

ASBURY SEMINARY
1980104887



Abstract

DISCOVERING THE STRUGGLE BETWEEN GOOD AND EVIL THROUGH ANTAGONISM WITHIN AN UNITED METHODIST CHURCH WITH THE HELP OF IGNATIUS' AND WESLEY'S UNDERSTANDING OF DISCERNMENT OF SPIRITS

Robert Ferguson Searle

The purpose of the proposed project is to guide selected members of the Pennsylvania Avenue United Methodist Church in discerning the movements of good and evil in their lives and in the church through a process based on Ignatius' and Wesley's understanding of discernment of spirits. Through an evaluation of this process, I hope to bring clarity to the dynamic called antagonism and reestablish the need for pastors to affirm our historic role to discern the spirits in our lives and in the life of the church.

In order to assist members of the congregation in discerning movements of good and evil in their lives and the church, I created questions based on David T. Asselin's article on the process of discernment. These questions follow the progression necessary for discernment described in detail in chapter three and serve as the mechanism to teach parishioners about Ignatius' and Wesley's understanding of discernment of spirits.

Asselin describes this process as follows: "There must be, first of all, inner experience; second, repeated reflection on this experience; third, a discrimination between various experiences, not from the point of view of mere natural causalities (psychological or otherwise), but from that of personal faith in the Lord of concrete history; fourth, an evaluation of these interior experiences from this faith stand-point; finally, the capacity to receive and obey those movements which are discernibly from the Lord, or at least clearly not inspired by an adverse spirit" (587).

As parishioners answered questions related to this process, they identified a dynamic called antagonism. In his book Antagonism in the Church, Kenneth Haugk defines antagonism as follows: "Antagonists are individuals who, on the basis of nonsubstantive evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others. These attacks are selfish in nature, tearing down rather than building up, and are frequently directed against those in a leadership capacity" (Haugk 25-26). Haugk's definition and book served as an invaluable resource to name this dynamic which existed in the church for years. With the use of Ignatius' description of spiritual desolation, those with a regular prayer life recognized antagonism as a symptom of spiritual desolation and the influence of evil.

Connecting antagonism with spiritual desolation moves a congregation into a paradigm shift. To make this transition, a congregation needs to rethink its world view and cosmology in relation to its image of God and the problem of evil. This change may mean movement from a culturally bound church to one which desires to enter the community of love found in the Trinity and to create its kingdom of love in the church through love of God, neighbor, and self.

The district and conference come ill prepared to deal with antagonism, discernment of spirits, and spiritual warfare. When antagonism arises, conference officials usually remove the pastor in order to avoid difficulty. Change in leadership, however, holds the church hostage to detrimental dynamics. A new pastor arrives only to find people involved in a destructive dance destined for failure. Without the knowledge to address these issues and the support of the district and conference to discipline members of the congregation if necessary, the destructive cycle continues with another change in leadership.

In order to redevelop congregations and enable them to function as a body of Christ, the church and the pastors need to return to their ascetical roots of prayer, scripture, and spiritual direction of which discernment of spirits is a major part.

Ignatius and Wesley had these intentions in mind as they lived out their love of God in service to others. What Ignatius did for the individual Wesley accomplished in small groups. Both wanted people to see the presence of God in all things and then discern God's movement and direction in life.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

DISCOVERING THE STRUGGLE BETWEEN GOOD AND EVIL THROUGH
ANTAGONISM WITHIN AN UNITED METHODIST CHURCH WITH THE HELP OF
IGNATIUS' AND WESLEY'S UNDERSTANDING OF DISCERNMENT OF SPIRITS

presented by

Robert Ferguson Searle

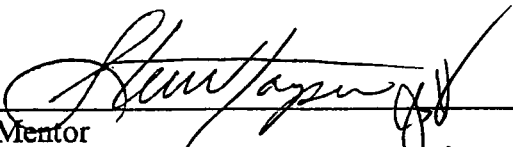
has been accepted towards fulfillment

of requirements for the

DOCTOR OF MINISTRY degree at

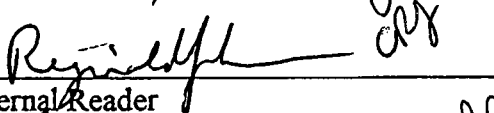
Asbury Theological Seminary

Wilmore, Kentucky


Mentor

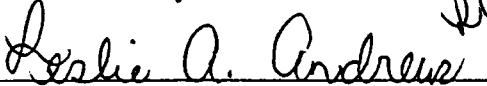
March 25, 1997

Date


Internal Reader

March 25, 1997

Date


Director, Doctor of Ministry Program

March 25, 1997

Date

DISCOVERING THE STRUGGLE BETWEEN GOOD AND EVIL THROUGH
ANTAGONISM WITHIN AN UNITED METHODIST CHURCH
WITH THE HELP OF IGNATIUS' AND WESLEY'S UNDERSTANDING OF
DISCERNMENT OF SPIRITS

A Dissertation Proposal

Presented to

Faculty of the Asbury Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Robert Ferguson Searle

May 1997

c 1997

Robert Ferguson Searle

ALL RIGHTS RESERVED

TABLE OF CONTENTS

	Page
List of Tables	v
Chapter	
1. The Problem	1
Statement of Purpose	10
Research Questions	10
Methodology	12
Population and Sample	13
Analysis of The Data	14
Overview of Dissertation	15
2. Discernment of Spirits in Scripture, Tradition, Experience, and Reason	17
Introduction	17
Scripture	23
Tradition	29
Evagrius' Ascetic Theology	33
From Evagrius to Cassian	43
From Cassian to Thomas à Kempis	51
From Thomas à Kempis to Ignatius and Wesley	56
Experience	73
Reason	88
Summary	93
3. Explanation of Methodology	95
Selection Process	96
The Interview	97
Analysis of The Data	106
Conclusion	108
4. Analysis of Interviews	109
Profile of Participants	109
Research Questions	110
Conclusion	145

5. Summary and Conclusion	147
Major Findings	147
Limitations of Study	155
Implications for Existing Body of Knowledge	156
Suggestions for Further Study	157
Conclusion	158
Appendixes	
A. Image of God	162
B. Letter to People in Random Sample	163
C. Counseling and the Demonic	164
D. Spiritual Warfare Book List	165
Bibliography	166

TABLES

Table	Page
1. Reasons Why People Did Not Participate	110
2. Spiritual and Non-Spiritual Consolation for Question 1	112
3. Spiritual and Non-Spiritual Desolation for Question 1	112
4. Spiritual and Non-Spiritual Consolation for Question 2	114
5. Spiritual and Non-Spiritual Desolation for Question 2	115
6. Spiritual and Non-Spiritual Consolation for Question 3	123
7. Spiritual and Non-Spiritual Desolation for Question 3	124
8. Spiritual and Non-Spiritual Consolation for Question 4	125
9. Spiritual and Non-Spiritual Desolation for Question 4	125
10. Spiritual and Non-Spiritual Consolation for Question 5	126
11. Spiritual and Non-Spiritual Desolation for Question 5	127
12. Spiritual and Non-Spiritual Consolation for Question 6	129
13. Spiritual and Non-Spiritual Desolation for Question 6	129
14. Spiritual and Non-Spiritual Consolation for Question 7	130
15. Spiritual and Non-Spiritual Desolation for Question 7	131
16. Spiritual and Non-Spiritual Consolation for Question 8	133
17. Spiritual and Non-Spiritual Desolation for Question 8	133
18. Spiritual and Non-Spiritual Consolation for Question 9	134
19. Spiritual and Non-Spiritual Desolation for Question 9	135
20. Spiritual and Non-Spiritual Consolation for Question 10	136

21. Spiritual and Non-Spiritual Desolation for Question 10	137
22. Subjects' Perception of Image of God	138
23. Subjects' Perception of Image of Self	138
24. Subjects' Perception of Image of Communication	139
25. Subjects' Composite Image Perceptions	140
26. Subjects' Composite Image Perceptions of Congregation	141
27. Parishioners' Devotional Practices	144

ACKNOWLEDGMENTS

I wish to acknowledge a number of people without whom I could not have completed my dissertation. First, Dr. Steve Harper and Dr. Reg Johnson convinced me to attend Asbury by their openness and interest in my future study here. As my mentor, Steve not only guided and directed my study but also supported me through various personal circumstances. Dr. Bundy suggested I examine the relationship between Evagrius and Cassian; Dr. Seamands introduced me to Charles Kraft and his paradigm shift. And as the director of the Doctor of Ministry Program, Dr. Leslie Andrews encouraged me to finish the Doctor of Ministry degree while at the same time stretched me to clarify my project and thought.

Second, several friends proved especially helpful. Brother Tim, a Christian Brother, directed my first silent retreat in 1980 and invited me to love silence with God. Dr. Chuck Parker encouraged me to apply at Asbury for the Doctor of Ministry degree; Dr. Cliff Cain encouraged me to persevere. Both opened their homes to me on my travels to and from Wilmore. Brother James, who is my spiritual director and a monk at a nearby Benedictine monastery, allowed me to use their library and other resources. Directors for the Ignatius Spiritual Exercises at High Acres in Geneva, New York, whom I have known for about ten years, offered many useful suggestions about Ignatius in relation to my project. A group of clergy who meet every Tuesday in Elmira continually offered prayers and support throughout all phases of my ministry and thesis. Besides these communities, my own church family lifted me in prayer as we learned together the importance of

discernment, especially during difficult times when discernment did not come easily. I will always remember their courage and their desire to follow God.

Thirdly, I also appreciate Dr. Steve Long who allowed me to participate in the Duke Fellows Program for clergy. This program provided a hotel room and access to Duke's dining facilities, the Divinity School's library and professors during the month of February over a three year period. Without this time away from the church, I could not have completed the research and writing of my thesis.

During these months, former parishioners of mine who now live in Charlotte, North Carolina, welcomed me to their home for rest and relaxation. With their help, the Brown family helped me find the best buy on a computer and installed a WordPerfect program so I could write this thesis. Their message on the computer which moved across my screen when thoughts were slow to become sentences continually reminded me: "Bob, all things are possible, love Mike, Joanne, and Patrick."

Lastly, as I come to the completion of a wonderful experience at Asbury Theological Seminary, I reflect upon the foundation my parents gave me for a lifetime. Though not alive now, their influence continues in their absolute trust and belief in God's grace sufficient for all experiences in life. By this same grace, the Lord initiated, sustained, and brought to completion a desire He placed in my heart long ago.

CHAPTER 1

The Problem

"If anyone can bring this parish back to life, Bob, you can," said my District Superintendent as we drove to meet the Pastor Parish Relations Committee at my next appointment. I nodded politely, although I knew better. I knew from the beginning this next church would need a biblical foundation upon which to develop a ministry based on discipleship. After six years in my first appointment of a three point charge, I thought we made progress in this area.

Everyone did not either appreciate or understand this vision of ministry. A well-respected insurance man who attended one of my previous churches overcharged and under-covered the church. After repeated attempts to have this man review our insurance policy, I encouraged and assisted the trustees in a comparison of possible insurance companies and rates to protect our property. The procedure proved a difficult one.

People took sides. How could such a nice man ever treat his own church like this? Many refused to believe the deceit and dishonesty. Others wanted to right the wrong and to upgrade our policy. In the end, our Administrative Council voted to keep the church's insurance with the same man only with the appropriate coverage at a competitive price.

With the battle over, I went to the insurance man, a good friend, to seek reconciliation. As I sat in his office, he said he could never forgive me and reconcile. A mutual friend of ours expressed similar feelings. Even though they went out of their way to make me feel welcome and befriend me, these seemingly sound relationships ended with no hope of resolution.

In a small town, these dynamics, of course, affected other people in the church and community. Some expressed happiness over the fact someone finally had the guts to confront the insurance man. Others could not believe my brash behavior.

During and after the whole episode, these dynamics opened the door for an atmosphere conducive to destructive behavior. I never anticipated such reactions to what I thought a logical and straightforward approach to obtain the best deal for the church. Instead, some people left the church while others joined or became more active. Clearly, these dynamics suggested another reality present and at work.

With six years of pastoral experience, I entered Pennsylvania Avenue United Methodist Church with renewed vigor and vision. Without an effective committee structure or ministries, the church welcomed new and innovative ideas to redevelop an older congregation. The transition involved a change in mindset where the people would no longer expect a pastor to provide all the ministry. Instead, this mentality had to yield to equipping people for ministry through the discovery of their spiritual gifts and growth in their discipleship.

Before long, committee structures became effective, ministries increased, attendance grew in both Sunday School and worship, and we added a new education wing. Yet, leaders who had previously welcomed me with open arms now began to undermine the ministry of the church. The ensuing dynamics involved more than a change in ministry philosophy or turf protection. Those who had maintained power for years participated in a destructive dance. Like whirling dervishes, each twirled separately yet together as if in a trance which held the church hostage for years. Like my first church experience, I

encountered a sinister reality truly detrimental to the church.

As a way to discuss these dynamics, leaders studied the reasons for inactivity in the church at a Council of Ministries retreat with the use of Kenneth Haugk's resource, "Reaching Out to the Inactive." We agreed one main reason for inactivity in our church involved antagonism. We then turned to his book, Antagonism in the Church, where we found more help. Antagonism goes beyond conflict resolution, Haugk concludes, in his book which grew out of field tested data from various churches. Conflict resolution presupposes the willingness of people to resolve conflict and reconcile. An antagonist puts situations in a win/lose context: either the pastor leaves or I leave.

Over the years, the leadership of the Pennsylvania Avenue United Methodist Church used antagonism to effectively remove pastors by one of three ways: they would make life so miserable the pastor leaves, complain to the District Superintendent or Bishop, or stop going and contributing to the church. In my case, these tactics have not worked. Yet the church experienced turmoil which only now is abating in intensity and awaits healing and wholeness by God's grace.

In talking to other pastors, I discover many experience similar difficulties in their churches. Unfortunately, they often avoid this subject because it proves far too unsettling to those who want to reduce church to psychological dynamics or management strategies. Both take the mystery out of church and turn it into a tame and harmless institution whose primary purpose becomes to survive and to satisfy the whims of society. Peterson bemoans this travesty called church.

The pastors of America have metamorphosed into a company of shopkeepers, and the shops they keep are churches. They are preoccupied with shopkeeper's concerns-how to keep the customers happy, how to lure customers away from competitors down the street, how to package the goods so that the customers will lay out more money (1).

To drive the money changers from the temple once again, Peterson suggests we the clergy must return to our ascetical roots of prayer, scripture, and spiritual direction.

In Sin: Radical Evil in Soul and Society, Ted Peters captures the reason for the abandonment of our roots and its language in one of his footnotes.

In *Whatever Became of Sin?* (New York: Hawthorne, 1973), psychiatrist Karl Menninger complains that the theologians have abandoned the religious language of sin and turned the inner workings of the human soul over to the psychologists. Church historian E. Brooks Holifield traces the history of pastoral counseling and documents the shift that took place during the period from the seventeenth to the twentieth century, a shift away from the pastor's goal of curing a sin-sick soul's relation to God toward enhancing each person's sense of self...(*A History of Pastoral Care in America: From Salvation to Self-Realization* [Nashville: Abingdon Press, 1983], p.351). Wayne E. Oates follows by saying that something similar has happened to the Biblical concept of temptation, which is largely ignored in today's religious community...(*Temptation* [Louisville: Westminster/John Knox Press, 1991], p. 13) (6).

As a result, Professor Vitz sees the development of modern psychology as a form of Pelagianism prominent in the fifth century. Called selfism today, it advocates fulfillment or self-actualization by overcoming one's limitations through self-effort. Since selfism believes nothing should limit a person, one's possibilities for fulfillment become limitless. If connected with a belief in God, self-actualization turns God into a projection of oneself and an extension of one's desires. Vitz writes,

Like all popular heresy, selfism has some positive and appealing properties. That you should look out for yourself is nice (and useful) to hear; that you should love and care for others is a familiar and great moral position. What is excluded is the spiritual life of prayer, meditation, and worship - the essential vertical dimension of Christianity, the relation to God. Selfism is an example of a horizontal heresy, with its emphasis only on the present, and on self-centered ethics. As its very best (which is not often), it is Christianity without the first commandment (94-95).

Another psychologist, Paul W. Pruyser from the Menninger Foundation argues cogently that we pastors must return to our faith and tradition and not adopt the concepts and language of another discipline for our own. Since people come to see us for our knowledge of scripture, tradition, experience and reason, we will sorely disappoint them if we do not use our biblical/theological knowledge and language to address their situation.

Consequently, Pruyser suggests "guidelines for pastoral diagnosis." Instead of using psychological categories as a grid through which to understand a person's problem, Pruyser lays out various theological categories to "diagnose" a person and grasp "things as they are, so as to do the right thing" (30). Given only as an example, he says pastors can construct their own categories for themselves.

Ever since I attended one of Pruyser's workshops in Topeka, Kansas, at the Menninger Foundation, I became fascinated with the possibilities of this approach. As a director of Ignatius of Loyola's Spiritual Exercises for the past ten years, I sometimes use his Rules of Discernment to help people recognize spiritual movements in their lives during direction. I began to wonder, what if I used Ignatius' Rules of Discernment to help me understand the dynamics at Pennsylvania Avenue United Methodist Church? And, is there any connection between Ignatius and Wesley concerning discernment of spirits? If a

connection exists, how can I utilize their categories of discernment to diagnose and to address the situation in the church? And lastly, does discernment in the way Ignatius and Wesley use the term have anything to do with literature on spiritual warfare today?

From a preliminary sketch of Ignatius' and Wesley's life and thought, we know both men experienced a deep love for God which motivated their service to the glory of God.

For example, of Ignatius Hugo Rahner says:

The fundamental driving-force in all this is love: love that is characterized by a word distinctive of Ignatius' whole nature, the word 'more' (magis); love which wants to do ever 'more and more,' which is essentially limitless, always open as it were to promptness in the service of God and in its willingness to become like Christ; love, finally, which finds its measure in the immensity of the Eternal Father's redeeming love made visible in the Incarnate Christ, love 'desiring and choosing only those things which lead more to the end for which I am created' (xii).

Wesley expresses a similar love and devotion in his A Plain Account of Christian Perfection.

Here is the sum of the perfect law, the circumcision of the heart. Let the spirit return to God that gave it, with the whole train of its affections. Other sacrifices from us He would not: but the living sacrifice of the heart hath He chosen. Let it be continually offered up to God, through Christ, in flames of holy love. And let no creature be suffered to share with Him; for He is a jealous God.... Desire not to live but to praise His name; let all your thoughts, words, and works tend to His glory. Let your soul be filled with so entire a love to Him, that you may love nothing but for His sake. Have a pure intention of heart, a steadfast regard to His glory in all your actions. For then, and not till then, is that mind in us which was also in Christ Jesus, when in every motion of our heart, in every word of our tongue, in every work of our hands, we pursue nothing but in relation to Him, and in subordination to His pleasure; when we, too, neither think, nor speak, nor act, to fulfill our own will, but the will of Him, that sent us; when 'whether we eat or drink, or whatever we do, we do it all to the glory of God'

(Ibid., p. 211) (8).

Because of their experience of God's love and forgiveness, prayer became essential for Ignatius and Wesley. In prayer, Ignatius' recognition of God's movement in his life deepened. Ignatius also began to notice movements of evil as well. For him, growth in faith became a matter of distinguishing these two different movements in relation to one's nature and then choosing in freedom by God's grace to respond in the Holy Spirit.

One's faith, therefore, was fluid. The possibility always existed for a person to choose for good or for evil. In his *Spiritual Exercises*, which came out of his religious and prayer experiences, Ignatius enables a retreatant to realize that one gravitates toward God or Satan depending upon a person's discernment and choices. Through his meditations upon the Kingdom of Christ and the Two Standards in the *Spiritual Exercises*, Ignatius brings the reality of the struggle between good and evil into vivid contrast. Hugo Rahner, in his book *The Spirituality of St. Ignatius*, contends these two meditations are most important. In them, Ignatius desires greater discernment for the retreatant and declares war against the powers of darkness. Rahner writes of Ignatian spirituality, "Man is (people are) created to fight in the Church militant against Satan by reverent service of the majesty of the Triune God, by making himself like the crucified Jesus, and by so doing to enter into the glory of the Father" (xii).

Wesley, too, considered faith fluid and discernment critical because of the struggle between good and evil. Dr. Steve Harper shows the scrutiny which Wesley discerned the spirits in his own life by analyzing his devotional life in his thesis, "The Devotional Life of John Wesley, 1730-38." A similar concern finds expression in his letters. In Wesley D.

Tracy's D.Th. dissertation, "The Wesleyan Way to Spiritual Formation: Christian Spirituality in the Letters of John Wesley," Tracy wrote, "To avoid 'evil reasoning' the Methodist had to become concerned about discernment. The spiritual ear had to be distinguished between the voice of Satan, the voice of self-deception, and the voice of God. Discernment of one's state of grace was important" (144).

Besides his letters, John Wesley used class meetings to assist people in their discernment process. Gloster S. Udy states, "Here in the comments of a humble member, there is summarized Wesley's definition of the function and value of class fellowship for, if not in actual word, then by synonyms, there is described the whole counseling process of instruction, admonition (warning of Devil's devices), exhortation (stir up to press forward), reproof (kept from Satanic snares), comfort (need for spiritual food), and confirmation (enabled to overcome)" (46).

We need not wonder why Wesley emphasized discernment of spirits and choice of good over evil considering his reading and early spiritual formation. Wesley's reading of Thomas à Kempis' The Imitation of Christ, Richard Baxter's The Saint's Everlasting Rest, and Lorenzo Scupoli's Spiritual Combat helped him understand growth in faith as a struggle between Satan and Christ. Robert Tuttle speaks in the first person as John Wesley when he writes, "Furthermore, the mystic Lorenzo Scupoli and his *Pugna Spiritualis* or *Spiritual Combat* (known through Castaniza's translation) held a central place in my mother's devotional reading. Undoubtedly she was predisposed toward the *Spiritual Combat* by her father's typically Puritan understanding of the Christian life as a Holy War" (48). Like Ignatius, then, Wesley considered himself engaged in a struggle in

which discernment of the spirits is key to growth in Christ and triumph over evil.

In the past couple of decades, various authors express the need for discernment of spirits and its central place in pastoral ministry. In a modern classic called Discernment of Spirits written in 1970, Edward Malatesta says in the introduction

In particular, the exercise of discernment of spirits is of capital importance in any apostolic ministry. The diligent apostle of the Lord will be open, in the course of his work for the kingdom, to the light of the Spirit as regards both his own activity and the movement towards good and evil experienced by those for whom he labors. For the apostle must discern the spirits in his choice of work, in the priorities that he follows, in the methods he uses, and he must be attentive to the reactions and impulses of those to whom he announces the gospel. When he himself has become mature in the art of discernment of spirits, he will teach those for whom he is responsible how to accept and use the same grace according to their own capacity and the Lord's design upon them (11).

Malatesta also provides a definition for discernment of spirits which I will use for this thesis. He writes, "Therefore by the discernment of spirits is meant the process by which we examine, in the light of faith and in the connaturality of love, the nature of the spiritual states we experience in ourselves and in others. The purpose of such examination is to decide, as far as possible, which of the movements we experience lead to the Lord and to a more perfect service of him and our brothers, and which deflect us from this goal" (9).

In his article, "Christian Maturity and Spiritual Discernment," David T. Asselin expresses the need for discernment as described in the above definition and points to Hebrews 5:14 as a part of every pastor's job description. "But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil" (Hebrews 5:14). Asselin continues to say, "I think it is the job of superiors and spiritual

directors to point to those authentic experiences whereby the Lord is communicating Himself to individuals and communities, thus guiding their spiritual growth and governing their development as Christian persons" (586).

He then gives a process by which such discernment can take place.

There must be, first of all, inner experience; second, repeated reflection on this experience; third, a discrimination between various experiences, not from the point of view of mere natural causalities (psychological or otherwise), but from that of personal faith in the Lord of concrete history; fourth, an evaluation of these interior experiences from this faith stand-point; finally, the capacity to receive and obey those movements which are discernibly from the Lord, or at least clearly not inspired by an adverse spirit (587).

By using these stages and applying them to my research on the similarity between Ignatius and Wesley in their discernment of spirits, I can heed Dr. Pruyser's suggestion to apply our discipline of pastoral theology to ministry.

Statement of Purpose

The purpose of the proposed project is to guide selected members of the Pennsylvania Avenue United Methodist Church in discerning the movements of good and evil in their lives and in the church through a process based on Ignatius' and Wesley's understanding of discernment of spirits. Through an evaluation of this process, I hope to bring clarity to the dynamic called antagonism and reestablish the need for pastors to affirm our historic role to discern the spirits in our lives and in the life of the church.

Research Question #1: Think of a time in your life when you experienced an unforgettable peace, joy, and/or love. Can you describe it? Think of a time when you experienced an oppressive anxiety, fear, and/or hatred. Can you describe it?

Research Question #2: How did these experiences influence your faith? That is, did these experiences affect your faith in a positive and/or negative way? Please explain.

Research Question #3: Please read the following descriptions of different kinds of spiritual movements in a person's life. Tell me which one(s) describes your experience of peace, joy, and/or love and which one(s) describes your experience of anxiety, fear, and/or hatred. Do these descriptions speak to your experience and why and/or why not?

Research Question #4: To what extent did your positive experience (consolation) draw you closer to God? Why do you think it did or did not? To what extent did your negative experience (desolation) move you away from God? Why do you think it did or did not?

Research Question #5: Where do these positive and negative experiences and feelings come from and why do you think they come to us? Describe ways in which we can cooperate with them when they lead us to God and resist them when they lead us away from God.

Research Question #6: Think of a time in the congregation's life when we experienced an unforgettable peace, joy, and/or love. Can you describe it? Think of a time in the congregation's life when we experienced an oppressive anxiety, fear, and/or hatred. Can you describe it?

Research Question #7: How did these experiences influence the faith of the congregation? That is, did they affect the faith of the congregation in a positive or negative way? Please explain.

Research Question #8: Please read the two descriptions of spiritual movements in a congregation's life. Tell me which one(s) describes the congregation's experience of

peace, joy, and/or love and which one(s) describes our experience of anxiety, fear, and/or hatred. Do these descriptions speak to our experience as a congregation and why or why not?

Research Question #9: To what extent did our positive experiences (consolation) draw us closer to God? Why do you think it did or did not? To what extent did our negative experience (desolation) move us away from God? Why do you think it did or did not?

Research Question #10: Where do you think these positive and negative experiences and feelings come from and why do you think they come to us? Describe ways in which we can cooperate with these experiences when they move us closer to God and resist them when they move us away from God.

Research Question #11: Please circle the names on this sheet of paper (see appendix A) which describe your image of God, self, and communication with God. Please explain why you chose your responses. Please follow the same process but apply your answers and explanations to our congregation.

Research Question #12: Several brief questions: Do you have a regular prayer time? Do you have a certain place where you pray? How and how long do you usually pray? Have you ever used Lectio Divina as a method of prayer? Do you journal? If you could receive more instruction about prayer, what do you think would help you and the congregation the most?

Methodology

In order to assist members of the congregation in discerning movements of good and evil in their lives and the church, I created the above questions based on David T. Asselin's

article on the process of discernment. These questions follow the progression necessary for discernment described in detail in chapter three and serve as the mechanism to teach parishioners about Ignatius' and Wesley's understanding of discernment of spirits.

To implement this project, my secretary typed and sent a personalized letter I wrote to each possible participant during the first week of October 1996 (appendix B). In this letter, I explained my reason for writing and for a telephone call from me in the future. After about two weeks, I began to call parishioners and establish a time for me to visit them in their homes. I planned to complete three to five interviews a week. Because of everyone's busy schedules, however, the interview process went slower than anticipated. Nevertheless, I completed the interviews in January.

Because I thought a tape recorder would inhibit the participants' responses, I asked my parishioners if they would mind if I took notes during the interview. No one objected, so I recorded significant words and phrases. After the interviews, I used my computer to rewrite my notes and recall the interviews. I put each person's interview material in a manila folder and filed it chronologically in a small plastic file holder. As explained in chapter four, I then went through a process to prayerfully discern the score of each interview and the meaning of their combined results.

Population and Sample

Since I did not want to show any favoritism in the project, I selected seventy-seven people in the congregation at random to participate in my project. From these seventy-seven parishioners, forty people accepted my invitation to become a part of my interview process. Because we have approximately five hundred members in our congregation,

forty participants represent about a ten percent response rate.

Analysis of the Data

Because the parishioners' responses reflect various stages of growth and awareness, I developed a matrix to help evaluate the answers to the above questions. Along the left side of the matrix appear five levels of spiritual awareness. These different levels have the following meaning:

1 = not aware of any spiritual and/or non-spiritual movements of consolation and desolation.

2 = has difficulty recognizing spiritual and/or non-spiritual movements of consolation and desolation.

3 = senses spiritual and/or non-spiritual movements of consolation and desolation but cannot verbalize them.

4 = verbalizes experiences of spiritual and/or non-spiritual consolation and desolation but unable to name and know their influence.

5 = identifies experiences of spiritual and non-spiritual consolation and desolation and names and reflects upon them with insight.

The question numbers run across the top of the matrix. Only numbers one through ten appear since question eleven uses its own chart and question twelve requires answers about one's devotional life. Also notice that questions three and eight have three separate categories within them since they identify the type of consolation and desolation a person and congregation may experience. By calculating the averages in these categories, the matrix shows the degree to which the congregation can identify their spiritual and non-spiritual movements of consolation and/or desolation.

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4														
3														
2														
1														

An evaluation of the parishioners' image of God also proved helpful. By calculating a percentage for each word in a column in relation to a person's personal and congregational image of God, self, and communication with God, patterns emerged which shed light on the above matrix and the spiritual development of the church.

With the answers to question twelve, I gained further insight into my parishioners' spiritual disciplines. Their responses to these questions not only explained in many ways the results of questions one through eleven, but they also gave me direction for future ministry in the church.

Overview of Dissertation

In Chapter 2, I begin with the way in which prayer developed in my life and how discernment of spirits became important for me to grow in sanctification. I then establish the importance of discernment in scripture and review the importance of discernment of spirits in our tradition. Because intellectual thought and ascetic practices of the first four centuries culminated with Evagrius and was carried and transplanted to the West by Cassian, I place special emphasis upon the importance of prayer and discernment in their

lives. From Cassian, I continue to review the literature about discernment of spirits but focus on Thomas à Kempis. Since both Ignatius and Wesley referred to à Kempis, I use him and his insight into human nature as a place from which to examine and compare Ignatius and Wesley and their relation to tradition. I lastly share our church's experience with antagonism and how it relates to scripture, tradition, and reason.

Chapter 3 states again the statement of purpose, definition of discernment of spirits, and David Asselin's process to discern the spirits. By repeating the above twelve questions, I explain how I implement Asselin's process and plan to analyze the data.

In Chapter 4, I describe how I discern and evaluate the interviewees' answers. In the process, I show the relationship between antagonism and the influence of evil and the need for discernment of spirits in the pastorate and church.

Chapter 5 summarizes the major findings and suggests limitations of this study. I also share its implications and areas for future study.

CHAPTER 2

Discernment of Spirits in Scripture, Tradition, Experience and Reason

Introduction

During my last year in seminary, I wrote a thesis about the need for community. Beginning with an analysis of the fall, I explored its ramifications in the alienation people feel in relation to God, their neighbor, and themselves and the need to restore these relationships within the Trinity. As I entered my first charge, I hoped to lead people in their search to find an authentic community through Christ Jesus and the Body of Christ. Within it, people could experience the Holy Spirit drawing them into a deeper love relationship between the God/man Jesus and His Father. Through the reconciling process of repentance and forgiveness, people would experience the love within the Trinity both personally and corporately. In this love, the church would begin to establish the Kingdom of God and invite others to become one through Christ.

To remain in God's love, Paul's instruction to walk according to the Spirit seemed critical to me. For, how can a pastor lead if unfamiliar with the movements and leading of the Spirit? To better understand these movements and counter movements, I read William Barclay's book, Flesh and Spirit: An Examination of Galatians 5:19-23, which proved especially helpful. Yet, as my responsibilities increased in the church, I began to feel fragmented. My activities seemed disconnected as I ran from one meeting and/or activity to another. Scripture study and sermon preparation no longer fed or excited me. I began to rely solely on tools for scripture interpretation taught in seminary. Though helpful, I used them to master a text rather than allow it to master me. Upon reflection, I realized

scripture study and sermon preparation reflected only my perspective. Though I wanted desperately to walk according to the Spirit, I had become spiritually dry.

In his book, Making All Things New, Henry Nouwen described the above symptoms as the need to go deeper in prayer. Although I thought prayer important, I knew I needed to grow in my understanding and experience of prayer. I, therefore, started to visit a nearby Franciscan Retreat House which had begun to welcome people from all denominations. In 1980, I made a week-long silent retreat with a Christian Brother, Brother Tim, who taught me Lectio Divina.

Encouraged by the experience of reflecting quietly upon scripture passages, I sought other spiritual aids such as The Way of a Pilgrim. This book introduced me to the Jesus Prayer which began with the Desert Fathers. To pray always took on new meaning as I used the suggested breathing pattern to repeat mentally, "Lord Jesus Christ, Son of God, have mercy upon me, a sinner." Later I learned from M. Basil Pennington's book, Centering Prayer, that the Jesus prayer came out of the same desert tradition as did John Cassian's fire prayer, "O God, come to my assistance; O Lord, make haste to help me."

To understand the Jesus Prayer better, I turned to George A. Maloney's book, Prayer of The Heart. In it, he described the Jesus Prayer as "a most efficacious way of centering ourselves through the recall of the name of Jesus. It is part of both the ascetical life and the life of unceasing prayer" (136). This book also introduced me to the term discernment of spirits for the first time. "As the Fathers' chief preoccupation centered around incessant prayer, it was imperative for them to stress the discernment of spirits in order to eradicate any forces that would take them from a conscious self-surrendering at each moment to

please God.... A divine, mysterious voice from within our heart speaks God's word and draws us toward God while a sinister voice gently tempts us to eat the forbidden fruit. What criterion is the Christian to use to discern these two spirits?" (110-111).

To be sure, deepened prayer made me more aware of various movements within me. I experienced God's love pulling me closer and closer. Yet, at the same time, I became more aware of temptations and my own fallen nature. To understand and respond to these movements better, I accepted an invitation to participate in the Ignatian Spiritual Exercises from September of 1985 to May of 1986. Although I could not know their significance at the time, they acquainted me with Ignatius' classic Rules of Discernment which provide a way to discern the movements of good and evil.

The key for this discernment comes through prayer. The Exercises introduce people to meditation and contemplation. Both prayer methods stay within the kataphatic tradition which utilizes reflection and the imagination. Some believe, however, another method of prayer called the application of the senses in the Exercises moves a person to an imageless or apophatic prayer.

After I completed the Exercises, I maintained the discipline of an hour a day in prayer along with journaling to record my spiritual movements. In 1988, I began to notice an inward movement of my prayer. Instead of an activity I did, prayer took on a life of its own from within. George Maloney in his book, Inward Stillness, describes the transition when he says, "My prayer now is not something I do so much as entering into a state of being. Enstasis, a standing inside, best describes it. I seem to be standing inside my real self, standing not outside (ecstasis), but inside my deepest reality that brings with it a

communion with God as my standing also *in Him*" (138).

Movement inside continued gradually until 1992 when, as St. Teresa of Avila says, something or someone enters and disrupts a well ordered spiritual life. St. Teresa believes such an event enables a person to progress from her third to fourth mansion. In Walter Lowrie's translation of Soren Kierkegaard's Fear and Trembling, Professor David F Swenson best explains the nature of this change for me in Lowrie's introduction.

The chief categorical determinants assigned to faith and developed in the essay are: (1) the *particularity* of its relationship to God, dispensing with every form of universal intermediary - community, state, humanity, tradition so that the individual sustains *qua* individual an absolute relation to the Absolute; (2) the infinite *resignation* with respect to finite good which it psychologically presupposes, thus dissociating itself *toto coelo* from those dreams of wish-fulfilment with which the inexperienced confuse it; (3) the double *movement* of the spirit, by which after the infinite resignation it again lives in the finite, but only in virtue of a God-relationship which has no dependence upon calculations of the understanding; (4) the fearful *teleological* suspension of the *ethical* as exemplified in Abraham, whom the poetic imagination of the author makes to live vividly in the present (15).

Though painful, God's transformation within brought me to what St. Teresa identifies as quiet prayer in her fourth mansion which feels like the beginning of contemplation in St. John of the Cross as explained by James Finley in his book, The Awakening Call. Finley says St. John provides three signs which indicate the call to abandon dependence on meditation and to enter contemplative prayer. Finley finds these signs in chapter 13 of Book Two of The Ascent of Mount Carmel.

The first is the realization that one cannot make discursive meditation nor receive satisfaction from it as before. Dryness is now the outcome of fixing the senses upon subjects which formerly provided satisfaction. As long as one can, however, make discursive meditation and draw out satisfaction, one must not abandon this method (41).

The second sign is an awareness of a disinclination to fix the imagination or sense faculties upon other particular objects, exterior or interior. I am not affirming that the imagination will cease to come and go (even in deep recollection it usually wanders freely), but that the person is disinclined to fix it purposely upon extraneous things (Finley 44).

The third and surest sign is that a person likes to remain alone in loving awareness of God, without particular considerations, in interior peace and quiet and repose, and without the acts and exercises (at least discursive, those in which one progresses from point to point) of the intellect, memory and will, and that he prefers to remain only in the general, loving awareness and knowledge we mentioned, without any particular knowledge or understanding (Finley 46).

With contemplation, I noticed not only a greater awareness of God's love but also more subtle movements of good and evil. Gerald May confirms this reality when he says in his book, Will and Spirit, "This (surrender to God in contemplative prayer) is by no means the end of the human spiritual journey. Far from it. Ahead lies the potential for even greater subtleties of discernment and many more confusing challenges. In fact, it is generally understood that the onslaughts of the 'evil one' only really begin in earnest after one has made some headway in appreciating a true, willing surrender to God. But the bedrock is there. It has been seen, felt, and stood upon. And it is solid" (278). At this point, Ignatius' Rules of Discernment became even more important to me and to the life of the church.

I share my journey here only because I think it represents a common progression in the spiritual life. The pastor needs to grow in prayer and become more sensitive to movements toward and away from God so that he/she can lead and share one's experience. In this way, both pastor and congregation can discern God's will and remain obedient.

Throughout my spiritual pilgrimage, John Wesley and his spirituality also became and remains an increasingly important part of my life. Though he used primarily Lectio Divina as his prayer method, Wesley carefully tracked the spiritual movements in his life, as Dr. Steve Harper documented in his dissertation "The Devotional Life of John Wesley, 1703-38." Steeped in early church, Anglican, Roman Catholic, and Puritan spirituality, Wesley knew the real and historic struggle which raged in the hearts of God's children. He knew people needed to recognize the voice of God, Satan, or self and hoped his class meetings would enable people to respond to God's voice of love in obedience and greater service.

The ensuing discussion of discernment of spirits, therefore, comes out of the context of prayer. From the time of Jesus until now, people want to grow into a more intimate relationship with God so they can find purpose and meaning in life. With greater intimacy, however, comes a greater awareness of contrary movements. In an attempt to clarify and understand these movements, scripture shows a progressive interest in discernment of spirits from the Old to New Testament. During the fifth century, Evagrius brought together both the intellectual and practical sides of discernment in the Desert Tradition. Cassian carried and modified this tradition to the West. For both men, cosmology became important in order to understand discernment in the world in which they lived. Although I could not give equal time on this subject to other writers who wrote about discernment, their views represent no less of a desire to understand the realities of good, evil and self.

Using scripture and tradition as my foundation, they will provide the basis upon which to analyze experience and reason. Because of the change in thought and orientation which occurred during the Enlightenment, the challenge will become how to understand the

church's experience of good and evil today.

Scripture

Immediately after Jesus' baptism and "the Spirit of God descending like a dove and lighting on him" (Matthew 3:16), the Spirit leads Jesus into the wilderness where Satan tempts Him. From the beginning of His ministry, Jesus must discern Satan's deceitful influence and avoid sin. A wrong decision at the beginning of His ministry will jeopardize His mission and the establishment of His Kingdom. Out of love for the Father and us, Jesus must constantly discern the influence of either His Father or the evil one in order to do His Father's will.

Prayer is key for Jesus' discernment. In silent communion with the Father, Jesus hears and responds to His Father's Word. This Word becomes incarnate in Jesus' life where He teaches and lives out the life of the Father in the Holy Spirit. The mystery of the Trinity becomes visible in Jesus' life where the Father's person and character become a reality the early disciples touched, saw and heard.

The Holy Spirit now dwells in the Christian as well as the Church and continues Jesus' ministry: The Spirit invites us into the mysterious love between the Father and Son, enables us to recognize Jesus as the Son of God, and transforms us into new creations. As revealed in Jesus, this transformation progresses as we manifest God's character and live a life in obedience to the Father as Jesus did. In order to live in the Father's will, however, like Jesus, the Spirit leads us to acknowledge the reality of evil and enables us to discern and overcome its influence.

The synoptic gospels develop this meaning of discernment. In an exceptional study,

Jacques Guillet in Discernment of Spirits says,

(Jesus') whole work on earth will be to lead men to recognize these ways (of the Spirit) and to make this choice (between good and evil). This is possible only if they (the disciples) recognize him as the Son of God. Teaching men to live in the Spirit, as sons of the Father, to believe in the Son, is all one and the same. The Son alone knows the Father and only those to whom the Son makes known the ways of the Father are able to respond (Matthew 11:27-30). For this reason discernment in the Synoptic gospels seems concerned with various objects; at times with the person of Jesus or the kingdom of God, at other times with the future of the disciples. Behind this apparent complexity, the objective is really always the same: to discover who Jesus is, what he is doing, where his adversary is and what he is plotting (33).

In the Acts of the Apostles, this objective does not change but exhibits extraordinary power through the disciples in the Spirit. Its power finds expression through "cures (5:15), signs and wonders (2:43; 5:12), charismatic raptures (2:4; 10:46; 19:6) the reading of hearts (5:3; 8:23), assurance in proclaiming the word (2:29; 4:13, 29, 31; 5:20; 6:10; 20:24; 28:31), joy in persecution (5:41; 21:13), faith (2:46; 13:52; 16:34), preaching (8:36), the intelligence enlightened in relation to an action to be performed (8:26, 29; 16:7; 20:22)" (40).

The Spirit also makes discernment of evil's presence clear. In Clinton E. Arnold's article in Christianity Today, he writes,

In the Gospels and Acts it appears that Christ, the apostles, and ministers had little trouble detecting the work of evil spirits in the lives of demonized people. Their physical conditions (unusual muscular strength, physical debilitation, or illness), bizarre behavior (like living among tombs), extreme reaction to Christ or the use of his name and authority, and the direct response of the demon using the person's vocal apparatus in reply to Christ (or a follower of Christ) appear to have been foremost among the evidences. Many would contend that the same evidences of intense demonic

influence can be seen in certain people today (19).

From the gospels and Acts where the disciples live out their discernment of spirits, the epistles formulate principles and theory of discernment of spirits to address problems in the Body of Christ. In Paul's epistles, discernment of spirits becomes necessary to walk according to the Spirit and grow into Christ Jesus. Guillet distills Paul's teachings into eight principles: (1) "Good and evil spirits are recognizable by their fruits. In the measure that they are good or evil, their origin is apparent:" Gal. 5:19-22, Eph. 5:8-10, Rom. 7:19-20, Rom. 7:4-5, Gal. 2:19-20, I Cor. 15:10 (44). (2) "The authentic gifts are those that 'edify' the Church (I Cor. 14:4, 12, 26); 'bring some improvement' (I Cor. 12:7); and contribute to the growth and unity of the body of Christ. From the instant this body was born of the Spirit and drank of the Spirit (I Cor. 12:12-13), the Spirit cannot act except to make it grow in unity. Paul attached so much value to the gift of prophecy (and therefore to the gift of discernment, closely related to prophecy), precisely because of its positive and constructive effects (I Cor. 14:3)" (44-45).

Perhaps this context provides the best opportunity to mention prophecy in the Old Testament where according to Guillet, one first finds discernment of spirits. In Thomas Green's book, Weeds Among the Wheat, he summarizes Guillet's criteria for discernment of authentic prophecy. (1) "Prophecies of misfortune are more likely to be authentic than prophecies of good fortune" (29). (2) "Authentic prophecy is confirmed from the prediction of 'signs' which actually do come to pass" (30). (3) "Even more important than the above criteria is the test of fidelity to the fundamental faith of Israel" (30). (4) "For this reason, the life witness of the prophet will be as important as his soundness of

doctrine" (31). (5) "All the above criteria - misfortune, signs, doctrine, behavior - are visible and external" (31). (6) "Similarly interior is the sixth and final criterion enumerated by Guillet: the prophet's own experience of his or her prophetic call. For the prophet himself this is 'definitive' and decisive. And for this reason we find an inaugural vision described by virtually all of the prophets (e.g., Is 6; Jer 1:4-10; Ex 3 for Moses; Hos 1-3)" (32).

Paul connects himself especially to this last criterion in passages I Cor. 15:10, I Cor. 9:2, II Cor. 3:2-3, and Rom. 15:17f. However, Paul does not appear consistent with the other criteria for discernment of an authentic prophet. The reason for this inconsistency, Green says, points to the striking new emphases in Paul and John: "their stress on fraternal love and on one's attitude in relationship to Jesus Christ" (50).

In the next six principles for discernment of spirits in Paul, these new emphases become clear: (3) "The Spirit shows itself by powerful signs: miracles, the certitude of expressing God's word, and meeting persecution." I Thess. 4:6, II Cor. 12:12, I Cor. 2:4, and II Cor. 12:9 (45). (4) "Among these signs, God's direct communication by revelation is fundamental for St. Paul" Rom. 1:1, Gal. 1:15-16, Phil. 3:12, Gal. 2:9 (45-46). These signs harmonize or deepen revelation already given to the Church and thus recognize the authority of the Church (I Cor. 15:3-8, I Cor. 14:37-38). (5) "Authentic gifts are marked by light and peace. They are not blind impulses that stir up discord and commotion:" I Cor. 14:32-33, II Cor. 7:10, Rom. 8:6, Rom. 14:17-18 (46-47). These gifts apply both to the individual and Church. (6) "Fraternal charity holds the most important place among the fruits of the Spirit. Under one form or another and with all its constituent elements, it

is mentioned constantly in all the texts that enumerate the manifestations of the Spirit"

Gal. 5:22-23, I Cor. 3:3, I Cor. 8:13, II Cor. 6:4-7 (47). (7) "Charity is not only an unchanging sign of the Spirit, it is in the same manner a principle related to discernment.

Living in charity, one becomes more and more sensitive to the promptings of the Spirit:"

Phil. 1:9, Eph. 4:14-15, I Cor. 13:4f (47). (8) "The supreme criterion of discernment is for Paul as for the evangelists one's attitude in relation to Jesus Christ:" I Cor. 12:3, I Cor. 12:3b, I Cor. 11:29, I Cor. 2:2, I Cor. 2:28, I Cor. 2:10, 15 (48).

Although Paul brings clarity to the discernment of spirits, the Gospel of John and epistles of John sharpen the focus with the contrast between light and darkness: "The gospel shows the Word made flesh causing division between those who discern him and those who remain blind. The epistle, drawing a lesson from this decisive experience, uses it to determine those who are for Christ and those who are not: do they or do they not confess the Word made flesh?" (49).

Unlike the synoptics which show a progressive discernment which "clarifies, little by little, principles and requirements" (50), John's gospel points out the critical nature of our choices and challenges us to examine the spirits which influence us.

Because he (Jesus) is what he is, because he is sent by the Father and in his body does the work of the Father, his presence lays bare the secrets of hearts and effects the division between the 'children of light' (12:36) who listen to his voice and recognize it (10:27; 18:38), and those whose works are evil, who fear the light (3:20) and are incapable of listening to his words (8:43)... Those who do not understand his word perform the works of the devil, lying and murder, because the devil is their father (8:41, 44) (50).

Concern for the application of the Gospel of John to concrete situations causes the

epistles to formulate laws by which to discern the difference between good and evil.

Guillet summarizes these seven laws in this way: (1) "Confronted with movements and different states brought on by 'spirits,' the Christian attitude is not one of naive acceptance, but one which demands enlightened examination and criticism:" I John 4:1 (51). (2) "By the interior nature of the spiritual experience, by the presence that the Spirit gives us of himself, we recognize, without having seen anything directly, the nature of our relations with God. This is an interior communication" I John 3:24, I John 4:13 (52). (3) "This experience implies a type of possession, an 'unction' that impregnates and fixes one in a state of certainty and light independently of any human influence:" I John 2:20, I John 2:27 (52). (4) "An essential mark of this experience is confidence toward God:" I John 4:17-18 (52). (5) "The experience of the Spirit consecrates, crowns and is never at variance with external experiences such as the Gospel events, sacramental actions and public teachings:" I John 5:6-9 (52). (6) "The experience of the Spirit cannot but agree with official and traditional teaching. The doctrinal teaching, interiorly received, permeates the interior:" I John 2:24, I John 4:6 (52). (7) "The experience of the Spirit is inseparable from the observance of the commandments of Christ and from fraternal charity that summarizes them:" I John 2:3, I John 2:5, I John 3:10 (52-53).

For John as for Paul, these laws and principles can become integrated into a Christian's life and used for the discernment of spirits because of the inner witness of the Spirit. The continuation of the apostolic ministry means there are those who have interiorly heard, seen and touched Christ Jesus as I John 1:1 says. "We have heard, and we have seen with our own eyes; that we have watched and touched with our hands: the Word, who is life."

Green maintains that Paul's principles and John's laws served as the basis for Ignatius' Rules of Discernment. One could also make the same case for Wesley's discernment process. As men both moved deeply by the Spirit of God, Ignatius and Wesley sought diligently to determine the source of their interior movements in order to give themselves fully to the love and service of their Lord. They took the struggle between good and evil in their lives seriously, as did the Church for the next 1,700 years.

Tradition

In Matthew 6:13, Jesus' words, "and lead us not into temptation but deliver us from the evil one," leave little doubt about His acknowledgement of evil. Considered authentic, these words, along with numerous encounters with evil from the beginning of His ministry until His death, reveal the central place this struggle had for Jesus. As Morton Kelsey says in his book Discernment: A Study In Ecstasy and Evil, "Obviously demonic powers were seen as working in organization, with Satan, the Evil One, or the devil at their head, and he is called by one name or another in fifty places in the gospels and Acts. There can be little doubt that the concept of subsidiary and evil spiritual beings was an integral part of the thought of Jesus and the authors of the New Testament" (60-61).

Jeffrey Burton Russell echoes this belief in his book The Prince of Darkness, when he says, "The struggle between God and the Evil One is at the heart of the New Testament. In the New Testament world view, either you follow God or you are subject to Satan. Because of sin, the world lies under the Devil's power; Christ comes to break that power and to heal the alienation between humanity and God. Satan extends his hatred of God to Christ and to humanity" (44). In the last of his four previous books (The Devil:

Personifications of Evil from Antiquity to Primitive Christianity, Satan: the Early Christian Tradition, Lucifer: The Devil in the Middle Ages, and Mephistopheles: The Devil in the Modern World), Russell summarizes and corrects his research on the problem of evil. By examining beliefs on evil held from antiquity until the present, he follows the development of cosmologies and theodicies to explain the relationship between good and evil and how both influence us.

When he analyzes the New Testament, Russell says, "New Testament ideas of the Devil derived primarily from Hebrew thought, especially the Apocalyptic tradition. Greek influence was secondary. Since the New Testament was composed by a number of writers over a period of half a century, differences in point of view exist; still, the variations are not great, and consistent generalizations can be made" (43). He concludes,

Despite the inconsistencies, the New Testament fixed the overall concept of the Devil into a more coherent pattern than Apocalyptic literature had done. The Devil is a creature of God, a fallen angel, but as chief of fallen angels and of all evil powers he often acts almost as an opposite principle to God. He is lord of this world, chief of a vast multitude of powers spiritual and physical, angelic and human, that are arrayed against the coming of the kingdom of God. Satan is not only the Lord's chief opponent; he is the prince of all opposition to the Lord. Anyone who does not follow the Lord is under Satan's power. As Satan was the opponent of the good Lord of the Hebrews, so he is now the opponent of Christ, the Son of the good Lord. As Christ commands the armies of light, Satan commands those of darkness. The cosmos is torn between light and darkness, good and evil, spirit and matter, soul and body, the new age and the old age, the Lord and Satan. The Lord is the creator of all things and the guarantor of their goodness, but Satan and his kingdom have twisted and corrupted this world. Christ comes to destroy the old, evil eon and to establish the kingdom of God in its place. In the end, Satan and his powers will be defeated and Christ's kingdom established forever (49).

Variations in cosmology will occur over the next 1700 years. Yet, the basic concern will remain the same: how can a person discern the movements of good and evil and thus live a holy life in service to God? Of special interest, Ignatius of Antioch, the apostolic father after whom Ignatius of Loyola took his name and of whom John Wesley read widely, believed "the human race is divided between the children of light and the children of darkness" (53). Ruled by an evil archon, the world provides the arena where the Christian athlete strives for the victory over Satan by preserving his/her faith to death.

As a part of this world, the Roman Empire represented the kingdom of Satan on earth which persecuted Christians because of their faith. Consequently, Ignatius considered martyrdom a gift which turned evil into good. In 107, Ignatius, Bishop of Antioch, received this gift and thus won victory over Satan and demonstrated the power of God's new kingdom.

Because of the intensity of this battle and deception of Satan, various writers began to formulate rules to discern the influence of evil in one's life. In Discernment of Spirits, Gustave Bardy documents the development of such rules in The Shepherd of Hermas (55) and in Origen's *De principiis* (55-56). In Heinrich Bacht's article "Good and Evil Spirits," he adds the didache among the post-apostolic writers who provided elements on a doctrine of the discernment of spirits. He also lists Origen's *De Causis* because it "gives detailed rules for judging inner experiences" (194).

In 357, St. Athanasius wrote about Anthony, one of the greatest Desert Fathers, who went into the Egyptian desert to engage the demons, die to self, and thus grow in virtue and charity. With the defeat of Rome and the rise of Constantine, the desire for physical

martyrdom became eagerness for an existential death. Like other spiritual athletes in the desert, Anthony used his severe ascetic disciplines to tame his human nature and discover Satan's methods of deception. In Brian O'Leary's article "Good and Evil Spirits," he quotes St. Athanasius' The Life of Anthony to describe the nature of this spiritual combat and discernment of spirits. "There is need of much prayer and self-discipline to gain, through the Holy Spirit, the gift of discerning of spirits, to detect their nature, namely, which of them are the less abandoned, which the more, what is the aim of each, what each affects, and how each is overthrown and ejected" (177).

While St. Athanasius described Anthony's experiences of discernment of spirits and Origen provided an intellectual framework for such discernment, Evagrius integrated both. Known as the greatest monastic psychologist and ascetic theologian *par excellence*, Evagrius combined both psychology and theology into a unique system. Cassian later takes Evagrius' system and adapts it to the West. Of special importance, Bacht says Evagrius "expressly deals with 'diverse evil thoughts.' Here the theme is treated in great detail; and henceforth most of the spiritual writers of the East deal with the matter more or less fully. Through Cassian, the great mediator between East and West, it becomes current in the monastic writings of the West" (194-195).

Gustave Bardy agrees "when we pass from the East to the West, we find the same teaching, to such a degree that one wonders whether it is connected with a common source" (59). Because this connection between Evagrius and Cassian for both the East and West is so crucial, a detailed examination of Evagrius' and Cassian's thought will provide a comprehensive foundation to understand historically discernment of spirits.

Evagrius' Ascetic Theology

Since John Bamberger's book, Evagrius Ponticus - The Praktikos - Chapters on Prayer, provides one of the few English translations which deals exclusively with Evagrius' ascetic theology, I will rely heavily upon his book. A psychiatrist himself and Abbot of the Abby of Genesee, Father Bamberger gives a brief but comprehensive review of the complexity of Evagrius' thought and illustrates why his work is the culmination of Eastern thought and experience. Though described as a preliminary sketch, Bamberger cites the number of influences upon Evagrius' life.

St. Basil first, then Gregory of Nazianzen, the great theologian of the Trinity, and the Gregory of Nyssa, each exercised a direct intellectual and personal influence upon Evagrius while he was still quite young. And above all there is the giant of the early theologians, Origen, who strongly influenced all three of the Cappadocian Fathers and whose works Evagrius himself read. Clement of Alexandria too was influential. This is true especially with regard to the concept of apatheia, which Origen did not take up but which played a prominent part in Clement's asceticism and, under his influence, in Evagrius' thought also. The earlier Eklogoi propheticae influenced Evagrius very deeply. The list could be still further lengthened (lxxii-lxxiii).

This list would include, a footnote says, "the Stoic philosophers and the Pythagorean Sextus (in the Armenian tradition the Sentences of Sextus are ascribed to Evagrius), whose morality was to impress itself upon the spirit of Evagrius.... Plotinus and other Neoplatonists too would find a prominent place in this list" (lxxiii).

Out of these various influences, Evagrius developed his ascetic theology and essentially believed there existed a single Henad, "a single, undivided, integral whole whose nature was pure intelligence. It had been created by the Primitive Monad, or rather Henad.

(Both these terms mean a simple unity; the second is the one Evagrius used. Origen had used the first)" (lxxv). The main purpose of the "bodiless spirits" (lxxv) within the Henad was to contemplate God which Evagrius termed "essential knowledge" (lxxv). By essential knowledge, Evagrius meant contemplation of the "Blessed Trinity" (xc) which did not "refer to a knowledge of the essence of God, a doctrine which Evagrius did not teach, but rather to an experimental knowledge of God" (xc). In this contemplation, there existed "complete nudity of the intellect" (xc) which is "totally simple" (xc). "No one has stressed this more forcefully than Evagrius did. The essential transcendence of God is a cornerstone of his mystical theology" (xc).

Evagrius made this state of prayer the end or goal of one's spirituality. In fact, Bamberger says Evagrius made contemplation the equivalent of martyrdom.

The theology of martyrdom took on a new character with the teaching of Origen. He had taught that martyrdom was the sign of perfection because it was the best way to show that the Christian aspired to the contemplative knowledge of God. In other words, he claims a value for martyrdom in terms of its relationship to a higher good, namely, contemplation.

Evagrius, in this as in so many other points of doctrine, took the teaching of Origen a step further. He makes contemplation the equivalent of martyrdom (xci).

As a result, Evagrius refers to this stage of prayer, of contemplation, as pure prayer. In this stage, a person (nous) becomes a place of God where one experiences the presence of the Trinity. In this prayer where images and rational thought become suspended, a person experiences essential knowledge and restoration of God's image. In this way, one becomes a "mirror of God" (xci) who "has attained to the perfect knowledge of the Blessed Trinity in loving union" (xci). Although this may not occur in a person's lifetime

in Evagrius' doctrine, he believed each person had the responsibility to advance in prayer and contemplation so that union with the Trinity could occur and thus restore the image of God.

Because Evagrius thought the ultimate end of a person's life was contemplative union with God, the stages of prayer through which this contemplative union could occur now become important to examine. Moreover, this consideration also necessitates understanding why the original "bodiless spirits" left their primary function to contemplate the essential knowledge of God. According to Bamberger, these "bodiless spirits" or the first creation were negligent: they acted carelessly. Their focus of attention became lax. As a result, they "fell" into a second creation which Christ created who "remained faithful to the contemplation and possession of the essential knowledge" (lxxviii). This second creation included "the origin of the cosmos, the organized world of bodies, the visible creation" (lxxvi). It consisted of all the Savior's wisdom who still remained united with God. This meant the wisdom, intelligence of God filled all things and provided "the rational creatures with their proper object for *theoria physike*, the contemplation of nature which leads to an increase of the knowledge of God" (lxxix).

For this reason, Evagrius did not consider the second creation as evil but as an act of mercy whereby the "bodiless spirits" could have an opportunity to regain union with God. Their fate within the second creation depended upon their degree of guilt which indicates their negligence had a moral nature and not a metaphysical one (lxxv). Because of their varying degrees of negligence, these bodiless spirits occupied different places in the second creation. Bamberger describes Evagrius' hierarchy of beings in the following two

paragraphs in which angels appear the least negligent, human beings more negligent, and demons the most negligent.

The angels form part of this material cosmos for they too have bodies. But their bodies are made of fire. Thus, they are very light, subtle and relatively unconfined by the thickness of matter. Other intelligences pass through this angelic stage to a lower one. They enter the world of visible bodies, in contrast to the invisible angelic bodies. Their bodies are thickened, above all by passion, by sensuality and by anger. Those which are moderately dominated by such passion, above all sensuality, are human beings. Human bodies occupy an intermediate position in the scale of fallen intelligences. Their bodies are formed from earth.

The demons occupy the last rung on the ladder. Their bodies are the darkest, most immersed in matter, most thickened by hatred, anger and resentment, most devoid of light. They consist of air, which being devoid of light, is ice-cold (lxxvi).

Notice Bamberger speaks initially of the Henad as bodiless spirits. Yet, when he describes the fall and movement of the bodiless spirits into the second creation, he calls them intelligences. Louis Bouyer provides clarity at this point in his book, The Spirituality of the New Testament & the Fathers. In his following quotation, Bouyer not only clears up the apparent discrepancy between bodiless spirits and intelligences, but he also gives a concise statement of Evagrius' understanding of a human being.

Our nature is, in fact, threefold and yet one. There is the spirit, more precisely the nous (intelligence) - Evagrius seldom speaks of the pneuma - which is the image of God in us. But, through the soul (psyche), this nous is bound to the body, descends into it. To free itself, to return to God and to his will by returning to itself - this is the task of the ascetic, of the man who is a monk not only as a man: that is, only by exterior practices, but in his spirit (384).

Jeremy Driscoll, O.S.B., gives further clarity to the various parts of the person in his The 'Ad Monachos' of Evagrius Ponticus. Driscoll writes, "In the structure of *Ad*

Monachos Evagrius has created an image of the whole movement of the mind's return, beginning in *praktike* and moving through many levels of knowledge to culminate in knowledge of the Holy Trinity. The present study seeks to analyze this structure, and a major feature of the structure will be seen to be levels of knowledge culminating in the Trinity" (17-18). Because Evagrius was consistent in the use of his terminology in his works, his meaning of various terms becomes helpful in our present investigation of his concept of a person. For example, Driscoll refers to the nous or intelligence as the rational part of a person. The soul, according to Driscoll, has two parts: the irascible and concupiscible parts. Together, they form the passionate part of the person and consist of the parts which join a soul to a body.

In order for the nous, intellectual, or rational part of the person to return to essential knowledge of God or the Trinity, purification of the passionate part of the soul had to occur. Evagrius believed this purification took place in two ways: the irascible part of the soul had to fight evil thoughts, the concupiscible part needed to grow in virtue. Evagrius devoted much of his writings to "the analysis of evil thoughts and to methods for overcoming them" according to Driscoll (13). Evagrius' writings associated particular evil thoughts with specific demons. Thus, "to be troubled by a thought is to be troubled by a demon. The true battle of the monk is with the demons themselves. Thoughts are the means used by the demons to trouble the monk. On the other hand, it is by doing battle with evil thoughts and conquering them (that is to say, battling and conquering the demons) that the monk in fact discovers true virtue in the counterpart of the evil thoughts" (13).

Evagrius named eight thoughts in particular and listed them in order of importance: gluttony, fornication, love of money, sadness, anger, listlessness, vainglory, and pride. To progress in the spiritual life, a person had to have some success in fighting gluttony and fornication and the other thoughts before reaching vainglory and pride for example. By success, Evagrius meant keeping a constant vigilance over the various thoughts inspired by the demons and not allowing them to linger. If a person entertained these thoughts, they would unleash passions in the irascible and concupiscible parts of the soul. While he/she could not control the occurrence of these thoughts, a person could decide whether or not to allow these thoughts to linger. The art of not dwelling on these thoughts Evagrius called praktike.

A person had to develop this art and reach a state of passionlessness in the passionate part of a soul before the rational part could begin its journey through successive stages of prayer to reach the ultimate contemplation of essential knowledge, the Trinity, or pure prayer. As mentioned before in Bamberger, this stage of prayer "does not refer to a knowledge of the essence of God, a doctrine which Evagrius does not teach, but rather to an experimental knowledge of God"(xc). In his Chapters on Prayer, Evagrius offered "meditations which show that knowledge, the goal of the spiritual life, is basically a knowledge received through prayer, which is defined in the treatise as 'an intercourse of the mind with God...without intermediary'" (Driscoll 30). Through this prayer, the rational part of a person entered into a new purity of thought which Bamberger believes more simplistic. "By this purity he means it (prayer) is beyond all limiting concepts, beyond any idea, however noble or lofty or elevated, that stands between the soul and the

Trinity, who is not only beyond all forms but is beyond multiplicity. The Trinity is Simplicity, and thus can be approached only in the greatest simplicity of spirit" (48). To reach Simplicity means pure prayer for Evagrius and was his definition of a theologian (xcii).

The doorway between praktike and stages of contemplation to essential knowledge was apatheia. Like other words and their concepts, Evagrius used apatheia and adjusted its meaning so that it would fit into his system. Because apatheia was not a significant part of Origen's and the Cappadocian Fathers' scheme, Evagrius went all the way back to Clement of Alexandria, who used apatheia as the "cornerstone of his spiritual edifice" according to Bamberger (lxxxiii). In particular, he took the word as understood by Clement and experienced by St. Anthony and other Desert Fathers to set forth a systematic method of his own for attaining purity "through the sublimation and right ordering of the emotions, or as he would call them, the passions (lxxxii). As mentioned above, this right ordering meant the irascible part of the soul fighting and conquering evil thoughts while the concupiscible part increased in virtue through obedience to God's commandments. Bamberger comments, "In this he (Evagrius) is doubtless deeply under the influence of St. Basil, whose teachings gave such prominence to the commandments and to obedience in all its forms" (lxxxv).

With health established in the passionate parts of the soul, the irascible and concupiscible, a person experienced passionlessness or apatheia. Simply put, apatheia means "a state of abiding calm deriving from full harmony of the passions" (49). It indicates both a "decisive turning point" (lxxxvii) in the rational part's journey toward

union with essential knowledge, the Trinity, and a point from which apatheia continued to grow so contemplation could eventually become pure prayer. "Conceived by obedience, apatheia is preserved by fear of the Lord. It is nourished and grows through the practice of humility and the cultivation of sorrow and sin. Further, it never fully stabilizes; it always requires a willingness to guard and protect it, for it remains opposed to the assaults of the demons..." (lxxxv). Discernment of spirits, therefore, continues to remain important to Evagrius as Jeffrey Russell points out in his book, Prince of Darkness.

As each demon occupies a different place in the evil hierarchy, each has its own personality. Some are more vicious, some more persistent, some quicker, some more cowardly than others. The monk used his discernment both to distinguish a good spirit from an evil one and to determine what sort of evil spirit he was confronted with. Since the demons' purpose is to destroy God's image and likeness in our souls, Evagrius said, they attempt to abort every virtue and besiege us most determinedly when they suspect us of contemplating any good action.

Our only protection against demonic assaults is to respond to divine grace with faith. If we do, Christ helps us to discern between good and evil spirits and among the varieties of evil spirits, so that we may know what weapons are most appropriate to turn against our spiritual enemies (91-92).

Along with the abiding calm of apatheia and its greater capacity for discernment of spirits, Bamberger also believes apatheia signals the presence of agape or divine love. He calls apatheia the parent of agape and agape the offspring of apatheia. With agape, contemplation can begin. He explains apatheia "is the door to contemplation, or more exactly, its vestibule. For charity, the finest fruit of apatheia, is the door to contemplation" (lxxxvii).

Through this doorway of love, the rational part of the person enters into natural

contemplation which consists of second natural contemplation and first natural contemplation. According to Driscoll, upon whom I must rely heavily, second natural contemplation "is not the observation or enjoyment of the wonders of nature - though it does not exclude that and even in some ways is based on it - but rather a discovery of the reasons ($\lambda\gamma\omicron\iota$) with which the Logos has made the world. What these reasons show, step by step, is that all things have been made toward the end of leading the mind to knowledge of the Trinity. This contemplation discovers reasons ($\lambda\omicron\gamma\omicron\iota$) in bodies and in the worlds and times which they have been assigned" (16).

In the first natural contemplation, "These discovered reasons reveal to the gradually purified and sharpened vision of the contemplative a world beyond the material world perceived by the senses. This incorporeal world, discovered by discovering the ($\lambda\gamma\omicron\iota$) in the corporeal, reaches far beyond the corporeal world and its wonders. And this incorporeal world has its own ($\lambda\gamma\omicron\iota$) waiting to be penetrated. In this knowledge the contemplative sees that in his reality as creature the most fundamental dimension is not his material body. Rather, he sees that in him there is something created, yes; created but immaterial. It is his immaterial mind, and this mind has a reason for being. It is an immaterial instrument made and perfectly adapted for knowledge of *the* Immaterial, God as non-numerical Trinity and perfect unity. The mind is the immaterial icon of the immaterial God" (16).

The rational part of the person now enters into the last stage of prayer or essential knowledge which meant for Evagrius contemplation of the "Blessed Trinity" (Bamberger xc). As mentioned earlier, in this contemplation, there existed "complete nudity of the

intellect" (xc) which is "totally simple" (xc). In this prayer where images and rational thought becomes suspended, a person experiences essential knowledge and restoration of God's image. In this way, one becomes a "mirror of God" (xci) who "has attained to the perfect knowledge of the Blessed Trinity in loving union" (xci). Although this may not occur in a person's lifetime in Evagrius' doctrine, he believed each person had the responsibility to advance in contemplation so that union with the Trinity could occur and thus restore the image of God.

In "The Chapters on Prayer" considered "the most important of all the Evagrian corpus" (lxi), Evagrius perhaps stated the heart of his teaching on prayer in three "sentences" or "gnomic sayings" (lxvii). While these three sentences would seem to correspond to the three levels of contemplation, I have not seen anything in writing which confirms this idea. Yet, because sentences 55, 56, and 60 contain the heart of Evagrius' teaching on prayer, I close with these sentences found in Bamberger's book.

55. One who has become free of disturbing passion does not necessarily truly pray. It is quite possible for a man to have none but the purest thoughts and yet be so distracted mulling over them that he remains the while far removed from God (63).

56. Even when the spirit does avoid getting involved with these simple thoughts of things, it does not by that fact alone attain to the place of prayer. It may get involved in the contemplation of objects and waste time in considering their inner nature. For even though these concepts be simple, consideration of real things that they are, they do impress a certain form on the spirit and draw one far away from God (64).

60. If you are a theologian, you truly pray. If you truly pray, you are a theologian (65).

From Evagrius to Cassian

Evagrius reflects the development of Christian thought until around 400 AD in the East. Even though renewed interest in Evagrius has made his writings more accepted, the Council of Constantinople II condemned his writings in 553 (xxv). Bamberger insists, however, his writings do not relate directly to his ascetical experiences. "Perhaps the most important problem to be solved at the present is the nature of the relationship between the more speculative and Hellenistic side of his thought on the one hand and the more practical aspect which derives from his own experiences and from his having entered so deeply into the Coptic desert tradition.... One has the impression that the two major streams of influence, the Hellenistic and Coptic, flow side by side, in mutual isolation, rather than merging into a single confluence...any attempt to portray him now can only claim to be a preliminary sketch" (xxxiv-xxxv).

Despite the controversy, The Philokalia says "In the Greek East the technical vocabulary devised by Evagrius remained thereafter standard: it can be found, for example, in the writings of St. Diadochos of Photiki, St. John Klimakos and St. Maximos the Confessor, as also within the Syriac tradition, in the *Mystic Treatises* of St. Isaac of Nineveh. The works included by St. Nikodimos in the *Philokalia* all belong to the 'practical' side of Evagrius, and contain little if any trace of suspect speculations" (30). Moreover, "His disciple St John Cassian, while abandoning the suspect theories that Evagrius derived from Origen, transmitted the 'practical' aspect of Evagrius' teachings to the Latin West" (29-30).

Owen Chadwick, in his book John Cassian, makes the same connection between

Evagrius and Cassian. "Evagrius was Cassian's master. The general ideas which Cassian propagated to the Latin church were the general ideas found in Evagrius. In the Institutes or Conferences there are few leading ideas which cannot find parallels in Evagrius" (92). However, Chadwick also says Cassian's change in environment caused him to disregard much of Evagrius' speculative theology when he settled at Marseilles in 415 or 416.

When Cassian published his books for monks, a quarter of a century had elapsed since he had known Evagrius. He was working in a new milieu and with a different language. We see how the Evagrian pilgrimage of the soul looked when it was described in Latin prose. The key ideas reappear, in other words -- the division into active life and contemplative life; the fight against the passions; the state of apatheia; the charity of the passionless man; the gateway to gnosis; the stripping of the mind in prayer. Most of the terminology occurs at the same points, with the same general significance (92-93).

In this transition, Cassian did not carry Evagrius' speculative system with him. Cassian concerned himself more with the moral ascent to God rather than provide an intellectual framework for his thought. As Chadwick repeatedly emphasizes, Cassian thought of himself more as an ethicist than a systematic thinker. He rejected, for the most part, Evagrius' ascetic theology. "This metaphysic or myth was not necessary to the theory of moral ascent. Cassian, for all his Evagrian inheritance, did not need or use it" (92). Like Evagrius, Cassian believed a person's ultimate destiny as prayer or contemplation of the Trinity. However, without a context for his thought, such a comparison between Cassian and Evagrius becomes difficult to ascertain.

From Chadwick, we learn "Cassian held with the east that every soul was created by God and inserted in the physical body born from the parents" (92). Because Chadwick

does not seem to identify the soul specifically with Evagrius' nous, difficulty arises to know whether or not the nous means the same for Cassian as in Evagrius and whether or not it serves the same function in prayer for both men. Further confusion develops when Cassian connects pride to the "fall" rather than negligence or carelessness like Evagrius. "Adam, as a result of the sin of pride, setting himself up against the majesty of God, fell from the natural goodness which he received at his creation, and acquired a will inclined towards evil. In Adam fell the human race. All are filled with the love of sin and perversion towards evil, so that they cannot do the things that they would" (123). As a result, "It (the fall) has rather produced a tension in human nature whereby the sinful desires pull against the spiritual desires. In the middle of the strife, between the flesh on the one side and the spirit on the other, the free will is set, keeping a species of equilibrium, maintaining the tension. He calls this tension 'the balance in the scales of the body'" (114).

Thus, Cassian seems to equate the fall with pride and not with negligence. His nous, therefore, turns into will. Uncertainty about Cassian's understanding of the fall and its consequences raises more questions than it resolves. Yet, his unclarity reinforces the contention that Cassian did not interest himself in this speculation. His main focus remained on a person's movement back to God through prayer. In this concern, he aligned himself with the Greek Fathers: "The fall has not caused total depravity in mankind...In Cassian the will is not dead, but neither is it healthy. Rather he conceived the human will as sick, needing constant attention from the healing grace, but like a sick man still capable occasionally -- if by medicine -- of healthy acts" (123-124).

Exactly here, however, Cassian sounds like Evagrius. The fall created disastrous results, but not hopeless ones. As an act of God's grace, life provided the opportunity to move towards unity with God. Like Evagrius, growth in purity became an essential part of this movement back to God. Cassian saw renunciation through monastic life-style as a first step in this movement which eventually would lead to *apatheia*. Through obedience, chastity, and poverty, "the deprivation, the effective deprivation of all the material goods, all the conveniences that engulf us and enchain us" (Bouyer 505), a person grew in virtue. "It is on this basis that we go on, by humility and patience, to rid ourselves of bad habits and passions. Humility is found in submission to the judgment of our elders. Patience is the constancy obtained in the persevering struggle against everything that disturbs us" (Bouyer 505).

Within this context, Cassian adopted Evagrius' writings on the eight passionate thoughts (*logismoi*) which hinder a person's growth in purity. "His (Evagrius') work in this area became the classic and when John Cassian wished to teach the western monks the desert doctrine on the *logismoi* he could find no better source than the writings of Evagrius" (Bamberger lxviii). For Evagrius as for Cassian, conquering these passions led to *apatheia*. Cassian, however, did not use this term although he accepted the meaning given to it by Evagrius. "Later on, when John Cassian would address himself to the western monks on the true aims of the ascetic life, he could find nothing better to put at the head of his conferences than this same *apatheia*, though he was careful, of course, to employ a Latin equivalent that would not stir up the suspicions of the anti-Pelagians of his day. That equivalent was *puritas cordis*, purity of heart" (Bamberger lxxxvii).

Like Evagrius, Cassian's *apatheia* or abiding calm of the passionate thoughts or purity of heart initiated the beginning of charity. Through charity, virtues grew and contemplation began. Regardless of their apparent different understanding of the nous, Cassian like Evagrius believed growth in virtue and purity essential. Purity of heart like *apatheia* remained both a state, a decisive turning point in one's spirituality, and a continual growth process. Moreover, like Evagrius, Cassian wrote one could not take this state and growth for granted. For like Evagrius, Cassian believed in the existence of demons.

The demons of Cassian are indeed of the Greek tradition. They fill the air, have bodies invisible like air, are subject to Chieftains, fight among themselves, provoke nations to war, and are angels fallen from heaven.... They can join themselves to the spirit of man because there is a kinship between man and an angel, even a fallen angel. But they cannot even see into the heart of man. They can only judge him from outside as another man could; they can infer from his acts that he is responding to his incitements.... Their power has diminished since the days of the early anchorites; whether because the power of the cross has driven them off, or because modern monks are more lukewarm and therefore suffer weaker attacks, Cassian would not determine. To each soul there is a devil; and to that soul there is also a guardian angel at his side. And the Lord sits judging the contest and enduring that the soul will not be tempted beyond what it is able to bear. His compassion will allow only temptations which the soul can make useful to its progress (Chadwick 97-98).

To be sure, Cassian considered the spiritual life a struggle. It involved a constant battle where "the sinful desires pull against spiritual desires" (Chadwick 114). As mentioned earlier, "in the middle of strife, between the flesh on the one side and the spirit on the other, the free will is set, keeping a species of equilibrium, maintaining the tension" (Chadwick 114). Add to this tension the influence of demons, and one begins to realize the precarious nature of the spiritual life for Cassian.

In order for the will to choose for God rather than Satan, Cassian thought renunciations of the ascetic life within a monastery and the consequent growth into purity of heart and charity essential. Throughout this process, he presupposed one's dependence upon God's grace. Even though the will, according to Cassian, could perform good deeds, they found their source in God's grace and therefore not in conflict with it. "In Cassian the human will was not portrayed as darkly...after the fall, Adam, while he has a bias toward and desire for evil, still has knowledge of the good; and, since the human race has this knowledge of the good, it can sometimes perform it naturaliter, of its own free will unaided by grace except insofar as God is regarded as granting his grace when he originally created mankind capable of doing good" (Chadwick 123). All involved God's grace. Moreover, Cassian believed his understanding of the will and human nature, although unsystematic, avoided the sin of acedia or boredom in spiritual matters which led to laziness. If a person persevered in true humility and sorrow for one's sin, then he/she could move closer to God in prayer and contemplation. "...Cassian compared the soul to a feather. If undamaged and dry, the feather is carried up to the sky by a little breath of wind because its nature is so light, but, if it is weighed down by damp, it cannot move. The soul affected by faults stays on the ground. Purged of faults, it will rise naturally to heaven" (Chadwick 114).

Cassian characterized this movement closer to God through stages of contemplation.

Chadwick describes these stages of prayer in the following way:

Some texts of Luke X 4102 (possibly the true text) read:
 'Thou art careful and troubled about many things; but few things are
 needful or only one.' Cassian's exegesis allowed him to distinguish

a ladder of contemplation in three rungs -- the contemplation of many things, the contemplation of a few, the contemplation of one alone. The middle stage consists in the contemplation of angels or saints as well as God and corresponds to the penultimate stage in the Evagrius system, and this must give way to gnosis of God alone. But the knowledge and vision do not bring a direct sight of the essence of the Godhead itself. Though that is promised for the future, it is hidden from mortal eyes (107).

Thus, like Evagrius, Cassian delineated three stages of contemplation whose advancement meant an increasing simplicity of thought until one reached pure prayer. He agreed with Evagrius that pure prayer did not refer to a knowledge of God's essence, but rather to an experimental knowledge of God. In this experience, for both Cassian and Evagrius, images did not exist.

Despite these similarities between Cassian and Evagrius, major differences remain. Of primary importance, Cassian did not believe the final stage of prayer led to a nudity of all thought but a controlling of all thought. According to Chadwick, "Cassian believed the expelling of all thought dangerous because he feared an empty mind could lead to demonic activity" (104). Cassian believed pure prayer led a person to experience the love between the Father and Son. As a result, Cassian's pure prayer became more Christ-centered than Evagrius' prayer. Because Cassian did not seem to perceive prayer as essentially the ascent of nous (intelligence) to contemplate pure intelligence in the Henad, he did not perceive advancement in prayer as necessarily a movement away from ignorance through growth in gnosis as Evagrius understood it.

For Cassian, gnosis equated scripture. Because it established the foundation for prayer, Cassian instructed his monks to memorize large portions of it. In interpreting

scripture, John Cassian; The Classics of Western Spirituality says Cassian asked "What it meant, obviously, for the characters of the Bible; then what it meant for the soul that reads; and finally what it meant for the Church of all time" (22). Moreover, with a vast repository of scripture, it could reoccur to the mind time and time again. In this way, a person could meditate upon scripture not only during the regular hours of the monastery or when alone, but also through one's daily routine in the monastery. With scripture available at all times, God could choose to break into a person at any time to give new insight and meaning to passages.

With scripture as the foundation for prayer, Cassian believed various forms of prayer possible. First came supplication, then prayers, pleas, and lastly thanksgiving (John Cassian Conferences 107). According to Chadwick, the Lord's Prayer summarized these lower forms of prayer and represented a higher form of prayer for Cassian. In his ninth Conference, Cassian said the Lord's prayer is a perfect prayer which can either lead a person to the highest form of prayer or cause one to enter immediately into the highest form of prayer (John Cassian Conferences 116). In fact, Cassian believed pure prayer could even happen through lower forms of prayer (John Cassian Conferences 110).

Pure prayer or fire prayer came, however, usually by the constant repetition of another type of prayer. It originated from the Psalter which Cassian frequently utilized and presupposed the continual growth in virtue and purity of heart. In Conference Ten, Cassian explained this prayer "has been handed on to us by some of the oldest Fathers" (John Cassian Conferences 132) in search of pure prayer. The prayer consequently held a central place for Cassian; "To keep the thought of God always in your mind, you must

cling totally to this formula for purity: 'Come to my help, O God; Lord, hurry to my rescue' (Ps. 69:2)" (John Cassian Conferences 132).

Through this prayer, Cassian believed a person moved into pure or fire prayer. He did not spend a lot of time on this third stage of prayer perhaps because of his understanding of perfection. It meant merike, a "part thing" (John Cassian Conferences 9) for Cassian. Because perfection for Cassian meant growing deeper and deeper into the love of God as revealed between the Father and Son, perhaps Cassian did not emphasize pure prayer since one could never fully experience this love in a lifetime. Pure prayer or fire prayer accompanied by progress in virtue and purity of heart had different degrees of perfection. Though not attainable in this life time, Cassian still thought his last stage of prayer important. For in it, the image of God became restored within a person.

From Cassian to Thomas à Kempis

As we discovered, the transition for Cassian means a Christ-centered focus on prayer based on scripture where one becomes sensitive to the interior movements between good and evil, angels and demons, good and bad spirits. Caught in the middle, the fallen self struggles to discern the influence of both and by God's grace overcomes sin in one's life and grows in greater love and union with the Father through the Son and in the Holy Spirit.

Heinrich Bacht, in his article "Good and Evil Spirits," reminds us "At the outset.... that this doctrine of good and evil spirits, their influence on the soul and the discernment of them, was rooted in the ascetico-mystical tradition of the Church" 193). From the Old Testament and New Testament until the time of Evagrius and then from Cassian onward,

recognition of the struggle between God and Satan with their emissaries to influence people for good or evil remained constant.

Morton Kelsey in his book, Discernment: A Study In Ecstasy and Evil, mentions Gustaf Aulen's book which shows this struggle central to "classic" doctrine of atonement. "In his scholarly study of the atonement, *Christus Victor*, Gustaf Aulen has shown how consistently this point of view was held by the early church. His essential thesis is that, for these people, atonement is the conviction that Christ in his crucifixion and resurrection overcame the demonic entities that afflict humans, and thus ransomed and freed humans from them" (70). Aulen speaks for himself when he says "Its (classic idea of atonement) central theme is the idea of the Atonement as a Divine conflict and victory, Christ - Christus Victor - fights against and triumphs over the evil powers of the world, the 'tyrants' under which mankind is in bondage and suffering, and in Him God reconciles the world to Himself" (4). Towards the end of his book, he concludes "...it can scarcely be denied that the classic idea emerged with Christianity itself, and on that ground alone cannot be refused a claim such as neither the Latin nor the subjective type of teaching can make, to embody that which is most genuinely Christian.... For my own part, I am persuaded that no form of Christian teaching has any future before it except such as can keep steadily in view the reality of evil in the world, and go to meet the evil with a battle-song of triumph. Therefore I believe that the classic idea of the Atonement and of Christianity is coming back-that is to say, the genuine, authentic Christian faith" (158-159).

Mention of the struggle between good and evil, God and Satan, and the need for

discernment of spirits therefore continues in both East and West with various Christian writers. Because their cosmologies and understanding of theodicy vary, their descriptions on how good and evil influence people also may differ. However, a central concern remains how to distinguish the presence of both in order to believe in and respond faithfully to God and thus receive eternal life.

Gustave Bardy in Discernment of Spirits names and outlines those who wrote about discernment of spirits until the time of Ignatius of Loyola. Closing out the Patristic period in the West, Bardy says St. Gregory the Great "carried on the teachings received from his predecessors. His profound experience of the pastoral ministry, along with his interior life, allowed him to give an eminently practical character to his teachings" (60). In the East from the 5th to 7th centuries, Guillet lists pseudo-Macarius, Diadochus of Photice, John Climacus, Hesychius, Barsanuphius, Thalassius, and Maximus Confessor. Of them, Bardy writes, "None of them would teach us anything new. In general, the theories of antiquity are rarely interested in anything other than the actions produced in souls by the good and evil spirits; and they bring out the differences between them. Doubtless some of them, Origen (and Evagrius), for example, and later, Cassian, point out expressly that besides the thoughts incited by angels and devils, there are impulses that come from ourselves and are explained by our own temperament" (63-64).

Francois Vandenbroucke, O.S.B., who writes about discernment of spirits during the medieval period in Discernment of Spirits, admits "a synthesis of what the Middle Ages considered sound rules for the discernment of spirits, is a difficult undertaking. It seems that Denis the Carthusian, in the course of his vast work, assembled all the useful data of

the periods preceding him" (65). Starting with the twelfth century, Vandenbroucke briefly describes the writings of St. Bernard and Richard of St. Victor. For the thirteenth century, Thomas Aquinas stands alone as the primary contributor to discernment of spirits. In the fourteenth century, Vandenbroucke names Henry of Friemar, Henry of Langenstein, and St. Catherine of Siena. Within the English School of the same period, Vandenbroucke mentions Richard Rolle, *The Letter of Discretion* and *Cloud of Unknowing*, Walter Hilton, and John Ruysbroeck. In the fifteenth century, Thomas à Kempis, St. Bernardine of Siene, Pierre d' Ailly, John Gerson, and Denis the Carthusian complete Vandenbroucke's review. He reiterates his earlier statement that "Denis the Carthusian (d.1471) is beyond doubt one of the most eminent representatives of the spiritual theology of his century. Endowed with prodigious learning and favored by remarkable gifts of contemplation, his work represents a lived experience, and, at the same time, reflects all that had been said before him and the opinions of his own time" (76).

While a review of his writing would prove profitable, focus upon Thomas à Kempis will serve this thesis better since he significantly influenced both Ignatius and Wesley. Called "the widest-read and best-loved religious book in the world, with the exception only of the Bible" in Harold C. Gardiner's introduction to *The Imitation of Christ* (10), it provides a valid link between Ignatius and Wesley and the ascetic tradition of discernment of spirits. In his chapter in *Discernment of Spirits*, Vandenbroucke identifies chapters six and thirteen of Book I and chapters fifty-four and fifty-five of Book III as central to à Kempis' teaching on discernment. Heinrich Bacht, in his article, "Good and Evil Spirits", adds that "Book III chapter 54 is a kind of summary of all that preceding ages had

transmitted on the 'divers movements of nature and grace'" (195).

Vandenbroucke contends that "The author is aware that it is necessary to consider the action of the devil. The characteristics of his action are described in Book I, ch. 6, n. 4; the devil's action brings about a lessening of virtue, prayer, charity and the imitation of Christ" (73). Thomas à Kempis suggests the need for purity of heart in Gardiner's edited version of The Imitation of Christ. "When a man desires anything inordinately, he is at once unquiet in himself. The proud and covetous man never has rest, but the humble man and the poor in spirit lives in great abundance of rest and peace.... By resisting passion, and not by following it, the truest peace of heart is won" (37-38).

According to à Kempis, resisting passion is not easy with a spiritual enemy "who never sleeps but always goes about seeking whom he may devour" (44). Like Evagrius and Cassian argued, the battle for the mind involves various thoughts. "First, an unclean thought comes to the mind, then follows a strong phantasm, then pleasure in it and various evil motions, and at the end follows a full consent; so, little by little, the enemy gains full entrance, because he was not wisely resisted at the beginning. The slower a man is in resisting, the weaker he is to resist, and the enemy is daily stronger against him" (46).

Our own nature hinders our resistance because "After nature was defiled and vitiated by the sin of the first man, Adam, the penalty descended to all his posterity so that man's nature, which was good and just at creation, is now captured for sin and corruption, insomuch that his purely natural inclinations always attract him to evil" (189-190).

Though à Kempis, like Evagrius and Cassian, contends that natural reason can still judge between good and evil, nevertheless, "through weakness, it is not able of itself to live up

to what is approved, and has not, since the first sin of Adam, the full light of truth or the sweetness of affection toward God it first had" (190).

As a result, as Paul describes in Romans, "from this it follows that I will to do good, but I cannot, through my weakness, perform the good without your grace" (190). Besides the struggle between good and evil, God and the devil, à Kempis places a major emphasis upon our nature as opposed to grace. Because of our fallen nature, discernment becomes impossible except by grace. "Nature is wily and full of deceit, and draws to herself many whom she often traps and deceives; she always looks to her own gain as the end and purpose of her work. But grace walks simply, without deceit, and turns aside from all evil and pretends no guile; but she does all things purely for God, in whom she finally rests" (186). Though aware of the necessity to consider the action of the devil and his deceitful temptations and thoughts, the basic rule for discernment for à Kempis, according to Vandebroucke, "stems from these opposing movements. Nature pursues those things that have to do with a natural and selfish end; grace is seen as orienting man's activity toward God" (73). Pride comes before the fall; grace weans our wills from misplaced inordinate attachments and redirects them in service and glory of our Lord.

From Thomas à Kempis to Ignatius and Wesley

These themes of interior movements caused by God, Satan or self will surface again in Ignatius and Wesley. A fascinating connection, however, with our ascetic tradition and these two men finds expression in a comparison between the influence of good and evil spirits in St. Anthony, Cassian, Ignatius and Wesley. In Hugo Rahner's book, Ignatius The Theologian, and in chapter four on "The Discernment of Spirits" in particular, Rahner

lists the effects of the good and evil spirits on a person. I add a similar list taken from Wesley's sermons, "Of Good Angels" and "Of Evil Angels" First, St. Anthony's list taken from Athanasius in his book, Life of St. Anthony (168).

"The good spirit"

non turbatus (not distressed)
 tranquillitas (calm)
 gaudium, fiducia in amino
 (joy, spiritual confidence)
 exultatio (rejoicing)
 mens non turbida, sed lenis
 et placida
 (not agitated but mild and
 peaceable)
 desiderium rerum divinarum
 (desire for divine things)
 securitas animae
 (security of soul)

"The evil spirit"

mens turbata
 (distressed mind)
 cum sono et clamore
 (with noise and clamour)
 trepidatio (trembling)
 timor animae (anxiety)
 cogitationes sine ordine
 (thoughts in disarray)
 concupiscentia malorum
 (appetite for what is evil)
 cordis hebetatio
 (dullness of heart)

From Cassian's fourth Collation, Rahner derives the next list of good and evil spirits (176).

"The good spirit"

gaudium (joy)
 exuberantia sensuum
 (overflowing feelings)
 oratio pura et prompta
 (eagerness and purity of prayer)
 laetitia (gladness)
 cordis alacritas
 (cheerful readiness of heart)

"The evil spirit"

anxietas (anxiety)
 irrationalis moeror
 (unreasonable sadness)
 ariditas sensuum (aridity)
 horror cellae
 (aversion to the cell)

Rahner says his next list, which describes the influence of good and evil spirits in Ignatius'

Spiritual Exercises, is consistent with the above lists in St. Anthony and Cassian. This

similarity should not come as any surprise, Rahner asserts, because "The great figures in the realm of the spirit have undergone the same experiences, and the words they have

chosen are often pregnant and strikingly similar - no proof is needed to show that here is a particularly vivid example of a link transcending all historical cause and effect" (169). I will claim the same link for Wesley after listing Ignatius' affects of good and evil spirits.

"The good spirit"

laetitia et gaudium spiritual
(329)
(gladness and spiritual joy)
subtrahere omnem tristitiam
et perturbationem (329, 316)
(to get rid of all sadness and
distress)
dulciter et suaviter (335)
(gently and sweetly)
exitat ad caelestia et aeterna
(316)
(rouses to heavenly and
eternal things)
quietando et pacificando
(316)
(leaving the soul restful and
at peace)

"The evil spirit"

perturbatio animae (317)
(disturbance in the soul)
cum strepitu et inquietudine,
acriter (335)
(noisily, making itself felt)
rationes apparentes, subtiles et
fallacies (329)
(specious reasons, sophisms and
fallacies)
motus ad infima terrena (317)
(attraction to what is low and
of the earth)
inquietudo (377)
(anxiety)

Now compare Wesley's ideas on how the good angels or spirits minister to us and how evil angels or spirits war against us.

"The good spirit"

assist in our search for truth

remove doubts, difficulties
throw light on dark

confirm us in truth
warn against evil
place good in clear, strong in light
move us to embrace good, fly from evil

"The evil spirit"

dispose to ignorance, error,

folly, wickedness
blind our hearts
spread cloud over our
understanding
obscure light of truth
weaken hope of immortality
destroy joy in Savior
dampen our love of God

quicken our dull affections	prevent or destroy love of neighbor
increase our holy hope or filial fear	excite either private or public suspicions
assist us more to ardently love God	excite animosities, resentment, quarrels
prevent falling into danger	destroy peace in family and nation
deliver us from dangers	hinder work of God in hearts of men
heal disease	infuse evil thoughts
speak to us in dreams	awaken evil passions and tempters
deliver from evil people	strive to instil unbelief, ill-will, bitterness, hatred
bring to light hidden things	malice, envy, fear, sorrow, anxiety
show us traps laid for us	worldly care, impatience, ill nature, anger, resentment, fraud, guile, dissimulation, love of world, inordinate affection, foolish desire
counterwork evil angels	
gives light in darkness	
joy in heaviness	
give wisdom, courage, strength	

While St. Anthony's, Cassian's and Ignatius' lists do not compare exactly with Wesley's lists, clearly his contain all the vital movements included in the other lists. Wesley puts the opposite nature of good and evil angels more concisely in his sermon, "Of Evil Angels," when he says, "He (Satan) strives to instill unbelief, atheism, ill-will, bitterness, hatred, malice, envy - opposite of faith and love; fear, sorrow, anxiety, worldly care - opposite to peace and joy; impatience, ill nature, anger, resentment - opposite to long-suffering, gentleness, meekness; fraud, guile, dissimulation contrary to fidelity; love of the world, inordinate affection, foolish desires - opposite to the love of God" (24). These similarities continue in the tradition previously mentioned as revealed through further investigation of Ignatius' and Wesley's understanding of good and evil angels, spirits.

For example, in Brian O' Leary's book The Discernment of Spirits in the Memoriale of Blessed Peter Favre, O' Leary focuses his attention upon one of Ignatius' first companions. O'Leary writes, "The aim of this present work is to shift attention to one particular individual among the first companions, Peter Favre, and by examining his intimate spiritual diary (the Memoriale) to see how he understood and practiced this art of discernment (of spirits) which he had learned from his mentor and friend, Ignatius" (5). In chapter three entitled, "Favre's Belief In The Spirit-World," O'Leary documents Ignatius' belief in good and evil angels, good and evil spirits as a continuation of the tradition described above. "The existence of an invisible world, inhabited by spirits both good and evil, was taken for granted by the men of sixteenth-century Europe. It was a belief, a conviction, a part of their cultural imagination, which they had inherited from the Middle Ages, and which neither the Renaissance nor the Reformation had done anything to undermine" (72). More specifically, O'Leary states,

What these two men believed about the angels was quite traditional: that they form the court of God, that they are the ambassadors of God, and that they are collaborators with divine Providence. The angels transmit God's orders, they communicate his lights and his..., and they sometimes execute his judgments. Both Ignatius and Favre considered them as the perfect contemplatives and the perfect active beings, and thus as models for the members of the Company of Jesus. Contemplatives in action, Jesuits were to imitate the angels' worship of the Father, and their mission in the world. There was no artificiality involved in representing the angels as present and participating in liturgical worship, and in aiding the progress of the apostolate. In fact, it was the human agent who was the helper of the angels in their continual fight against the powers of darkness (72-73).

No less traditional were Favre's and Ignatius' belief in evil spirits or demons. Notice

how O'Leary's review of our traditional belief in evil spirits and demons summarizes my overview of the literature, with the obvious exclusion of Evagrius' contribution. With the exception of his omission, O'Leary ties Ignatius to tradition.

A conviction of the reality of evil spirits or demons always ran parallel with the [C]hristian belief in the angels. Origen's teaching on the spiritual combat is just one sign of the unanimity among the Fathers as to the existence of evil spirits who tempt men and otherwise create disturbances in the cosmos. The written lives of various Desert Fathers of the fourth century show this combat actually taking place, with descriptions that are always vivid and sometimes lurid. But behind the dramatization, and even the humour, there were many precious insights both into the workings of good and bad spirits, and into human nature itself, although the two were often confused. The practical teaching on discernment found in these lives had a great influence through the centuries, especially as transmitted by writers such as Cassian. In the Middle Ages, St. Thomas Aquinas grappled with the theological problems involved; while Dante, in the *Divine Comedy*, reflected a mixture of theological exactitude and popular imagination. The devils retain their place in the literature of the *Devotio Moderna*, and the work of Denis the Carthusian (73-74).

Within this context, Ignatius first began to notice the different movements of good and evil after his conversion in Manresa. As mentioned in Chapter 1, he gradually began to recognize the different spirits which agitated him. Along with his fallen nature and its inordinate attachments as The Imitation of Christ describes, Ignatius saw his formation into the image and service of God as a discernment process of interior movements initiated by good and evil spirits. By identifying the thoughts and affections instigated by evil spirits and resisting them, Ignatius, like Evagrius and Cassian before him, believed he could grow in purity of heart and thus love and serve the more for God's greater honor

and glory. With the help of Jules J. Toner's book, A Commentary On St. Ignatius' Rules For The Discernment of Spirits, Ignatius' thought and its relevance for today becomes clearer.

Any vision of human life which does not see it as a life of conflict between good and evil, light and darkness, spirit and flesh, Christ and Satan, has lost the Scriptural vision within which Ignatius is speaking.... The struggle is individual and cosmic. Each human person is divided within self (Romans 7; Galatians 5:16-17, 26) and the struggle within self is part of a larger struggle between the spiritual forces of Christ and Satan (Mark 1:12-14; 3:22-27; Matt. 12:24-28), each having some hold within the person and each able to bring influence to bear on him.... Because of his infinite and infinitely delicate power, God can enter into and influence the human mind and heart as he wills (SpEx, [330]). Because of his love he enters into intimate and direct dealing with the created person to influence his life while respecting his freedom and appealing for a freely given response of generous love (SpEx, [5, 15]).... Ignatius also sees a personal force of evil, trying in opposition to God to make those who have turned to God to lose heart and turn back again, or at least to give up on striving toward a life totally open to the Holy Spirit. In other words, he sees an anti-spiritual force extrinsic to the human persons but able somehow to instigate interior motions, thoughts and affections, calculated to hinder the work of the Holy Spirit (30-32).

Because of these movements and Ignatius' desire to discern them properly and thus grow in love and service of God, Ignatius wrote his Spiritual Exercises which include his Rules for Discernment. Their overall goal, Toner writes,

...is the removal of obstacles in us to the one certain expression of love for God, our seeking sincerely to find and do his will (SpEx, [1]), and so calling us to grow toward the ideal of hearts so pure as to experience God's revelation of himself in all things, and to live lives in Christ totally dedicated to thanksgiving, praise, and service, or, in other words, to doing always what is for the greater glory of God (SpEx, [230]). The way to such purity of heart is mainly contemplation of God's love revealed in Jesus as he is seen in the Gospels - contemplating in such a way as to

experience his personal relationship with him, taking on his mind and heart.

Growth into such purity of heart is God's work in us, impossible to achieve merely by our own efforts, but not to be effected by God without our free response and effort. So it is of essential importance to be able to recognize when God is acting on our consciousness and to know when it is not God, by our own selves, or the prodding of the world, or of Satan. Only so, can we by our free choice open ourselves to God's influence and close out anything opposed to it (39).

Always the end for such discernment centered upon one's greater service of God.

Ignatius speaks for himself in his last meditation to the Kingdom of Christ in the exercises which James Brodrick in his Saint Ignatius Loyola, The Pilgrim Years, 1492-1538 believes summarizes the intent of the exercises. This prayer says, "Eternal Lord of all things, in the presence of thy goodness, and of Thy glorious Mother, and of all the saints of Thy heavenly court, I make my oblation with Thy favour and help, protesting that I wish and desire, and that it is my deliberate determination, provided only that it be to Thy greater service and praise, to imitate Thee in bearing all insults and reproaches, and all poverty, as well actual poverty as poverty of spirit, should Thy most holy Majesty deign to choose and admit me to such a state and way of life" (295-296).

In Joseph de Guibert's book, The Jesuits: Their Spiritual Doctrine and Practice, he concurs that Ignatius' emphasis on service remained central to his Exercises. Although he speaks for himself through Guibert's major work, it expresses his conclusion about Ignatius' spiritual life and work. "Let him desire and seek nothing except the greater praise and glory of God our Lord as the aim of all he does. For everyone must keep in mind that in all that concerns the spiritual life his progress will be in proportion to his

surrender of self-love and of his own will and interests' (no. 189)... Let us serve God with love, in abnegation, generosity, and fidelity. Then God will be present in us, His grace and His life will grow in us, and we shall have all eternity to contemplate these marvels in the vision of the Trinity; but during the time of our present pilgrimage what is of the first importance is that distinguished service which will assure a greater glory to God" (136-138).

Wesley expresses a similar desire for service in his Covenant service found in The Book of Worship for Church and Home. "I am no longer my own, but thine. Put me to what thou wilt, rank me with whom thou wilt; put me to doing, put me to suffering; let me be employed for thee or laid aside for thee, exalted for thee or brought low for thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily yield all things to thy pleasure and disposal.

And now, O glorious and blessed God, Father, Son and Holy Spirit, thou are mine, and I am thine. So be it. And the covenant which I have made on earth, let it be ratified in heaven. Amen" (387).

Like Ignatius, Wesley's zeal to love and serve God came from desire to discern interior movements of good, evil and self and thus grow in purity of heart. Besides the connection already made with Anthony, Cassian, and Ignatius through their lists of good and evil spirits, Wesley also shows himself consistent with tradition as it passed through the Reformation and English Churches.

For example, in Edward Langton's book, Supernatural: The Doctrine of Spirits, Angels, and Demons, from the Middle Ages Until The Present Time, he wrote, "In the

early post-Reformation period the doctrine of the Reformed Churches remained essentially that of the Roman Catholic Church. Whilst discarding medieval amplifications of doctrine, and especially the scholastic speculations on certain aspects of angelology, upon which the mind of man can never hope to attain to certain knowledge under present conditions, the Reformers maintained the age-long belief in the existence and activity of angels, and in their continual ministries towards men" (69). In the Church of England, the Book of Common Prayer and Homilies "afford plentiful evidence that the belief in the ministry of angels still continued as an essential element in the Christian faith" (79).

Though helpful, Langton finds clearer explanations of their activity in the writings of Bishop Hall (1574-1656) and Richard Baxter (1615-1691). Langton notes "Probably no teacher of the modern period has done more to emphasize the doctrine of angels from the Scriptural point of view than the famous Puritan saint, Richard Baxter..." (84). Using the same Scripture passage, Hebrews 1:14, as Wesley did as the basis for his sermon, "Of Good Angels," Baxter said their ministry "not accidental or occasional" (85).

Their ministry extends to all affairs of life. A large part of their vocation is to oppose the malice of evil spirits that seek the hurt of men.... They are concerned about all the affairs of our daily lives, and not merely with great and circumstances. They have indeed a special ministry towards the converted. Their ministries are as varied as human need. They are sent to warn, comfort and excite the soul.

They act upon the mind, will, and affections. They have at least as much access and power to do us good, as Satan has to do us evil (85).

It is not surprising, then, to find Wesley "a fervent believer in the existence, and constant activities of angels in the lives of men. Belief in angels was to him not only an

article of creed: it was a vital element in his Christian faith and experience" (91).

Langston quotes Wesley in his sermon "The Discoveries of Faith": "'By faith I know that besides the souls of men, there are other Orders of spirits;.... These I term angels; and I believe part of them are holy and happy, and the other part wicked and miserable. I believe the former of these, the good angels, are continually sent of God 'to minister to the heirs of salvation'; who will be 'equal to angels' by and by, although they are now a little inferior to them. I believe the latter, the evil angels, called in Scripture, devils, united under one head (termed in Scripture, Satan; emphatically the enemy, the adversary, both of God and man), either range the upper regions; whence they are called 'princes of the power of the air'; or, like him, walk about the earth as 'roaring lions, seeking whom they may devour'"(91-92).

In his belief in Satan and evil angels, spirits, Wesley remains consistent with earlier tradition. Again Langton proves useful. He writes that the Reformation revolted against corrupt form and ceremonies which crept into the medieval Church. However, he says the Reformation did not bring any immediate change in the doctrine of demons. "Luther was a convinced believer in the operations of demons, visible and invisible, as any medieval monk or Schoolman. With Calvin the change is only apparent in the fact that he concentrates upon the Biblical conceptions only. He regards the Bible as the one and only source of doctrine" (218).

As with the good angels, Langton believes the English Church's doctrine of evil angels found in Bishop Hall and Richard Baxter. Of Hall, Langton observes Hall's teaching about demons "preserves all the vivid colouring of the doctrine of the Middle

Ages" (230). Of their power, Langton quotes Hall at length.

The knowledge of the demons is equal to their power; for their natural knowledge was not forfeited by their fall. Though they do not share in the divine illuminations which the good angels receive from God, yet they must be allowed to have so large a knowledge as to give them a great advantage over us, 'For,' he says, 'as spirits, being not stripped of their original knowledge together with their glory, they cannot but know the natures and constitutions of the creatures; and, thereby, their tempers, dispositions, inclinations, conditions, faculties; and, therewith, their wants, their weaknesses, and obnoxiousness; and, thereupon, strongly conjecture at their very thoughts and intentions, and the likelihood of their repulses and prevailings; out of the knowledge of the causes of things, they can foresee such future events, as have a dependence thereon.

To which, if we shall add the improvements, which so many thousand years' experience can yield to active and intelligent spirits, together with the velocity of their motions, and the concurrent intelligence which those powers of darkness hold with each other, we shall see cause enough to disparage our own simplicity, to tremble at our own danger, and to bless God for our indemnity' (231).

Of Richard Baxter, Langton states he "was one of the most powerful exponents of the doctrine of evil spirits that has ever appeared. His writings have had an immense vogue, and particularly *The Everlasting Rest*, which still remains a devotional classic. Many medieval beliefs are preserved for us in his pages" (235). Like Hall, Baxter believes Satan possesses much power. Langton says, "As would be expected from a man of so much learning, eloquence, and spirituality of mind, Baxter vividly describes Satan's warfare against the soul, the temptations of which he makes use in order to accomplish his evil purposes, and the victory which can be gained over him by the grace of God alone" (236). Baxter tells us "(1) That there are individual spirits; (2) Yea, devils that seek man's misery, and that by way of sin; (3) and consequently that future

happiness or misery must be expected by us all" (237). These temptations and sins, for Baxter like Hall, come from evil's ability to influence our thoughts and minds. In this belief, Baxter believes himself consistent with many divines such as "Tertullian, Austin, Zanchius, Lavater, etc." (237).

Wesley, too, remains aligned with the primitive Church in this belief and others about Satan. Langton contends that "In his *Sermons and Journal*, John Wesley makes innumerable allusions to the Devil and evil spirits. In all essentials his teaching is that of the writers whose views have just been considered; that is, it is continuous with that of the primitive Church" (242). Like Hall and Baxter, Wesley mentions the power of Satan. "The depth of the understanding of both good and evil angels is incomprehensible to us. Their power also is inconceivable. Their number is almost infinite. The cause of their apostasy we do not know exactly, but the result has been that they have become full of pride, arrogance, and haughtiness. Inspired by cruelty and malice they operate against men, and try to involve them in their own evil and misery" (243). Because of their power, evil angels, spirits, can influence thoughts and our minds.

But whether or no particular men are attended by particular evil spirits, we know that Satan and his angels are continually warring against the sons of men. They know all our circumstances, and with malicious intent they watch our every motion, ready to take advantage of every opportunity to injure us. They darken the hearts of men, infuse evil thoughts into their minds, and arouse evil passions. It is just as easy, he says, for a spirit to speak to our hearts, as for a man to speak to our ears. It is difficult to distinguish thoughts thus inspired from our own (244).

For Wesley, good and evil angels, spirits, all existed within one unbroken chain of beings. Langton mentions this chain in Wesley's sermon, "Of Evil Angels." Thomas

Oden, in his book John Wesley's Scriptural Christianity, notices the same passage in his chapter on "Creation, Providences, and Theodicy." By piecing together another passage in Wesley's sermon "Of Good Angels," Oden writes,

Wesley offered two teaching homilies on angelic powers. He was not fixated on this issue, but did find attested in Scripture a range of spiritual creation located in the chain of being between corporeal humanity and uncreated divinity. It would be a stupendous gap in the order of creation if the universe had inorganic matter, plant and animal life, and human life growing in complexity and spirituality, and then vaulted through the heavens all the way from human existence to God in the highest. It is more plausible to assume that there must be something in between.

There is one chain of being, from the lowest to the highest point, from an unorganized particle of earth or water, to Michael the archangel. And the scale of creatures does not advance *per saltum*, by leaps, but by smooth and gentle degrees; although it is true that these are frequently imperceptible to our imperfect faculties (105-106).

Actually, Wesley repeats in his sermons what he describes in his book, A Survey of the Wisdom of God in Creation; or, A Compendium of Natural Philosophy. In the only book which I could find that deals with Wesley's book, Frank W. Collier tries to make the case that Wesley believed in evolution in John Wesley Among The Scientists. More to the point, Wesley shows us his concern for a comprehensive cosmology and its relation to our spiritual growth. In his "The One Thing Needful," Wesley says,

How great reason is there, then, even in the Christian world, to resume the Apostle's exhortation, 'Awake, thou that sleepest, and arise from the dead?' Hath not Christ given thee light? Why then sittest thou still in the shadow of death? What slumber is this which hangs on thy temples? Knowest thou not that only one thing is needful?...That is simply to escape out of the snare of the devil,

to regain an angelic nature; to recover the image wherein we were formed; to be like the Most High. This, this alone, is the end of our abode here; for this alone did the Son of God pour out his blood; for this alone doth his Holy Spirit watch over us... On this then let us fix our single view, our pure unmixed intention; regarding nothing at all, small or great, but as it stands referred to this. We must use many means; but let us ever remember we have but one end. For as while our eye is single our whole body will be full of light, so, should it ever cease to be single, in that moment our whole body would be full of darkness (4:358).

Here we hear wording reminiscent of Evagrius. A fully developed cosmology enables Wesley to see the wisdom of God in creation but also why and how it affects our spirituality. With the presence of good and evil angels, spirits, one becomes aware of their influence and the need to resist and grow in the goodness of God. With the rise of evil thoughts and passions, discernment of their source and reaction to them is critical. One's salvation depends on continual movement towards God even for those who have received Christ and obtained His righteousness and love by God's grace. With purity of heart, Wesley believed one still needed to grow into God's image as revealed in Jesus' character of virtue and love through discernment of the spirits. As Wesley states in his sermon, "On Sin in Believers,"

Let us therefore hold fast the sound doctrine 'once delivered to the saints', and delivered down by them with the written word to all succeeding generations: that although we are renewed, cleansed, purified, sanctified, the moment we truly believe in Christ, yet we are not then renewed, cleansed, purified altogether; but the flesh, the evil nature, still remains (though subdued) and wars against the Spirit. So much the more let us use all diligence in 'fighting the good fight of faith'. So much the more earnestly let us 'watch and pray' against the enemy within. The more carefully let us 'take to' ourselves and 'put on the whole armour of God'; that although 'we wrestle' with 'flesh and blood, and with principalities powers, and wicked spirits in high places, we may be able to

withstand in the evil day, and having done all, to stand' (1:333-334).

No more evident was this struggle than in Wesley's devotional life. As thoroughly documented in Steve Harper's Ph.D thesis, "The Devotional Life Of John Wesley," he constantly discerned the spirits by scrutinizing his thoughts and actions through his prayer life. His "General Questions" and "Particular Questions" in his diary of 1730 show Wesley's concern for discernment and growth in virtue. On Thursday, a day to consider sincerity and courtesy, Wesley asked, "Am I careful to distinguish God's motions from the Devil's?" (116). And on Friday, a day for mortification, Wesley asked, "Have I not only not done what Passion or the Devil solicited me to, but done just the contrary?" (117).

His reading about the same time of Lorenzo Scupoli's Spiritual Conflict, a major work for his mother, stressed to "flee passion and fight against the senses" (163). By recognizing our inordinate attachments, Scupoli believed a person could discover the true intentions of one's heart. Wesley, therefore, knew discernment involved not only the reality of good and evil but also the influence of our human nature. In his book John Wesley's Message for Today, Steve Harper writes "Wesley believed that Adam was in a perfect state before the Fall. He bore the image of God completely as God had intended it to be borne. But in the fall something happened. The 'image dei' was radically damaged. The moral aspects of the image were lost. The natural aspects of the image were extensively marred but not completely destroyed. Humanity retained some degree of rationality, emotion, and will, but because they were severely tainted they served to

increase the overall curse" (125).

Like Cassian, Wesley believed we can still judge somewhat between good and evil but do not have the power to act out a right discernment. In his sermon "On Sin in Believers," Wesley sounds like and no doubt integrates à Kempis' teaching on nature and grace into his own life when he says "The sum of all is this: there are in every person, even after his justified, two contrary principles, nature and grace, termed by St. Paul the 'flesh' and the 'spirit'. Hence although even babes in Christ are *sanctified*, yet it is only *in part*. In a degree, according to the measure of their faith, they are *spiritual*; yet in a degree they are *carnal*. Accordingly, believers are continually exhorted to watch against the flesh, as well as the world and the devil" (1:332-333).

Thus, for Wesley, discernment of spirits in relationship to our nature and the need for grace took center stage. In agreement with tradition throughout the centuries, Wesley stood as one who could balance the foundation for discernment of spirits without yielding both to the Enlightenment. Open to all learning, he entertained all new knowledge but knew the difference between reason aided by grace and humility and reason which placed itself at the center of the universe.

Ultimately, like St. Anthony, Evagrius, Cassian and Ignatius and others before him, Wesley knew prayer is key to the spiritual life and discernment focuses. In Steve Harper's book Devotional Life In The Wesleyan Tradition, he writes,

For Wesley, the chief instituted means of grace was prayer. It is not exaggerating to say that he lived to pray and prayed to live. He called prayer 'the grand means of drawing near to God.' Prayer had this importance because Wesley understood the Christian faith as a life lived in relationship with God through Jesus Christ.

Because this is so, prayer was the key to maintaining that relationship. It was the gift of God to humankind to facilitate and enrich the relationship. Furthermore, the absence of prayer was seen by Wesley to be the most common cause of spiritual dryness. Nothing could substitute for prayer in maintaining the spiritual life.

Consequently, when we speak of the devotional life, we must begin with prayer. It is the 'spiritual breathing' which sustains our life in Christ. It is the divine gift of communion with our Creator (19).

In this "spiritual breathing" where prayer becomes the air we breathe and the means by which we grow in purity of heart, virtue, wisdom, discernment of spirits, and union with God, we come full circle as we hear echoes of Evagrius when he said, "If you are a theologian, you truly pray. If you truly pray, you are a theologian" (Bamberger 65).

Experience

When our Council of Ministries discovered Dr. Kenneth C. Haugk's book Antagonists in the Church, as mentioned in Chapter 1, we began to find our dynamics described on his pages. Dr. Haugk defines this term in the following way: "Antagonists are individuals who, on the basis of nonsubstantive evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others. These attacks are selfish in nature, tearing down rather than building up, and are frequently directed against those in a leadership capacity" (Haugk 25-26). In a workshop which I attended in 1988, he said, "Show me a divided and strife-torn congregation, and I will show you one or more antagonists." These dynamics surface for the following reasons (also taken from his workshop):

- a. Antagonists want control.
- b. Antagonists use slogans as a means to an end.
- c. Antagonists tear down rather than build up.
- d. Antagonists are never satisfied.

Red flags which indicate the presence of antagonism include the following:

1. Antagonists rarely display only one or two flags.
 2. Previous track record in the church.
 3. The parallel track record in their organizations and areas of life.
 4. The nameless other - they, them.
 5. The predecessor - the ones who tear down the previous minister and build up the new minister.
 6. The instant buddy flag.
 7. The praise syndrome - will build up only to tear down later.
 8. I've gottcha flag - antagonists try to catch people in error.
 9. The extraordinary likeability flag - beware of those extremely likeable.
 10. Church hoppers.
 11. The liar flag - anyone who lies.
 12. The aggressive mean flag - people who are hostile and who show violent behavior.
 13. The flashing money flag - "I'll pay for it."
 14. The note taking flag - taking notes when opinions given.
 15. Portfolio flag - carries material around.
 16. Corner cutter - cheating, strong-arm tactics.
 17. The Kentron Stinger flag - the use of sarcasm to sting and put down people.
 18. School of hard knocks - people who talk about coming up the hard way.
 19. The cause flag - antagonists will mention all sorts of causes.
 20. The pest flag - nitpicking
 21. The situational loser - the one who has lost a particular campaign.
- (Dr. Haugk mentioned these red flags during his workshop, but he also lists them in his book on pages 69-86).

Unlike conflict management which presupposes the desire for resolution, antagonism does not. The diagram below helps to explain why.

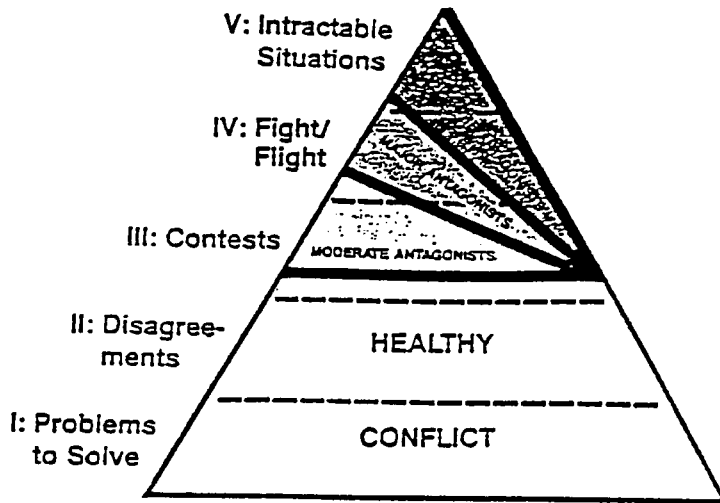


Figure 2: Antagonistic Conflict

Dr. Haug describes hard-core antagonists as "seriously disturbed individuals. They almost always are of the paranoid variety, which by its nature is not as easy to detect as other psychoses. Many paranoid individuals can appear normal some (or even most) of the time.... Hard-core antagonists tend to have incredible tenacity and an unbelievable desire to make trouble...." (27).

Major antagonists appear a little different. They exhibit similar behaviors but are not as severely disturbed. "Whereas hard-core antagonists cannot be reasoned with because they lack the emotional stability to understand, major antagonists refuse to be reasoned with. Major antagonists possess the capability of reasoning with their opponents but decline to exercise it. And the demands of major antagonists, also, are insatiable" (28-29).

"Diagnostically, major antagonists have a character or personality disorder. They carry a great deal of hostility, coupled with an overwhelming drive for power. Although

they are not psychotic, their personality problems are most certainly deep-seated, yet they are not out of touch with reality..." (29).

Lastly, moderate antagonists behave differently from the first two types of antagonists. First, "a moderate antagonist lacks the self-starting quality of the others" (29). Second, "moderate antagonists lack the perseverance of others" (29). "Moderate antagonists have personality problems, but their problems are not as severe as those of hard-core antagonists or major antagonists. They do make good followers of hard-core and major antagonists, however. Antagonists of all three types are malevolent in both intent and effect" (30).

While Haugk's book proved extremely helpful to our church, another book, Neurotics in the Church by Robert James St. Clair, shed light on our situation. Although the Diagnostic and Statistical Manual of Mental Disorders, known as the DSM-IV, no longer uses the classification of neurotic, St. Clair's book describes the antagonist's behavior with exceptional accuracy. For example, St. Clair describes three types of neurotics: the expansive-vindictive, the compliant, and the detached neurotic. The expansive-vindictive neurotic manifests especially hostile behavior. "All other shades of neurosis have some feelings of love and loyalty that hold hostility in check, but the arrogant-vindictive person makes retaliatory triumph a style of life. Competition and conflict are his native air. Struggle to the bitter end, with victory at the last, is his dream. When he fastens his hostility on a target, he broadcasts to one and all that the target hates him, and for the good of everyone he must humiliate or destroy him. He cannot rest until he has proved his worth to himself and his powers...." (67). Besides the hostility,

the expansive-vindictive's behavior reveals itself by its intensity and duration. Such a person does not compromise but rather desires only the defeat of his/her foe.

While the compliant neurotic can become vindictive at times, their behavior depends upon their need for and attachment to the expansive-vindictive personality type. At first, the compliant neurotic does not show his/her true colors. He or she seems sweet and nice enough. Their labors all seem given unselfishly to the service of God and the church. Their often self-effacing demeanor hides, however, a loneliness which finds solace in the expansive-vindictive personality. When accepted to any safe degree by this personality, "he (she) opens a psychic steam valve to permit a thin jet stream of self-abuse to come into conscious recognition. At this point, any expansive drives he has been harboring come to the fore..." (93). If the expansive-vindictive personality has a focus for his/her hostility, the compliant personality will demonstrate this same hostile behavior.

Lastly, the detached neurotic personality stands at a distance in silent superiority. Self-surrender outside one's control seems nearly impossible for this person. Because of the idealized image which this person has of him/herself, he or she must always appear right. Like the compliant personality, the detached personality does not reveal him/herself immediately. This individual may appear pleasant at distance and even have an accommodating spirit about him/herself. But watch out if someone challenges this accommodation! "Among ultraliberal pastors there are outspoken proponents of tolerance for anything and everything. But they betray a fuming rebellion by lashing vehemently against all things evangelical, and somehow insist that those who uphold the

historic doctrines of the church are not true to their denominations!" (133).

While both Haugk and St. Clair provided clarity in describing the psychological characteristics of certain people's behavior in our congregation, something or someone else seemed present. In M. Scott Peck's book, People of the Lie, Peck crosses over from the psychological to theological. He has necessarily done this because he believes evil personalities exist. They manifest that inhuman something that is "out of reach of ordinary psychodynamic understanding" (173). Although Peck correctly identifies this mystery of evil, he, nevertheless, says that psychiatry should recognize this mystery as a mental illness and in particular as a personality disorder. By doing this, he reduces the mystery to a scientific category. Despite this contradiction in terms, he gives us a valuable description of an evil personality and some of its effects. The characteristics of this personality consist of the following:

- (a) consistent destructive, scapegoating behavior, which may often be quite subtle (129).
- (b) excessive, albeit usually covert, intolerance to criticism and other forms of narcissistic injury (129).
- (c) pronounced concern with a public image and self-image of respectability, contributing to a stability of life-style but also to pretentiousness and denial of hateful feelings or vengeful motives (129).
- (d) intellectual deviousness, with an increased likelihood of a mild schizophrenic-like disturbance of thinking at times of stress (129).

In essence, this personality opposes life. "Evil is in opposition to life. It is that which opposes the life force. It has, in short, to do with killing. Specifically, it has to do with murder--namely, unnecessary killing, killing that is not required for biological survival" (42).

Scott's experience shows evil personalities difficult to discern. They master subtle disguises. They hide their motives by lying. For this reason, Peck named his book People of the Lie. Those who have evil personalities have a pretense of love. They play an uncanny game of hide and seek.

The discovery of this evil, therefore, is essential. For as Peck's experience shows, evil personalities desire to victimize others. They wish to control, foster dependency, discourage the capacity to think and to diminish originality. Evil opposes life and seeks to kill it.

In order to deceive others, evil personalities often appear perfect and fear discovery. They will often scapegoat others as the problem and take no responsibility for their actions. They often put situations into a no-win context. Besides the fear of discovery, they also fear loss of control. They will fight to the bitter end in order to avoid defeat.

Inherent in Peck's description of evil personalities, we also find characteristics found in an antagonist and neurotic. While Peck suggests evil become a mental health category, Rodger K. Bufford, in his book Counseling and the Demonic, says one can find evil behind already existing psychological categories. In his fascinating book, he first explains how the DSM-IV classifies mental disorders (84). He then lists characteristics of demon possession (105) and other maladies (107). He also explains how people diagnosed with certain psychological behavior really manifest demonic influence. In a chart called "Comparison of Demonic Influence and Mental Disorders" (121), Bufford summarizes his findings. Lastly, he lists "Behavioral Indicators of Possible Demonic Influence" (141). (See appendix C).

Though this suggestion seems extreme, Matthew and Dennis Linn in their book, Deliverance Prayer, mentions Christian therapists who pray for deliverance from evil spirits for their clients on a regular basis.

Through the Association of Christian Therapists I have come to know over twelve hundred professionals who combine healing prayer, of which deliverance prayer is a small but important part, with their professional practice. Many of these therapists report that not only does prayer bring more depth to their therapy but also that the time needed with a patient seems to be cut by a third. The high point of a recent conference was a day on deliverance prayer during which three hundred professionals shared how through such prayer they had found freedom for themselves or their clients. Even professional journals are beginning to document how, through prayer for deliverance from evil spirits, clients received healing where conventional treatment alone failed (7).

Along with other Biblical, theological, and psychological discussions on discernment of spirits and deliverance prayer, the Linns' book represents the work done by the Roman Catholic Church through the National Steering Committee of Diocesan Liaisons for the Charismatic Renewal. This committee invited people from a variety of disciplines and denominations, including United Methodist, to present papers on January 24, 1980 in Houston. After three days of discussing and refining the papers, "the thirty-seven participants chose to publish the nine papers in this volume as a response to the Church's plea for sound teaching on deliverance" (14).

In the evangelical world, a similar concern for discernment of spirits appears as more and more people make a "paradigm" shift from a Western perspective to one which recognizes the need for the discernment of spirits. One of the more influential books in this area comes from Charles H. Kraft who wrote Christianity With Power. In it, he

documents his change and advocates the need for such a transition if the church hopes to recover an Apostolic ministry. For example, in his book Defeating Dark Angels, Kraft lists indicators of evil's presence. Before he actually mentions these indicators, he reviews his understanding of spiritual conflict between God and Satan. "(1) There is a kingdom headed by Satan and populated by a very large number of demonic associates; (2) These beings are out to disrupt God's workings as much as possible; (3) They are especially concerned to hurt God's favorite creatures--humans--the only ones God made in his own image; but (4) Satan and his followers can work only within the rules God has laid down for them" (99).

From Kraft's experiences, the following activity indicates the presence of evil.

First, we can assume that demons are involved in every kind of deception (102). The aim of Satan's servants is to cripple and destroy as much of God's work as possible, whether it's happening through Christians or non-Christians. They, therefore, zero in on individuals, groups, organizations, ministries and governments, whether sacred or secular. They seek to produce strongholds (2 Cor. 10:4) where their strength is greater, perhaps because there are more of them or because their tentacles are hooked more deeply into the person or group (103).

Second, Demons are probably the primary agents of temptation (103). These temptations often enter through the thoughts in our minds. This no doubt can influence the dysfunctional thoughts which are already present in a person.

Third, Demons seek to keep people ignorant of their presence and activities (104).

Fourth, Another demonic tactic is to get people to fear them (105).

Fifth, In all satanic activity, deceit is a major weapon (106).

Sixth, The job of demons is to hinder good by any possible means (107).

Seventh, Demons, like Satan, are accusers (107). They

(demons) also like to plant thoughts that lead us to accuse others, including God. Demons encourage rumors, cultivate misunderstandings, and justify anger at and blame of God (107).

Eighth and ninth, A major concern of the enemy is to disrupt people's lives, especially those of Christians. He nips at our heels like an angry dog whose space has been encroached on (109).

One of the foremost writers in this area, Peter Wagner, in his book, Confronting The Powers, places the seedbed for discernment of spirits now called spiritual warfare in Lausanne, Switzerland, in 1974, where the Congress on World Evangelism met. In preparation for Lausanne II, Wagner felt led to suggest the need for intercessory prayer during the next Congress on World Evangelism meeting. This intercessory prayer eventually gave birth to A.D. 2000, which focuses upon world evangelism through prayer and spiritual warfare. Within this organization, Wagner heads the United Prayer Tract which incorporates his Spiritual Warfare Network.

Wagner takes his definition for "Spiritual Conflict" Article 12 which came from the first meeting of the Congress on World Evangelism in Lausanne. The article states, "We believe that we are engaged in constant spiritual warfare with the principalities and power of evil who are seeking to overthrow the Church and to frustrate its task of evangelism" (21). He believes three levels of this conflict exist today. The first level he calls "Ground-level spiritual warfare" which "involves casting demons out of people" (21). Under this category, Wagner includes Charles Kraft, mentioned above, and Neil Anderson and Tom White as people who address this specific level of conflict. Though a complete analysis of their works and others who write about spiritual warfare number far too many to review (see appendix D), a brief description on how they define

discernment of spirits will prove helpful.

For example, both Anderson and White believe discernment of spirits crucial for ground-level spiritual warfare. In Anderson's book, The Bondage Breaker, he writes. "True spiritual discernment is nearly a lost practice in evangelical churches" (166). By true discernment, he means the following: "The Greek word for discernment - *diakrino* - simply means to make a judgment or a distinction. Discernment has only one function: to distinguish right from wrong so the right can be promoted and the wrong can be eliminated" (166). Earlier in his book, Anderson puts discernment in the context of the struggle between good and evil. "Christ has not only provided protection from and authority over Satan, but He has equipped us with the Spirit of truth, the indwelling Holy Spirit, to guide us into all truth and help us discern the evil one's schemes (John 16:13)" (99).

In his book, The Believer's Guide To Spiritual Warfare, Tom White defines discernment as "spiritual discrimination endowed by the Holy Spirit for the purpose of judging the source of power - human, satanic, or divine. This ability may be immediate, or it may be cultivated over time by observation and by deepening one's sensitivity to the Spirit of God" (93). White goes on to say that discernment means more than exposing evil spirits. He says, "I believe it also functions to enable one to 'read' the condition of the human spirit, to see through the outer appearance and determine whether the motives of a person are tainted with such things as impurity, deceptiveness, or pride. The goal of the servant of Jesus is to see as Jesus sees" (93-94).

Moving now to the second level of spiritual warfare, Wagner defines "Occult-level

spiritual warfare" as dealing with demonic forces released through activities related to Satanism, witchcraft, Freemasonry, Eastern religions, New Age, shamanism, astrology and many other forms of structured occultism" (Confronting The Powers 22). Because some students in a nearby junior high school became involved in the occult a few years ago, parents in the church knew the dangers of the occult. They wanted the church to address this issue, and so it became involved in a study of the occult with the help of Jerry Johnston's The Edge of Evil. For many parents and people in the church as a whole, exposure to the occult was the first time they had ever considered the reality and intensity of evil. For my personal use, I found Johanna Michaelson's book The Beautiful Side of Evil also helpful.

Wagner identifies the third and last category of spiritual warfare as "Strategic-level spiritual warfare." He describes it as "confrontation with high-ranking principalities and powers such as Paul writes about in Ephesians 6:12. These enemy forces are frequently called 'territorial spirits' because they attempt to keep large numbers of humans networked through cities, nations, neighborhoods, people groups, religious allegiance, industries or any other form of human society in spiritual captivity" (Confronting The Powers 22). In Confronting The Powers, Wagner defends his belief in territorial spirits and recommends other books such as John Dawson's Taking Our Cities for God and Cindy Jacob's Possessing the Gates of the Enemy. Regardless of whether he speaks of this level of spiritual warfare or the other two, however, he perceives discernment of spirits as identifying the specific nature of the demonic infestations. In this way, he believes we can overcome them through intercessory

prayer on any level.

Before our church confronted evil and responded to it, I did not have the benefit of the above information. I only began to study the above books as God led us through our various situations from antagonism to various levels of discernment. As Francis MacNutt mentions in his book, Deliverance from Evil Spirits, entrance into this area of ministry comes only in response to a need. As our experience below will show, no one goes looking for these sort of dynamics. At times, I wondered in amazement at the circumstances the church encountered. At other times, I remembered what C. S. Lewis warned in the Screwtape Letters. "There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors, and hail a materialist and a magician with the same delight" (3).

I always believed in our struggle with evil as Christians but never in the way experienced below. Because our situation with antagonism went from bad to worse, no thanks to our district's and conference's misguided interventions, I called Peter Wagner to ask his advice. He was not available but his wife agreed to talk with me. I explained our situation. Her response was quick and definite. Our church had become involved in spiritual warfare.

I called some parishioners together and asked them to pray in every part of the church beginning in the sanctuary. Using a book someone had given to me a long time ago called Using Your Spiritual Authority by Pat Brooks, we went room by room and

prayed the following prayer he suggests: "By the authority of my risen Savior and Lord, I bind you, Satan, and all your evil powers disturbing this situation today, in the name of Jesus Christ. I command you to cease your maneuvers to hinder the Lord's will from being done" (51). Brooks promises instantaneous and often dramatic results, and they were! Some could sense an oppression in certain areas of the church, especially the sanctuary. The following Sunday, however, our worship service felt different: more freedom. All the people involved believe our prayers made the difference and represent a turning point for our church.

A couple of months later, I talked with a clergy friend. I cautiously asked him if he ever experienced such unexplainable dynamics except by the presence of evil. As we talked, his experiences confirmed and brought clarity to my own situation. We decided to gather a group of four to five pastors together to pray for one another and the city.

Within another couple of months, our group met and began praying. Though pastors who would not ordinarily seek one another out, we grew close in the next few weeks and shared openly. One man suggested we actually pray and ask God to reveal to us if a territorial demon existed in our area. I felt uncomfortable about such request. But I thought I must remain open to whatever God might have for our group.

After another few weeks of prayer, dialogue, and discernment, everyone agreed on the name of our territorial demon, Seth. I went along although this sounded too much like one of Frank Peretti's books. Upon further research, one of our members discovered a woman who once lived in Elmira and named Seth as her spiritual guide in the New Age movement. Again, we began to pray. This time we prayed for Seth's

removal. In time, the group felt a greater presence and freedom of God in their churches.

I did not think much more about the name Seth until I read about his name in Jeffrey Russell's book, The Prince of Darkness. He identified Seth as an Egyptian god. "No Egyptian deity ever became the principle of evil, but one god, Seth, displays the destructive element more than others" (13). Later in his book Russell writes,

The Satanist groups of the 1970s were on the whole frivolous, an odd form of chic. Anton Szandor LaVey founded his Church of Satan in 1966; in 1974 a splinter group formed the Temple of Set. Their *Satanic Bible* is a melange of hedonistic maxims and incoherent occultism. Most occult groups spuriously claim origins in antiquity, and LeVey's claimed to stretch back to the god Seth in ancient Egypt. For 'Sethians,' the Devil is a hidden force of nature, a good, creative power associated with sex, success, and freedom from restraints. The proposition that the Devil is good rather than evil is literal nonsense, a proposition without meaning, for it contradicts the basic definition of the word. The overt, organized Satanism of the 1970s faded, but elements of cultural Satanism continued in the 1980s with 'heavy metal' rock music, which involved little serious Satanism but occasional invocation of the Devil's name along with some drug abuse and apparent respect for the Satanic values of cruelty, ugliness, insensitivity, depression, violence, coarseness, self-indulgence, and joylessness. Rooted in adolescent resentment of authority, 'heavy-metal' groups used the trappings of the occult as part of cultural rebellion (261-262).

Over the next few months, our group continued to pray. I invited one of the pastors to our church to conduct a spiritual warfare seminar. I wanted him to teach us about this subject especially because of our involvement in it. Those who prayed in the church for deliverance came to better understand our common experiences. During one session, the pastor said he would provide deliverance for anyone who felt oppressed in

any way.

Again, I felt uncomfortable. Such ministry was foreign to me, but to my surprise, some people wanted deliverance. As I watched and participated in four deliverance sessions, I marveled at the grace provided the pastor and deliverance team to identify and remove the oppression. From the individuals' reactions during and after deliverance, I cannot doubt its authenticity. The change brought about in these people's lives continues, and they are now more sensitive to the movement of good and evil because of their deliverance.

Initially, we started a small group for those who experienced deliverance as a follow-up to their experience. We have found, however, with the use of Robert S. McGee's books, Search for Significance and The Search for Freedom, valuable tools which integrate an understanding of psychology with the way the evil one influences us. With greater freedom to discern how evil deceives and hides behind personal dynamics, people in the small group have become increasingly aware how evil held them hostage for years. They now experience healing in their small group.

Reason

Supernatural experiences, like those just described, cause people to feel fearful, skeptical, and anxious in our Western culture which denies the reality of life beyond this one. As Charles H. Kraft in his book, Christianity With Power, points out, our world view which sees through its naturalistic, materialistic and humanistic eyes narrows our ability to perceive good or evil. When the Enlightenment denied the existence of evil and eventually God, our focus became ourselves within this life time.

Edward Langton, in his book Supernatural: The Doctrine of Spirits, Angels, and Demons, From The Middle Ages Until The Present Time, says "The progress of scientific knowledge from the eighteenth century onwards until recent times, has been distinctly unfriendly towards the belief in spirits whether good or evil. The unending series of scientific discoveries tended to promote a purely materialistic theory of the universe. By telescope and microscope, and other marvelous instruments of research, it was believed to be possible to investigate the sum-total of terrestrial phenomena" (115).

In Diogenes Allen's ground breaking work, Christian Belief In A Postmodern World, he details changes contemporary with Wesley:

With the rise of classical science a radically new conception of nature developed. Nature was viewed as a great machine with universal laws, unlike Aristotle's physics which had different laws of motion for earthly and heavenly bodies. Some people constructed a new religion based primarily on the understanding of nature as a machine. They regarded the book of nature as superior to the book of Scripture as a source of knowledge of God.... In time some went so far as to claim that the Bible was not needed at all (36).

During Wesley's lifetime, the traditional Christian world view weakened. As Jeffrey Russell says in his book, Prince of Darkness, once settled questions about God arose. "...[D]id the universe look like one ruled by a just and intelligent mind, or did it look like one ruled by chance or mere mechanics? As the assumptions of educated society became more secular, Christians themselves slowly conformed to the new concern with this world. Both Catholics and Protestants turned their attention to the external and tangential aspects of religion such as social action and other good works"

(206).

One of the most influential philosophers of the day, David Hume (1711-1776), argued that "human reason has no power to obtain certainty about anything at all not even matter, and certainly not God" (209). Hume reasoned Christians cannot reconcile the existence of God with evil. Therefore God is neither omnipotent nor good. Along with historical criticism of the eighteenth century which weakened even the truth of Jesus' words, liberal Christians abandoned core Christian beliefs. Friedrich Schleiermacher (1768-1824), "a leader in liberal theology" (215), believed Christ and the apostles did not believe in the devil, "and if they did, they were merely drawing upon the superstitions of their own time" (215).

History and science soon followed the reasoning of eighteenth-century philosophy. In 1755, Immanuel Kant's General History and Theory of the Heavens claimed the cosmos evolved over million of years. This belief challenged Biblical chronology which put the origins of the universe at about six thousand years. From 1750 to 1850, geology, history, and astronomy interacted to establish an evolutionary view of the cosmos, the physical earth, and human society. "The discovery of the immense age of the universe (presently calculated at about fifteen billion years) undermined Christian cosmology and supported the arguments for atheism" (213).

In the latter part of the eighteenth century, Enlightenment moved to Romanticism represented by Jean-Jacques Rousseau (1712-1778). Because he thought human nature basically good, he thought social reform and perhaps revolution could occur through education. No need for God or Satan here. Humankind can correct itself.

With this development, Russell asserted,

Satan continued to fade among professed Christians. The Catholic revival after 1815 reaffirmed traditional teachings but did little to convince society at large of Satan's existence. Protestantism, which had less regard for tradition, found the Bible undermined by increasing acceptance of historical criticism by Protestant theologians. With the weakening of the twin pillars of Christianity -Scripture and tradition- first theologians, then preachers, and finally the laity came to question nearly every aspect of Christian belief..... Unmoored from its epistemological anchor, liberal Protestantism joined secularism in rejecting the Devil as old-fashioned and outdated. Against this view a counterforce gradually asserted itself among those who continued loyal to the Reformation faith in Scripture. These 'conservative' Christians rejected Compromise with secularism and joined Catholics and Eastern Orthodox in continuing to affirm the reality of the Evil One (220-221).

Scripture and tradition did not fare any better with the materialistic assumptions of the late nineteenth and early twentieth centuries. Charles Darwin (1809-1882), Karl Marx (1818-1883), Friedrich Nietzsche (1844-1900), and Sigmund Freud (1856-1939) "all contributed to the growing intellectual consensus that both God and Devil were illusions" (241). Roman Catholic, Eastern Orthodox, and conservative Protestants still defended the personal existence of the Devil. "Mainstream, liberal Protestant theology on the other hand tended to deny or at least ignore the Devil. Many argued that the concept, if it were to be kept at all, should be retained merely as a metaphor for human evil, and the view that Satan exists only as realized in human sin gradually became a liberal dogma. The doctrine of Satan was dismissed as traditional rather than biblical, and Jesus was assumed to have been speaking merely metaphorically when referring to the Devil or demons. Such views arose less from dispassionate historical and biblical

scholarship than from simple embarrassment surrounding belief in spiritual entities in the midst of an increasingly materialistic society" (241-242).

With the human suffering from 1914 until now, confidence in our inevitable progress has come into question. As a result, Diogenes Allen writes that modern mentality has broken down in at least four areas.

First, it has been taken for granted in the intellectual world that the idea of God is superfluous...today there are fundamental developments in philosophy and cosmology that actually point toward God. It can no longer be claimed that philosophy and science have established that we live in a self-contained universe.... The second breakdown of the modern mentality and society.... We find ourselves increasingly in the time of the Judges, in which each does right in his or her own eyes.... The third pillar of the Enlightenment is the belief in inevitable progress. Modern science and technology so improved life that they led to a belief in progress, and in time to a belief in inevitable progress.... There is an increasing recognition that evil is real and that it cannot be removed merely by educational and social reform...The fourth Enlightenment belief that is being questioned is the assumption that knowledge is inherently good...Today we are becoming aware that there is no inherent connection between knowledge and its beneficial use, with genetic engineering just beginning to open new possibilities of abuse, and with the power of bombs and other destructive forces at hand (2-5).

Allen continues to say Christianity no longer remains irrelevant as people begin to ask questions anew about the reason for the existence of the world and its present order. We even find evidence of secular interest in these questions and in good and evil in various periodicals. On June 10, 1991, Time's cover read "Evil: Does it exist - or do bad things just happen?" In Newsweek's November 13, 1995 issue, Kenneth L. Woodward explores the historical meaning of Satan. In "Do We Need Satan?" Woodward states, "Evil is alive, but our culture has lost the power to explain it.

Rethinking the Devil's realm" (62-63). And in Life, December 1995, the cover reads, "Angels: The Search For Meaning And Comfort In The Spiritual World." In society as well as in the church, experience and reason require us to discern good and evil in our lives with a self which has lost its confidence.

Summary

At the beginning of this chapter, I shared my own prayer experiences which led me to recognize the struggle between good and evil along with my human nature. Through my prayer life, I discovered the importance of discernment of spirits as God led me step by step into a deeper relationship through Christ Jesus in the Holy Spirit to the Father.

By using the method of theology in the United Methodist, I examined the importance of discernment of spirits from scripture, tradition, experience and reason. From the Old to New Testaments, scripture shows an increasing interest in discernment of spirits especially from the time of Jesus. From then until now, men and women of faith and prayer who desire to walk according to the Spirit turn their attention to discernment of spirits. From Evagrius through Cassian to à Kempis and Ignatius and Wesley, a similarity in their understanding of discernment of spirits unites him with tradition.

Our experience of good and evil in the church broadened the need of discernment of spirits from the individual to the community of faith. By looking first at the psychological dynamics of antagonism in the church, the investigation went behind their appearance to discover their possible root causes. Literature on spiritual warfare became increasingly important to address our situation. I found authors such as Kraft,

Wagner, Anderson, and White consistent with tradition and yet in some ways lacking.

While these writers provide a contemporary expression of discernment of spirits,

Wesley and especially Ignatius' Rules of Discernment give insight into the way we experience movements of good and evil in our lives.

Because of the Enlightenment's influence upon the Church, the above conclusions came with much prayer, reflection, and discussion. Perhaps part of the difficulty resulted because of Kraft's contention that "the more 'respectable ' denominations (such as the Presbyterians, United Methodists and Episcopalians) by and large preach a belief system that is like that of our secular society" (Christianity With Power 59). Reluctance in accepting discernment of spirits may indicate a secular mentality in our church which makes a paradigm shift especially difficult.

Because of the importance of prayer and discernment of spirits for our spiritual growth and comprehension of church dynamics, attention now focuses on a series of questions which enable parishioners to reflect upon their experiences both individually and corporately. By leading people through these questions, I hope to bring them to an awareness of discernment of spirits as it relates to them personally and as a body of Christ.

CHAPTER 3

Explanation of Methodology

From our experience of antagonism at Pennsylvania Avenue United Methodist Church, the leadership and I knew we encountered a reality not contained in psychological categories nor management theory. Ever so slowly God allowed us to enter into this mystery called evil and understand its dynamics and influence upon people in the church. As a result, I now know evil is not something to fear but to discern in order to submit to God and resist the evil one. Lodged squarely in scripture and central to our tradition, they both assume shepherds and congregations will practice discernment and deal with evil decisively.

To repeat, then, the purpose of this thesis states as follows: The purpose of the proposed project is to guide selected members of the Pennsylvania Avenue United Methodist Church in discerning the movements of good and evil in their lives and in the church through a process based on Ignatius' and Wesley's understanding of discernment of spirits. Through an evaluation of this process, I hope to bring clarity to the dynamics called antagonism and reestablish the need for pastors to affirm their historic role to discern the spirits in our lives and in the life of the church.

By discernment of spirits, I mean "the process by which we examine, in the light of faith and in the connaturality of love, the nature of the spiritual states we experience in ourselves and in others. The purpose of such examination is to decide, as far as possible, which of the movements we experience lead to the Lord and to a more perfect service of him and our brothers, and which deflect us from this goal" as defined in Discernment of

Spirits (9).

David T. Asselin in his article "Christian Maturity and Spiritual Discernment," suggests such a process. He describes it in the following way:

There must be, first of all, inner experience; second, repeated reflection on this experience; third, a discrimination between various experiences, not from the point of view of mere natural causalities (psychological or otherwise), but from that of personal faith in the Lord of concrete history; fourth, an evaluation of these interior experiences from this stand-point; finally, the capacity to receive and obey those movements which are discernibly from the Lord, or at least clearly not inspired by an adverse spirit (587).

In the "Interview" section which follows, I explain how the questions move a person through Asselin's process while utilizing Ignatius' and Wesley's understanding of discernment of spirits.

Selection Process

Forty of the seventy-seven parishioners invited to become involved in this interview agreed to participate. I arrived at these numbers in the following way. Because I wanted to interview ten percent of the congregation, I had to decide our total membership. Although we have over 500 people in our congregation, only 376 parishioners live in the area. Since my project required personal interviews, ten percent of 376 came to 40 people.

Knowing that not everyone would participate in my project, I selected seventy-five people from our local membership of 376. I selected these seventy-five parishioners by first flipping a coin. If heads, I would start with the first name on the membership list. If tails, I would start with the second person. Tails it was. So I began with the second

person on the membership list and selected every fifth person to become a part of the pool of seventy-five. To obtain forty interviews, however, I had to select two more people. I chose two of our oldest women members because I thought they would bring an interesting perspective to the dynamics of the church.

As mentioned in Chapter 1, these interviews took place in the parishioners' homes. For the most part, these interviews lasted between forty-five minutes to an hour. As the ensuing process of questions shows, however, they evoked concerns which often lengthened the interview to an hour and a half to two hours.

The Interview

In the first step of Asselin's process, a person must first recognize that he or she experienced an inner movement. Ignatius' and Wesley's categories and their description of the influence of good and evil become especially informative here. They both mention the influence of God as an experience of peace, joy, and/or love. On the contrary, the experience of evil involves anxiety, fear, and/or hatred. Consequently, my question tries to put a person in touch with both these realities through identification of concrete experiences. Although God always remains present to us and desires an intimate communion with us, we often do not notice any movement of God or evil in our lives. So in the first question, I want the interviewee to identify both positive and negative inner experiences in their lives. Hence the first set of questions: *Think of a time in your life when you experienced an unforgettable peace, joy, and/or love. Can you describe it? Think of a time when you experienced an oppressive anxiety, fear, and/or hatred. Can you describe it?*

Once the interviewee identifies these experiences, the second set of questions seeks to enable the person to reflect upon these inner movements and realize their significance for his/her life. In this way, the person does what Asselin suggests for "repeated reflection on this (these) experiences" (587). Consequently, the second set of questions: *How did these questions influence your faith? That is, did these experiences affect your faith in a positive and/or negative way? Explain.*

With identification of experiences of inner movements and reflection upon them, the interviewee now needs to discriminate between them by faith. Ignatius called movement toward God consolation and movement away from God desolation. Both Ignatius and Wesley scrutinized their lives through prayer to discern the presence of these movements. They wanted to know where they were in relationship to God so they could respond faithfully and not yield to any evil influence. By using Ignatius' descriptions of consolation and desolation, I can help a person discover these dynamics. Thus, this next question naturally follows: *Please listen to the following descriptions of different kinds of spiritual movements in a person's life. Tell me which one describes your experiences of peace, joy, and love and which one describes your experience of anxiety, fear, and hatred. Do these descriptions speak to your experience and why and/or why not?* At this point, I gave Ignatius' description of consolation and desolation, numbers 316 and 317 respectively, found in the "Rules of Discernment" in The Spiritual Exercises to him/her and instructed the person to read these rules and ponder their meaning. They read as follows:

[316] SPIRITUAL CONSOLATION. This term describes

our interior life:

(a) when we find ourselves so on fire with the love of God that neither anything nor anyone presents itself in competition with a total gift of self to God in love. Rather we begin to see everything and everyone in the context of God, their Creator and Lord;

(b) when we are saddened, even to the point of tears, for our infidelity to God but at the same time thankful to know God as Savior. Such consolation often comes in a deep realization of ourselves as sinner before God who loves us, or in the face of Christ's Passion when we see that Jesus loves his Father and his fellowmen so much, or for any other reason which leads us to praise and thank and serve God all the better.

(c) when we find our life of faith, hope, and love so strengthened and emboldened that the joy of serving God is foremost in our life. More simply said, consolation can be found in any increase of our faith, our hope, and our love. A deep down peace comes in just 'being in my Father's house' (297).

[317] SPIRITUAL DESOLATION. This term describes our interior life:

(a) when we find ourselves enmeshed in a certain turmoil of spirit or feel ourselves weighed down by a heavy darkness or weight;

(b) when we experience a lack of faith or hope or love in the very distaste for prayer or for any spiritual activity and we know a certain restlessness in our carrying on in the service of God;

(c) when we experience just the opposite effect of what has been described as spiritual consolation. For we will notice that the thoughts of rebelliousness, despair, or selfishness which arise at the time of desolation are in absolute contrast with the thoughts of the praise and service of God which flow during the time of consolation (207).

By discerning and naming the inner movements in one's life, the interviewee can now begin to evaluate their influence. What were the consequences of living in consolation and desolation? Here I want a person to examine the result of following a spiritual movement in one's life as opposed to another. In this way, I hope she or he will realize the fluidity of our faith and the importance of discernment. The fourth question thus asks: *To what extent did your positive experience (consolation) draw you closer to God? Why*

do you think it did or did not? To what extent did your negative experience (desolation) move you away from God? Why do you think it did or did not?

With the next question, the interviewee can now speculate about the origin of these movements and why they come to us. Some people may have a defined conception while most, I suspect, have difficulty articulating a systematic cosmology because of our materialistic culture. At any rate, the person probably has ideas about how to cooperate with movements of good and how to resist contrary movements. Perhaps at this time I could introduce the interviewee to Ignatius' Rules 314 and 315 which describe the influence of good and evil as contrary movements: they work in opposition to one another. Although Ignatius' "Rules of Discernment" pertain primarily to people intent upon leading a good life, nevertheless these rules can give the interviewee further insight to his/her spiritual condition.

[314] When we are caught up in a life of sin or perhaps even if we are closed off from God in only one area of our life, the evil spirit is ordinarily accustomed to propose a slothful complacency or a future of ever greater pleasures still to be grasped. He fills our imagination with all kinds of sensual delights so that there is no will or desire to change the evil direction of our life.

The good spirit uses just the opposite method with us. He will try to make us see the absurdity of the direction our life has taken. Little by little an uneasiness described sometimes as the 'sting' of conscience comes about and a feeling of remorse sets in (205).

[315] When we are intent upon living a good life and seeking to pursue the lead of God in our life, the tactics of the spirits are just opposite of those described above.

The evil spirit proposes to us all the problems and difficulties in living good life. The evil spirit attempts to rouse a false sadness

for things which will be missed, to bring about anxiety about persevering when we are so weak, to suggest innumerable roadblocks in walking the way of the Lord. And so the evil spirit tries discouragement and deception to deter us from growing in Christ-life.

The good spirit, however, strengthens and encourages, consoles and inspires, establishes a peace and sometimes moves to a firm resolve. To lead a good life gives delight and joy, and no obstacle seems to be so formidable that it cannot be faced and over-come. The good spirit thereby continues an upright person's progress in the Lord (205).

Other rules may provide further insight into spiritual movements within the person.

I do not want to lead the interviewee, however, because of the open ended nature of my questions and I also want to know what each person thinks, feels, and believes. I, therefore, use my own discernment as to whether the introduction of Rules 314 and 315 will help or hinder in the fifth question. *Where do these positive and negative experiences and feelings come from and why do you think they come to us? Describe ways in which we can cooperate with them when they lead us to God and resist them when they lead us away from God?*

With this fifth question, the interviewee completes the process Asselin sets out in his article "Christian Maturity and Spiritual Discernment." The next five questions, six through ten, repeat the same process in relation to the person's experience within the community of faith. The interviewee may now begin to discern similar movements within the life of the church. Consequently, in question six, I ask the person to identify an experience of consolation and desolation. *Think of a time in the congregation's life when you experienced an unforgettable peace, joy, and/or love. Can you describe it? Think*

of a time in the congregation's life when you experienced an oppressive anxiety, fear, and/or hatred. Can you describe it?

With the identification of these experiences, I ask the person to reflect upon these experiences as Asselin suggests with the use of question seven: *How did these experiences influence the faith of the congregation? That is, did they affect the faith of the congregation in a positive or negative way? Please explain.*

With reflection upon these experiences, the interviewee now needs to discriminate between them. I'll repeat Rules 316 and 317 for question eight to assist in the process as I did in question three. The person not only sees these rules again but also realized their usefulness for discernment for both oneself and the entire church. *Please listen to two descriptions of spiritual movements in a congregation's life. Tell me which one describes the congregation's experience of peace, joy, and love and which describes your experience of anxiety, fear, and hatred. Do these descriptions speak to our experience as a congregation and why or why not?*

I then ask the person in question nine to consider the effects of these two experiences on the congregation. Just as the person discerned the effects of her or his own experiences, now she/he applies a similar thinking process to the congregation and sees the significance for such discernment in the church. *To what extent did our positive experience (consolation) draw us closer to God? Why do you think it did or did not? To what extent did our negative experience (desolation) move us away from God? Why do you think it did or did not?*

Lastly, I invite the interviewee again to reflect upon the origin of these spiritual

movements and how we can cooperate with good and resist evil. As in question five, I decide whether or not to mention Rules 314 and 315 at this point. While I do not want to lead the interviewee, I do desire to instruct the person in the contrary movements in our lives. In this way I can emphasize our responsibility to respond one way or the other as a person and collectively as a congregation. Thus, the following question::

Where do you think these positive and negative experiences and feelings come from and why do you think they come to us? Describe ways in which we can cooperate with these experiences when they move us closer to God and resist them when they move us away from God?

In the last two questions, I seek further information which may help me understand why people responded the way they did to the earlier questions. Answers to questions eleven and twelve also enable me to assist people in their faith journey in the weeks and months ahead. In question eleven, for instance, I help people reflect upon their image of God in relationship to themselves and our congregation. After directing The Spiritual Exercises over the past ten years, I know the significance of one's image of God. If a person perceives God as a Judge, then he/she will not likely want to develop a close relationship with God. On the other hand, God seen as love motivates one to desire a closer walk with God. With use of possible images of God suggested on a sheet of paper found in appendix A, I ask: *Please circle the names which describes your image of God and explain why. Please follow the same process but apply your answers and explanation to our congregation.*

Finally, I need to know the prayer life of our congregation. The ability to identify,

reflect, discriminate, evaluate and respond to spiritual movements in our lives depends upon the depth of our prayer. Clearly, both Ignatius and Wesley demonstrated this ability in their lives which had profound effects upon spiritual formation and renewal in radically different cultures and times separated by nearly 200 years. Several brief questions: *Do you have a regular prayer time? Do you have a certain place where you pray? How and how long do you usually pray? Have you ever used Lectio Divina as a method of prayer? Do you journal? If you could receive more instruction about prayer, what do you think would help you and the congregation the most?*

With this last question, I imply prayer and spiritual direction all central to the person's and the congregation's growth in faith. I thereby help the church return to its ascetical roots of prayer and spiritual direction as Eugene H. Peterson suggests in his book Working the Angles. I also suggest a return to scripture as the basis for prayer by mentioning such prayer methods as Lectio Divina which Wesley practiced.

Moreover, by visiting in their homes, I can further reinforce my role as shepherd among church members concerned with their spiritual state. By example, I can demonstrate that the pastor ministers neither as a psychologist nor as a business manager. Although knowledge of these disciplines may assist a pastor in ministry, nevertheless they must not serve as a substitute for the pastor's role as spiritual director. Rather, through the interview process I want to reaffirm my historic role as one who has knowledge and experience with prayer, scripture, and spiritual direction where discernment of spirits takes a central place.

Throughout the interview process of various members at Pennsylvania Avenue

United Methodist Church, I used insights from Alfred Benjamin's book, The Helping Interview, and Thomas Hart's book, The Art of Christian Listening. Benjamin, for instance, makes a distinction between "two types of interviews; the one in which the interviewer seeks help from the interviewee and the one in which the interviewer tries to help the interviewee" (xxi). Benjamin's book describes the latter type and says the ultimate question for the interviewer "must always be: How can I best help this person?" (xxii).

In the context of this thesis I best help a person by asking a series of questions which enable him/her to recognize the presence of God and evil and respond in appropriate ways in order to grow in love and service of our Lord. In the process, I enter into spiritual direction as Hart suggests in his book, The Art of Christian Listening, by focusing my attention on my parishioner as a gift and not as a subject for my thesis.

I, of course, used my experience over the last ten years as a spiritual director in the Spiritual Exercises. Just as Benjamin says the helping interview is more of an art than a science, so Thomas Green in his book, Weeds Among the Wheat, states spiritual direction which involves discernment is an art form. He says, "In essence discernment is an art, not a science; it is learned by doing, by trial and error. And it is a gift, not primarily the fruit of personal effort, but God's gift to those who love and are loved by him. As art and gift, discernment cannot be taught" (22).

Thus I used the art and gift of spiritual direction and discernment of spirits as they have grown in me throughout the past years to help directees explore ways in which good and evil influence their lives. The interview process outlined above gave me the

latitude to ask for further clarification and explanation of answers. In this way I helped people see another reality which surrounds them every day. Some of the questions evoked reflection upon antagonism and some of the difficult experiences in our church. In assisting a person to reflect on these experiences I did not lead him/her to my conclusions but rather helped bring clarity to dynamics felt in the church.

Analysis of the Data

Through the use of a matrix described in Chapter 1, I evaluated the above process in terms of levels of spiritual awareness. To repeat, these levels go from one to five with five the highest. I describe them as follows:

1 = not aware of any spiritual and/or non-spiritual movements of consolation and desolation.

2 = has difficulty recognizing spiritual and/or non-spiritual movements of consolation and desolation.

3 = senses spiritual and/or non-spiritual movements of consolation and desolation but cannot verbalize them

4 = verbalizes experiences of spiritual and/or non-spiritual consolation and desolation but unable to name and know their influence.

5 = identifies experiences of spiritual and/or non-spiritual consolation and desolation and names and reflects upon them with insight.

These numbers appear on the left side of the matrix as the diagram below shows while numbers one through ten line the top. These numbers represent the questions asked during the interview. Questions three and eight have three categories in order to identify the type of consolation and desolation experience a person may have.

	1	2	3	4	5	6	7	8	9	10	
			a	b	c				a	b	c
5											
4											
3											
2											
1											

To analyze how well people moved through the questions, I used the grid to identify the level of the responses. I then multiplied the number of answers assigned to each box by the value of the box. Lastly, I divided the total of all the boxes by the total number of people who answered the question. For the sake of illustration, suppose ten people answered question one. I decide to place three people in box three, four people in box four, and three people in box five according to the level of their reply. I multiply three times three in box three, four times three in box four, and three time five in box five. The total comes to thirty-six which I divide by ten, the total number of people who answered question one.

To analyze question eleven, which asked parishioners about their image of God in relation to themselves and the church, I totaled the responses in each column and for each word in its respective column. I then gave each word a percentage to find the three highest answers in each column. In this way, patterns emerged which helped explain the findings in the matrix above (see appendix A).

Question twelve used questions to gain specific information about one's prayer life.

Besides the image of God a person has of oneself and the church, his/her devotional life plays a major part in discerning the movements of spiritual and/or non-spiritual consolation and desolation. Discernment of spirits simply cannot consistently occur without the discipline of a meaningful devotional life. Thus, question twelve attempted to ascertain the spiritual practices of my parishioners in order to gain insight into their answers to questions one through eleven.

Conclusion

With a method to evaluate the answers to questions one through ten and insight into the congregation's image of God and devotional life in questions eleven and twelve, I discovered the extent to which they can discern the movements of good and evil in their lives. As a result, this evaluation brought clarity to the dynamic called antagonism which establishes the need for the pastor to affirm his/her historic role to discern the spirits in our personal and corporate lives. In the process, the direction of and future ministries for Pennsylvania Avenue United Methodist Church became clearer.

CHAPTER 4

Analysis of Interviews

As I begin the analysis of my interviews, I need to help the reader see through my eyes as I discern the interviewees' answers. Chapter 2 established a similarity in Ignatius' and Wesley's categories and influence of good and evil consistent with Christian thought of God, Satan, good and evil angels. Analysis of my interviews, however, did not involve a simple application of these categories to the interviews. Our understanding of human nature today will not permit such a correlation. Neither, however, can the analysis in the context of this thesis allow a disregard for the influence of good and evil.

I, therefore, drew heavily on Discernment of Spirits by Jones Toner who taught graduate courses on discernment of spirits for years. With the help of other authors such as William A. Barry, Maureen Conroy, John L. English, Thomas H. Green, and John Veltri, I provide further insight into the rationale for my questions in the interviews and my interpretation of them. While Chapter 3 explained how the questions in the interview move people through Asselin's discernment process, Chapter 4 describes how I implemented this process and analyzed and evaluated its results. To clarify this procedure, I state each question again followed by its intent and findings.

Profile of Participants

The analysis of the interviews below involved forty of the seventy-seven people asked to participate. Representing an age range of twenty-one to ninety-six, these forty participants included twenty-three women and seventeen men. In terms of percentages, fifty-two percent agreed to become involved in my project. Twenty-five percent in all

declined the offer: antagonism affected nine percent and inactivity influenced the decision of ten percent. Reasons why other people did not participate include the following: nine percent were out of town, could not contact six percent, four percent had serious health problems, and four percent were in process of transferring. Please see the table below for a summary of these percentages.

TABLE 1
Reasons Why People Did Not Participate

Reasons	n	%
Effects of antagonism	9	12
Inactivity	10	13
Out of town	7	9
Could not contact	5	6
Health problems	3	4
In process of transferring	3	4

Research Questions

Research Question #1: *Think of a time in your life when you experienced an unforgettable peace, joy, and/or love. Can you describe it? Think of a time when you experienced an oppressive anxiety, fear, and/or hatred. Can you describe it?*

People can, of course, experience peace, joy, and love or anxiety, fear, and hatred without the influence of good and evil. These feelings come from various situations and our reactions to them. This first question explores whether or not a person can identify what William Barry calls "I know not what" in his book, Finding God in All Things (39). "When we experience the desire for 'I know not what,' it is God's Holy Spirit drawing us into the community which is the Trinity. This deepest desire of our hearts is for God"

(40). In other words, we all have experiences which pull us out of ourselves. God communicates with us through various experiences which bring peace, joy, and love. While we may not recognize God in these experiences, we at least feel their effects which sometimes cause us to stop and ponder their significance.

On the other hand, we may also experience anxiety, fear, and hatred which can draw us into ourselves. Though we may not understand the source of these thoughts and feelings, they alienate and separate us from others and our true self. In the second part of this first question, I look for the interviewee to identify an experience which had the opposite effect of his/her experience of peace, joy, and/or love.

Using the grid and scoring method described in Chapter 3 under "Analysis of Data" shown below, the average response for the first part of question one was 4.68. This score indicates that people could readily remember experiences which created feelings of peace, joy, and/or love. The interviewees mentioned falling in love, giving birth to a child, and having grandchildren as experiences of "I know not what." One man, for example, said meeting his wife "turned things around" for him. Their marriage brought his greatest time of peace, joy, and love. A woman said "nothing ever equaled the feeling of giving birth to her children." Her time of peace, joy, and love came with the birth of her children.

People could also remember the opposite of these times. The average of these responses came to 4.90 which indicates the profound effects the struggles and difficulties of life have on people's lives. These painful experiences included loss of a loved one, health problems, conflict within the home, loss of or possible loss of job, and war. They

caused many people to withdraw into themselves or avoid them. One woman, for instance, feared the death of her son before his birth. Her fear went away before the eighth month. After the birth of her son, she said she felt all right. A man identified the loss of his job as the worst time in his life. He said the experienced caused so much anxiety it paralysed him emotionally for weeks.

TABLE 2
Spiritual and Non-Spiritual Consolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.68													
3														
2														
1														

TABLE 3
Spiritual and Non-Spiritual Desolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.90													
3														
2														
1														

Research Question #2: *How did these experiences influence your faith? That is, did*

these experiences affect your faith in a positive and/or negative way? Explain.

Identification of these experiences and our reactions to them constitutes a major first step in my interview process. Without them, reflection becomes impossible in the next question. In this question, I want people to think whether or not their experiences brought them closer to God or moved them away from God. A person, for example, may fall in love which causes one to focus upon another and not oneself. Such an experience has the potential of drawing one towards God. At first, the focus concentrates on the reality of another person. But over time, one may reflect upon how God loves us and uses all creation to bring us to an awareness of God's love. At this point, a person enters into a what Ignatius calls a spiritual consolation.

On the other hand, experiences of anxiety, fear, and/or hatred may lead a person into what Ignatius explains as spiritual desolation. For example, he/she may meet someone who scares him/her and causes anxiety. Though the person cannot explain the reaction at first, he/she notices it triggers memories of previous experiences which caused anxiety, fear and eventually hatred. These thoughts cause him/her to wonder about his/her relationship with God. If God is love, then why did God allow hurtful relationships to happen? The person may further realize that as a result of these thoughts one's desire to pray decreases and thus the person slowly drifts away from God. The person now enters spiritual desolation and becomes vulnerable to the influence of evil.

Toner and others make clear that movement towards and away from God in spiritual consolation and desolation do not constitute sin. Both involve movements. They can lead to greater acts of devotion and service or rebellion, but more importantly, they signal

TABLE 5
Spiritual and Non-Spiritual Desolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.90	4.80												
3														
2														
1														

Research Question #3: *Please read the following descriptions of different kinds of spiritual movements in a person's life. Tell me which one describes your experience of peace, joy, and/or love and which one describes your experience of anxiety, fear, and/or hatred. Do these descriptions speak to your experience and why and/or why not?*

In the third question, the interviewee needs to make a transition from a general sense of "I know not what" to an actual spiritual consolation. Ignatius proves extremely helpful here because he delineates three different aspects of this consolation. To better understand them, I will expand upon their meaning. The first part of spiritual consolation of rule 316 states the following: "(a) when we find ourselves so on fire with the love of God that neither anything nor anyone presents itself in competition with a total gift of self to God in love. Rather we begin to see everything and everyone in the context of God, their Creator and Lord" (297).

John English, in his book Spiritual Freedom, provides insight into this definition when

he says, it "makes clear that consolation is not merely gratification or pleasure. While it may be related to other persons or objects, it must include the persons of the Trinity. For example, an interior movement may arise from the love we have for another person, and this kind of emotional experience may resemble spiritual consolation. But it is the beginning of spiritual consolation when that human love is directly related to the love of God" (115).

Maureen Conroy focuses on the words "on fire" or "afame" and notes that the word indicates "a vibrant, lively, burning, and intense love for God that only God can arouse within" (40). Convoy also points out this love overflows into other relationships. "We are so inflamed with God's love that all other loves are seen in their proper perspective and loved only in the context of our total love for God. We do not love others less; rather, we love more because all our love is contained in God's total love. God's love integrates all our loves" (40).

The second part of spiritual consolation is "(b) when we are saddened, even to the point of tears, for our infidelity to God but at the same time thankful to know God as Savior. Such consolation often comes in a deep realization of ourselves as sinner before God who loves us, or in the face of Christ's passion when we see that Jesus loves his Father and his fellowmen so much, or for any other reason which leads us to praise and thank and serve God all the better" (297).

This next part of spiritual consolation describes the juxtaposition between God's great love for us through Jesus and our unworthiness. Emotions run deep as a person experiences love and shame, joy and pain, laughter and tears. Of tears, Convoy writes,

"Ignatius mentions several specific types of love that can cause tears, such as sorrow for sin or being moved by the sufferings of Jesus. Thus, consolation can be painful. It hurts to know that we have offended a God who loves us so much, but that is exactly why we experience sorrow. It is painful to see clearly with the eyes of our heart how much Jesus has suffered for us and others. Tears of joy may be mixed with tears of pain. Pain may be a primary reason for our tears or, on the contrary, tears may flow from joy and gratitude" (40-41).

Lastly, Ignatius describes a third part of spiritual consolation. "(c) when we find our life of faith, hope, and love so strengthened and emboldened that the joy of serving God is foremost in our life. More simply said, consolation can be found in any increase of our faith, our hope, and our love. A deep down peace comes in just 'being in my Father's house'" (297).

Most commentators divide this last consolation into two parts. The first part, Convoy observes, refers to a "growing interior fullness of faith, an affective increase that is both spiritual and emotional and one that creates more space in our hearts to receive God's loving presence and that allows God to flow through us to others" (41). The second part which begins with "more simply said" also has deep interior feeling characterized by joy. Again, Convoy helps to explain this consolation when she says, "It (interior feeling) is an interior joy a joy of the heart, a joy experienced in the center of our being that spontaneously moves us toward God-centered realities. This interior joy results in our being filled with peace and quiet in God and is an experience of stillness, a quiet being with God" (42).

In Toner's commentary on the Rules of Discernment, he notices a progression in the various parts of this consolation. In part "a," he finds consolation not usually experienced. The consolation broadens to include more people in part "b" where we experience sorrow, tears, love and joy for our Lord, Jesus Christ. And lastly in "c," Toner believes spiritual consolation receives its widest application in that it refers to any increase of faith, hope, and love.

While the above description of consolation perhaps seems technical and inaccessible, John Veltri, in his book Orientations Volume Two, summarizes the essence of spiritual consolation and gives some helpful signs to know when it occurs. "Fundamentally consolation exists if a person experiences an increase of faith even though on a felt level there is pain or dryness. One or other of the following phrases may help also to recognize the presence of consolation: a) experience of moving towards the Lord; b) leading to an interior acceptance of others; c) delicate and gentle; d) leading to a realistic knowledge of self; e) a sense of God's presence with a deeper faith perspective; f) if it is painful, dry or sad it is because of the Lord; g) meaningfulness and a sense of hope; h) tension may still exist but underneath there is a sense of faith and hope; i) not turned in on self" (B 30).

Question three in the interview also deals with spiritual desolation. Because Ignatius believed desolation the opposite of consolation, we can expect to find rule 317 on spiritual desolation contrary to rule 316. For example, when Ignatius speaks of "on fire" or "afame" in rule 316(a), Ignatius mentions "turmoil of spirit" and "heavy darkness or weight" in rule 317(a) on desolation. Likewise, when rule 316(b) talks of sorrow and joy over Jesus' death for us which leads to greater praise and service of God, rule 317(b)

describes desolation as "a lack of faith or hope or love in the very distaste for prayer or for any spiritual activity and we know a certain restlessness in our carrying on in the service of God" (207). And finally, when rule 316(c) characterizes faith, hope, and love as strengthened and emboldened to serve God with joy, rule 317(c) depicts desolation as thoughts of rebelliousness, despair, or selfishness with little motivation to praise and serve God.

In Veltri's overview of desolation, he brings out the contrast vividly. Compare the difference between his explanation of consolation above and the following description of desolation: "The following phrases, one or two of them together, may indicate the presence of desolation: a) turned in on self; b) God is not part of my consciousness in my activities; c) the experience is moving towards the self-seeking and material; d) I feel alone and separated while at the same time desiring to be with God; e) feeling of sadness and separation from the Lord; f) I feel hyper and happy but there is a lack of delicacy, a fanatical quality to it with my disordered tendencies influencing my actions it is a cover-up for seeking myself; g) the experience is moving me away from the Lord; h) I cannot see things clearly in perspective" (B 31).

Further insight and clarification to spiritual desolation comes at the end of Toner's chapter on "The Description of Desolation," where he writes a summary of his previous discussion about desolation.

Putting together all that has been drawn out of Ignatius' description of spiritual desolation, we find that such desolation in the proper meaning of the word, feelings, is generated by four factors in dynamic relationships. Two of them are spiritual(good) and are in conflict with the two which are anti-spiritual(evil). (1)

The Holy Spirit (2) actualizes living faith in a human person. In the power of such faith that person intends and strives to grow in freedom from sin, to go from good to better in God's service, to experience God's love in Jesus Christ, to know and love Jesus more and follow him more fully. The two anti-spiritual factors oppose these spiritual factors. (3) The evil spirit, or simply the power of sin within the human person, (4) instigates thoughts and affective acts and feelings which are contrary to those which living faith of itself tends to generate. These motions from the evil spirit or the person's own sinfulness are various in kind and degree, but all tend in some measure toward loss of confidence in God's love and care. Thus, by degrees of discouragement, they tend toward making one despair of ever achieving the goal that had sprung from living faith. When these anti-spiritual movements so dominate some area of conscious life that the feelings of peace and joy flowing from living faith are suppressed, or are drowned out by feelings of anxiety, sadness and discouragement *regarding faith life*, then the person experiences spiritual desolation. Only desolation in a person with faith, hope, and charity, which arises from inner movements contrary to faith, hope, and charity only such desolation is a *spiritual* desolation (143-44).

Notice Toner's statement in the last sentence of the quotation which says inner movements of desolation arise in those who have faith. He makes this statement because Ignatius intended his Rules of Discernment for those moving toward God in their faith. Only a person described in Rule 315 would remain open and sensitive to contrary movements of good and evil in one's life. The person portrayed in Rule 314, however, who moves from sin to sin cannot discern the movement of evil because of his/her spiritual condition. In this case, Ignatius explains in his rule that God will work in a person's life by enabling one to see the absurdity of his/her life's direction and by stinging the conscience to bring remorse.

The above discussion implies a person needs to know the direction of one's life. An inability to identify a time of desolation, for example, may indicate the absence of an

authentic conversion, insensitivity to movements in one's life, or movement away from God. In my discernment of a person's answer to this question, I look for the basic orientation to one's life along with a correct identification of one's consolation and desolation.

In question three, therefore, I ask people to make a transition from a non-spiritual consolation and desolation to a spiritual consolation and desolation. The difference involves moving from an "I know not what" experience to finding God in the experience. For example, when I ask people if they ever experienced an unforgettable peace, joy, and/or love, I do not have to define these terms. People have a general idea of what these words mean for them and can identify these experiences readily as the above average response shows.

These responses, however, may not describe a spiritual consolation. Used in a general way, peace, joy, and love mean something different compared to the use of consolation and desolation in a spiritual sense. Ignatius' descriptions of spiritual consolation and desolation help us to understand this difference and to make the transition from a non-spiritual consolation and desolation to a spiritual consolation and desolation.

Question three, thus, asks people to make a huge jump. The use of consolation and desolation presuppose The Spiritual Exercises as their context. And yet, Jules Toner reminds us that Ignatius' rules belong to our entire Christian spiritual tradition. "Strangely enough, no one before him succeeded in giving us such an organized set of practical counsels, and no one since his time has provided anything which could replace it. The content, as has been said, accords with Christian tradition and with all spiritualities in the

Church. To think these rules are not suitable for those led by God in a different spiritual tradition than the Ignatian would be a mistake" (Discernment of Spirits 15).

In question three, then, I invite people to discover and discern their spiritual consolation and desolation within their non-spiritual consolation and desolation. I handed them Ignatius' rules 316 and 317 and ask them to read and select the type of consolation and desolation described in parts a, b, and/or c which most closely relate to their experience. I have to discern if they actually make this transition and analyze their answers.

Because this transition a difficult one, the average response did not show as high a score. For instance, the average for questions one and two were 4.68 and 4.60 for the consolation and 4.90 and 4.80 for desolation. For question three, the average for consolation a, b, and c came to 4.00, 3.20, and 4.50 respectively; The average for desolation a, b, and c totaled 4.20, 4.00, and 4.40 respectively.

While the scores for questions one and two for consolation and desolation both rated nearly a 5, the averages for question three moved closer to 4. So in questions one and two, people identified their non-spiritual consolation and desolation and reflected upon them with insight. For question three, the interviewees verbalized their experiences of spiritual consolation and desolation but overall could not name and know their influence.

One would expect to find this difference in the transition from non-spiritual to spiritual consolation and desolation. Discerning these movements takes time, much reflection, and experience. Even with the difficulty involved, the scores show that laity can make the transition and begin to discern consolation and desolation in their lives.

TABLE 7
Spiritual and Non-Spiritual Desolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.90	4.80	4.20	4.00	4.40									
3														
2														
1														

Research Question #4: *To what extent did your positive experience (consolation) draw you closer to God? Why do you think it did or did not? To what extent did your negative experience (desolation) move you away from God? Why do you think it did or did not?*

In question four, I desire the interviewees to continue to reflect upon their experience of spiritual consolation and desolation. Since most of the people have never seen these terms and their descriptions before, I want them to think about how consolation moves them closer to God and desolations draw them away from God.

Further reflection assists the interviewee to evaluate and cement the importance and influence a consolation or desolation can have on him or her. Averages for both the consolation as well as the desolation figure about four with 4.10 for the consolation and 3.93 for the desolation. These averages correspond with the average scores for question three probably because they reflect the initial discernment level of these movements.

Thus both question three and four averages recognize the movements of consolation and desolation, but they reveal an uncertainty about their influence and cannot reflect upon them with insight.

TABLE 8
Spiritual and Non-Spiritual Consolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.68	4.60	4.00		4.50	4.10								
3				3.20										
2														
1														

TABLE 9
Spiritual and Non-Spiritual Desolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.90	4.80	4.20	4.00	4.40									
3						3.93								
2														
1														

Research Question #5: *Where do these positive and negative experiences and feelings come from and why do you think they come to us? Describe ways in which you can cooperate with them when they lead you to God and resist them when they lead you away*

TABLE 11
Spiritual and Non-Spiritual Desolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.90	4.80	4.20	4.00	4.40									
3						3.93	3.45							
2														
1														

Research Question #6: *Think of a time in the congregation's life when we experienced an unforgettable peace, joy, and/or love. Can you describe it? Think of a time in the congregation's life when we experienced an oppressive anxiety, fear, and/or hatred. Can you describe it?*

Questions six through ten repeat questions one through five except I substitute "one's life" with "congregation's life." The transition comes out of my concern that people not see their relationship with God in only an individualistic way. Ignatius assumed the context for his exercises as the church, the body of Christ. Just as individuals experience spiritual and/or non-spiritual consolations and desolations, so do congregations. In these questions, I want the interviewees to follow the same process they used to identify, reflect and decide to cooperate with or resist a spiritual and/or non-spiritual movement in themselves. In question six, therefore, I look for a person to identify an experience of unforgettable peace, joy, and love and an unforgettable anxiety, fear, and/or hatred in the

life of the congregation.

An average of 4.88 said they experienced the former and 4.03 the latter. People named specific events in the church's life which gave them a positive experience such as teaching Sunday School, ushering in church, and our Christmas Eve candlelight service. Several people mentioned the Christmas Eve candlelight service in particular. One woman said the congregation experiences such peace during this service. A man remarked that everyone seems in harmony. "People experience a great joy!"

This clarity did not appear with their negative experiences. The interviewees either identified strongly with a particular negative event or said they could not think of a time when they experienced any anxiety, fear, and/or hatred. For example, nearly half or seventeen of the forty participants mentioned the church's experience of antagonism. Thirteen of the seventeen said they had a regular time for prayer; three of the remaining four pray throughout the day even though they do not have a regular prayer time. One woman mentioned the greatest time of anxiety, fear, and/or hatred occurred when the District Superintendent asked the antagonists to leave the church. On the other hand, those who could not identify a negative feeling in relation to the church have not become involved in its ministries. No doubt the lack of involvement and distance of these people from the church's dynamics insulated them from the effects of antagonism.

The contrast in average score between the seventeen with a regular prayer time and the overall average reveals a significant difference of 4.81 compared to 4.03. While both appear in the four box, the former score clearly moves closer to level five, which identifies experiences of consolation and desolation and names and reflects upon them

with insight.

TABLE 12
Spiritual and Non-Spiritual Consolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c						a	b	c	
5														
4	4.68	4.60	4.00		4.50	4.10		4.88						
3				3.20			3.48							
2														
1														

TABLE 13
Spiritual and Non-Spiritual Desolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c						a	b	c	
5														
4	4.90	4.80	4.20	4.00	4.40			4.03						
								4.81						
3						3.93	3.45							
2														
1														

Research Question #7: *How did these experiences influence the faith of the congregation? That is, did they affect the faith of the congregation in a positive or negative way? Please explain.*

In this question, I want the parishioner to reflect upon their experiences above. The person has already reflected upon his/her personal experiences in question two, which

TABLE 15
Spiritual and Non-Spiritual Desolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c						a	b	c	
5														
4	4.90	4.80	4.20	4.00	4.40			4.03	4.62					
								4.81						
3						3.93	3.45		3.98					
2														
1														

Research Question #8: *Please read the two descriptions of spiritual movements in a congregation's life. Tell me which one describes the congregation's experience of peace, joy, and/or love and which describes our experience of anxiety, fear, and/or hatred. Do these descriptions speak to our experience as a congregation and why or why not?*

As with question three, this question represents an important transition. The responses to questions six and seven may or may not actually describe a spiritual consolation and/or desolation. In this question, however, I want to bring clarity to the nature of a person's experience in the congregation especially as it may relate to antagonism. Consequently, I use the same descriptions of consolation and desolation as before. By reading them a second time, the person can hopefully not only understand them better but also become equipped to more readily apply them to the congregation.

Remembering Toner's observation that parts a, b, and c of a consolation progress from an unique, limited movement to a more general one, the interviewees' average score in

parts a and b totaled only 3.88 and 3.67 respectively. In part c, however, the average score of 4.70 is identical with the score in question seven. The relationship of these two numbers reveals the accuracy and insight with which people can identify, reflect, and discern a spiritual consolation.

The low averages in relation to the spiritual desolation show the opposite. The influences mentioned in question six and seven continues in this question. The average scores of all participants go even lower with 3.70, 3.15, and 3.87 for parts a, b, and c respectively. These scores indicate a sense of desolation but an inability to verbalize it. Those who experienced antagonism, however, show higher scores of 4.1, 4.4, and 4.5 respectively. Moreover, twelve people discerned part a, five chose part b, and seventeen selected part c of the desolation.

So while the overall average score does not reveal a strong understanding of spiritual desolation, those involved in the church who have a disciplined prayer life discerned primarily two movements of desolation, a and c. Ignatius described part a as "when we find ourselves enmeshed in a certain turmoil of spirit or feel ourselves weighed down by a heavy darkness or weight" (207). He identified part c as "when we experience just the opposite of what has been described as spiritual consolation. For we will notice that the thoughts of desolation are in absolute contrast with the thoughts of the praise and service of God which flow during the time of consolation" (207).

TABLE 16
Spiritual and Non-Spiritual Consolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.68	4.60	4.00		4.50	4.10		4.88	4.70				4.70	
3				3.20			3.48			3.88	3.67			
2														
1														

TABLE 17
Spiritual and Non-Spiritual Desolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.90	4.80	4.20	4.00	4.40			4.03	4.62	4.08	4.40	4.46		
								4.81						
3						3.93	3.45		3.98	3.70	3.15	3.87		
2														
1														

Research Question #9: To what extent did our positive experience (consolation) draw us closer to God? Why do you think it did or did not? To what extent did our negative experience (desolation) move us away from God? Why do you think it did or did not?

With the identification of a congregational consolation and/or desolation, I want the person to continue to ponder the influence of these movements. I hope that further reflection helped a person to see how consolation and desolation can potentially move a

TABLE 19
Spiritual and Non-Spiritual Desolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.90	4.80	4.20	4.00	4.40			4.03	4.62	4.08	4.40	4.46	4.59	
								4.81						
3						3.93	3.45		3.98	3.70	3.15	3.87	3.79	
2														
1														

Research Question #10: *Where do you think these positive and negative experiences and feelings come from and why do you think they come to us? Describe ways in which we can cooperate with these experiences when they move us closer to God and resist them when they move us away from God?*

Question nine leads the interviewee to think about concrete ways in which to cooperate with a congregational consolation and resist a congregational desolation. As in question five, question ten also invites the person to consider again the origin of these movements and the reasons they influence us. In this way, he/she may see the influence of good and evil and our human nature not only in an individual's life but also in the congregation's life.

While the average congregational scores for question ten are higher than question five, they still remain low at 3.70 for the consolation and 3.55 for desolation. Like question five, the low average scores for question ten reflect a congregational difficulty in

TABLE 21
Spiritual and Non-Spiritual Desolation

	1	2		3		4	5	6	7		8		9	10
			a	b	c					a	b	c		
5														
4	4.90	4.80	4.20	4.00	4.40			4.03	4.62	4.08	4.40	4.46	4.59	4.12
								4.81						
3						3.93	3.45		3.98	3.70	3.15	3.87	3.79	3.55
2														
1														

Research Question #11: *Please circle the names on this sheet of paper which describe your image of God, self, and communication with God. Please explain why you chose your responses. Please follow the same process but apply your answers and explanation to our congregation.*

On the sheet in which people selected the words which best express their image of God, fifty-six percent said they perceive God as loving, twenty-one percent selected eternal, and thirteen percent picked heavenly in column one. In the second column which still refers to their image of God, twenty-three percent choose spirit, twenty-one percent preferred giver of life, and eighteen percent designated God and Savior. Putting the two columns together by reading from left to right and tying the three highest percentages together, people as a whole perceive God as Loving Spirit, Eternal Giver of Life, and Heavenly God and Savior. No one selected judging or demanding or any other negative term for God, which shows that people have a positive image of God.

TABLE 22
Subjects' Perception of Image of God (N=)

Words re Image	n	%	Words re Image	n	%
Loving	22	56	Spirit	9	23
Eternal	8	21	Giver of Life	8	21
Heavenly	5	13	God/Savior	7	18

In the third and fourth columns, people reflected upon how they see themselves in relation to God. Figuring percentages in the same way as in the previous two columns, people chose the following words in the third column: forty-four percent preferred believing, twenty-one percent picked trusting, and thirteen percent expressed thankful. In the fourth column, friend received the highest percentage with twenty-six percent, then follower with eighteen percent, and lastly, servant with ten percent. By correlating the names in each column with the highest to lowest percentage, we find people see themselves in relation to God as a believing friend, a trusting follower, or a thankful servant. Only three percent saw themselves as angry and one percent as hurting in column three while only three percent perceive themselves as rebels. Thus the answers reveal that these people perceive themselves in a positive way in relationship with God.

TABLE 23
Subjects' Perceptions of Image of Self (N=)

Words re Image	n	%	Words re Image	n	%
Believing	17	44	Friend	10	26
Trusting	8	21	Follower	7	18
Thankful	5	13	Servant	4	10

Lastly, in columns five and six, people think about how they communicate with God. In calculating the percentages, we discover that thirty-two percent prays for, twenty-six

percent thanks You for, and fifteen percent wonders about in column five. In column six, thirty-two percent selected understanding, twenty percent mentioned health, and fifteen percent picked faith and forgiveness. Putting together words in both columns from highest to lowest percentage, people perceive their communication with God as prays for understanding, thanks You for health, and wonders a lot about faith and forgiveness.

TABLE 24
Subjects' Perception of Image of Communication (N=)

Words re Image	n	%	Words re Image	n	%
Prays for	11	32	Understanding	11	32
Thanks You for	9	26	Health	9	26
Wonders about	5	15	Faith/Forgiveness	5	15

With the answers for image of God, image of self, and image of communication compiled, a complete picture emerges when the responses from all six columns come together with the following results: Loving Spirit your believing friend prays for understanding, Eternal Giver of life your trusting follower thanks You for health, and Heavenly God and Savior your thankful servant wonders a lot about faith and forgiveness. While this composite reveals a positive image and relationship with God, a lack of specific reference to our Triune God appears along with little reference to believers as disciples. For example, in reference to one's image of God in column two, only eight percent referred to God as Father, no one mentioned God as Mother, and Christ and Jesus received three percent each. Only five percent chose disciple as image of self in relation to God. Nevertheless, with a positive image of God, the potential exists for people to grow into a more deeply rooted faith within the Godhead.

TABLE 25
Subjects' Composite Image Perceptions

God	%	God	%	Self	%	Self	%	Com	%	Com	%
Loving	56	Spirit	23	Believing	44	Friend	26	Prays for	32	Under- standing	32
Eternal	21	Giver of Life	21	Trusting	21	Follower	18	Thanks You for	26	Health	26
Heavenly	13	God/ Savior	18	Thankful	13	Servant	13	Wonders about	15	Faith/for giveness	15

Using the same procedure above with the sheet which refers to how people in my project think the congregation perceives and relates to God, the following composite of answers appear: Loving (twenty-nine percent) Savior (thirty-eight percent) your believing (twenty-four percent) and trusting (twenty-four percent) follower (thirty-two percent) prays for (fifty-three percent) faith (twenty-three percent); Heavenly (eighteen percent) God (nineteen percent) your seeking (eighteen percent) servant (twenty-one percent) needs (thirteen percent) understanding (fifteen percent); Eternal (sixteen percent) Father (eleven percent) Giver of life (eleven percent) your grace filled (eight percent) thankful (eight percent) anxious (eight percent) disciple (sixteen percent) wishes for (ten percent) wonders about (ten percent) thanks You for (ten percent) love (thirteen percent).

TABLE 26
Subjects' Composite Image Perceptions of Congregation

God	%	God	%	Self	%	Self	%	Com	%	Com	%
Loving	29	Savior	38	Believing/ Trusting	24	Follower	32	Prays for	53	Faith	23
Heavenly	18	God	19	Seeking	18	Servant	21	Needs	13	Under- standing	15
Eternal	16	Father/ Giver of Life	11	Grace filled/Thank- ful/Anxious	8	Disciple	16	Wishes for/Wonders about/ ThanksYou for	10	Love	13

In the responses with the highest percentage, the people perceive the congregation with a positive image of God and itself which desires to continue to grow in faith. The second highest answers also indicate a positive image of God and self but with a need to seek understanding, I believe, of dynamics within the congregation. The last set of answers indicate an uncertainty about the congregation's identity. Some believe the congregation feels grace filled and thankful while others see the church as anxious. This ambivalence in identity manifests itself in the way the interviewees think about the congregation's communication with God. Some wish for love, others wonder about it while some experience God's love and express gratitude for it.

Like the previous analysis, people do not seem to perceive the congregation in trinitarian terms. Though Father squeaked in with eleven percent, interviewees mentioned Spirit five percent of the time, Jesus three percent and Christ no percent. Unlike the analysis of the people's concept of self in relationship with God, they selected

disciple third or sixteen percent of the time for the congregation's identity in relationship to God.

In any exercise such as this one where people try to think what others might say, projection usually becomes involved. In comparing the top three answers the interviewees gave for image of God, self and communication for self and the congregation, similar words appear with few exceptions. The exceptions, though, prove interesting. Under image of God, people put Spirit twenty-three percent of the time in relation to themselves and Savior thirty-eight percent of the time in relation to the congregation. Another word used for the congregation and not themselves was Father five percent of the time.

For image of self, interviewees put friend (twenty-six percent) for themselves as opposed to follower (thirty-two percent) for the congregation. Other words used for the congregation and not for oneself included seeking (eighteen percent), disciple (sixteen percent), grace filled (eight percent) and anxious (eight percent).

Under image of communication, people gave two names for their personal communication with God not given for the congregation's communication with God: health (thirteen percent) and forgiveness (seven percent). Different names attributed to the congregation's communication were needs (thirteen percent), wishes for (ten percent), thanks You for (ten percent), faith (twenty-three percent) and love (thirteen percent).

Perhaps where the projection breaks down and shows the greatest difference between the person and congregation comes at the point of security in one's faith. The individual

responses speak of an unformed but warm and personal relationship with such words as Spirit and friend who asks for understanding perhaps about one's life but also about the dynamics in the church. On the other hand, when referring to the congregation, the answers seem more tentative, uncertain. Consequently, people used such words as seeking, grace filled, and anxious wishes for and thanks you for faith and love. As a whole, the interviewees appear confused. Though they believed the congregation blessed and graced filled, an overriding concern focuses upon the depth of the congregation's faith and love.

Research Question #12: *Several brief questions: Do you have a regular prayer time?*

Do you have a certain place where you pray? How and how long do you usually pray?

Have you ever used Lectio Divina as a method of prayer? Do you journal? If you could receive more instruction about prayer, what do you think would help you and the congregation the most?

Besides one's the image of God, his/her devotional life plays a major part in discerning the movements of spiritual and non-spiritual consolation and desolation. Discernment of spirits simply cannot consistently occur without the discipline of a meaningful devotional life. Thus, question twelve attempts to ascertain the spiritual practices of my parishioners. In response to whether or not people have a regular time and place for prayer, sixty-five percent said yes, although nearly everyone indicated they pray at some point during the day. For those who have a structured prayer time, it usually lasts between five and ten minutes. Most of the people described their prayers as conversational characterized mostly as petitionary and intercessory. Thirty percent

mentioned they use Lectio Divina at times. Thirty-five percent said they keep journals.

TABLE 27
Parishioners' Devotional Practices

Spiritual Disciplines	n	%
Regular Prayer Time	26	65
Lectio Divina	12	30
Journals	14	35

Though pleased that sixty-five percent of the people interviewed have a time and place for prayer, the percentages for Lectio Divina and journaling are low. Wesley used Lectio Divina to meditate on Scripture and kept a journal to trace the movements of good, evil and self. Without consistent journaling, discernment of spirits simply cannot occur with any accuracy.

Part of the reason most people do not and cannot use these traditional means of grace comes from a lack of knowledge. When asked to make suggestions about future instruction on prayer in the church, some people want an explanation on the basics of prayer. Other ideas people raised revolved around this central issue. For example, some interviewees indicated the need to know how to pray: how to focus on God in prayer, what to say in prayer, how to talk to God, and how to get more out of prayer and understand it. Others wanted to know how to stop during the day and pay attention to God and how to allow the inner workings of prayer to manifest themselves in action. One man suggested the congregation could learn how to remain patient and trust God in prayer.

These ideas came from about forty-five percent of the people. Fifty-five percent,

however, think prayer too personal for instruction. Since prayer implies a personal relationship between God and self, people reason no one can help them with prayer. I found this attitude especially revealing since many people also think they cannot share their faith with others because of its personal nature. No doubt, the two ideas tie together in a dangerous marriage which essentially prevents growth in faith and stymies the sharing of one's faith with another.

To summarize, analysis of the data shows people involved with my project have a positive image of God and themselves. Though unformed in many ways and not deeply rooted in our triune God, nevertheless the raw material exists for further development. Classes on various prayer methods, especially *Lectio Divina* and journaling, need to begin within the year.

Conclusion

The design of my questions served as a teaching tool to enable people to identify a non-spiritual and/or spiritual consolation and desolation, reflect upon them, and decide to cooperate with or resist spiritual consolation and desolation. Through an evaluation of this process, I hoped to bring clarity to the dynamic called antagonism.

As the above evaluation shows, people in the project could consistently identify and reflect upon individual and congregational non-spiritual and spiritual consolations and desolations at level four (questions one through three and six through eight). When they reflected upon their influence and origin (questions four, five, nine, and ten), however, scores dropped to level three. Identity and reflection on congregational non-spiritual and spiritual desolations (questions six through ten) remained especially low at level three

except for those with a regular time of prayer. These individuals scored at level four and therefore could better discern the influence of evil through antagonism and decide to resist it.

These findings seem consistent with the church's image of God which does not emphasize the Trinity. Without a clearer understanding of the Trinity which draws us into their community of love through the atonement of Christ Jesus and His defeat of evil and sin, they remain secondary to a person's image of God. Moreover, discernment of spirits requires a greater percentage of the people to develop a disciplined prayer life which practices *Lectio Divina* and journals. Only then can people consistently identify, reflect, discern and decide for and against movements of consolations and desolations.

CHAPTER 5

Summary and Conclusion

In A. W. Tozer's book The Warfare of the Spirit, he writes,

There are two spirits in the earth, the Spirit of God and the spirit of Satan, and these are at eternal enmity.... Satan is aflame with desire for unlimited dominion over the human family; and whenever that evil ambition is challenged by the Spirit of God, he invariably retaliates with savage fury.... It is the Spirit of Christ in us that will draw Satan's fire. The people of the world will not much care what we believe and they will stare vacantly at our religious forms, but there is one thing they will never forgive us...the presence of God's Spirit in our hearts. They may not know the cause of that strange feeling of antagonism which rises within them, but it will be nonetheless real and dangerous. Satan will never cease to make war on the Man-child, and the soul in which dwells the spirit of Christ will continue to be the target of his attacks (3-4).

Major Findings

Congregational

Finding #1: Experiences of non-spiritual and spiritual consolations run deep within the congregation as reflected in their positive images of God. Moreover, people as a whole can move from an "I know not what" experience to the spiritual consolation within it with the assistance of Ignatius' Rules of Discernment. This transition shows the usefulness of Ignatius' rules in an United Methodist Church, and the people's responsiveness to the Spirit.

Finding #2: Kenneth Haugk's book Antagonism in the Church served as an invaluable resource to name a dynamic which existed in the church for years. Long-time members said they never knew a time when these dynamics were not present. With the use of

Ignatius' description of spiritual desolation, those with a regular prayer life identified the desolation and thus the influence of evil associated with antagonism. Over half of the people who have consistent devotional lives in my random sample indicated they experienced a and c for desolation associated with antagonism. By "a," Ignatius means "when we find ourselves enmeshed in a certain turmoil of spirit or feel ourselves weighed down by a heavy darkness or weight;" (Fleming 207). By "c," Ignatius states "when we experience just the opposite effect of what has been described as spiritual consolation. For we will notice that the thoughts of rebelliousness, despair, or selfishness which arise at the time of desolation are in absolute contrast with the thoughts of the praise and service of God which flow during the time of consolation" (207).

Finding #3: Connecting antagonism with spiritual desolation moves the congregation into a paradigm shift. To make this transition, the congregation will have to rethink its world view, its cosmology, and include it in its image of God in relation to the problem of evil. This change means movement from a culturally bound church to one which desires to enter the community of love found within the Trinity and to create its kingdom of love in the church through love of God, neighbor, and self. William Barry, in his book, Paying Attention to God, writes "If we do not build up the kingdom of God, i.e., if we do not build up or create the one action God intends, what do we do or can we do?...We try, with God's grace, in the concrete circumstances of our lives to cooperate with others to overcome fears and hatreds, to create a climate and institutions where humans are enabled to live together as brothers and sisters. That is our role. To be fulfilled and really happy in this life we need to let our hearts become attuned to the one

action of God, to let God's intention for our world guide our actions. Prayer, disciplined reflection and discernment, then, are urgently needed, not in order to build up the kingdom, but to know where it is and to be truly happy" (80-81).

Because members of the congregation can already move from non-spiritual to spiritual consolation, the basis already exists for people to see their consolations as an invitation to enter deeply into the mystery of the Trinity. Through an emphasis on Wesley's disciplines such as Lectio Divina and journaling, the Spirit can guide people to see the God/man Jesus and His Cross as the atonement for our sins and the defeat of the evil one. In Jesus' love and forgiveness for us, the Holy Spirit reveals the love between the Father and Son and their love for us. In this love, the Godhead enables us to discern their movements in our lives and to know and resist their ancient Adversary. As Discernment of Spirits reminds us, discernment in the gospels involved discovering who Jesus is and what he is doing and where His adversary is and what he is plotting. Consistent with past centuries, discernment needs to continue as men and women respond to the desire God places in our lives to grow in union with the Godhead.

Pastoral

Finding #4: Leading people in discernment presupposes the pastor's call to grow in an intimate relationship with the Godhead. Based on prayer, this intimacy leads a pastor to experience Jesus' life, death, and resurrection in our lives. God's refining fire within along with the various circumstances of ministry all set the context to shape, break, and remold servants into the character of Jesus. Though painful, as seen in Jesus' own life, the Father breaks through and opens a way for greater intimacy and dependence on Him

in order to bring a more complete resurrection and new life.

In the process, discernment becomes critical in the pastor's life and for those he/she leads. Bridging the gap between Evagrius and the Desert Fathers with literature on spiritual warfare shows the consistent concern of the church to know and overcome the influence of evil. I believe Evagrius would feel comfortable with Tom White's definition of discernment, for instance. Both have much to teach us today about discerning movements of God, Satan, and self. By discerning the movements of good and evil and deciding to cooperate with God and resist the evil one, God purifies the church and transforms it into the Bride of Christ. Thus, discernment of spirits continues as one of the main responsibilities of a pastor and the church.

Finding #5: As shown in this thesis, Ignatius and Wesley both represent a contemplative activism. They bring together a desire for union with God and to praise and glorify God through service. Because discernment remains central to know and follow God's will, both Ignatius and Wesley wanted their hearts to beat as one with God's heart desire for them and the Church. Since discernment remains a key for the Spiritual Exercises, much of the literature on discernment comes from the Society of Jesus which presupposes an experience of the exercises. Consequently, the United Methodist Church could reflect upon the implications of offering the Spiritual Exercises to parishioners in local churches. In this way, our church would experience a rich part of our tradition and discover a vast amount of literature which reflects upon discernment of spirits. Over the past several years, people at Pennsylvania Avenue United Methodist Church have grown significantly in their faith through Ignatius' exercises. I think other

churches would benefit from integrating the Spiritual Exercises into their congregational life.

Finding #6: Throughout this thesis, I maintained that Ignatius provided for the individual what Wesley wanted for his class meeting. Both wanted their followers to identify, reflect, and respond in obedience to our Lord. In visiting my parishioners' homes, I believe I began to reestablish the pastor as a spiritual director who equips people to discern the spirits and thus grow in freedom to abide and remain obedient to God. Moreover, in the process, people raised pastoral issues which needed my attention.

The enormity of my responsibilities as spiritual director of a parish impressed themselves upon me anew. These responsibilities also reaffirm my belief that class leaders need to integrate insights from Ignatius into their class meetings. Much discipleship material today seems too mechanical. It adopts a cultural attitude which perceives growth in grace as cause and effect. If I pray, read scripture, and worship, then I become a better disciple. While we must practice these means of grace as Wesley instructed, they too become ends in themselves if leaders do not provide a larger context. This context includes at least entrance into a mystery we call faith through which the means of grace assist us in discernment. Ignatius' Rules of Discernment would prove themselves invaluable for the class leader to help others discern the spirits in his/her group. These groups could also help provide pastoral care.

Systemic

Finding #7: The district and conference come ill prepared to deal with antagonism, discernment of spirits, and spiritual warfare. When antagonism arises, conference

officials usually remove the pastor in order to avoid difficulty and not jeopardize payment of apportionments. Especially in our conference, where vision of the church equals apportionments, Eugene Peterson reminds us that "The pastors of America have metamorphosed into a company of shopkeepers, and the shops they keep are churches. They are preoccupied with shopkeeper's concerns-how to keep the customers happy, how to lure customers away from competitors down the street, how to package the goods so that the customers will lay out more money" (1).

Change in leadership, however, holds a church hostage to detrimental dynamics. A new pastor arrives only to find people involved in a destructive dance destined for failure. Without the knowledge to address the issues and the support of the district and conference to discipline members of the congregation if necessary, the destructive cycle continues with another change in leadership.

From a psychological perspective, Haugk, St. Clair, and Peck all agree discipline is necessary with antagonism. If not addressed, St. Clair says the antagonist and/or neurotic personality believes anything goes. He suggests five things will occur: the antagonist will accuse the pastor of lying, meet with sympathetic denominational representatives, look into the minister's past, prevent salary increases, and resort to outright fear (159-160).

Because of the nature of the psychological dynamics involved, St. Clair mentions the possibility of counseling but doubts its effectiveness. For an expansive, vindictive personality, for example, counseling would take three to five years without any guarantee of improvement. In his book, Haugk also recommends counseling but says

the individual will deny any need for counseling.

Both men agree the time comes when disciplinary action must occur. St. Clair describes this situation. "Let me repeat, it is a desperate act, and should be the last resort. But when it becomes clear that people have done nothing but breed discontent, write unsigned letters, anonymous letters (the lowest conceivable piece of conduct), get up petitions and, under false pretense and by foul arguments persuade others to sign them; and, year after year, pastorate after pastorate, have proven themselves ill-contents, critics, slanderers of competence and character, the best thing that could possibly happen to the church is to remove them, and when the time comes for such action, and it is started, go through with it! Don't get cold feet; remove the cancer!" (218).

Any suggestion of discipline often meets opposition today. However, St. Clair explains the need for discipline. "A complete misunderstanding of discipline contends that Christians ought not to judge one another. Discipline really is an authoritative expression of the church's supervision of her purity and servanthood. It is often the only effective means to correct vindictive and continual judging by a dissident minority. Discipline puts individuals on notice that the church will not tolerate the persecution of the pastor or any of his people by a small minority that sets itself up as an independent and self-sufficient judge of moral behavior" (219).

Scott concurs. Evil personalities respond to authority. Having established the influence evil can have on our personalities in Chapter 3, Ignatius also suggests the use of authority with evil in rule 325: "The evil spirit often behaves like a spoiled child. If a person is firm with such a child, the child gives up his petulant ways. But if a person

shows indulgence or weakness in any way, the child is merciless in getting his own way by stomping his feet or by false displays of affection. So our tactics must include firmness in dealing with the evil spirits in our lives" (Fleming 211).

Despite our hesitancy to use discipline in the church today, J. Carl Laney, in his book, A Guide to Church Discipline, reminds us the historic role discipline has in the church. He writes, "While the church in the twentieth century seems to have place a low priority on the matter of corrective discipline, this has not been the case historically. Since the time of the early church, discipline has been recognized as an essential practice and distinctive of true, Biblical Christianity" (41).

He mentions three times when discipline should occur in the church: false teaching (I Timothy 1:20, II Timothy 2:17), moral impurity (I Corinthians 5:11), and divisiveness (John 17:21, Romans 16:17). When disciplinary action takes place, it needs to follow the pattern explained in Matthew 18:15-17: first individually, then with two or three witnesses, and finally by the governing board of the church.

Until the district and conference provides support in antagonistic situations where the presence of evil becomes clear, the church will entrench detrimental and even demonic dynamics.

Finding #8: From our experience at Pennsylvania Avenue United Methodist Church, the district and conference need to make a paradigm shift. Our conference now faces many financial problems. With its emphasis upon money and apportionments, I believe the conference enables dysfunctional churches to survive and undercut the spiritual, moral, emotional, and financial security of the conference. I fear the conference will

continue its accommodation of the culture and its lowest common denominator, spiritually and morally, in order to perpetuate an unhealthy institution.

Limitations of the Study

Although I conducted a random sample in my study, the interviews did not include people exhibiting antagonistic behavior. By the time I began my thesis, our present District Superintendent had asked the antagonists to leave the church. Our previous District Superintendent, however, spent countless hours in dialogue with representatives from the leadership and myself and those manifesting antagonism. When his tenure ended, people more or less agreed to disagree. With a new District Superintendent, antagonism began again, as one aware of its nature could predict.

No doubt the time had come to ask the antagonists to leave. Yet, I wonder if their participation would have provided a way in which for them to realize the ramifications of their behavior. Even if present, perhaps they would have chosen not to become involved, as the following information indicates. Of the twenty-five percent or nineteen people who declined participation in my project, I believe nine of these people were influenced negatively by antagonism and therefore suspicious of any interview process. The other ten people are inactive members who perhaps felt uncomfortable and even guilty about their uninvolved status and thus threatened by an interview.

Another limitation of the study involves my involvement as a director of the Spiritual Exercises over the past ten years. While essential for my project, it assumes a similar background for future research. Though not an insurmountable obstacle, it does suggest the need for further study and participation in the Spiritual Exercises.

Implications for Existing Body of Knowledge

As the above observation implies, greater knowledge of and dialogue with the Society of Jesus would enhance our understanding of discernment of spirits and spiritual direction. Because much of the literature written on these subjects today comes from Jesuits and others influenced by the exercises, their context and experience provide sensitivity and insight into spiritual direction.

The relationship between Ignatius and Wesley also connects us with the past and the present. The concerns of Evagrius and Cassian and others throughout the ages about discernment of spirits prove relevant to discernment in spiritual warfare today. Both could learn from each other. For instance, a greater understanding of Evagrius' eight deadly thoughts which eventually became the seven deadly sins years later brings clarity to the issues of discernment and deliverance. Literature which does not take into consideration the ascetic roots of our tradition often provides limited wisdom on the influence of evil in a person's life.

On the other hand, recent research on principalities and powers could enlighten past descriptions of the heavenly conflict between God and Satan. Though each century and culture has its own unique view of this conflict, recent studies and experiences from various countries could glean important information from past art and literature. For example, Peter Wagner, in his Confronting The Powers, cites Ramsay McMullen's Christianizing the Roman Empire A.D. 100-400 to substantiate the importance of spiritual warfare. Wagner, however, ends his historical review at 400 A.D. and moves directly from scripture to the present. I think his recent research would profit by

comparing how past centuries perceived principalities and powers with his understanding of spiritual warfare.

Perhaps the most important implication of the study comes from becoming aware of the movements of God which currently take place in the life of my parishioners. For the most part, they appreciated the opportunity to share with their pastor experiences which shaped and formed their lives. They desired to reflect on their experiences and their accompanying interior movements.

Not unlike other people, my parishioners want to find the meaning to their experiences in life. In a culture which denied the supernatural for so long, people hunger after and desire to understand the unnamed movements which bring peace, joy, and love and anxiety, fear, and hatred. The art of spiritual direction in which discernment of spirits remains central provides a key to unlock a new spiritual vitality in the church today. By restoring this basic responsibility and expectation to the pastorate, the pastor and people can return to an essential aspect of discipleship which finds purpose and meaning in the freedom to serve and glorify God.

Suggestions for Further Study

With an emphasis upon discernment of spirits should also come insights from psychology about our human nature and our sanctifying process. Because of our advances in understanding conscious and subconscious motivations, integration of these insights with literature on discernment of spirits could greatly enhance a pastor's spiritual direction. These insights, however, must never become a substitute for the pastor's personal prayer life nor synonymous with our spiritual journey. Like Evagrius, we need

to take the best from the intellectual world and use it to serve our faith and intimate relationship with our Triune God.

Future study could also include discovering other links between Wesley and Ignatius. For example, Robert G. Tuttle mentions in Mysticism in the Wesleyan Tradition that the Spiritual Exercises inspired Alphonsus Rodriguez to write Treatise on Humility. Written in 1632, Wesley read this book in 1733. When I sent for this book from a library, I found that no one has ever updated the English in Rodriguez's book nor written in depth about its influence on Wesley.

Moreover, as the concluding quotation in this paper will show, Saint-Cyran influenced Wesley. Trained in theology at the Jesuit College in Louvain, Saint-Cyran, along with other Roman Catholic authors such as Fenelon and Mme. Guyon, influenced Wesley's doctrine of sanctification. According to Herbert Butterfield in A History Of The Methodist Church In Great Britain, Wesley synthesized and published seventeen foreign spiritual writers (including the ones mentioned above) in spite of the rationalist prejudices of his age, the difficulty of language and the disparity of religious traditions. As Dr. Frank Baker commented in a conversation about this thesis, if he had not become involved in another publishing project, he would have liked to study more about the influence of Saint-Cyran and others on Wesley. The challenge remains.

Conclusion

In order to redevelop congregations and enable them to function as a body of Christ, the church and the pastors need to return to their ascetical roots of prayer, scripture, and spiritual direction of which discernment of spirits is a major part. William Barry, in his

book Spiritual Direction and the Encounter with God, repeats his statement about spiritual direction from The Practice of Spiritual Direction, and then clarifies it in relation to ministry in the church.

...spiritual direction may be considered the core form from which all other forms of pastoral care radiate, since ultimately all forms of pastoral care and counseling aim, or should aim, at helping people to center their lives in the mystery we call God (91).

Barry then says,

In other words, spiritual direction helps people to pay attention to and to share with another member of the community experiences of God, and in the process to learn how to discern what is authentically of God from what is not. In this way they also learn how to talk about their experiences of God with other members of the community (91-92).

I believe both Ignatius and Wesley had these intentions in mind as they lived out their love of God in service to others. What Ignatius did for the individual, Wesley accomplished in small groups. Both wanted people to see the presence of God in all things and then discern God's movement and direction in life.

For the pastor, therefore, time in prayer with scripture to lead and guide people to experience God and develop community forms the core of our ministry. In prayer, the pastor receives the love of God and learns to trust and share all aspects of his/her life. Through a process of divine integration, God gives the pastor a heart for the Kingdom of God and the discernment of spirits to guide people into the deeper mysteries of the struggle between good and evil and self. As people learn for themselves how to recognize and respond to these mysteries and movements in their lives, they together

with their pastor can hear and obey God's voice.

I think Wesley would approve of this emphasis especially because of his attraction to the writings of Saint-Cyran. His real name was Jean Duvergier de Hauranne (1581-1643), but people knew him by his ecclesiastical title of Abbe de Saint-Cyran. He studied theology at the Jesuit College in Louvain and became ordained in 1618. Because Wesley believed Saint-Cyran's "Christian Instructions" next only to scripture in their devotional importance, Wesley used them for instruction. In a little volume called The Heart of True Spirituality, the author explains how Saint-Cyran's writings found their way into Wesley's publications.

Neither the *Instructions* nor the *Lettres* were available in English; but once introduced to Saint-Cyran, Wesley selected, translated, revised, slightly rearranged, and numbered 336 spiritual 'instructions,' which comprised less than one-quarter of the original. It was this translation that appeared in the *Sermons* in 1760. In 1763 Wesley selected and further rearranged sixty-four of these reflections as part 2 of his *Farther Thoughts upon Christian Perfection*, whence all but the first reflection was incorporated in the *Plain Account of Christian Perfection*, thus reaching a far wider public (52).

Saint-Cyran instructions found in Plain Account of Christian Perfection go along with Wesley's theme of seeking perfection. On prayer, Saint-Cyran writes, "All that a Christian does, even his eating and sleeping, is prayer, when it is done with simplicity, according to the order of God, without either adding to or diminishing from it by his own choice" (52). Toward the closing sections of his instruction, Saint-Cyran mentions and Wesley likewise expresses his concern for truly spiritual ministers and preachers, whether in the monasteries or societies. In this last quotation from The Heart of True Spirituality,

Wesley mentions the need for ministers to recognize and obey the motions of the Spirit.

Thus Wesley finds no problem in applying the following section: 'The disposition which God indispensably requires of all that would minister his word excludes every other design but that which springs from his grace and the motion of his Spirit' (sect. 98). Wesley undoubtedly resonated to Saint-Cyran's diagnosis of the spiritual ills of his own age, so similar to those of eighteenth-century England: 'Christ has always reserved in his church some ministers who bear in their souls the character of his divinity, so as to do nothing which is not suitable to his greatness, and far distant from the corruption which not only overflows the world, but even the church, the generality of his ministers' (sect. 99). He is even prepared to emphasize a passage that clearly derived from the separated religious communities of Saint-Cyran's day and denominations: 'Faith has a peculiar force in an house where several souls consecrated to God are joined together' (sect. 100). There was indeed good reason why Wesley felt able to employ the piety of this devout French Roman Catholic to challenge the Methodist societies of his own day, even though the latter constituted a strongly Protestant religious community clearly living in the world rather than being separated from it. Both Saint-Cyran and Wesley were speaking without prejudice to universal spiritual problems and needs (53-54).

APPENDIX A

APPENDIX B

Pennsylvania Avenue United Methodist Church

1238 Pennsylvania Avenue

Pine City, New York 14871

Telephone: Elmira 733-4485

WORSHIP - 11:00 A.M.

CHURCH SCHOOL 9:30 A.M.

REV. ROBERT F. SEARLE, PASTOR
1240 PENNSYLVANIA AVENUE
PINE CITY, NEW YORK 14871
TELEPHONE: 733-7532

October 1996

Dear ,

In the next couple of months, I would like to spend an hour with you reflecting upon questions about your relationship with God. These questions are a part of my Doctor of Ministry project which I formulated specifically with our congregation in mind. I selected your name randomly from our membership list and hope you will agree to meet with me in your home. I think you'll find our time together an enjoyable one and a means by which I can minister to your spiritual needs.

I will call you within the next few weeks to make an appointment. Thank you in advance for sharing this special time with me.

In Christ's Love,

Pastor Bob

APPENDIX C

Mental Disorders in DSM-III-R*

- I. Clinical Syndromes
 - A. Disorders usually first evident in infancy, childhood or adolescence
 - 1. Disruptive-behavior disorders
 - 2. Anxiety disorders of childhood or adolescence
 - 3. Eating disorders
 - 4. Gender-identity disorders
 - 5. Tic disorders
 - 6. Elimination disorders
 - 7. Speech disorders not elsewhere classified
 - 8. Other disorders of infancy, childhood, or adolescence
 - B. Organic mental disorders
 - 1. Dementias arising before and during old age
 - 2. Psychoactive substance-induced organic mental disorders (e.g., organic disorders due to alcohol or narcotic dependence)
 - 3. Organic mental disorders associated with physical disorders or conditions, or for which the cause is unknown
 - C. Psychoactive substance-use disorders (e.g., nonorganic disorders due to alcohol or narcotic dependence)
 - D. Schizophrenia
 - E. Delusional (paranoid) disorder
 - F. Psychotic disorders not elsewhere classified
 - G. Mood disorders
 - 1. Bipolar (manic-depressive) disorders
 - 2. Depressive disorders
 - H. Anxiety disorders
 - I. Somatoform disorders (physical disorders without organic causes)
 - J. Dissociative disorders (e.g., Multiple Personality Disorder)
 - K. Sexual disorders
 - L. Sleep disorders
 - M. Factitious (faked) disorders
 - N. Impulse-control disorders not elsewhere classified
 - O. Adjustment disorders
 - P. Psychological factors affecting physical condition
- II. Developmental Disorders and Personality Disorders
 - A. Developmental Disorders (usually first seen in childhood)
 - 1. Mental retardation
 - 2. Pervasive developmental disorders (e.g., infantile autism)
 - 3. Specific developmental disorders (e.g., dyslexia)
 - 4. Other developmental disorders
 - B. Personality Disorders
- III. Physical Disorders and Conditions
- IV. Severity of Psychosocial Stressors
- V. Overall Assessment of Functioning

Table 1

*Adapted from American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders, Third Edition, Revised (DSM-III-R).

Characteristics of Demon Possession⁴

Knowledge of supernatural
Supernatural strength
Going about naked
Unable to hear, speak
Seizures
Blindness
Use of "different" voice
Presence of distinct personalities
Bizarre behavior
Fierce, violent behavior
Unusual behavior/attitudes (e.g., vicious toward self)
Feeling of overpowering evil
Self-report of demonic influence

Table 2

Characteristics of Demon Possession and Other Maladies⁵

Features Associated with Mental Disorders
Unable to hear, speak
Seizures
Blindness
Use of "different" voice
Presence of distinct personality
Bizarre behavior
Unusual behavior/attitudes (e.g., vicious toward self)
Feeling of overpowering evil
Self-report of demonic influence
Knowledge of supernatural
Supernatural strength
Features Associated with Both Mental Disorders and Sin
Going about naked
Fierce, violent behavior
Unique Features
???

Table 3

Comparison of Demonic Influence and Mental Disorders¹⁵	
Characteristics of Demonic Influence	Parallels among Mental Disorders
Supernatural knowledge	Hallucinations, delusions of psychotic disorders; God told me . . . , etc. (Also note parallels with psychics)
Supernatural strength	Observed in manic episodes, certain psychotic conditions; e.g. catatonic does not show normal fatigue.
Going about naked	Deterioration of appearance and social graces is typical of psychotic disorders, especially schizophrenia, and of schizotypal personality disorder
Unable to hear, speak; blind	Associated with conversion (hysterical) disorders
Seizures	Observed with epilepsy and many chronic brain syndromes such as syphilis, intoxication, trauma, cerebral arteriosclerosis, and intracranial neoplasms
Use of "different" voice; presence of distinct personality	Commonly found in dissociative disorders, which include multiple personality disorder
Bizarre behavior	Characteristic of psychoses
Fierce, violent behavior	Common in certain psychotic conditions, especially, paranoid; also found in intermittent explosive disorder, antisocial personality, and unsocialized aggressive reaction of childhood or adolescence
Claims of demonic influence	Found in multiple personality disorder
Involvement in occult practices	May occur with many disorders, though not used as diagnostic criterion

Table 4

Assessment and Diagnosis of Demonic Influence

Behavioral Indicators of Possible Demonic Influence
<p>A. Cultic or Occultic Religious Practices</p> <ol style="list-style-type: none"> 1. Involvement in the practice of magic. 2. Involvement in occultic religious practices. 3. Conscious invitation extended to Satan and/or demons to become involved in the person's life. 4. Involvement in Eastern religions or "New Age" channeling practices. 5. Family history of demonic influence, witchcraft, palmistry, Satanic worship, or other occult practices. 6. History of living in areas without a strong Judeo-Christian cultural influence. 7. Participation in American Indian or Oriental religious/cultural practices. 8. Personal use of tarot cards, Ouija boards, horoscopes, palmistry, fortune tellers. <p>B. Other Clues</p> <ol style="list-style-type: none"> 1. Disinterest in or absence of spiritual growth by a professing Christian. 2. Extreme negative reactions to the mention of God, Jesus Christ, the Holy Spirit, and to Christian religious practices. 3. Systematic pattern of personal sinfulness. 4. Prominent evidence of unforgiveness/bitterness and vengefulness. 5. Unusually high resistance to benefits from medication and psychotherapy. 6. Personality disturbance and especially multiple personality disorder (a dissociative disorder), rather than schizophrenia or psychosis. 7. Addictive patterns such as abuse of alcohol or drugs, habitual gambling or sexual preoccupations. 8. Personal preoccupation with power, position, wealth, and fame.

Table 5

APPENDIX D

BIBLIOGRAPHY: RESOURCES PERTAINING TO SPIRITUAL WARFARE

Compiled by Rev. Jim Logan

ICBC Conference -- 1996 • Resources Not Necessarily Endorsed by ICBC

Adams, Jay. The War Within. Eugene, OR: Harvest House, 1989.

Adams, Russell. Mind Over Matter. Alexandria, VA: Time Life Pub., 1988.

Anderson, Neil T. The Bondage Breaker. Eugene, OR: Harvest House, 1990.

Anderson, Neil T., Park, Dave. Bondage Breaker, Youth Edition. Harvest House, 1993.

Anderson, Neil T. Daily in Christ. Eugene, OR: Harvest House, 1993.

Anderson, Neil T. Helping Others Find Freedom in Christ. Ventura, CA: Regal, 1995.

Anderson, Neil T. Living Free in Christ. Ventura, CA: Regal, 1993

Anderson, Neil T., Park, Dave. Purity Under Pressure. Eugene, OR: Harvest House, 1995.

Anderson, Neil T. Released From Bondage. San Bernardino, CA: Here's Life Pub., 1991

Anderson, Neil T. The Seduction of Our Children. Eugene, OR; Harvest House, 1991.

Anderson, Neil T. Setting Your Church Free. Ventura, CA: Regal, 1994.

Anderson, Neil T., Park, Dave. Stomping Out The Darkness. Regal Boos, 1993.

Anderson, Neil T. Victory Over The Darkness. Ventura, CA: Regal, 1990.

Anderson, Neil T. Walking Through The Darkness. San Bernardino, CA: Here's Life Pub., 1991.

Anderson, Neil T. A Way of Escape. Eugene, OR: Harvest House, 1994.

Anderson, Neil T. Daily In Christ. Eugene, OR: Harvest House, 1993.

Arnold, Clinton. Ephesians. Power and Magic. England: Cambridge & University Press, 1989.

Arnold, Clinton. Powers of Darkness. Downer's Grove, IL: Intervarsity Press, 1992.

Baker, Roger. Binding The Devil. NY: Hawthorne Books, 1974.

Balducci, Corrado. The Devil. Staten Island, NY: Alba House, 1990.

Banks, Bill. Power For Deliverance. Kirkwood, MO: Impact Books, 1987.

Barnhouse, Donald Grey. The Visible War. Grand Rapids, MI: Zondervan, 1965.

Basham, Don. Lead Us Not Into Temptation. Old Tappan, NJ: A Chosen Book, 1986.

Bauer, Paul Christianity Or Superstition. London: Marshall, Morgan & Scott, 1963.

- Bayly, Joseph. What About Horoscopes?. Elgin, IL: David C. Cook, 1970.
- Beeson, Ray. The Real Battle. Wheaton, IL: Tyndale, 1988.
- Bell, Verle D. True Freedom. Ann Arbor, MI: Servant Publications, 1993.
- Benoit & Wilmington. The Battle Plan For The Battlefield. Clemmons, NC: J.R. Printers, 1990.
- Billand, B. Jules. The World of the American Indian. Washington, D.C.: National Geographic Soc., 1989.
- Birch, George A. The Deliverance Ministry. Cathedral City, CA: Beaver Lodge, Alberta: Horizon House, 1988.
- Blankenship, Roberta. Escape From Witchcraft. Grand Rapids, MI: 1972.
- Bounds, E.M. Satan. Grand Rapids, MI: Baker, 1972.
- Breese, Dave. His Infernal Majesty. Chicago, IL: Moody, 1974.
- Breese, Dave. Satan. Ten Most Believable Lies. Chicago, IL: Moody, 1987.
- Brook, Tal. Riders Of The Cosmic Circuit. England: Lion Pub., 1986.
- Brooks, Thomas. Precious Remedies Against Satan's Devices. Carlisle, PA: The Banner of Truth, First 1652, 1987.
- Bubeck, Mark. The Adversary. Chicago, IL: Moody, 1975.
- Bubeck, Mark. Overcoming The Adversary. Chicago, IL: Moody, 1984.
- Bubeck, Mark. The Rise of Fallen Angels. Chicago, IL: Moody, 1995.
- Bufford, Rodger. Counseling & The Demonic. Dallas, TX: Word Pub., 1988.
- Burnett, David. Unearthly Powers. Nashville, TN: Thomas Nelson Pub., 1992.
- Bunyon, John. Holy War. Glendale, CA: Gospel Light, 1969.
- Bunyon, John. Pilgrims Progress. Wilmington, DE: Assoc. Pub. & Authors, Inc., N.d.
- Campbell, Joseph. The Power Of Mythology. NY: Doubleday.
- Carroll, Joseph. How To Worship Jesus Christ. Chicago, IL: Moody Press Edition, 1991.
- Carty, Jay. Counter Attack. Portland, OR: Multnomah Press.
- Carus, Paul. The History Of The Devil. LaSalle, IL: Open Court Pub., 1991.
- Chafer, Lewis Sperry. Satan. Findlay, OH: Dunham, N.d.
- Chessman, Lulu. From The Snare Of The Fowler. Andover, KS: Faith And Life Pub., 1972.

- Chippindale, Christopher. Who Owns Stonehenge. London, ENG: BT Batsford, 1990.
- Conn, Charles W. The Anatomy Of Evil. NY: Flemming H. Revell Co., 1981.
- Cox, Bill. Victory Over Demonic Oppression. Shelbyville, TN: Bible & Literature Missionary Foundation, 1985.
- Crossman, Eileen. Mountain Rain. Littleton, CO: OMF Books, 1982.
- Cushman, Garth. Keys to Victorious Living. Peoria, IL: Family Focus, 1992.
- Davis, Wade. The Serpent And The Rainbow. NY: Simon & Schuster, 1985.
- Dawson, John. Taking Our Cities For God. Lake Mary, FL: Creation House, 1989.
- Dawson, Joy. Intimate Friendship With God. Old Tappan, NJ: Chosen Books, 1986.
- Dickason, C. Fred. Angels Elect And Evil. Chicago, IL: Moody, 1975.
- Dickason, C. Fred. Demon Experiences In Many Lands. Chicago, IL: Moody, 1960.
- Dickason, C. Fred. Demon Possession And The Christian. A New Perspective. Chicago, IL: Moody, 1987.
- Dillion, William. Demon, Demon, Where's The Demon?. River Grove, IL: Voice of Melody, 1978.
- Duewel, Wesley. Mighty Prevailing Prayer. Grand Rapids, MI: Zondervan, 1990.
- Duewel, Wesley. Touch the World Through Prayer. Grand Rapids, MI: Zondervan, 1986.
- Duncan, Homer. Satan's Strategy. Lubbock, TX: N.d.
- Eadie, John. The Epistle To the Ephesians. Grand Rapids, MI: Zondervan, 1977.
- Eims, Leroy. Keeping Off The Casualty List. Wheaton, IL: Victor Books, 1986.
- Eims, Leroy. No Magic Formula. Colorado Springs, CO: Nav. Press, 1977.
- Elwood, Roger. Strange Things Are Happening. Elgin, IL: David C. Cook, 1973.
- Elwood, Roger. Angelwalk. Westchester, IL: Good News, 1988.
- Eni, Emmanuel. Delivered From The Power Of Darkness. Nigeria: Scripture Union, 1987.
- Enroth, Ronald. Youth Brainwashing And The Extremist Cults. Grand Rapids, MI: Zondervan, 1977.
- Ensign & Howe. Counseling & Demonization. Amarillo, TX: Recovery Pub., 1987.
- Epp, Theodore. The Believer's Spiritual Warfare. Lincoln, NE: Back to the Bible, 1958.
- Epp, Theodore. How to Resist Satan. Lincoln, NE: Back to the Bible.

- Epp, Theodore. Winning Your War Against Satan. Lincoln, NE: Back To The Bible, 1958.
- Ernest, Victor H. I Talked With Spirits. Wheaton, IL: Tyndale, 1970.
- Forster and Marston. God's Strategy In Human History. Minneapolis, MN: Bethany, 1973.
- Franzipane, Frances. Holiness Truth And The Peace Of God. Marion, IA: Advancing Church Pub., 1986.
- Franzipane, Frances. The House of the Lord. Lake Mary, FL: Creation House, 1991.
- Franzipane, Frances. The Three Battlegrounds. Marion, IA: Advancing Church Pub., 1989.
- Frost, Gavin & Yvonne. The Magic Power Of Witchcraft. NY: Parker Pub., 1976.
- Gaebelein, A.C. What The Bible Says About Angels. Grand Rapids, MI: 1924.
- Garrard, Mary. Jessie Penn-Lewis. Ontario, Canada: Christian Books Pub., 1989.
- George, Bob. Classic Christianity. Eugene, OR: Harvest House, 1989.
- Gerlach, Horst. Of Sin, Bondage & Deliverance. Germany, 1993.
- Getting, Fred. Dictionary of Demons. N. Pomfret, VT: Trafalgar Square Pub., 1988.
- Gibson, Noël & Phyl. Evicting Demonic Squatters & Breaking Bondages. Australia: 1987.
- Gothard, Bill. Life Purpose Journals 1 and 3. Oak Brook, IL: I.B.L.P., 1991.
- Graves, Robert. Encyclopedia Of Mythology. NY, NY: Crown Pub., 1986.
- Gray, James M. Satan...And The Saint. Chicago, IL: Moody, 1909.
- Green, Michael. Exposing The Prince Of Darkness. Ann Arbor, MI: Servant Pub., 1991.
- Guiley, Rosemary. The Encyclopedia of Witches And Witchcraft. NY, NY: Facts on File, Inc., 1989.
- Guinness, Alma. The Human Mind. Pleasantville, NY: Readers Digest Pub., 1990
- Gurnell, Williams. The Christian In Complete Armor. Carlisle, PA: The Banner of Truth, first 1655, 1986.
- Gurnell, Williams. The Christian in Complete Armour. Jamers S. Bell, Jr., Ed. Chicago, IL: Moody, 1994.
- Gurnell, Williams. Spiritism And The Fallen Angels. NY: Fleming H. Revell, 1920.
- Halzer, Hans. America's Haunted Houses. Stamford, CT: Longmeadow Press, 1991.
- Harper, Michael. Spiritual Warfare. Ann Arbor, MI: Servant Books, 1984.
- Harrah, Allegra. Prayer Weapons. NY: Fleming H. Revell, 1976.

Hawthorne, Dave & Kendrick, Graham. Prayer Walking. Lake Mary, FL: Creation House, 1993.

Henery, Rodney L. Philipino Spirit World. Manila: OMF Books, 1986.

Hodge, Charles. Ephesians. Wilmington, DE: Assoc. Pub. & Authors, Inc., N.d.

Hoyt, Karen. The New Age Race. NJ: Revell, 1987.

Huegel, F.J. The Enthroned Christian. Fort Washington, PA:N.d.

Imosagie, Osadolar. Guideline for Christian Theology in Africa. Achimata, Ghana: African Christian Press, 1983.

Institute in Basic Life Principles. The Addiction of Rock Music. Oak Brook, IL: I.B.L.T., 1993

Ions, Veronica. Egyptian Mythology. NY: Peter Bedwick Books.

Ironside, H.A. In The Heavenlies. NY: Loizeaux, 1957.

Jacobs, Cindy. Possessing the Gates of The Enemy. Terrytown, NY: Chosen Books, 1991.

Johnson, Jerry. The Edge Of Evil. Waco, TX: Word Pub., 1989.

Johnson, Mark. Spiritual Warfare for the Wounded. Ann Arbor, MI: Servant Publications, 1992.

Jones, D. Martin Lloyd. The Christian Soldier. Grand Rapids, MI: Baker, 1977.

Jones, D. Martin Lloyd. The Christian Warfare. Grand Rapids, MI: Baker, 1989.

Kato, Byong. Biblical Christianity in Africa. England: Arrowsmith, 1985.

Kelly, Henry. Devil & Baptism. Ithaca & London: Cornell Univ. Press, 1985.

Kelly, Henry. The Devil At Baptism. London, England: Cornell Univ. Press, 1985.

Ken, Howard & Crow, Charles. The Occult In America. Chicago, IL: University of IL.

Kent, Homer A. Ephesians -- The Glory Of The Church. Chicago, IL: 1971.

Kerr, Stevens John. The Mystery & Magic Of The Occult. Philadelphia, PA: Fortress Press, 1971.

Keyworth, C.L. California Indians. NY, NY: International Book Marketing, 1991.

Kirban, Salem. Satan's Mask Exposed. Huntington Valley, PA: Salem Kirban Pub., 1981.

Kluckholm, Clyde. Culture And Behavior. NY: The Free Press.

Koch, Kurt. Between Christ And Satan. Grand Rapids, MI: Kregal, 1972.

Koch, Kurt. Demons Past And Present. Grand Rapids, MI: Kregel, 1973.

Koch, Kurt. Occult Bondage And Deliverance. Grand Rapids, MI: Kregel, 1972.

- Koch, Kurt. Satan's Devices. Grand Rapids, MI: Kregel, 1978.
- Kraft, Charles. Christianity With Power. Ann Arbor, MI: Vine Books, 1989.
- Kraft, Charles. Defeating Dark Angels. Ann Arbor, MI: Vine Books, 1992.
- Lacendre, Barney. The Bushman And The Spirits. Beaverlodge, Alberta, Canada: Horizon House, 1979.
- LaHaye, Tim. The Battle For The Mind. Old Tappan, NJ: Power Books, 1980.
- Larkin, Clarence. The Spirit World. Philadelphia, PA: Larkin Est., 1921.
- Leahy, S. Frederick. Satan Cast Out. Carlisle, PA: The Banner Of Truth, 1975.
- Liardon, Robert. Breaking Controlling Powers. Tulsa, OK: Harrison House, 1988.
- Lindsay, Hal. Combat Faith. New York, NY: Bantam Books, 1986.
- Lindsay, Hal. Satan Is Alive And Well On The Planet Earth. Grand Rapids, MI: Zondervan, 1972.
- Lindsell, Harold. The World, The Flesh And The Devil. Minneapolis, MN: World Wide, 1973.
- Liptak, Karen. Indians Of The Pacific Northwest. NY, NY: International Book Marketing, 1991.
- Liptak, Karen. Indians Of The Southwest. NY, NY: International Book Marketing, 1991.
- Litvenoff, Sara. The Illustrated Guide To The Supernatural. Boston, MA: G.K. Hall & Co., 1986.
- Lockyer, Herbert. Satanic Conflict Of The Ages. London: Victory Press, 1955.
- Logan, Jim. Reclaiming Surrendered Ground. Chicago, IL: Moody Press, 1995.
- Lord, Johnnie. Learning How to Pray for Our Children. Titusville, FL: Agape MN, 1990.
- Lovelace, Richard F. Renewal As A Way Of Life. Downers Grove, IL: InterVarsity, 1985.
- Lovett, C.S. Dealing With The Devil. Baldwin Park, CA: Personal Christianity, 1979.
- Lovitt & McCall. Satan In The Sanctuary. Chicago, IL: Moody Press, 1973.
- MacArthur, John. Adventuring Into The Next World. Chicago, IL: Moody, 1973.
- MacMillan, J.A. Encounters With Darkness. Harrisburg, PA: Christian Pub., N.d.
- MacMillan, J.A. Modern Demon Possession. Harrisburg, PA: Christian Pub., N.d.
- MacMillan, J.A. The Authority Of The Believer. Harrisburg, PA: Christian Pub., N.d.
- MacMillan, J.A. The Authority Of The Intercessor. Harrisburg, PA: Christian Pub., N.d.
- Manuel, Frances D. Though A Host Should Encamp. Fort Washington, PA: Christian Literature Crusade, 1971.

- Marrs, Texe. Dark Secrets Of The New Age. Westchester, IL: Crossway Books, 1987.
- Matheny, James & Marjorie B. Come Thou Reign Over Us. Arlington, TX: Jay & Associates Pub., 1981.
- Mathews, Arthur R. Born For Battle. Littleton, CO: OMF Books, 1985.
- Mathews, Victor. Personal Success. Grand Rapids, MI: Baker Book House.
- McAlpine, Thomas. Facing The Powers. Monrovia, CA: Marc Pub., 1991.
- McDowell, Josh, Stewart, Don. Understanding The Occult. San Bernardino, CA: Here's Life Pub., 1982.
- McDowell, Josh, Stewart, Don. Demons, Witches and The Occult. Wheaton, IL: Tyndale House, 1983.
- McElherson, Clifton. Let The Oppressed Go Free. Calgary, Alberta, Canada: N.d.
- McGee, J. Vernon. Exploring Through Ephesians. Los Angeles, CA: Open Door, N.d.
- McGhee, Geri. Clearing The Land. Preparing For Deliverance. Richardson, TX: Abiding Life Ministries, 1985.
- McGraw, Gerald. War Manual. Westminster, SC: Shamaim Min., 1991.
- McLeod, Bill. Fellowship With The Fallen. Regina, Canada: Canadian Revival Fellowship.
- Michaelsen, Johanna. The Beautiful Side Of Evil. Eugene, Or: Harvest House, 1982.
- Michaelsen, Johanna. Like Lambs to the Slaughter. Eugene, OR: Harvest House, 1989.
- Miller, Elliot. A Crash Course On The New Age. Grand Rapids, MI: Baker Books, 1989.
- Mitchell, Roger. The Kingdom Factor. Great Britain: Marshall Pickering, 1986.
- Mohr, Jeanne. Battle Plan. Hillsboro, MO: Living Praise Min., 1983.
- Momaday, N. Scott. The World Of American Indian. Washington, D.C.: National Geographic Society, 1989.
- Monod, Theodore. Looking Unto Jesus. Kowloon, Hong Kong; Bible Light Pub., 1972.
- Montgomery, John Warrick. Demon Possession. Minneapolis, MN: Bethany Fellowship, 1976.
- Montgomery, John Warrick. Principalities And Powers. NY: Family Library.
- Moreau, A. Scott. The World Of The Spirits. (A biblical study in the African context) Nairobi, Kenya: Evangel Pub. House, 1990. (Available through Wheaton Graduate School).
- Moule, H.C.G. Studies In Ephesians. Grand Rapids, MI: Kregel, 1977.

- Murphy, Ed. Handbook for Spiritual Warfare. Nashville, TN: Thomas Nelson Pub., 1992.
- Murray, Andrew. Pocket Companion Series. Washington, PA: Christian Literature Crusade, 1980.
The Secret Of The Abiding Presence
The Secret Of Adoration
The Secret Of Brotherly Love
The Secret Of Christ Our Life
The Secret Of The Cross
The Secret Of the Faith Life
The Secret Of Fellowship
The Secret Of Inspiration
The Secret of Intercession
The Secret of Power From On High
The Secret Of The Throne Of Grace
The Secret Of United Prayer
- Murrell, Conrad. Practical Demonology. Bentley, LA: Saber Pub., 1982.
- Nauman, Elmo. Exorcism Through The Ages. NY: Philosophical Library, 1974.
- Nee, Watchman. Sit. Walk. Stand. Fort Washington, PA: Christian Literature Crusade, 1957.
- Nee, Watchman. The Spiritual Man. 3 Vols. NY: Christian Fellowship, 1968.
- Nevius, John. Demon Possession. Grand Rapids, MI: Kregel, 1985.
- Noorbergen, Rene. The Soul Hustlers. Grand Rapids, MI: Zondervan, 1976.
- North, Gary. Unholy Spirits. Ft. Worth, TX: Dominion Press, 1986.
- O'Malley, John. Ephesians. Houston, TX: United Missionary Ser., N.d.
- Packer, J.L. Demons, The Bible And You. Evangelical Foundation, Inc., 1973.
- Pakkala, Alaine. Taking Every thought Captive. Galloway, OH: Lydia Press, 1995.
- Parker, Derek & Julia. Atlas Of The Supernatural. NY, NY: Prentice Hall Press, 1990.
- Paulk, Earl. Satan Unmasked. Atlanta, GA: K. Dimensions Pub., 1973.
- Paxson, Ruth. Life On The Highest Plane. Chicago, IL: Moody, 1928.
- Paxson, Ruth. War In Your Heart. Chicago, IL: Moody, 1952.
- Paxson, Ruth. The Wealth Walk And Warfare Of The Christian. NY: Fleming H. Revell, N.d.
- Peck, M. Scott. People Of The Lie. NY: Simon & Schuster, 1983.
- Pedigo, Jess. Satanism Diabolical Religion Of Darkness. Tulsa, OK: Christian Pub., 1972.
- Penn-Lewis, Jessie. The Battle For The Mind. Fort Washington, PA: Christian Literature Crusade, N.d.

- Penn-Lewis, Jessie. The Spiritual Warfare. Fort Washington, PA: Christian Literature Crusade, N.d.
- Penn-Lewis, Jessie. War On The Saints. Fort Washington, PA: Christian Literature Crusade, N.d.
- Penn-Lewis, Jessie. The Warfare With Satan. Fort Washington, PA: Christian Literature Crusade, N.d.
- Pensent, John. Greek Mythology. New York, NY: Peter Bedwick Books.
- Pentecost, Dwight J. Your Adversary, The Devil. Grand Rapids, MI: Zondervan, 1969.
- Peretti, Frank C. This Present Darkness. Westchester, IL: Good News Pub., 1988.
- Perowne, Stewart. Roman Mythology. New York, NY: Peter Bedwick Books.
- Perryman, F.J. Whom Resist. England: 1929.
- Peterson, Ivan. Demon Possession & The Way Of Deliverance. (Biblical Exorcism)
- Peterson, Robert. The Demon Gods Of Thorny River. Littleton, CO: OMF Books, 1975.
- Peterson, Robert. Roaring Lion. Littleton, CO: OMF Books, 1969.
- Phillips, McCandlish. The Spirit World. Wheaton, IL: Victor Books, 1973.
- Phillips, Phil & Robie Ivan. Halloween And Satanism.
- Philpott, Kent. Demonology And The Occult. Grand Rapids, MI: Zondervan, 1973.
- Potter, Areon. From Darkness To Light. Arvada Co. Adonai Resources, 1994.
- Powlison, Gordon. Principalities And Powers. San Jose, CA: Fellowship Min. Pub., 1983.
- Redall, Kathryn. Channeling. New York, NY: Bantam Books.
- Rheenen, Gailyn Van. Communicating Christ in Animistic Contexts. Grand Rapids, MI: Baker Book House, 1991.
- Richards, John. But Deliver Us From Evil. DTL, 1978.
- Robertson, Irvine. Chosen Unto Victory. Chicago, IL: 1962.
- Rockstad, Ernest. The Armor Of God. Andover, KS: Faith & Life, 1984.
- Rockstad, Ernest. Spiritual Warfare. Andover, KS: Faith & Life, 1985.
- Rockstad, Ernest. Booklets:
Demon Activity And The Christian.
Healing For The Oppressed.
Patterns For Prayer.
Released From Satan's Snares.
The Way Of Deliverance.

Rockstad, Ernest. Studies:

In The Christian Life.

In Spiritual Warfare.

Russell, Burton Jeffrey. A History Of Witchcraft. NY: Thomas & Hudson.

Russell, Burton Jeffrey. The Prince Of Darkness. Ithaca, NY: Cornell University.

Schwartz & Empey. Satanism. Grand Rapids, MI: Zondervan, 1988.

Shah, Alit Ikbal Serder. Occultism, Its Theory And Practice. NY: Castle Books, N.d.

Sherman, Dean. Spiritual Warfare. Seattle, WA: Frontline Communications, 1990.

Simpson, A.B. The Christ Life. Harrisburg, PA: Christian Publications, Inc., 1980.

Skalfield, E.H. Demons In The Church. Ft. Myers, FL: Fish House Pub., 1993.

Skalfield, E.H. Sunset Of The Western Church. Ft. Myers, FL: Fish House Pub.

Spence, Lewis. North American Indians, Myths And Legends. New York, NY: Crown Pub., 1988.

Sproull, Jerry. Now That You Are Free. Westminster, SC: Shamaim Ministries, 1972.

Stacey, Vivienne. Christ Supreme Over Satan. Pakistan: Johar Art Printers, 1984.

Starkis, Thomas M. No Man Goes Alone. Atlanta, GA: Southern Bapt. Pub., 1972.

Stedman, Ray C. Spiritual Warfare. Portland, OR: Multnomah Press.

Steven, Hugh. Never Touch A Tiger. Nashville, TN: Thomas Nelson, 1980.

Steyne, Phil. Gods of Power. Houston, TX:

Stott, John. God's New Family. Downers Grove, IL: InterVarsity Press, 1976.

Straatford, Lauren. Satan's Underground. Eugene, OR: Harvest House, 1988.

Straus, Richard. Win The Battle For Your Mind. Wheaton, IL: Victor Books, 1980.

Strauss, Lehman. Demons, Yes -- But Thank God For Good Angels. Neptune, NJ: Loizeaux Brothers, 1976.

Swartley, M. Willard. Essays On Spiritual Bondage And Deliverance. Elkhart, IN: Institute Of Mennonite Studies, 1988.

Swihart, Phillip. The Edge Of Death. Downers Grove, IL: InterVarsity Press, 1978.

Swindoll, Charles R. Demonism. Portland, OR: Multnomah Press.

Swindoll, Charles R. Satan -- The Occult. Fullerton, CA: Insight For Living, N.d.

Swinford, Betty. Broken Fetters. Chicago, IL: Moody, 1973.

- Taylor, Howard Mrs. Behind The Ranges. Chicago, IL: Moody, 1964.
- Thomas, I.D.E. The Omega Conspiracy. Herndon, VA: Growth Pub., N.d.
- Tozer, A.W. I Talk Back To The Devil. Harrisburg, PA: Christian Pub., 1972.
- Trinkle, Gabriele. Delivered To Declare. London, England: Hodder & Stoughton, 1989.
- Trumbull, G. Charles. Victory In Christ. Philadelphia, PA: Sunday School Times, 1959.
- Turner, Lee. The Grace Discipleship Course. Denver, CO: Exchanged Life Foundation, 1992.
- Unger, Merrill F. Biblical Demonology. Chicago, IL: Scripture Press, 1955.
- Unger, Merrill F. Demons And The Supernatural. Dallas, TX: N.d.
- Unger, Merrill F. Demons In The World Today. Wheaton, IL: Tyndale House, 1972.
- Unger, Merrill F. Demons In Human Experiences. Wheaton, IL: Tyndale House, 1971.
- Unger, Merrill F. The Haunting Of Bishop Pike. Wheaton, IL: Tyndale House, 1971.
- Unger, Merrill F. What Demons Can Do To Saints. Chicago, IL: Moody Press.
- Usher, Charles. Satan A Defeated Foe. Fort Washington, PA: christian Literature Crusade, 1964.
- Van Dusen, Wilson. The Presence Of Spirits In Madness. J. S. F. L., 1968.
- Vaughan, Curtis. Ephesians. Grand Rapids, MI: Zondervan, 1977.
- Vaughan, Harold. Lord Help Me Not To Have These Evil Thoughts. Worldwide, Keswick, N.d.
- Vaughan, Louisa. How To Get Answers To Prayer. Greenville, SC: Great Commission Pub.
- Vine, W.E. The Epistle To The Hebrews. Grand Rapids, MI: Baker Books, 1975.
- Wagner, Peter C. Engaging The Enemy. Ventura, CA: Regal Books, 1991.
- Wagner, Peter C. Prayer Shield. Ventura, CA: Regal Books, 1992.
- Wagner, Peter C. Warfare Prayer. Ventura, CA: Regal Books, 1992.
- Wagner, Peter C. Wrestling With Dark Angels. Ventura, CA: Regal Books, 1990.
- Walker, Andrew. Enemy Territory. Grand Rapids, MI: Zondervan, 1987.
- Walker, D.P. Unclean Spirits. Philadelphia, PA: University Press of PA.
- Warner, Timothy. Spiritual Warfare. Wheaton, IL: Crossway Books, 1991.
- Watson, Rosemary. As The Rock Flower Blooms. Singapore: OMF Books, 1984.
- Watt, Gordon. Effectual Fervent Prayer. Greenville, SC: Great Commission Pub., 1981.

- Webster, Richard. Tearing Down Strongholds. Taipei, Taiwan: Campus Evangelical Fellowship, 1990.
- Webster, Richard. Worship & Warfare. Taipei, Taiwan: Campus Evangelical Fellowship, 1990.
- Wedge, Thomas. The Satan Hunter. Canton, OH: Daring Books, 1988.
- Westcott, B.F. Saints -- Paul's Epistle To The Ephesians. Grand Rapids, MI: Baker Books, 1975.
- Whaley, K.A. A Handbook On Christian Counseling. Steinhatchee, FL: 1982.
- Whaley, K.A. Restoring Dignity To The Eviction of Alien Entities. Steinhatchee, FL: 1982.
- Whalin, Terry & Woehr, Chris. One Bright Shining Path. Wheaton, IL: Crossway Books, 1993.
- White, John Wesley. The Devil. Cloverdale, 1977
- White, Tom. Basic And Advance Training. Corvallis, OR: Mantle of Praise Ministries, 1985..
- White, Tom. The Believer's Guide To Spiritual Warfare. Ann Arbor, MI: Servant Pub., 1990.
- White, Tom. Breaking Strongholds. Ann Arbor, MI: Servant Pub., 1993.
- White, Tom. Spiritual Warfare Bootcamp. Corvallis, OR: Mantle Of Praise Ministries, 1985.
- Wiersbe, Warren. The Strategy Of Satan. Wheaton, IL: Tyndale House, 1985.
- Wiersbe, Warren. What To Wear To The War. Lincoln, NE: Back To The Bible, 1986.
- Wilburn, Gary A. The Fortune Sellers. Glendale, CA: Regal, 1972.
- Wilson, Jim. Principles Of War. Wheaton, IL: Tyndale House, 1980.
- Wilson, John. The Mind. New York, NY: Timelife Inc., 1964.
- Wilson, Walter. Diamonds From Ephesians. Little Rock, AR: Challenge Press, 1977.
- Woodruff, Paul & Wilmer Harry. Christianity And The Occult. Chicago, IL: Moody, 1971.
- Wright, Nigel. The Satan Syndrome. Grand Rapids, MI: Zondervan Pub., 1990.
- Wright, Walter. Ephesians. Chicago, IL: Moody, 1954.
- Wuest, Kenneth. Word Studies: Ephesians And Colossians. Grand Rapids, MI:
- Yenne, Bill. North American Indian Tribes. Greenwich, Ct: Crown Pub., 1986.
- Young, William. Demon Activity A Timely Warning. Worldwide, Keswick, N.d.

From 1994 Handbook -- Resources on DID/MPD

Bryant, Doris; Kessler, Judy; and Shirar, Lynda. The Family Inside. New York: Norton, 1992.

*Clark, Terri A. More Than One. Nashville, TN: Thomas Nelson, 1993.

*Fox, Loreda. The Spiritual and Clinical Dimensions of Multiple Personality Disorder. Salida, Co.: Books of Sangre De Cristo, 1992 (available from author, 719-942-3620).

*Friesen, James G. More Than Survivors: Conversations with Multiple Personality Clients. Nashville, Tn.: Thomas Nelson, 1992.

*Friesen, James G. The Truth About False Memory Syndrome. Lafayette, LA: Huntington House, 1996.

*Friesen, James G. Uncovering the Mystery of MPD. Nashville, Tn.: Thomas Nelson, 1991.

Gil, Eliana United We Stand: A book for People with Multiple Personalities. Walnut Creek: Launch Press, 1990 (Order through Sidran Press)

Kluft, Richard P. and Fine, Catherine G. Clinical Perspectives on Multiple Personality Disorder. Washington, D.C.: American Psychiatric Press, 1993.

*Knight, Cheryl S. and Getzinger, Jo M. Caregiving: Cornerstone of Healing. Kokomo, In.: C.A.R.E. (Available from authors 317-455-1116).

*Power, Elizabeth. Managing Our Selves: Building a Community of Caring. Brentwood, Tn.: E. Power & Assoc. 1992. (Available by calling 1-800-453-4205).

*Power, Elizabeth. Managing Our Selves: God in Our Midst. Brentwood, Tn. 37024-2346: E. Power & Assoc. 1992. (Available by calling 1-800-453-4205).

Putnam, Frank W. Diagnosis & Treatment of Multiple Personality Disorder. New York, N.Y.: Gilfort Press. 1989.

Ross, Colin A. Multiple Personality Disorder: Diagnosis, Clinical Features, and Treatment. New York, N.Y.: John Wiley & Sons, 1989.

Sidran Press (a place to order most MPD books, 410-825-8888).

*Written from a Christian perspective.

BIBLIOGRAPHY

- Aldrick, Joseph C. Life-Style Evangelism. Portland, Oregon: Multnomah Press, 1981.
- Allen, Diogenes. Love. Cambridge, Massachusetts: Cowley, 1987
- _____ Christian Belief In A Postmodern World. Louisville, Kentucky: Westminster/John Knox Press, 1989.
- Allison, Joseph D. The Heart of True Spirituality. 2 vols. Grand Rapids, Michigan: Francis Asbury Press, 1985.
- Anderson, Neil T. The Bondage Breaker. Eugene, Oregon: Harvest House Publishers, 1993
- _____ Living Free In Christ. Ventura, California: Regal Books, 1993.
- _____ Victory Over The Darkness. Ventura, California: Regal Books, 1990.
- Arnold, Clinton E. "Giving the Devil His Due." Christianity Today, 20 August 1990: 16-19.
- _____ "What About Territorial Spirits?" Discipleship Journal, May/June 1994: 47
- Asselin, D., S.J. "Christian Maturity and Spiritual Discernment." Review for Religious 27 (1968): 581-595.
- Aulen, Gustaf. Christus Victor. New York: Macmillan Publishing Co., 1969.
- Autton, Norman. The Pastoral Care of the Mentally Ill. London: S.P.C.K., 1963.
- Bacht, H., S.J. "Good and Evil Spirits," The Way 2 (1962): 188-195.
- Bamberger, John Eudes. Evagrius Ponticus - The Praktikos - Chapters on Prayer. Ed. M. Basil Pennington. Cistercian Studies Series, No. 4. Kalamazoo, Michigan: Cistercian Publications, 1981.
- Barclay, William. Flesh And Spirit. Grand Rapids, Michigan: Baker Book House, 1962.
- Barry, William. "Contemplative Attitude in Spiritual Direction." Review for Religious 35 (1976): 820-828.

- _____ Finding God in All Things. Notre Dame, Indiana: Ave Maria Press, 1991.
- _____ Paying Attention to God. Notre Dame, Indiana: Ave Maria Press, 1990.
- _____ Spiritual Direction & The Encounter With God. Mahwah, N.J.: Paulist Press, 1992.
- Basham, Don. Deliver Us From Evil. Grand Rapids, Michigan: Chosen Books, 1972.
- Benjamin, Alfred. The Helping Interview. Boston: Houghton Mifflin Company, 1991.
- The Book of Worship for Church and Home. Nashville, Tennessee: The United Methodist Publishing House, 1964.
- Brooks, Pat. Using Your Spiritual Authority. Monroeville, Pennsylvania: Banner Publishing, 1973.
- Boshears, Onra K., Jr. "John Wesley, the Bookman; A Study of his Reading Interests in the Eighteenth Century." Ph.D. diss., University of Michigan, 1972.
- Bouyer, Louis. The Spirituality of the New Testament & the Fathers. New York, Tournai, Paris, Rome: Desclée Company, 1963.
- Brodrick, James. Saint Ignatius Loyola. The Pilgrim Years, 1491-1538. New York: Farrar, Straus, and Cudahy, 1956.
- Bufford, Rodger K. Counseling and the Demonic. Dallas, London, Vancouver, Melbourne: Word Publishing, 1988.
- Chadwick, Owen. John Cassian - A Study in Primitive Monasticism. Cambridge: The University Press, 1950.
- _____ John Cassian. Cambridge: The University Press, 1968.
- Christenson, Evelyn. "Behind Enemy Lines: Praying Satan's Captives into the Kingdom." Discipleship Journal, May/June 1994: 44-49.
- Cirner, Randall J., and Michael Scanlan. Deliverance from Evil Spirits. Ann Arbor, Michigan: Servant Books, 1980.
- Collier, Frank W. John Wesley Among The Scientists. New York, Cincinnati, Chicago: The Abingdon Press, 1928.

- Colt, George Howe. "In Search of Angels." Life, December 1995: 62-79.
- Conroy, Maureen. The Discerning Heart: Discovering a Personal God. Chicago: Loyola University Press, 1993.
- Davies, Rupert, and Gordon Rupp, eds. A History Of The Methodist Church In Great Britain. London: Epworth Press, 1965.
- de Camara, Luis Gonzalez. St. Ignatius' Own Story. 1956. Reprint. Chicago: Loyola University Press, 1980.
- De Dalmases, C. "Ignatius of Loyola, St." The New Catholic Encyclopedia. 1967 ed.
- De Guibert, Joseph. The Jesuits: Their Spiritual Doctrine and Practice. St. Louis, Missouri: The Institute of Jesuit Sources, 1964.
- Dickason, C. Fred. Angels Elect & Evil. Chicago: Moody Press, 1975.
- _____. Demon Possession & the Christian. Westchester, Illinois: Crossway Books, 1987.
- Donnelly, J. P. "Ignatius of Loyola." In Evangelical Dictionary of Theology. Ed. Walter A. Elwell. Grand Rapids, Michigan: Baker Book House, 1984.
- Driscoll, Jeremy. The 'Ad Monachos' of Evagrius Ponticus: Its Structure And A Select Commentary. Roma: Pontificio Ateneo S. Anselmo, 1991.
- Dubay, Thomas. Authenticity: A Biblical Theology of Discernment. Denville, New Jersey: Dimension Books, 1977.
- English, John J. Spiritual Freedom. Chicago: Loyola University Press, 1995.
- Farmer, David Hugh. The Oxford Dictionary of Saints. Oxford and New York: Oxford University Press, 1982.
- Finley, James. The Awakening Call. Notre Dame, Indiana: Ave Maria Press, 1984.
- Fleming, David. "Models for Spiritual Direction." Review of Religions 35 (1975): 351-357.
- _____. The Spiritual Exercises of St. Ignatius. St. Louis: The Institute of Jesuit Sources, 1978.

- Foster, Richard J. The Challenge of the Disciplined Life. San Francisco: Harper & Row, Publishers, 1985.
- Gallaway, Ira. Drifted Astray. Nashville: Abingdon Press, 1983.
- Ganss, George E. Ignatius of Loyola. The Classics of Western Spirituality. New York and Mahwah: Paulist Press, 1991.
- Gardiner, Harold C., ed. The Imitation of Christ. Garden City, New York: Image Books, 1955.
- George, A. R. "Private Devotion in the Methodist Tradition." Studia Liturgica 2, no. 3 (1963): 223-236.
- Green, Thomas H., S.J. Weeds Among the Wheat. Notre Dame, Indiana: Ave Maria Press, 1984.
- Guillet, Jacques, Gustave Bardy, Henri Martin, Joseph Pegon, and Francois Vandebroucke. Discernment of Spirits. Collegeville, Minnesota: The Liturgical Press, 1970.
- Haugk, Kenneth C. Antagonists in the Church. Minneapolis: Augsburg Publishing House, 1988.
- Harper, Steven J. "The Devotional Life of John Wesley, 1703-38." Ph.D diss., Duke University, 1981.
- _____. Devotional Life in the Wesleyan Tradition. Nashville: The Upper Room, 1983.
- _____. Embrace the Spirit. Wheaton, Illinois: Victor Books, 1987.
- _____. John Wesley's Message for Today. Grand Rapids, Michigan: Zondervan Publishing House, 1983.
- _____. "John Wesley: Spiritual Guide." Wesleyan Theological Journal 20, no. 2 (Fall 1985): 93-98.
- Hart, Thomas N. The Art of Christian Listening. New York, Ramsey: Paulist Press, 1980.
- "Ignatius (Inigo) of Loyola." In Holweek, F. G., A Biographical Dictionary of the Saints. Detroit: Gale Research Co., 1969.

- "Ignatius of Loyola." New Dictionary of Theology. Collegeville, MN: Liturgical Press, 1987.
- "Ignatius Loyola, St." In The Oxford Dictionary of the Christian Church. London: Oxford Univ. Press, 1974.
- Johnson, Reginald. Celebrate My Soul. Wheaton, Illinois: Victor Books, 1988.
- Jones, Alan. Exploring Spiritual Direction. New York, New York: Seabury Press, 1982.
- Keating, Thomas. The Heart of the World. New York: Crossroad Publishing Company, 1981.
- Keene, Philip. "Discernment of Spirits: A Theological Reflection." American Ecclesiastical Review 168 (1974): 43-61.
- Kelsey, Morton. Discernment: A Study In Ecstasy And Evil. New York, Ramsey, Toronto: Paulist Press, 1978.
- Kraft, Charles H. Christianity With Power. Ann Arbor, Michigan: Servant Publications, 1989.
- _____ Defeating Dark Angels. Ann Arbor, Michigan: Servant Publications, 1992.
- Langton, Edward. Supernatural: The Doctrine of Spirits, Angels, and Demons, From The Middle Ages Until The Present Time. London: Rider & Co., 1934.
- Laney, J. Carl. A Guide to Church Discipline. Minneapolis, Minnesota: Bethany House Publications, 1985.
- Lewis, C. S. The Screwtape Letters. New York, New York: The MacMillan Company, 1958.
- Lewis, J. "Ignatian Spirituality." The New Catholic Encyclopedia. 1967 ed.
- Linn, Dennis and Matthew Linn. Deliverance Prayer. New York: Paulist Press, 1981.
- Lowrie, Walter, trans. Fear and Trembling, by Soren Kierkegaard. Princeton, New Jersey: Princeton University Press, 1974.
- Luibheid, Colm, and John Farina, trans. and eds. John Cassian Conferences. The Classics of Western Spirituality. Mahwah, New Jersey: Paulist Press, 1985.

- MacDonald, Gordon. "Caring for the Spiritually Wounded." Discipleship Journal, May/June 1994: 30.
- MacNutt, Francis. Deliverance from Evil Spirits. Grand Rapids, Michigan: Chosen Books, 1995.
- Maddox, Randy L. "John Wesley and Eastern Orthodoxy: Influences, Convergences and Differences." The Asbury Theological Journal 45, no. 2 (1990): 29-53.
- Maloney, George A. Invaded by God. Denville, New Jersey: Dimension Books, 1979.
- _____ Inward Stillness. Denville, New Jersey: Dimension Books, 1976.
- _____ Prayer of The Heart. Notre Dame, Indiana: Ave Maria Press, 1981.
- Martin, Malachi. Hostage to the Devil. San Francisco: Harper, 1992.
- May, Gerald G. Care of Mind Care of Spirit: A Psychiatrist Explores Spiritual Direction. San Francisco: Harper, 1992.
- _____ Will and Spirit. San Francisco: Harper, 1982.
- McGree, Robert S. Search For Freedom. Ann Arbor, Michigan: Servant Publications, 1995.
- _____ Search For Significance. Houston, Texas: Rapha Publishing, 1994.
- Morrow, Lance. "Evil." Time, 10 June 1991: 48-53.
- Mulholland, Robert M., Jr. Shaped by the Word. Nashville, Tennessee: The Upper Room, 1985
- Myers, Ruth and Warren Myers. "Weapons That Work." Discipleship Journal, May/June 1994: 39-43.
- Nouwen, Henri J. M. Making All Things New. San Francisco: Harper & Row, Publishers, 1981.
- O'Leary, Brian. The Discernment of Spirits In The Memoriale Of Blessed Peter Favre. London, England: The Way, 1979.
- _____ "Good and Evil Spirits," The Way 3 (1975): 174-182.

- Oden, Thomas. John Wesley's Scriptural Christianity. Grand Rapids, Michigan: Zondervan Publishing House, 1994.
- Outler, Albert C. Evangelism in the Wesleyan Spirit. Nashville, Tennessee: Tidings, 1971.
- _____ The Works of John Wesley. 4 Vols. Nashville: Abingdon Press, 1987.
- Palmer, G.E.H., and E. Kadloubovsky, eds. Early Fathers from the Philokalia. London and Boston: Faber and Faber, 1954.
- Palmer, G.E.H., Philip Sherrard, and Kallistor Ware, eds. The Philokalia. London and Boston: Faber and Faber, 1979.
- Peck, M. Scott. People of the Lie. New York, New York: Simon and Schuster, 1983.
- Penn-Lewis, Jessie and Evan Roberts. War On The Saints. New York: Thomas E. Lowe, Ltd., 1994.
- Pennington, M. Basil. Centering Prayer. Garden City, New York: Image Books, 1982.
- Peretti, Frank E. Piercing The Darkness. Westchester, Illinois: Crossway Books, 1989.
- Peretti, Frank E. This Present Darkness. Westchester, Illinois: Crossway Books, 1989.
- Peters, Ted. Sin: Radical Evil in Soul and Society. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1994.
- Peterson, Eugene H. Working the Angels. Grand Rapids: William B. Eerdmans Publishing Company, 1987.
- Pruyser, Paul W. The Minister As Diagnostician. Philadelphia: The Westminster Press, 1976.
- Rahner, Hugo. Ignatius The Theologian. London: Geoffrey Chapman, 1968.
- _____ The Spirituality of St. Ignatius Loyola. Chicago: Loyola University Press, 1980.
- Rahner, Karl. Ignatius of Loyola. New York: Collins, 1979.
- _____ Spiritual Exercises. New York, New York: Herder and Herder, 1965.

- Rees, John. "An Exclusive Interview With The Distinguished Libertarian Critic of Psychiatry As A Religious Cult." The Review of the New 18 (1982): 40.
- Roemer, Judith. "Discernment in the Director." Review for Religious 35 (1975): 949-956.
- Russell, Jeffrey Burton. The Devil: Perceptions of Evil from Antiquity to Primitive Christianity. Ithaca and London: Cornell University Press, 1977.
- _____. Lucifer: The Devil In The Middle Ages. Ithaca and London: Cornell University Press, 1984.
- _____. Mephistopheles: The Devil In The Modern World. Ithaca and London: Cornell University Press, 1986.
- _____. The Prince of Darkness. Ithaca and London: Cornell University Press, 1988.
- _____. "The Prince of Darkness." Christianity Today, 20 August 1990: 20-22.
- _____. Satan: The Early Christian Tradition. Ithaca and London: Cornell University Press, 1981.
- Schwarz, Hans. Evil: A Historical and Theological Perspective. Minneapolis: Fortress Press, 1995.
- Smith, Herbert. "Discernment of Spirits." Review for Religious 35 (1976): 432-454.
- Spitzer, Robert L., Andrew E. Skodol, Miriam Gibbon, and Janet B. W. Williams. DSM-III Case Book. Washington, D.C.: American Psychiatric Association, 1981.
- St. Clair, Robert James. Neurotics in the Church. Westwood, New Jersey: Fleming H. Revell Company, 1963.
- St. Teresa. Interior Castle. Trans. E. Allison Peers. Garden City, New York: Image Books, 1961.
- The Book of Worship for Church and Home. Nashville, Tennessee: The Methodist Publishing House, 1964.
- The Way of a Pilgrim and The Pilgrim Continues His Way. Garden City, New York: Image Books, 1978.

Thigpen, Paul. "Spiritual Warfare in the Early Church." Discipleship Journal, May/June 1994, 29.

Thornton, Martin. Spiritual Direction. Cowley Publications, 1984.

Toner, Jules J. Discernment of Spirits. St. Louis, Missouri: The Institute of Jesuit Resources, 1982.

_____. Spirit of Light or Darkness? St. Louis, Missouri: The Institute of Jesuit Resources, 1995.

Tozer, W. A. The Warfare Of The Spirit. Camp Hill, Pennsylvania: Christian Publications, 1993.

Tracy, Wesley D. "The Wesleyan Way to Spiritual Formation: Christian Spirituality in the Letters of John Wesley." D.Th. diss., San Francisco Theological Seminary, 1987.

Tuttle, Robert G., Jr. Mysticism in The Wesleyan Tradition. Grand Rapids, Michigan: Francis Asbury Press, 1989.

_____. John Wesley: His Life and Theology. Grand Rapids, Michigan: Francis Asbury Press, 1978.

Udy, Gloster S. Key To Change. Chipping North, Australia: Surrey Beatty & Sons, 1962.

Vanderwall, Francis W. Spiritual Direction: An Invitation To Abundant Life. Ramsey, N. J.: Paulist Press, 1981.

VanVonderen, Jeff. "How Satan Attacks the Church." Discipleship Journal, May/June, 1994: 35.

Vitz, Paul C. Psychology as Religion: The Cult of Self-Worship. Grand Rapids, Michigan: William B. Eerdmans Pub. Co., 1977.

Wagner, James K. Blessed to Be a Blessing. Nashville, Tennessee: The Upper Room, 1980.

Wagner, Peter C. Breaking Strongholds In Your City. Ventura, California: Regal Books, 1993.

_____. Churches That Pray. Ventura, California: Regal Books, 1993.

- _____ Confronting The Powers. Ventura, California: Regal Books, 1996.
- _____ How to Have a Healing Ministry Without Making Your Church Sick.
Ventura, California: Regal Books, 1988.
- _____ Prayer Shield. Ventura, California: Regal Books, 1992.
- _____ Warfare Prayer. Ventura, California: Regal Books, 1992.
- _____ Your Church Can Be Healthy. Pasadena, CA: Charles E. Fuller
Institute of Evangelism & Church Growth, 1981.
- Wall, K. A. "Direction, Spiritual." The New Catholic Encyclopedia. 1967 ed.
- Wakefield, Gordon. Methodist Devotion. London: Epworth Press, 1966.
- Warner, Timothy. "Satan Hates You." Discipleship Journal, May/June 1994: 26-31.
- Watson, Lowes David. Accountable Discipleship. Nashville, Tennessee: Discipleship
Resources, 1984.
- _____ The Early Methodist Class Meeting. Nashville, Tennessee:
Discipleship Resources, 1985.
- _____ "Methodist Spirituality." In Protestant Spiritual Traditions. Ed.
Frank C. Senn. New York and Mahwah: Paulist Press, 1986.
- Wesley, John. A Plain Account of Christian Perfection. London: Epworth Press, 1952.
- Whaling, Frank, ed., John and Charles Wesley. The Classics of Western Spirituality.
New York, Ramsey, Toronto: Paulist Press, 1981.
- White, Tom. Breaking Strongholds. Ann Arbor, Michigan: Servant Publications, 1993.
- _____ The Believers Guide To Spiritual Warfare. Ann Arbor, Michigan: Servant
Publications, 1990.
- _____ "Is This Really Warfare?" Discipleship Journal, May/June 1994: 33-37.
- Wiersbe, Warren W The Strategy of Satan. Wheaton, Illinois: Tyndale House
Publishers, Inc., 1979.
- Woodward, Kenneth K. "Do We Need Satan?" Newsweek, 13 November 1995: 62-68.

