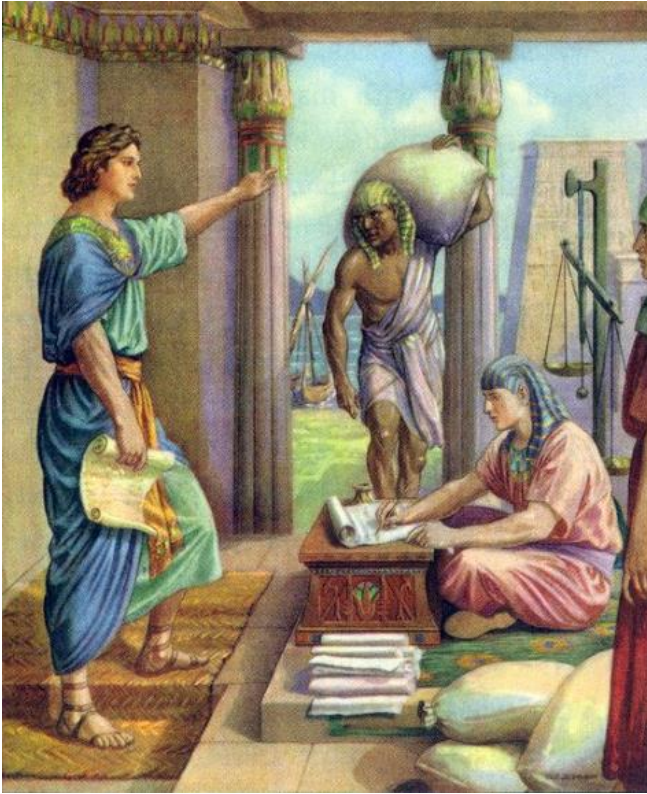


All uses are Church uses.

3

The Education of Children



And Joseph piled up grain as the sand of the sea, multiplying it exceedingly, until he stopped numbering, for it had no number.

Genesis 41:49

[with highlights]

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1. States of good and truth stored up in childhood

Genesis 41:35-36. And let them bring together all the food of those good years that come, and pile up grain under the hand of Pharaoh for food in the cities, and let them guard it. And the food shall be for a deposit for the land for the seven years of famine that shall be in the land of Egypt; and the land shall not be cut off in the famine.

AC 5342. That truths joined to good are stored up in the interiors of the natural mind, and there they are preserved for use in later life, especially for use in temptations during man's regeneration, is a secret known to few at this day; and therefore something must be said about this. For by the "seven years of abundance of produce" are signified the truths first multiplied, and by the grain being "put in the cities" and "in the midst" is signified that these truths joined to good are stored up in man's interiors. And by the "seven years of famine," and by their being sustained at that time from the gatherings, is signified a state of regeneration through truths joined to good, stored up in the interiors.

AC 5342:2. The secret is this. From earliest infancy even to the first of childhood, man is being introduced by the Lord into heaven, and indeed among celestial angels, by whom he is kept in a state of innocence, a state in which (as is known) infants are up to the first of childhood.

When the age of childhood begins, the child gradually puts off the state of innocence, though he is still kept in a state of charity by means of the affection of mutual charity toward those like himself. This state with many continues up to youth, and meanwhile he is among spiritual angels.

Then, because he begins to think from himself and to act accordingly, he can no longer be kept in charity as before. For he

then calls forth inherited evils, by which he suffers himself to be led. When this state comes, the goods of charity and innocence that he had previously received are banished according to the degree in which he thinks evils and confirms them by act. And yet they are not banished, but are withdrawn by the Lord toward the interiors and there stored up.

AC 561. But what are remnants? They are not only the goods and truths that a man has learned from the Lord's Word from infancy, and has thus impressed on his memory, but they are also all the states derived from them, such as states of innocence from infancy; states of love toward parents, brothers, teachers, friends; states of charity toward the neighbor, and also of pity for the poor and needy; in a word, all states of good and truth.

These states together with the goods and truths impressed on the memory, are called remnants, which are preserved in man by the Lord and are stored up, entirely without his knowledge, in his internal man, and are completely separated from the things that are proper to man, that is, from evils and falsities. All these states are so preserved in man by the Lord that not the least of them is lost, as I have been given to know from the fact that every state of a man, from his infancy to extreme old age, not only remains in the other life, but also returns. In fact, his states return exactly as they were while he lived in this world. Not only do the goods and truths of memory thus remain and return, but also all states of innocence and charity. And when states of evil and falsity recur—for each and all of these, even the smallest, also remain and return—then these states are tempered by the Lord by means of the good states.

Questions for discussion

1. What are some “truths joined to good” that you hope the Lord will store up, or has stored up, with the children in your care, or with the children in the congregation, and with yourself?

2. What things can we do or be careful not to do to preserve a state of innocence as long as possible? For example, should we limit or eliminate time watching TV or other screen-time? Till what age?

3. Is there a danger of trying to appeal to innocent states when it may appear that those states have now been withdrawn and stored away, and inherited evils are being called forth?

4. How do we appeal to states of mutual charity toward peers and on the other hand steer children away from bullying, etc.?

2. Parents' part in how remnants are stored up

I Samuel 2:18-19. But Samuel ministered before Jehovah, a lad girt with a linen ephod. And his mother made for him a little mantle, and brought it up to him from year to year....

CL 396. *That [innocence] also inflows into the souls of parents, and conjoins itself with the same sphere with the infants, and that it is insinuated especially by touch.* The Lord's innocence inflows into the angels of the third heaven, where all are in the innocence of wisdom, and passes through the lower heavens, but only through the innocent [states] of the angels there, and so into infants, directly and indirectly. Infants are scarcely other than as sculptured forms, yet still they are receptive of life from the Lord through the heavens.

But unless the parents also received that influx in their souls and in the inmosts of their minds, they would be affected in vain by the innocence of infants....

CL 396:2. That this conjunction takes place by means of the bodily senses, but especially through the touch, with parents, experience may teach. As for example, that the sight is inmosty charmed by observing them, the hearing by their speech, the smell by their fragrance.

That the communication and thence the joining of innocent [states] takes place especially through touch is manifestly perceived from the pleasantness of carrying them in the arms, from embracing and kissing them, above all with mothers, who are delighted with their pressing the mouth and face against their bosoms, and then at the same time by the touch of their palms there, and in general from the sucking of the breasts and lactation, and also from stroking their naked body, and from the unwearied labor of swaddling and cleansing them upon their knees.... From this it is clear that the innocence of parents and the

innocence of infants meet each other through touch, especially of the hands, and so conjoin themselves as if by kisses.

AC 3690:2. All the stories of the Word are truths rather remote from essential Divine teachings, but still they are of service to little children and older children, in order that by them they may be, in stages, introduced into the interior teachings of truth and good, and at last to Divine things themselves; for within these [stories], in their inmost, is the Divine. While children are reading them and are affected by them from innocence, the angels who are with them are in a happy celestial state, being affected from the Lord with the internal sense, consequently with those things which the historical facts represent and signify. And it is the celestial happiness of the angels that flows in and causes the delight with the children. In order that this first state may exist, that is, the first state of infancy and childhood of those to be regenerated, the stories of the Word were given, and were so written that all things in them, both in general and in particular, contain within them things Divine.

AC 2280:2. Goods of three kinds are signified by remnants, namely, the goods of infancy, the goods of ignorance, and the goods of intelligence. The goods of infancy are those which are insinuated into man from his very birth up to the age in which he is beginning to be instructed and to know something. The goods of ignorance are what are insinuated when he is being instructed and is beginning to know something. The goods of intelligence are what are insinuated when he is able to reflect upon what is good and what is true. The good of infancy exists from the man's infancy up to the tenth year of his age; the good of ignorance, from this age up to his twentieth year. From this year the man begins to become rational, and to have the faculty of reflecting upon good and truth, and to procure for himself the good of intelligence.

Questions for discussion

1. Samuel's mother made him a little mantle and brought it up to him year by year. As clothing corresponds to truths, what might this story represent?

2. Caring for infants provides an opportunity for the Lord to renew states of innocence with parents and others around them. What would society be like without infants?

3. Science has shown that infants who are not held and touched do not thrive. Would you guess that this is primarily due to spiritual or physical causes, or both? How does a lack of being touched and held affect adults?

4. What benefits accrue from family worship, that is, reading the Word and praying with your children, and as they grow up, encouraging them (and yourself) to read the Word?

5. How should AC 2280:2 affect the ways we work with children at home and at school up to age 10 and then from 10 to 20? In what state are freshmen and sophomores at college?

6. AC 2280:5 (not quoted) says that the goods of intelligence are the best. Why might that be? What does it tell us about young and later adulthood?

3. *Teamwork of fathers and mothers*

Matthew 23:9. And do not call anyone your father on the earth; for One is your Father, who is in the heavens.

CL 176. The primary things which confederate, consociate, and gather the souls and lives of two married partners into one, are the common care of the upbringing of children, in relation to which the duties of the husband and the duties of the wife are distinct, and at the same time conjoin themselves. They are distinct, in that the care of nursing and the raising of little children of both sexes, and also of the instruction of girls up to the age when they may become marriageable and associate with men, is a duty peculiar to the wife. But the care of the instruction of boys, after childhood up to puberty, and from that until they become their own master, is a duty proper to the husband. But these duties conjoin themselves by counsels and support and many other mutual helps.

That these duties—both those that are conjoined and those that are distinct, or the common as well as the peculiar—draw the minds of married partners together into one, and that the love called storge [parental love] effects this, is known. It is also known that regarded as to their distinctness and their conjunction these duties make one home.

AC 2180:5. What has once been implanted from infancy as holy, especially if by fathers and thus inrooted, the Lord never breaks, but bends, unless it is contrary to order itself.

CL 393. That mothers have a very tender love and fathers a less tender love is known. That the love of infants is inscribed upon conjugal love into which women are born, is manifest from the lovely and winning affection of little girls for infants, and for the images of them which they carry about, dress, kiss, and press to their bosoms. Boys have no such affection.

CL 284. The love of infants and children with the mother and [that love with the] father conjoin themselves as the heart and the lungs in the breast. The love of them with the mother is as the heart there, and the love towards them with the father is as the lungs there. The reason for the comparison is that the heart corresponds to love, and the lungs to the understanding, and love from the will is with the mother, and love from the understanding is with the father. With spiritual men [*homines*] there is a conjugal conjunction through this love, from justice and judgment—from justice, because the mother carried them in the womb, with suffering brought them forth, and afterwards with unwearrying care nurses, feeds, bathes, clothes, and brings them up.

CL 406. Most fathers, when they come into the world of spirits, call to mind their children who have gone before them, and they also become present and mutually recognize each other. Spiritual fathers only look at them, ask in what state they are, rejoice if it is well with them and grieve if it is ill. And after some conversation, instruction, and admonition respecting heavenly moral life, they separate from them, but before separation, teach that they are no longer to be remembered as fathers, because the Lord is the one only Father to all in heaven, according to His words (Matt. 23:9); and that they never remember them as children.

AC 6492. My father once appeared to me in a dream, and I spoke to him, saying that after he has become responsible for himself a son ought not to acknowledge his father as his father, as he did previously. For the reason why he should acknowledge him when he is being brought up is that at that time his father stands in place of the Lord. And during that time he does not know how he should act, except as his father leads him. But when he becomes responsible for himself and can think for himself, and it seems to him that he can control his life for himself, the Lord must be his Father, in whose place his natural father had previously served.

Questions for discussion

1. The primary thing that gathers a husband and wife into one home is the shared concern for raising their children. Sometimes couples have even had a baby in the hope of resolving difficulties between them. What else is needed in addition to simply having children for a husband and wife to be drawn together in caring for them?
2. AC 2180:5 indicates that religious teachings taught by fathers have a special power with children and grandchildren. Why might this be? How does it happen?
3. “Boys have no such affection” as girls do for dolls and babies. To understand this teaching, is it helpful to say that there are bell curves or spectrums for boys and for girls, on which a few boys might *appear* to have more of this affection than a few girls, or not?
4. In CL 284 we find the very common Latin word *homines*, which commonly means roughly “human beings,” and especially husbands and wives together, since a male or a female alone is only half of a fully human being. In this passage, it seems especially to refer to husbands, having deep respect and affection for their wives in recognition for all the very tender love they pour into the care of infants, a love which is quite beyond a male’s capacity.
5. We read of angel mothers who loved all infants with a motherly tenderness and at the same time feared God, who are given the care of infants who die, who love these women as their own mothers (CL 410). Note the striking contrast from the description of angel fathers. Are the fathers unloving?
6. Is it useful for natural parents to encourage their adult children not to call them father and mother any more, but perhaps to use their first names instead?

4. *Training children in moral and spiritual virtues*

Matthew 7:12. All things whatever you will that men should do for you, you also do for them; for this is the Law and the Prophets.

TCR 443. WHEN MORAL LIFE IS AT THE SAME TIME SPIRITUAL, IT IS CHARITY.

Every man is taught by his parents and teachers to live morally, that is, to act the part of a good citizen, to perform those honorable duties relating to the various virtues, which are the essentials of honorable conduct. And [he learns] to bring them forth through the formalities of honorable life, which are called proprieties. And as he advances in age [he is taught] to add rational [explanations] to these [behaviors], and thereby to perfect the morals of his life. For in children, even to early youth, moral life is natural, and becomes afterwards more and more rational.

Anyone who reflects well upon it can see that a moral life is the same as a life of charity, and that this is to act rightly towards the neighbor, and to regulate the life so that it may not be contaminated by evils. This follows from what has been shown above (n. 435-438). And yet, in the first period of life, a moral life is a life of charity in outermosts, that is, it is merely the outer and more superficial part of it, not the inner part.

TCR 443:2. For there are four periods of life through which man passes from infancy to old age. The first is when he acts from others according to instructions; the second, when he acts from himself, under the guidance of the understanding; the third, when the will acts upon the understanding, and the understanding regulates the will; and the fourth, when he acts from confirmed principle and deliberate purpose. But these periods of life are the periods of the life of a man's spirit, not in like manner of his body.

For the body can act morally and speak rationally while its spirit is willing and thinking opposite things....

TCR 444. Moral life, when it is also spiritual, is a life of charity, because the practices of a moral life and of charity are the same. For charity is willing rightly towards the neighbor, and consequently acting rightly towards him; and this is also moral life. The spiritual law is this law of the Lord [the golden rule, quoted above]. This same law is the universal law of moral life.

CL 456. *That care ought to be taken lest by immoderate and inordinate fornications conjugal love should be destroyed.* By immoderate and inordinate fornications by which conjugal love is destroyed, are meant fornications by which not only are one's energies debilitated, but all the refinements of conjugal love are taken away. For from an unbridled indulgence of them arise not only weaknesses and consequent want, but also foulness and immodesties, in consequence of which conjugal love in its cleanness and chastity cannot be perceived and felt, and thus neither in its sweetness nor in the delightfulness of its flower—to say nothing of the injuries to body and mind, and of the forbidden allurements which not only deprive conjugal love of its blessed enjoyments, but even take it away and turn it into cold and thus into loathing.

Such fornications are orgies by which conjugal sports are turned into tragic scenes. For immoderate and inordinate fornications are like fires that spring up from outermost things and consume the body, parch its fibers, defile the blood, and corrupt the rational things of the mind. For they burst forth as a flame from the foundation into a house and burn up the whole.

Care ought to be taken by parents that this may not happen, because a youth growing up, greatly excited by lust, cannot yet from reason impose restraint upon himself.

Questions for discussion

1. What are some ways we can help children learn to lead a moral and spiritual life? Mostly it is by example, but does there also need to be some explanation? Is it often necessary for children to rebel against moral proprieties, at least verbally, in order to understand them?

2. A saying about raising children is that if a behavior is not morally threatening or life threatening, parents should not clamp down on it too hard. Is this a useful rule of thumb?

3. The Lord's goal is that each of us may choose to act morally not just to avoid punishment but because we do not want to hurt our neighbors, nor sin against God. His hope is that we can come to act morally from the love of a moral and spiritual life. What are some things that parents and other adults can do and not do to help young people grow into the love of acting morally and spiritually?

4. What might constitute immoderate and inordinate fornication? The chapter on fornication sets some careful boundaries, including not taking a virgin and not promising marriage, avoiding multiple partners, rape and other evils. These are evils that parents must especially help their children avoid. Is chaperonage a key part of supporting good behavior among teens? Are there better and worse ways to provide chaperonage?

5. *Helping children see the Lord in all things of the natural world; here, especially the stars*

Psalm 147:4. He counts the number of the stars;
He calls them all by names.

AC 1807. *Look now toward heaven.* That this signifies a representation of the Lord's kingdom in a mental view of the universe, may be seen from the signification of "heaven." "Heaven" in the Word, in the internal sense, does not signify the heavens [or skies] which appear to the eyes, but the Lord's kingdom, universally and particularly. **When a man who is looking at internal things from external things sees the heavens, he does not think at all of the starry heaven, but of the angelic heaven. And when he sees the sun, he does not think of the sun, but of the Lord, as being the Sun of heaven. So too when he sees the moon, and the stars also. And when he sees the immensity of the heavens, he does not think of their immensity, but of the immeasurable and infinite power of the Lord. It is the same when he sees all other things, for there is nothing that is not representative.**

EU 3. Any man of keen understanding may conclude from many things that he knows that there are many earths, and that there are men there. For it may be concluded from reason that such great masses as the planets are, some of which exceed this earth in magnitude, are not empty masses, and created only to be conveyed in their revolutions around the sun, and to shine with their scanty light for one earth, but that their use must be more excellent than that. He who believes, as everyone ought to believe, that the Divine created the universe for no other end than that the human race may exist, and heaven from it—for the human race is the seminary of heaven—must believe also that wherever there is an earth, there are men....

TCR 160. Once, in company with some angels, I was walking in the world of spirits... and I talked with them on various subjects, on this among others: That in the world where I am living in the body, at night innumerable stars are seen, larger and smaller. These are so many suns, but only their light reaches our solar system. And I added, "When I saw that stars are visible in your world too, I supposed them to be as numerous as those in the world where I live."

The angels, delighted with this conversation, said, "Maybe they are, since every society of heaven, in the sight of those who are under heaven, sometimes shines like a star. And the societies of heaven are numberless, all arranged in order according to the varieties of the affections of the love of good. In God these affections are infinite, and thus [coming] from Him they are numberless. And as these [affections and societies] were all foreseen before creation, I suppose that in accord with their number, there have been provided, that is, created, an equal number of stars in the world where men were to live in natural, material bodies."

AC 5377. The sun itself corresponds, and also the moon; for in heaven the Lord is the Sun, and also the Moon. The sun's flame and heat, and also its light, correspond; for it is the Lord's love toward the whole human race to which the flame and heat correspond, and the Divine truth to which the light corresponds. The very stars correspond: they correspond with the societies of heaven and their habitations, not that the societies of heaven are in the stars, but that they are in a similar order.

Questions for discussion

1. Can we help children, and each other as adults, to see all natural things as representative of the Lord's kingdom?

How can we do this in an age-appropriate manner?

2. Do you have difficulty with the teaching, "wherever there is an earth, there are men"? What considerations help you understand or come to terms with this teaching, or make it more difficult for you? Is this a teaching you would like your children, or the children of the congregation, to be imbued with from the time they are in kindergarten and first grade or sooner? How does this teaching affect our view of the Lord, and of the natural universe, and of ourselves?

3. How can we help children growing up to share in the angels' delight at the thought that the natural universe reflects the societies of heaven with their numberless affections of good and truth? How can we help them see the universe as full of the Lord's love and wisdom?

4. In the end of AC 5377, notice that the constellations we see are in a similar order as the order of the heavens. How do these and other teachings affect and create a truly New Church approach to astronomy and cosmology?

6. *Helping children see the Lord in English and history*

John 1:14. And the Word was made flesh, and dwelt in a tabernacle among us, and we observed His glory, the glory as of the only begotten of the Father, full of grace and truth.

EU 113. THE REASONS WHY THE LORD WAS WILLING TO BE BORN ON OUR EARTH, AND NOT ON ANOTHER.

The principle reason was for the sake of the Word, in that it might be written on our earth; and when written be afterwards published throughout the whole earth; and when once published be preserved to all posterity; and that thus it might be made manifest, even to all in the other life, that God became Man.

EU 115. That the Word might be written on our earth, is because the art of writing has existed here from the most ancient time, first on the bark of trees, next on parchment, afterwards on paper, and lastly published by types. This was provided by the Lord for the sake of the Word.

EU 116. That the Word might afterwards be published throughout the whole earth, is because there is commerce here between all nations, both by land and water, to all parts of the globe. Hence the Word once written might be conveyed from one nation to another, and be taught everywhere.

DP 215:2. *What dignities and riches are and where they come from.* In the most ancient times dignities and riches were totally different from what they by successive stages have become in later times. In the most ancient times dignities were such as exist in the relationship between parents and children. They were dignities of love, full of respect and veneration, not because children received birth from their parents but because they received instruction and wisdom from them. This is a second birth, in itself spiritual, because it was the birth of their spirit. This

was the only dignity in the most ancient times; for then tribes, families and households dwelt separately, and not under governments as at the present day. It was the head of the family in whom this dignity was vested. Those times were called by the men of old the Golden Age.

DP 215:3. After those times, however, there gradually crept in the love of ruling from the mere delight of that love. And because there arose at the same time enmity and hostility against those who would not submit to be ruled, from necessity tribes, families and households banded themselves together into communities, and set over themselves one whom they at first called judge, afterwards prince, and finally king and emperor. Then also they began to protect themselves by towers, earthworks and walls. From the judge, prince, king and emperor, as from the head into the body, the lust of dominion spread like a contagion among many. From this arose degrees of dignities, and also honors according to them; and with these the love of self and pride in one's own prudence.

DP 215:4. The same thing happened in the case of the love of riches. In the most ancient times when tribes and families had dwelling places apart from one another there was no other love of riches than the desire to possess the necessities of life, which they procured for themselves by means of their flocks and herds, and their lands, fields and gardens from which they derived their living. Among their necessities of life were also beautiful houses, furnished with useful articles of every kind, and also clothing. Parents, children, men-servants and maid-servants, who formed the household, were engaged in the care and labor connected with all these things.

DP 215:5. Afterward... there crept in... the love of possessing wealth beyond their necessities; and it grew to such a pitch that it desired to possess the wealth of all others....

Questions for discussion

1. What are some ways the teaching about why the Lord chose to be born on our earth can infill and affect our approach to the language arts?

2. What is the most important thing that the Lord wants us to share with others, even with people from all over the universe? What is the most important use of language? Can this use govern other uses of language?

3. Global commerce has been provided for the sake of making the Word available to everyone. Should we infer from this teaching any principles about globalization? Does it imply that it is important for us as a church to promote translation into other languages?

4. What useful principles can we infer from DP 215 about early man and the development of civilizations? What does it teach us about our own civilization? Is it appropriate to look into the Sacred Scriptures and the Heavenly Doctrine to find guidance in the interpretation of history, archaeology, sociology, the sciences, and other disciplines? How do we avoid becoming too dogmatic so that we misread the data? How do we avoid being so enamored with human intelligence that we deny or ignore the teachings of the Word?

5. Public education in the USA is not allowed to refer to God or the Word, for the most part—is this a fact? If so, is it fair to say that public education teaches a secular (non-religious), thus merely human and natural approach to life? Should this be one of the main reasons for seeking a New Church education for our children, whether at home or at KNCS?