



THE MESSENGER

September 1967

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CENTURY OLD

PUBLISHING HOUSE

ACQUIRES NEW HEADQUARTERS

The building at 139 East 23 Street has been remodeled by its new owners, the Swedenborg Foundation, Inc., to serve as its enlarged headquarters. Organized in 1849, the Swedenborg Foundation is an autonomous, non-profit publishing and distributing body, independent of any organized church.

Its activities are focused on the publication and distribution of the religious writings of Emanuel Swedenborg, whose concepts are significant in contemporary religious and philosophical thought.

By coincidence the Foundation's date of occupancy, January 30, coincides with the 180th anniversary of the birth of Emanuel Swedenborg.

The renovation provides for a street level book room, exhibits, library reading room and offices. Future expansion contemplates provision for an audio room for playing of tapes and talking books for the blind, which the Foundation also produces and distributes in cooperation with the American Foundation for the Blind.

The two upper floors, providing 4,700 square feet of floor space, will be available for lease. The building is fully air conditioned and heated with modern electrical installation and ample power.

DIRECTIVE COVERING

MINISTERS'

WIDOWS

Under the Convention Contributory Pension Plan, pensions for widows become payable after arrival at 65 years of age, in the amounts specified in Section V thereof and continuing so long as she shall remain his widow and unmarried. Pensions for wives are similarly covered, but no pensions are paid from the Voluntary Pensions Funds while their husbands are living.

To insure uniformity of treatment, it is declared as the sense of the General Council that pensions payable to widows of pensioners under Convention Voluntary Pension Fund, should likewise begin after arrival at 65 years of age, effective Jan., 1968, upon like conditions as to widowhood, and in amounts not exceeding the amounts that would have been payable under the Contributory Plan, according to the best judgment of the Pension Board. Payments on behalf of children would not be affected by this directive, nor payments presently in effect.

In no event is Convention or its Pension Funds responsible for payment of funeral expenses or debts or other obligations of any person or his estate, (other than the provision in Section V of the Contributory Pension Plan for the payment of lump sum benefits upon the death of a member.)

THE NEW CHURCH IN ORANGE, N.J.

CELEBRATES 100TH ANNIVERSARY

We believe many will be interested in the highlights of our history. The first service was held at the home of Rev. B. F. Barrett (retired from Cleveland, Ohio) across the street from our present location.

Rev. Charles H. Mann was the first pastor and served for 29 years. He was also editor of *The Messenger* for 24 years. Services were held in the Library Building until the church was built in 1887.

Our second pastor was Rev. Adolph Roeder who served for 25 years and filled the church with non-members (as well as 122 members) because of his being president of Orange Civics, an important influence in the state of New Jersey, together with some from New York and Brooklyn.

Rev. H. Britain Howe was the next pastor for three and a half years and he was followed by Rev. Albert Diephuis who served for 16 years. Then Harold B. Larsen be-

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AMERICAN NEW CHURCH SUNDAY SCHOOL ASSOCIATION



TEACHERS' WORKSHOP

The Sunday School Association's annual meeting was held in a new form this year -- that of a workshop. The workshop's purpose was not necessarily to teach or to illustrate methods, but rather in a deeper sense to draw the members into group thinking, into depth study and interaction. To carry out this plan, groups of twelve or less were formed and topics discussed.

Three groups were formed to divide problems into workable sections. First, Betty Hill from Detroit led a group which talked about the problems of presenting Sunday School material to children up to age nine. Secondly, Franklin Blackmer led a group for problems of nine year olds and older children in the Sunday School. Mrs. Margaret Briggs and Mrs. Walton headed the last group which discussed the problem of educating teachers.

The emphasis at this year's Sunday School Association, was not on making concrete plans, but more importantly at this time, on interaction. People got a chance to speak to one another, to listen to one another and to be listened to. The projected goal now is that those who took part in this experimental meeting will be stimulated to share their ideas and the ideas they heard from others the workshop, with their churches. This will effect the involvement of more and more people critically evaluating their Sunday School and perhaps project this new method into the Sunday School itself. This year's meeting was the beginning of what the Executive Committee hopes will be a continuing dynamic process of democratic involvement of members of the Sunday School Association. The Committee hopes next year to include the young people in this program of interaction

BUSINESS MEETING

The ninety-sixth Annual Meeting of the Sunday School Association of the American New Church, but the 200th year that the Sunday School Association has functioned, was held on Thursday, June 22, 1967, at Waterloo Lutheran University in Kitchener-Waterloo, Ontario, Canada.

The following officers were elected: President, Rev. Harold B. Larsen, E. Northport, N. Y.; Vice-President, Rev. Franklin H. Blackmer, Urbana, Ohio; Secretary, Mrs. Ola-Mae Wheaton, Kezar Falls, Me.; Treasurer, Mrs. Elizabeth Wilson, South Orange, N. J.; Nominating Committee Member, Mr. William Briggs, Brunswick, Me.; Chairman, Lesson Committee, Mrs. Mildred Marshall, Bath, Me.

There were 33 members and 1 visitor present.

Reports were heard, and vote of thanks given to Mrs. Annie Haskell for her many years of service as volunteer Chairman of the Lesson Committee. The group was formed into three groups rotating to attend Workshops on Teaching 3-9 year olds, 9 year to Senior students, and Teacher Training.

It was voted unanimously to accept the following recommendations:

1. Sunday School Association publish a Sunday School paper, monthly if possible, and that \$400 be allocated from the General Account to be supplemented by contributions from Associations, Societies, and individuals.
2. Associations' Religious Education Committees organize Teacher Training Institutes in regional areas, and especially at the existing Summer Camps.

FROM DETROIT

NEW THINKING ON CHURCH PROGRAMMING FOR TOMMORROW'S GROWTH PATTERN

*For unto whomsoever much is given, of him shall much be required:
and to whom men have committed much, of him they will ask the more.*

Luke 12:48

Our host society of next year's Convention expects to announce completion of its annual fund-raising project at the time of our meetings in June. The Detroit church, site of the 1968 Convention sessions, revealed the challenging aspects of this long-range development plan at our recent meetings in Kitchener. An opportunity for all of Convention exists in the results of this program.

The Detroit Society faces the many problems present with other New Church societies in metropolitan areas of the country. It is an active growing church, is housed in a comparatively new, modern structure, is unique in being an adequately financed group, has been able to retain many of its younger members, and at the same time is proud of its age, which dates back to 1839. It will be celebrating its 129th birthday when Convention opens next year in this motor city of Michigan.

Many New Church people know the problems which beset our big city societies. The above-average distances our people must travel to attend services; the inner-city needs which a church must carry while its peripheral growth spreads to the suburbs. We lack the resources to divide and multiply that our friends in the multi-populated denominational churches can afford.

Our youth and college groups must be served. Detroit has many inner-city and nearby progressive schools and universities. Likewise, our many young married couples and junior executive families, questing for information, look for channels of renewal in meetings, workshops, retreats, and similar service centers.

Drawing from a broader area are the senior age groups, who seek central housing among friends and families amid familiar surroundings. Many are mobile, but wish to

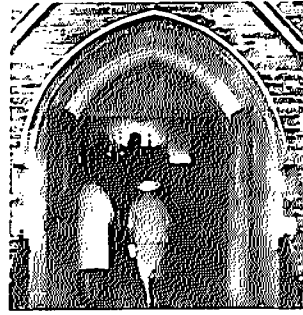
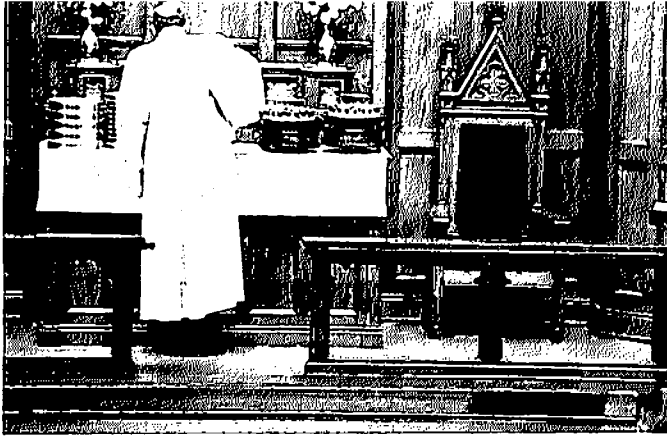
maintain family roots in the home town, providing they find planned apartment living. Thus we gain their experience and enjoy their support, so often lost in distant moves.

This planned development aim, call it a program to reach all groups, has been growing in Detroit. It is pointed to serve and administer to all of the active expanding "edges" of our growth pattern. It must reach the inner-city core, the spreading suburbs, youth, college groups, young marrieds, the senior age members, and a transient migrating number who people the industrial complex of any large population center. In recent years, those who know report a rising trend in emotional tensions and conflict strains which must not be overlooked by those who would serve.

How does this society propose to finance such an ambitious and worthwhile project, many of its facets still on the drawing-board of its planning? Its efforts offer a promising example to many of us in General Convention. It is hoped to provide, as one expects in the Motor Capital of the World, a proving ground to explore, to measure, to compare to build an example of a happy, active, growing New Church society.

Any program of growth requires financing. This society has been fortunate to have among its older friends a successful former industrialist, long identified with the automotive industry, who has offered to provide generous monies under certain requirements. This person, astute in human behavior, believes that money freely offered often defeats its long range objectives. So the Detroit church has been offered a matching fund -- a sixty thousand dollar goal to end next year, providing that its society can raise its share of the money -- a dollar for dollar matching challenge.

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Convention Sunday



CONVENTION SERMON

Rev. Eric Zacharias



It is my hope this Convention Sunday morning that I can make my message to you a very personal one. We have gathered as dedicated men, women and young people to the accomplishment of a portion of our Lord's work in the world and this experience has left me with a new sense of purpose. It has given me over the past few days -- and I give this in part as a confession -- a sense of pride in my church.

I feel as if during the days of this past week a new light has come into my life. But from this position of a greater light, I, and I am sure all of us, are faced once again with the world that is about us. From this position of light, I feel somehow that I am facing once again into a fog. For somehow each of us must be prepared to continue this mission of our church.

I feel perhaps like a Kansas mother recently on reaching the top step of the stairway leading out of her storm cellar still with anxiety for she knew what would be facing her as she opened the door. She knew what desolation would surely meet her eyes. Then it was there. "My God," she cried, "it is all gone -- everything is gone!" Her words perhaps express in their anxiety a hope that it might not be so -- the feeling, the pathos of our times.

We who have gathered here in this annual session of our Convention have shared our thoughts in our effort to better understand this world in which we live. It isn't my purpose this morning to detail this ferment. We as individuals and as a church are irrevocably enmeshed in it. As individuals we perhaps have felt like this Kansas woman. It is all gone. The standards of right and wrong are no longer safe and secure. Our church faces many hard decisions. Theologians are already writing of a post-Christian era. And, too, as a world communion we are being driven pell mell before the winds of change that are upsetting our balance. Now if we as individuals were

created merely as natural beings without the potential of angelhood, without a concern for moral values or righteousness or justice then we would not so sorely feel the burden of our humanity. However, today man seeks to confront himself as he is, both a builder and a destroyer caught between the two forces, fighting for supremacy within himself. The Old Testament lesson read this morning dramatizes this for us. The prophets of Baal were sure of the effectiveness of their God -- a God who had made his appeal to men on the basis of their own self sufficiency, self sufficiency which comes so easily to us. And Elijah faced them squarely. "Let us put our Gods to the test," he challenged. "Prepare a bullock for sacrifice. Lay it across the altar. Call to your God that he send down fire from heaven to consume the sacrifice." And in the final desperation to arouse their God to action, the prophets cut themselves with knives and lances. They cried aloud that their God might hear. They were met with silence. Elijah mocking them suggests that perhaps Baal has been asleep or perhaps he has been on a journey and he is just too far away to hear the pleading. Elijah builds an altar of twelve stones -- one for each of the tribes of the sons of Jacob, depicting an orderly mature spiritual life. And upon his call the Lord sends down fire from heaven and the sacrifice is consumed.

This event in which the power of the Lord is so dramatically shown is an intense one and it is one that is repeated for us over and over again in our Lord's Word. How long do you halt between two opinions? I place before you this day life and death. You cannot serve God and mammon. This is our Lord's primary message to us, isn't it. Life for each of us does in all seriousness come to the crossroad of decision.

Elton Trueblood in his recent book, *The Incendiary Fellowship* writes, "the church cannot fulfill its sacred vocation unless it is a penetrating force as salt is. And the penetration cannot begin unless the fellowship which is the church has something of the character of an explosion. Little can be done by a smoldering fire. Somehow there must be a blaze. Yes, my friends, somehow there must be a blaze." Can there

be such a blaze in a world now giving itself to the search for realism. Are we not a disenchanged generation? Youth with traditional values -- the negroes with promises of equality -- the church with its hopes for an easy coming of the Lord's kingdom on earth.

Leslie Paul of Queen's College, England in his book *Alternatives to a Christian Faith* suggests that humanism like Baal of the Old Testament has shoved God aside and with a determined arrogancy is leading men to the brink of an abyss. Humanism contends that man loves and hates -- builds and destroys -- all without God. But let us be realistic. The following paragraph from the writings of our church presents quite another view of our human nature.

Swedenborg writes that man is nothing but evil. When left to himself he breeds nothing but hatreds, revenges, cruelties, and the filthiest adulteries. These things are what are property to him and these are his will. I readily agree this is not a very pretty picture of man.

On the night of our graduation exercise, we heard mention of an emerging "focused" ministry. For the past several years I have been engaged in a ministry in which the unredeemed side of human life pushes itself forward aggressively in all its odorous impurity. Prostitution, alcoholism, divorce, broken homes -- it's not a very pretty picture of man without God. Man has not been endowed with the power of accomplishing his own salvation. Man by himself cannot bring peace to a troubled world, feed and clothe the poor, bring enlightenment where there is darkness. There is only one way. The Lord Jesus Christ beckons. I am the way, the truth and the life. Man, Swedenborg reminds us, can be lifted up by the Lord to himself as to all the interiors which are of his mind. This is our hope.

The Lord God in his infinite wisdom has built into the very nature of man the enduring possibility of response to him and to all that life with him holds. A part of this is surely man's indomitable spirit. Floods come and lay waste his home, his fields; sickness comes and silences his communities; with his own hand man brings suffering

to his own kind and turns his accomplishments into rubble. Then he comes back. He rebuilds, he restores, he rises to his feet, he turns his face to his creator in a new acclamation of faith. This is the Lord's world. There is an overruling providence that oversees all things. Man listens and he hears once again the words "do not be anxious for the morrow. In your patience possess ye your souls." It is here that we begin to grapple with the meaning of our own being and our relationship to our Lord. His providential care for his world, for each of us, is surely not a passive indifferent umbrella under which all humanity struggles. The Lord is at work among us. Indeed it is his laws which form the government which is the basis of all life, of all good health, of mind and soul and body of community.

Today we are gaining new insight into these laws and along with this new insight there comes a responsibility of seeing them in their relationships and perspective. I had a rather elementary and yet I thought quite significant experience just a day or two ago. I had the occasion to spend a few moments in the home of our host minister. There on the living room floor were scattered the pieces of an interlocking picture puzzle. It was to be observed from that part of the puzzle which had already been completed the picture would eventually be that of a man. And it occurred to me that this may well be an illustration of the striving of our times. The operating laws of Providence are interrelated just as are the many pieces of a picture puzzle. Through the discovery of these laws new dimensions of life are being revealed to us. Today, and it is a difficult time, today, we evaluate those new dimensions of life. And tomorrow these new dimensions of life may be incorporated into a way of life that more completely fits into a design that our Lord God intends.

There is a statement that I would like to bring to you which has been a great help to me from the teachings of our church, which when paraphrased, says that all things are of use in the degree that they move man closer to the Lord and help to awaken in him his spiritual potential. Life for each of us

is the sum of our choices. It is within the framework of this operating principle and indeed within the body of God's great law that we have the starting point of our new morality -- the resolving of our social issues, the strengthening of our own personal life. We are called upon as individuals endowed with God's gift of freedom to press home with all sham and pretense stripped away, the criterion here set out: how can I best advance my own spiritual life and the spiritual life of my fellow man?

This is the building of God's kingdom within. Surely this is the portrait of man's relationship with the Lord as given in this the 15th chapter of the gospel of St. John: leading us when we ask it of him, forgiving us when we kneel before him, opening our eyes to increasing wisdom as we continue the search for him to bring our lives into harmony with him. This is the challenge that the Lord God places before us as a church -- that there may be a blaze within us, a blaze that will consume our hearts and minds and show our lives as growing in ever brighter radiance as a witness for Jesus Christ.

I feel hopeful for our church. I am confident that as we continue to think together in freedom allowing one another the room to develop as a unique personality, that there will come into ever sharper focus the way in which we might best serve the coming of our Lord's kingdom on earth. Herein is my father glorified, that you bear much fruit.

ERROR OF THE EYES

BY

LELIA M. TINSLEY

While I was visiting in the sky
A Speck of Dust went sailing by
Aglow with Heavenly Light.
I turned to Mother Space and said -
That youngster ought to be a-bed,
Or she'll be lost in night.
But Mother Space upon me smiled,
In kindly tone she said-"My child,
That's Planet Earth on flight."

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came lay leader in 1951 and in 1963 was consecrated with a packed church celebrating the happy event. As most of you know, Mr. Larsen is also an active member of The Swedenborg Foundation and Chairman of the National Sunday School Association. As he lives on Long Island, a two-hour drive from the church, the Orange Society is deeply grateful for his 15 years of devotion to their welfare.

In celebration of our 100th anniversary, we had a film program of "Sermons in Science" for six Sundays, together with lectures by guests, thus attracting visitors.

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3. Convention, through the Board of Education, study the possibility of a Teacher's Institute at the next Convention when young people may attend.

4. The Associations and Sunday School Superintendents initiate Parent Teacher discussion groups in their Societies.

5. Request General Council to publish our Journal in full in future Convention Journals.

Harold B. Larsen, Pres.

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Through the beneficence of Del S. Harder and Elizabeth Hallock Harder, his wife, this fund exists today.

Current reports show solid progress is being maintained in Detroit's drive to reach the Harder Fund goals. Close to sixty-five per cent of the goal has been received in cash donations and pledges. This persevering local group, taxed with immediate and current financial demands to meet its own commitments, must look to those in other walks of life who may share man's desire to help man. What they are striving to do may prove a target of inspiration to others in distant places.

At no time have these people asked Convention for funds to help them in this drive. Nor do they intend to do so. If you are interested in knowing more of this program, feel free to write for the Development Program booklet to the pastor -- Rev. Erwin Reddekopp of 576 West Woodland, Ferndale, Michigan 48220. Swedenborg wrote: "All religion relates to life, and the life of religion is to do good."

SWEDENBORGIAN PERSPECTIVES IN AN AGE OF REVOLUTION

*A Convention
Theme Address
by*

Dr. Richard Coulter



When President Tafel asked me to speak here today, I accepted with a feeling of pride. During the past year the New Church has come to mean a great deal to me and to my wife -- simply because it is seeking to face reality. Yours is a prophetic voice in this most difficult time in human history. When I learned the theme of this Convention I was doubly happy to come. This is indeed an age of Revolution. Old concepts are being swept away. There is the fervent hope on the part of much of mankind for freedom, for peace, for human dignity, for some meaning to this life we live. That we can be part of this renewal is a challenging and wonderful thing.

I say yours is a prophetic voice, and may I be forgiven for some personal word at this point. We are members of the Church in Philadelphia, and enjoy the opportunities for worship and fellowship this congregation has provided. The President of the Convention is the Pastor of that Church, and listening to his sermons, knowing of his dedication to the cause of Christ, and that of his associates in the ministry there, it has come to me over and over again that what I hear is new. It is like a cool refreshing breeze. There is in that ministry the same sense of urgency and awareness that characterized another great ministry of just one generation ago -- Dietrich Bonhoeffer speaks across the years to us. Richard Tafel is another Bonhoeffer, and though I was not aware until quite recently, of the family connection, the similarity in the message has not been lost to me. There is loose in this world of ours an influence far greater

than that of war and death -- it is the living Word of God, for God was in Christ reconciling the world unto himself.

Christ is present in and through his Church in His second coming. This is the perspective that comes to us as members of the New Church. There can be no doubt in our minds that "his banner over us is love," and in the words of St. John in the book of Revelation that he has spread his tent over his people. In this renewal, the New Jerusalem coming down from God out of heaven, the victory is already ours for the end has come.

What then are those perspectives of which we speak in the theme of Convention? I believe these to be the insight provided by the witness and teaching of the New Church. The New Church is different -- let's keep it different. Remembering Thoreau -- "If a man does not keep pace with his companions perhaps it is because he hears a different Drummer. Let him step to the music he hears however measure or far away." (Walden XVIII)

I am no authority on Swedenborg, but the more I learn of him and the more I read, the more impressed I become. At first, my interest was excited simply because the people in the First Society seemed genuinely interested in me as a person -- they were quite willing to accept me for what I am, and this spoke volumes to me. They did not ask my pedigree, nor that of my wife -- I was not examined, catechized, prayed over or categorized.

At this point I might tell you exactly what happened to bring us into the Philadelphia Church. One very hot day last summer we arrived in the City of Brotherly Love to begin an assignment in teaching. I come from a long background in the ministry of Presbyterian Church -- having served in three branches of that denomination over a period of almost twenty six years. A personal crisis forced a decision to enter another area of service. The pastoral concern of your President helped us to find what the church can mean. Both Mrs. Coulter and I have had this background of stern and rigid Calvinism still very much

around in all the branches of the Presbyterian Church. Call it what you will -- Calvinism, Scholasticism, Confessionalism or whatever, there are rules which cannot be abridged whatever the reason.

It was our full intention to attend the service in a nearby downtown Presbyterian Church. I had heard much of the ability of the minister, and wanted to hear what he had to say. We drove downtown around the hour for service, and found that all the parking places were taken, so it seemed best to ride around to find a space. This we did, but there were no parking places near enough to make the walk on that hot day. So up 22nd Street to Market where there was a place to park. We found ourselves in front of the New Jerusalem Society, 22nd and Chestnut Street. It didn't seem to matter much at this point, so I suggested to my wife that we worship at the New Church. I had heard something about it as a child and young man in Philadelphia. I knew of the former organist and certainly that these people were not exactly like those with whom I had worshipped in the past. The day was hot, the door was open and in we went. If I were asked the reason why I went through that door on that Sunday morning I could not give you an answer. This one decision has changed our life and outlook.

Jerry Poole was preaching that Sunday, and what had started out as a routine, prosaic "going to Church" turned out to be a very different thing. There was the music -- what a magnificent organ! Then the Liturgy -- my interest in liturgical use goes back many many years.

The sermon that day spoke to me. "This is different," kept coming to my mind over and over. The close of the service came, and the man next to us spoke sincere words of welcome. I stayed long enough to talk to the organist -- the beginning of a valued friendship and one that has brought real fellowship for us. The next Sunday we went back. In the seeming unplanned, and unrehearsed we have found a measure of real peace that has not been ours for a long time. In this brief word you see something of the meaning of the New Church for us.

This brings me to this convention and before you tonight -- to talk to you about Swedenborgian perspectives. It is always a rewarding thing to teach young people. I am an Associate Professor at one of the area colleges around Philadelphia. It is primarily an Engineering and Science institution -- preparing young people for careers in the fields of science, teaching, pre-med and allied professions.

Emanuel Swedenborg has been much in my mind and thoughts over the past year. Here was a man who swept away some of the accumulated debris of centuries to show us what the church can be, and can accomplish and do. Swedenborg was primarily a Scientist and not a Theologian. True, like Isaac Newton he wrote volumes on Theology and related subjects but his appeal to me is that of an engineer, chemist, astronomer, mathematician, inventor, a cultured and scholarly man. Dr. Clarence Mull, President of P.M.C. Colleges often refers to the Renaissance Man. Swedenborg to me represents the authentic Renaissance man.

He was a product of his age and culture. The educational processes produced a genuine creative genius, one with a world view reaching out to every aspect of human experience. He was the product of his age. Being primarily an historian and theologian then a mathematician, it is in the latter discipline as it shows its interrelation with all the others, that the measure of Swedenborg ought to be made.

"There were giants in those days." The seventeenth century stands unmatched in human history until our own day. There is much in that century that surpasses ours. It began with the discoveries and work of such men as Galileo, and DesCartes. It is the century of Pascal, of Halley, Linnaeus, Leuwenhook, of Newton and Leibnitz. It saw the unmatched genius of Boyle in the field of Chemistry. This was the flowering of the late renaissance that had seen its beginning in Italy in the fourteenth century. This was the century of the terrible war that almost destroyed Western Europe and caused the souls of men to cry out in bitter anguish. The thirty years war had reduced the popu-

lation of Europe by almost one third. Out of the challenge of these terrible days came the response that brought the rebirth of knowledge to heights undreamed of in the history of the human race. This was the age of Bach, and Handel, both born in that year of 1685 -- "the year of miracles." Perhaps we could say it was a century of miracles, for this was the century that produced those whose names I have mentioned.

It was this age that gave us Emanuel Swedenborg. You are as familiar as I with his early years, with his inquiring mind, with his distinguished family background, graduation from Upsalla which began those years that were to culminate in his contribution to religious thought.

Swedenborg wrote his scientific treatises while still a fairly young man. He was aware that the Church was not all it appeared to be, and genuinely sought to find some answer to the dilemma. It is an exciting thought to me that his student days at Upsala may have conditioned him to break with the past in his search for a new Church.

The University had gone through profound changes in the last decade of the 17th century and Swedenborg was to be the beneficiary of that change. In the year 1662, only two years away from the restoration of Charles II to the throne of Great Britain, there began a movement at Upsala that was to last over twenty-five years. It was "the free speech movement" not of the sort that recently made the headlines at Berkeley, but one that sought to shake off the inertia that characterized the Scholasticism of most of the universities of Europe. (And I might add one that seems to have taken strong hold on the church today -- preserving the status quo.) We ordinarily associate this term with the Roman Church of the Middle Ages, but an enervating Scholasticism had taken hold of the educational institutions of Western Europe in the 18th century that would have, if unchecked, aborted the great accomplishments of that age. Rene Descartes had opened new ideas and new vistas and the students at Upsala were not about to return to the sterile forms of an earlier day.

Perhaps this can speak to us in our own situation. Rigid scholasticism of whatever sort prevents any effort toward renewal. We must have the courage to accept the challenge of our own day and move ahead whatever the cost. If it be some change in form or structure let's do exactly that. If it means giving up something dead for something living let's have the fortitude to do it. I admire the courage of the New Church for it seems this is what you seek to do -- not for the sake of change, but one that gives the Word the meaning it deserves.

What then are these perspectives in the age of revolution? It is imperative that I not forget the international nature of this Convention, and so I do not wish to say things only in the context of my own citizenship, though I feel I must do so to give some meaning to my own inner being. This 20th century has seen the rise and fall of nations and dynasties and as significant a change as has come to the human race.

It was in September 1945 that we were reminded by Douglas MacArthur that "the solution we seek must be of the spirit if we are to save the flesh." I need not rehearse the facts of recent history. These facts have produced new situations and the human spirit must face these facts. There is the New Morality. Dare we hide our heads in the sand in the face of this search for meaning? I hope the New Church will have the stamina to face up to this fact of life.

I teach young people every day, and I know I can count on the fingers of one hand those who go to church at all. They are not interested in our moralisms, in our legalisms, or creeds. They are facing crises every day and they know it. They cry out for identity. They ask us to show some meaning to their life. The majority of the young men in our particular culture expect to be the modern sacrifices to the gods of war. They ask what is wrong.

This is wrong! That we have not spoken with clear and ringing voice against the militarism that will destroy us. There are voices to be heard in the world to be sure: the Pope, the World Council Secretary --

isolated instances in our United States. Four years ago in the U.S. the Church did speak softly against militarism that expects our young men to be prepared for war. The lesson of history is that these nations who prepare for war, and who build up huge armaments are bound to use them.

Mine is an insignificant and feeble voice that calls out to stop this thing. Do I too become a cynic if I suggest that the industrial military complex of which we hear so much has brought us to the place where the Church is silent and uncomplaining in this situation because of economic pressure?

I am profoundly disturbed by the fact that our youth must go to war. The dehumanizing and degrading influences that surround our young people in the military cry out for relief and correction.

In the nineteen thirties the Church in Germany was strangely silent while the march to war moved apace. It took the voice of Niemuller and Bonhoeffer to touch the uneasy conscience of the institutional church. Dare we stand aloof and silent in the face of this monstrous thing that seeks to destroy our very vitals. All that Jesus said loses meaning in the face of it. I am sure there are those who will respond with the safe comment, "let the church be the church." This is a safe haven, but we may well wake up one day to find that the church is not even around.

There is the matter of race relations that may well be the most explosive issue to confront us in the world today. It is a fact that the majority of the world is not of the white race, and we have laid up debts to the black people that must someday be met. Abraham Lincoln stated this clearly when he said that for every whiplash there must come the sword. The judgements of the Lord are true and righteous altogether.

The Swedenborgian Church can state the clear teaching of Scripture that we are one in Christ. There are some of our churches in the inner city. These churches cannot survive unless the effort to reach people of different racial backgrounds is made and followed up. These are words one does not like to hear, but words that must be spoken.

Time for silence is past. Thank God I am not dependent on any congregation or any church for a living, for the economic sanction is the most powerful weapon in the hands of reactionaries in the church today. If you are yourself, if you say what is on your mind, there is the prospect that suddenly you find yourself without work.

These are the human relationships that cry out for solutions in our world. Just the fact that we are willing to accept people as people ought to put us on the way to success. The search for identity is the top priority item in the world of youth today. I constantly tell my students not to worry -- live a little -- enjoy life, but the pressures move on relentlessly. Not that I want the Church to be the haven of rest, but the church can say to me that I count as an individual.

Thank you for allowing me to speak.

And my prayer is
Give us a new vision
a new charity
new wisdom
fresh understanding.

The revival of her brightness
the renewal of her unity
That the eternal message, unmarred by the traditions of men may be hailed as the good news of the new age.

FREE OFFER

THE OLD AND THE NEW

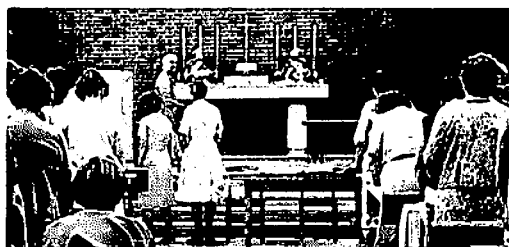
The New Church Board of Publication is happy to announce that the music and the words for the new and revised *Hosanna* is progressing rapidly, and no further delays are expected. The new edition should be available by spring of 1968.

Meanwhile, the remaining stock of the old (or intermediate) edition, the paper-bound *Service Book* which was issued for temporary use, is being offered *free of charge*, except for postage, to individuals or groups who may wish to have it.

Send orders to the Manager, Miss Cecile Werben, at

Church Book Shop
79 Orange Street
Brooklyn, N.Y. 11201

NATIONAL ALLIANCE



The 60th annual meeting of the National Alliance of the New Church Women was held on Thursday, June 22, 1967 during Convention. Mrs. Dorothy Tuck of the Kitchener Alliance greeted the ladies and told of several points of interest to be visited.

Other important items from the Women's Alliance meeting follow.

Miss Frances Spamer, in the absence of Miss Mildred Billings, Chairman of the Mite Box Committee, reported the sum of \$1368.48 had been collected to date. The Mite Box will be used to assist the New Church in the Philippine Islands.

Letters were read from Mrs. E. Ellsworth Seibert to Miss Frances Spamer acknowledging receipt of the \$75 gift to the Leadership Education Institute and from Dr. Ronald Jones expressing the appreciation of Urbana College for the Alliance's assistance to Marie Daggett. A letter of thanks from Miss Daggett was also read. The Rev. Othmar Tobisch wrote thanking the Alliance for support of the planning activities for the New Church World Assembly. A motion expressing the women's thanks to Annella Smith for publishing the Bulletin last year was approved. A gift was presented to the retiring treasurer, Miss Frances Spamer in appreciation of her many years of faithful service.

Speakers for the meeting were introduced by Mrs. Robert Young, Program Chairman. The topic "Recognizing and Releasing Gifts" was discussed by three speakers: Mrs. David Johnson who told how we can help each other; Mrs. F. Robert Tafel, who told how we can learn to accept each human's gifts; and Mrs. Othmar Tobisch who told of some of the ways in which we can bring these gifts down to earth and put them to use.

CONVENTION NEWS

NEW AMENDMENT TO CONSTITUTION

After several years' study by the General Council, its Research Committee and Legal Counsel, and by the Council of Ministers, an amendment to the Constitution of Convention was adopted by the Convention at its 1967 session. The amendment involves the Repeal of Article IX of Section 4, and the addition of an Article XXIV to that section, reading as follows:

There shall be a Board of Conciliation consisting of five members; whose terms of office shall be the same as that of the President. Two members of said Board shall be laymen appointed by the President, two shall be ministers appointed by the Chairman of the Council of Ministers (at least one of whom shall be a General Pastor) and the Vice President of the General Convention who shall act as Chairman.

Whenever any dispute, irregularity, or question of conduct shall arise affecting the peace or welfare of General Convention or any of its constituent bodies, boards, committees, associations, societies or members, or that may be deemed contrary to the Charter, Constitution, or By-Laws of General Convention, if the good offices of the minister and General Pastor have not proved effective, the President or the General Council shall refer such incident to the Board of Conciliation; or any member, society or Association may apply to said Board for relief or determination to the end that such Board shall use its best endeavors to compose and settle such incident, or failing to affect a settlement shall render a judgment as to the disposition thereof, after hearing the accusations and considering the facts.

Should such Board of Conciliation be unable to affect such composition or settlement, it shall render its report or judgement to the General Council with such recommendations as it may deem appropriate in the premises. The General Council, as the Executive Committee of the General Convention, shall take such actions and issue such directions as it shall deem suitable. Anyone aggrieved by said report or judgement shall have the right to appeal the decision to the General Council and as a final resort, seek reconsideration by the General Convention.

The General Council may take original jurisdiction and it may consider and act without reference to said Board of Conciliation or other body. In any event, said General Council as the Executive Committee of General Convention is empowered to take such steps as it shall deem necessary; and it shall report the same to the next following session of General Convention.

STATISTICS

BIRTHS

On June 9 Mrs. J. Malcolm Gray gave birth to a son, Michael Andrew. The Grays are from the Pittsburgh Church.

Twins were born to John and Sharon Billings of Newton, Mass. The twins names are Kit Bernard and Quint Matthew, born on on May 16.

Gregory Wayne was born on May 4th to Wayne and Aldesta Kenerson from the Fryeburg Church.

Also from the Fryeburg Church, Peter Joseph was born to Emile and Christine Savard on May 4th.

BAPTISMS

Sharon Marie, daughter of Mr. and Mrs. William Muzyka of Battleford, Sask. was baptized by the Rev. Henry Reddekopp May 12th.

On May 14th Rev. Othmar Tobisch baptized James and David, sons of Howard and Nancy Jeter in the San Francisco Church.

On May 14th Rev. Othmar Tobisch baptized Deeci Eileen, daughter of Clifford and Margery Schlink in the San Francisco Church.

On May 21 Rev. Othmar Tobisch baptized the son of Howard and Leslie Sheffield in Reno, Nevada to the name of Robert James. and administered adult baptism to Leslie Sheffield.

Madalene Sowell, daughter of Mr. and Mrs. Ed Sowell was baptized on June 4 in Pretty Prairie Church.

Andrew Colin Mitchell, son of Mr. and Mrs. Clarence Mitchell was baptized on July 23 in the Boston Church.

Steven James Heck, son of Mr. and Mrs. Carl Heck was baptized on June 11 by Rev. Paul Zacharias in Kitchener.

Trisha Deanne Davies was baptized in the Church of the Good Shepherd, Kitchener by Rev. Paul Zacharias on June 11. Parents are Mr. and Mrs. James Davies.

The Rev. Othmar Tobsich baptized the son of Joseph and Barbara Repp to the Christian name of Robert. The baptism took place in the San Francisco Church.

Jennifer Ann Hemmerich was baptized on June 11 by Rev. Paul Zacharias in the Church of the Good Shepherd, Kitchener. Jennifer is the daughter of Mr. and Mrs. Bruce Hemmerich.

CONFIRMATIONS

The following persons were confirmed in the faith of the New Church by the Rev. John W. Spiers at Riverside, California. May 7: Mr. and Mrs. David Barnhill; Mrs. and Mrs. Allen H. Hassard; and Mrs. Anne Mae Skinner. On May 21 Mr. and Mrs. Roy LeVerne Nichols were confirmed.

MARRIAGES

Sharon Base married Ronald Bamberger on July 22 in Hanston, Okla.

Raymond Edward Potter and Judith Kay Reise were married on the 13th of May in the West Side Christian Church of Long Beach, California. Rev. Henry Peters performed the ceremony.

Rob-Roy Le Verne Nichols and Evelyn Charline Skinner were married in the Riverside Church on April 23 with the Rev. John W. Spiers officiating.

Leslie Flanders and Carol Blood were married in Lovell, Maine on May 13.

Bill Allard and Darlene Dornbusch were married in Chicago on May 20th.

Stanley Unruh, son of Mr. and Mrs. Galen Unruh, married Mary Annette Lewis on July 17 in Shawnee, Okla.

Lynn Zacharias, daughter of Eric Zacharias married William Charlesworth in Pretty Prairie on June 3.

Stephen A. Polley and Mary Bird Haynes of Long Boat Key, Florida were married in the Church of the Holy City, St. Petersburg, Florida on July 15 with the Rev. Leslie Marshall officiating.

On May 20th David Funk married Diane Marzoff in Roblin Manitoba with Henry Reddekopp officiating.

Ronald Reddekopp married Diane Ronaldson in the Church of the Holy City on June 9th. Henry Reddekopp officiated.

DEATHS

Norman C. Hachborn died on July 27. He was a member of the Church of the Good Shepherd, Kitchener. Paul Zacharias officiated at the Resurrection Service held on July 31.

Memorial services were held at the Pawnee Rock Church on May 20 for Adolph Unruh who died on May 18.

CHANGES OF ADDRESS

Rev. C.V.A. Hasler
33 Littleover Lane
Derby, England
(Secretary for
"United Search")

A3C Ernest A. Ekberg 11619814
Box 9304
Reese AFB, Texas 79401

Albert P. Carter of Newtonville and Boston, died August 16, at his home in Boston's Hotel Vendome. Treasurer of Convention for many years until his retirement, and long active in the Massachusetts Association and the Boston Church, Mr. Carter lived until the age of 93. A Memorial of him will appear in a later issue of *The Messenger*.

Rev. William Beales, long-time pastor of the Detroit New Church, died during the month of August. More details, and a Memorial, will appear in a later issue.

Amy Thaxter Howe of Matinez, California died on May 15 at the age of 85. Memorial Service was conducted by Rev. Othmar Tobisch at the San Francisco Church.

AN EXPLANATION

In case you are one of those who did not receive a copy of the Convention Issue of *The Messenger* (there was confusion in the address lists), you should know of the decision at this last convention to send *The Messenger* to all members of the Swedenborgian Church.

No subscriptions will be charged in the future, but contributions are needed and will be most gratefully accepted.

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Robert H. Kirven, Editor

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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.



PRES. RICHARD H. TAFEL

P R E S I D E N T ' S C A L E N D A R

August 28: Visit campus of University of Windsor (Ontario), just across the river from Detroit, proposed as site for housing and many activities of the 1968 Detroit Convention.

August 31-September 3: California Association meets in San Diego.

September 14-15: General Board of the National Council of Churches meets in Atlanta, Georgia.

September 22-24: Ohio Association meets in Cleveland.

September 28-29: Ad Hoc committee on church-and-college relationships meets at Urbana College, Urbana, Ohio.

September 30: Middle Atlantic Association meets in Baltimore, Md.

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