

LOGOS

Newsletter about the Swedenborg Foundation's Publications and Programs on the Spiritual Basis of Life

A New World for Swedenborg

The Spanish-speaking world is huge, diverse, and intensely spiritual. The Foundation will soon begin releasing Swedenborgian books in Spanish with an eye toward connecting with Hispanic seekers.



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It's estimated that more than 350 million people worldwide speak Spanish as their first language, making it the fourth most widely spoken language after Chinese, English, and Hindi. Of those 350 million, over 45 million live in the United States, making Hispanics the fastest-growing minority in this country.

Given that, it might be surprising to know that very few of Swedenborg's works are available in Spanish. *Heaven and Hell* has appeared in translation, most recently by a publishing company in Spain based on the New Century Edition, but it is difficult to get outside of that country. Swedenborg's other works were either never translated at all or are in such limited distribution that most people don't have access to them. To address that need, the Foundation is preparing to launch a Spanish-language program that will encompass not only Swedenborg's writings, but some collateral works as well.

The Spanish-language market poses some challenges because of the diversity of cultures involved. Even aside from differences in dialect, a reader in Spain might have a very different educational, cultural, and economic back-

ground from one in Colombia, Argentina, or Mexico.

Hispanics who are new arrivals in the United States tend to be more focused on supporting themselves and making a life for their family than on luxuries like books, but, as they become more established, that begins to change.

The growth in the number of Spanish-speakers in the United States makes Hispanics an appealing target audience for the publishing industry in general, but, even for larger publishers, this market can be hard to pin down. Some English-language bestsellers like the Harry Potter series, *The Da Vinci Code*, and *The Secret* have done well in translation, but sales of other books have been slow, which publishers tend to attribute to distribution challenges. While some major book retailers, like Borders, do carry Spanish-language titles, that's not necessarily the first place a native Spanish speaker would look. Book sales tend to take place through community stores or independent retailers with strong Spanish-language sections, and it takes time and effort to connect with these outlets.

The good news is that spirituality in general is of huge interest for Hispanic

Iowan Wins '09 Bailey Prize



Cheryl Sease, an English major at Grand View University in Des Moines, Iowa, has been awarded the Foundation's 2009 Bailey Prize for fiction.

The Bailey Prize was established to encourage young writers to explore the ideas of Emanuel Swedenborg. The contest is open to graduate and undergraduate students, but submissions must be made by their professors to ensure the highest quality. The submitted works may be short fiction, non-fiction, or poetry. The prize was named for Francis Bailey (1744–1817), the first printer to publish Swedenborg's writings in the United States.

Sease's winning short story, "Old Junk," revolves around a father's sudden, mysterious obsession with buying old collectibles, and his family's concern with his strange behavior. The story was nominated by Dr. Paul Brooke, associate professor of English at Grand View. The story will be published this fall—along with more than forty other works of poetry, fiction, and essays—in the 2009 Chrysalis Reader, *Kaleidoscope: Lenses on Reality*.

The Chrysalis Reader is an annual, award-winning anthology that celebrates Swedenborgian ideas through literature. To place an advance order for *Kaleidoscope*, contact the Foundation at 800-355-3222, ext. 10, or e-mail customerservice@swedenborg.com. For more information about the Chrysalis Reader in general or about previous volumes in the series, visit www.swedenborg.com. ♦

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readers. The single most popular Spanish-language category in the United States is "spiritual living," a genre that combines self-help and Christianity for practical advice on everyday concerns. Angels are another hot topic, dominating book sales and library checkouts.

The Foundation's Spanish line will initially include some of our shorter collateral titles. In December, we will be releasing *Un recorrido por los cielos y sus maravillas*, a translation of *Afterlife*, which in turn is an abridged and rearranged edition of *Heaven and Hell*. Edited by Donald L. Rose

and based on the text from the New Century Edition, the Spanish translation was done by Sylvia Montgomery Shaw, a member of the Foundation board who grew up in Mexico. She is currently translating *Angels in Action* by Robert H. Kirven, which will be published next year.

In addition to these shorter collateral works, the Foundation also plans

to make Swedenborg's writings available in Spanish. By happy coincidence, a cache of Spanish translations of Swedenborg's works was discovered a few years ago in an old archive at the Swedenborgian House of Studies in Berkeley, California. The translations were

done more than eighty years ago by Dr. L. E. Calleja, a Mexican physician who discovered Swedenborg at the age of forty-three and who spent the remainder of his life and much of his own money working to make Swedenborg better known in the Spanish-speaking world. Although the lan-

guage of the original translations is now somewhat outdated, an international team of volunteers known collectively as the Spanish Project is currently working to update the language and prepare the manuscripts for publication. Working in collaboration with the Spanish Project, the Foundation hopes to begin publishing these editions in 2010. ♦



New Life Members

The following people were nominated and accepted as new life members of the Swedenborg Foundation:

Mr. James Birchard Hayes and Mrs. Anne Fengyan Shi, for their deep affection for the "good news from heaven" and their dedication to the Foundation's mission.

Dr. Lewis Shaw, for bringing his broad academic expertise in support of the Foundation.

Pamela Weldon, for using her financial knowledge to further the Foundation's mission.

Candidates for Life Membership must be nominated by a current member of the board of directors and approved by a board vote.

Annual Meeting 2009

The 2009 annual meeting of the Swedenborg Foundation drew well over a hundred people to Pendleton Hall on the campus of Bryn Athyn College.

The meeting began with an invocation from the Rev. Donald L. Rose, who read from *Secrets of Heaven*: “I have been able to see the most amazing things in the other life.” He invited audience members to imagine what it must have been like to be in Swedenborg’s shoes, to have seen so much and yet not have anyone to share it with—and what a blessing it is to be in a place and time where there are other people who appreciate Swedenborg’s wisdom.

President Marlyn F. Smith, presiding over the meeting, announced that Rose would be retiring from the Foundation board after the annual meeting, and praised his twenty-four years of service. The crowd responded with a standing ovation.

Following the invocation was a short business session in which the membership unanimously voted to approve a slate of incoming directors: Lisa Hyatt Cooper, Stuart Shotwell, Jeremy F. Simons, and Jane Williams-Hogan. Lisa Hyatt Cooper and Jeremy F. Simons were newly elected board members, although they had both previously served as board associates.

The highlight of the evening was a talk by the Rev. Dr. James F. Lawrence, dean of the Swedenborgian House of Studies, titled, “From Things Seen and Heard in the World: New Perspectives on Swedenborg.” In it, Lawrence argued that Swedenborg’s life and personal experience were bound more closely to his teachings than people tend to think.

While Swedenborgians have traditionally regarded Swedenborg’s reve-

latory period as completely separate from his early life, non-Swedenborgian biographers tend to interpret Swedenborg’s visions in light of his earlier experience. This represents a changing focus in scholarship, not only about Swedenborg’s life, but about historical figures in general—looking at the whole person and all of his or her connections and interests rather than focusing on one aspect of his or her work.

In parallel to this trend is an emerging scholarly interest in Western esotericism. Because of the secrecy surrounding these practices, it’s only recently that researchers have begun to study esotericism as a historical movement. Swedenborg’s name comes up often in connection to esoteric groups, leading to speculation—sometimes wild speculation—about his involvement with secret societies or occult practices.

“I’ll maintain that not only was Swedenborg not a Kabbalist, a Mason, or a Tantric Yogi, but that the writings offer evidence against it,” Lawrence said, adding, “but that doesn’t mean he didn’t see and hear a great deal more in the world than has been suspected. . . . Swedenborg was not a card-carrying member of any movement, but he was a seeker. We know that before his introduction into the spiritual realms at the least he had explored spirituality in both Quaker and Moravian churches. How do we know that he wasn’t talking to people in coffee shops or in any manner of venues about religious ideas?”

Lawrence listed a number of Swedenborg’s concepts that also appear in the history of Christian and Jewish thought, especially in pietist and Her-

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Donald Rose Retires from Board

The Reverend Donald L. Rose retired from the Foundation's board of directors in May after twenty-four years of service.

He brought with him a wealth of experience from his many travels around the world. Rose attended the University of Grenoble in France and received a degree from the Academy of the New Church in Bryn Athyn. After his graduation from theological school, he was ordained and went to a pastorate in Sydney, Australia, where he met and married Nolene Lois Miller. The first of their five children was born in Australia; the next three in London, England, where the family moved next. While in London, Rose was also a visiting pastor in Holland and France.

After nine years in London, the Roses moved to a pastorate in Pittsburgh, where their fifth child was born. They remained there for another nine years before returning to Bryn Athyn. Rose joined the faculty of the Academy of the New Church as a religion instructor and became the editor of *New Church Life*. Later, he became the associate pastor of the Bryn Athyn Society, where his writings and sermons have been widely distributed. He is the author of *The Human Face* (2004) and has also edited three books for the Foundation: *Conversations with Angels* (1996), *Debates with Devils* (2000), and *Afterlife* (2006).

On the Foundation board, Rose served on the Publications and Marketing/Outreach committees (later combined into the Program Committee), where his warmth and insight were a constant source of inspiration.

We asked Rose to share a special memory of his time on the board, and he wrote the following:

"Retiring from the board this year, I would like to recall the late Dr. Grant R. Doering. In 1985 I was invited to serve on the board. In this work I got to meet, respect, and love people who had



Donald L. Rose

been strangers to me. But I also got to 'meet' someone with whom I had been acquainted since college days. Grant Doering and I lived in the same small town. We crossed paths only sharing short phrases of greeting. When I joined the board, I traveled with Grant to the meetings, which in those days were held every month. We drove together from Bryn Athyn, a Philadelphia suburb, to Trenton, where we caught the train to New York and walked across town to the Foundation headquarters on East 23rd Street. That meant we regularly had extended con-

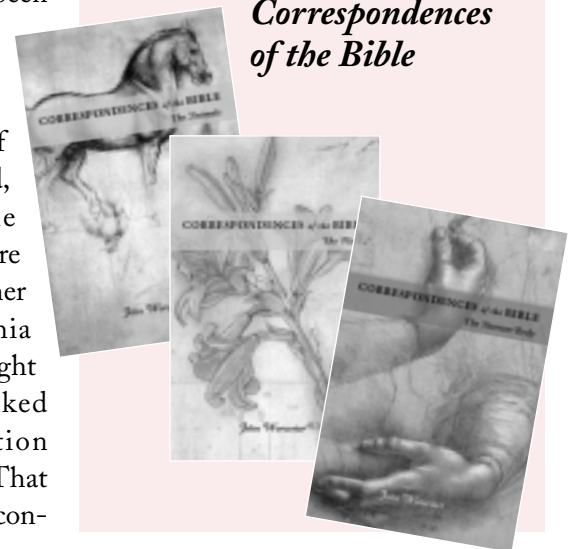
versations and shared what we considered to be important enterprises. We discussed the undertakings of the Swedenborg Foundation and their potential for widespread usefulness. Over the months and years our friendship was enriched in this way.

"When Grant died in 1999, the members of the board gathered at a spot on the campus of Bryn Athyn College. We planted a sapling apple tree, dedicating it to the memory of this remarkable gentleman. Now it gives me pleasure to point out that this autumn a beautiful new science building will open its doors to students at Bryn Athyn College. It is only a stone's throw—an apple's throw—from the sapling that has become a fruit-bearing tree. The building is named after Grant Richardson Doering." ♦

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New Board Members

Four new members joined the board in May. Lisa Hyatt Cooper and Jeremy F. Simons are beginning full terms, while Lewis Shaw and Pamela Weldon are finishing the terms of previously elected board members who could not complete their terms. Please join us in welcoming these new additions:



Lisa Hyatt Cooper has three decades of experience as a translator and editor of Swedenborg's theological works and as an assistant on the translations and editions of others.

Her current occupation is translating *Secrets of Heaven* (formerly *Arcana Coelestia*) for the Foundation's New Century Edition. She has served on the NCE Editorial Committee since its inception and, in that capacity, as an associate member of the Foundation Board for the last year. She serves on the General Church Translation Committee and has also served in the past as a trustee to her local congregation in Bryn Athyn, a member of the Academy of the New Church Corporation, a director of the Upper Moreland (PA) Library (one year as chair), and a member of the steering committee for Gathering Leaves (an interdenominational Swedenborgian women's retreat).

Born and raised in Oklahoma, **Lewis Shaw** received his B.A. in humane letters from the University of Oklahoma. Concentrating in ancient Near Eastern studies, he completed a Master of Arts in religion from Yale University, followed by graduate work in Hebrew, patristics, and Jewish mysticism at the Hebrew University of Jerusalem. At Cambridge University he wrote a doctoral thesis on

Russian philosophical theology. His academic specialties include patristics, Biblical and cognate languages, and history of scientific and religious thought from the Florentine Renaissance forward. He served the Episcopal Church for approximately twelve years as an ordained clergyman. He runs his family's businesses and works part-time as a professional baseball analyst.



The Rev. Jeremy F. Simons and his wife Allyn (Edmonds) live in Bryn Athyn, where he is pastor of the Bryn Athyn Church. He has a B.A. in economics and sociology

from the University of Pennsylvania, an M.A. in education and a principal's certificate from Lehigh University, and an M.Div. from the Academy of the New Church Theological School. From 1976 to 1978 he was a Peace Corps volunteer working in agricultural education in Togo, West Africa. As a minister he has served in Kempton, Pennsylvania, and Glenview, Illinois.

Pamela Weldon is the senior accounting officer in the Financial Services Department of the Massachusetts Institute of Technology. She is a member of the New Church of Concord and lives in Sudbury, Massachusetts, with her husband, William Flamburis, and their daughter. ♦

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Mention this ad when you join the Foundation and you'll receive a free copy of either *Divine Love and Wisdom: The Portable Edition* or *Divine Providence: The Portable Edition*.

With your membership in the Swedenborg Foundation, you'll be helping to support our mission to keep books by and about Emanuel Swedenborg in print. But more than that, you'll be helping us spread the word to people who have never heard of Swedenborg, and making sure that his theology is available to people who can't afford to buy the books.

Membership benefits include:

- ♦ A 20% discount on all Foundation books, VHS tapes, and DVDs*
- ♦ A 50% discount on subscriptions to the New Century Edition of the Works of Emanuel Swedenborg
- ♦ An invitation to attend and vote at the Annual Meeting or option to send in a proxy vote
- ♦ Complimentary copies of our catalog and our annual report as they are published

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The Language of Inner Meaning

by Lisa Hyatt Cooper

All parts of the Word contain an orderly sequence of thoughts, but the actual sequence cannot expose itself in its true nature when each word is explained by itself. Such an explanation makes the words seem disconnected and breaks up the continuity of meaning.

(*Secrets of Heaven* 2343:2)

Secrets of Heaven is Emanuel Swedenborg's exploration into the Bible books of Genesis and Exodus, and what makes the above quotation from it remarkable is that the explanatory method of which it complains is precisely Swedenborg's own method. Is it an implicit confession of failure?

At the point where Swedenborg makes this statement, he is discussing Genesis 19:3: "And [Lot] pressed [the angels] very hard, and they turned aside to him and came to his house. And he made them a banquet and cooked unleavened loaves, and they ate." The setting is the city of Sodom, which God intends shortly to destroy. The angels have come to warn Lot and to help him and his family escape the cataclysm. When the angels arrive in Sodom on their errand, Lot takes them to his house and serves them food.

In his exegesis Swedenborg examines in turn the verse segments *pressed them very hard, turned aside, house, banquet, unleavened loaves, and ate*. For *banquet* and *unleavened loaves*, the explanation is particularly detailed and involves reference to other Bible verses containing the same terms, along with separate explanations of some of *those*

passages. Undeniably the minute care with which Swedenborg unfolds every detail of the text "makes the words seem disconnected and breaks up the continuity of meaning."

And this is his usual manner of explanation. He starts his chapters by quoting an entire Bible chapter, then divides it into portions of several verses each and divides each verse into individual phrases. Finally, from each phrase he picks out individual words for which he offers an inner meaning and sometimes illustrative quotations from other parts of the Bible.

In §2343, though, after completing his examination of Genesis 19:3, Swedenborg does something unusual: he pulls all the threads of the extended exegesis back together. After reviewing the meaning of the separate elements—that the angels symbolize the Lord's divine humanity and holy influence, that turning aside to Lot means making a home in us, that coming to his house means being strengthened in goodness, that making a banquet means living together, that cooking unleavened bread means being purified, and that eating means making it our own—Swedenborg weaves them into a coherent fabric:

These words present the whole process of reformation and rebirth for individuals who become part of the church—individuals represented here by Lot. To be specific, they first sense a measure of struggle, but when they persist and overcome, the Lord makes a home with them and strengthens them

in goodness. He gathers them to himself, bringing them into his kingdom, and lives with them. There he purifies and perfects them, giving them goodness and happiness as their own. This he does through his divine humanity and holy influence.

"The sequence becomes clear," Swedenborg adds, "only when we embrace all the words in a single view or perceive them all in a single glance of the mind."

Rather than confessing failure, I believe, Swedenborg is instructing the reader in the proper use of the information he offers. These are only the building blocks, the raw materials, he seems to be saying; put them together to construct your own building. A similar message appears in *Secrets of Heaven* 1756:1:

When every last word is explained according to its symbolism, the actual train of thought and its beauty cannot be seen as well as it would be if the whole were captured in a single mental image. When all of it is grasped in a single idea, then scattered particulars are seen to cohere and connect in a beautiful way.

The situation resembles that in which we hear someone talking and focus on the words. We do not pick up on the idea of the speaker as well as we would if we ignored the words and their definitions.

Scripture offers us the words, and Swedenborg offers definitions, but then he asks us to ignore both and listen

ABOUT THE *New Century Edition*

The **New Century Edition** is a modern-language, scholarly translation of the theological works of one of the world's most extraordinary visionaries. The series' easy-to-read style retains the dignity, variety, clarity, and gender-inclusive language of Swedenborg's original Latin, bringing his thought to life.

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for the meaning behind them, for the message of the divine speaker.

Why, then, does Swedenborg concentrate more on the words than on the larger message? Why does he prefer supplying the lumber to doing the carpentry? If he has seen a vision of the final edifice, why would he stop half-way in its construction?

Perhaps the answer is that he *cannot* perform that part of the task for the reader. Enlightenment is an individual experience, and in at least one place Swedenborg indicates that the revelation leading to enlightenment needs to come from within. Concerning his own revelation Swedenborg testified that he received it not “from any angel but from the Lord alone while I read the Word” (*True Christianity* 779), and elsewhere he explains:

A belief exists that we could be more enlightened and wiser if we received revelation by talking with spirits and angels, but the opposite is true. Enlightenment through the Word comes by an inward route, but enlightenment through direct revelation comes by an outward route. The inward route goes through the will into the intellect; the outward through the ears into the intellect.

(Draft of “Sacred Scripture” 13)

Not only is enlightenment regarding the inner meaning of the Bible an

individual experience, it is also an emotional experience, and this too might explain why Swedenborg leaves its discovery to the reader. In *Secrets of Heaven* 5466, after a fairly bare-bones exegesis of one set of verses, he excuses himself for not explaining them more fully, then adds:

Still, it is important to know that the passage contains inexpressible secrets, and in the heavens those secrets shine from every word, even though not one of them is visible to people on earth. The awe we sometimes feel when we read the Word holds many of the secrets inside it, because countless ramifications that do not openly expose themselves to us lie hidden in the awe that moves us.

What Swedenborg offers in his exegesis then, I would suggest, is not the Bible's inner meaning but a kind of lexicon to that meaning. Our job is to become familiar enough with the spiritual vocabulary that we can start to discover the rules of the grammar for ourselves. As we learn to read the new language, we will come to grasp the concepts behind the words and eventually find ourselves not only enlightened but moved. With that emotion will come new insights in a never-ending cycle—insights that can fairly be called secrets of heaven. ♦

Current New Century Edition Titles

Divine Love and Wisdom ♦ Divine Providence ♦ Heaven and Hell

Emanuel Swedenborg: Essays for the New Century Edition on His Life, Work, and Impact
Secrets of Heaven, volume 1 ♦ True Christianity, volume 1

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metic writings, that are prominent in Swedenborg's theosophy: divine influx, the Universal Human, Jesus attaining divinity as a process during his life, the complementarity of masculine and feminine, interpreting scripture via hidden levels of correspondence, and even the phrase New Church (capital N, capital C). However, he reassured the audience, "it's not bad news."

Although Swedenborg used terms and ideas that were common in esoteric thought, all of them were applied in ways that were uniquely Swedenborg's. "He was able, in the light of heaven, to have knowledge of vocabulary and frameworks that he could retool into the articles of a new type of Christianity."

Lawrence concluded with the point that a popular way to do history in our current scholarly and cultural discourse

is through biography. Some biographies reveal a tremendously rich way to understand an extensive range of history. He averred that Swedenborg's biography has a new and great potential, when what he "saw and heard in the world" is presented as part and parcel of his whole work. Therefore, it may very well be true that the greatest reach of Swedenborg's life and teaching is yet to come. ♦

News and Notes

Foundation at Book Expo America

The Foundation attended the recent Book Expo America (the largest trade show for the book industry in North America) in New York from May 28 through May 31, 2009. We were very pleased by the response of the booksellers, distributors, and general audience to our books and booth. There was an overall appreciation for what we are doing, which makes it an exciting time to be in the position of facilitating this positive perception.

The trade show provided an opportunity to launch the new booth that we first displayed at the annual meeting in Bryn Athyn in mid-May. Overall, it was well received, particularly by the Buddhist group who had the booth next door. The booth projected a sense of energy and enthusiasm, which sparked interest in our books. It was very busy the first day, perhaps aided by an article about Joanna Hill, our new executive editor, in the *Publisher's Weekly Show Daily*.

One of the highlights of the show was meeting a life coach and writer who came up to the booth and exclaimed, "Keep doing what you are

doing!" He explained that he and his wife had begun reading Swedenborg, starting with *Conversations with Angels*, and that these insights changed their lives. He added, "The world needs to have this information. It is your job to make it as widely known as possible."

In addition to the positive feedback from readers, we made contact with many new and old friends in the book trade, with the promise of developing relationships that will bring Swedenborg to an even wider audience.

Foundation at Philadelphia Book Festival

Over two spring days in April, Estelle Porter and Dana Bateman of the Swedenborg Foundation staff attended the Annual Free Library of Philadelphia Book Festival.

The Free Library Festival is an annual celebration of reading and literacy that is held on the Ben Franklin Parkway just south of the Art Museum. The festival features two days of stimulating talks by award-winning authors, live music, children's entertainment, and a marketplace thronged with booksellers and book lovers. In only its third year,



the festival drew an estimated 35,000 visitors.

At the Foundation booth, festival attendees were most interested in books by or about well-known figures such as Helen Keller, Johnny Appleseed, and D.T. Suzuki. Because of the proximity to Bryn Athyn, many attendees were already familiar with Emanuel Swedenborg, and the overall reception was very positive. ♦



Photos courtesy of Dana Bateman

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___ 474-2 Scribe of Heaven (Essays pb)	12.00
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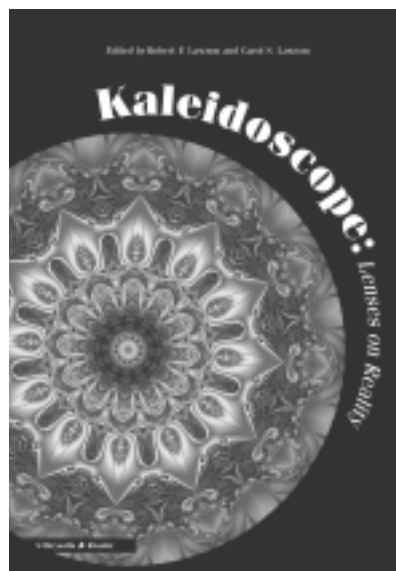
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