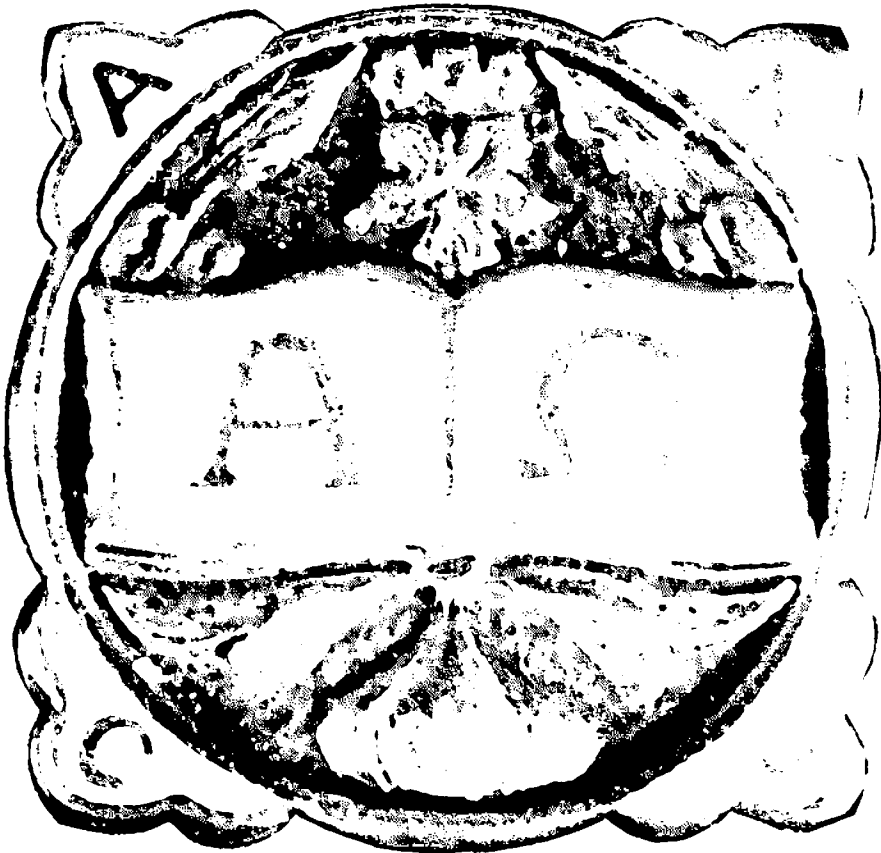


THE MESSENGER

MARCH 1967

ANCL ISSUE



A. N. C. L. PRESIDENT'S PIN

LETTER FROM THE EDITOR:

The Messenger's primary focus this month on the American New Church League--our church's organization for the teen-age generation--owes much to Mr. Ernest Ekberg, whose League President's Pin adorns the front cover. Ernie asked for this issue; in an informal way, he served as guest editor and did a responsible share of the planning and the work. Ernie travels as much as he can to visit the local Leagues; he attends the Convention Program Planning Conferences; he has urged Leaguers to suggest ideas for improving the League; he has asked adults--writing to every member of a Convention Board or Committee--for ideas for improving the League. He's a dynamic president.

Also, he's a worried president; and maybe where I said "improving" in that last paragraph, you should read "saving." The ANCL is small, and fragile. The list of activities on pages 36-38 includes the fullest possible reporting from every League in the country, except one. It is important, even strong, in some local churches; but there is little continuity in League membership, and the national momentum is not strong. Leaguers like Ernie are working to vitalize and build the ANCL. They need

help.

The help they need is more concrete than a conviction that the "young people are the future of the church," and a budget allocation. The future of the church is the hope and responsibility of all its members and all Youth's vigor can do little with a moribund inheritance. What the League needs from the Church is an active, significant program that they can feel inwardly compelled to help, or to prepare to help. This is what the Church is hardest-pressed to offer. Perhaps, indeed, the League could help the Church in this regard, better than the other way around.

I do not think that one program idea, or one great valiant effort, will in itself solve the present problems of the League or of the Church; and I do not think that the help that is needed--or the strength to help--lies all on one side or the other. None of us can afford to wait to have it done for us. Sometimes it is clearer to look at one part of a problem at a time, but it is an error to think that separate parts are separate problems. Ministers, laymen, old and young, all of us who love the church and hope for the future have one problem, and we need each other's help in dealing with it.

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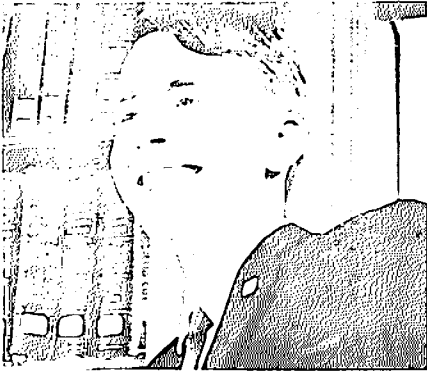
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The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

MESSAGE FROM ERNIE EKBERG
PRESIDENT, A. N. C. L.



I would like to take this time to answer some questions about the American New Church League (ANCL) and the local league. ANCL is the trunk of a tree, if you will, with the local leagues as branches. It is the national youth body of the Church in the United States and Canada. The first local league was started in 1878 and the national league was started ten years after. ANCL is comprised of local leagues from Elmwood, Bridgewater, Fryeburg, Detroit, Pawnee Rock, Kitchener, and Los Angeles. These are all the leagues I know of so far. If any church has a league that I did not mention please write to me as soon as possible and tell me about it.

There are four questions I would like to answer about the American New Church League. They are: 1) What is its purpose? 2) What has it done? 3) What is it supposed to do? and 4) What does it lack?

1) What is its purpose? The purpose of the American New Church League comes directly from the new 1965 Constitution. "The object of this organization shall be: 1) To promote an active interest in the work and welfare of the Church Universal. 2) To promote the welfare and usefulness of local leagues, and any youth bodies within the Church; and to encourage interest in their common needs, with a view to the advancement of New Church youth and the future of the Church."

In the local leagues New Church young people may altogether learn to understand their church and be a part of it. They will be able to work and attend social functions together. Also they may be able to contribute something to their Church and others

outside it.

2) What has it done? The local league is the most important branch of ANCL. It is in these local leagues that a person has a sense of belonging and being with people his own age. The local league gets the youth off the streets and into an organized group.

So far this year four League Journals have been published. This is one of the most important forms of communication that goes on between the leagues. It brings all the leagues a little closer together. The four leagues (Elmwood, Fryeburg, Detroit, and Pawnee Rock) have put out and paid for the journals out of their own treasury. That is the reason why most of you have not received or even heard of a League Journal. Among the many things a league does they have discussion groups, social activities, and money making projects just to name three.

3) What is ANCL supposed to do? The main purpose, as President of ANCL, that I am going to aim for is to prepare the leaguers for Convention in Kitchener in June. In order to make Convention more interesting and meaningful, I would like to start the leagues out on a new project. This project or program would be based upon the theme for Convention. The leaguers would have one or two discussion groups a month, make a report and send it to me. I will then send it to the different leagues so we can get various opinions on the theme. With this in mind the leaguers could attend discussion groups with the adults and have a general idea of what is going on.

4) What does ANCL and the local league lack? The major point it lacks is communication. It lacks this between adults and leaguers and between each league. I think this is our weakest point, but I hope to make it stronger. It will be stronger if 1) the new program goes over well, and 2) the League Journals still keep publishing.

I hope I have given you a generalized idea of what the ANCL and the local leagues are. If you have any questions feel free to write to me.

Sincerely,
Ernest A. Ekberg
President, ANCL.

A.N.C.L. ACTIVITIES

DETROIT

League meets once a month at various members' homes. We have a lunch and then religious discussion led by Rev. Reddekopp, and a business meeting.

Religious discussion topics:

1) Our Convention church in comparison with the Academy Church.

2) What is involved in inter-faith marriages? (Catholic vs. Protestant, etc.)

3) Life after death, as taught by our church.

4) Any other topics that pertain to us as teens in our daily lives - (we suggest them, such as "How can we explain our church to others?")

Money-making projects:

1) We sold linen calendars at the Church Bazaar, and to friends and neighbors.

2) Sold boxed candy at Christmas time.

3) Continuously collect newspapers.

4) We have a standing sale of nylon stockings to the ladies of the church. We get them from a company in Detroit, and sell them for a good profit.

5) Managed a "Forgotten Assets" Booth at the Church Bazaar - (used articles, like 'White Elephant')

6) We are paid to wash dishes at church dinners.

7) Are planning our annual "Family Fun Nite", including a dinner and play for the whole church.

8) Any other opportunities that come up during the year.

Other activities:

1) Work-days at Almont Summer Camp - painting, cleaning, etc.

2) Had a Halloween Party in October.

3) Held annual Initiations for new members in the fall at our sponsor's, Ruth Brandau's, cottage.

4) Go bowling after League meetings.

5) Had a New Year's party for all the League, with a pajama party afterwards for the girls.

6) Are conducting entire church service Jan. 22.

7) Attend Ferndale High School Band

Concert every year in February.

8) Will definitely attend 1967 Convention en masse!

ELMWOOD

I. We accepted an invitation from another church to see a film about Johnny Appleseed and also attended an organ concert after the film.

II. We attended the dedication of the Boston New Church.

III. We had a paper drive which was very successful.

IV. The group went to an Association Meeting in Cambridge, but our League and a representative from one other League were the only ones present. After the meeting we went to a theological school.

V. We helped our church put on a Halloween party for the children of Elmwood.

VI. We put out a League Journal.

VII. Our group helped the church by assisting at an auction.

VII. We operated the snack bar at the Church's annual holiday fair.

IX. We held a rummage sale at a nearby town.

X. We went caroling on Christmas Eve and also distributed baskets full of small gifts to a few of the older ladies residing in Elmwood.

XI. We are planning to present a play in the future, but as of now we can't decide on a specific one.

XII. We plan to have a food sale.

XIII. We are going to have a skating party soon.

BRIDGEWATER

The following is a list of money making projects and activities we have had since beginning the League last April.

1) On April 19, 1966 the league held a

cake sale at a local super-market and raised \$28.05.

2) On May 27, 1966 several of the league members attended the House-party at Blairhaven in Duxbury with the hope of becoming acquainted with other leaguers from the surrounding area.

3) On June 18, 1966 the league spent a very enjoyable day at the summer cottage of one of the league members at Martha's Vineyard.

4) On September 24, 1966 a paper drive was held. We were very pleased with the return of \$35.95 for our efforts.

5) On November 12, 1966 we held a rummage sale in the vestry of the church. \$41.75 was easily raised and all the articles left over were stored away for a future sale.

6) On December 10, 1966 we held a Christmas sale. All items were home cooked and hand made items. \$47.50 was made on this project.

7) On December 17, 1966 the church held its yearly Christmas party for the children and teachers. At this time the league presented a check of \$25.00 to the church in thanks for the backing they have given the league.

8) On December 17, a check was also sent to the Theological School in memory of our late minister, Rev. Harold Gustafson.

Sometime during the month of February we are planning to hold a social get-together of the leagues in the area to enable us to become more familiar with other leaguers from the churches of other towns.

Also on May 20, 1966 another paper drive is planned.

All these money-raising projects have been held with one ambition in mind, and that is to attend the 1967 Convention in Kitchener, Ontario.

FRYEBURG

Social Activities

movies

dance - we have a Friday night dance for

the younger people and we sometimes have a special dance for teenagers.

Gotts - this is an island off the coast of Maine that we visit for a week each year.

Intervale - this is a house which Rev. and Mrs. Briggs have that we go to occasionally to have fun and stay over night.

Discussion Groups

Let's Agree - Right now we are discussing in league this booklet about teenagers' dating, morals, etc. We are trying to set up a set of rules to go by in our community.

Doctor Barnes - On Jan. 13 a doctor spoke to us about LSD and other drugs. The Pilgrim Fellowship joined us.

Visitors - We have many different people join us and discuss with us various things such as marriage, morals, college or our careers.

Money Making Projects

dances

paper drives

rummage sales

slave days

car washes

selling products such as razors

This money is spent going to Convention a week at Gotts, the UN Caravan, and LEI.

Things done for the Church

choir (occasionally)

singing along with guitars - We do this in Church for special occasions.

waiting on table - Done for church suppers.

work at Alliance Booth - We have this at the County Fair.

giving money to the church and Sunday School.

Educational

LEI

Caravan to UN

League Sunday

Doctrines at Lent Suppers

Convention

KITCHENER

The League is small this year, about 6-8 members, and they are ages 13-15. We meet twice monthly on the first and third Sunday evenings of each month for one and a half hours each time. The regular meeting consists of a brief opening devotional ser-

vice, a business meeting, and a discussion on some theme selected by the Leaguers; this is often based on a filmstrip.

In the past year the League has engaged in several money making projects, including: a Saturday Workday, sale of Swedenborg calendars, car wash, and the League makes a slight profit from the coffee hour which it sponsors after the service on the first Sunday of each month.

Some League meetings consist primarily of recreation, where we play volleyball, badminton, etc.

Our future activities will be much taken up with the publication of the League Journal next month, and making preparations for ANCL activities during Convention in Kitchener his June.

PAWNEE ROCK

The Pawnee Rock N. C. L. meets once a month. Most of our meetings are at the parsonage but we also take field trips to other points of interest. The program for this year includes educational films and a joint meeting with our sister league at Pretty Prairie as well as visiting one of the member's fish hatcheries there.

Last year we studied several different religions and we visited a Jewish center in Hutchinson. We also took a trip of about 100 miles to hear the Messiah presented by the Lindsborg Choir.

Our means of fund raising in the past has been having a candy shop at our Annual church Turkey Supper which is attended by many people of our community. We started off the year by sponsoring a benefit card party for other members of the church.

The P. R. N. C. L. belongs to a community youth league with three other church leagues in our town. It meets once a year when we have a Progressive Supper. That is, we first meet at one church for the appetizer then move to the next church for the main course. The dessert is served at the third church. The church not involved in serving the meal presents the main program after the main course. A small program and prayers are offered at the other two meeting places.

A. N. C. L. PLANNING CONFERENCE

The Executive Committee and two League age guests met together on the weekend of Feb. 18, 19 in Philadelphia to work on League activities and the Kitchener Convention. In addition to the Leaguers present, both League Chaplains -- advisors -- and Mr. Harvey Johnson of Bridgewater, Mass. attended the meeting to offer their suggestions and give their support and guidance.

Rather than report on the details of the meeting, it would be more useful to share with you, the reader, the impressions and general spirit expressed at this meeting.

As one of the Chaplains, I was greatly impressed by the attitudes of those present. There was a strong feeling of co-operation and dedication on the part of all to work together on developing a League that is motivated out of concern for the individual and the church at large.

The co-operation and dedication was expressed concretely on the part of those present in a willingness to share in the responsibilities in carrying out specific tasks such as making contacts and inquiries that keep the lines of communication open. It is fitting to note here, that the Executive Committee has had a good example of dedication and co-operation motivated by genuine concern from Mr. Ernest Ekberg, A. N. C. L. President. Through his efforts during the year and under his Chairmanship, A. N. C. L. has made a large forward step in revitalizing the League both nationally and locally.

One of the important matters worked on in this meeting was the planning of the League program for the 1967 Convention. It may be reported that the three major areas of activity are now well outlined. There have been sufficient blocks of time set aside for A. N. C. L. business, and Youth Theme Program and the very important area of fellowship. The Executive Committee is already developing an agenda for the business meeting that will aid in expedient action on the part of the League. Convention's theme, "Swedenborgian perspectives in an

continued on page 46

TENTATIVE A.N.C.L. CONVENTION SCHEDULE - 1967

	Wednesday	Thursday	Friday	Saturday	Sunday
Morning		ANCL Exec. Com Meeting 9:00	ANCL Business Meeting 9:00 11:00 - Open Mtg. about LEI. League and adults.	ANCL election of officers 9:00 Report to Convention by ANCL - presenting League trophy.	Convention Service - ANCL attends
Afternoon	A R R I V E	League sight-seeing or swimming	Theme - presented by Phil Schlecty	Talk Back Discussion	
Evening		Opening of Conv. - ANCL attends ANCL gathering	Theme - lecture by Coulter and Martin ANCL local league skits	Dance and Social	

A.N.C.L. NOMINATIONS

President	Vice President	Secretary	Treasurer	Ex. Mem.	
Dan Reed Margaret Reed	Don Klassen Marjie Hill Phyllis Targett	Betty J. Johnson Diana Kirven Marjie Hill Sharon Lewis	Sharon Lewis Linda Clarke Tina Gulu	Brian Keith Betty J. Johnson Phyllis Targett	

INTERNATIONAL COOK BOOK

The International Cook Book is now on sale and can be purchased by sending 75¢ to Mrs. T. Marsden, 4 Alfred Place, Turramurra, N.S.W. This international cookbook was compiled and published by the New Church Women's League of the Sydney Society of the New Church and contains recipes from New Church women around the world. Proceeds from this sale will be used for entertaining the Conference of the New Church in Sidney, Australia this Easter.



ANCL OFFICERS, left to right: Dan Reed, Treasurer; Linda Clark, Executive Comm. Member; Marjorie Hill, Secretary; Margaret Reed, Vice-President; Ernest Ekberg, President.



ANCL PROGRAM PLANNING CONFERENCE, Philadelphia, Feb. 18-19: left to right, the five officers, guest Diana Kirven, ANCL Chaplains Jerome Poole and Randall Laakko.

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

SWEDENBORG AND PIKE

In recent months you have doubtless read and heard of the controversy surrounding Bishop James Pike of California - he has been much in the news - his modern and sometimes extreme views have been well publicized in the press and on TV. I believe we can say that he represents a new wave on the ever changing theological sea - and it is a wave which we in the New Church should heartily welcome. This could well mark the beginning of a break through in theology that may, in time, have a very beneficial effect upon the New Church. And so, without being aware of it, Bishop Pike is one of our most effective missionaries in the world.

Even the lives of Swedenborg and Bishop Pike are somewhat similar. Pike was born and raised as a Roman Catholic, which church he left in early life, and was then agnostic for about twenty years - during which time he became a well known and respected lawyer. Then a series of events brought him into the Episcopal Church, where he advanced rapidly and became a bishop. Swedenborg was born and raised as a Lutheran - in his twenties and thirties he rather lost interest in organized religion and became an eminent scientist and inventor. Then in his middle forties, the Lord led him back into religion, and he spent the rest of his life writing and publishing the books which form the basis of our Church. As you read about the lives of these two men, a number of fascinating parallels become obvious.

Both men have brilliant minds - they are not afraid of the truth, no matter where it leads them - they both have an open, flexible, searching approach to religion - they both say that the only religion that really counts is the religion that each individual hammers out for himself - it's got to be a first-hand, personal experience. The way

we live, day by day, this is our religion, no matter what we say with our lips. So that both men present an intensely practical, down to earth religious outlook. For example, Pike writes: "Religious belief is essentially trust, and this comes by an act of the will, accompanied by reason." Swedenborg says precisely the same thing.

There are three main areas of Pike's thought that I would like to focus upon, as they relate to the New Church.

First of all, his ideas concerning God, and the Trinity. He discards completely the notion of the 3-in-1 Godhead. There is, there can be, only one God, who makes himself known in different ways throughout creation. He says that God is the "ultimate ground who is the source, evolver, energizer, savior, sustainer and inspirer of all that is." In other words, everything that exists and has life, comes from God. I trust this thought rings a bell in your mind, for this is what the New Church has been saying for a great many years. And all of these various activities or manifestations of God as listed above, are not the workings of a second divine person, called the Holy Spirit, or of a third person, known as the Son. They are simply different expressions or functions of the one God. Pike uses what I think is a very apt term in describing the orthodox view of God - as a Committee-type God, where you have God delegating certain responsibilities to the Holy Spirit and others to the Son, and so on. And his concept of the unity of God of course carries over into the doctrine of the atonement, where he says: "What kind of a God, what kind of a father, would send his son to do his work for him? Would any good father send his own son to suffer and die in his stead?" This is unthinkable. And yet some ministers and churches keep on insisting that God sent his son, as a separate person, into the world to die for the sins of mankind, and that we now are saved by this one act - all of which is very far-fetched indeed. God came into the world in the person of Jesus Christ, reconciling the world unto himself - by the way he lived and rose again - and this is a quite different view of the matter. This then is central - that there is one God, and that he was and is uniquely expressed and known in Lord Jesus Christ.

Secondly, in all of his writings, Bishop Pike emphasizes the idea that in the religious life, it is the spirit of the letter that counts, not the external letter, by itself - and how true this is. How different the world would be today if more people understood this approach to life and lived accordingly! Many of the troubles, the frictions in life in homes, neighborhoods, between nations are the result of people being hung up on rigid, unyielding, sometimes unreasonable moral and behavioral codes. We tend to be creatures of custom and change is resisted almost fiercely. Pike cites the case of a new minister going to a church, and for some reason, changing the policy regarding the position of the worshippers during prayer, from being seated to that of kneeling. And this change caused a fantastic furor; most of the members wanted to go back to the old way. And Pike makes the comment that if they wanted to go back to the old way they should stand up during prayer, because that's how it was during the time of Christ. And this type of thing happens over and over again, where we get bogged down in non-essential, trivial things that really make no difference at all. This is what is meant by slavishly following the letter of the law, and disregarding its spirit, its intent. External customs, ways of doing things, modes, these change over the decades. But underneath and woven throughout, and above, there is always one absolute, unchanging, ultimate fact of life - that being God's Love, which is eternal and constant. And as we come to understand and apply divine love in our relationships with our fellowman, to that extent we leave the shifting quicksand of man's ways and place our feet upon the sure ground of God. Knowing and expressing love - between persons, and between God and man - is the only truly worthwhile value in life. This is the one feature that makes us human beings, and this increasingly so, in this world and beyond. Swedenborg sums it up by saying that "Love is the life of man." This is the one absolute. Certainly we need moral codes and rules of life, but they are means to an end, not the end itself - they are intended to help us live more mature, creative, authentic lives. It happens so often that expected behavior, social customs, outworn creeds, interfere - get in the way - of an honest relationship

between two persons. The one outstanding feature of life in the spiritual world, toward which we are all heading pell mell, is utter and complete honesty, based upon love. This being the case, it seems only common sense that we should strive to cultivate this way of life here - then we won't be quite so shocked when that time comes.

Which brings us to our third area, that being personal immortality. Pike doesn't provide the detail that we find in Swedenborg's "Heaven and Hell", but he does believe implicitly in the concept that we continue on as individual personalities following the death of our body. He says that we are involved in a long range program of spiritual development; that man's finer capacities of the mind and spirit can be extended and expanded, and this without limit. If there is one thing that we, as New Church members should know, this is it... that every person continues beyond the grave as a unique, whole personality.

These then are three major areas in which Swedenborg and Bishop Pike would agree - the oneness of God and the ongoing, total presence of His Spirit throughout creation; the primacy and the urgency of love; and the reality of eternal life, both now and in personal existence beyond the grave.

And then there are several aspects of Bishop Pike's theology that I cannot accept. I will mention two, very briefly. He is not able to reconcile God's wisdom and power with the evil which he finds in the world, and so he thinks of God's wisdom and power in a somewhat restricted, limited sense. Certainly this is the one single most difficult issue which philosophers and theologians have been wrestling with for centuries, that is, the problem of evil and I'm not sure that we, as finite creatures, will ever arrive at a completely satisfactory answer, one which will cover all cases. But Swedenborg does give us guidelines in this area which are extremely helpful, and this based upon a God who is all-Love, all-Wise, and all-Powerful. Secondly, Pike sees no great need to accept most of the miracles in the Bible, including the Virgin Birth. He does not in fact, reject these miracles, but he holds them in abeyance, awaiting further

evidence. I believe in the Virgin Birth, at the same time recognizing that for all practical purposes, this is not a cardinal religious belief. It is not a matter of life and death whether one believes in the Virgin Birth. It is important to me - it fits readily into my theological system - but others may not feel this way about it.

Coming back now to our opening point, I would urge that you consider very seriously the underlying approach of these two men - they have an inquiring, searching passion for truth and personal integrity - the sheer goodness of God as it is expressed in personal relationships, saturates their writings - they speak so much of God breaking through the hard crust of our selfishness and the glorious things that happen when a person really and fully permits God's life to burst through. Essentially, life is ceaseless struggle, endeavor, change, discovery fulfillment, as we strive toward the one goal in life - that being to become new creatures in Christ Jesus, our Lord.

Paul B. Zacharias, Pastor
Church of the Good Shepherd
Kitchener, Ontario

EASTER EVERY DAY

"Since 'morning' signifies the Lord's advent, and hence the approach of his kingdom, it also signifies the rise of a new church (for this is the Lord's kingdom on earth), and carries this significance in three different senses. In general, 'morning' signifies the time or the state in which any church on earth is being raised up anew. In particular, 'morning' refers to when a man is being made new through regeneration, (for then the Lord's kingdom is arising in him, and he is becoming a church). In the personal sense, 'morning' refers to any situation in which the good of love and faith are affecting a man; for the advent of the Lord consists in this. Therefore, the Lord's resurrection on the third day in the morning involves all these senses, in regard to his rising again in the minds of the regenerate every day, and even every moment."

Emanuel Swedenborg (AC 2405)

CLIPPED FROM CHRISTIAN CENTURY

"Sir: The admission of the Church of the New Jerusalem, better known as the Swedenborgian Church, to membership in the National Council of Churches is an occasion for rejoicing.

Although the denomination is very small in membership, Emanuel Swedenborg himself was remarkably gifted and in advance of his time as a Christian theologian as well as in his scientific work. Many of the insights reflected in contemporary confessional statements are just catching up with his way of expressing the faith. He is only now, after 200 years, beginning to receive serious general recognition among our colleges and seminaries.

The successful efforts of some traditionalists in the past to exclude the Swedenborgians from the Council have provided an impoverishing influence on the rest. I trust that we shall now not only welcome these brothers but seek to discover their potential excellent contribution."

Rev. Forster W. Freeman

The Christian Century: Jan. 25, 1967

(Rev. Freeman, a Presbyterian Minister, is the son of Convention's legal Counsel.)



An ecumenical milestone: Father Richard Gosselin, of Brockton, Mass., Roman Catholic, shared the Chancel with two Swedenborgians, the Revs. Ernest Martin of Washington, D.C. and Wilfred Rice of Brockton. Rev. Martin delivered the sermon at an ecumenical service sponsored by the Brockton Council of Churches.

SUMMER CAMPS

ALMONT

Almont is a New Church Family Summer School. Everyone is housed in dormitories and meals are served in a dining room. It is located in Almont, Michigan, three and a half miles east of the village, 46 miles north of Detroit. Almont offers quiet, relaxation, fellowship, inspiration, religious instruction and FUN. The Summer School runs from July 16-30, 1967. Adults' rates are \$25 per week. Children's rates are:

16-18 years - \$15.00 per week

12-15 years - \$12.00 per week

8-11 years - \$ 9.00 per week

Under 8 yrs - \$ 7.50 per week

Insurance fee, \$1 per person.

For information and registration forms write to the Superintendent, Rev. Erwin D. Reddekopp, 576 W. Woodland, Ferndale, Michigan.

SPLIT MOUNTAIN

The California Association invites all New Church young people to

SPLIT MOUNTAIN CAMP

"All For One --- One For All" to be held August 12-26 at Big Meadow, Sierra Nevada Mountains, Sequoia National Forrest, Kernville, California. Camp fee is \$50 per person; campage is 14-21. This is a completely staffed camp including New Church ministers, Director, Assistant Director, Counsellors, Camp Mother and Father, and Cook. Hiking, Swimming, Religious Worship, Words of Wisdom, Roundtable Discussions, Camp Fire and excellent food are on the program. For additional information and applications write to: Irving McCallum, Chairman SMC, 6212 N. Burton Ave., San Gabriel, California.

FRYEBURG

The Fryeburg Assembly meets from Aug. 5 to 28, on the banks of the Saco in the green woods outside Fryeburg, Me. Lectures for adults and teen-agers, and classes for children, head the program. Assembly Director is Dr. George Dole. For information and reservations, write Mrs. George Dole, 77 Otis St., Newtonville, Mass. 02160

BLAIRHAVEN

Camp Blairhaven, located in South Duxbury, Mass., offers a program including swimming, crafts, archery, badminton, boating, ping-pong, softball, volleyball, dancing and music, and a devotional service. The camp charge is eighteen dollars; \$2 should accompany the application form. This fee includes medical and accident insurance while in camp. The camp is opened to 8-11 year olds from July 2-16 and to 12-17 year olds from July 16-30. For further information, write or call the Director: Rev. Wilfred G. Rice, 31 Poole Street, Brockton, Mass., 02401. Tel. 487-9777.

PAUL HAVEN

Camp Paul Haven is located on Lake Mann, Ashmont, Alberta, Canada. The youth camp will be held July 9-16. Rates are \$15 per camper, with a few camper-ships available. Paul Haven will be open for family camping during the following week. For reservations or further information, write to Mr. Vince Almond, 32 Mt. Royal Drive, St. Albert, Alta., Canada.

SWITZERLAND

This bi-lingual camp is held in Toggenburg in Wilohaus-Unterwasser, Switzerland. Ages 14-24 and older can stay for 14 days for \$20-\$25. Walks, mountaineering, swimming, other sports, lectures and discussions about New Church teachings are on the program. Write Rev. Werner Schmidt, 7800 Freiburg, Rosbaumweg 20, about the camp, and perhaps a longer European visit.

A REPORT FROM EUROPE-2

(The first part of Dr. Horn's talk to Convention, printed last month was concerned with the scope and nature of his work in Europe. The second half, which follows, was devoted to a discussion of the liturgical practices in Zurich. After taking pains to point out that his comparisons with American practices were for the purpose of description and not criticism, Dr. Horn continued.)

Let me speak very frankly. I find that when President Tafel was speaking about the changing world, that this was a contradiction to the way your services are held. These services are still like those of a hundred or two hundred or three hundred years ago in their outward form. I must confess I don't feel a great difference between a New Church service in your country and let's say the Presbyterian liturgy which I followed sometime ago here in America. I would say the only significant difference would be in the sermon. We in Switzerland, our surroundings being mostly the reformed church which is very poor in liturgy, have only hymns and some prayers and the sermon and nothing else -- no responsive readings and so on.

I would say that if the young people in our church in Switzerland, criticize even our liturgy, which is very much like the reformed liturgy -- we have only hymns and prayers and the sermon -- then how much more will they criticize your services. We have now quite a few young people and I do not know a single one who does not criticize our liturgy. All of them would like to have no liturgy at all -- only the sermon or perhaps the prayers, preferably a silent prayer.

I will tell you another experience. When I go to Italy, there our friends are using a translation of the old British Book of Worship. For each Sunday in the month there is one liturgy with all the prayers and so on. While I am away they perform their reading services every Sunday using one printed liturgy. They expect me when I come to

have my own prayers, not to use these written prayers they know all by heart.

It is terrible always to repeat the same words. You know the danger is that it becomes an empty form. Please forgive me. As a stranger you watch people in the other country very carefully, and I have observed what I observe everywhere -- that it is hard for you to fill with your spirit, with your feeling, all the prayers you have in your liturgy. I mean we are in the same situation with the Prayer of the Lord. When we speak it in common we do only for the Communion Service, otherwise I speak the Lord's Prayer. But I see easily it is not as we expect it to be that speaking in common gives us more inspiration. It is very doubtful. When I speak the Prayer of the Lord in a service on the request of some of our members, I speak it very, very slowly so that you have time enough to really fill it with feeling. So I would say for a changing world we should have also other liturgies. But that is, of course, your business.

I was told here by a friend that one of our ministers tried to change a little of the liturgy and raised quite a bit of opposition when he did that. In Zurich I used to change the liturgy from time to time. Our people are quite used to my doing that. For instance, until last year about the only thing we had in common with your liturgy was the doxology and we sang it together. All of our newcomers and our young people were entirely against it. They revolted. They didn't say so, they are very polite, but I felt it. Speaking with them they told me they disliked it and I thought we must do away with it, even if our old members want to keep it.

So I speak it now and after reading from the Bible I go to the altar and kneel down and speak the words slowly and solemnly and the effect is much better. Please don't misunderstand me. I don't want to influence your own business, but I want to make you aware of some of what we have seen.

My wife and I felt your services are too

formal. I have one last example to explain this. If we would use the old forms in our churches, we would never have new members. I tell you, one of our best members who we got last year was introduced to us by our organist, just a young girl. This girl from outside the church must have told her mother, "Oh, there is something different in that church. Come and see." She came and finally she became a member. She frequented our introductory course, became a member, and was one of the most zealous members we ever had. Recently in a discussion group I asked her directly, "How did you feel when you first came to our service?" And she laughed a bit and said, "Oh, it was awful. When I saw you entering with your white gown I did not know how I should feel about it." She was from the reformed church where they don't use any gowns, you see, or if they do, they have black gowns. "Then when you opened with all this formality, 'the Lord is in his holy temple', it was so strange for me. Only the sermon attracted me. If there had been no sermon, I would never have joined your church."

This is what I want to say. We should do more as missionaries to express our message. The message does not lie in liturgy or even in formal prayers. It lies in the ideas, in the doctrines which we are giving to all listeners. That is the really new thing we can give them and we should do that more and more. Of course, in every country one has to be different according to the customs in that country. It is only self-evident that in our country, in Switzerland, our liturgy is much shorter and simpler than yours. But perhaps it is a field where you also should become more flexible than at the moment.

One other thing -- last year I was invited to be on a German TV program about the different churches and sects in Germany and elsewhere on the Continent. In long discussions with the leader of that project (he was a rather young man, very highly educated and a thoughtful person) I told him much about our church. One of the things that made him want to see it was that we are very tolerant. I explained to him how tolerant we are by explaining that we believe all the churches form the Church of the

Lord and belong together and we are only part of it. Swedenborg looks at the different denominations and religions and he says in the eyes of the Lord they are as one human body and the different churches or denominations are like members or organs in this body and have to give special use to the use of the whole body and so on.

When we discussed that he said, "Oh, now I see why you are such a small church. You are much too tolerant."

Certainly that is a reason why we are so small. Other churches are convinced that they are the only ones and that they have to save souls and so on and on. We cannot have this conviction.

However, I do believe we should be less tolerant in expressing our views and our doctrines. We should dare more. People expect that from us and we should not hide our doctrines away. We should not be ashamed of them because they are expressed in the terms of the 18th Century. Of course, they are and it is our task as New Church people to formulate them, to adapt them a bit to the current thought -- to our new world, not being afraid that if we open our mouths they will immediately fight against us. The world is perhaps more ready to accept at least some of our basic truth about the spiritual world and about the Lord Jesus Christ than we would expect.

We discussed it in our Minister's Institute this week and of course, we must in a way reformulate these doctrines in order that they be accepted by people who are just not ready to read our books.

And then the last point I will make is this. We in Switzerland used to say, man soll miteinander sprechen, meaning, one should discuss together. We have quite a lot of differences in our church. There are always the more liberal and the more conservative ones and it would be dangerous if we would not talk together and find the middle line, the golden middle way. There have been breaks in the past in the New Church. They shouldn't occur again. We should talk together and be convinced on one side or the other side right from the beginning that the other thinking man is earnest and that he is a good fellow. And then we should come together in groups and speak

CANADA CENTENNIAL

This is the year to come to Convention in Canada. It's our hundredth birthday... and we hope you will be at the party.

Convention will be held in Kitchener from June 19 to 25, with layman meetings beginning on Thursday, June 22. So mark those dates carefully. But this is also the year to consider a little longer stay in Canada. There will be a host of exciting things to see and do.

First of all, there's Expo -- the big World's Fair being held in Montreal, just one day's journey from Kitchener by car, or an hour's jet ride from Toronto International Airport. A fairyland of fantastic pavilions has been built on a man-made island in the St. Lawrence to house a vast array of exhibits. There is a unique programme of the performing arts, as well as spectaculars, sports, and folklore entertainments. The amusement area, La Ronde, will glitter until 2:30 every morning. Performances of all kinds will be presented in four major theatres and a stadium. June programmes will include performances by the Hamburg State Opera, the Suisse Romand Orchestra, and Les Grandes Ballet Canadiens. The Theatre du Rideau Vert will remind you that you are in a French speaking section of our country. There will be an orchestral program by Yehudi Menuhin and the Bath Festival Orchestra, Music and Dance from India, the Canadian Armed Forces Tattoo, and the ever exciting Marlene Dietrich. Something for everyone! General inquiries may be addressed to: Expo 67 Information Services, 150 Kent St. Ottawa, Ont., Can. For accomodation write: Logexpo 67, Montreal, Que., Canada.

For those who would like to flavour the party atmosphere without travelling so far afield, we will have several attractions in Kitchener-Waterloo. One of the largest Pipe and Drum Band competitions in North America will be held within walking distance of the Convention College Campus -- we trust it won't be within hearing distance

however! The Centennial Train will be in Kitchener during Convention week. This exciting exhibition of our historical heritage has already begun its journey across Canada. It has been attracting such enthusiastic crowds that officials are frantically trying to put together a second train to relieve some of the crowds that are now trying to see the original! And there will be special sports events, and sidewalk displays by artists to continually remind you that we are having a party.

An opportunity you won't want to miss is a trip to the Festival Theatre at Stratford, thirty miles from Kitchener-Waterloo. This modern theatre has brought Shakespeare to life for hundreds of thousands of North Americans, and has received world wide acclaim. A party of Convention people will attend the theatre on Wednesday, June 21, in the evening. This season Antony and Cleopatra, The Merry Wives of Windsor, Richard III and the Government Inspector by Gogol will be presented. Prices range from \$1.50 to \$5.50, and tickets are always sold well in advance. For tickets and dates contact the Stratford Shakespearean Festival, Stratford, Ont., Canada.

We don't feel 100 years old -- but it's a good excuse for a party. Please come.

Horn continued from page 45

together as some of us did last night. Then we shall see that this golden middle way is to be found so that the church has no breaks in itself and can act as a whole and get its message across to the world.

Conference continued from page 38

age of revolution," lends itself well to the vital issues with which the youth is involved in and concerned about. The youth discussion groups will be under the leadership of Mr. Phillip Schlecty and one other person. There will also be a time in the theme program when the youth and adults will have an opportunity for interaction. The whole Convention Program has interspersed periods for recreation and fellowship which gives a refreshing variety to the program. Through the work of the A.N.C.L. Executive Committee and the other Convention planning committees, Kitchener 1967 looks exciting! by Rev. Randall Laakko

NATIONAL ALLIANCE PROPOSED AMENDMENTS

We publish the intention of making the following changes in the Constitution and By-Laws:

Constitution -- Article 1, NAME. To change the name to the North American Alliance of New Church Women.

By-Laws--Article VIII, DUES. To change the amount of the per capita tax to 50¢.

These amendments will be voted upon at the 1967 Annual Meeting of the Alliance in Kitchener, Ontario, Canada.

STATISTICS

WEDDINGS



Miss Mary Schellenberg married Mr. Stewart Poole on Dec. 30 in the Wayfarers' Chapel.

On December 2 Stephen Gould and Linda Greene of Fryeburg were married.

Also from Fryeburg, Richard Leach and Bertha Kerr were married on Jan. 28.

From Fryeburg Church, Kenneth Brown and Geraldine Kelly were married on Jan. 28.

Carol Ann Bahr married Lawrence Bell on Feb. 9 in the New Church in Pittsburg.

CHRISTENING

On December 25, Jeffrey Beckford Young, son of Quentin and Mary Young of

Wichita, Kansas was christened during the Christmas morning worship service.

BIRTHS

Born December 4 to Roy and Jane Estey of No. Conway, N.H., Russell Allan.

Laurie Arlene was born Jan. 9 to Charles and Veronica Lewis of Fryeburg, Me.

John and Aravella Gutman of Greenlawn, N.Y. have a son, Peter Warren, born Nov. 10, 1966.

Born to Lanny and Betty Harvey, Great Bend, Kansas, a son, on Jan. 10, Todd Allen.

Born to Vernon, Jr. and Linda Kraus on Dec. 17, a boy, Richard Joseph of Pretty Prairie.

The Bilbert Grabers of Pretty Prairie, Kansas are the parents of a daughter, Julie Anne, born on Jan. 31.

On Jan. 31 Eric Colbath was born to Yerrick and Carleen Colbath of Conway, N.H.

Tory John was born on Jan. 17 to John and Donna Reny of Fryeburg.

DEATHS

Mrs. Eleanor Gann of Pebble Beach passed away at the end of December.

Mrs. Miriam Chase Emerson passed away in Concord, N.H. at the age of 69. Her funeral was held on Thursday, Jan. 19. Mrs. Emerson was a life long member of the Contoocook New Church, and the town's postmaster for twenty-three years.

Mrs. Emerson is survived by a son and daughter and also a grand-daughter and a niece and two nephews.

The Messenger

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