. Out of the \$520, these families are asked to contribute \$80,000 a year to Convention which is far more than can be reasonably expected. The only answer is to cut expenditures, without drawing on the capital. If we don't, the capital will vanish in a few years. We cannot eat our cake and have it too.

A duty rests upon the officers of Convention to explain in clear and simple terms the purposes for which it has been spending this money. First comes salaries and expenses; then projects which they have embarked upon, but for which the people are not paying; then tell them that Council has made extensive loans to build churches and other properties which cuts down our available securities; and finally, that if they continue to consume the remaining available capital, in a few years, Convention will have to depend for operations solely on what the people give, because the securities will be gone.

Some may say this is too hard. My reply is that if they respond to what they are told, the result will be a triumph for our Church, and an ever widening of our influence. "By their fruits ye shall know them".

Correspondence (or criticism) is invited from any member who wants to know more, or who disputes what is said. I shall try to answer in clear and unequivocal language. Advance copies of this article have been sent to the president and the vice-president of Convention, and likewise to the former president, Mr. Johnson. He apprehends that the article might have the effect of causing reduction in expenses, without increasing contributions from our membership. This is contrary to the explicit statement in the article, as will be readily seen. Contributions to Convention's work are very low as compared to contributions in other denominations, and provide a minor fraction of its disbursements. It is my earnest hope that we evidence our support of Convention's work through contributions from those who do not now subscribe, as well as increases from those who do so. We as New-Churchmen will experience, as others do, the joy of giving, with the realization that our means and our interest are making our good works possible. Those responsible for the conduct of Convention's affairs should cooperate by making clear just what and why they are trying to do, until in mutual effort and understanding we put our house in order, and move to bigger things.

THE CHURCHES AND CHANGE

(Continued from page 161)

The individual faces a conflict between his immediate needs as a consumer and his larger concern for cultural and aesthetic good. But no problem, however nagging, frees man from the responsibility for wise and balanced conservation, development and use of basic resources.

The church has a dual responsibility: (1) to encourage larger and more equitable distribution of investment in research and development by private business, government, universities and foundations and to aid in the wide dissemination and use of knowledge so derived and (2) to identify and support the kind of stewardship ethic which will motivate men to the highest possible use of God's gifts.

VI—THE U.S. ECONOMY AND THE WORLD ECONOMY

The U. S. is at a critical point in its relation to the world economy and at a critical stage in its own development. There is as yet no widespread recognition in this country of the impact which our own rapid change has had on the rest of the world. Nor are we aware of the impact which changes in the rest of the world can exert on our economy or should be allowed to exert on our established customs and practices.

The most important factors inducing this change are the concept of relatively free competition (a concept, of course not universal), the continuance of scientific and technological advance, the demand for increasingly higher living standards in terms of more and more material goods and more and more time for leisure, and the current movements toward regional, economic, and political integration.

We must recognize that we are but one power in the world and that in the future we can expect prestige and respect only if we are prepared to follow a faithfully sustained long-range program. This calls for a depth of understanding which we in the U. S. have not hitherto been forced to acquire.

Business and farm organizations and representatives of workers will be facing decisions which may well portend damage, hurt, injury or loss of jobs. These times could be hard, but they are adventurous and promising. We must look at the world, beginning with Europe itself, as places where our goods, know-how and services can bring good things and a Christian concern to people who want them and who want to exchange them for their goods—material and often spiritual—to the mutual benefit of us all.

Participation in foreign aid must be a lasting expression of the responsibility of the economically developed for less advanced nations. Benefits for the aided nation aside, the rationale of aid will always need the support of a particularly Christian perspective which emphasizes that we are responsible for the welfare of our neighbors, for serving them to the best of our ability regardless of reward.

Conviction of man's responsibility leads to the conclusion that engagement of the U. S. in a program of

mutual development and trade involving the whole world is inevitable and full of promise despite the risks it implies for some sectors of our economy.

Since economic theories and practices are man-made, the deliberations centered on a question asked early and late in the Conference sessions: "What would God have us do?"

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THE INTERESTING sections on the planet Jupiter with which our reading for this month begins are especially pertinent in this day when we read so many speculations concerning the possible character of human life on other planets. We are prone to think of our civilization as more advanced than any other because of the development of the natural sciences. And we are also here given the idea of science which we should have: in themselves the sciences are spiritual riches which, like material riches, may be used well or ill.

The reading on the doctrine of charity continues this lesson by pointing out that the things that it is really important for us to learn and cherish are "truths which must be believed, and goods which must be done," and that "no one can know these things from himself, but must learn them from revelation."

Chapter 18 of Exodus, which constitutes the greater part of our reading, is concerned mainly with Jethro's advice to Moses. Moses is not to take upon himself all the details of government. As Jethro saw Moses judging the people "from morning unto the evening," he said, "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone."

Jethro's advice to Moses teaches how Divine principles are to be brought down into every department of life in an orderly way, to the end that life to its outmosts may be made to conform to the internal. Then each faculty will find its own proper place and use, and happiness and peace will result.

This has a direct application to us in our daily lives. Sometimes conscientious people agonize over every little thing, trying in every least act to analyze their thoughts and motives. They wear themselves out, get discouraged, and accomplish nothing. We must, indeed, always take time to consider the deep questions carefully in the direct light of the Lord's teachings, but principles should early be adopted and established for the governing of our day to day activities—religious, professional, and personal—so that right decisions in these outward matters may be simply and quickly made. Then our lives will be well-ordered and tranquil. "All this people shall come into this place in peace." Such is the government in the heavens.

Jethro's advice is also important to us in our thought about the church. Today the true Christian Church—specific and universal—is at the center, and is determining the history of the world. Its purpose is to make known to men "the way in which they must go, and the work which they must do." Its power is not that of the whirlwind, earthquake, and fire, but of the still small voice, which in time will be heard.

Jethro counseled Moses for all lesser matters to choose "able men, such as fear God, men of truth, hating covetousness, and place such over them." These subordinate rulers were to be men steadfast in righteousness, humble, trusting in the Lord and not in their own prudence, and serving not for worldly gain, for this perverts judgment. Great matters were still to be brought to Moses.

There is a very practical lesson in Jethro's words "This thing is too heavy for thee; thou art not able to perform it thyself alone." Moses had been doing all the directing. Now the time had come for the people to be organized. There needs to be order in the government of the church on earth. One man cannot do everything. Appointed leaders were to be responsible for their special fields, and to be trusted to do their work. The church has its function in every field of activity, but each one in it has his specific responsibilities. The ministers have their place, but it is limited. The laymen have their work, which must be done by them. The laymen are the only ones who can carry the Divine work into the fields of their own occupations, and it is through them that the church must reach out into the various departments of the life of the world. The Lord works in the world through all who seek to serve Him truly. The burdens of the world cannot be borne by a single individual. "Thou art not able to perform it thyself alone."

Notes

8628. In the other world "terms" are "like dust, and like thick clouds before the intellectual sight."

8647. In the celestial church the husband represents good, and the wife the derivative truth, but in the spiritual church the man represents truth, and the wife good."

8690. Read carefully this number on immediate and mediate influx. People sometimes think that if they pray to the Lord for guidance, the guidance will come somehow from within, and whatever they do will be right. See number 8707.

8694. Enlightenment is given the man who is in good, and reads the Word, and from affection longs for truth."

8695. "In a wide sense 'the law' signifies the whole Word, in a less wide sense the historic Word, in a close sense the Word which was given by Moses, and in the closest sense the ten commandments of the Decalogue."

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NEW-CHURCH MESSENGER



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THE CHURCHES AND *Change*

CONVENTION FUNDS

by George Pausch

JUNE 15, 1963

NEW-CHURCH MESSENGER

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ESSENTIAL FAITH OF THE NEWCHURCH

There is one God, and He is the Lord and Savior Jesus Christ.

Saving faith is to believe in Him and keep the Commandments of His Word.

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

Evil should be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

E D I T O R I A L

CHANGE: for what end?

WHEN RIP VAN WINKLE awakened after his 20-year nap, he found the world changed, but not nearly as much as he would have found it had he slept from, say 1900 to 1920. Change, of course, is not new. It has always been going on, but never at the speed it assumed in the nineteenth and twentieth century. Not only have changes come in our way of living, brought on by man's rapidly increasing control over the forces of nature, but they have come in man's way of thinking, in his social and political systems, and in his religious attitude. All this is brought out in a lengthy treatment of this subject in the *Christian Century*, summarized in a masterly fashion for this issue of the *MESSENGER* by Mrs. Leonore T. Spiers.

That a progressively changing world is in the scheme of Divine Providence can hardly be denied. Did not the Lord command man to be fruitful, to subdue the earth, and to have dominion over all living things? (see *Gen. 1:29*). And in *Psalms 8:5* we read: "Thou madest him (man) to have dominion over the works of thy hands; thou hast put all things under his feet." It is surely the purpose of God to give man control over the forces of nature, so he can use these in his battle for the abundant life.

The Christian view of history presents us with a belief in the direction of history by Divine Providence. It sees God as working in history, even to the extent of direct intervention at certain times and places. The Incarnation was such an intervention, for the Incarnation was more than a revelation of God to man; it was creative. By means of it a new spiritual principle, which gradually transforms the nature of man into something new, entered the world. That this transformation is not immediately attained is because God does not violate man's freedom of will. And through man's exercise of this freedom the divine order is, as it were, continually being deflected by a self-love which seeks to build its own world, a world that will satisfy its own base desires.

While God's purpose is to change the life of man into the Kingdom of God, this cannot be attained unless man cooperates. The Lord in His parable of the laborers in the vineyard tells about the householder who hires men to work in his vineyard. God similarly employs His children to build His Kingdom. He does not draft them into this service, but He offers them the opportunity to enter into it.

Man has indeed worked to subdue the earth. In doing so he has wrought enormous changes. These changes he owes in large part to technology. He has learned the answer to the question of how things are done and how he can change the face of the earth. But has he in the same measure sought an answer to the question of "why"? Has he kept in mind that it does not profit a man to gain the whole world if in so doing he loses his soul?

What are the values that man strives for today? For example, shall we spend twenty billion dollars to send a rocket to the moon, or shall we spend that money for education and for medical research? Our answer to that question depends on our sense of values.

Technology has greatly enhanced man's power to produce material goods; and to it more than any other factor Americans owe their present-day affluence. But has this vast increase of productive power made people more secure, brought peace of mind, made us less selfish, or caused us to strive harder for the Kingdom of God? There is much evidence upon which to base a negative answer. Perhaps we should consider more carefully not only the speed at which we are traveling, but where we are going.

Perhaps we should ask ourselves to what end we should use the power which science has placed into our hands. Let us not be too sure that the highest value is an abundance of material things.

The July 1 issue of THE MESSENGER will be about "worker-priests," and will be the only issue published in July.

THE CHURCHES AND *Change*

by Leonore T. Splers

NEXT TO THE QUESTIONS of survival, war and peace, the central issue which this generation must answer today is whether in the process of adjusting to rapid technologic and economic developments the human values for which the Christian religion stands can not only be preserved but be made more pervasive than in any period in history.

The evolution occurring in our industrial culture is creating changes in the total character of our society, changes which go to the very root of human existence. They may warp lives to the point that people become immune to the Christian message or they may serve to enhance man's dignity and enable him to discover his fuller stature.

Very few churchmen have recognized the importance of these issues for themselves as Christians. Nor have they discerned how their faith relates to these changes which affect the lives of every person in our time.

Now that man has come into possession of a measure of leisure beyond the wildest dreams of his forefathers, he is so unaccustomed to asking fundamental questions about the nature of man and the purpose of his life that he finds it difficult to think of the church as a place or a fellowship where such questions may be asked.

The Conference considered the significance of these developments on Christian life and faith today under six topic areas, to serve as material for an educational campaign throughout the churches. The concern was not for the impact of these changes on the churches as institutions. They were selected for exploration on the basis of the serious consequences they have in the lives of individual men and women as children of God, thus making inescapable the obligation of the church to deal with them.

I—TECHNOLOGY, FAMILY and PATTERNS OF COMMUNITY BEHAVIOR

One barometer recording the effects of today's economic change is the American family. The new role of the working wife and mother, the shift in one generation from the preponderance of "blue collar" to "white collar" workers, the presence of the vocationally displaced with their lessened ability to contribute to a stable family life, the development of means of birth control and extended longevity, the appearance of rootless families which, moved about by employers or migrating in search of work, make no contribution to the communities where they live but use the available services as one would a

supermarket—these are but a few evidences of the consequences economic change has wrought on traditional patterns of family life and community behavior.

Considerable attention has been paid to the consequences where the mother is not at home when the children return from school or is so tired after her day's work that she can be of little assistance to them. For an increasing number of families the problem is further complicated by the fact that the father, though skilled as the result of many years' experience in a particular job, now finds himself unemployed. Then there remains the new status of the aged which through our achievement of greater longevity have come to make up so great a percentage of the population.

One problem is common to all families: What kind of training are their children to receive? With unskilled labor less and less in demand, the young person who is not equipped with average reading and computation skills finds no job open to him. It is estimated that during the present decade 7.5 million youths will drop out of school and that at the same time the labor force engaged in unskilled jobs will drop from ten to five per cent. One-fourth of those currently employed are under 24 years of age. Among their number is a disproportionately high percentage of youth who have lacked opportunity for adequate schooling and have had no meaningful contact with adults who might have encouraged them to acquire at least a modicum of equipment.

A new pattern develops from the increased practice of buying on credit to attain a higher standard of living in advance of the ability to pay for it. A generation taught to labor and save in order to enjoy benefits in the future is replaced by a generation which finds it easy to secure—if not always to retain—immediate possession of material objects for which other generations have waited.

The hospital with its services is an integral part of our technological society. It symbolizes the complexity of forces in our society and the modern miracle of organized cooperation made possible by technology. But every benefit can be abused. Some people, wishing to be free of responsibility, obtain "doctor's orders" to intern dependents in hospitals for "observation". The increasing number of births out of wedlock and the fact that venereal disease has not been eliminated entirely indicate that neither medical means nor moral restraints have been developed in sufficient measure to meet the new problems posed by our technological order. We have

arrived at a situation that calls for new motivations for sexual morality. The family seems to be waiting for the community to supply such motivation through the church and the school. But these agencies have failed to assume this responsibility.

Nowhere are the achievements of technology more evident than in the increased productivity of agriculture, in spite of the rapid movement of large numbers from the farms to the cities. Today a high percentage of the American people move each year. Often moves are made as the result of the transfer of personnel by corporations, others represent a search for new work to replace jobs eliminated through automation or the closing down of industrial plants. The largest number, however, are made by people leaving agricultural regions where their skills are no longer needed and going to urban centers where they hope to find work.

Though the purpose of the reduced working week may be to make more jobs possible, it does result in more free time. The new situation may bring demoralization, as to use leisure constructively presumes some understanding of the sustaining values of life. The great burden of our learning today must be toward reawakening the human soul toward a search for the good in politics, art, religion and learning. All this implies the need for self discovery toward which many agencies stand ready to help us move. Yet is it not fundamentally the church's task to indicate to man his own true nature, the source of his being, the ends toward which all life may be directed?

II—THE ROLE AND RESPONSIBILITY OF THE CONSUMER

In our rapidly changing economic and social order, the consumer occupies an important position. He has a stake in higher production and greater sales, yet at the same time, as a consumer, must make his income go as far as possible. This renders his attitude toward the entire economic structure an ambivalent one.

Large producing and distributing units not only place a premium on the "organization" man conforming in their own organizations but depend for their existence on conformity in the public which consumes their product. In arriving at an independent judgment even the most discriminating consumer is likely to be confused. Examples of the social and economic pressures which mold a conformed consumer are the emphasis on certain types of houses, automobiles and clothing as conferring an approved status on the individual and his family, the encouragement of purchasing by brand names irrespective of value and the effort to maintain a minimum price through "fair trade" legislation, thus reducing competition.

The consumer has a right—and a responsibility—to protest against practices that violate man's dignity as a child of God. Particularly to be deplored are attempts to make people unhappy with their way of life if they lack certain popular gadgets or are unable to take advantage of widely accepted privileges.

The consumer is pressured by a variety of social forces yet uncertain as to his own desires. He is anxiety ridden because of pressing physical needs, his search for recognition and success and his inability to understand the imponderables of the changing world about him. He reflects the patterns of unrest that plague a society beset by economic and social imbalance.

Many of the abuses to which the consumer is subject can be traced to indiscriminate purchasing and lack of cooperative planning in the family group. With the decline of the concept of frugality has come carelessness, if not actual profligacy, in the use of individual and family resources. The church can, if it will, help him recognize and adopt economic and social values in line with his profession of faith.

In this time of big organization and mass media, group action by and for consumers is imperative. Allies at hand are school courses, better business bureaus, organized labor, professional societies, consumer cooperatives and government agencies.

Fundamental to a Christian's understanding of his role as a consumer is his concept of stewardship under God in both church and society as implying responsibility for the use he makes of his energies, talents and money. It is imperative that he not only provide for his own wants but strive to help those in need in his community and around the world. The current emphasis on the acquisition of material things provides occasion for serious reflection. Family budgets reveal a very small percentage of income allotted for religious and philanthropic purposes.

Consumers need continually to test the soundness of their values and goals. If Christianity is to be a positive force in the lives of men, the church must give them the courage to live according to their conviction and help them relate their faith to their economic actions.

III—EMPLOYMENT, LABOR RELATIONS and THE MEANING OF WORK

In a single generation we have moved from the concept of work as a commodity to be exchanged for the means to sustain oneself to that of work as a way to gain the means also to enjoy leisure; from reluctant acceptance of labor unions as an integral part of the industrial system to acceptance of unions as instruments which in cooperation with management can help to foster a healthy economy. This new understanding of work in some measure influences all our considerations of economic life.

Work has been the means by which man has helped himself and others to attain a better life. Through it he has gained the means to escape the consequences of poverty, to earn a higher income, and to have more time for other types of useful activity.

In contemporary society, the worker is so divorced from his product that he tends to lose sight of the significance of his contribution to productivity; his sense of purpose in life has diminished. If he is to recover a sense of worthwhile achievement he must look elsewhere

than in his work, historically the source of man's greatest achievement.

The rapid increase in the use of technological resources, of which automation is one, has contributed to large-scale unemployment—or more accurately “disemployment”. The larger percentage of the unemployed are not trained for the kind of skilled jobs that may be available and an ever-increasing backlog of unemployed is created.

To remain alive, adaptations and economies must be made by any industry or cluster of industries if it is to meet increasing competition, particularly from areas where labor costs are lower. It would seem that only further technological change can effect the economies needed, since resort to any move that would endanger wage scales and living standards already attained would be powerfully resisted by U. S. unions. Thus we are likely to see more mergers and more automation on the American scene.

In the face of the widespread disappearance of jobs, unions focus their attention on the worker's right to a job. Before any job is eliminated, they claim, management should be expected to prove either that automation has made it unnecessary or that the economic health of the industry requires its abolition. When jobs are eliminated, labor asks that the effect be cushioned by severance pay.

Within industry, a new generation of management and labor has created labor-management councils to take account of common needs. These have the responsibility of informing and consulting with community leaders when great changes are involved. Long range plans by corporations and government agencies to create more opportunities for constructive work are essential.

There is a new role for the church in this field. It is called on to emphasize that the meaning of work goes to the very heart of man's existence. The insistent Christian view of man and society implies integration in the fullest sense, with all components of society serving all others. In the field of labor-management relations lies one of society's strategic areas for the carrying out of those functions.

IV—MASSIVE AND MONOPOLISTIC ECONOMIC POWER

No aspect of our society is more prominent than the emergence of new clusters of power and new ways of exercising that power. Technology has made possible and fostered the development of ever larger and more tightly concentrated operational units. This bigness brings with it a need for new powers whereby bigness itself can be regulated. The intelligent Christian will be sensitive to the human consequences of the use of power and will suggest criteria by which those who are called on to make economic decisions can make them capably.

While concern is felt for the welfare of workers in these increasingly large corporations and community units and the demoralizing effects on the individual caught up in the “System”, this very quality of bigness has produced many values which serve the public interest.

We must learn how to control and direct this bigness, whether in business, labor or government, in order to secure and distribute more widely its benefits and to insure for the individual an opportunity to make for himself a rewarding and satisfying life.

The church and the press have the power to develop in the power hierarchy a greater sense of responsibility and accountability than government can demand. The need is to make clear to men the corrupting impact of power upon those who hold and exercise it, to prepare them to resist the temptations that power brings in its train.

All individuals should assume the burden of continually testing their actions in the economic field by reference to the Christian conscience. For the resensitizing of their conscience the delegates to this Conference commended to divine guidance all men in any way involved in the power structure, especially as expressed in the fellowship of the church.

V—PROBLEMS OF BASIC RESOURCE DEVELOPMENT AND USE

The rapid growth of population in many parts of the world and the mushrooming of industrialization and urbanization greatly increase the demand man places on natural resources. The equally rapid growth of technology and the introduction of many political, social and economic changes not only increase production of goods and services from natural resources but add to the productivity of human effort. A feature of tremendous significance is the growing interrelatedness of all humanity, which is producing “one world” in fact if not in conscious political unity.

In the U.S., the increase of births during the past two decades stands in contrast to the history of decline in the preceding decades. This situation doubtless results from the state of affluence created by productivity of our economy; we are rich enough to afford abundant consumer goods—and more children. But on a long-term basis, the present rate of population growth cannot be sustained, the potential demand for goods and services cannot be met by the world's presently known physical resources. Man has to choose between voluntary reduction of births and an increase in premature deaths as a result of adverse environmental conditions.

All earthly resources are recognized as available for development and use by man. In that development and use man has a responsibility toward God and toward his fellow man. The goal of stewardship is the use of resources in a manner that assures man's continuous habitation of the earth.

The conservationist and the churchman meet at the point where stewardship of resources and ethical implications of resource development and use are up for consideration. It is their task to interpret the reality of the concept of one world and the dire consequences which confront individuals and nations which overlook the significance of that concept.

(Continued page 163)

CONVENTION FUNDS

by George Pausch

THE MESSENGER of March 15, 1962, in presenting the appeal of Convention for contributions to its "Program of Advance" leads with an article by Dr. Gerard E. A. Wyld. The prominence given his statement, coupled with the fact that he is a member of the General Council and of its Finance and Budget Committee, gives a certain weight to his views. The Finance and Budget Committee prepares each year for the January meeting of the General Council, a budget of the expenditures and expected revenue for the year beginning the following April 1st, which serves when adopted as an authorization to the Treasurer for the expenditures budgeted.

Dr. Wyld seems to deprecate what he calls Convention's investment in the "stock market" and recites with approval that the General Council has been spending out of its available capital at the rate of \$50/\$60,000 a year. He suggests that the entire available principal could be well spent over 15 years if 50,000 people are brought thereby to a deeper relationship with the Lord.

The practical importance of this subject will be realized when we understand that by the end of March 1964, the total amounts withdrawn from capital will exceed \$340,000, including amounts spent since April 1, 1957, plus those authorized by the General Council. This subject has been before the General Council since January 1962; and the President of Convention advises me that it will be brought up for consideration at the session in Miami.

It appears clearly the duty of the General Council to do this because the invasion of the capital, continuing for seven successive years is in marked contrast with the course of Convention in the years prior to 1958, when it was settled policy to restrict its expenditures to the income collected, plus the amounts realized from the Annual Appeals. Although, as above stated, the Council has had the subject before it, yet it has approved a budget that will involve consumption during the current year, of capital to the extent of \$65,000. The Council ought clearly to ask the Convention itself for instructions as to its future course. I am sure that the members of Convention do not know that this continued erosion is taking place; and I am doubtful that they will approve its continuation *if they know the facts*. One thing is clear, as shown below, that Convention *cannot continue* on its present course.

In some quarters holding the viewpoint that Dr. Wyld appears to hold, endowments are regarded as expendable, and not in the best interest of churches or like institutions, which best thrive when limited to the current contributions of its members. The other viewpoint looks upon endowments as gifts from devoted members, who have dedicated of their means to the furtherance of the cause in which they enlisted. In this view, the retention of the principal and the use limited to the income produce by far the greater results; and are vital, in conjunction with the efforts of the living. Indeed, a respected member of Convention has described the program of capital spending during the past several years, as "financial leukemia."

The analysis of this problem must take into account the following facts which are vital to the welfare of Convention in the *immediate future*.

1. Convention's endowment came from hundreds of donors and testators, the majority of whom have specified that their gifts be held (not spent) for specific purposes. Convention's Treasurer designates these funds as "Restricted". A minority have given without limitation and these gifts are designated as "General". Only the income from the "Restricted" Funds is utilized for the purposes designated by the donors—be it missions, MESSENGER, or the like.

2. The problem relates to the "General" Funds; it is in this area that the capital has been and is being invaded. Dr. Wyld refers to investment in the "stock market". This is an erroneous description inasmuch as much the larger part of these funds consists of such general assets as the National Church, Wayfarers' Chapel, working capital and deferred assets. To this is to be added loans in one form or another of nearly \$600,000 to churches, parsonages, and like made upon application by societies, ministers and other members of the Church. The balance consists of government and other bonds, and only \$348,000 of stocks. By no stretch of the imagination can these items be classed as "stock market" except for the last item, which is less than 1/4th of the whole.

3. The General Council has in each year increased the expenditures of Convention beginning with 1958. At the same time, contributions for general purposes in the Annual Appeals have decreased from \$16,000 in 1957 to \$13,000 in 1962. Much of the increased expenditures are for experiments that have yet to prove their value. The following brief comparisons illustrate the changes that have taken place.

	1957	1962
Total expenditures from all sources	\$155,819	\$212,873
Total expenditures from General Funds	\$ 56,770	\$107,186
Amounts taken from Capital	nothing	\$ 51,895
General Collections from Annual Appeals	\$ 16,635	\$ 13,492
Expenditures approved by Council in excess of income for fiscal year 1963—		\$73,157
for fiscal year 1964—		\$65,000
Securities available April 9, 1962 in General Funds (bonds and stocks)		\$568,000

4. Under present conditions of overspending, in the absence of some marked change or unlooked for windfall, the entire amount of securities will be consumed by 1970, with the following consequences:

- There will be no funds to pay salaries or expenses, let alone projects.
- There will likewise be no funds to make further church loans.
- Convention will be hard put to operate, and will reach a stalemate.

5. Convention members either do not understand this situation, or if they do, they have not approved. Otherwise, general contributions would not drop by \$3,000 in five years while this overspending has been going on.

Obviously, whatever our theories, the situation can only be met by the following operations:

- A. Council must be directed to cut down its expenditures.
- B. Convention members must increase their contributions, which are obviously minuscule, averaging only \$3.50 per member per annum.
- C. Expenditures must not exceed the sum of investment income plus contributions.

The result of this action, if it is taken will be that Convention members will control the expenditures through their total contributions which is basically as it should be. To meet expenditures at present rates would involve an increase in annual contributions from \$13,000 to \$80,000, or six times the present figure. This is too much to expect.

The system of tithing outlined in the *MESSENGER* suggests for each family a commitment of \$10 a week, which means \$520 a year. Each family must support its local church as a prime requisite; and nearly each family contributes to a local Community Fund, Red Cross, and other uses. Out of the \$520, these families are asked to contribute \$80,000 a year to Convention which is far more than can be reasonably expected. The only answer is to cut expenditures, without drawing on the capital. If we don't, the capital will vanish in a few years. We cannot eat our cake and have it too.

A duty rests upon the officers of Convention to explain in clear and simple terms the purposes for which it has been spending this money. First comes salaries and expenses; then projects which they have embarked upon, but for which the people are not paying; then tell them that Council has made extensive loans to build churches and other properties which cuts down our available securities; and finally, that if they continue to consume the remaining available capital, in a few years, Convention will have to depend for operations solely on what the people give, because the securities will be gone.

Some may say this is too hard. My reply is that if they respond to what they are told, the result will be a triumph for our Church, and an ever widening of our influence. "By their fruits ye shall know them".

Correspondence (or criticism) is invited from any member who wants to know more, or who disputes what is said. I shall try to answer in clear and unequivocal language. Advance copies of this article have been sent to the president and the vice-president of Convention, and likewise to the former president, Mr. Johnson. He apprehends that the article might have the effect of causing reduction in expenses, without increasing contributions from our membership. This is contrary to the explicit statement in the article, as will be readily seen. Contributions to Convention's work are very low as compared to contributions in other denominations, and provide a minor fraction of its disbursements. It is my earnest hope that we evidence our support of Convention's work through contributions from those who do not now subscribe, as well as increases from those who do so. We as New-Churchmen will experience, as others do, the joy of giving, with the realization that our means and our interest are making our good works possible. Those responsible for the conduct of Convention's affairs should cooperate by making clear just what and why they are trying to do, until in mutual effort and understanding we put our house in order, and move to bigger things.

THE CHURCHES AND CHANGE

(Continued from page 161)

The individual faces a conflict between his immediate needs as a consumer and his larger concern for cultural and aesthetic good. But no problem, however nagging, frees man from the responsibility for wise and balanced conservation, development and use of basic resources.

The church has a dual responsibility: (1) to encourage larger and more equitable distribution of investment in research and development by private business, government, universities and foundations and to aid in the wide dissemination and use of knowledge so derived and (2) to identify and support the kind of stewardship ethic which will motivate men to the highest possible use of God's gifts.

VI—THE U.S. ECONOMY AND THE WORLD ECONOMY

The U. S. is at a critical point in its relation to the world economy and at a critical stage in its own development. There is as yet no widespread recognition in this country of the impact which our own rapid change has had on the rest of the world. Nor are we aware of the impact which changes in the rest of the world can exert on our economy or should be allowed to exert on our established customs and practices.

The most important factors inducing this change are the concept of relatively free competition (a concept, of course not universal), the continuance of scientific and technological advance, the demand for increasingly higher living standards in terms of more and more material goods and more and more time for leisure, and the current movements toward regional, economic, and political integration.

We must recognize that we are but one power in the world and that in the future we can expect prestige and respect only if we are prepared to follow a faithfully sustained long-range program. This calls for a depth of understanding which we in the U. S. have not hitherto been forced to acquire.

Business and farm organizations and representatives of workers will be facing decisions which may well portend damage, hurt, injury or loss of jobs. These times could be hard, but they are adventurous and promising. We must look at the world, beginning with Europe itself, as places where our goods, know-how and services can bring good things and a Christian concern to people who want them and who want to exchange them for their goods—material and often spiritual—to the mutual benefit of us all.

Participation in foreign aid must be a lasting expression of the responsibility of the economically developed for less advanced nations. Benefits for the aided nation aside, the rationale of aid will always need the support of a particularly Christian perspective which emphasizes that we are responsible for the welfare of our neighbors, for serving them to the best of our ability regardless of reward.

Conviction of man's responsibility leads to the conclusion that engagement of the U. S. in a program of

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mutual development and trade involving the whole world is inevitable and full of promise despite the risks it implies for some sectors of our economy.

Since economic theories and practices are man-made, the deliberations centered on a question asked early and late in the Conference sessions: "What would God have us do?"

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THE INTERESTING sections on the planet Jupiter with which our reading for this month begins are especially pertinent in this day when we read so many speculations concerning the possible character of human life on other planets. We are prone to think of our civilization as more advanced than any other because of the development of the natural sciences. And we are also here given the idea of science which we should have: in themselves the sciences are spiritual riches which, like material riches, may be used well or ill.

The reading on the doctrine of charity continues this lesson by pointing out that the things that it is really important for us to learn and cherish are "truths which must be believed, and goods which must be done," and that "no one can know these things from himself, but must learn them from revelation."

Chapter 18 of Exodus, which constitutes the greater part of our reading, is concerned mainly with Jethro's advice to Moses. Moses is not to take upon himself all the details of government. As Jethro saw Moses judging the people "from morning unto the evening," he said, "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone."

Jethro's advice to Moses teaches how Divine principles are to be brought down into every department of life in an orderly way, to the end that life to its outmosts may be made to conform to the internal. Then each faculty will find its own proper place and use, and happiness and peace will result.

This has a direct application to us in our daily lives. Sometimes conscientious people agonize over every little thing, trying in every least act to analyze their thoughts and motives. They wear themselves out, get discouraged, and accomplish nothing. We must, indeed, always take time to consider the deep questions carefully in the direct light of the Lord's teachings, but principles should early be adopted and established for the governing of our day to day activities—religious, professional, and personal—so that right decisions in these outward matters may be simply and quickly made. Then our lives will be well-ordered and tranquil. "All this people shall come into this place in peace." Such is the government in the heavens.

Jethro's advice is also important to us in our thought about the church. Today the true Christian Church—specific and universal—is at the center, and is determining the history of the world. Its purpose is to make known to men "the way in which they must go, and the work which they must do." Its power is not that of the whirlwind, earthquake, and fire, but of the still small voice, which in time will be heard.

Jethro counseled Moses for all lesser matters to choose "able men, such as fear God, men of truth, hating covetousness, and place such over them." These subordinate rulers were to be men steadfast in righteousness, humble, trusting in the Lord and not in their own prudence, and serving not for worldly gain, for this perverts judgment. Great matters were still to be brought to Moses.

There is a very practical lesson in Jethro's words "This thing is too heavy for thee; thou art not able to perform it thyself alone." Moses had been doing all the directing. Now the time had come for the people to be organized. There needs to be order in the government of the church on earth. One man cannot do everything. Appointed leaders were to be responsible for their special fields, and to be trusted to do their work. The church has its function in every field of activity, but each one in it has his specific responsibilities. The ministers have their place, but it is limited. The laymen have their work, which must be done by them. The laymen are the only ones who can carry the Divine work into the fields of their own occupations, and it is through them that the church must reach out into the various departments of the life of the world. The Lord works in the world through all who seek to serve Him truly. The burdens of the world cannot be borne by a single individual. "Thou art not able to perform it thyself alone."

Notes

8628. In the other world "terms" are "like dust, and like thick clouds before the intellectual sight."

8647. In the celestial church the husband represents good, and the wife the derivative truth, but in the spiritual church the man represents truth, and the wife good."

8690. Read carefully this number on immediate and mediate influx. People sometimes think that if they pray to the Lord for guidance, the guidance will come somehow from within, and whatever they do will be right. See number 8707.

8694. Enlightenment is given the man who is in good, and reads the Word, and from affection longs for truth."

8695. "In a wide sense 'the law' signifies the whole Word, in a less wide sense the historic Word, in a close sense the Word which was given by Moses, and in the closest sense the ten commandments of the Decalogue."

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