
SWEDENBORG BY VLADIMIR SOLOVYOV

translated from the *Brockhaus-Ephron Encyclopedia*

by George F Dole

(Emanuel Swedenborg, 1688-1772)—learned scientist, later spirit-seer and, after Jakob Boehme, most remarkable theosopher of the new age, founder of Swedenborgian sectarian groups that exist to the present time in various countries (especially England and America). His father, Jesper Swedberg, did not subject his son to any confessional requirements whatever; only on his enrolment in Upsala University did young Swedenborg become familiar in detail with the principal teachings of Protestant orthodoxy, which deeply disturbed him. In particular, free redemption, justification by faith alone apart from works, and predestination to salvation or to eternal damnation—dogmas then taught in rationalist, scholastic style to the exclusion of any speculative or mystical subjects—appeared to Swedenborg's straightforward mind to be pure nonsense, an offence to the Divine. He remained of this opinion to the end, expressing it in all his works with somewhat naive indignation.

Swedenborg's distaste for the accepted theology prompted him to turn to secular science—classical languages and literature, mathematics, and the natural sciences. In 1709, he presented for the degree of doctor of philosophy his scholarly edition of sentences of Seneca and Publius Syrus the Mime, with references to Erasmus and a Greek translation by Scaliger. On his return from a trip to England, Holland, and France, he published two collections of poems, *Ludus Heliconius, sive carmina miscellanea* (1714) and *Carmina borea sive favellae Ovidianis similes* (1715). Not possessing poetic inspiration, he wrote correct and elegant Latin verse.

In 1716, he founded a periodical publication of his own and others' researches and articles in the natural sciences, *Daedalus Hyperboreus* (six issues). Charles XII appointed him Assessor of the College of Mines and then entrusted him, along with the engineer Polhelm, with the construction of a system of canals and locks linking Stockholm with Gothenburg. In connection with this [post], Swedenborg invented a special machine with rollers with which Swedish artillery was dragged up to the walls of a Norwegian fortress during the siege in which Charles XII was killed. Queen Ulrika Eleonora raised the Swedberg family to a higher rank with a right to the name Swedenborg, which belonged to another, more eminent line of the family.

Between 1717 and 1719, Swedenborg published scientific works: on algebra, on ways of determining longitude by means of observations of the moon, on a decimal system of measurement and currency denominations, on the great height of tides in ancient times, and on the motion and position of earth and the planets. This scientific work did not obliterate his moral/religious interest, and at this time he formulated concisely five basic principles of the good life, which he faithfully copied out as a reminder:

- 1) To read God's Word frequently, and to meditate on it.
- 2) In everything, to trust the intent of divine providence.
- 3) In everything, to observe the demands of propriety.
- 4) Always to have a clear conscience.
- 5) Faithfully to carry out the duties of one's public office, and to try in everything to be useful to society.

As a member of the Swedish Diet, Swedenborg worked tirelessly on some very difficult practical problems, especially in the area of finance. The importance and practicality of the measures which he proposed on these issues in his parliamentary memoranda were acknowledged by experts even half a century later. It was in connection with his official duties that he wrote his essay on the fall and rise of the value of Swedish currency (1722).

After thorough research into his native country's mines, he traveled for the same purpose to Germany (1721-22). He then published in Amsterdam and Leipzig (in Latin) the following works:

- *On the Principles of Natural Philosophy*
- *Observations and Discoveries concerning Iron and Fire*
- *A New Method of Finding Geographical Latitude on Land and Sea*
- *The Art of Building Docks and a New Method of Designing Dams*
- *The Art of Determining the Mechanical Forces on Ships*
- *Various Observations on Minerals, Fire, and the Strata of Mountains*
- *On the Stalactites in Baumann's Cave*

These, like Swedenborg's later scientific works, were singled out in the remarks of specialists for their rich collection of facts, the prompt disclosure of these facts to the public, their definitive principles, and the obvious usefulness of the applications they indicated. Between 1733 and 1736, he again traveled to Bohemia and Germany in order to publish his *Opera Philosophica et Mineralia*. The first volume, after positing general philosophical principles (in the course of which Swedenborg adopted the rationalism of Leibniz and Wolff), contained original solutions to specific problems of scientific cosmology. In this area of study, Swedenborg retains to the present day an important place in the history of science. The noted chemist Dumas, in his lectures on the philosophy of chemistry, named Swedenborg as the real founder of crystallography. Other scholarly publications of Swedenborg were anticipations of the theories of Dalton and Berzelius. Before Herschel, Swedenborg discovered the place of our solar system in the Milky Way, and before Lagrange he showed that the perturbations of the planetary orbits have their own properties by determining the intervals of time recurring according to a norm. The other two volumes contained a series of tracts on mineralogy. The publication of the Opera gained Swedenborg a widespread reputation in the learned world; he was elected an honorary member of the St. Petersburg Academy of Science.

In 1734, Swedenborg published in Dresden his *Prodromus philosophiae rationalis*, where he dealt with infinity (arguing against Descartes), with purpose and nature (arguing against Bacon), and with the connection between body and spirit (arguing against Leibniz, with his "preestablished harmony"). Swedenborg did not at this point come out with a systematic publication of his own settled views on these three questions because, among other things, he felt that for a final resolution of the third question he needed specialized research on the organic world and especially the animal kingdom.

In 1736, Swedenborg undertook another journey to Holland, Belgium, France, and Italy, now focusing intensively on physiology and especially on anatomy. He published the results of his labors in the two volume *Economy of the Animal Kingdom* (1741). In 1743, he published in the Hague and London three further volumes entitled *The Animal Kingdom*, whose significance was reserved for a hundred years, when a scholarly member of the London Medical Association published in in English translation. In this pair of publications Swedenborg was not interested in the classification and description of animals: they

make no reference whatever to zoology in the usual sense. Swedenborg held the animal kingdom or the zoological level of creation in its highest and normative representation to be the human being, and the subject of these two works may be defined as the morphology and physical mechanics of the human organism. The author himself rated this vast work as merely preliminary: he had made no new discoveries, he had relied throughout on the most recent scientific advances.

At the time Swedenborg was coming up with new, more independent works on biology for solutions to philosophical questions concerning the relationship of the spiritual and the physical sides of the human organism, though, remarkable spiritual-physical changes were taking place within him, opening for him the new religious calling primarily associated with his name among later generations. In 1745 (having reached the same age at which, later, Kant would write his *Critique of Pure Reason*, fifty-seven), Swedenborg was in London. For dinner, he went to a particular inn where he had a room at his disposal so that he could peacefully devote himself to solitary reflection. On one occasion, being hungry, he ate more than usual and suddenly saw that the room was becoming full of mist, and there appeared on the floor a multitude of different crawling things. The mist turned into a thick darkness, then it dissipated; the reptiles were no longer there, but Swedenborg saw a man sitting in the corner of the room, surrounded by a dazzling light, saying sternly to him, "Do not eat so much!"

Then Swedenborg lost his sight; when it gradually came back, he hurried home with great fear, spending the night and the next day there in meditation without eating anything. The next night, the man clothed in light appeared again, dressed in a beautiful robe, and said to him, "I am God, the Lord, the Creator and Redeemer. I have chosen you explain to mortals the inner and spiritual meaning of scripture. I will dictate to you what you are to write." After this, Swedenborg felt that the sight of his inner person was opened, and from that time on he began, without changing his external location, to be transported to heaven, hell, and the (intermediate) World of Spirits, where he saw and talked with many individuals he had known, sometimes recently deceased, sometimes deceased long since.

When he returned to Sweden, Swedenborg gave up his job and his occupation with natural science to devote himself exclusively to his new calling. Caught up in uninterrupted inspiration, he wrote his fundamental theological work, *Arcana Coelestia* (London, 1749-1756). The contents are indicated by the title: Heavenly Mysteries in Sacred Scripture or the Word of God, with Wonderful Visions (of Swedenborg) in the World of Spirits and the Heaven of Angels. The form of the work was that of an uninterrupted, detailed commentary on the first two books of the Pentateuch (verse by verse) in a new Latin translation by Swedenborg himself from the Hebrew text (though he was not a Hebraist, he had gained some knowledge of the Hebrew language in his youth).

His method of interpretation was purely allegorical, distinguished from that of other ecclesiastical writers only by his directness and consistency. Basically, Swedenborg distinguishes three meanings in the text, historical or literal, spiritual, and heavenly; but in the work, he brings out only the contrast between the outer or natural and the inner or (in a broad sense) spiritual meanings, and his task of interpretation is to show the inner meaning of every verse and every word in the Bible. This relationship in the holy text was connected for Swedenborg with his theory of correspondences (*correspondentiae*), in which for every object and quality in the natural world, there is something corresponding in the spiritual world. In the assignment of these correspondences for every event that occurs, we see in substance the Biblical exegesis—or more precisely hermeneutics—of Swedenborg.

For example, wherever in the text it mentions stone, stones, or stony, in the spiritual sense this refers to faith, fidelity, or truth in respect to its solidity. Water also corresponds to truth, not in respect to solidity, though, but in respect to originality (a spring), and also to its reviving and cleansing properties. Bread and wine, already connected by outward correspondence, in their spiritual meaning correspond to categories of action—to the will, love, good. Various mammals mean various spiritual affections, feelings, and passions. Birds refer to thoughts, and waterfowl to thoughts flowing like pure scientific truth, etc. With the aid of these allegorical relationships, the first two books of the Bible turn into an explanation of the primordial fate of humanity or the consequent changes in its inner spiritual state—epochs of religious decline and recovery. In addition to this philosophy/history in *Arcana Coelestia*, it contains two other types of material:

- 1) prompted by one text or another, the author explains various dogmatic propositions of his own plain true doctrine, and
- 2) every chapter of commentary, regardless of its contents, is accompanied by particular addenda where Swedenborg tells things he has seen and heard in his states of spiritual detachment or when the eyes and ears of his inner person were opened.

After *Arcana Coelestia*, Swedenborg published a series of books in which, with constant references to the Bible and to appropriate sections of his principal work [i.e., *Arcana Coelestia*], but now not in the form of straight commentary, he presented and explained various distinct aspects and points of his theosophical teaching. These works, arranged in chronological order, are the following:

- *Clavis Hieroglyphica* (a presentation of the theory of correspondences, 1757)
- *De telluribus* (a description of the planets and their inhabitants as Swedenborg observed them on his visits to them "in the spirit," London, 1758)
- *On Heaven, Hell, and the World of Spirits* (his most characteristic and popular work, London, 1758)
- *De ultimo judicio et de Babylon destructa* (an explanation of the eighteenth chapter of Revelation; Swedenborg asserted that an apocalyptic judgment had taken place in the spiritual world in 1757 and that he was permitted by God to witness it, London, 1758)
- *Equus albus* (a commentary on the nineteenth chapter of Revelation, London, 1758)
- *De nova Jerusalem et doctrina ejus coelesti* (a commentary on the twenty-first chapter of Revelation, London, 1758)
- *Doctrina nov. Jerus. de Domino* (Amsterdam, 1763)
- *Doctr. n. J. de Scriptura Sacra* (same)
- *Doctrina vitae* (same)
- *Doctr. de fide* (same)
- *De ultimo judicio* (same)
- *Angelica Sapientia de divino amore et de divina Sapientia* (same)
- *Angelica Sapientia de providentia divina* (same place, 1764)
- *Apocalypsis revelata* (Amsterdam: 1766)
- *Deliciae Sapientia de amore conjugali et voluptates insaniae de amore Scortatorio* (same place, 1768)
- *De commercio animae et corporis* (London, 1769; at this place and time Swedenborg also published his autobiography in the form of a letter to a friend)

- *Expositio doct. Ecclesiae novae* (Amsterdam: 1769)
- the major, concluding work of Swedenborg, *Vera Christiana Religio* (3 Vols., Amsterdam, 1771)

After his death, Swedenborg's friends published his extensive commentary on Revelation,

- *Apocal. explicata*
- *A Brief Explanation of the Inner Meaning of the Psalms and All the Prophets*
- *The Old Testament*
- *Doctr. nov. Jer. de charitate*
- *9 Questions concerning the Trinity*, proposed by Hartley, and Swedenborg's answers
- *The Crown or Appendix to the Work on True Christian Religion*

Out of all these numerous volumes, one can distill a single, original, harmonious theosophical system. Swedenborg's doctrine on theological matters did not have any literary antecedents. It was actually in the Bible that he found the bases for his thought, at least under the stipulations of the particular system of interpretation that he regarded as sacred. As for texts and secondary literature, these were not the direct source. He did not read theological literature at all. In the field of philosophy (of which he shows no historical knowledge), he sets out exclusively from a priori/rationalist principles, but as for the ideas of the philosophers with which he argued or agreed, he clearly derived these from the surrounding intellectual atmosphere and not from their works. In the publications of his religious period, his theosophy seems complete, and he is concerned simply to explain and propagate it. The immense quantity of Swedenborg's own writings, together with the journeys he made to the end of his life, precluded the possibility of any systematic and broad program of reading.

The originality of Swedenborg's theosophical doctrine does not, though, rule out substantial similarities between him and other well-known doctrines (well known to us, that is, but not to him), especially some gnostic systems (q.v.) and the Jewish Cabalah (q.v.). Swedenborg rejected a concept of God as an abstract source. God always has his own definite and substantial form, which is the form of the human body. God eternally exists as the "Grand Man" (*Maximus Homo* = "Universal Human"), namely as our Lord Jesus Christ, in whom dwells the fullness of divinity, bodily.

Swedenborg's doctrine is absolutely Christian, even to the extent that he presumes that in fact only Christ exists, and nothing more. By what means can the human, especially a physical one, be in absolute being? Or, by what means can the infinite be bounded within the finite? This question has no meaning from Swedenborg's perspective because he understood before Kant the relative, subjective nature of our "space," "time," and all delimited and mechanistic orders of appearance. All this, for Swedenborg, was not essential reality, but appearance (*apparentia*); effectual qualities and forms of being, both mathematical and organic (that is, everything that is enduring and qualitatively defined) do not depend at all on the outward natures of their appearances in our world. This world itself is nothing unqualifiedly real, but only the lower "natural" state of humanity, distinguished by the fact that here *apparentia* is confirmed or fixated as entia. Everything enduring or having actual qualities in our world—qualities of color and sound, mountains, oceans, and rivers, rocks, plants, and animals—actually exists as independent from its apparent external cause; its true cause belongs to the spiritual world (in a broad sense of the word) or to the spiritual state of humanity, where it becomes obvious to everyone, namely as a direct and immediate dependence of external objects on inner spiritual states.

So for example, if love and joy within someone in the spiritual world become weak, then his outward surroundings are immediately changed in corresponding fashion; without his moving, he finds himself all alone in a dark, mountainous region, dry and bare of greenery. If between two spiritual beings there arises a mutual inner affection, then for that reason alone there and then they are gradually brought toward each other outwardly and suddenly appear together, no matter how great the distance between them had been before. In this way, Swedenborg distinguishes two modes of apparent being: true, or effective, in which outer phenomena are created by their own corresponding inner states, and apparent or false modes of being in the case of different or contradictory relationships.

For Swedenborg, matter as an independent entity does not exist at all, but the independence of material appearances from their spiritual causes and ends is simply an illusory manifestation of a subjective origin. What is true and effective is only the divine-human Jesus Christ and His kingdom, that is, the union of the human nature, defined from within by its substance and by the actual relationship of its will to the good and its understanding to the true, which are incarnate in Jesus Christ, but representing itself outwardly in the world of forms, united according to the principle of correspondence.

From the perspective of fundamental quality, the whole community of human beings is distinguished into three primary regions of being:

- 1) heaven or the world of angels (in a broad sense) — that is, people who have consistently governed their lives by love of God and the neighbor. On dying, they become angels, and from their community is formed the body of the Grand Man [Maximus Homo], that is, of Jesus Christ.
- 2) hell, populated by people whose lives have been ruled by a dominant love of self and the world, that is, for externals and for vanity. On dying, these people become evil spirits, of whom Swedenborg distinguishes two categories: devils in the strict sense, whose evil nature is expressed primarily in deceit and in hatred of the truth, and satans, governed primarily by evil and by hatred of the good as such. The former and the latter have fantastic and monstrous bodies, corresponding to what is within them.
- 3) the intermediate world of spirits (in a special sense), consisting of people who have died without making a final decision in one direction or the other. After death, they are subjected to the reinforcing influence of guardian angels and seductive devils until they join themselves decisively to the one side or the other.

These results of spiritual struggle proceed either individually or collectively up to the end of earthly epochs, until the arrival of a general judgment at which the Lord himself appears. Swedenborg was present at one of these judgments in the year 1757 (marking the close of the Christian era of history) and describes it in detail. Very distinctive in Swedenborg's theosophy is the fact that he does not admit of any pre-human or trans-human creation of angels and demons but sees in them only human evolution in two opposite directions, in that after death every individual is already essentially either an angel or a devil; and then, for the individual as for Swedenborg, the spiritual sight is opened and this can be clearly discerned. In this way, the wellspring or seedbed (*seminarium*) of heaven and hell is earthly or natural humanity which, according to Swedenborg, inhabits not only our planet but other planets or earths as well. These inhabitants of the planets are "natural" [= physical] people of various kinds who, like us, after death become either heavenly or hellish spirits. We may add that Swedenborg's communications about the visits of his "inner person" to these planets and his conversations with their

inhabitants, unlike the consistent reasonableness of his expository writing, have an essentially hallucinatory quality.

In general, Swedenborg's doctrine does not give a clear and decisive answer to philosophical questions about the primordial and general origin of the earthly, natural, or external world and about its metaphysical connection with the truly existent universal human. We do not find in it a theosophical cosmology or cosmogony, but see on this point only a reluctant vacillation between arbitrary naturalism, realism, and outright idealism (the denial of all material existence), of the kind principally advocated by Berkeley.

Swedenborg's anthropology is more precise. The human in essence (essential for Swedenborg = *esse*) is threefold not in a mechanical but in an organic sense, exhibiting in its existence (*existentia*) the successive opening of three principal levels:

- 1) the natural, opened at birth and dominant until the development of intelligence,
- 2) the rational, from the awakening of reason and conscience—in a majority of people—until death, and
- 3) the spiritual, usually opened only upon death, after crossing into the World of Spirits, but for some (as for Swedenborg himself) emerging prematurely during this life.

The natural threefold or three-level structure of every human being does not determine in advance one's moral quality or destiny. Every individual, on the first or natural level, is predisposed to both good and evil; on the second, rational level, one chooses between these two directions; on the third or spiritual level, one is manifested decisively as either a good or an evil spirit. The matter is complicated, though, by the fact that every individual, until the final transformation into an angel or a devil, is constantly situated between two opposite influences (*influxus*) — a good or heavenly one that comes from God through angels and an evil or hellish one that comes from evil spirits.

To resolve the vexing question of free will, Swedenborg tried to protect himself against fatalism by suggesting an unavoidable psychological illusion in which we are obliged to think that our actions, effected through the strength of our divine or hellish influx, are accomplished as if (*quasi*) on our own, recognizing, however, that all the good in our actions comes from God. For Swedenborg, the essence of moral good consists of love of God and neighbor, while the essence of moral evil consists of love of one's own selfhood (*proprium*) and of the world — that is, for external objects for their own sakes apart from their deeper purposes. Swedenborg's moral doctrine was theologically irreproachable (in the opinion of the Moscow Metropolitan Filaret, among others), but he did not provide a resolution of the philosophical debate between fatalism and freedom. In general, Swedenborg refrained from autonomous thinking during his religious period, writing only what had appeared to his spiritual sight and the ideas which he believed were from direct inspiration or dictation from above.

In the area of theology in the narrow sense of the word, Swedenborg offers a striking replacement of the Trinity by Christ alone. Unfamiliar with Greek philosophy and any kind of dialectic thinking, a cool and sober mind with a formal-rational style of thought, Swedenborg did not understand the speculative basis of ecclesiastical dogma and saw in it simply tritheism, which offended him. His simple refutation, founded on this kind of lack of understanding, comes from a simplistic rationalistic polemic, and is of no interest whatever. However, standing in a resolutely Christian (Biblical) perspective and acknowledging

Christ as the universal center, Swedenborg transfers into Him the threefold nature of God, which is undoubtedly suggested by the sacred texts.

- 1) Within the one God Jesus Christ, Swedenborg distinguishes the Divine as such (*Divinum*), the Divine-human or Divine-rational (*Divinum Humanum seu Divinum rationale*), and the Divine-natural (*Divinum Naturale*).
- 2) In the manifestation of Christ, this inner threefold nature is designated as the perfect divine essence—the Father, as his perfect human form—the Son, and as perfect efficacy or his living breath in the heavenly atmosphere or aura (*aura*) which proceeds from Christ and surrounds him—the Holy Spirit.

For Swedenborg, the essence of the incarnation consists in the fact that the divine-natural element in Christ (his *divinum naturale*) came into our earthly realm, clothed itself in a human nature and then in the rational-human elements of Jesus. The goal of the incarnation was that the divine gain a tangible effectiveness in our earthly realm and also in the world of terrestrial spirits, and that the heavenly atmosphere of Christ might drive out the increasing numbers of evil spirits who were flooding (*infestabant*) our world; Christ's task, for Swedenborg, was not the redemption and justification of humanity by means of formal acts but by an actual confrontation of heaven and hell in his earthly humanity and the restoration of the disturbed balance between the forces of good and evil. For Christ himself, his earthly life was a process of gradually putting off the earthly covering, which had been initially necessary for the development of his merely human nature (*ens rationale*), which became an adequate covering for his Divinity. In the resurrection, Christ became complete reality, for the opening in his disciples of the sensory organs of their inner or spiritual persons.

Swedenborg did not acknowledge the second coming of Christ or the universal judgment of the living and the dead. For the (formal and substantive) characteristics of Swedenborg's theosophical explanations in the area of eschatology, the following story from his "*Memorabilia*" (additions to *Arcana Coelestia*) may serve best of all.

At this time my inner person was in the middle heaven, in the region of the Lord's heart, to the left of the stomach, which consists of a community of spirits who love truth because it was good (*amant verum quoad bonum*). In their presence I felt their strong influence on my heart and proceeding through it to my brain, and the thought occurred to me, Is there any way in which the Lord's mercy could let devils remain in hell to eternity? Even while I was thinking about this, one of the angels of a just temperament flew down with uncommon speed to the throne region of the great Satan and at the Lord's suggestion brought out one of the evil devils in order to grant him heavenly bliss. I was allowed to see, however, that as the angel rose into a heavenly sphere, the proud expression on his prisoner's face changed to one of suffering and his body turned black; when, with no regard for his resistance, he was dragged into the middle of heaven, dreadful convulsions came over him and with his every intent and movement he showed that he was suffering immense and unbearable pain. When he was brought near the central region of heaven, his tongue hung out as though he were exhausted and thirsty, and his face was inflamed as though with a raging fever. Then his misery touched me, and I begged the Lord to command the angel to let him go. When, with the Lord's consent, he was released, he hurled himself down head first so impetuously that all I could see was how his extraordinarily black heels flashed by.

Then I was given the insight that anyone's stay in heaven or in hell depends not on the arbitrary will of God but on the inner state of one's essential nature, and that the transfer against one's will from hell to heaven is just about as painful for the one who is transferred as is a transfer from heaven to hell ... In this way, I understood that the eternity of hell for people who arrive there for their own gratification is in complete accord with both the wisdom and the goodness of God.

After 1745, Swedenborg, while changing the character of his occupation, did not change his life style; he traveled frequently, preferring to stay in London and Amsterdam for the printing of his religious works, which he generously distributed to various individuals and institutions. The well-known stories about several particular instances of Swedenborg's clairvoyance and spirit-seeing (a fire in Stockholm, the communication of important secrets of deceased individuals), although cited in the oral and written testimony of eminent individuals, do not have enough explicit and documented confirmation and are not free from inconsistency in details.

In view of his honest and serious character, Swedenborg's regular dealings with various spheres of life beyond the grave have full subjective credibility; any evaluation of their actual significance depends on one's general point of view. In several instances, Swedenborg certainly lapsed into mistaken judgment. In the latter years of Swedenborg's life, an investigation was pursued by the Swedish clergy, provoked by his sharp critique of Protestant dogmas. In 1769, there was a speech in the Diet about the necessity of declaring Swedenborg insane and depriving him of his freedom. The offices of the clerical estate, led by Bishop Filenius, a nephew of Swedenborg, decreed that his books should be confiscated; and two of his followers, members of the consistory, were brought to trial. One of them, Th. Dr. Beyer, published a declaration in his defense, while Swedenborg himself drafted memoranda and appeals to the three universities of the kingdom. Because of the general esteem of Swedenborg and the support of the king, the case, referred to the Senate, was discontinued.

In 1770, Swedenborg set out on his last journey. Falling ill in London, he slept for more than a week without rousing. On awakening, he foretold the day of his death, and to an English friend he solemnly testified to his conviction of the complete truth of everything he had written, and he died, receiving Holy Communion from a Swedish pastor.