



Six Days of Regeneration

BY REBECCA KLINE ESTERSON

In this church, we're generally not too concerned with the question of how long it took God to create the earth, whether it was six days or 4.6 billion years. In fact, we're usually content to go along with whatever the prevailing scientific wisdom of the age tells us about such things. The Bible, we believe, is telling an entirely different story. It is holy, not because it describes the truth, but because it contains the truth. It is a poem, of sorts, pointing us to a truth too heavy to simply say outright. The truth drips from it like an overly dense cloud. But we must not mistake the cloud for the sun. Much more interesting to us than possible contradictions with science, in these first verses of the holy word, is what they have to say about the spiritual evolution of things. These verses are telling us about the process of spiritual creation, of recreation, and of regeneration, which we humans participate in through every moment of our lives.

Regeneration, the true creation story, is also a process congregations must go through in order to grow. We can learn from the correspondences in this creation story, as part of the process of our community's self examination and growth process.

Let us begin with the seventh day. It was the first Sabbath day—the day when the world was complete and the Great Shalom came into God and down into the world. And there was rest. It couldn't have been a qui-

et rest, for all the birds, and animals, and creeping things, and people with their babies and their things to say, had just come into being. It was probably the noisiest day yet. There's a Sufi tradition that tells it this way: after creating the world, God turned to creation, and asked "will you be my creation?" and all of creation replied with one voice, "YES!" and this response was so loud, and so filled with riotous joy, that its echo has been heard ever since. This echo is what we have come to call music and singing.

The seventh day then describes a kind of rest that is satisfied with the fullness of life in the world. It is not a quiet rest, but a lull, a whole rest. How do we get there? How do we find this rest of fullness, this rest that rejoices in

At one moment we could be in a second-day state and another moment find ourselves in a fifth-day state.

all that has been brought into being in the world around us? Six days of work. Six days will get us there.

Our guide to interpreting these things, Emanuel Swedenborg, writes of six stages of regeneration. Regeneration, being the sole purpose of our life on earth, is the slow, gradual process of our birth as spiritual people. It is the life-long process by which we become images of our creator and realize our potential for compassion and for



Photo: Kurt Fekete

**Searching the Skies—
See page 8**

wisdom. There are six distinct stages to this process, represented by the six days of creation.

Before the first day, there was formlessness and void. Before we start the process of regeneration, we are in a state of darkness. Material comforts and control of others are our only concerns. Swedenborg writes that in this state, we mistake the darkness for the light. We think that having these things, wealth and power over others to manipulate and control—we think these bring happiness, and they become our sole focus. It is the darkest state we can be in spiritually, to mistake this darkness for light. But here, even in this hell, the spirit of God sweeps over the dark waters.

On the first day, God says, "Let there be light" and there is light. The

continues on page 12

In This Issue:

Pause: Make Space for God • Swedenborg, Mesmer, and the Mind/Body Connection
Worshiping God Outside of Church • Study Reveals "Secret Ingredient" In Religion

The Editor's Desk



Worship

This edition of *The Messenger* brings us three articles that direct our attention to worship. In the article on page 1, "Six Days of Regeneration," Rebecca Esterson illuminates the seven days of creation in terms that Swedenborg shared with us, relating them to our spiritual growth as individuals and as congregations.

When we reach the sixth day of spiritual growth that Rebecca describes, we are able to truly worship the Lord. Swedenborg wrote,

What happens in all this is that when a person is engaged in true worship, the Lord flows into the forms of good; and the truths present with the person raises them towards Himself and raises the person with them, in the measure and degree that they govern him (*Arcana Coelestia* §10299).

In "Pause: Make Space for God," (page 3) the Journey team at the New Church (General Church of the New Jerusalem) presents their latest pro-

gram to assist in spiritual growth. Meeting weekly with a participating church group or participating in the program on line gives participants the opportunity to increase their understanding of, and time for, worship.

On page 4, participants in a Pause journey at the LaPorte New Church relate their experiences and reflections on the experience.

On page 7, Rick Kraus, in "Worshipping God Outside of Church," examines the false gods that block us from worshipping God in our daily activities and suggests ways to extend worship past the Sunday service or the daily Bible reading.

SCYL

Kurt Fekete gives us yet another engaging report and wonderful photographs about a Youth League retreat—this time near San Diego. Great distances between churches in the West have proved challenging to having regular retreats there, but Kurt, with help from Carla Friedrich and others, man-

aged to organize a memorable weekend opportunity for teens there to grow, learn, and have fun in a positive environment. This article is one in an unbroken series of retreat reports that Kurt and others have provided over the years. They are a nice window into the life of our teens.

—Herb Ziegler

Church Calendar

March 1, 2011: General Council meeting, conference call

April 29–30, 2011: SHS Board of Trustees meeting

June 29–July 3, 2011: Annual Convention, Cincinnati

Contents

Six Days of Regeneration	1
The Editor's Desk.....	2
Letter from the President	3
Pause: Make Space for God	3
We Paused, and then Made Time and Space	4
Book Review: <i>Swedenborg, Mesmer, and the Mind/Body Connection</i>	6
Worshipping God Outside of Church	7
News in Brief.....	7
SCYL Skywatch and Camping Retreat Near San Diego	8
Study Reveals "Secret Ingredient" In Religion	10
Marjorie Tuzik.....	14
Passages	15
Devin Zuber Joins SHS Faculty....	16

2010 Journal

The 2010 *Journal of the Swedenborgian Church* is now available. The price is \$10 for a full journal and \$6 for a mini journal. The *Journal* includes minutes of the 2010 Annual Convention; a directory of Swedenborgian bodies, ministers, employees, and volunteers; governance documents; use terms of invested funds, and more.

Shipping varies depending on whether the destination is the US, Canada, or another country, and whether you want it shipped media mail or by a faster shipping choice. Call or email Central Office for a final total based on your shipping needs.

As always, an emailed full or mini version is free. Just contact Central Office at centraloffice@swedenborg.org or call 617.969.4240.

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Letter from the President



Dear Friends,

I will confess that after the whirl of presidential activities over the past few months and realizing it is the end of one year and the beginning of another, I'm a little bit in shock!

The first round of visits and meetings is over, and my head is swirling with memories and images from all around the country: from the open smiles of parishioners everywhere to the deep recesses of the annual budget at the General Council meeting at Blairhaven; from the easy going after-church socializing to the inner decision making of committees and support units; from the wide open miles of driving the desert, to the little seat in the back of a commuter jet; speaking from the pulpit of tradition; listening from a chair in the circle; hearing with my eyes and talking with rapid taps of my fingers; from cell phones to video-conferencing; seeing joyous constancy, anticipated and unexpected changes, falling churches, and new chaplains; and dreams taking shape, taking off, and fading away.—Not to mention visiting the site of the annual convention this spring.

You gotta love this church. For as small as we are and have been, we sure are an active bunch: involved in the activities of the National Council; afternoon programs for a few kids; world famous chapels and people gathering over the internet; bringing comfort, hope and vision to the dying and visions of angelic light and understanding to the living; worshipping in all styles, shapes, and sizes; and existing as spiritual home and family for people of all kinds.

Looking back at this year and looking ahead to the coming year, all I can say is that while we may

have problems, we ain't dead yet! We are still here and we are not going anywhere. Rather we are going to begin where we are and give our best to make our presence known in small but profound ways that contribute to the spiritual well-being of people and the fulfillment of the Lord's Second Coming. We are a very small part of the over-all landscape of life, but we are part of it nonetheless. The nature of our contribution has always been unique and positive, if not always well accepted. We have a tradition and a legacy of being innovators and explorers willing to venture into new ways of being within new and even familiar territory.

Those of us remaining who carry a connection to the Lord through the Swedenborgian perspective and the General Convention of the New Jerusalem really are an amazing bunch. Over the years many have fallen away, and also many have joined in, as our little band of "wanderers in the wilderness" continues. Led by a vision of God, which speaks to us where we live and stays before us even as we move on in life, year by year this earthly organization gathered around spiritual aspirations renews and deepens the meaning of church. When we provide a safe home for someone suffering, or a stable place for someone liable to stumble, or an uplifting purpose to join in on, we are stepping up and taking our part in the descent of the Holy City. As we understand *church* to be the individual, the community, the communities, the whole bunch entering into and living together in the state of heaven, we are making true the definition of worship as the life of charity and in so doing becoming what we aspire to. We may be small, and in some ways ourselves suffering, but we are not without importance and impact for good. And the joys we generate and share in are the presence of God come to light. In spite of, perhaps even because of, the many challenges before us, the New Year presents exciting opportunities. In the worldly and spiritual struggle to find God's goodness and truth, let us journey on.

Blessings, Rev. Ken

Pause: Make Space for God

A Seven-Week Program to Foster Spiritual Growth

BY THE JOURNEY TEAM

Journey Programs

The New Church (General Church of the New Jerusalem) offers a variety of programs designed to assist people in applying God's teachings to their everyday lives. Using step-by-step modules, these courses guide participants towards becoming more spiritually evolved human beings.

Your spiritual growth is your own personal journey. Our spiritual growth programs are collectively referred to as Journey Programs. We intend to add Journey Programs to the set each year.

Our newest Journey Program, "Pause: Make Space for God," is a seven-week program that was introduced in October 2010. This program provides tools to support purposefully building our relationship with God throughout our daily lives.

Pause

Shop for groceries. Pay the bills. Finish that important project. Get the mail. Eat. Clean the kitchen. Sleep. Where did our relationship with God go? How often do we come to the end of the day and realize we didn't live the active spiritual lives we had intended to live? We want to look to God in our daily lives, and yet we let the days slide away without giving Him the attention we feel we should.

That's where this program comes in. "Pause: Make Space for God" brings some breathing room back into our day, giving us a chance to consciously renew and strengthen our relationship with God. This program asks us to designate a portion of time every day to explore the Bible and listen for God's messages. The goal of the program is to allow participants to experience the

presence of the Lord in a new and powerful way.

But how do we experience the presence of the Lord? The writings of the New Church offer an approach for inviting God's presence and conjoining with Him: "The acknowledgment and worship of the Lord, and the reading of the Word, cause the presence of the Lord; but these two together with a life according to His commandments effect conjunction with Him." (*Apocalypse Revealed* \$796)



In other words, we have a path laid out for us for spiritual growth: acknowledge and worship the Lord, then read and live the Word. Through this process, our minds and hearts open up to a powerful connection with our Creator, bringing new light and freedom into every area of our lives

Although the four steps of spiritual growth may seem pretty straightforward, we all know that good habits take time to develop. With this in mind, the program starts with the suggestion that we pause just for ten minutes every morning. Even while still in our pajamas with messy hair, we can pick up the Word and read a passage or two and think about how to apply the lesson to our upcoming day. As this begins to feel manageable, we can add another break at lunchtime for prayer and reflection. As the morning and afternoon breaks become an established part of our day and we find ourselves doing our part of the spiritual work through pausing more often, we may find our hearts shifting and changing in response to our new, more peaceful

outlook. Eventually, we will begin to experience more fully the energizing, healing, and strengthening power of the Lord.

Sometimes, even before we feel ready to invite God into our lives, we want to understand Him more. To help us with this challenge, Pause guides us through a series of questions about the nature of God and our relationship to Him. The first question of the series, How does God speak to me?, offers participants a chance to listen for God's voice in the words of the Bible. After this, participants explore the question, Why did God create me? In this section we look at why a loving, creative Being, as many of us perceive God, would want people on this earth. We then examine how our loving Creator came to earth in human form, as Jesus Christ. Once we've explored the nature of God, we begin to learn ways to respond to God. Questions around this topic include, How does the Lord work in my life? What does the Lord want from me? And How do I follow the Lord and how does the Lord want me to serve others? During the course of the program, we have the opportunity to find personally satisfying answers to these questions. Insight may come through reading and studying the Word, through prayer and reflection, and especially through applying these teachings to our lives.

Whether we choose to explore this program with a group, take the program online, or do it on our own, it offers us an opportunity to take a step forward in our spiritual path. By taking the time to worship, read the Word and follow the Lord's commandments, we can come into a growing experience of the Lord's awesome presence.

As we developed this program our main goal was to support you in discovering your own answers to these big life questions. You'll quickly notice

continues on page 11

We Paused, and then Made Time and Space

Several Member churches of General Convention have formed groups to make use of the Journey Programs. The LaPorte New Church (Indiana) formed three groups to engage members in the current Journey program, "Pause: Make Space for God," this past autumn. The following reports are reflections on the experience by participants in those groups.

This fall's "Pause: Make Space for God" Journey Program was the most well attended session yet. We had three small groups meeting each week for seven weeks at Manna House with about twenty-five participants. All who attended and put their hearts into the lessons came away with a deeper and closer realization of who, what, how, and why they are meant to be. I was unable to attend all the sessions but nonetheless, I have come away with a deeper sense of purpose, a more profound realization of my place in this life, and a "duh" reminder that I am never alone, not even when I might feel most alone. What a comforting truth.

Barb Halle, Monday group

This is the third Journey Program that I have led. First was "Realizing Spiritual Freedom" (the Exodus story), then "Living Courageously" (lessons from 1 Kings) and now "Pause: Make Space For God" (lessons from both the Old and New Testaments). All of these programs have proved to be excellent spiritual growth tools. The way the Leader's Guide and activity materials were provided for this latest program made leading the class even easier than the first two. While some advance preparation is helpful, the Leader's Guide clearly states, "The most important thing to remember about small group leadership is that you are creating a space for people to change. You are not making any life changes hap-

pen. You are not responsible for individuals' experiences in your small group. You are responsible for offering an environment in which people are safe to explore their own spiritual growth." We can obtain workbooks for any of the previous programs; if your heart has been touched, if your life has been changed by your experience with "Pause: Make Space For God," perhaps you would consider leading a class. Remember, all you need to do is create a space and offer a safe environment.

Pat Tukos, Monday group

This series entitled *Pause* has been a great experience for me. The weekly camaraderie with my fellow group members has been something that I looked forward to. The discussions we had, that were prompted by our weekly readings, were very insightful. There is something nice about being in a discussion group and being able to share your thoughts with others and also to be enlightened by the thoughts of the others in the group. I feel grateful for being a part of the group. I look forward to participating in future programs.

Alan Steinhiser, Tuesday group

I really enjoyed the men's group, "Pause: Make Room For God." The program was set up to do a daily Bible reading. This forced me to do the readings, something I do not normally do. The best part of the class was the meetings of six to nine men. The discussions we had were awesome. We talked about subjects that men do not usually talk about and did so without judgment or criticism. I would encourage everyone to take the time in the future to take the Journey classes when they are available. One of the most touching things that happened was on the last night of the class. I recently started a job where I will be working on Tuesday

evenings, the evening we had agreed on for meetings. When I informed the group of my new situation, they unanimously decided to change the meetings to Thursday evenings so I could attend. I will never forget his act of extreme kindness.

Dwayne Scherb, Tuesday group

I enjoyed the *Pause* program very much. It motivated me to reconnect with God's Word and to contemplate how it applies to my everyday life. Because of the weekly scripture reviews, I have become more mindful and present in my interaction with others. It also reaffirmed the message that God truly does have a purpose for all of us in this life by perpetuating his love and grace. The material was wonderful, and I will be reading it again. Thanks to Lori for being a terrific facilitator and another thank you to The New Church for sponsoring the course.

Julie Smith, Wednesday group

If laughter is good for the soul, then everyone in our group has a very healthy one right now. And we also found that we had some good actors in our group. I'm very glad the class was recommended to me. (Thanks, Barb!) And thank you Lori and Heidi for doing a terrific job! You made it fun, but at the end of the seven weeks I suddenly realized how much I had learned, and I think that says a lot about a teacher. As a newcomer to the New Church, I found it to be a great beginning, and I am only hungry to keep learning more.

Kathy Kidwell, Wednesday group

I have been enriched beyond words by participating in the "Pause: Make Space for God" program. The materials and fellow participants were such

continues on page 11

Book Review

Swedenborg, Mesmer, and the Mind/Body Connection

BY EUGENE TAYLOR

J. S. Haller, *Swedenborg, Mesmer, and the Mind/Body Connection: The Roots of Complementary Medicine*. West Chester: Swedenborg Foundation, 2010.

Swedenborgians will want to read this book for three reasons: it is mostly about Swedenborg; it is well-written and well researched; and despite the fact that the final chapter on the New Age is both misnamed and a little light, it raises several philosophical questions that Swedenborgians today might find worth considering.

The opening chapter examines the work of Emanuel Swedenborg as an eighteenth-century scientist and interpreter of revealed religion, and the next chapter examines the ideas of one of Swedenborg's contemporaries, Franz Anton Mesmer, physician, healer, and promulgator of methods of trance induction. At the same time, the author is weaving a larger picture of the relation between mind and body over the historical period of their two systems, thus linking the discussion to the present age, although a detailed look at modernism turns out not to be the primary focus of the book.

The chapter on Swedenborg is rich with biographical facts set in their historical context and punctuated by clear explanations of Swedenborg's psychospiritual philosophy, itself set in the context of the Christian scheme of salvation. The author summarizes, however, important differences between Swedenborg writings and received Christian teachings. On small matters of doctrine, for instance, Swedenborg did not argue in favor of the Trinity.

But on the larger issues, the most important distinction was Swedenborg's articulation of the five ages of the spiritual church, by which he also meant the five spiritual ages (or universal churches) of humanity, culminating in The New Church.

The first of these ages, or churches, was The Most Ancient Church, beginning with the time of Adam and Eve, and originally constituted by communion with the Lord through influx. Nevertheless, men and women were eventually consumed by evils and falsities. This period ends with Noah and the Flood. Second was The Ancient Church, the post-flood period after the previous age of sins had been washed away. But due to its own transgressions that built over time, this church was also destroyed by its own means.

This era ends and ushers in the era of The Jewish Church, the time of the Old Testament, which commences with the Ten Commandments. The Jewish Church was then superseded by The Christian Church, commencing with the assemblage of the Apostles and the crucifixion and resurrection of Jesus. The Christian Church effectively ends in 1757 with Swedenborg's vision of The New Church, which was the Last Judgement, the descent of the Holy City onto Earth, made known to the world through his writings. This was a falling away of the denominations and depicted as the transformation of world Christianity, meaning the generic experience of higher spiritual consciousness.

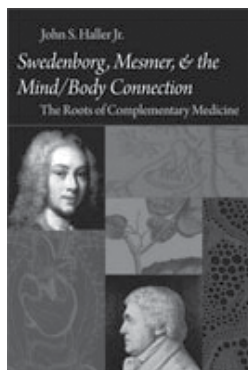
The Author places no great emphasis on such ideas as the seven days of creation being not a literal progres-

sion of time and events over a week, but rather a symbolic rendering of the seven stages of an individual's spiritual regeneration evolving toward higher states of consciousness. Meanwhile, his rendering of the New Church, revealed to Swedenborg in 1757, does lay out a tremendously hopeful agenda for the Christian faith contributing to the outcome of our own present era, enjoining us toward, not Swedenborg, nor even Christianity, but the more generic spiritual self-actualization of all humanity.

Haller's text remains largely focused on the history and connection of spiritual movements. Haller's hypothesis is that Swedenborg and Mesmer represented competing systems of equal power, Swedenborg from a spiritual perspective and Mesmer from a secular point of view. It was only natural therefore that the two forces would eventually merge at certain key points. He begins with Swedenborgianism, then turns to Mesmerism. He introduces phrenology, before moving the discussion to phrenomagnetism. Magnetism and homeopathy lead to Swedenborgian homeopathy, and then on to the influence of hypnosis on osteopathy and chiropractic. He ends with what he calls New Age theories of healing, a term made popular by *The New York Times* to differentiate what the editors hoped were their readers—allegedly normal Americans—from the drug crazed spiritual gyrations of the American psychotherapeutic counter-culture. The analysis at this point is the least focused, the shortest from the standpoint of earlier sections of the book, and with the least emphasis on Swedenborg, except for a few iconoclastic lines at the end.

We may also quibble with a few mi-

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Worshiping God Outside of Church

BY RICK KRAUS

One of the more common words used by church-going folk is *worship*. But what does it mean to worship? Many help-wanted ads contain the term “experience required.” I think we can all discern when an applicant has experience and when one does not. How do you define, however, the area between the two ends of the spectrum? This conundrum confronts us when we consider worship. We all can agree on what constitutes worship and could probably agree on what doesn’t, but actually defining what worship really means

may depend on your perspective.

During regular church hours, examples of worship are everywhere. You see members of the congregation reading the Word, bowing their heads in prayer, and giving glory to God through various forms of singing, praising, and other expressions. These are all well and good and certainly cleansing for the soul. But what happens after the service ends? How does one continue worshiping God after church and, perhaps equally important, avoid not worshiping Him? Deuteronomy 11:16 states, “Take heed to yourselves, that your heart be not deceived, and ye turn

aside, and serve other gods, and worship them.” So, not only do we have to find ways to worship God, we must also search ourselves to determine if we are worshiping other gods at the same time.

To first eliminate distractions, let’s take a look at what other gods we may be serving. Do you have a particular weakness which you cannot seem resist? We often hear of the perils related to addiction to pornography, alcohol, drugs, gambling, and the Internet. Those would be gods. But what about more common and acceptable areas?

continues on page 10

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nor points. The author acknowledges the Baltimore New Church Society’s discussions of Abercrombie on Mesmer’s ideas in 1790, yet in a later chapter also succumbs to the standard interpretation that Poyen introduced animal magnetism into New England in 1837. The author does acknowledge the connection between Swedeorgianism and homeopathy, but he does not credit Swedenborgians as the first to introduce homeopathy into the US in 1825, as documented by Marguerita Block’s *New Church in the New World*.

There is also a positive side to the work. As Haller points out, where Swedenborg’s teachings differed from traditional Christianity, they also served as a bridge between science and religion, a relevant clue for the present age. He also maintained that the role of Swedenborgians was to be able to articulate the difference between the Christian Church, especially the failings of the institutional church to provide meaning in people’s lives today, and the New Church, which carries the message of where the denomina-

News in Brief

The Pacific School of Religion will be hosting the 110th annual **Earl Lectures and Leadership Conference**, “Our Daily Bread: Faith, Work, and the Economy,” January 25–27, 2011. The three keynote speakers are Robert Reich, Hamza Yusuf Shaykh, and Kim Bobo.

Gabriella Cahalley, an SHS ordination-track student, is featured on the Earlham School of Religion Web site (www.esr.earlham.edu/?q=about) in a short biography.

tions should be going in the future—to a collective spiritual realization of humanity beyond the parochial, more narrow, and denominational definitions of institutional religion.

My conclusion is that Haller’s book is eminently worth reading. ☩

Eugene Taylor, Ph.D. is vice-president of the Massachusetts Association of New Churches and a member of the Cambridge Society.

The Swedenborgian Church of San Francisco and Emanuel Swedenborg were featured in an article in the Northern California Edition of *The New York Times* (www.nytimes.com/2010/12/12/us/12bcintel.html?_r=1&src=twrhp).

The Gray Fund is operational again with the addition of Rebecca Esterson as a trustee. ☩

Devin Zuber

continued from page 16

ute to his study of ecology and culture: “I’m currently working on a project that involves John Muir and a circle of Swedenborgian artists and writers who were part of the emergence of conservation aesthetics at the end of the nineteenth century,” Zuber says. “So there’s something quite serendipitous about ending up in the very place where these ideas first percolated a century ago.”

Zuber joins faculty members Rev. Dr. Inese Radzins, and Rev. Dr. Jim Lawrence, and SHS adjunct faculty member Rev. Dr. George Dole. ☩

SCYL Skywatch and Camping Retreat Near San Diego

In the crisp November air about an hour east of San Diego, we gathered at a rustic campground called Lake Moreno in the small desert hillside village of Campo to ponder the proposition, "We Are Not Alone." This was the start of the first teen retreat in San Diego in a very long time.

But it was not the start of the adventure for teenager Celie and me. We arrived in San Diego in the wee hours of Friday morning after a horrific travel adventure starting in Portland, Maine, which involving delayed flights, missed planes in Newark (even though we made it to the connection five minutes before departure), flying to Los Angeles instead of San Diego, and driving a one way rental car with a most un-

usual guy I've dubbed Hawaiian Doug (and his girlfriend). In any event, Celie and I made it to my Aunt Pearl's house

vision sky watchers with Greg and De-juti). We drove west up the hills to Campo to join our other leaders, Peter and Barbara, who coordinated the renting of tents, sleeping bags, and pads, set everything up, and provided food for the weekend. We hastily unpacked, bundled up in some warmer clothes, and then set our eyes upon the starry sky.

With the aid of some high tech gear, including night vision scopes, viewing screens, and magnification, we watched for UFOs and looked at Jupiter and its Galilean moons, Io, Europa, Ganymede, and Callisto. We did spot a few strange lights in the sky that traveled faster than normal satellites and showed some erratic move-

ment. Aliens, space junk, or other flying objects—I cannot be sure, but it did make for some interesting viewing and discussion.

At the rising of Orion, we retired the space gear, gathered for a warm up around the campfire with stories and songs, and then snuggled into our bags and blankets for a chilly evening's sleep under the heavens.

We awoke to early morning bright sunshine, rustling around the campground, and a crisp, refreshing morning. (Thank you Peter for the espresso in a bag!) Grilled Einstein bagels over the campfire (a theme that perpetuated the entire weekend as Barbara secured a garbage bag of them for free!) and the warming effects of desert sunshine led

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The Lake Moreno retreat group (l to r standing) Genette, Jonat, Celie, Irene, Eugene, Gio, (seated) Michael

Photo: Kurt Fekete

around 1:30 AM and did finally get a nice night's sleep.

After a day of sightseeing on Friday, Celie and I went over to the Swedenborgian Church of San Diego to meet up with the other teens from San Diego. Here we met Gio, Genette, Michael, Eugene, Irene, and Jonat, along with some adult leaders, Rev. Carla, Fernando, Mark, and Austin (part of a team of night



Hanging out at the campsite.

Photo: Kurt Fekete

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us to a short walk to our morning session among the giant rocks along the reservoir that is Lake Morena. Here Rev. Carla introduced us to the presence of angels through readings from the Bible and Swedenborg, and the teens responded with artistic work reflecting the love of the Lord and the angels. We returned to the campsite for lunch, bagels on the grill, and a bit of relaxation.

During our afternoon session, in the heat of the midday sun under the leafy canopy of a Highland Oak, we stretched to the farthest reaches of what it means to be truly human. We watched a video about incredibly powerful and free energy sources and discussed time travel and how we might interact with aliens from a distant planet if they introduced themselves to us now. The teens put on a quick non-verbal skit demonstrating how they might communicate what it means to be human to a completely foreign intelligent life form. The skit focused on human emotions, and working together, each of the seven teens conveyed a different emotion through gestures, body language, and facial expressions.

After recreation, which involved some more familiar and identifiable flying objects (Frisbees) and a dinner of hot dogs and not-dogs on the grill, we began our evening program. Rev. Carla prepared a soul satisfying outdoor candlelit communion service under the stars, and then we returned to the campfire for music and s'mores. Peter, Jonat, Gio, and Celie, who kept us

singing all weekend with their wonderful guitar playing, led a great guitar and drum sing-a-long that lasted late into Saturday evening. After the teens departed the circle for a little "tent talk," I sat and stirred the fire

created.

After the worship service, we said our good-byes to most of the teens, and then Celie, Jonat, and I wandered around Balboa Park for a couple of hours. After dropping Jonat at home,

Rev. Carla took Celie and I out for dinner, sightseeing, and souvenir shopping in Seaport Village. From here, Celie and I headed to the airport to catch our red-eye flight back home to Maine.

Exhausted, but feeling most fulfilled and joyful, we found ourselves back home early Monday morning without any major airport delays this time around.

So, now home,

I take time to reconsider our theme, "We Are Not Alone." While I am not entirely convinced that beings from another world reside here on this planet we call Earth, I am certain that we are not alone. The teens in SCYL prove to me every day that friends are nearby to help us, to hold us, to comfort us, to forgive us, and to love us. The care, the smiles, the laughter, the music, and the understanding that the teens show to each other in this church help me to remember what is truly important. I know that the friendship they share is from the Lord, the one God that made the heavens and the earth, as well as

the entire universe. As long as I keep that single truth in my mind, I am never, ever alone. ☩

—Kurt Fekete,
SCYL director



The group singing for the Sunday worship service at the Swedenborgian Church of San Diego.

awhile and enjoyed the stillness of the cool night and the rising of the winter constellations before closing down the camp and retiring.

Sunday morning we awoke early again and quickly ate our bagels as Gio created a new campfire recipe—the roasted banana graham cracker marshmallow breakfast sandwich. After packing up and rolling the sleeping bags (thank you Barbara and your neighbors for all your help with the gear), the teens had just enough time to practice a couple of songs to share at the worship service at the Swedenborgian Church of San Diego before driving back to the city.

They decided to play, "Hallelujah," "Let It Be," and the popular song, "I'm Yours." (View their performance on YouTube at <http://www.youtube.com/watch?v=krqGUiNilDs>.) At the service, the teens also shared angel readings and some of the artwork they



Study Reveals “Secret Ingredient” In Religion

While the positive correlation between religiosity and life satisfaction has long been known, a new study in the December issue of the *American Sociological Review* reveals religion’s “secret ingredient” that makes people happier.

“Our study offers compelling evidence that it is the social aspects of religion rather than theology or spirituality that leads to life satisfaction,” said Chaeyoon Lim, an assistant professor of sociology at the University of Wisconsin-Madison, who led the study. “In particular, we find that friendships built in religious congregations are the secret ingredient in religion that makes people happier.”

In their study, “Religion, Social Networks, and Life Satisfaction,” Lim and co-author Robert D. Putnam, the Malkin Professor of Public Policy at Harvard University, use data from the Faith Matters Study, a panel survey of a representative sample of US adults in 2006 and 2007. The panel survey was discussed in detail in the recently published book, *American Grace*, by Put-

nam and David E. Campbell.

According to the study, thirty-three percent of people who attend religious services every week and have three to five close friends in their congregation report that they are “extremely satisfied” with their lives. “Extremely satisfied” is defined as a 10 on a scale ranging from 1 to 10.

In comparison, only nineteen percent of people who attend religious services weekly but who have no close friends in their congregation report that they are extremely satisfied. On the other hand, twenty-three percent of people who attend religious services only several times a year, but who have three to five close friends in their congregation are extremely satisfied with their lives. Finally, nineteen percent of people who never attend religious services, and therefore have no friends from congregation, say they are extremely satisfied with their lives.

“To me, the evidence substantiates that it is not really going to church and listening to sermons or praying that makes people happier, but mak-

ing church-based friends and building intimate social networks there,” Lim said.

According to Lim, people like to feel that they belong. “One of the important functions of religion is to give people a sense of belonging to a moral community based on religious faith,” he said. “This community, however, could be abstract and remote unless one has an intimate circle of friends who share a similar identity. The friends in one’s congregation thus make the religious community real and tangible, and strengthen one’s sense of belonging to the community.”

The study’s findings are applicable to the three main Christian traditions (Mainline Protestant, Evangelical Protestant, and Catholic). “We also find similar patterns among Jews and Mormons, even with a much smaller sample size,” said Lim, who noted that there were not enough Muslims or Buddhists in the data set to test the model for those groups. ☩

Reprinted from the American Sociological Association’s Web site.

Worship

continued from page 7

For some it might be sports, chocolate, or work. A trip down the emotional path might reveal fear, stress, and maybe envy. Yup, more gods. If you take ten quiet seconds and write down the three things which first pop into your mind, what are they? For many of us, they may be gods whom we are serving either consciously or unconsciously. Emanuel Swedenborg in §293 provides this direction, “. . . any person or thing that is loved above all things, becomes to the one who loves, a god, and is divine.”

Sadly, there are also things of which we don’t necessarily wish to let go or may even feel committed to continuing. The good news is you may not have to. The distinction is whether a god is strictly spoken against in the Bible or impedes our ability to worship God. For example, adultery is clearly not acceptable. But areas like chocolate and the Internet can be enjoyed as long as we keep them in the proper perspective. Remember what it says in Exodus 34:14, “For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God.”

Now that we have identified roadblocks to worshipping God, let’s fo-

cus on doing it. *New Jerusalem and Its Heavenly Doctrine* §143 states,

Anything planted in our mind in freedom stays with us, but anything planted in our mind under compulsion does not last. This is why worship offered in freedom pleases the Lord, but not worship offered under compulsion. Worship offered in freedom comes from love, but worship offered under compulsion does not.

In order to worship God, we have to want to do it. You can worship God by tithing every month or you can just put your money in the collection plate

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Pause: Make Space

continued from page 4

that the bulk of this program is not content, it doesn't answer the questions of how God speaks to us and how we can serve the world. Instead it serves as a framework to show each of us how to approach the Lord, read the Word and find answers to these questions for ourselves.

The New Church teaches that the Lord God Jesus Christ is the all-loving God who wants to be present for us individually as a personal God. You'll notice that the questions begin by looking at who God is in a broad view and then focus in on the ideas of the Lord God Jesus Christ, the Divine Human. Each person will have a different experience with this course. Our hope is that throughout this process you will consciously make time to connect with your Creator.

If you've struggled in the past to read the Word and pray and reflect on a regular basis, we hope that this program can help jump-start that process. We've developed the Five-Step Bi-

For more information on how to participate in the Pause program, go to www.new-church.org/materials/programs/pause. The Pause workbook and leader's guide can be downloaded for free.

ble Study and Application tool to help you approach scripture in a meaningful way.

We encourage you to take some time to sit down and work through a passage with this tool. For the first four days of the program we will look at each step of the tool in-depth and then every day after that we offer space to walk through passages with the whole process of the tool. Sometimes we'll offer additional insights, study notes and reflection questions. We suggest these to assist the process. But at its core, all you really need to use this tool is your Bible and an open heart and mind.

We've set up the program so that the first story of each week is the leading story for the week, to be used in Sunday worship, in your small groups and so on. From there, each day touches on a different passage that lends itself to answering the question of the week. We see this workbook as a "choose your own adventure" book—it has a myriad of options. Create your daily and weekly practice that best works for you. Take the leading question of the week and meditate on the ways that you're feeling drawn to explore that question. In this workbook there is the opportunity to read the leading story once a week, to read the workbook every day, to dive into the additional readings, to read the chapters in *True Christianity* that work alongside the themes and more. We encourage you to explore various ways you find you can pause and connect with God. However your own personal process evolves throughout this program, our prayer is that you find your connection with God grows, so that you can find more peace, joy, trust and purpose from that relationship. ☩

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as a matter of responsibility. God gets the money either way, but how much good is there for you in that action? What about this portion of 1 Corinthians 6:19, "... know ye not that your body is the temple of the Holy Ghost which is in you?" Would God be proud to consider your body a temple? Have you taken good care of your temple? There are a variety of ways to do this. Maintaining the proper balance of foods, eating in moderation, and exercising regularly would be three ar-

continues on page 13

We Paused

continued from page 5

an inspiration and the laughter was so therapeutic. The relationship I am building with God after completing this program has been a life changing experience. I will have it as a reference for the rest of my life. Big thank you to Lori for introducing the materials to us and helping me move along my spiritual path.

Heidi Potucek, Wednesday group.

I am so glad I made the time to pause and make space for god during the thusly named seven-week spiritual growth program that took place at Manna House in October and November. The daily readings and hour and a half once a week with my group-mates gave me a much needed respite from the crazy hustle and bustle my life seems to have become. Within the group experience I saw, once again, that we, humankind, are all so much more alike than we are different and that we have the opportunity to become closer to God through our loving interactions with each other. God's Word speaks personally to each and every one of us, no matter what is going on in our lives. From the materials I learned and put into action a number of easy to follow and very powerful steps that help me hear and understand what the Lord has to say to me through the Bible. Thank you to the General Church for sharing these materials with us. Many thanks as well to LaPorte New Church for providing the space for us to link arms and pause on our spiritual journeys—my relationship with God and each participant is richer and more meaningful as a result of it.

Lori Steinhiser, Wednesday group



Reprinted from the December, 2010, *LaPorte Reporte*, the newsletter of the LaPorte New Church, Swedenborgian in LaPorte, Indiana.

Six Days of Regeneration

continued from page 1

first stage of regeneration is not of our doing; it comes from God's will of life for us. It is the gift of recognition. In it, we are shown in what darkness we have been living, and that light is separate, differentiated from that darkness. We see a glimpse of true happiness—of what love and wisdom can bring. Swedenborg writes that in this state, we often experience a temptation or a crisis, when the hells try to persuade us of the illusion of this light. The difficulties of life overwhelm us, and we find that we can't be bothered thinking of spiritual things. But morning always follows evening, and in the light of the second day, we see that crisis brings opportunity for growth.

On the second day, the waters are divided above and beneath. If we hold onto that first glimpse of light, and manage to come out of our trials with our hope intact, we can begin the second phase of regeneration. In this second phase we begin to sort our thoughts. We turn inward, and examine our minds, and see that some things within us belong to God and are holy, and some things in us are dark, and insubstantial. The holy things can be made more central, and the dark things, which lead us away from God, can be pushed to the side. They never completely go away, for they are a part of us, but we can recognize them, acknowledge that they are there and put them aside, thus separating them from the thoughts worthy to be acted on.

On the third day, the waters below part and dry land appears. This is the stage when we begin to do small acts of repentance and kindness. We read that this is "when the 'earth' or person, has been thus prepared to receive celestial seeds from the Lord, and to produce something of what is good and true, then the Lord first causes some tender thing to spring forth." Vulnerable,

still questioning and newly born, we allow our voices to speak small truths, and our hands to produce small uses. Our feet are given ground on which to stand and walk forward.

On the fourth day, the sun and moon are created. In the fourth stage of our regeneration, we see that this light that has begun to fill our lives appears in two ways. It has a greater form—love, and a lesser form—wisdom. We recognize both these luminaries in ourselves—the first when we see that we are both lovable and capable of love for others. We are amazed by the immensity of God's love for us, even in our imperfection, and equally amazed at how much love we have to give. The second luminary is the reformation of our minds. Having separa-

A speedy regeneration is suspect. We are given a lifetime, because it takes a lifetime to do it right and with care.

ed our thoughts, we now see that we are capable of reaching greater heights of wisdom, and of recognizing the wisdom of others and engaging with it. Divine Love becomes our sun, and Divine Wisdom our moon.

On the fifth day, the birds of the air and fishes of the sea are created. Swedenborg writes, "After the great luminaries have been kindled and placed in the internals of a person, and the externals receive light from them, then a person begins to live." In this stage we begin to act with confidence in our ability to know what is right. We recognize harmful actions, refrain from them, and we do good. The fish and the birds correspond to the flickering of our minds as we see with certainty that this is all true. We understand that being of use in the world is right, and righteous, the true path, the only prayer that can reach heaven. But it is still an intellectual understanding

in this fifth stage; we know it, but we don't necessarily love it.

It is on the sixth day, the final work day, that our affections are united with our knowledge of what is true. On this day we become in love with life. The living creatures—the creeping things and wild animals are all depicting our passion for truth and goodness, for God's reality. We don't merely recognize and understand this path, we take it into ourselves. We own it and happily become responsible for it. In this we finally become truly human, a creation in God's image, and it is very good. And we rest in fullness after six days of good, hard work.

One of the key teachings of our religion is that regeneration, or the rebirth of the spirit, does not happen in an instant. It doesn't even happen in a week. It happens over a lifetime. Furthermore, it is not a linear process. The six stages are an attempt at describing the various aspects of this process, but they don't always happen in a predicable or orderly fashion. At one moment we could be in a second-day state and another moment find ourselves in a fifth-day state. Some times it feels like we're suddenly all the way back in the formlessness and void stage of things. But what can feel cyclical and hopeless, is often actually a slow, spiraling upward. In fact, it can be a good sign if our growth is slow. A speedy regeneration is suspect. We are given a lifetime, because it takes a lifetime to do it right and with care. And I have to believe that, in God's great mercy, every human on this planet is given, very occasionally, a glimpse of what that seventh day is like. The taste of it lingers on our tongues and makes us both thankful and hungry for more.

Our church also is in a process of regeneration. We want so badly to grow, to actualize our potential in the world. We want that instantaneous salvation we hear about—the mythical mega

continues next page

Worship

continued from page 11

eas science could support as maintaining our body as a temple, but to me this would pertain more to the structure. How would the structure be decorated? What is hanging on the walls? In other words, what are the thoughts which occupy your mind? Ah, yes, the power of the mind. This is where our will originates and where roadblocks are created and removed. How about I Corinthians 6:20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This speaks directly to our need to consume spiritual food during the week. Reading the Bible, doing devotions, and entering into Christian dialog will feed our spirit. I also think

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church. But it is not our way. There is hard work to be done. As we, the Swedenborgian Church, plan for a healthy and sustainable future, let us recognize the various states that we will inevitably go through. There will be periods of trial, even crisis. Let's notice them, and see them as a sign not of failure, but as a sign that a new opportunity for growth is about to present itself. We will also need to turn to an inward reflection, and do the painful work of separating out our harmful, stagnant tendencies from those that are inspired by the breath of heaven. We will need to nurture those seedlings, the small, timid thoughts and affections that reach out from the soil, and not ignore them or trample on them out of impatience for bigger things. Our way is slow. Maybe even 4.6 billion years slow. But it is a good way. Through it we will learn to love the truths of our faith, we will learn compassion for one another, and in the end we will know a rest of fullness. ☩

we can let God feed us by simply letting Him occupy space in our spirit. Of course, this means shutting out the gods who wish to compete—easier said than done. We discussed this earlier, but it bears repeating through Psalms 81:9, "There shall no strange god be in thee; neither shalt thou worship any strange god."

Can God be worshiped as we live our daily lives? Genesis 1:26,

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

When is the last time you tended a beautiful garden, picked up a grocery bag blowing across the parking lot, or cared for a sick critter? (Except for those annoying mosquitoes—Noah could have saved us all a lot of frustration.) Every time I pick up a piece of trash I consider it cleaning up God's kingdom. Obviously, this isn't a method most people would use to worship God, but it is one which works for me. When is the last time you considered more nontraditional avenues to worshiping God? We must continue to seek avenues which increase the amount of time we spend worshiping God. Swedenborg sums it up in *Arcana Coelestia* 8936, "Worship is special according to each person's state of spiritual life." What works for me, may not work for you and vice versa.

We have dabbled in what it means to worship God and what may hinder our ability to do so. The continual reflection of how we worship God and what impedes this relationship is essential in our spiritual growth. However, worshiping God doesn't have to be hard. I end with *Arcana Coelestia* 3690, "God is to be honored by being worshiped and He is worshiped when He is loved." As you finish reading this

article, which will you do first, worship God or worship a god? ☩

Reprinted from the November, 2010 Plains Banner, the newsletter of the Kansas Association.

Rick Kraus is a member of the Swedenborgian Church in Pretty Prairie, Kansas.

Marjorie Tuzik

continued from page 14

to people of all faiths who loved God as they understood God and who loved their neighbors as themselves. This was the great truth that lay at the center of Marjorie's faith. She believed in a loving God, in the interconnectedness of all people, and of our need to grow in love for one another. She believed that faith was not just a matter of the head or even the heart, but of the hands, and she dedicated herself to being of use to others.

She was certainly of use to me. I write to you today as a fully fledged and functioning pastor, in large part because Marjorie saw something special in me as a young divinity-school student, and she made it her personal mission from the day we met to encourage me every step of the way. She was both a friend and a mentor, but the most wonderful gift she gave me was allowing me to be her pastor. Marjorie was a precious and powerful soul, a woman I was honored to know in this life, and a friend I look forward to seeing once again in the life to come.

Well done good and faithful servant.

Into paradise may the angels lead thee; and at thy coming may the heavens receive thee, and bring thee into the holy city New Jerusalem. For you deserve nothing less dear Marjorie, and have been promised all this and more. ☩

The Rev. Sarah Buteux is pastor of the First Congregational Church of Hadley, Massachusetts. She is an ordained Swedenborgian minister.

Marjorie Tuzik

BY SARAH BUTEUX

In Emmanuel Swedenborg's vision of the after-life, time and space collapse under the weight of love and affection, which is a fancy way of saying that in the great expanse that is heaven, I have only to think of Marjorie Tuzik, and we can talk; I have only to love her and she is there. Marjorie's spirit is with us all whenever we remember her with love.



Marjorie excelled in her role as a wife and mother. We never had a conversation that did not at some point roll around to how proud she was of her daughters, and it was no secret that her great love for her late husband Ted remained undimmed even after all these years. She was known as well for her sense of style, her warmth and good humor, and her gift for hospitality; for Marjorie was a lady through and through, a lady in the very best sense of the word, and she deserves to be celebrated as such.

Marjorie was a Swedenborgian, but Marjorie's parents had no ties to the Swedenborgian Church in particular, and little to no use for the church in general. Her stepfather was a thirty-second degree Mason and claimed to get enough religion in that quarter, and her mother had been so ill treated by church folk after her divorce that she shied away from organized religion altogether. And yet, at the tender age of thirteen, Marjorie took it upon herself to start going to church on her own, and she found her first spiritual home

David Johnson

continued from page 15

family of six children.

In 1963 he moved to Bellevue where he and two colleagues inaugurated a new and innovative team ministry, called Project Link. After extensive training, he became a Fellow of the American Pastoral Counselors Association and continued to minister into the 1980s.

He served for almost twenty years on the Board of Trustees of Urbana University. His three oldest children, as well as one of his granddaughters, attended the University.

David was an avid gardener who planted many family vegetable gardens and taught his children how to plant, weed, and harvest. During the war years, he and a friend grew a very extensive "Victory Garden." In Bellevue, he built a greenhouse, took a horticulture class, and experimented with numerous plants. He spent many happy hours of his retirement cultivating his plants, and especially enjoyed growing orchids, an interest shared by his granddaughter, Ashley. One of his great loves was spending time at his family cottage in the Thousand Islands in The St.

Lawrence River between Ontario and New York. He also loved to fish, to tell stories to his children, grandchildren, and great-grandchildren, and had a wonderful, warm sense of humor.

David was a wonderful man who brought light to many people. He loved his church and served it with all the ability and talent at his disposal. His personal faith, his belief in service, his dedication to his friends and family, and his warmth, humor, intelligence, insight, and appreciation for life will be remembered and missed by all who knew and loved him.

He is survived by his wife Elizabeth; adult children David Johnson Jr., Worth Johnson, Elizabeth (Betsy) Coffman, Nancy Johnson, Stephen Johnson, Paul Johnson; Twelve grand children; ten great-grand children; and numerous friends and colleagues. He was preceded in death by his parents, Victor and Ethel Johnson and brothers, Sylvanus and Richard Johnson.

In lieu of flowers, the family asks that memorial contributions be made to "Sophia Way" c/o St. Luke's Lutheran Church, 3030 Bellevue Way N.E., 98004 or the Alicia Titus Peace Fund c/o Urbana University, 579 College Way, Urbana OH 43078. ☛

amongst the Swedenborgians of Cincinnati. After a year of instruction, she was confirmed on Easter Sunday in the year 1927. I know this because some eighty years later she was able to show me the *Book of Worship* she received that day with an inscription from her pastor.

From that day on, all through her youth, no matter where the family moved, Marjorie found a Swedenborgian church, and she spent many wonderful summers attending our camp at Fryeburg New Church Assembly in Maine; she was a member of the first cohort of Flames there. After she married Ted, however, they never settled close

enough to a Swedenborgian church to attend in any practical way. Then came the day years and years later—her children grown and her husband gone—that Marjorie resettled in Hamilton, Massachusetts. Her new home was a mere thirty-three miles from Swedenborg Chapel in Cambridge, and so she began to attend faithfully once again. She was reconfirmed in 1990, and I can still remember her pulling into the driveway in her Subaru every Sunday and often on weekdays with her poodle Margot in tow if there was work to be done.

Swedenborg spoke of a heaven open

continues on page 13

Passages

Deaths

Mark William Allen passed away April 25, 2010, in Langdon, New Hampshire, at age 55. He was born in Melrose, Massachusetts, the middle of five boys and the son of Constance Adams and Percy Allen.

Mark enlisted in the US Army after graduation from high school and then continued his education in interior and landscape design at the University of Maine Augusta and the New England School of Design in Boston.

Mark designed stores for Hanaford Bros. Co. and was a superb calligrapher; he told his wife, Mimo, that he had needed to learn the art so people could read his script! He served the Portland New Church in many capacities, from council president to hosting coffee hours. Mark will be remembered for his even-tempered (Taurean) objectivity. He served the Church nationally as a member of MINSU for several years.

Mark leaves behind his wife Mimo, and son Mackenzie Allen. His mortal remains were cremated and his ashes rest in Alstead, New Hampshire, next to those of his Dad. Mark served many in several diverse categories while he was on earth, and we may be comforted by seeing him in the white light, at peace and happy as never before.

Toward the One, the perfection of love, harmony,

And beauty, the only Being

United with all the illuminated souls, who form the embodiment

Of the Teacher, the Spirit of Guidance.

— *Hazrat Inayat Khan*

Anna N. Fox, age 87, died October 18, 2010, in Fryeburg, Maine. The funeral service was held October 22, 2010 at Fryeburg New Church, officiated

by the Rev. Susannah Currie. Anna is survived by her husband, Richard Fox, two sisters, seven children, thirteen grandchildren, and sixteen great-grandchildren.

Clara B. Estes, age: 83, died October 7, 2010, in Fryeburg, Maine. The funeral service was held October 13, 2010, at Pine Grove Cemetery, the Rev. Sage Currie officiating.

The Rev. **David Johnson** passed away November 16, 2010 (See article right).

Steve Koke, age 76, passed into the fullness of his spiritual life on the morning of December 14, 2010, after prayers and listening to Scripture. He was attended by a hospice nurse and his longtime in-home caretaker, Michael Manocchio. Steve's remains will be handled by the Neptune Society. He is survived by a sister, Barbara Miller. Steve was a faithful member of and participant in the Swedenborgian Church of San Diego reading from the lectern until shortly before his passing. He enjoyed telling the story of how he became a member of the Swedenborgian Church soon after he found a copy of *Heaven and Hell* at the El Cerrito Church where his mother played the piano. He was 17 at the time. Steve served as a contributing editor to *The Messenger* for many years, wrote *The Hidden Millennium* (1999, Johnny Appleseed Press), contributed scholarly articles to *Studia Swedenborgiana*, and completed a number of other projects.

Marjorie (Whaley) Tuzik, age 97, a member of Swedenborg Chapel in Cambridge, died peacefully on November 9, 2010. Marjorie will be missed by her daughters, Dianne Pingree, Jane Phillips, and Donna Fernald. She is also survived by twelve grandchildren, twenty great-grandchildren and numerous great-great-grandchildren. (See article facing page.)

David Johnson

The Rev. David P. Johnson, 97, of Bellevue, Washington, passed away on November 16, 2010, in his home, with his loving wife, of seventy-one years, Elizabeth (Langshaw) at his side. At the time of his passing he was the oldest living Swedenborgian minister. David was born in Philadelphia in 1912, attended West Philadelphia High School, Class of '31, and graduated from



Drexel University. After a short career in business, he attended the New Church Theological School in Cambridge, Massachusetts, and was ordained into the ministry of the Swedenborgian Church in 1943.

His first ministry, at the Church of the Good Shepherd in Kitchener, Ontario, spanned twenty-one years. He was active in his community, serving as president of the local "Y's Men's Club" of the YMCA. He served on many national church boards and committees and served as president of the denomination from 1956 to 1962. During this period, he and Elizabeth raised their

continues on page 14

Charlotte W. Lord died October 4, 2010, at age 87 in Fryeburg, Maine. The funeral service was held October 16, 2010, at Pine Grove Cemetery and was led by the Rev. Sage Currie. Predeceased by her husband, Charlotte is survived by her daughter Debbie Dolley and granddaughter Shelly Dolley (both members of the Fryeburg New Church). ☩

About the Swedenborgian Church

Emanuel Swedenborg was born January 29, 1688, in Stockholm, Sweden. Although he never intended a church denomination to be founded or named after him, a society was formed in London fifteen years after his death.

American groups eventually founded the General Convention of Swedenborgian Churches. As a result of Swedenborg's spiritual questionings and insights, we as a church exist to encourage that same spirit of inquiry and personal growth, to respect differences in views, and to accept others who may have different traditions.

Swedenborg shared in his theological writings a view of God as infinitely loving and at the very center of our beings, a view of life as a spiritual birthing as we participate in our own creation, and a view of scripture as a story of inner life stages as we learn and grow. Swedenborg said, "All religion relates to life, and the life of religion is to do good." He also felt that the sincerest form of worship is a useful life.

Devin Zuber Joins SHS Faculty

Pacific School of Religion (PSR) and the Swedenborgian House of Studies (SHS) have announced the appointment of Dr. Devin Zuber to the faculty at PSR. Zuber will begin teaching this upcoming spring semester as assistant professor of American studies, literature, and Swedenborgian studies.

Zuber is a Swedenborgian specialist, and will be teaching "Swedenborg's Spiritual World" this spring. His research and scholarship include literary aesthetics, hermeneutics, and cultural history, which includes the environment as a special zone of engagement. This spring semester he also will be teaching "Ecocriticism and Environmental Literature," which will explore the different ways people have imagined and constructed their relationship to the environment through various practices of cultural representation.

Zuber received his Ph.D. at City University of New York, where he was awarded the alumni and faculty award for most distinguished dissertation for

2009–2010. A native of the Washington, DC area, he has been teaching abroad for four years, serving as an assistant professor of English and American studies at Ludwig-Maximilians Universität in Munich and at Osnabrück Universität in Osnabrück, Germany.



"It's terrific to be joining a progressive community of students and religious scholars who will be bringing multiple perspectives to topics that are at the heart of my research," Zuber says, "especially when it comes to something like ecology and the ways literature and the visual arts have shaped our perception of the environment."

Zuber, who will be moving to Berkeley with his wife Suzanne and their two preschool-age daughters, is also looking forward to a change of weather. "Osnabrück had the least sunlight out of anywhere else in all of Germany last year!" Zuber says. "I am delighted to be moving to a place with a sunny climate."

Being in California will also contrib-

continues on page 7