

All uses are Church uses.

4

The Uses of Occupations



Every man who looks to the Lord and shuns evils as sin, if he sincerely, justly, and faithfully does the work of his office and employment, becomes a form of charity.

Charity 158

(with highlights)

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1. *Charity in Occupations Generally*

Psalm 104:23-24. Man goes out to his work

And to his service until evening.

How many are Thy deeds, O Jehovah; in wisdom hast Thou done them all;

The earth is full of Thy substance.

Charity 128. It is well known that every man is born to perform uses, and that he does perform uses to others. He who does not is, indeed, called a useless member, and is rejected. He who performs uses to himself alone is also a useless member, although not so called. In a well constituted commonwealth, therefore, provision is made that no one shall be useless. If anyone is useless, he is driven to some work—even a beggar is, if he is healthy.

Charity 137. All the offices and employments, regarded as to the goods of use, constitute a form which corresponds to the heavenly form. The heavenly form is such that every individual there is in some ministry, some function, some office or employment, and in work. Such are all the heavenly societies, that no one may be useless. One who does nothing and who wishes to live in ease, or only to talk and walk and sleep, is not tolerated there. All things there are so ordered that each is assigned a place nearer or more remote from the center according to its use. In proportion as they are nearer the center the palaces are more magnificent; as they are more remote from the center, they are less magnificent. They are different in the east, in the west, in the south, and in the north. Everyone when he enters a society is introduced into his office, and he is assigned a home corresponding to his work. Every society is a series of affections, in complete order.

Charity 138. Everyone there enjoys his own pursuit. It is the source of his delight. They shun idleness as one would a

pestilence. The reason is this, that everyone there does his work as from a love of use, and so has delight of heart. The common delight flows into him. Thus, from heavenly society, chiefly, it has been given to know, not only that individuals organized according to the varieties of affections form the common good, but that everyone derives his good from the common good.

Charity 139. So it is on earth; for earthly society thus corresponds to heavenly society. And since it corresponds, these things are also there: the Divine is there; there is justice; there is morality, and uprightness; there is wisdom, and industry. The society in general inspires these into the individuals, when [each] part, which is an angel, is in charity.

Charity 158. Every man who looks to the Lord and shuns evils as sin, if he sincerely, justly, and faithfully does the work of his office and employment, becomes a form of charity. This follows as a consequence from the preceding law, that man is born that he may become charity; and he cannot become charity unless he perpetually does the good of use from affection and its delight. Therefore when a man sincerely, justly, and faithfully does the work that belongs to his office or employment, from affection and its delight, he is continually in the good of use, not only to the community or public, but also to individuals and private citizens.

But this cannot be unless he looks to the Lord and shuns evils as sins; for, as was shown above, to look to the Lord and shun evils as sins is the first of charity (n. 8); and the second of charity is to do goods. And the goods that he does are goods of use, which he does every day, and which, when he is not doing, he thinks of doing. There is an interior affection which inwardly remains and desires it. Hence it is that he is perpetually in the good of use, from morning to evening, from year to year, from his earliest age to the end of his life. Otherwise he cannot become a form, that is, a receptacle of charity.

Questions for Discussion

1. How does doing one's job honestly, justly and faithfully include the shunning of evil as sin?
2. Are some uses more prone to particular temptations than others?
3. What does it mean for an office or an employment to be a use?
4. Are all offices and employments uses?
5. Does any office or employment have to be a paid position to be a use in the sense that the passages in this section are referring to?

2. *Charity in the Case of Magistrates, Officials and Judges*

Deut. 17:15, 18-20. Setting thou shalt set him king over thee, whom Jehovah thy God shall choose.... He shall write for himself a second copy of this law in a book from that which is before the priests, the Levites; and it shall be with him, and he shall read in it all the days of his life; that he may learn to fear Jehovah his God, to keep all the words of this law and these statutes, to do them: that his heart be not exalted above his brothers, and that he turn not aside from the commandment.

Charity 161. *Charity in Magistrates.* By magistrates are meant the highest functionaries in kingdoms, commonwealths, provinces, cities, and societies, who have jurisdiction over them in civil affairs. Each one of them in his own place, if he looks to the Lord and shuns evils as sins, and sincerely, justly, and faithfully performs the work of his exalted office, does the good of use to the community and the individuals in the community continually and becomes charity in form. And this he does when he is influenced by an affection for the good of the subjects or citizens; and when he is so influenced he is moved, in common with men that are wise and fear God, to establish useful laws, to see that they are observed, and especially to live under them; and also to appoint intelligent and at the same time benevolent officers under him over the people, through whom, under his supervision, judgment and justice shall reign, and continually bring about the good of the community.

Charity 162. *Charity in the Officials under [Magistrates].* By the officials under magistrates are meant those who are appointed by them over the people to perform various necessary and useful functions. Everyone of them, if he looks to the Lord and shuns evils as sins, and sincerely, justly, and faithfully performs the work

of his office, becomes charity in form, because he does the goods of use continually, while in the performance of official duty and also when not in official duty; for then an affection for doing it is established in his mind, and an affection for doing the goods of use is charity in its life. Use affects him, and not honor except for the sake of use. There is a certain lesser common good under each official, according to the extent of his function, subordinate to the greater and greatest common good, which is that of the kingdom or commonwealth. An official who is charity, when he sincerely, justly, and faithfully does his work, cares for the less common good, which is that of his domain, and so the greater and the greatest.

Charity 163. *Charity in Judges*. If they look to the Lord and shun evils as sins, and render just judgments, they become charities in form; because they do goods of use, both to the community and individuals in the community, and so to the neighbor. And these they do continually, when they judge and when they are not judging; because they think justly, also speak justly, and do justly. For justice is of their affection; and in the spiritual sense it is the neighbor. Such a judge determines all cases from what is just, and at the same time from equity; for they cannot be separated. And then he judges according to the law, for all law has both of these for its end; and so when a cunning man strives to pervert the sense of the law he ends the suit. In judging, to regard friendship, or a gift, or relationship, or authority, or other consideration than that everyone who lives according to the laws shall be protected, he holds to be a sin; and he holds it to be [a sin] even if he judges justly, and justice is not in the first place, but in the second. All the judgments of a just judge are of charity, even when he inflicts a fine or penalty upon the criminally wicked; for thus he amends them and guards against their doing evil to the innocent, who are the neighbor. He is indeed as a father, who if he loves his children castigates them when they do evil.

Questions for Discussion

1. In a democracy, how can we work to have “magistrates” who are forms of charity?
2. What kind of evils might magistrates and officers under them be particularly tempted by?
3. How do the qualities necessary for good judges described in Charity 163 compare with what seems to be generally expected from judges in the United States?
4. What should we do if we have magistrates, officials under them, or judges who are not forms of charity?
5. What would a government be like if its magistrates, subordinate officials and judges all followed the passages in this section?

3. *Charity in Generals, Officers and Common Soldiers*

John 15:13. Greater love has no one than this, that one lay down his soul for his friends.

Charity 164. *Charity in the Commander of an army.* By the commander of an army is meant its highest officer, whether he be king or archduke, or one constituted commander who holds authority from them. If he looks to the Lord and shuns evils as sins, and if he acts sincerely, justly, and faithfully in the affairs of his generalship and command, he does goods of use, which are goods of charity. And as he perpetually meditates upon them, applies himself to and executes them, he becomes charity. If he is king or archduke, he does not love war, but peace; even in war he continually loves peace. He does not go to war except for the protection of his country, and thus is not an aggressor, but a defender. But afterwards, when war has begun, if so be that aggression is defense, he becomes also an aggressor. In battle, if he has not been born otherwise, he is brave and valiant; after battle he is mild and merciful. In battle, if he is able, he wants to be a lion; but after battle, a lamb. In his inner self he does not exult in the overthrow of his enemy, and in the honor of victory; but in the deliverance of his country and his people from the invasion of an enemy, and the destruction and ruin they would inflict. He acts prudently; cares faithfully for his army, as the father of a family for his children and servants; and he loves each one of them according as he does his duty sincerely and valiantly; and many such things. Cunning, with him, is not cunning, but prudence.

Charity 165. *Charity in the Officers under the Commander of an army.* Each one of them may become charity, that is, an angel of heaven, if he looks to the Lord and shuns evils as sins, and sincerely, justly, and faithfully performs the duty of his office. For thus they too do goods of use perpetually, which are of charity;

for their minds are in them, and when the mind is perpetually in goods of use it becomes a form of charity. His country is his neighbor; in the spiritual idea, he is its defense and security from invasion and destruction. He does not falsely exult in what is of no merit; nor does he exult even in what is deserving. He thinks this is his duty, which makes him of contented mind, and not vainglorious. In war he loves the soldiers under him, according to their valor, sincerity, and obedience. He is thoughtful for them, and desires their good as he does his own, for they are victims to the glory of his use. For officers have the glory of the use and the glory of the honor; the soldiers who are charities have the glory of the use, and not the glory of the honor. Other things with him are similar to those mentioned above pertaining to the commander of the army, for whom he acts, with a difference according to the extent of his command. I have seen such officers in a higher heaven, and I have seen officers who were not such in hell.

Charity 166. *Charity in the Common Soldier*. If he looks to the Lord and shuns evils as sins, and sincerely, justly, and faithfully does his duty, he also becomes charity; for as to this there is no distinction of persons. He is averse to unjust depredation; he abominates the wrongful shedding of blood. In battle it is another thing. There he is not averse to it; for he does not think of it, but of the enemy as an enemy, who desires his blood. When he hears the sound of the drum calling him to desist from the slaughter, his fury ceases. He looks upon his captives after victory as neighbors, according to the quality of their good. Before the battle he raises his mind to the Lord, and commits his life into His hand; and after he has done this, he lets his mind down from its elevation into the body and becomes brave; the thought of the Lord—which he is then unconscious of—remaining still in his mind, above his bravery. And then if he dies, he dies in the Lord; if he lives, he lives in the Lord.

Questions for Discussion

1. When you read Charity 164 do any good examples in history come to mind? Any bad ones?
2. What does Charity 164 teach us that is helpful in trying to figure out whether a nation is justified or not in going to war?
3. In Charity 165, what do you think it means to “falsely exult in what is of no merit”?
4. Charity 165 may explain David’s courage in taking on Goliath, what do you think?
5. What would a New Church military be like?

4. *Charity with Farmers, Workmen and Servants*

Exodus 31:1-5. And Jehovah spoke to Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all work; to think thoughts, to make in gold, and in silver, and in bronze; and in crafting of stone for filling, and in crafting of wood, to do in all work.

Charity 168. *Charity in Workmen*. By workmen are meant operatives and artificers of the various kinds. If they look to the Lord and shun evils as sins, and do their work sincerely, justly, and faithfully, they become forms of charity, each in proportion as he loves his work and is diligent in it. For their works are goods of use serviceable to the neighbor for various necessities and uses; as for food, clothing, dwelling, protection, preservation, pleasure, and in many other ways; and they are the gains of the commonwealth. Just in so far as anyone puts his mind into his work and labor, from the love of it, he is in it, as to affection and thought concerning it; and in proportion as he is in it, he is withheld from thinking of and loving vanities, and afterwards he is led by the Lord to think of and love goods; and also to think of and love the means to good, which are truths. It is not so with one who applies himself to no work. Every workman who looks to the Lord and shuns evils as sins, shuns idleness, because it is the devil's pillow; shuns insincerity and fraud; and shuns extravagance and intemperance. He is industrious, sincere, sober, content with his lot, and works for his neighbor as he would for himself, because in doing his work, he loves himself and his neighbor in equal degree.

Charity 169. *Charity in Farmers*. Farmers, or husbandmen and vine-dressers, if they look to the Lord and shun evils as sins, and do their work sincerely, justly, and faithfully, become charities, as to their spirits, and after death, when they become spirits, they are in a form of charity; and that form is the human form, in which all are after death. Farmers such as these rise early in the morning, arrange their work, apply themselves with energy to their labor, are indefatigable in their work, and rejoice in it. When their work is done, they are economical, sober, and vigilant. At home with their families they act justly; abroad, among others, with sincerity. They regard the civil laws of justice, like those of the Decalogue, as Divine, and obey them. They love their fields and their vineyards, because of their produce; and love the fruits of them because they are blessings, and render thanks to the Lord, and so look to the Lord continually.

Charity 172. *Charity in Servants*. Servants, as well as masters, become charities, that is, angels, when they look to the Lord and shun evils as sins, and perform the duties of a servant sincerely, justly, and faithfully. Their duties, which are special and continual goods of charity, are, to attend on their masters, to wish well to them, to speak no ill of them, to act as uprightly in their absence as in their presence, and not to scorn to serve. For everyone, in whatever degree of dignity, ought to serve. Even a king should serve the Lord. And so far as anyone serves faithfully he is loved and led by the Lord. And so far as anyone looks to the Lord and shuns evils as sins, he serves freely, and not by compulsion.

Questions for Discussion

1. Charity 168 teaches about putting one's mind into one's work from a love of it. What should we do if we find ourselves in a job that we do not like?

2. Why is idleness referred to as the devil's pillow (n. 168)?

3. What does it mean to shun extravagance (n. 168)?

4. What do you think about the explanation regarding how farmers can be forms of charity (n. 169)?

5. What do you think is a use today that is equivalent to the uses of servants as described in Charity 172?

5. *Charity with Captains and Sailors*

John 6:16-20. And when it was evening, His disciples went down to the sea, and entering into the ship, they went across the sea toward Capernaum. And it had already become dark, and Jesus had not come to them. And, a great wind blowing, the sea was awakened. Then having rowed about twenty-five or thirty stadia, they behold Jesus walking on the sea and coming near to the ship; and they were afraid. But He says to them, I am; be not afraid.

Charity 170. *Charity in Ship's Captains*. Captains to whom ships and merchandise are entrusted, or who own them, also become charities if they look to the Lord and shun evils as sins, and conduct their business sincerely, justly, and faithfully. Their occupation is a greater good of use than many others, because by means of it there is communication, and, as it were, conjunction of the whole world with its parts, and of its parts with the whole. And this excellent work is a good of use, that is, a good of charity, in them, when from their knowledge they act prudently; when they perform their duties with vigilance and sobriety, that the voyage may be successful; when they do not rashly expose themselves to danger, nor lose their courage when in the midst of dangers unforeseen, and being saved from them render praise and thanks to the Lord; when they deal justly and sincerely by their seamen, faithfully with the owners of their vessels, and justly with the foreigners to whom their vessel comes.

They hold no share with pirates and are content with their pay and their legitimate gains beyond it. Men that traverse the sea, who are charities, and who look to the Lord and shun evils as sins, and do their duty sincerely, justly, and faithfully, are more devout in their morning and evening prayers and songs than landsmen, because they trust more to the Divine Providence. I counsel

seafarers hereafter to pray to the Lord, for He and no other is God of heaven and earth and sea (John 3:35; 17:12; Matt. 11:27).

Charity 171. *Charity in Sailors.* Sailors also become charities, if, while they perform their duty sincerely, justly, and faithfully, they look to the Lord and shun evils as sins. For when they shun evils as sins they shun the devil, for the devil is evil itself; and then they are accepted by the Lord, and the goods that they then do they do from the Lord. And they do good in no other way, continuously, than in the performance of their own work that is enjoined upon them, which is that of a seaman. That work is a good work, because it is a good of use; and to have love towards the neighbor, or charity, is nothing else than to do the good of use. And when they shun the devil and are accepted by the Lord they do not commit the evils described in the Decalogue; that is, they do not murder, they do not commit adultery, they do not steal, they do not bear false witness. For no one does these things who loves the neighbor.

For he who bears such hatred to someone that he would murder him does not love the neighbor; he who would commit adultery with another's wife does not love the neighbor; he who would steal and rob him of his goods does not love the neighbor; he who would testify falsely against him does not love the neighbor; and so on. These are the evils which those who look to the Lord especially shun. And then they have no fear of death, for if they die they die in the Lord, and go to heaven; and there all love each other as brothers and companions, and render mutual good services.

And I exhort sailors also, as I have just done shipmasters, to go to the Lord and pray to Him; for there is no other God of heaven, earth, and sea.

Questions for Discussion

1. Charity 170 refers to shipmasters as performing “a greater good of use than many others, because by means of it there is communication, and, as it were, conjunction of the whole world with its parts.” What other occupations seem to serve a similar function today?

2. Can you think of examples where people in modern times serving similar uses as shipmasters have shown as it says in Charity 170, “courage when in the midst of dangers unforeseen?”

3. Why do you think the Lord addressed a section in *Charity* to shipmasters and sailors? How can it apply to us today?

4. What do you think about the Lord’s special advice to shipmasters and sailors to pray to the Lord?

6. *Charity in Worship and with Priests*

Psalm 95:6-7. O come, let us worship and bow down;
Let us kneel before Jehovah our Maker.
For He is our God, and we are the people of His pasture,
And the flock of His hand.

Charity 173. THE SIGNS OF CHARITY ARE ALL THINGS THAT PERTAIN TO WORSHIP. All things of charity have regard to looking to the Lord and shunning evils as sins, and doing the goods of use that pertain to one's calling. But all things of worship are externals, of the body and of the mind. The externals of the body are performed by acts and by words; and the externals of the mind are those that are performed by the will and the thought, which cohere with the externals of the body.

Charity 174. The externals of the *body* which pertain to worship are: (1) Frequenting temples. (2) Listening to sermons. (3) Singing devoutly, and praying on the knees. (4) Partaking of the Sacrament of the Supper. And at home: (1) Prayer morning and evening, and at dinners and suppers. (2) Conversing with others about charity and faith, and about God, heaven, eternal life, and salvation. (3) And in the case of priests, preaching, and also private instruction. (4) And with everyone, the instruction of children and servants in such matters. (5) Reading the Word, and books of instruction and of piety.

Charity 175. The externals of the *mind* which pertain to worship are: (1) Thought and meditation concerning God, and concerning heaven, eternal life, and salvation. (2) Reflection upon one's thoughts and intentions, as to whether they are evil or good, and that the evil are from the devil, and the good from God. (3) Aversion of one's mind from impious, obscene, and filthy

language. (4) Besides thoughts, there are also affections which come to the sight and sense of a man.

Charity 177. That such things are externals of worship, and that the externals of worship are signs of charity, will be seen in the following order:

(I.) Charity itself is in the internal man, and its sign is in the external.

(II.) When charity is in the internal man, and constitutes it, then all the acts of worship that are performed in externals are signs of it.

(III.) Worship in the external man proceeding from charity in the internal, appears to the angels as a standard bearer with a banner in his hand. But worship in the external man not proceeding from charity in the internal, appears to the angels as an actor with a firebrand in his hand.

Charity 160. *Charity in the Priest.* If he looks to the Lord and shuns evils as sins, and sincerely, justly, and faithfully performs the work of the ministry enjoined upon him, he does the good of use continually, and becomes charity in form. And he does the good of use or the work of the ministry sincerely, justly, and faithfully, when he is affected with a desire for the salvation of souls. And in proportion as he is so affected, he is affected by truths, because by means of them he leads souls to heaven; and he leads souls to heaven by means of truths when he leads them to the Lord. It is, then, his love diligently to teach truths from the Word; because when he teaches them from the Word he teaches them from the Lord. For the Lord not only is the "Word" (John 1:1, 2, 14), but is also "the way, the truth, and the life" (John 14:6), and is the "door." He therefore that entereth in by the Lord as the "door" into the sheepfold is a good shepherd. And he that entereth not by the Lord as the "door" into the sheepfold is an evil shepherd, who is called a thief and a robber [John 10:1-9].

Questions for Discussion

1. How are going to church, listening to sermons, singing, praying and taking Holy Supper signs of charity? (n. 174)

2. Are any of the signs of charity (n. 174) harder to do than others?

3. At home, do we pray in the morning and evening, discuss matters of religion, instruct children in matters of religion and read the Word? (n. 175)

4. How are the externals of the mind that pertain to worship signs of charity? (n. 175)

5. Based on Charity 174 and 160, what seems to be the primary role of a priest in the New Church?