

THE MESSENGER

Official Organ of the Swedenborgian Church

JUNE 1975



SOME THEOLOGICAL CONSIDERATIONS ON THE WOMEN/MINISTRY ISSUE

When doctrine is put to use in the life of an individual or a church, a crucial step in the process is one that I call "identification." This is the step of figuring out just exactly what elements of a situation in life are referred to by each theological term or concept. The difficulty of this step is easily under-estimated. Rather complex problems of grammar and context may be involved.

I. "MALE" AND "FEMALE"

For example, one question that must be answered very carefully when applying doctrine to the issue of women and ministry, is this: precisely what realities of life are described in Swedenborg's distinction between male and female, masculine and feminine?

A. Swedenborg's Use of Terms

Most readers of Swedenborg have been impressed by the exquisite precision with which he separates seemingly inseparable concepts, and analyzes them with beautiful consistency in terminology. Some have then been puzzled for a time, when they find terms that were carefully distinguished from each other for analytical purposes in one context, being used synonymously in other contexts. Sometimes they are alternated, apparently for stylistic purposes, without comment. Sometimes they are explicitly identified as equivalent in meaning in one context. Sometimes—especially when the correspondence of discretely different realities seems particularly transparent—correspondents are used as synonyms. Several examples of such practices are found in Dr. William Woofenden's paper for the 1975 Council of Ministers, "Swedenborg's Use of Terms."

Usually, these terminological practices have little effect on the identification step in applying doctrine to life situations, but difficulties do arise in specific situations. In the present consideration, for instance, if the substantive "feminine" is interpreted as meaning "feminine quality," it then makes a big difference whether this is read as being the *same* as a female, a woman, or a wife, or is read as *corresponding to* one or all of the other three.

B. Interpreting Substantives

Swedenborg frequently uses "male" and "female," "masculine" and "feminine," and other adjectives, as *substantives*: that is, he uses an adjective-modifying-an-unstated-noun as if it were a noun. This grammatical construction is less common in English, but can be illustrated by sailors' referring to white Navy uniforms as "whites." Because the use of substantives ("substantive" is a substantive, too!) is less common in English than in Latin, their common occurrence in Swedenborg's Latin has troubled translators, and quite possibly may have misled readers. That possibility—raised many times in connection with others of Swedenborg's many substantives—points to two alternative interpretations of "masculine" and "feminine." Both readings have equal grammatical validity, and the choice between them must be made on the basis of his apparent intention in context. However, the context is determined partly by the meaning given to the substantive! So this is a difficult question. It resists simple solutions.

If the unstated noun which is modified by "masculine" or "feminine" is "being" or "person," then the substantive is the general equivalent of "man" or "woman." On the other hand, if the unstated noun is a quality or attribute, then something like "masculine principle," or "feminine quality," would be a better translation. Plainly, the choice made by a translator (or reader of the Latin) makes a significant difference in the meaning of the passage, and just what life situations it describes or directs.

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Robert H. Kirven, Editor

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C. The Original Distinction

Swedenborg's first description of the male-female dichotomy occurs in *Arcana Coelestia* 54, in reference to Genesis 1:27:

And God created the human race in his own image, he created it in the image of God, he created them male and female.

The Most Ancient Church's understanding of "male and female" in the internal sense of that passage, he says, was that

In a spiritual person ("homo" signifies "man" in the sense of "mankind" when used generically, "person" when used individually), the understanding is called male, and the will is called female.

He then refers to subsequent comments on Gen. 2:23, and 3:15. In the first of these passages, a comment on the forming of woman from a rib taken out of mankind, he says that "by a rib . . . a person's *proprium* is meant . . ." (AC 147), and adds in Pgh. 152:

Everyone who considers [the matter] even lightly can know that a woman is not [made] out of a man's rib.

In the second reference, commenting on the passage about the enmity to be put between the serpent and the woman, he explains: "for woman, the church is understood" (AC 250).

It is a commonplace to observe that the Creation Story describes the growth of individuals into angelhood. The elements of the story are components of each individual personality. The "male and female" of Gen. 1 and the understanding and will of every person—every man, every woman. The "man and woman" of Gen. 1 are the rational capacity and the *proprium* of every man and every woman. The woman and the man of Gen. 3:15–16 are the rational capacity and the church in every community of men and women (*cf.* AC 261). The relationship between the will and the understanding, and their growth together into one, is central to the regeneration of every man and every woman. This relationship and growth is beautifully illustrated on the one hand by the corresponding relationship between a man and a wo-

man in marriage, and on the other by the corresponding union of love and wisdom in the Lord. All of this is so fundamental to Swedenborg's concept of what it is to be human in human society under God, that he uses all three levels of the corresponding pairs as illustrations and equivalents of the others.

D. The More-Detailed Distinction

Marital Love is a work devoted to the force which impels these pairs toward union on the physical, spiritual, celestial, and divine levels of reality. The foundation of the book's logical argument, stated in Pgh. 27, is that such conjunctions exist in heaven. In defense of that foundation, he offers in the same paragraph seven propositions which are intended to firmly establish the possibility of such conjunctions, *i. e.*, the possibility of marriages in heaven. The following nineteen paragraphs consist of his development of those propositions for that purpose.

The second of those seven propositions, developed in Pgh. 32, offers a complex exercise in the understanding of adjectives as substantives. In the first place, two pairs of adjectives are employed: "male" and "female" (*masculus* and *foemina*), and "masculine" and "feminine" (*masculus* and *foemina*). The second of these pairs has to be substantive, because both words appear in their neuter forms, which have no other meaning in this construction. The apparent intention is to signify essences or qualities. The first pair necessarily are substantive in some cases (or the constructions would be incomplete), but are subject to interpretation in others. The formulation of the proposition itself raises this question—which is begged, rather than simplified, by relying on the English possibility of using "male" and "female" as adjectives without an article, and as substantives with either "a" or "the." No clues as to this choice come from the Latin, which uses no articles. If the proposition is stated with "male" and "female" as nouns in each case, it reads:

A male is then a male, and a female a female.

If substantive and adjectival uses are alternated, the meaning would be as follows (with parenthetical additions to emphasize the difference):

A male (being) is then male (in nature), and a female (being) is then female (in nature).

The difference is subtle and partly subjective, but the first reading seems to place relatively greater emphasis on the continuation of gender identity after death, while the latter lays more stress on the survival of gender's qualities or characteristics in the transition from physical-spiritual life to purely spiritual existence. No decision between the two readings is necessary for this purpose, for the meaning is enriched by the parallel alternatives.

In the next sentence, however, the difference is greater. There "mankind" or "a human being" (*homo*) is the subject, and "male" and "female" either are substantives in apposition, or adjectives modifying the subject. With what follows immediately, the sense of the first alternative is that mankind, considered collectively, is a male sex and a female sex, each sex consisting of the irreducibly different, gender-related qualities which characterize it. The second alternative implies that a human being is both male and female in nature, and the qualities which characterize each of these aspects of humanity are irreducibly different.

In my judgment, the latter interpretation is decidedly more consistent with Swedenborg's overall description of human nature and with his stated purpose for the sequence of paragraphs in which the statement occurs. This judgment is reinforced in the following Latin sentence. There, he promises to state briefly the essential difference between masculine and feminine *qualities*, and proceeds to describe the difference between *males* and *females*. My preferred reading avoids the difficulty of totally identifying qualities with entities again, and allows the more reasonable identification of two sets of qualities with two aspects of human nature.

E. Confirmation from the Word

Further confirmation comes from the fact that Swedenborg concludes the paragraph by quoting Gen. 21-23 in substantiation. This passage, describing the genesis of the *proprium* out of the rational faculty, has already been noted as concerning two elements of personality, just as Paragraph 32 of *Marital Love* deals with two aspects of human nature, two aspects of the life of every man and every woman.

A seldom-noticed point may have led to some confusion over just what the biblical quotation sup-

ports. In the Latin, Swedenborg quoted here from another Latin translation of Genesis than his own in *Arcana Coelestia*, or the Schmidius version that he often used. It does seem to have been his habit to quote biblical passages from other translations than his own—even in later volumes of *AC* when he referred back to earlier passages, and even when Schmidius' wording served his purpose less well than his own. One example of this can be found in references to Gen. 2:7 in AC 9818 and AE 419b. In those passages, the intended identification of spirit with its correspondent, breath, is obscured by the translation he used, whereas it is highlighted by his own. In the present case, his quotation from Genesis refers to the rib being taken out of "man" (*vir*, a male human being) whereas his own translation refers to the rib being taken out of "mankind" (*homo*, a decidedly better translation of the Hebrew *adam*).

The error of that translation—one which Swedenborg corrected when dealing with Genesis 2:21-23 with full precision—allows the interpretation that women are derivative beings. It permits the inference that man—like birds, fish, and trees—was *created*, but woman was not, being a secondary formation. This is not implied by the Hebrew, and is explicitly ruled out of consideration by Gen. 1:27.

F. The Decisive Contextual Issue

Possible alternative interpretations of Swedenborg's substantives in *Marital Love* 32 which would be equally valid grammatically, are decisively ruled out at just this point. If it is read, "The inmost within the male [being] is wisdom . . . enveiled by love, and the inmost within the female [being] is love of that wisdom of the man's," then female people have no inmosts of their own by birth or human nature, but exist only in dependence on an inmost that derives from another person, a male-type person. Such an interpretation of Swedenborg's intent would make this paragraph (and certain parallel constructions) radically variant with his evident conception of human nature, and intolerable in many other ways.

The identification in life situations of *Marital Love* 32 must necessarily be with aspects of human personality—aspects of each man and each woman—which correspond to the masculine qualities usually observable in men and the feminine qualities characteristic of most women.

This does not seriously affect the understanding of Pgh. 33, where certain well-known differences between males and females are noted as external correspondents of internal masculine and feminine qualities. The two kinds of qualities are indeed discretely different from one another, and characterize two distinctly different kinds of people. That men have other, normally sub-dominant, capacities as well—and vice-versa for women—in no way contradicts the argument. The argument requires that differences be noted: differences between kinds of people, aspects of personality, and categories of being; and that these differences display inherent incompleteness, and an innate drive toward completeness in union.

Such union is represented by marriage, but also by regeneration, and in the highest sense by the Lord's glorification and the oneness of love and wisdom in the God-Man. The oneness of distinct things is explained, for example, in *Divine Love and Wisdom* 34: "Love exists in wisdom and wisdom takes form in love."

II. MINISTER AND PRIEST

A second example illustrates an entirely separate difficulty, one in which grammar and translation raise no obstacles, but identification is problematic for other reasons. The General Convention's constitution and rites have long referred to the ordination of *ministers*. If a search for Swedenborg's comments on the suitability of women to that office begins with the entries in Potts' *Concordance* under "ministers," one finds few references to the relevant meaning of that term. A search that began at that point proceeds logically to Potts' entries under "priests" (where a General Churchman's inquiry would reasonably begin, since that body's ordination is to Priesthood). Many entries appear there, but Convention's Ministry is a reflection of such

biblical images as prophet, servant, rabbi, preacher, judge, counselor, and others as well as priest. Swedenborg's references to all these terms have relevance to the issue, and the degree of relevance of each of these references varies according to the context.

Years of devoted churchmanship in the light of doctrine has produced a concept of ministry that can no longer be equated simply with the concept that Swedenborg referred to in his term, "priest." It is not totally different, of course. Much of what he says about priests applies quite precisely to ministers. But to limit Convention's ministry to what Swedenborg says about priesthood is a good example of a *prima facie* identification which seems to me to be an over-simplification.

III. CONCLUSION

When Swedenborg's distinction between male and female is identified as a distinction between different capacities of an individual, and that between masculine and feminine as a differentiation of individual characteristics, then the application of theology to matters pertaining to ministry has nothing to do with blanket prohibitions or authorizations of men or women in general. Rather, it has significance in the judgment of any individual man's or woman's personal qualifications for that calling. At the same time, when Swedenborg's statements on several terms and subjects other than priest alone are identified with the issue of ministry in the life of the General Convention, the theological base of the discussion is broadened radically. Without such clear and careful identifications, theological considerations lose most of their inherent authority in life situations, and actions tend to be taken on other grounds for which relevance is more clearly demonstrable.

Reprint from The Messenger, July-August, 1972

WOMEN IN THE MINISTRY

The possibility of ordaining women into the ministry of the Swedenborgian Church took two major strides toward actuality at the 1972 convention. On a split vote, but with a two-to-one majority, the Council of Ministers voted in favor of a recommendation to the convention that women be considered eligible for ordination. General Council expressed full support for the action, but referred it for research into the question of whether concomitant amendments to the Constitution or By-Laws would be required. It is possible that the issue will reach the floor of Convention next year.

In the meantime, a “straw” vote was taken to determine the present sentiment of delegates and visitors to this convention on the matter. The non-binding opinion poll was requested by the Rev. Edwin Capon, President of the Swedenborg School of Religion, to help him advise women who are presently seeking admission to the school with eventual ordination as a goal. On a brief show of hands (no count taken) a significant majority indicated a favorable attitude toward the general principle of women in the ministry.

The matter was not debated on the convention floor, though several people—a majority of them women—spoke against it before the opinion-testing show of hands. Details of the Council of Ministers’ discussion prior to voting were not recorded either. However, since a number have asked what reasons could possibly have opposed or supported the action (depending on the questioner’s bias), a brief summary of some of the *kinds* of arguments voiced by the ministers may be in order.

Most arguments were on doctrinal grounds. Negative ones centered on the teaching aspects of priestly functions being appropriate only to the characteristically masculine wisdom; the necessity of a

man in liturgical priestly functions, to represent the Lord as bridegroom to the church as bride; and to Swedenborg’s unvarying practice of referring to priests in all contexts as masculine. Affirmative arguments included the interpretation that Swedenborg’s references to masculine wisdom and feminine love refer to complementary aspects of each total personality more specifically than to exclusive characteristics of either sex (even though masculine qualities normally are dominant in a man, etc.); the argument that ministry is pastoral as well as priestly, with great needs for the affectional sensitivity that Swedenborg identifies with feminine aspects of personality; the judgment that Swedenborg’s exclusive use of the masculine in connection with the priesthood (like his identification of ministry with priesthood) reflects his time and culture mixed with his revelation; and a question as to whether new roles for women in our physical environment and experience might not reflect some changes in the spiritual realm since Swedenborg wrote.

A few arguments were empirical, but these also went both ways. Observations of women actually ministering with great effectiveness in certain situations were used as arguments for ordination, but also as arguments for some quasi-ordained status (such as Deaconess), and as arguments that many aspects of ministry do not require ordination, so women should not need it. From the empirical standpoint it was also noted that women do a great deal of very effective teaching—in high schools and universities as well as with little children.

This brief and incomplete summary of arguments is not intended to be a record of clergy discussion of the subject, nor to preclude detailed theological and practical analysis of the advocacy and opposition to women in the ministry. Such analyses can be prepared for *The Messenger* by qualified spokesmen (and/or spokeswoman) for both sides if sufficient interest is expressed to the Editor.

THE TRUE RELATION OF WOMAN'S WORK TO MAN'S

BY MRS. J. R. HIBBARD

* * * *

1st. The very essence of the masculine mind is the love of acquiring wisdom. The essence of the feminine mind is the love of wisdom when acquired. (C. L. 32, 88, 90.)

2d. The male sees, concludes and acts from intellect, or more properly from reason, the female from affection, which gives her perception. The feminine mind receives the internal form and brings it forth into effect—out into the external, clothing and decorating it. (C. L. 115, 122.)

3d. The duties of the sexes are different, owing to the different essence of their mental conformation, but they are conjunctive. (C. L. 100.)

4th. The duties of men are those in which the understanding and judgment predominate and relate to public uses performed away from the home. Women's duties tend to the forming, developing, making practical in all ways, by the activity of her perceptive affections of use, the rational wisdom of the man, a work he cannot do. (C. L., 9, 174, 175, 176.) Women are more wise in some things than men. They sometimes discourse wisely and with eloquence. (C. L. 168, 208, 293, 330.)

An intelligent study of the Writings will teach us that in every use to be performed there must be found the conjunction of two essential principles. May not these be represented by the two sexes,—one part to be more fitly performed by the man, and the other suited to the genius of the women,—and will not the use be more perfectly

accomplished when men and women work together side by side in the fear of the Lord and for His sake? The man using his rational faculty to judge, analyze, and put into a general form a thought of use; while the woman with her perception of what is fitting, her love of orderly detail, her tender sympathy and encouragement, will carry to completion this thought which has taken form in his understanding. When this relation is accepted between man and woman, there can be no question of inferiority on the one hand or superiority on the other. Each, in freedom to act according to the quality of the reason which God the Creator has bestowed, shall work for the perfection of that use which can only become perfected by their conjunctive effort. Man cannot exist in fullness without woman; and when they are conjoined in the performance of any use, then there is in it that trine which exists in every perfect creation of the Lord. In the ancient Religions of the East, this trine in the Divine Being was symbolized to the senses of the worshipers by a triad of beings,—a man, a woman, and a child; and no matter what the attributes of the invisible Creator, to be expressed, it was always pictured in the walls of the temples in this trinal form. By making a practical application of this principle of creation to all the general uses of life in this world, it seems to me there will be no lack of avenues for legitimate work for women. Medicine, the law, fine arts, mechanics as applied to industries, all offer opportunities for the exercise of the especial form of woman's mind, and if she be true to the God-given instinct of her being, she will not walk in the path of the man; but side by side they will be true help-meets, the one to the other. To enable her to fulfill this exalted mission, her intellect must be developed and educated. Let her have colleges, her higher education, not that she may study *as* men do, or become more *like* them; but developed according to her own especial mental conformation, that she may be more fully the perfect woman.

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Excerpts from papers on "Woman in the Church," delivered at the NEW-JERUSALEM CHURCH CONGRESS of 1893

WOMAN IN THE NEW CHURCH

BY MISS MARY L. BARTON

If we have a movement in society it is because the force behind or within it shows that it is a living issue, and that being so it concerns us, closely or remotely, as it bears upon those things which are vital to human welfare.

* * * *

Any theory regarding the sexes, that does not take into account their absolute dependence upon each other in all things, will act as a hindrance to the spiritual and mental development of those who fail to perceive the truth of the matter. So far as the apparent difficulty is concerned of treating ourselves as parts of a dual being, we should recognize the fact that union is effected on the spiritual plane of our lives. A more or less complete conjunction with others is, in truth, a necessity, and is the condition under which existence is possible. We live in two worlds, or on two planes, at one and the same time. Every incentive to thought or action comes to us from the spiritual world—a world made up of living human beings. Isolation for any of us is an impossibility. We are environed by souls. From every one there is an influence going forth from the activities of his thought or spirit, that seeks for a reception in some mind just suited to take it in and to give it a home. A more interior union, that may grow continually toward perfection, is possible between man and woman, because each is the complement of the other, each supplying what the other has not.

* * * *

But what do we find concerning the respective genius of men and women in Swedenborg? So much that there

is time but for the briefest references and extracts. First, then, we are told that man is a form of the understanding, and that woman is a form of the will. That is to say, that man is of such a nature that he loves primarily those things which relate to knowledge and science.

To him, in his natural state, the most important thing is the accumulation and storing up of facts in his mind. He considers it his privilege to investigate everything intellectually. He does not want to do anything unless he first understands why he should do it.

Woman, on the other hand, being a form of the will, or voluntary principle, is representative of the affections, and values the exercise of them above everything else. If her heart is not satisfied her brain wearies. Love takes precedence, and this prompts her to act without her knowing why, or caring very much to know the reason why she would do some specific thing.

Yet, in separating the two, man and woman, for the purpose of analysis, we have divided those whose very nature is indissoluble; for we may see that, in fact, something of love, the feminine principle, must enter into everything a man does, and even into his thoughts, because he cannot do anything, or think of anything, unless prompted by the will, and something of the understanding, the masculine principle, must be in every woman, or she would not know how to carry out her will. The essential difference between the two sexes is, that in man the understanding leads, but in woman this takes the second place. But there is no room for an arrogant assumption of superiority on the part of either man or woman; for, as Mrs. Browning says, "thought can never do the work of love." Neither, we may add, can love be a substitute for thought, or either, by itself, bring anything to fruition.

* * * *

THE WOMANLY NATURE

MISS SELMA WARE PAINE

As the lapidary, when he tests his jewels, puts aside those he knows are faultless, may we not, also, put aside from discussion, the admitted propositions: First, that, all other things being equal, the life of true marriage is higher and fuller than the single life, and, second, that the difference between men and women is innate, ineradicable and eternal? Then, as the jeweler selects some brilliant gem that has a slight flaw, and says, "How beautiful it is, even if it is not perfect;" so I should like to have admitted that the single life lived aright offers more opportunities for usefulness and joy than any one being is able to improve. What is necessary is that there be the marriage of good and truth within us. If it is there, we are quite independent of present external conditions. Life can flower and fruit in any.

* * * *

In the discussion of this question we have to consider not only the fundamental doctrines as to the nature of men and of women contained in Swedenborg's works, but the application of them to existing conditions in society. The doctrine of "marriage love" is at the root of the subject, in every phase of it. But it is the nature of roots to be hidden. Let the botanists study their construction, if he will, but when he does this, the special plant he studies must cease to live. At the root of our earthly lives is the united action of heart and lungs. How exactly they move without our heeding! Let the doctors, the physiologists study their laws, but too great a consciousness of their action prevents its perfection.

We are all men and women, it is true, but we are, also, human beings in whom is the man and the woman. Woman is not all will and man all understanding, or, if we look at the deeper and higher celestial, men all good one. I think we wrong him deeply by applying any minor detail of his instruction so as to conflict with his general

spirit. We take from the Diary: "Women can enunciate with affection but not teach," and yet, again and again, he dwells on the province of women in heaven in teaching. It is also quoted: "Women who think like men concerning religious things, speak much concerning them, and still more, if they preach in assemblies, destroy the womanly nature." May this not mean if they do it "like men?" That we agree is an abomination.

* * * *

The teaching is affirmed that the wife cannot enter into the proper duties of the husband; but just what all those proper duties in their superficial form may be for each, time must decide by its need. One thing is certain, nothing can ever reverse the primal love of the wife for husband and child. This is the essential; the point from which the law and prophets hang, but the new ways in which she can best serve them with that love, thought and experience show her as the centuries pass.

Is it not of the first importance that we recognize the temporal, the accidental, and accommodate ourselves to that under higher laws? The world moves always in its changeless course around the sun, but on earth the seasons come and go and no two are alike. In some years our battle with the cold must be longer than in others, and we must lay in more abundant store. There is thus ever new variety under old perfect laws. There is a constant creation of new needs. Old forces must fill them, and we almost always find these forces are waiting, throbbing with repressed activity.

That only can be the perfect Religion that holds in it fidelity to the eternal and adaptability to the new needs of life. How, tried by this standard, the Divine Evangelists shine out, how the Epistles take a second rank. Nowhere in the Gospels is the place of woman prescribed or limited. To *her* is each of its everlasting teachings. She must not receive *her* seed among thorns or in stony places.

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Excerpts from papers on "Woman in the Church," delivered at the NEW JERUSALEM CHURCH CONGRESS of 1893

SSR MANAGERS MEET

I was asked to mention some items of interest to *Messenger* readers from the recent Board of Managers meetings held May 9-10 at the Swedenborg School of Religion.

It had been decided earlier that faculty contracts would now run for three years instead of being renewed yearly. After two years a faculty member must submit a proposal of class plans for the next three years. Sabbaticals are now given the seventh working year. During this time, a faculty member may study, travel, write, or possibly serve a parish. Dr. Kirven who is taking his sabbatical next year has plans to write a book, *A Study of the Nature of Spirit*, and submitted an extensive outline.

The idea of bringing visiting faculty for four weeks or more as a special project was favorably received. Rev. Friedemann Horn may come next spring. Roger Paulson and Jerry Poole are co-chairmen of this Special Projects Fund.

Mrs. Briggs reported as a member of the Visiting Committee of the SSR. She said the students were very enthusiastic about the faculty. She also relayed the suggestion that the seminars might be implemented by more lectures. A seminar is being planned on "The Glorification." The students wanted more retreats—one was scheduled for May 29th and 30th at Blairhaven. She felt the students were more congenial this year.

A Committee on Guidelines and Standards has been formed consisting of the Executive Committee and Jerry Poole.

A chart on Role Study was studied. This delineated the functions of the Board of Managers, the President of the SSR, the faculty and students as to curriculum, admissions, etc.

A new boiler and roof are the major items of expenditures to be considered.

The Search Committee (for a new President of SSR made

The Search Committee (for a new President of SSR) made its first report. Material will soon appear in this magazine concerning applications for this position.

Elizabeth Guin

PART-TIME POSITION

The Board of Education is looking for an individual who enjoys working with young people, a chairperson for our Committee on Youth Activity.

Responsibilities would include coordinating activities sponsored by the Board, such as summer youth programs (this year it is WEYS—Wilderness Experience For Young Swedenborgians), ANCL programs, Convention Youth programs, and requests from local societies. Attendance at Board of Education meetings would also be required.

Please write a brief summary of your background, past experiences, and how you feel you could function in this position. Send to:

Board of Education
Youth Activities
48 Sargent Street
Newton, Mass. 02158

Your place of residence is not one of the requirements, for a great deal of the communication is done by mail and phone. The Central Office may be used for all written notices, etc. It is our plan to arrange a small re-

SPECIAL STATISTICS:

NEW "P. K.'s"

Without entering the debate as to whether or not "Preacher's Kids" are a breed apart, *The Messenger* happily announces the arrival of some very special children in the life of Convention.

Nathan Randall Laakko was born to Mildred and the Rev. Randall Laakko of Wilmington, Del., on April 9th.

Geoffrey Walter Orthwein was born to Kathleen and the Rev. Walter E. Orthwein III of Troy, Mich. on March 15th. Geoffrey was baptized on May 11th in Royal Oak, Mich., the Rev. Geoffrey S. Childs officiating.

The birth and baptism of Rachel Mariah Lee to Judith and the Rev. Jaikoo Lee were announced in earlier *Messengers*.

IF I WERE TO BECOME YOUR PASTOR

TO ALL NEW CHURCH PEOPLE:

I hope to soon become a minister in the Lord's New Church. By this I mean that I will not only be acting as the spiritual guide to an individual society, but as an active representative in our church at large. In order that I may serve the Lord and the Church to the best of my capacity, I seek your help.

I have prepared a questionnaire which I would ask that you read over carefully, answer as best you can, and then return to me. This questionnaire need not be signed. However, if you are a minister, lay reader, or are serving the church in any such capacity, I would ask that you indicate so.

In asking these questions, I do not mean to imply that I have not yet formulated in my mind what I think are the duties of a pastor in the New Church. I am simply seeking to serve you, and thereby the Lord and His Church on earth to the very best of my ability.

The results of this questionnaire will fulfill two purposes: One, it will personally help me in formulating my plan of ministry, and two, it will be my interest to forward the results of this questionnaire to both the Swedenborg School of Religion and to the Council of Ministers with the hope that it will aid them in their preparation of future ministers in the New Church.

Please return all replies to:

David L. Rienstra
48 Sargent Street
Newton, Mass. 02158

QUESTIONNAIRE

I. Informational:

1. Are you a baptized member of the New Church? _____ (If a family, how many?)
2. Are you a confirmed member in the New Church? _____ (If a family, how many?)
3. Are you a member of a society? _____ How large? _____
4. Are you an isolated member?
 - (a) Distance to nearest society _____ miles.
 - (b) Do you participate in an active isolated group? _____
 - (c) Would you be interested in having a regular pastor visit your group or family on occasion? _____
 - (d) Do you attend a church of another faith? If so, regularly _____ occasionally? _____

II. General:

1. What do you see as the strengths of the New Church in our modern world?
(answer as long or as short as you see necessary)

(over, please)

2. What do you see as weaknesses in the New Church?

3. What do you think we should do to best use our strengths to further the New Church?

4. What positive things can we do to overcome our weaknesses?

5. What importance do you place on the doctrines of the New Church as set forth in the Writings?

6. Do you yourself make it an active practice daily to study the Word and the Writings? _____
If so, do you find that they help you in your everyday life? _____ How?

7. What is it that you seek in a regular worship service? In the sermon?

8. What type of worship service do you feel fulfills your needs in your daily life?

III. Specific Needs of Society:

1. If I were your pastor, how could I serve your society best?

2. What issues that involve your society do you feel your pastor should actively participate in to aid in resolution?

3. What issues that involve the church at large do you feel your pastor should actively participate in to aid in resolution? To what extent?

4. What issues, both for society and the church at large do you feel that your pastor should not involve himself in?

5. In light of question II-6., would you desire your pastor to conduct regular doctrinal classes in the Word and the Writings other than the regular Sunday worship and Sunday School? _____
Would you attend? _____

ORDINATION OF WOMEN CONSIDERED IN LIGHT OF THE DOCTRINES

By the Rev. Walter E. Orthwein

We often speak of the importance of applying doctrines to life. Certainly we should do this in the life of the church. If we don't apply doctrines here, what meaning is there in speaking of applying doctrine to life?

In looking to the doctrines of the New Church for guidance in this and other matters relating to our church organization, we are seeking the guidance of the Lord, since these doctrines are from the Lord and are the Lord with us.

TWO QUESTIONS: In considering the ordination of women, two fundamental questions must be answered: What is the use of the ordained ministry?; and, What is the nature of man and woman as revealed in the Writings?

The answer to the first question is—the salvation of souls. This is basic. This is the one clear focal point of the ministry. “The good of the priesthood,” the Writings say, “is to care for the salvation of souls.” (*Life* 39).

We are taught that the Lord's end in creation is a heaven from the human race. (DP 27.2) “The Divine Providence has for its end the eternal salvation of man, not his being well off in this world.” (AC 6481) This is an important doctrine to keep in mind in thinking about the use of the ministry.

Souls are saved through regeneration, and the teachings of the New Church show that regeneration depends upon the understanding of truths. The first state of regeneration consists of learning truths and acting from them; the second state is when man comes to will and love the truths he has learned. When the truths he has learned externally are conjoined with good inflowing from the Lord, then he is no longer led through truths, but by good. (AC 9227; E 965.4)

Knowledges of truth can be communicated by one person to another but *love* of the truth must enter in from the Lord. A minister must do everything

he can to awaken an affection for the truth, it seems to me, but I don't think he can give that affection to anyone. It must come from the Lord, who alone is the Regenerator. “A man cannot regenerate himself, that is, form in himself a new heart and a new spirit, but the Lord alone can do this, who Himself is the Reformer and Regenerator.” (*Life* 112; see also TCR 684). A person can't change another's loves, or even his own; all he can do is serve as an instrument whereby truths (which are the Lord's) may be imparted to others.

In short, man's cooperation in regeneration involves the truth side of the process. The good which infills the truths comes from within from the Lord.

There are innumerable statements in the Writings which might be quoted in this connection, and I would like to give these:

. . . men learn what is true and good from the Word of the Lord, in order that from it they may reflect upon themselves. Whether they are such, which reflection is given them at certain times, especially in times of distress. Therefore it is of the greatest importance to know truths, for without cognitions, there can be no reflection, thus no reformation. (SD 737)

Nothing . . . is of more importance to a man than to know what is true. When he knows what is true, and knows it so well that it cannot be perverted, then it cannot be so much immersed in cupidities and have much deadly effect. (AC 794)

By instruction the interiors are formed, and thereby the internals, and are adapted to receiving the goods of love and the truths of faith, and thereby the perception of what is good and true. No one can perceive what he does not know and believe, consequently he cannot be gifted with the faculty of perceiving the good of love and the truth of faith except by means of knowledges, so as to know what they are and of what nature. (AC 1802.3)

All enlightenment is from good . . . There is nothing else that receives good but truth, and such as is the truth, such is the reception, and such is the consequent enlightenment. (AC 3094)

When the Most Ancient Church fell, the Lord separated the will and understanding so that man might be saved by means of a new will created in the understanding. This is what is called “conscience,” which replaced the perception of the man of the Most Ancient Church. This is a crucial teaching, it seems to me, in that it shows why truths are so essential to regeneration.

The following are a few of the many passages in the Writings which treat of this subject:

... every man is to be created anew . . . and this is effected through the understanding; for from infancy he must acquire the knowledges of truth and good, which will teach him to live well, that is, to will and act rightly. Thus the will is formed through the understanding. (I.14)

The Lord provided that the Voluntary be separated from the Intellectual; and that man be formed—not, as before, through a will of good—but that through an understanding of truth he should be endowed with charity. (AC 640.2)

... a new will is formed in him by the Lord in the intellectual part. Through this new will, the spiritual man is elevated by the Lord into heaven, evil still remaining in the will proper to him; which will is then miraculously separated. (AC 5113)

... to prevent man from perishing, the Lord has provided that he can be regenerated as to the intellectual part . . . (AC 6296.2)

(See also AC 2053, 2930, 8194.2, 8988, HH 424)

I have attempted to show why knowledge of truth is so essential, and why it is the use of the ministry to lead by truths. A priest who is in the love of the priesthood “acquires the truths which he may teach, and by means of which he may lead.” (Life 39)

A person is conjoined with the Lord “by means of and according to his understanding of truth from the Word.” (SS 78) This is why only adults can be regenerated, because the intellectual faculty is not completely formed until adult age. (AC 6125.2)

“Moreover, every man is led by the Divine by means of his understanding; if he were not led thereby, no man could be saved.” (AC 10409.4) Note especially the words, “*by means of his understanding.*”

In light of the teachings noted above, I believe the use of the ministry is to provide for the salvation of souls by preaching and teaching truths from the Word. There has been an effort in Convention to broaden the definition of “ministry,” and this has been done to such an extent that the essential use of the ministry has become unclear in the minds of many. The ministry has been divided up into “the priestly function, the pastoral function, the prophetic function,” etc. But my understanding is that it is the Divine Truth which performs all these uses, according to each individual’s states, and that the minister’s use is to communicate that Truth. I cannot find support in the teachings of the New Church for any other view of the ministry.

“Good may be insinuated into another by anyone in a country; but not truth except by those who are teaching ministers . . .” (AC 6822) There are many good things which a person can do for others without being ordained into the ministry. Psychological counseling may do a lot of good, for instance, but this isn’t the essential use of ordination.

I believe that the use which ordination looks to is to preach and teach truths from the Word.

THE NATURE OF MAN AND WOMAN: The character of the masculine and feminine nature is beautifully portrayed in the Writings, and it is shown that the differences between male and female are essential, innate, and universal—not just physical or the result of cultural influences. Both men and women have will and understanding, but men are men throughout and women are women throughout. The New Church doctrines about the sexes are rational and clear and practical, and they certainly can be applied to the question of women’s ordination. Is this a use women are created to serve or not?

The relevant doctrine, I believe, is that women are led more by their will than men. Having established that the minister’s use is to communicate truths, this fact would seem to weigh against the ordination of women. The church certainly needs wo-

men—and, especially, the minister needs a wife—to put “flesh” on the “bones” of doctrine, but the preaching and teaching themselves are a masculine use.

Considering that: since the fall of the Most Ancient Church man’s will is hereditarily corrupt; that he can be saved only because the understanding was freed from the corrupt will and is thus able to receive truths by which a new will may be formed in the understanding; and that, therefore, the use of the ministry is to teach these truths . . . the fact that women are led by their will indicates that the ministry is not a use they are created to serve.

The following statements seem pertinent to me:

The female sex is so formed that the will or cupidity reigns in them more than the understanding. (AC 568) (In individual cases this may not appear to be so, but it is nevertheless true. See what is said about “learned author-esses” in CL 175)

Man is born to be intellectual, that is, to think from the understanding, while woman is born to be affectional, that is, to think from her will . . . man acts from reason and woman from affection. (HH 368) (See also CL 90 and 91.)

Every one, whether man or woman, possesses understanding and will; but with the man the understanding predominates, and with the woman the will predominates. (HH 369)

. . . the rational wisdom of the man . . . is proper to the understanding of men and climbs into a light in which women are not. (CL 165)

In the offices proper to men, understanding, thought, and wisdom play the leading part, but in the offices proper to wives, the leading part is played by will, affection, and love . . . Therefore by their very nature their offices are divergent, yet in their successive series they are conjunctive.

It is thought by many that women can perform the offices of men if only they are initiated into them from their earliest age, as are boys. They can indeed be initiated into the exercise of them, but not into the judgment on which the right performance of the office inwardly depends.

Because from creation . . . the affections and perceptions of the male sex are distinctive, therefore, among the statutes given to the sons of Israel was also this, ‘The garment of a man shall not be upon a woman, neither the garment of a woman upon a man . . . (Deut. 22.5) (CL 175)

It is masculine to perceive from the understanding, and feminine to perceive from love; and the understanding perceives things which are above the body and beyond the world, it being to these that rational and spiritual sight extends; while love does not go beyond what it feels . . . nor is man’s moral wisdom possible with women so far as it partakes of his rational wisdom. (CL 168)

With men there is elevation of the mind into superior light, and with women elevation of the mind into superior heat. (CL 188)

The Church is formed by the Lord with the man and through the man with his wife. (CL 63)

The Church is first implanted in the man and through the man in his wife; for the man receives its truth in his understanding, and the wife receives it from the man. If the reverse is the case, it is not according to order. (CL 125)

To know truth belongs solely to the intellectual part, but to will truth to the will part; and thus the difference is such as is that between knowledge and affection . . . They who are in spiritual perception love women who are affected with truths, but do not love women who are in knowledges; for it is according to Divine order that men should be in knowledges, but women solely in affections; and thus that women should not love themselves from knowledges, but should love men; whence comes the conjugal. From this also it is that it was said by the ancients that women should be silent in the church. (AC 8994)

These doctrines are certainly not fashionable. They go against the currently popular ideas of the relationship of man and woman. But if we really believe that a New Church has been established by the Lord, and that the old church has been vastated, it should be no surprise that there is much false thought in the world. Conjugal love was scarcely known in the old church. The teachings we have concerning the establishment of the New Church

should make us wary of adopting any policy just because it is popular in the world. It is because the first Christian Church did not remain in good and truth that the New Church is needed. Naturally, the doctrines of the New Church will be at odds with many popular ideas, which have no foundation in Divine Revelation.

Another thought occurs to me, and that is that it is the things we don't easily see, the "hard sayings," that are perhaps the most important for us. There is humility in believing it because the Lord has said it. Then, having believed and gained knowledge of the doctrines, perception can be given and the truth made our own. An affirmative attitude is necessary before enlightenment can be given. The Lord has given these doctrines about the nature of men and women, and He will give understanding of them if we seek His guidance.

The doctrines quoted in this paper certainly do not suggest that women are adapted to the use of the ministry. But in saying this are we implying that women are "inferior" to men? Of course not!—except in regard to the uses proper to men, just as men are "inferior" to women in the uses proper to women. The ministry just happens to be a masculine use. For some reason the duties proper to women have been disparaged lately by "Women's Lib" advocates. A business or professional career is seen as somehow more "fulfilling" than caring for home and family. This kind of false thinking recognizes no differences in the uses proper to each sex. I think it has stemmed partly from focusing attention on the lowly duties which a woman's use involves (housecleaning, changing diapers, washing dishes, and so on), rather than the essential, spiritual use (creating a loving sphere in the home—making a *home*). The use is noble. Women receive conjugal love.

The advocates of "Women's Lib" have some legitimate grievances and have made some good points, but some have gone to false extremes. They want to deny all but the physical differences between the sexes. And it seems to me that Convention, at least to some extent, has been influenced by this currently popular movement in the world, instead of calmly and rationally considering the ordination of women solely from the standpoint of New Church doctrine.

The ministry is not a "right" or a privilege, but a use. It is only in looking to the use that we can wisely approach the subject. The clergy is not a club or a political organization, or like any other occupation, but is a Divinely appointed use designed to serve the Lord's end in creation.

To say that we are making women inferior to men because we say they should not preach is to ignore the teachings of the church regarding the nature of the spiritual and the celestial. "According to the constitution of things by creation, the male sex relates to classes of spiritual things, and the female sex to those of celestial." (SD 1061) Preaching is a masculine use because it belongs to the class of spiritual things, whereas women are, by nature, celestial or affectional.

Are celestial angels "inferior" to spiritual angels? Of course not. And yet, we are told in *Heaven and Hell*, that "All preachers are from the Lord's spiritual kingdom, and none from the celestial kingdom." (HH 225) There is preaching in the celestial kingdom for the benefit of the celestial angels, it is explained, but it is done by angels from the spiritual kingdom. Celestial angels do not preach. Preaching, we remember, is not from good, but from truths.

In light of these teachings, the well-known paragraph in the Spiritual Diary, number 5936, is seen to be not just an isolated and unsupported assertion, but a logical conclusion and in full harmony with the whole doctrine concerning the masculine and feminine. This paragraph says:

Women who think in the way men do on religious subjects and talk much about them, and still more if they preach in meetings, do away with the feminine nature, which is affectional; owing to which they must be with married men: they also become material, so that affection perishes and their interiors are closed. They also begin to develop a tendency, as regards the thoughts, to take up with crazes; which takes place because the affection, being then destroyed, causes the intellectual to be crazy. In a word, they become sensual in the last degree. Woman belongs to the home; and she becomes of a different nature, where she engages in preaching. (SD 5936)

According to this paragraph, then, it is not only harmful to the church for women to preach, but also destructive of the feminine nature. One of our ministers has said that our Council of Ministers needs the addition of the feminine point of view, perception, affection, etc. But, according to SD 5936, we will be *destroying* the very thing that is thought to be needed—the feminine nature—by ordaining women! (It might be argued that the *Diary* paragraph says “preaching,” not “ordination”—but as I have tried to show, preaching is what a minister should do; this is why he is ordained. And, in fact, is this not what women ministers will be doing?)

IS SD 5936 AUTHORITATIVE?

It has been said that SD 5936 is not authoritative because it was not published by Swedenborg. (Note that this is not an “interpretation” of the statement, but an excuse for ignoring it). But the *Spiritual Diary* was recorded during the period of Swedenborg’s full illumination. The things in it are based on instruction Swedenborg received “from the Lord alone.” (SD 1647) And, as I have shown, it is in complete agreement with doctrines which are developed extensively in the theological works.

But *even if* this were only an isolated statement, would it not still be 100 per cent of the direct teaching on the subject? There is no contrary statement, saying that women should preach.

And *even if* the teachings contained in the *Diary* could be said to be Swedenborg’s own personal opinion, whose opinions should weigh more in the New Church?

Having seen that SD 5936 follows logically from all that is taught about the masculine and feminine, it is meaningless to ask whether Swedenborg wasn’t influenced by the practice of his time as far as the roles of men and women in society are concerned. But we still might note that the Writings are manifestly *not* influenced by any worldly thought, but offer radically new truths of theology. How much is the New Church doctrine of conjugal love like the 18th century idea of marriage?

It has been noted that SD 5936 begins by saying “Women who think in the way men do . . . and . . .

preach.” And it is asked, what about women who think like women and preach? Would not this be something else? But I think the clear meaning is that women who do preach will be women who think like men. I cannot see the slightest evidence in the Writings to support the idea that it is right for women to preach so long as they think like women. Preaching itself is not a celestial function.

MISCELLANEOUS POINTS: It has been said that there is a precedent for women preaching in the case of Deborah, but I believe that her role was nothing like that of the priests. She was a judge, not a priest. She uttered prophetic statements from the Lord, but these were not sermons and did not involve interpreting doctrine. She was not a priestess. I do not believe Convention is considering the ordination of women prophets, who will speak from immediate revelation from the Lord. The case of Deborah does not apply. (Note: C. S. Lewis has discussed Deborah in an essay on the ordination of women—he opposes it—which may be found in the book of Lewis essays, *God in the Dock*).

In not sanctioning women preachers, the Writings are in agreement with the two previous written Revelations which we have, the Old Testament and the New Testament. In the Churches, based on each of these Revelations, the practice has been to have a male priesthood. In the Old Testament it was the sons of Aaron, in the New Testament the twelve disciples, and in the Writings it is clear that a male clergy is also required. In the spiritual world, on June 19th, 1770, *the same twelve men* which the Lord had chosen on earth were sent forth to proclaim that the Lord God Jesus Christ reigns. (TCR 791). The Writings do not say that some men and some women were sent forth, but that *the same twelve men* were sent forth.

The argument has been made that the church is called “mother,” and that, therefore, women should preach. Does this mean that only women who have had children should be ordained? More to the point is the fact that priests are called “father” (see AC 3704.5).

SUMMARY: There is a reason for the “tradition,” which has lasted for centuries, for having a male priesthood. Only recently have a few churches begun changing this, and they are without truths

TWO MORE NEW ENGLAND AREA LEAGUE RETREATS HELD THIS SPRING

The Fryeburg, Maine League sponsored an educational-recreational retreat April 18-21 at the summer home of Rev. and Mrs. Horace Briggs, Intervale, N. H. Leaguers from Fryeburg, eastern Massachusetts, New Jersey, eastern Pennsylvania assembled for an intensive study of the New Church doctrine of Correspondences, under the leadership of the Rev. Doctors George F. Dole and William R. Woofenden.

Although ample time was planned for recreation, learning was the main order of the day, and the group numbering nearly forty heard and discussed talks on Correspondences as God's means of creation, as His means of expression, as a means of understanding ourselves and the world, and as a means of understanding the Word.

Then, on the Memorial Day weekend, a smaller

group, mainly from the greater Boston area, but including a carload from Pennsylvania, went together to a state forest campground at Brewster on Cape Cod for a camp-out retreat, led by Dr. Woofenden assisted by theological student Diana Kirven, where the study theme was "An Introduction of Conjugal Love."

Meeting out under the trees for the daytime learning sessions and inside a large (?) tent in the evening when it was too cool to stay outdoors, the group of a dozen were first introduced to the theology which forms the basis for the New Church doctrine of conjugal love, and then, in five separate sessions, some lasting more than two hours, looked together at all the major themes in Swedenborg's work titled *Conjugal Love*. The Bridgewater League, which sponsored the retreat, had stressed in its invitation that because of the serious nature of the topic they would prefer only those essentially interested in learning of the doctrine to participate. The group lived up fully to this expectation.

for guidance. But even in them, such truth as they do have, along with common sense and experience, have resulted in opposition to the ordination of women.

Was there a compelling need for Convention to take an action which is bound to result in even more internal strife in our church? I can't see that there was. And I feel that in opening the clergy to women we are shutting the door on any young man who believes in the doctrines of the New Church, and who is interested in attending Convention's Theological School. I am already aware of evidence that this will be so.

Contrary to what has been said, I do not believe that there has been in-depth study of the doctrines in regard to the ordination of women. Certainly there were no doctrinal studies printed in *The Messenger*, and it seems to me that a doctrinal issue was submitted to the laymen without preparation.

I, personally, can see no way to justify the ordination of women from the Writings of the New Church. I have sincerely tried to see the arguments for women's ordination, but they seem very weak. And I have heard no "interpretation" of the doctrines noted in this paper which takes away their

clear teaching that the ordination of women is not according to order, and is therefore wrong. I believe these doctrines have an application in ultimates, in actual practice, and if my application is "rigid" (as I have been told), so is SD 5936. Furthermore, experience—what I see in the world around me—supports, rather than contradicts, what the doctrines teach in regard to women preaching, and the uses of men and women generally.

What will the ordination of women do to the conjugal relationship of the women and their husbands involved? This is something to think about. (Especially in light of CL 125, quoted above).

It is, admittedly, "late in the day" for a change in our course—but not yet too late. No woman has been ordained yet. This will be such a radical, and permanent, change in the structure of our church that I feel that delay, further study, and reconsideration of our policy is warranted. And, I certainly hope, it will be decided not to make this radical change.

I cannot ignore the doctrines of the New Church, and I don't see how Convention can afford to ignore them. Can a house divided against itself stand?

In Memoriam

The Rev. Joseph Hoellrigl

1887 - 1975

The Rev. Joseph Hoellrigl, for fifty years pastor of the Church of the New Jerusalem in Manchester, died on January 27th, in the Province of Bolzano, northern Italy, where he had been born 87 years ago when that Province was still a part of the Austrian Empire. He had returned to his native Austria following his retirement in 1964, marrying a friend of his youthful days and returning with her once to visit his former parishioners in Manchester. Several times have I been told of his ride from Logan Airport in Boston to Manchester, a ride during which Mr. Hoellrigl spoke English to his new bride, who knew no English, and German to the others, whose German was somewhat rusty or lacking.

In the October 1964 *Messenger*, under the headline, "Fifty Years in One Pulpit," we find the following survey of Joseph Hoellrigl's life:

The Rev. Mr. Hoellrigl was born August 25, 1887, in Austria. At the age of 12 he was admitted to the gymnasium in Merano where he studied Latin, Greek and Italian. Later he learned French and English. Early in life he became deeply interested in the writings of Swedenborg, and decided to enter the ministry of the New Church. In 1911 he came to America and enrolled in the New Church Theological School. During the summer months he studied Chiropractic and earned a degree in this field in 1914, the same year as he was ordained into the New Church ministry and installed as pastor of the First German New Church in Manchester. He was married in 1919 to Annie Rogler.

As a minister Mr. Hoellrigl baptized 103 persons, confirmed 87, married 57 couples, and officiated at 185 funerals up to 1955, when a 40th anniversary was observed. Since that time a considerable number of additions have been made.

A versatile man the Rev. Mr. Hoellrigl has written many Articles in English and German on Free Masonry and religious subjects, translated New Church

literature into German, practiced Chiropractic, translated the New Testament into Esperanto, received patents for inventions, repaired watches and clocks of all kinds for his friends, and even done his own electrical work.

According to a leaflet published on the occasion of the salute to him, Rev. Hoellrigl's supreme objective in all his activities was the ideal of One God, One Church, One Nation, and One Language spoken by One Universal Brotherhood, as represented by the Holy City New Jerusalem.

I have the impression that Joseph Hoellrigl was not known among his brother ministers as well as his talents and devotion to the ministry warranted. Clearly he was well known, respected, and held in affection in the city of his ministry, Manchester, where his fifty years of service was celebrated on May 11, 1964 at the South Main Street Congregational Church, his own being too small. Governor John W. King of New Hampshire and Mayor Roland S. Vallee of Manchester participated, as did a number of representatives of the Greater Manchester Ministers' Association. A similar observance was held at his own church on October 24, 1964 at a semi-annual meeting of the Massachusetts Association.

Mr. Hoellrigl is still remembered with affection and respect by the members of his own former parish in Manchester. They followed with interest his later years in Austria. They spoke of his earlier years here as friend, pastor, and counselor. One of the older members speaks often of the many times she turned to Pastor Hoellrigl for counsel and how he always helped. He does indeed deserve an honored place on our roll of former ministers.

by The Rev. Edwin G. Capon

In Memoriam

The Rev. Werner Schmidt

1919 - 1975

On Easter Sunday the Rev. Werner Schmidt was released from a long and difficult illness which he had borne with great patience and composure, and was called into the spiritual world.

Our faith, to which Werner was a glowing witness, teaches us not to regard death as the end of all things and to fear it, but much more to look beyond death to the goal which God has set for us in his eternal kingdom. "Fear not, little flock," the Lord Jesus Christ said to his disciples, "for it is your Father's good pleasure to give you the kingdom." (*Luke 12:32 RSV*). Trusting this and many similar words of the promise, our friend has borne the tremendous pain and humiliation of a malignant disease, and he has passed on comforted yes even happy, in being to us and his family an image of devotion and steadfastness in his trust in God's goodness and mercy, in spite of his illness.

The foundation for this trust and confidence had already been laid through a distinctly New Church upbringing by his parents. As a friend of his youth, I was privileged to become on occasion a witness and recipient of this extraordinarily intensive New Church atmosphere which reigned in his home and radiated especially from his unforgettable mother. It is no wonder that Werner Schmidt would have most preferred to become a New Church minister after his graduation from Junior College in Jena. The conditions of the times, namely the political situation shortly before the outbreak of World War II, did not permit that then. For the time being, he turned to the study of law. Because he went to Berlin for the spring semester of 1939, I was able to occupy his attic room in his mother's apartment and thus to come into contact with the New Church. It was the road to faith for me, and that is why I write this now.

So Werner Schmidt went shortly before the outbreak of the war to Berlin for his second semester. For a while he was able to continue with his studies, but then he also became caught up in the gears of the German war machinery as it went rolling relentlessly into the depths. The end of the war found him in Russia where a two-year imprisonment seemed to completely ruin his already rather delicate health. He was released severely ill, and the prognosis looked bad, but after two years he had recovered enough that he could

resume his study of the law. He then became engaged to and married Bärbel. The couple lived in East Germany not far from Berlin, and Bärbel supported them by teaching.

The oppressive political circumstances, the constant fear of being found an enemy of the regime, led finally in 1951 to their escape to Freiburg in Breisgau, West Germany. Never will I forget how I read the news of that. I was sitting at the time in the library of the Basel University, and I felt instinctively that something had happened, which was to be of significance for me, too. And so it was.

Werner endeavored to complete his studies which had already been interrupted so often. But now he had to struggle to maintain a family. He took a position as a law clerk. With many sacrifices, he succeeded in acquiring a modest home of his own for his wife and the four children with whom they were blessed over the course of the years.

The move to Freiburg also made possible the resumption of the hoped-for contact with the New Church, primarily with the New Church in Switzerland. We visited each other and renewed our old friendship. In the meantime I had an internship under the pastor of the New Church of the German-speaking Swiss in Zürich. More and more clearly I saw the necessity of more laborers in the vineyard. It was evident to my wife and me that Werner Schmidt had the prerequisites necessary for a career as a New Church minister, although we had no idea then, that he had been considering this for many years. I took advantage of an opportune occasion to ask him whether he might not like "to switch horses." To our delight, he said yes. The way was soon prepared, and Werner and Bärbel with their two children, Friedemann and Musica, moved to the United States where Werner completed a three-year course of study at the New Church Theological School in Cambridge, Massachusetts (now Swedenborg School of Religion in Newton, Mass.) He returned to Freiburg in 1960 as an ordained minister of the New Church. From Freiburg he assumed responsibility for the spiritual care and leadership of the members of the New Church scattered over all of West Germany. Later he also received a call to the Vienna Society. In this work he was generally on the road for several weeks at a time, travelling from one group to another, holding worship services in homes or meeting rooms, giving doctrinal instruction and pastoral care. He was filled with the conviction that an external organizational structure without the motivation of individual members is useless. With this in mind, he cared for his parishioners and wrote his forceful and penetrating sermons.

After a while centers were formed, especially in the regions of North Rhine-Westphalia, Detmold, and southwest Germany around Freiburg. I recall with great pleasure the founding of the Southwest German District of the New Church, at which I had the opportunity to conduct the dedicatory worship service. Werner and Bärbel had remodelled and arranged the nicest room of their home so that it could be quickly converted into a chapel.

He was an associate editor and important contributor to *New Kirchen Blatt* (New Church News). His sermons and the reports of his missionary travels, which he published regularly for over a decade, were highly prized.

Werner had a particular ability to inspire young people and guide them toward a meaningful life. His uncommon spiritual presence, his gift for quick apprehension, his great knowledge of the doctrines and of the necessity and possibilities of their application to daily life, and especially his understanding of the problems and needs of young people, stood him in good stead.

His constant sensitivity and helpfulness, given in the littlest things, remains unforgettable. At the table, he excelled almost everybody at serving and passing the food. He frequently recognized a need even before the person concerned had noticed it. One is compelled to think of the Lord's Words: "Whoever would be great among you must be your servant." (Matt. 20:26 RSV)

But naturally, where there is light there is shadow too. It just was not in his nature to use his strength economically, even though he knew very well that his physical health was delicate. I remember his confiding in me many years ago that he was not certain that he could go on working much longer. He said it not sadly or resignedly, but as something entirely natural—for my information, so to speak. Of course I tried to repress it.

But some two years ago the first signs of his fatal illness became visible. Several major operations could not excise the evil. The conduct of his office became more and more impossible for him, except that he still was able to maintain his extensive correspondence until just a few months ago.

The last letter which I received from him was accompanied by a few tapes which he had recorded as secretary of the Council of New Church ministers on the European continent at its last conference in May, 1974. He was sending the tapes because he was no longer capable of transcribing the customary minutes. Then I knew that his condition was really serious.

The last official act of his ministry was the marriage of his daughter, Musica. In this moving celebration, the full value of his comprehensive knowledge of New Church doctrine and the wisdom and experience of his life was put to use once more.

However, the suffering took its course, and on Easter Sunday morning he closed forever his earthly eyes. His last words were, "Thy kingdom come."

For his loved ones—his two sisters, his wife Barbara (Bärbel), his children, Friedemann, Musica, Matthias, and Daniel—and for us all, it was a heavy blow, and it is only natural that we mourn him. But the conviction of our faith guards us against succumbing to grief and quarreling with God and with the fate which robbed from our midst a man so worthy of our love, still in the prime of his life. Our faith offers us the solace that Werner Schmidt does not belong to the past, but that he has passed through death to life.

*by Dr. Friedemann Horn,
translated and adapted by
Diana and Robert Kirven*

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