

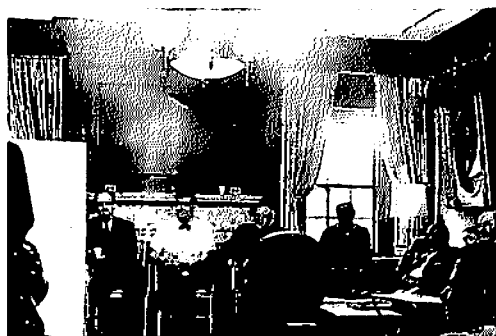
THE MESSENGER

FEBRUARY, 1967



"WAYFARER" FILM RECEIVES AWARD

(Story on page 29)



PROGRAM PLANNING CONFERENCE

The fourth annual Program Planning Conference was held January 20-21, in the remodelled and decorated new Swedenborg School of Religion, in Newton, Mass. If you are confused by the names of some of our activities, I should make clear that this meeting had nothing to do with planning the program for this year's Convention to be held in Kitchener: that is the work of the Committee on Business. The Program Planning Conference is concerned, rather, with the over-all program of Convention as an on-going national organization.

The nature of this concern with the program of our national church is difficult to report. The conference generated no new programs, nor made decisions about existing ones. Some who participated actively through it all, felt at the end that nothing

had been accomplished. The discussion centered on "reasons why" we should do anything as a national church body, on the grounds that consensus (or, at least, understanding of differences) in this regard is a necessary prelude to concrete program planning. Some who participated in the conference felt that important progress was made in this direction.

Behind these different personal feelings, what really happened at the PPC? Don't ask me: my reactions are as personal and as biased as anyone's. I can only tell you how I feel, and hope that others who were there and feel differently will supplement this account in the March issue.

It seems to me that some important things happened. Convention faces serious

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problems -- not hopeless ones, but serious -- and they are better met by planners who can freely acknowledge the seriousness to each other without fear. The circle of such planners has been growing in the series of Program Planning Conferences, and it grew this week-end. More of Convention's leaders understand each other, and have a deeper trust in each other's judgment and purposes, than ever before. That feels good to me.

But I am frustrated, too, that no concrete plans were made. I know the importance of understanding at the level of feelings and motives and goals, but I feel that there may be enough of this now that more can grow in the experience of working together. I do not think that any one program can be ingenious enough to solve all our problems, or that we can ever become fully united behind one purpose. Personally,



I would like to see the depth of understanding and shared conviction that developed at the PPC put to work in concrete planning before it disappears under the drag of tradition and separateness, or is dissipated by rationalization.

Past Program Planning Conferences have born fruits after they adjourned. One board has been reduced in size, one eliminated, some over-lapping functions have been streamlined, and there are prospects that more organizational improvements will grow out of the deeply personal sharing that goes on at these meetings. More important than such results that can be pointed-to, several of us deepened the closest friendships we have. As I said in the Convention Issue -- and probably will say again -- I think this is more vitally important than we realize.

VIEWS OF THE CONFERENCE: (Opposite page, l-r) Rev. Ernest Martin, Mr. Adolph Liebert and Tom Zehner, Mrs. Franklin Blackmer, Rev. Antony Regamey; Revs. Robert Kirven, David Johnson, Richard Tafel, Ernest Frederick; Messrs. Page Conant and Ernest Ekberg; Rev. Antony Regamey and (back to camera) Mrs. Stewart Poole and Rev. Owen Turley (Above, l-r) Messrs. Harvey Johnson and Frank Houghton; Revs. Calvin Turley and Erwin Reddekopp; Mrs. Franklin Blackmer and Revs. Edwin Capon and Ernest Martin; Mr. Jack Hill. (Below, l-r) Mrs. Marjorie Barrington, Sec. of Convention; Mr. Tom Zehner, Chairman of the Annual Appeal; Mr. Tomas Spiers, Pres. of the Board of Missions; Rev. Rollo Billings, Chairman of the BoM Home Section; Mr. Chester Cook, Convention Treasurer.



Dr. Friedemann Horn's report to the Convention last summer in Urbana, part of the program of the Board of Home and Foreign Missions, appears in The Messenger in two parts.

A REPORT FROM EUROPE-1

As you know, I am the minister of our church in the German-speaking field of Switzerland, and the visiting minister of our Italian-speaking friends in Trieste, Milan, and elsewhere. That is a total group of between 130 and 140 adult people. Let me now tell you a little about our work. Our main society in Zurich is sixty members. Zurich is the largest city in Switzerland with a population of approximately half a million inhabitants. I live in Zurich, and our main society and our printing plant is there. Then there is a society of about 25 members in St. Gallen, formerly Herisau. St. Gallen where we moved recently is called the metropole of the eastern part of Switzerland. It has about 60,000 citizens. And finally there is a group of 10 members in Basle and there are around 10 other isolated members scattered over all German speaking Switzerland, so they can visit our services only once in a while.

In Italy where I go twice a year for about one fortnight at a time, we have a society of about 20 members in Trieste near the Yugoslavian border. Trieste is a very lovely harbor city of approximately 350,000 citizens, and the people there are the nucleus of our Italian New Church movement. Then there is a group of eight members in Milan, the industrial center of Italy with over a million citizens. And finally, there are some scattered members all over Italy. Among them are two of the most devoted church people, Dr. and Mrs. Ferrari in Venice. So far about the field; now about the work.

I will explain this with the example of the society in Zurich, which is the center of the whole New Church in German speaking Switzerland. I preach there usually three times per month, twice in the morning and once in the evening. The other Sundays I have to go to visit our other societies. The average attendance amounts to 35. Sometimes there are 60 or even more depending on the kind of service and also the weather.

We get 118 or so at special occasions.

Our main problem when we took over in 1956 was the average age of the society member which was around 65, -- very high. There were almost no young people and it was clear to us right from the beginning that we had to face severe losses by death during the following years. And so it was. I just can't give you any exact figure, but I guess that more than 35% of the members of 1956 have since passed to the higher life. The Lord has been very gracious enabling us to replace them one by one by new members, most of them people belonging to the younger or to the wide range of middle aged people. So, on the whole, the picture looks a little more promising than before. The average age is now about 55 or something like that.

Perhaps you would be interested in knowing how we got these new members. Most of them have had their first contact through public lectures, followed by systematic introductory courses of twelve lessons each. Others have had their first contact with the church being invited by members to our services and found them attractive enough to continue and join the church. (A description of these services will appear in a later issue of The Messenger). Others again come through the effect of our books, and quite a few especially during the last few years in consequence of personal consultation work. You see, we are using a large variety of methods.

Now, let me tell you about the general situation of the New Church in our country and perhaps this is valid also for other European countries. You know in Switzerland and elsewhere there are the big state churches -- the Protestant, the Roman Catholic, and now also in recent times the Jewish church has become a state church, at least in Switzerland. We belong to the wide range of sects. We are not acknow-

ledged officially. We are, so to speak, outsiders to Christianity, and there is still a good deal of intolerance in our countries. Of course, I would not use it -- as it has often been used -- as an excuse for our smallness, because there are other sects beside ours who are much much bigger and have thousands and thousands of members. But it illustrates some of the difficulties we have to encounter.

Of course, the picture has also a positive side. There are many people on the European continent who are not satisfied by the state churches, and are looking for something else. Many people find that the churches are too mighty, especially thinking of the fact that only 5-10% of the membership really attends the services.

But, you know, the main characteristic of a state church is that it gets its income from taxes. Every citizen belonging to one of these state churches pays his taxes to the state and the state then forwards it to the respective churches. So they are really full of money. They have millions and millions to spend in public relations. Just recently in Southern Germany, they have done much in this field of public relations and of course we are not able to catch up with them. But anyway I would say it is not to be used as an excuse for us to be so small. It is only characteristic for the whole situation.

Sometimes we even profit from this situation, because as I said, many people have had enough of these big state churches who have so many rites and are so mighty that they try to influence everything including education. So recently in Switzerland there was a large battle about the confessional schools and many people are not satisfied with them and are looking for something else. That is our chance which other small groups are profiting from more than we are. But that's another question. We have another message to offer than one for very simple minded people. Those for whom our message can be attractive are thoughtful people, thinking people, in a way. It is a message not acceptable for the average man. This does not mean, of course, that it is for only university professors or for highly educated people. We find thinking

people all through the different levels of education. It is not true that only university professors think. I have found workmen and uneducated people who are really thinking people.

Now, let me go ahead. With many efforts, not only by me, but by all of our members, we got enough to replace the old members who passed to the other life.

But this gaining of new members in order to replace the old ones and eventually growing in numbers is not the only aim of our work, not even the most important one. We had to face the dangerous situation where most of the religious works of Emanuel Swedenborg in the German language would one day be out of print, the remaining ones in a style that was hard to read for our generation. So we started to revise or translate some of the most important works such as The True Christian Religion. A couple of years later, however, it became evident that we could no longer keep abreast of the steadily increasing printing costs. So, in 1961 we founded a print shop of our own.

It was clear to us right from the beginning that we could not afford to employ real printers. So we asked our Society for volunteers and we got a response quite different from what you get in the army when you ask for volunteers. In the very short time of about three months we collected the money from our individual members (we collected 25,000 francs, that's about \$6000 from 100 people), then from other sources we got about \$5,000, a good deal from the Convention, from some American funds. In these three months we also got the necessary personnel, that is to say the volunteers to work in the print shop. Before the year ended we had already printed two of the minor works of Swedenborg, the posthumous work about Charity and the work about The Earth in the Universe and Its Inhabitants.

From the beginning of the new year, that is to say, from 1962 on, we began to print also our two periodicals. Offen i Torre (Open Gates) is a periodical more for outsiders and is going to well-known theologians, writers, educated people outside the church and to most of our new church mem-

bers. (It is something like the New Church magazine formerly New Christianity here). Our New Church monthly, NeuKirchen blatt (New Church News) is more for the internal use of the societies all over the German speaking field.

Several of us, including me, had to learn a brand new and rather complicated job, the job of printing. But we did and so, the first New Church print shop in the world which is run entirely by New Church members, is rather effective. Presently the Arcana Coelestia is under press, and that will cost us quite a time until we get it through. The Swedenborg Publishing House is working indeed for the whole German speaking field which I mentioned already, that is to say, for a field of a good 85 million people.

It is not only printing, of course, but also distributing, both selling and giving free of cost. Within the last ten years or so, our sales increased about 1,000%! Quite something, isn't it? But please don't ask me where we started from. I won't tell you. I have learned from the Russians and their clever way of making impressive statistics, you see.

One useful action has been performed by our Swedenborg Publishing House last year: 7,000 copies of the 250th Anniversary edition of Swedenborg's The Jerusalem and Its Heavenly Doctrine in a new attractive binding have been distributed among 7,000 university and college professors, writers, translators, theologians, libraries and so on. Well aware of the ineffectiveness of the title, we gave it a new, more attractive one. First of all you see in bold letters the name Emanuel Swedenborg. Then as headlines, so to speak, The Religious Principles of a New Christian Age, and then in very small letters which look like an underline of the headline the words, "The Main Sections of Swedenborg's Work, The New Jerusalem and Its Heavenly Doctrine." We got a very good response from hundreds of receivers and sold quite a number of other Swedenborgian books to them. The leading idea of this action was of course not (as many of our members misinterpreted it) to win new members, but to fight the slander against

Swedenborg which goes back to the times of the German philosopher Immanuel Kant.

A very carefully written covering letter tries to explain this, and the real trick of it was that I gave a list of many positive and negative voices about Swedenborg at the end of this letter. That is very important, because that was the trick so to speak, because it gave to the readers the impressions that we tried to be objective and impersonal. And we began with men like Goethe and Emerson on the positive side, Immanuel Kant on the negative side, ending with some positive modern psychiatrists on the one side and some negative psychiatrists on the other side. I tried to make our readers quite curious so that they would not throw the book away, but open it and try to get an idea of their own about that strange man.

(to be continued)

MEMORIAL

Salome Spahr Marshall, 79, passed away Jan. 3 following a long illness and incapacity. Survived in the immediate family only by her husband, Rev. Leslie Marshall, she had served with him at Akron, Ohio; Paterson, N.J.; and St. Petersburg, Fla. She had been chairman and treasurer of the Mite Box Committee, soon after its founding by the mother of Florence Murdoch, Cincinnati, and who had made a bequest for its continuance. A former president of the National Alliance of New-Church Women, Mrs. Marshall also had served as its chaplain. She assisted in the office of the Board of Missions in Paterson, taught in the Sunday School of that church, and had been president of its Auxiliary and of the New York Association of New Churchwomen. In Paterson she had been president of the Auxiliary of the Y.W.C.A., served as chaplain of her Eastern Star Chapter (Bethlehem), and was a warden during World War II. Rev. Ernest L. Frederick, Miami pastor, officiated at her service in the St. Petersburg Church Jan. 6, interment being in Maple Grove Cemetery, Dover, Ohio, her old home, where she is survived by many cousins and nieces.

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HEARD AT THE NCC

"I believe that it was Peter Ainslee who called our much-dividedness 'the scandal of Christianity.' There have been those who resented this use of the word 'scandal,' but that is because they themselves do not know the usage of the word in this relationship. For Greek-speaking Jews a skandal (skondal) was not a moral lapse for gossips to chew over, but rather some idea or act which they thought hindered belief or fostered unbelief. The Oxford English Dictionary gives the primary definition of this word as 'something that hinders reception of faith... an occasion of unbelief.' St. Paul also uses it in this sense in writing to the Corinthians.

"Dr. Albert C. Outler, in describing these circumstances, has put it like this: 'We are, therefore, accustomed to Christians in disunity and we have long ago salved our consciences (if they ever troubled us) on this point, since most of us have grown past the point of active enmity toward our 'separated brethren.' There is, of course, a good deal of prejudice left, based on the unsympathetic stereotypes that survive from our ancient quarrels. But the fact is that we really know little or nothing about those other Christians, and it seems that some of us couldn't care less.

"And so we have gone on, untroubled by the divisions between the churches and unaware of the fact that our disunity is a stone of stumbling for the unbeliever who hears our proclamation - 'One Lord, one faith, one Baptism' -- and disbelieves it because our sectarian actions obviously contradict our fine words. "Bishop Reuben H. Mueller, Retiring President, NCC.

NIELSEN to WAYFARERS' CHAPEL

Daniel Nielsen, long a familiar figure in Convention and the Sunday School Association, has retired after 47 years of government service, and moved from Washington, D.C. to California. He has joined the staff of the Wayfarers' Chapel in the post of Public Relations Officer, and so is able at last to devote his full-time to the service of the church -- where his heart and all his spare time have been for so long.

ILLINOIS BACKS HIGHER EDUCATION

The Illinois Association through its Executive Committee pledged \$15,000 towards the construction of the Urbana College Library. That was done last Fall, at the meeting of the Committee in Des Plaines, Illinois.

At the annual meeting of the Association in St. Louis, in May 1966, the Association initiated an Education Fund as part of its regular active organization. The Fund is to be used for the encouragement and aid to young people for higher education.

DEDICATION

SWEDENBORG SCHOOL OF RELIGION

Saturday, May 13, 1967

Speaker: Robert T. Handy

Prof. Union Theological School

Member of Faith and Order Commission
National Council of Churches

THE WORK of NCC

PRES. MUELLER'S REPORT

When it has lacked a strong sense of Christian unity, the church has tended to be ineffectual in its mission to the world, Bishop Reuben H. Mueller told the NCC.

"When Christians have been strong in their sense of fellowship with each other in Christ, they have usually been effective in their mission to the world. Whenever they have fallen into conflict and contradiction, the world has found it easy to ignore them," he said.

"Why should anyone believe that Christ is the hope of the world when the church, his own broken, hurt body, cannot heal its own wounds?"

In his final sermon as NCC president, Bishop Mueller urged concern for "the world that lies beyond and outside the church and for a restructuring of the organized church to make it more "at home" in the world.

He warned that the church cannot hope to fulfill its mission as a servant of the world unless it is united. There is no unity of Christ's people manifested before the world that would move the world to believe in God or his Christian mission, he remarked.

Noting that the blame for disunity lies with the church itself, he called on representatives of the NCC to discover and implement ways of uniting the divided churches.

Continuing this motif of the church's responsibility to the world, Dr. Mueller in his final report to the General Assembly on Monday called on the NCC to give evangelism top priority with secondary emphasis on peace and civil rights. The retiring president termed the communication of Christ's message to the world "the most important undergirding emphasis" in the cooperative program of the NCC. "There may have been a time," he went on, "when the churches

thought they could afford to consider evangelism as an optional subsidiary activity of their life and mission. We dare not harbor such an illusion today. In this age of ever more rapidly increasing scientific and technological means to enhance human well-being as well as to destroy life, men and women are driven as never before to ask questions concerning the basic meaning and purpose of life," the Bishop said.

"We believe that... God is at work today amidst all this questioning, preparing the ground for the seed of the word of new life and calling the church to meet its responsibilities in this respect, in new tasks in mission and evangelism."

Bishop Mueller said the NCC is involved together with the World Council of Churches, in a major study of the missionary nature of the congregation with the hope that church structures can be reshaped into true missionary communities in a changing world.

"In the coming years the rate of change will accelerate. Existing urban centers will be rebuilt and whole new cities will emerge. New forms of social integration will be called for, of black and white, of rich and poor," he said.

"A church which knows the meaning of evangelism -- of conversion and commitment -- will be open to such changes. It will be a church 'on the road,' calling men to faith in God and, in obedience to him, responsibly shape the future."

Bishop Mueller also asserted that the pursuit of world peace has become a critical concern of the nation and the church.

He said the NCC has strived to bring a reduction in the scale of fighting in Vietnam and an "honorable peace at the earliest possible moment" -- a position sometimes misunderstood.

"At the same time," he explained, "we realize that we are part and parcel of a world system that is still enmeshed with this evil. So long as there are rebels against the common good and self-centered egotists who have no regard for the rights of others, there will be need for law. And law, to be justified, must be enforced.

"This requires police powers to provide protection and freedom for all. Our problem is how to arrive at the place where the peace ideal has so captured nations that they can maintain order and protect the weak against the strong." The senior bishop of the Evangelical United Brethren Church said an all-out effort on behalf of human rights must continue. He recounted the NCC's role in obtaining passage of civil rights legislation.

Christians cannot turn aside from this effort and still be truly Christian, he declared.

Bishop Mueller called for vigorous and sustained church efforts to see that civil rights legislation is enforced, and stressed further need for strategy toward economic development -- including jobs, homes, schools and health care as minimum requirements.

The Council's current General Assembly will have ample opportunity to act on matters pertaining to a program for civil rights, he said. Bishop Mueller told the Assembly that no single denomination could have accomplished what the NCC has done in human rights.

"The 'heat' would have been far too great for the denominational leaders to stay in the kitchen of social action," he said. "But working together within this commission (Religion and Race), the churches have been able to survive the 'heat' and prove, at least to this extent, that the church is alive -- that God is alive in his church today, that the church will back up its preaching, its affirmations, its resolutions, with action, notwithstanding some of the more embarrassed or fearful Christians."

The NCC president also praised, in his report, the defense of the NCC by its member communions against critics.

"In some ways we should be thankful for these critics because they help to keep us humble and on our toes," he commented. "The very fact of their fault-finding is a testimony to the effectiveness of our Christian witness and service."

But he warned that the Council must be considerate of opposing viewpoints within

as well as without.

"At times there has been severe criticism of our actions or our policy statements because they seem extreme to some or contrary to the status quo in religion and its relationship to social, economic or political issues. Much of this criticism is from 'the outside' but we cannot escape the fact that a great deal of it comes from members of our constituent churches," the bishop said.

"Such people need to realize that we need pioneering spirits, venturing out in advance of the main body, taking an enthusiastic attitude in finding a better way to replace the timeworn path.

"However, we do not need these enthusiasts setting themselves to the task of reading the cautious conservatives out of the party as though the experiences of past history have no lessons to teach us," he added.

HUMPHREY ADDRESSES NCC

In speaking to members of the NCC on Dec. 7, Vice-President Hubert Humphrey called for the creation of a new "partnership" between public and private sectors to meet demands too large for either to meet alone.

"We are beset by physical and social problems, at home and in the world, which demand a far more efficient and effective allocation of resources than those available either by government or the private sector alone," the Vice-President said. "Our pluralism is a source of strength. It must be preserved. But it must be preserved in such a balance that it truly meets the priority needs of the times.

"What is needed is a partnership in which our public and private institutions, working together, can meet public and private need without any one institution becoming a dominant monolith."

The Vice-President replied in his text to charges that the administration had failed in its responsibilities in domestic programs.

"If there is criticism that we must do better, we welcome it," he said. "For we know that what has been done is only the beginning of what must be done if we are to reach the state of opportunity we seek."

"We recognize our responsibility to higher levels of effort, creativity and performance," he said. "Yet we recognize other responsibilities, too ... and here it is time for some plain talk."

"We have the responsibility to meet our obligations in the world," he said.

"We have, too, the responsibility to help keep on a sound footing the economy which underpins everything we undertake. To fail in either of these responsibilities would be the surest way I know to guarantee the failure of the course in America to which we are all so deeply committed."

The Vice-President called on church and other voluntary organizations to carry a greater share of meeting urgent physical and social needs.

'WAYFARER' HONORED

Alden H. Livingston, president of the Council on International Nontheatrical Events, presents the 1966 Golden Eagle Award to Ernest Martin, representing Convention for production of the motion picture Wayfarer. The presentation took place at the National Education Association Center, Washington, D.C. on Nov. 18, 1966 on the occasion of the Ninth Annual Awards Ceremony and Exhibition of Films of Merit. The award reads: "CINE 1966, The Council on International Nontheatrical Events congratulates Church of the New Jerusalem for the motion picture Wayfarer selected for its excellence to represent the United States of America in international motion picture events abroad and awards to it the Golden Eagle." This recognition of Wayfarer underscores its value as a public relations tool. Churches or individuals interested in placing it in Film Libraries in their vicinity are urged to contact President Richard H. Tafel, 2129 Chestnut, Philadelphia, Pa. 19103. Many prints of the film are still available.



V. P. GREETES PRESIDENT Dr. Edwin Espy, General Secretary of the National Council of Churches, introduces the Rev. Richard H. Tafel -- President of one of the NCC's newest member communions -- to Vice President Hubert Humphrey at a dinner before the Vice President's address to the Assembly.

THE WORK of NCC

DR. ESPY'S REPORT

In a broad-ranging report, the general secretary of the NCC took a discerning forward and backward look at the state of the cooperative church movement. Addressing the triennial General Assembly Monday, Dr. R.H. Edwin Espy reviewed the past three years of the Council's life, assessed current trends in ecumenical cooperation and outlined priorities for the future.

The "church as a whole" has failed to keep pace with government, business, labor and other voluntary organizations in its response to social change, Dr. Espy said.

"The participation of the churches in the human struggle has been comparatively less active than we sometimes would like to think."

The cooperative church movement has committed itself to "take the world with the utmost seriousness," he said, "both because the church exists for the world and because God is speaking through the world to the church."

But today's world is in a state of "meteoric change," torn by revolutions and goaded by explosions, Dr. Espy declared.

Revolutions of nationalism, rising expectations, youth, technology, space, communications, ideology and sex -- coupled with explosions of population, knowledge, weapons, leisure and education -- have created "a terrain of incredible tension... anxieties and ambiguities" for modern man. The churches have an urgent stake in these areas, he said. But "against the background of massive social intervention not only by Federal and local government but by enlightened leadership in business and labor, by the educational system at all its levels, by foundations, by numerous professional associations, fraternal orders and other national organizations, the participation of the churches in the human struggle has been comparatively less active," he stated.

Noting that the National Council is one of the churches' "instruments of evangelism," he reported "more attention to theology" in NCC programs during the past three years.

This "theological concern has strengthened rather than weakened the action of the Council in the world," he said. "There are new efforts to make common cause with the theological enterprise as it finds expression in the seminaries. There is a greater emphasis upon theology in local and state councils of churches."

Dr. Espy cited "growing participation in National Council units by non-member churches representing a wide range of viewpoints," together with "limited but increasing collaboration by some Conservative Evangelicals in selected National Council programs."

He stressed the large number of new working relationships between the National Council and the Roman Catholic Church

Among new relationships cited were: the first meeting of NCC communion heads as a group with the Commission on Ecumenical Affairs of the Conference of Bishops of the Catholic Church in the U.S.; inclusion of the two nationally organized Catholic student movements in the NCC-related University Christian Movement, formerly National Student Christian Federation; creation of a permanent NCC-Roman Catholic Joint Working Group; the naming of a regular Roman Catholic observer to the NCC General Board; the first Roman Catholic elected to membership in the NCC's executive staff (Fr. David J. Bowman, S.J., assistant director, Department of Faith and Order, Division of Christian Unity); and authorization "by highest authority" for use by Roman Catholics in English-speaking countries of the Revised Standard Version of the Bible (first published in 1952 by the NCC).

Dr. Espy pointed to such issues as "the meaning and practice of evangelism," theological pluralism, church and culture, church and state, nationalism, communism, nation building and the "gap between generations" as areas calling for serious "conceptual consideration" by the National Council in the immediate future.

STATISTICS

BIRTHS

A daughter, Bernice Sarah Anne, was born to Mr. and Mrs. James Friesen of Rosthern, Sask., Canada on Nov. 8, 1966.

A daughter, Catherine Kim, was born to Mr. and Mrs. Jake Neufeld of Central Butte, Sask., Canada, on Dec. 9, 1966.

Stephen William was born on Nov. 7 to Bill and Guen Frost in Villa Park, Illinois.

George Phillip born on Nov. 21 to George and Mary Danforth in Keene, N.H.

Jacqueline Susan born on Nov. 29 to Fred and Judy Goss of Fryeburg Church.

Born to Linda (Bulley) and Al Greenier, Ellen Beth on Nov. 20. Linda and Al are from the Fryeburg Church.

Jenifer Lee was born Jan. 14 to Mr. and Mrs. Anthony Athdarn in San Francisco.

BAPTISMS

On Nov. 6, the Rev. Othmar Tobisch baptized the daughter of Douglas and Jane Daniels of Belmont, Calif. to the Christian name of Lisa Anne.

Dawn Corrine, infant daughter of Mr. and Mrs. Ronald Rice of Torrington, Alberta, Canada, was baptized during a service of worship at Sunnyslope, Alberta, on Dec. 18th with Rev. Henry Reddekopp officiating.

Renee Elizabeth, daughter of Mr. and Mrs. John Billings (Swedenborg School of Religion), was baptized Dec. 25th by Rev. Rollo Billings at Garden of the Gods Memorial Church, Colorado Springs, Colorado.

Son of Charles and Margareta Ellis of Sacramento, Calif. was baptized by Othmar Tobisch to the Christian name of Christopher Russell, on Dec. 11th.

CONFIRMATIONS

Mrs. William E. Boker, wife of the president of the St. Paul Church Society (The Virginia Street Church) was confirmed

into the New Church on Sunday, Dec. 25. Rev. Andre Diaconoff officiated.

WEDDINGS

Nancy Johnson, daughter of Rev. and Mrs. David Johnson, married Mr. Earl Helms on Dec. 30, 1966, in Bellevue, Washington.

Married in the Fryeburg Church: Maynard Norman Foster and Carolee Carrier Locke on Nov. 9; Carlton Edgar Magee and Georgia Arlene Beeman on Nov. 19.

Mrs. Manon Washburn of Los Angeles, and Rev. John Spiers of Riverside were joined in marriage on Dec. 23rd.

DEATHS

On Dec. 20, Wilson A. Young, husband of Eleanor (Smith) Young and former member of the Pittsburgh Society and Church Council, passed away in Charlotte, N.C. Besides his wife he also leaves his mother and son Andy.

Resurrection Services were held on Nov. 27 for Ernest L. Quimby of Brownfield, Maine.

Mrs. J. A. Krehbiel passed into eternal life on Saturday afternoon Dec. 10 in Hutchinson, Kansas. She was born March 10, 1880 and spent most of her life in Pretty Prairie.

A service of Resurrection was held for Miss Ruth Dewey, sister of Blanche and Constance Dewey of San Francisco, on Dec. 5.

On Christmas Eve, Ethel Lindquist of the San Francisco Church passed away. Mrs. Lindquist was a graduate of the Vienna Conservatory of Music and a member of the Guild of Organists.

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1967 CONVENTION

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