

Orthodox Christian Parenting The Role of Women in the Orthodox Church Today

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April 4, 2009

Jackson, California

Introduction

Women like men hold many roles in the Orthodox Church today. Deaconess, reader, nun, priest's wife, cook, Sunday school teacher, philanthropist, choir director, chanter, and theologian-- to name a few that come to mind. Women hold a special role in the Church as mothers and protectors and preservers of culture and religion in the rearing of the children in the Orthodox home. This is the most important role of the Orthodox Woman in the Church today. The Spiritual Development of Orthodox Children particularly in Diaspora cultures that have been displaced due to war or persecution from their homelands has lain an additional burden on wives, mothers and grandmothers to preserve and protect Orthodoxy within the little ecclesia of the church in the home. During centuries of religious persecution, war, occupation by Turks, Muslims and Communists, Orthodox Christian Families have faced immigration to new lands and have brought their religious and cultural traditions with them to the new culture.

The focus of this presentation will take a look at Orthodox Christian Parenting-- in particular the role of the mother on the spiritual development of her children and what her husband, relatives, and Church family can do to assist her in this task. I will take a lifespan approach to the spiritual development of children—that is from conception through birth, infancy, early, middle and later childhood, adolescence, and the separation and individuation process of young adulthood. I will take a developmental approach to spiritual development, basing my ideas on psychoanalytic and psychological theories that correspond to writings of such Orthodox Church Fathers as St. Theophan the Recluse and Elder Porphyrios of Athens, who were both ascetic thinkers of our times steeped in the tradition of the Jesus Prayer and Monastic life, but aware of the particular difficulties of contemporary Orthodox Christians in the modern age.

Discipline Is Teaching¹

The word ‘discipline’ comes from the word ‘disciple’ which means a learner or a person under training. A Rabbi or Teacher has disciples. God as our Father disciplines us to teach us life’s lessons and to further our spiritual growth. As parents we discipline our children to teach, train and educate rather than to punish. Therefore we can reframe the concept of child discipline from a punishment to a training model. Christ as our Teacher (Rabbi), told parables or stories to educate and with images that were experience near to the people within their cultural context. It is good to use the occurrences of everyday life to teach morality and encourage spirituality and values of good conduct for our children. Our aim is to increase socially acceptable or ‘good’ behavior and to decrease ‘bad’ behavior and to assist our children in functioning and being productive members of society and also assist them along the path to Salvation and the Spiritual Life.

According to Father Stanley Harrakas, in his book, *Contemporary Moral Issues Facing the Orthodox Christian Today*², there are four pillars on which moral development rests. The first pillar involves right action: that is - do not kill, do not steal, bear false witness. The second pillar involves right teaching or correct beliefs, which is the premise of Orthodox Christianity as the correct way of praise and worship by definition. The third pillar is how to use reasoning about moral issues when two are in conflict, such as when saving a life or obeying the law are placed in opposition to one another. The ability to think through beforehand moral dilemmas is particularly crucial for teenagers who may be faced with ethical dilemmas and required to make judgment calls on the spot. The ability to reason and make decisions based on reasoning is the third pillar. However correct reasoning alone does not guarantee right action. Right action once it is reasoned needs to be put into action. The fourth pillar has to do with Koinonia or Community fellowship. In this fourth pillar there is community responsibility for each other, where stronger members care for weaker members and lend social support for right action, such as helping an unwed pregnant teen gain social support to bring her unborn baby to birth rather than abort and give the child up for adoption. We practice Koinonia when we welcome repentant sinners to our Church Families and support their decision to live pious Spiritual lives.

¹ Dodson, F. How To Discipline With Love 1978 Signet Books

² Light and Life Publishers, N.Y.

From Conception to Infancy through Early Childhood

Developmental Psychologists, Pediatricians and Child Educators all stress the importance of the first five years of life on the child's later development. Traumas during these years can be seen throughout the lifespan. It was for this reason that many Head Start programs were started in the United States in the past few decades to provide education, nutrition and support to mothers and their small children who live in impoverished areas. In terms of the spiritual life the emotional atmosphere and Community support of the mother and exposure of the children to a prayerful loving environment aids their growth and development. They have not yet reached the age of reason so that they can be held accountable for their actions as they will in Middle childhood and onward. They are covered by their Baptism and the prayers of their parents, godparents, grandparents and Church family. They are not bombarded from the world with the temptation of the passions as are adolescents and young adults and are protected from the world in the security of their homes.

The family is the hub of the spiritual life. The mother is the heart of the home and bears the responsibility for creating a prayerful and spiritual atmosphere in the home. Support of the mother through the cherishing protection of her husband and the love of her parents and extended family and their guidance strengthens her in her awesome task. The mother spends more time with the children and because of this bears the responsibility of bringing her children to Christ. Children learn through observation. Thus we lead first and foremost by example.

Christian upbringing according to St. Theophan³ preserves the Grace of Baptism, while a guardian angel protects the child from the moment of Baptism. Frequent Holy Communion and the whole churchly way of life with faith and piety of the parents provides a saving atmosphere around the infant. British Pediatrician and Psychoanalyst, Dr. Donald Winnicott has written extensively about the maturational process and the facilitating environment in children. He stresses the importance of both an 'objective

³ St. Theophan The Recluse, "The Path of Salvation" Translated by Seraphim Rose, 1886, St. Herman of Alaska Brotherhood.

mother' as a whole object seen as outside and separate from the self as well as a 'subjective mother' or background presence. This subjective or background mother is a maternal atmosphere which creates feelings of security and safety. From this secure harbor the infant is able to begin the process of separation and individuation, which is life long. Infants have what Swiss Child Psychologist Jean Piaget has called 'sensorimotor intelligence'. This means that they learn by doing. They construct reality through manipulating the objects in their environment with their five senses: smell, taste, touch, sight and sound. Exposing them to the sight, sound, taste, smells and touch of spiritual things is the way infants begin to organize, perceive and think about what they sense, experience and feel. It is how they first begin to construct reality.

Frequent Holy Communion, according to St. Theophan, calms the mind and nerves, brings peace and also heals the body of the infant. Praxis (that is actions) of kissing the Holy Cross and Gospel, icons at Church and at home, placing children under icons, sighing them with the sign of the cross, sprinkling him or her with holy water, burning incense, making the sign of the cross over his or her cradle, food and everything connected to the child protects him or her from the influence of dark forces. Although a guardian angel protects the child from the moment of Baptism, St. Theophan warns that the unbelief impiety and bad life of the parents wears down the protection. According to both the Saint and the Elder, the spirit of faith and piety of the parents is the most important means for the preservation, upbringing and strengthening of the life of Grace in children. Theophan continues to state that the stronger the bond between parent and child, the more influence the parent has on the child. Eye contact and the quality of one-on-one time facilitate this.

Dobson (1977) in his book, *How to Discipline with Love*, describes the impact of parents creating rapport and building a relationship with their children. Through this rapport, children will behave to please and for the love and approval of their parents and avoid wrongdoing so as not to wound or disappoint them. Children develop this capacity for concern, the beginning of empathy and love and base their actions from love which is a fear of causing injury or harm (disappointment), which is a more mature form of loving. At first, infants are governed by persecutory anxieties. These anxieties are based on instinctual predator-prey responses and involve fears of harm or injury at the hands of another. A child who is not in a good relationship with their parent or an insecurely attached child will obey

primarily to avoid punishment. This parallels with our earthly parents our developing relationship with our Heavenly Father, because we don't want to grieve or hurt His longsuffering patience and mercy. The deeper and closer we grow to God through our prayer life, the more we suffer at the thought of causing Him hurt.

“A child’s upbringing starts at the moment of conception”

-Porphyrios (*Wounded by Love*, 2002)

Elder Porphyrios spent 15 years as an ascetic on Mt. Athos. Due to illness, however, he had to leave the Holy Mountain to his great regret, but to the benefit of his spiritual children. He spent the next 20 or so years of his life as a chaplain to a hospital in Omonia Square in Athens offering spiritual comfort as a confessor and intercessor to the sick and suffering. He lived the life of a hermit in the red light district of inner city Athens. He was a great confessor and spiritual guide to everyday people and based his words to his disciples in his later years on his experiences in Athens from which the book “Wounded by Love” was written and recently published. Porphyrios gives a beautiful description of the prenatal experience of the infant in the womb and is only now being corroborated by recent developments in neuroscience, biological and psychoanalytic research. He states:⁴

A Child’s upbringing commences at the moment of its conception. The embryo hears and feels in its mother’s womb. Yes, it hears and sees with its mother’s eyes., It is aware of her movements and her emotions, even though its mind has not developed... Whatever the mother experiences—sorrow, pain, fear, anxiety, etc...--is also experienced by the embryo. If the mother doesn’t want the child, if she doesn’t love it, then the embryo senses this and traumas are created in its little soul that accompany it all its life. The opposite occurs through the mother’s holy emoticons. When she is filled with joy, peace and love for the embryo, she transmits these things to it mystically, just as happens to children that have been born.”

For this reason a mother must pray a lot during her pregnancy and love the child growing within her, caressing her abdomen, reading psalms, singing hymns and living a holy life. This is also for her own benefit. But she makes sacrifices for the sake of the embryo so that

⁴ Wounded by Love pg. 195., Denise Harvey Publishers Limni Evia Greece 2005

the child will become more holy and will acquire from the very outset holy foundations.

We know Biblically that when Elizabeth, Mary's cousin went to visit Mary who was also pregnant saw her, her own baby, who was to become St. John the Baptist, leapt in his womb in recognition with his mother of his Lord and Savior, Jesus as another embryo in His mother's womb. We also know Biblically from the Annunciation that the 'nous' or the spirit/mind enters the body at conception. This 'nous' is the intersubjective piece of the prenatal infant that links to the mother's nous to experience spiritually what she experiences, that Elder Porphyrios is talking about in the passage above. This mystical transmission of the mother's emotions to the unborn infant as well as developing child, I think happens between the nous of mother and infant.

In my work as a psychoanalyst in deeply regressed adult patients, emotions of feeling unloved, unwanted or their awareness in the womb or in early childhood of their mothers' extreme fears of their baby dying or of resentment at having the responsibility of another child, become deep feelings of being unloved, unwanted, emotional emptiness often leading to feelings of being a monster and worthless in the deepest recesses of the mind and pave the way for eating disorders, addictive and self-destructive behaviors later in life.

If the mother has miscarried or had abortions prior to giving birth, her anxieties and guilt over past experiences can be transmitted to her born and unborn children. The psychoanalytic term for the way this is conveyed between the mind of the mother and child is called projective identification. It doesn't really matter what it is called; however, it lends 'scientific or academic evidence' to what the Church Fathers through their work as confessors and through the inspiration of the Holy Spirit have given us through their writings and the writings of their disciples. If the mother is in a hostile environment with marital discord, warring and interfering relatives and lack of social support (Koinonia); she cannot detoxify and transform the anxieties, dreads and unpleasant sensations and emotions in her child as she could if she were more supported and held in her environment.

There is an Orthodox icon depicting the young adult Virgin Mary holding the Baby Jesus while sitting on her mother, St. Anna's lap. In this icon written through the inspiration of the Holy Spirit, we see the importance of

the emotional, physical, mental and spiritual ‘holding environment’ of the mother in her role as grandmother to her adult daughter. The wisdom, support, love and care for grandchildren as well as the support of her adult children both sons and daughters, is another way that Orthodox Women today continue to spread and preserve Orthodoxy in their families and extended families. This is also true for Godparents. In health, the husband-father also strengthens, loves and protects his wife. His love and support helps her to absorb and detoxify the anxieties and dreads in the infant and child. His leadership in the home and love and devotion for his wife and children strengthens the mother who then performs this function for the children, when the father is absent, at work or out in the world performing his function as provider and protector. When the father is absent through death, divorce, emotional unavailability, war, work or for whatever reason external or internal, this produces an extra burden on the mother and necessitates the larger community to step in and support the mother.

Middle Childhood: The age of reason

The Elementary school years mark a time of learning. Judgment and reasoning of right and wrong and learning from lives of the saints, parables, and stories is now possible. The child is now held more accountable for the consequences of his or her actions. Children begin to be able cognitively to reason about right and wrong and can begin to take the perspective of the other, see the consequences for good or bad for their actions and feel remorse at the awareness of wrongdoing (conscience). Children begin to be able to see the difference between doing something on purpose and by accident.

For example, developmental psychologists studying moral development have found⁵ that when a 6 or 7-year-old child is given the moral dilemma in a story where a child accidentally broke seven dishes while helping mom in the kitchen versus another child who broke a dish, while stealing a cookie from the cookie jar. A pre-moral child will focus on the number of dishes broken and state that child was the most at fault demonstrating the inability to take multiple cognitive perspectives at the same child. However a slightly older child will state that the child who broke seven dishes was less at fault because he did it by accident and was trying to help mom, while the other child was stealing a cookie and was more wrong for that.

⁵ Kohlberg, L. The Moral Development of Children.

Swiss developmental psychologist, Jean Piaget, has studied the development of judgment and reasoning in the child. As we have seen the period of infancy and toddlerhood are periods of sensori-motor intelligence. Piaget has called the period of early childhood between the ages of 3 and 5 the preoperational period. In this stage the child acquires language and symbolic thinking, however thinking is magical and fantasy and reality are not yet clearly distinguished, hence children fear there are monsters in the closet and spiders under their beds as projections of separation fears at bedtime. Children are still primarily premoral in their reasoning; however, they are beginning their socialization process in preschool, day care and kindergarten.

The periods of middle childhood through adolescence marks the development of judgment and reasoning that is at first in middle childhood more concrete and dependant on experience near examples from daily life; and later in adolescence and young adulthood more abstract. This means that moral education through stories, fables parables needs to be closer to the child's day to day experience in the middle childhood years ever broadening to society at large and to more philosophical issues like poverty, homelessness, discrimination, etc...as children develop more abstract reasoning skills.

The Orthodox mother as teacher of values and builder of character during the middle school years involves first and foremost her example leading a prayerful, almsgiving, Christian Life. The way she treats her spouse, herself, her aging parents, her children internalize through the process of observational learning.

Observational Learning

Observational learning leads to 'praxis' (action).as it is internalized in both the psyche and nous as a gestalt or schema, script or whole for future social and cultural behavior. It short-circuits reasoning. However, it can be repaired through instruction and repentance (confession) and work with a spiritual father or mother, frequent Holy Communion—all manifestations of God's Mercy as we are all Prodigal Sons and Daughters in the Spiritual Life and products of our own upbringing.

Robert Coles⁶, Harvard Professor and Child Psychiatrist studies the Moral Intelligence of Children with particular emphasis on the Middle Childhood Years. He quotes a passage from Tolstoy from the story called, “The Old Grandfather and the Grandson”, that he uses as a teaching tool in his training of teachers, who were adding values education to their social studies curriculum and to students in his own classroom experiences. The story goes as follows.⁷

The grandfather had become very old. His legs wouldn't go, his eyes didn't see; his ears didn't hear, he had no teeth. And when he ate the food dripped from his mouth. The son and daughter-in-law stopped setting a place for him at the table and gave him supper in back of the stove. Once they brought dinner down to him in a cup. The old man wanted to move the cup and dropped and broke it. The daughter-in-law began to grumble at the old man for spoiling everything in the house and breaking the cups and said that she would now give him dinner in a dishpan. The old man only sighed and said nothing. Once the husband and the wife were staying at home and watching their small son playing on the floor with some wooden planks: he was building something. The father asked: “What are you doing, Misha?” And Misha said: “Dear Father, I am making a dishpan. So that when you and dear Mother become old, you may be fed from this dishpan.” The husband and wife looked at one another and began to weep. They became ashamed of so offending the old man, and from then on, seated him at the table and waited on him.

This story powerfully illustrates the effects of observational learning on children's development (or lack of it) of moral intelligence. Coles found it an effective teaching tool for students of all ages in the exercise of their moral reasoning skills. What I found even more astounding particularly with respect to this present topic was Robert Coles' description of how his mother, A Russian immigrant, told him this story as a child and what a powerful influence this mother's education had on her son's future, which went on to benefit so many other children and families. I was also struck in the classroom discussions of this story, how children who Coles described as having greater moral intelligence than their peers often cited their parents' stories or conversations with their parents as influencing their thinking.

⁶ Robert Coles, *The Moral Intelligence of Children*, 1998 Penguin Books

⁷ pgs. 10-11.

Stories as Teaching Tools

St Theophan speaks of the way parents can best teach their children moral reasoning skills with the following passage:⁸

...Let parents talk with their children and explain to them either directly or, best of all, by means of stories. It is good, for example, to dress well? Is it pleasurable when one receives praise? Etc...Or let them ask the children what they think of one thing or another, and then correct their mistakes. In a short time, by this simple means, one may communicate sound principles for judging things and these principles will not be erased for a long time, and may remain for life.

The Orthodox woman spends more time with children during the middle childhood years as teacher, mother, grandmother, nanny, nurse. Her role as teacher of values and right action is essential in the spiritual development of children. Fathers are also important, which goes without saying, however, the focus of this presentation centers on the mothering role of the Orthodox Woman today. Neglectful parents, parents who are self absorbed with their friends, their social life, and their work, often fail to correct or take the time to develop rapport with their children. This often leads to self indulged, spoiled children, who are given things rather than love and correction. Over permissiveness is often neglected masquerading as love. This can lead to self indulgent children or children who have learned to measure their love by material things. Children need limits and boundaries. They feel loved and protected by them and will even make them up if they are absent. Children will rail against them, but be terrified if they were missing.

Over Authoritarian parenting styles, employing a punishment and might makes right style of string and unquestioning obedience yields compliance but not true obedience. Children learn to sneak around and do not internalized the proscriptions because they have not built up a rapport with the authoritarian parent who has trouble with intimacy hence the adherence to a parental role rather than a relationship. They also see their children as extensions of themselves their self objects and not as individuals in and of themselves, which hinders their children's separation and individuation process. Often time's mothers cannot change the behavior of

⁸ St. Theophan the Recluse, the Path of Salvation pp. 57.

their husbands; however, they can pray and intercede for their children in this circumstance and appeal to the Koinonia community. The best parenting style for teaching values and building character during the Middle Childhood years involves an authoritative parenting style. The authoritative parent builds rapport and a relationship. They see the child as a separate person, whose care they have been entrusted. They set firm limits and boundaries, put up with temper tantrums and have clear verbalization of the rules and the consequences of both good and bad behavior. The Berkeley Growth study looked at parenting styles and children's development longitudinally and found this parenting style to create the most social competence and securely attached children. This style gives the child choices and adapts to the needs of the child, but holds firm in basic principles and family rules. Children develop a sense of security and safety with parents of authoritative styles of discipline.

St Theophan describes **The Will** as one of the aspects of the soul influencing the child in the arena of desire and gratification. Fasting is one aspect of the exercise of the will and delay of gratification that builds character. Almsgiving and sharing toys, clothes, helping the disadvantaged in some form of community service, gives children a sense of community and actions of mercy towards those less fortunate. Again the parental style of discipline in which aspects of the will are developed in the child plays an important role in how the child develops character. Another part of the soul that St. Theophan suggests children need help with its development is **The Heart**. The heart is the part of the soul developed through prayer life, worship and frequent Holy Communion and Confession. Bringing children to church and having a prayer life in the home are ways parents provide children with nourishment for this aspect of their souls according to St. Theophan. Teaching children the Jesus prayer and hymns furthers their development of the heart and the movement of the mind into the heart as they mature with the help of a spiritual father or mother if they are so lucky to leave near a monastery in the Jesus Prayer or Prayer of the Heart. Finally, St. Theophan describes **the Conscience** which can be taught and which discerns right from wrong and internalizes the values of the parents and culture and feels bad when breaking or transgressing those social rules and moral values.

Anger Management and Temper Tantrums in Middle Childhood

Children between the ages of 7 and 12 are faced with becoming socialized into their cultures and must learn to delay gratification, with their turns in class and in sports games. They learn the thrill of victory and the agony of defeat in sports and academic competitions. Anger is a basic human emotion and part of the soul. The expression of anger as aggression against someone or something is something children learn overtime to verbalize rather than resort to physical means of solving disputes and disagreements. We know from psychology research that frustration leads to aggression. We also know from psychoanalytic research that mental anxiety states such as fragmentation also lead to rage reactions, which defend against extreme anxieties. When the will or desiring part of the soul is frustrated work on tolerating frustration and transforming anger into positive action such as communicating needs or removing oneself from a situation can be taught through discussion of options and emotionally sharing between parent and child and even sharing experiences from ones own childhood or work environment.

According to St. Theophan, frequent Holy Communion calms the child's soul and brings a mental and spiritual state of peacefulness that combats the feelings of anger. He also mentions that the spiritual maturity of the parents also helps their children fight the passions. Although fasting is a bodily discipline, it trains the child to delay pleasure and is a valuable life lesson as long as it is done voluntarily by the child and within the child's capacity—made in conjunction with the spiritual father or mother.

Anger can also be an expression of a defense against a feeling of deep hurt and fear to be vulnerable and express it. Parents can probe in calm moments for situations at school or that may have occurred during the day which set the child up to have a shorter fuse and be more prone to anger as a by product of defending against an earlier narcissistic injury at the hands of a teacher or peer. When there is a good relationship between parent and child, these things can be talked about on a walk or over setting the table or driving to soccer practice in the car.

Children can carry not only their own anger but uncontained and unresolved anger from their mothers projected into them unconsciously. When the mother is not contained and held emotionally in her childhood and she is in a toxic environment or overwhelmed, she may use her infants as the containers and project bad feelings into them. This can create affect regulation difficulties in the children and an inability to modulate anger and

an internalization of themselves as evil and as monsters who deserve punishment, setting up a pattern for sadomasochistic object relationships in the future and character disorders that need significant healing in adult years and can be prevented with the good enough early environment.

When children receive enough love and nurture, their conscience is less severe and punitive and they internalize loving and guiding parents who they can run to with problems rather than harsh task masters quick to punish and slow to listen. In the good enough environments with the mother held by the love of her family, she can detoxify the anxieties of her children and help them cope with the fear and hurts and then return to their play and the world of school and peers.

Adolescence/Young Adulthood

The years of adolescence (13-20) and the young adult (20-30) herald the age of the passions with the onset of puberty in adolescence and the temptations of the world such as sex and drugs. Peer pressure, getting in with the wrong crowd and the consequences of that are rocky roads that many youths and their worried parents endure. When children are securely attached and have strong bonds, rapport and relationship with their parents, they pass through this separation and individuation process with less emotional turbulence and damage. They also learn from their mistakes. St. Theophan⁹ describes the turbulent period of youth as follows:

The river of our life is interrupted by the turbulent period of youth. This is the time when the life of body and spirit is boiling at full steam. a child a boy lives quietly; a mature man has few violent shocks; and those who are adorned with grey hair are already inclined to repose. It is only youth that is boiling with life.

According to St. Theophan, the adolescent has a thirst for impressions and a drive towards experimentation and experiencing new things. In addition the adolescent and youth have an inclination towards contact with others outside of the family. The peer group, dating and the need for companionship, friendship and love becomes important to the adolescent. It enables them to bear the pain of separation and individuation in young adulthood as they go to college, begin their chosen lines of work, apprentice, and date, marry and

⁹ ibid. pg. 68.

start their own lives. Child Psychoanalyst Erik Erikson¹⁰ has identified the search for identity versus role confusion as the major developmental task of the adolescent during puberty; while intimacy versus isolation is the major emotional task of the young adult and a precursor to mating and bearing young. The thirst for impressions and a drive towards experimentation and experiencing new things in health is how the adolescent begins to find his or her own personal identity likes and dislikes as he or she begins to interact and make a place for him or herself in the larger community outside the hub of the family. Similarly, the inclination towards contact with others, the need for companionship, friendship and love in health provides the youth with the drive towards intimate relationships with others outside the family unit as a precursor to starting his or her own family unit.

Kahlil Gibran¹¹, Catholic, Lebanese poet and theologian, wrote a beautiful poem on children in his classic work *The Prophet*, first published in 1924, which beautifully illustrates the role of the parent in launching their children into the world. He states: (pg. 17-18)

Your children are not your children.
They are the sons and daughters of Life's longing for itself.
They come through you but not from you,
And though they are with you yet they belong not to you.
You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow, which you cannot
visit, not even in your dreams.
You may strive to be like them, but seek not
to make them like you.
For life goes not backward nor tarries with yesterday.
You are the bows from which your children as living arrows are sent
forth.
The archer sees the mark upon the path of the infinite,
and He bends you with His might that His arrows may go
swift and far.
Let your bending in the archer's hand be for gladness;
For even as He loves the arrow that flies,

¹⁰ Erik Erikson, *Childhood and Society*,

¹¹ Kahlil Gibran, *The Prophet*, Alfred A Knopf Publisher, N.Y.1998, pp.17-18.

so He loves also the bow that is stable.