

The spiritual reality investigated.

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## Method of execution

This paper attempts to do the impossible. It is impossible because what I want to do is to objectively investigate if there is a spiritual reality, an unseen world and as an extension, a personal, loving God. Since the world I want to prove is unseen I encounter a philosophical problem that is not easily overlooked. It is a problem because even to investigate it requires faith<sup>1</sup> and if that faith already exists within me how can I be objective in my investigation of something that requires it? This problem has been raised since the beginning of moral philosophy.<sup>2</sup> The answer that comes to my, or any, subject's help is that true objectivity doesn't exist when given from an individual subject. We are always affected by our personal experience. True objectivity can only be given from a source *outside* the context of where it exists. Since this particular subject concerns the whole world, anyone that lives in it can't be objective about it. We can't investigate ourselves objectively. In trying to be as objective as I can, I have to rely on as many sources in the world as I can if this paper is going to be worth reading. This of course is the common way of performing any investigation of quality. The sources I will use stretch from the ancient Greek and Christian philosophy until today's sceptical post – modernism and naturalism. Relativism will be brought up briefly here in the method of execution because so many of the human population today confess it as truth. By the way they live or are influenced by it they confess relativism as truth even though they don't not know what it truly means. I will rely on statistics gathered from different institutions and countries. In my task of proving the existence of an unseen reality I will also rely on the latest research concerning metaphysics and quantum philosophy. Even though I try to be as objective as I possibly can one has to have a starting point to be able to begin. If one can not even have one starting point, one value, there is in essence no investigation or rational thinking possible.<sup>3</sup> Just an eternal “tumbling in the dark” (if there is such a thing as darkness...). My starting point is that there is *one absolute truth*.<sup>4</sup> Hardcore relativists would have my paper “out the door” here because since I say that there must be one absolute truth I also say that everything is not relative. What puzzles me though is that they claim that *everything* (including their statement: “Everything is relative”) is relative. To me that statement sounds very much like an absolute truth. Relativism can not exist as a logical argument because the result of it takes away the very foundation on which it stands.<sup>5</sup> So, if

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<sup>1</sup> Faith is the ability to trust something without the classic, scientific “evidence”.

<sup>2</sup> 500 BC The Sophists of the Greek world were the first ones we know of who raised questions about moral conduct, what morality is and why it should exist. (*Does the knowledge of moral create a “better” or a “worse” effect on the individual and the society?*) The Oxford guide to Philosophy. p 622, Honderich, italics mine

<sup>3</sup> Platonic epistimology.

<sup>4</sup> A can not be B at the same time. One of them can not be absolute at the same time as the other.

<sup>5</sup> This was me dealing with relativism.

relativism can't shut down my claim that *logically* there must be *one absolute truth*, my task as a student would be to find and investigate that truth in as many ways as I can (as mentioned above). This is my method of execution, trying to approach this one truth in as many ways as my human situation allows. And I will show that the human condition allows for quite a lot since we by origin have the ability to adapt, think, evolve and create.



## Introduction

The problem of proving two realities is not so much a problem of empirical evidence as it is of laziness, ignorance and pride. The gathered population of the world, all religions and faiths included, consists of people trying to compensate for “evil” or “hard circumstance”. They attempt to find “meaning” in life situations that are not “meaningful”, why? Probability shows us that this is way too common to be totally *random*. This answer<sup>6</sup> is way too simple. It is an answer that sounds good for the mind that is already adapted to an existence of ignorance and laziness. Basically, it doesn’t require anything from you. Since I don’t believe in “anything scientifically unproven”, I don’t have to investigate anything. However, the testimony of the billions of people searching for meaning, light, goodness and hope must trigger a desire to know where this “thirst” or “hunger” comes from in the person who is curious and desires knowledge and eventually truth. The fundamental question that must be answered is: Why does basically the full human experience and history display an effort from humans to search for an answer to their existence outside of the human experience? Is it because it is beneficial for the procreation of the human race?<sup>7</sup> Then why do we show mercy when it is not physically beneficial for us? We also need to answer why procreation is the ultimate motivation if we don’t have a reason in the long run anyway. Why do we want to procreate? Do we seek an answer outside of the seen reality because we feel alone, not loved, abandoned or afraid? The question is not if we do this, we all know that we do, the question is why? In philosophical terms the question can be translated into: “why do we even ask the question of why? The traditional natural science can and has given us the answers to a lot of the questions concerning, how, who, what and when. However it cannot, with the tools and methods it possesses<sup>8</sup>, explain the very *reason* for the question why? Science comes to a stop here and faith must take over. In essence science is dependent on faith to be able to work with any kind of accuracy.<sup>9</sup> Science without faith is like a bicycle without wheels. Since traditional science only reach so far in its pursuit of objective truth<sup>10</sup> one must rely on the accumulated experience of subjective truth<sup>11</sup>. The accumulated experience of the subjects of the world is that there is something “bigger” than ourselves, there is something that we can not fully comprehend from the position we are at. There is something “unseen” that effects our lives. This must be the first “proof” of an unseen reality. The second proof of an unseen reality must then be that we are able to think and feel. Our thoughts and feelings are not “seen” in the traditional interpretation of the word, they just occur. Sometimes we are more aware of them and sometimes less but they are there and again the question becomes why?

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<sup>6</sup> As advocated largely by Richard Dawkins in his book “The God Delusion”

<sup>7</sup> As advocated by macro evolutionists and naturalists.

<sup>8</sup> Probability, mathematics, laws of repetition, empirical encounters, historical patterns and so forth.

<sup>9</sup> A scientist must rely on faith in his own senses, faith in foundational natural laws and faith in the different established laws in science.

<sup>10</sup> Ex “Most fish have fins”. This however doesn’t mean that truth is determined by majority. Truth is determined by sustainability.

<sup>11</sup> Ex “Raw fish is delicious”

Why do we think and feel? The latest research shows that we trigger thoughts and feelings by the impressions we get from our surroundings,<sup>12</sup> not only from the current moment but also from the accumulated history of our being.<sup>13</sup> Our memory, our unconsciousness and our physical condition sends the information to the consciousness on what thoughts to treat in our current moment. To put it short, if we were coming into existence without any stimuli from outside ourselves, we would not be able to think or exist<sup>14</sup>. This may not prove that there is an unseen reality since we can see other humans and they can give us stimulation that triggers our thinking. What it lends evidence too is that we must search outside ourselves for answers. Where did it come from in the first place? The answer to our existence as a human race does not lie within us<sup>15</sup>. Our inability to produce “something” out of nothing must mean that something or someone else holds the answer for our existence.

The third evidence that there is something unseen is therefore that we exist and continue to exist at all. Why something rather than nothing? The answer of mere chance and a big bang that started it is only to push the problem away from further scrutiny. What was before big bang? This answer is a lazy man’s answer. A lazy man does not want to investigate the possibility that something or Someone who possesses an incomprehensible life force is the “mastermind” behind the reality of our existence because this requires more work than defining your reality by your own opinion. He questions that something unseen is the reason for things seen because he lacks patience and humility. Something immaterial is the very answer to the material<sup>16</sup>. This has been the case in all science so far, it is just a matter of how fine we can measure the material world. The cell wasn’t a “reality” in medieval times. A spoken word is not a reality for somebody that can’t hear. The very fact that we have a limited knowledge about our existence and that we can’t answer all the questions that we are able to raise is proof that there must be a source of knowledge outside of ourselves that has transmitted the ability we have to raise these questions. This ability cannot have developed by evolution because there is no reason or room for it in the evolution theory. The evolution theory has already answered the question of motivation of why we exist and the answer is not satisfying.<sup>17</sup> Saying that natural selection improves life as time goes by is like saying: “- I get more healthy the older I get”. Nothing in this world improves by time taking its toll, it fades. DNA transmits diseases rather than eradicating them. To stop this deterioration, a *life giving* counter force is needed. The answer that the macro evolution theory gives us is that the fittest survive and procreation for the sake of procreation, which really doesn’t answer anything. No, to be able to understand the world we have to let go of the pride, that makes us think that we can know everything. It is this pride that keeps us from discovering the other sources of knowledge available to us. It is when we stretch our mind in faith into the unknown, into the mystery we discover new things.<sup>18</sup> Mystery is the very bridge that we have to walk if we want

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<sup>12</sup> This however is not news for the fathers, read St Maximos the Confessor, Century on Love Philokalia vol 2 p 67 par 15

<sup>13</sup> What the beep do we know? Movie 2006

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<sup>14</sup> Aristotle Nicomachean Ethics, 1170a25 , Cogito ero sum, Ren’e Descartes

<sup>15</sup> As advocated by macro evolutionists and naturalists.

<sup>16</sup> Law of opposites.

<sup>17</sup> “We exist for no reason at all” “Fredrich Nietsche”

<sup>18</sup> Gallileo, Einstein, Newton, Pascal

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to discover things we haven't yet seen or experienced with our senses. Mystery allows us the pursuit of new knowledge. Mystery is the birthplace for new ideas. The unknown things are the very things that yet can be known. The history of science tells us that there is always one more level to discover, one more path to go down in mapping out the material. The true scientist can never claim to know everything about a particular object. The true scientist must always be a friend of mystery, a friend of an unseen reality.

Given that we are thinking (even though we can't see our thoughts)<sup>19</sup> and that these thoughts prove themselves by the very actions we take in the material world, we must conclude that there are two realities to consider when trying to understand our human experience. Now, this is so basic a lot of people think that it is just common sense and of course it is "common sense". But the very fact that it is so basic makes this reality somewhat hidden from us. We live this experience on such a daily bases that we tend to ignore what it implies. What does it imply? In order to function in the material, the seen world, we must consider our immaterial, unseen world. Since we are connected with an unseen reality whether we like it or not we must then investigate what this unseen reality consists of. I have already mentioned thoughts. Thoughts have their origin in the impulses provided by the nerous-system leading up to the brain. The nerous-system gets its information from the senses, which of course gets its information from the context surrounding it. In essence this would mean if we want to choose what we think we should choose our physical context. We know from experience that this is not the case. We grow up in a social circumstance that we haven't chosen. This could make for the arguments that true freedom do not exist.<sup>20</sup> In essence true freedom can not exist in the physical part of our being because it is limited by circumstance. For instance, we didn't choose our ancestors or our birthplace. No, true freedom and objectivity can only exist if we have all knowledge about everything which we, as seen above, don't. So why do we still choose if true freedom doesn't exist? Why is a person who has been abused his whole life (circumstance) make the choice to maybe help and forgive his abusers? Why do people give up their life to save others? Why this irrational, illogical lunacy? It is because true freedom does exist in that we can choose to give ourselves up. We can choose to spend ourselves for a cause outside of ourselves. Our ability to choose how we want to spend our life probes another question. Why do we have this ability to choose if we are only subject to circumstance that puts an end to true freedom? Why can we think "good" thoughts when we have only been exposed to "bad" thoughts and circumstance? The answer is that the Source of knowledge and objectivity and therefor totally free, only bound by the decrees "He" in "His" freedom have decided, gives unseen assistance to the subject's asking (by choice). In the history of mankind there are far too many situations that have gone against common sense, logic and justice (the Law). Why do we forgive? Why do we love? Why do we continue against all odds? Once again the answer "survival" isn't satisfactory.

The most convinced atheist, relativist or Marxist can not deny the human experience of "good" and "evil". In fact, their theories have almost always developed as a response to an "evil" circumstance. We see the result of this reality everyday on TV, Internet and in papers.

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<sup>19</sup> Lately we have been able to measure brain-activity through EEG and the like. We have even been able to extract images from the brain before it reaches the eye.

<sup>20</sup> Determinism

We have this ability to choose between the two and the choice takes place on different levels (more on this in chapter two). The point is that if we can choose between two realities, in this case good and evil, there must be some kind of higher “law” that has provided the definition of what they are. Why is it “wrong” to take someone else life? Is it because I’m exercising my will over that person and therefore violating his integrity and “freedom”? Why is it good to feed the hungry? Is it because that way I won’t feel guilty about eating myself or because I satisfy a human need? These examples are subjective because they must be. We are still limited by our circumstance in making the choice between “good” and “evil”. But that is not the point. The point is that we in fact do wrestle with these questions and that there must be a source for this turmoil<sup>21</sup>. There must be one ultimate *absolute truth* (moral) that our human enterprise is subject to. Otherwise there wouldn’t be this turmoil and tension which everybody who lives in the world today can bear witness of. There wouldn’t even be a system of justice since a moral to base that justice on wouldn’t exist.<sup>22</sup>

In conclusion I can with confidence make the statement that all the different wars, arguments, fights, sorrows and sufferings in the material world are a direct result of unseen, or rather spiritual reality. In essence for a thing to be real it needs at least two points of reference,<sup>23</sup> and for humans, that means that we *have to* live in two *worlds* in order to even be aware of ourselves.

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<sup>21</sup> Prosopopeia, Gregorius Palamas

<sup>22</sup> It is rather ironic that in 2005 a court in U.S.A decided that intelligent design cannot be taught in school because it is religious. Religious or not it is ironic because the justice system itself or based upon religious values and subjects like law are taught in school.

<sup>23</sup> Everything that exists is energy or movement. For a movement to occur it needs references on how or where or why to move. It also needs a starting point. Movement can not occur with only one point of reference, that is a stanstill.



## Chapter One

### The material reality of contemporary society

#### Secularism<sup>24</sup> in the western world today

In its most simplistic form the word “secularism” doesn’t hold any content worthy of theological investigation. It means simply “part of the decade”. It would be a word used by anthropologists and historians. However the word has come to mean a lot more in contemporary society since its meaning has been expanded to include a platform for a certain value which has little or nothing to do with its original meaning. G.J. Holyoake<sup>25</sup> formulated a different meaning to the word in the midst of the 1900<sup>th</sup> century. He used the word in his belief that humans can excel and develop better without the assistance of theology and religion. Since then the word has been used to describe situations and societies that don’t recognize religion, theology and even faith as a source of “true knowledge” on which to base “real” decisions. Therefore one would almost be able to say that naturalism<sup>26</sup> is secularism outlived. The only thing you believe in is the material world of “proven” objects, which in essence is no belief at all.

Secularism in the Western world today is wide spread.<sup>27</sup> The political agenda of separating Church from Science<sup>28</sup> is to “blame” for this. An overemphasis of investigating the material world the last 200 years has led to the disbelief in anything “unseen”. Yet, it is this belief in the unseen that has led to new discoveries. We have entered the age of celebrating the object (Idolatry). Everything is judged for appearance not after quality. We see this in everyday

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<sup>24</sup> Fr Latin Saecularis, “part of the decade” and by that emphasizing on the daily life. Bakers dictionary of Theology. p 477

<sup>25</sup> 1817 - 1906

<sup>26</sup> “In general the view that everything is natural, i.e. that everything that is belongs to the world of nature, and so can be studied by the methods appropriate for studying that world, and the *apparent exceptions* can somehow be explained away.” Oxford guide to Philosophy, p 640 Honderich (italics mine)

<sup>27</sup> 1.1 billion people, most of them in the western world and China says that they don’t believe in a God (2005) [http://adherents.com/Religions\\_By\\_Adherents.html#MainList](http://adherents.com/Religions_By_Adherents.html#MainList)

<sup>28</sup> This is only a fact on a political levels (the reformation for example) not in the actual level of implementation where the two must cooperate to be able to function. Religion without science leads to superstition, science without religion (faith) leads to the denial of the mind (curiosity).

society.<sup>29</sup> Why is this “dangerous?” Because denying the unseen world won’t make it go away. Denying the unseen world limits us to only treat what we can see and as we all know our mental institutions are over loaded with people. Our psychiatrists and psychologists have never been as busy. Divorce, abortion and suicide rates are at historic highs. Secularism denies the healing of the soul and spirit because it doesn’t recognize their existence. Secularism also denies us of free choice because we become slaves to our bodies.<sup>30</sup> The blame of the secular society seen today is not to be put so much on the adherents of it as it is to put on the institutions of power through history, including the church (not the Church). The church has fostered the secular society by moving from one extreme to another. Examples of these are the very legalistic (exclusive) church of the medieval period, and the extremely liberal (inclusive) view some churches have today. In ignoring the balance of the two (law *and* grace<sup>31</sup>) the church has failed to be the Church and therefore lost its credibility. This, together with the development of modern science<sup>32</sup> has undermined the faith of a personal God who is interested in a personal relationship with us. Secularism fosters disbelief in everything you can not fully understand and therefore shuts the door to the understanding that solves mankind fundamental questions (Why?). Since we can not fully understand everything the secularist land in a state of denial or unrest.

### The pantheistic<sup>33</sup> trend

Another trend of present reality is the pantheistic one. For the enlightened theological scholar it shouldn’t come as a surprise since it is very much a “child” of secularism<sup>34</sup> or the reverse. Pantheism states that “god” is all and all is “god”, which makes everything seen in the world as “god”. It is closely related to secularism because it limits “god” to the human condition. It limits god to the advancement of science and to how fine we can tune our ability to measure the reality of nature. God by His very nature can not be fully understood by us because He is external from our reality even though He is still present. St Augustine rebukes pantheism in the following way:

*Concerning the rational animal himself, — that is, man, — what more unhappy belief can be entertained than that a part of God is whipped when a boy is whipped? And who, unless he is quite mad, could bear the thought that parts of God can become lascivious, iniquitous, impious, and altogether damnable? In brief, why is God angry at those who do not worship Him, since these offenders are parts of Himself?*<sup>35</sup>

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<sup>29</sup> Over sexualisation, celebrity idols, abortions, increased suicide rates, euthanasia, designing of products (capitalism) to mention a few.

<sup>30</sup> Since we can’t “see” our spirit/soul and everything must be decided by what we can see. Our body takes away our free will (spirit) because it is subject to passions, circumstance and natural laws.

<sup>31</sup> Please see my former Paper “Salvation by Grace, justification by faith and sanctification by works”

<sup>32</sup> More about this under “The “victory” of naturalism.

<sup>33</sup> Greek: Πάν ( ‘pan’ ) = all and Θεός ( ‘theos’ ) = God, it literally means "God is All" and "All is God".)

<sup>34</sup> Almost every society that turned secular also has shown signs of pantheism even though the view often was limited to one attribute of nature for instance the sun (Raa, Egyptians), thunder (Thor, Vikings), water (Posseidon/Neptune, Greeks/Romans), animals (Matsya the fish, Hindus)

<sup>35</sup> City of God book 4 chapter 13

Pantheism is only another cheap excuse to stay lazy; it's secularism drawn out. It doesn't provide a sufficient answer to the human condition because it can't answer the question of moral or origin. The secularist is the one saying: - "I only believe in the things I can measure with scientifically approved methods". The pantheist is the one saying: - "I realize that there are things we can't measure (love, hurt etc) but everything must be understood from within the context of where it is because in doing that we find god." This doesn't give answer to the existence of morality because in essence they don't recognize morality's existence. It is not surprising that wealthy people who can't find "happiness", peace or satisfaction in material things turn to a pantheistic approach in big numbers in modern society.<sup>36</sup> Pantheism knocks on the door of mystery but once you enter that door you realize you are in the same spot as before. The world can not be fully explained from within it's own context, just like a person can not know his existence before interacting with external sources (this is why we are not aware of ourselves before we are born). It gives the impression of mystery, which attracts the souls of hopelessness but fails to deliver the actual mystery because it still wants to explain everything by the human condition. Pantheism is dangerous because it sustains ignorance and pride (- "I have god here in my little box, I found the answer, I don't have to look anymore"). It is stagnation in life, not growth and eventually eternal death. What pantheism "proves" though is that man, even the wealthy, does have a sense of something "more" than him-self.<sup>37</sup> It also gives strength to the argument that God is *revealed* (not that He is) in the things He has created<sup>38</sup>.

### Apathy, the "whatever" attitude

A growing number of people today, especially young people in western society display the full effect of secularism. Since secularism denies the existence of a higher being and therefore any kind of source for our moral, the moral in us actually starts to fade. This is shown in the "whatever attitude" or apathy. The word "whatever" can be answered to almost any question without being an actual answer.<sup>39</sup> Whatever, is the procrastination until death, refusing to use ones own will in all kinds of questions and situations, in essence it is the descent into "nothingness" or as some would prefer to say, hell. Sometimes it is used because we actually don't know how to answer or how to respond to a statement and in this sense the word isn't so bad (it can actually be used as a sign of humility if it is followed by a sincere "...-whatever you say.") It is when we use it because we *just don't care* that it becomes dangerous. We don't care what's right, who can decide that anyway? - "I don't care for answers because nobody can know the truth anyway, whatever." "Whatever", kills the curiosity of science, the faith in the thing unseen and the communication between humans. It's an escape into the pride of the ego with oneself as a sovereign judge. And as we know individual subjects, has a very limited scale of knowledge. Why is this modern

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<sup>36</sup> Orlando Bloom, Madonna, Tom Cruise, Richard Gere

<sup>37</sup> Recent studies shows that a large number of the people who call themselves "atheists" actually believe in a "higher being", "common spirit" or a "definite purpose." It is the personal God that they deny. "Top ten of everything 2007" Chapter 3 Religion

<sup>38</sup> Intelligent design

<sup>39</sup> In the late 20th century and early 21st century, the word became a sentence in its own right; in effect an interjection, it is used as a powerful conversational blocking tool. In the above examples, the first speaker is left without a convincing retort. Anything they do or say can simply be blocked by the retort of "whatever".  
<http://news.bbc.co.uk/1/hi/magazine/6523155.stm>

attitude/expression a sign of a spiritual reality? It is a sign because we can see the horrendous effects it has on people's lives and on the world as a whole. The physical consequences of this spiritual apathy symbolized in the word "whatever" is seen in: Hopelessness (suicide, nothing, including my life doesn't matter – "whatever"<sup>40</sup>), abortion<sup>41</sup> (life is not life until we can actually see it, - "whatever"), euthanasia<sup>42</sup> (if the body doesn't work then life isn't worth to live – "whatever"), drug - abuse<sup>43</sup> (I want to feel *something, anything* – "whatever"), alcoholism<sup>44</sup> (same as drug abuse), consumerism/capitalism (traditional idolatry worshipping the created), anorexia (body becomes slave to a distorted mind), cardiovascular diseases<sup>45</sup> (obesity – gluttony - ignorance), to mention a few. Together all these are responsible for a very high number of annual deaths worldwide. My point is that all the physical deaths of the world find their source in a spiritual indecisiveness, or the trust in oneself as being able to choose right.<sup>46</sup> Adam and Eve themselves had an "whatever" attitude and it became all of mankind's stumbling - block. Now God had to reveal Himself to be able to save what was lost because how can you be healed by something or Someone you don't believe in?<sup>47</sup> How can you be saved or enlightened by something you just answer with – "Whatever." The "whatever attitude" is the sinning against the Spirit that Jesus talks about,<sup>48</sup> it is the denial of the existence of the Holy Spirit. In that attitude there is no room for forgiveness because in that attitude we deny the source of forgiveness. We say that forgiveness doesn't matter. Nothing matters. The "whatever" attitude is supported by the "naturalistic victory" because "the naturalistic victory" is based on the hypotheses of natural selection, which claims that there is no reason for us being here, it's mere chance. Since there is no reason for us being here and therefore no moral value we can do *whatever* we like without considering the consequences.

### The naturalistic "victory"

One cannot ignore science in making claims like this. Science has been able to map out a very big part of what we call reality. I don't have to list the impact that persistent and curious scientists have had on our day to day society. We are able to cure a lot of the above mentioned diseases because of science, as well we can experience the beauty of the world in a whole different way then before (travel, communication, microscopes). We even have been able to map out parts of the brain and it's functions even though this is one of the areas were there is a *lot* to be discovered (interestingly enough). The science of the mind/brain or rather psyche is called psychology.

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<sup>40</sup> Nearly one million people worldwide die by suicide annually, making it one of the world's leading causes of death. There are an estimated 10 to 20 million non-fatal attempted suicides every year.

<http://www.rferl.org/content/article/1071203.html>

<sup>41</sup> Please see "attachment one" at the end of the paper.

<sup>42</sup> Euthanasia is legal in Luxembourg, Belgium, The Netherlands, Switzerland, Thailand, Oregon State and Andalusia. <http://en.wikipedia.org/wiki/Euthanasia>

<sup>43</sup> 1.5 million drug addicts in U.S.A alone as of the 1<sup>st</sup> of March 2007,

<http://www.state.gov/p/inl/rls/rm/81278.htm>

<sup>44</sup> Please see "attachment two" at the end of the paper

<sup>45</sup> Cardiovascular diseases were responsible for almost 30 % of all deaths in Europe and America in 2005. [http://en.wikipedia.org/wiki/Cardiovascular\\_disease](http://en.wikipedia.org/wiki/Cardiovascular_disease)

<sup>46</sup> Genesis 1

<sup>47</sup> Sinning against the Spirit.

<sup>48</sup> Matt 12:46-50; Luke 12:10, Mark 3:28-29

In the aftermath of “religion gone bad”<sup>49</sup> scientists and philosophers of the recent day (in a historical perspective) often tried and still try to explain our mind without God. This was and is a natural reaction to the abusive church. When something, in this case religion, goes bad, the natural human response is to seek answers in the opposite<sup>50</sup> which turned out to be science (that is not a given opposite, it’s a politically created one). The naturalistic movement of trying to explain the human mind only with things we can control (ethical naturalism) had a big impact on society. Psychology and physiologic analysis became “scientific terms” as soon as Freud, Jung and Welftz got famous (even though it has been criticized as a non scientific discipline). Suddenly people thought that they didn’t have to depend on God to “explain” their reality. Now we are able to describe our current state and reason with a scientific formula.

The psychology of Freud and the psychology of today are of course very different. What Freud did was to lay down some fundamental proposals on how the human psyche seemed to operate. Today we are able to measure our psyche activity with tools that weren’t available to Freud (E.E.G, R.E.M, Hypnoses and MRI). Our scientific quest to map out the human psyche has gone so far that today we know what area in the brain works with what part of the body, what feeling and how the whole process works, from impulse/inclination to the fully manifested action (from unseen to seen). We can trace the electrons and hormones doing this. We know the substances that trigger certain emotions. In a way we are able to measure former “abstract” things as falling in love, anger, joy and happiness. This can also be called the “victory” of naturalism over religious belief. It is viewed as a victory because naturalism couldn’t, until recently, explain the empirical encounters of emotion with methods it approved; now it can. However, as we soon shall see it is not a “victory” over religious belief but rather an affirmation of that there must be an external, supernatural force outside of our circumstance.

In our struggle to find out what “falling in love” is we have actually been able to prove that there *is such a thing there*. Maybe this seemed obvious before (watching two newly weds) but we couldn’t be sure (out of a scientific/philosophic perspective). Now, when we are able to measure it we can be “sure” because we have the empirical evidence of hormones. Before we could *perceive* it but now we are also able to *define* it. The problem occurs when we realize that this has been the case all through history. Things perceived became the subject of investigation and after much toil and work they are defined. We can therefore draw the conclusion that a naturalistic “victory” requires a belief or perception in the unseen otherwise we would stagnate in our pursuit for new knowledge. Where does this faith in the unseen come from that drives us to investigate it?<sup>51</sup> The bottom line fact is that we will *never* now *everything* about our reality from inside our reality.<sup>52</sup> The best picture of this is the limitless

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<sup>49</sup> Spanish inquisition, crusades, abuse of power

<sup>50</sup> The law of cause and effect.

<sup>51</sup> Tertullian, Apology. Faith of the early fathers Vol One. Jurgens p 113

<sup>52</sup> We can map out our DNA and how amino acids work but we can not explain how the cycle of DNA – Amino acids started in the first place. We are left to choose between two alternatives, chance (no reason/nothingness) or Purpose (a reason/designed)

universe. An interesting question to ask would then be: If the physical universe can be investigated for eternity shouldn't that tell us that our purpose for being here also has an eternal reason?

The reality today is that we put our trust in things we can prove and measure. We want to be able to define and understand things. There's nothing wrong with that. We were partially created to investigate, invent and educate ourselves. The problems start when we think of ourselves as the very foundation and origin of these features. How can we put all this effort into explaining that we are not subject to a God that created us but that we are mere chance when there is nothing "chance like" about us? We don't leave anything to chance except our very reason for being...

## Chapter two

### Two worlds at war

Since we with great certainty can assume that there is a unseen reality that affects our material state, our task now must be to try to understand how this spiritual reality is designed/working.

It is a long jump in conclusion to say that the two worlds proven above would be at war with each other and therefore I am not making it. I'm mentioning this because through the history of theology this conclusion has often been the case. The material world is at war with the spiritual world.<sup>53</sup> This has, in its extreme, resulted in some terrible events.<sup>54</sup> It is not about a war between the spiritual and the material where the spiritual is good and the material is bad.<sup>55</sup> It is about a war between two wills in the spiritual world that are manifested in the material world. In every human who investigates his thoughts thoroughly there is a struggle of will, between the good and the bad<sup>56</sup>. These wills, traditionally called good (God) versus evil (Satan) must be given consideration when we want to explain our human condition. The accumulated knowledge and experience of our human race displays awareness (emotionally, mentally and physically) of these two wills. We can't deny the testimony of our entire race by winking it off as "superstition" or "nonscientific claims." It doesn't matter how "high" a

<sup>53</sup> Specially in the ultra monastic movements.

<sup>54</sup> Torture to "cleanse" the soul by the Spanish inquisition for instance

<sup>55</sup> Gen 1:31 " , and indeed it was very good."

<sup>56</sup> St Theodoros the Great Ascetic, Philokalia vol 2 p 29 par 70

philosophic or scientific mind is able to climb. If he or she wants to live in any kind of a real setting he or she must accept that we are bound to making choices ranging on a scale from pure evil to ultimate goodness. The human condition is bound to and can only be explained by the acceptance of two different wills at war. Show me the modern naturalist who doesn't recognize genocide as something evil. Our impact upon material things (including our body and mind) depends on the quality of those choices. The material things don't hold an evil value within themselves but are subject to be used *for* good or evil depending on the choice a person makes.<sup>57</sup> Evil only has as much power as it is allowed to have by the subjects with a free choice.

There are two spiritual powers at war, indeed it is required to have at least two powers of different will or opinion to get a war.<sup>58</sup> This war is as real, even more real than for example the war in the Congo.<sup>59</sup> As we will see the war in Congo is actually a consequence of the war in the spiritual realm as is any war. This war has been going on ever since the fall of Lucifer, the angel of light.<sup>60</sup> In this war on anything good (Creation) Satan uses a whole arsenal of strategies. These strategies have been under the scrutiny and investigation of the most diligent, discerning and wise men through history. St. Paul, St Luke, St Mark, St Matthew, St John, St Peter, Job, St Anthony, St Athanasius, St Symeon the new Theologian, St Polycarp to mention a few. The result (by the power of the Spirit) is shown in that we today have access to "information from behind the enemy lines of defense" to speak metaphorically. In healing a soul it is of utmost importance for a pastor to recognize his enemy. "The greatest trick the devil ever pulled was convincing the world he didn't exist."<sup>61</sup>

## Strategies

### 1. "I don't exist" – Satan the deceiver

In the modern western society we don't talk about the devil as a real entity anymore. He is only referred to as a fiction figure. He can not be a part of our reality because who can believe in a red, two horned figure with a tripod jumping around? Part of this perception of the devil has its foundation in the New Testament Apocryphal writings<sup>62</sup> and then later, in medieval times when hell and the devil were described in very colorful pictures<sup>63</sup> and loud stories. People believed both in hellfire and the devil and they were terrified.<sup>64</sup> Subdued by prideful authority (often clergy) the common people didn't have the knowledge to question the false doctrines that were taught. Today brings a different melody. Today we are too bright and educated to believe in such "nonsense." The individual has a freedom of speech and often a solid education. We have learned from the past not to blindly trust authority. Once again one extreme (over promoting the devils existence) leads to the opposite extreme

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<sup>57</sup> Genesis 2:3-7, St John of Damascus Exposition of the orthodox faith Book II ch. 5 p. 20

<sup>58</sup> "War is the continuation of political intercourse, carried on with other means. War is an interaction in which two or more militaries have a struggle of wills. "On War" Carl von Clausewitz p 77 1976

<sup>59</sup> Starting in 1997 the war in Congo/Kinshasa has to this point in time been the place for over 5.400.000 killed persons. "The conflicts of the world, episode 4" Swedish documentary [www.svt.se/play](http://www.svt.se/play)

<sup>60</sup> St John of Damascus, "Writings" page 209 translated by Fredric H Chase Junior

<sup>61</sup> Baudelaire, part of poem "Le Joueur Genereux" pub,1864; translation by Cat Nilan, 1999

<sup>62</sup> The apocryphal gospel of Bartholomew Trans. By M.R James. Oxford Clarendon Press 1957

<sup>63</sup> Ex Dantes Inferno

<sup>64</sup> Hence the hysteria about the letters of indulgence, predating and causing the Reformation by Luther.

(minimizing the devils existence). This unawareness of the devil and the evil forces is the devil's biggest asset in waging war on mankind in this modern day. How do you fight an enemy you can't see or even grasp? As much as we don't like it we must recognize that there is a will of evil at work in the world and we need to resist it. As long as a person is living in the illusion of that the devil doesn't exist he or she is subject to the devil's rule.<sup>65</sup> This is why the devil is called the deceiver.<sup>66</sup>

Attributes of a deceived soul are found in different places in Scripture: A soul is deceived if he says he has no sin.<sup>67</sup> A soul is deceived when he thinks himself to be wise with the wisdom of this world.<sup>68</sup> A soul is deceived if he thinks that the unrighteous will inherit the kingdom of God.<sup>69</sup> A soul that doesn't recognize friend or foe, evil or good or God or devil is deceived by the devil. The very reason that God gives us time here on earth is that He wants us to recognize what Adam and Eve failed to recognize and that is our dependence on Him. Without Him we will loose the war for our soul. Without the light of Christ we will never be able to even see our enemy,<sup>70</sup> or be able to truly live a regenerated life.<sup>71</sup> Satan on the other hand wants us to die as soon as possible in the conviction that there is "nothing" in or after this life on earth because he knows his time is short.<sup>72</sup> We return to the dust, our soul or spirit dies with the body. Satan wants us to die without even knowing we were alive, that is, knowing Christ. Maybe this sense of "lack of life" or "meaninglessness" is what people feel when they say they are "missing something in their lives". It is evident that we recognize Satan's existence but we must remember that God already has him beaten.<sup>73</sup> The fathers of the early Church as well as the early monastics couldn't stress this enough. In order to resist Satan you had to call him out by name and in humbleness ask your God to save you from affliction. On your own you can do anything,<sup>74</sup> on your own you are nothing.<sup>75</sup> On our own we turn back into the nothingness or the depths of the lake of fire.<sup>76</sup> This is the hardest thing to do for a human because it goes against our pride. In calling out the name of our sins we admit that we are not in control of our lives but that we are slaves under sin.<sup>77</sup> Without the light of Christ we are doomed to spend our days in darkness.

## 2. "You will be like god." – Satan, father of lies<sup>78</sup>

Since man is created in the image of God, Satan must rely on lies to be able to devour man. If he spoke the truth about himself no man would be foolish enough to follow him; who want to

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<sup>65</sup> "One who does not know evil is not pure in heart, for he is merely like a beast" St Isaac the Syrian, Mystic Treatises 83, p 319

<sup>66</sup> 2 Cor 11:3, 13-15

<sup>67</sup> 1 John 1:8

<sup>68</sup> 1 Cor 3:18

<sup>69</sup> 1 Cor 6:9

<sup>70</sup> John 8:12

<sup>71</sup> John 1:4

<sup>72</sup> Rev 12:12, Epistle of St Ignatius to the Philippians p 117 "The Ante – Nicene Fathers" Vol 1

<sup>73</sup> The Gospels, Isa 14:12-14, Mk 16:17 The Holy Angels: p 6, Mother Alexandra Light and life publishing

<sup>74</sup> Matt 12:24-30

<sup>75</sup> Hermas, "The Shepherd" p 35 Tertullian, "Repentance" p 130

<sup>76</sup> Rev 20:10

<sup>77</sup> Romans 6:6

<sup>78</sup> John 8:44

burn forever? In the lying process he has launched upon the world he uses the good attributes that man has (created in the image of God) and twists them, with lies, into something evil. He has to do this because he doesn't have any creative power within himself since he is a created being. Satan only has the power to influence things already created.<sup>79</sup> He can't force himself, being a liar, on God.<sup>80</sup> He can't even force himself upon a person without the consent of that person.<sup>81</sup> We see clearly that lying and deception are closely related. Deception requires lying and lying require deception. In the process of lying to mankind Satan often promotes himself as something good since man, being created in the image of God has an inclination towards the good. In this way Satan breaks down the first line of defense that man has against him which is our natural morality. By using something that *feels* good (passions, pleasures) he makes us think that it actually *is* good as well. In this way he, by his lying, transforms love into lust, faith into suspicion, hope into despair and humbleness into arrogance.

3. "Ill give you everything in this world." – Satan, the tempter<sup>82</sup>

Adam's fall was a result of Satan tempting Eve. With the promise of ultimate power he managed to appeal to man's pride. Rather than having his pride in God, man wanted to have his pride in himself. Being so successful in tempting, Satan made this one of his chief strategies in his combat against God. He saw that he had the power to influence men if they didn't have a personal relation with God (Eve didn't ask God what to do). Satan even tried to tempt Jesus in the dessert and in the garden of Getshemane (an obvious parallel to Adam in the Garden of Eden). Satan continues his tempting today on all levels of society and on all levels of the human persona. Body (lust), Soul (pride) and Spirit (ignorance, "whatever"). We can easily see the material results of this spiritual tempting.

Lust leads to such sins as: war, prostitution, pornography, fornication, adultery, rape, abortion and divorce. One may ask if these things are "evil" on a philosophical level but it is probably not necessary. Any interview with a victim of trafficking, rape, adultery, divorce (the child) will most certainly show that these actions are among the worst that a human can put into words.

Pride leads to such things as: war, isolation, emptiness, avarice and greed. Even here one may ask why these things are so evil and the same answer would be to ask a victim; of a major company's greed, a child soldier or a person who tried to take his life.

Ignorance leads to such things as: eternal damnation because it doesn't recognize a person's need for help and therefore the help offered by Christ can't be applied to that person. If ignorance were to be lived out in its full in modern society it would probably would be displayed as total apathy or lunacy. In addition to all this we must realize that Satan knows that we are a global community, we are bound to each other. If someone sins by lust it will affect the spiritual reality of our fellow human beings. Someone's lust, pride or ignorance ultimately leads to someone else's victimization. Evil prevails when we fail in doing good.

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<sup>79</sup> St Irenaeus, "Against heresies" Faith of the early fathers vol 1 p 101 par 258

<sup>80</sup> Acts 5:3

<sup>81</sup> Origen, "The fundamental doctrines" Faith of the early fathers voll p 191 par 446

<sup>82</sup> Matt 4:1-11, Mark 1:12,13, Luke 4 1-13

Satan tempts us with all these things so that he can get a stronghold in our lives. It can seem hopeless to avoid all the temptations thrown on us by today society. Through the media and through the “indefinable, pursuit for more and more”,<sup>83</sup> for no apparent reason he seem to be able to get “under our skin” and into our hearts. It is so obvious that there is something wrong with the world that we just stopped to ask why. This, he is able to do because he is the prince of this earth and he is in charge of an unholy army of demons<sup>84</sup>.

Lying, deception and temptation are the chief strategies Satan uses in sustaining the war on mankind and creation. This is the only alternative for him, being the adversary of God who is the Truth, Life and Light. Since God has already beaten him (twice<sup>85</sup>) he must wage war on man. By these methods he is trying to take as many souls as possible from the Light of God. He wants our eternal damnation and death because that is what he has and is<sup>86</sup>. God wants our eternal salvation and life because that is what He is.

#### The angelic frontline

Many people in today society don't recognize the existence of either God or Satan. Yet they live in a world that proclaims two wills at war. People know that something is wrong with the world but they won't make the effort to investigate thoroughly where this broken-ness and struggle comes from. The authors of the Bible and the fathers of the Church took the time to do this and they concluded (with the assistance of the Holy Spirit) that we, as humans in the flesh, need a concrete media, transferring knowledge to us. If we have this media we can start to understand the things unseen (even though we can not fully understand it). We need the thoughts or messages from God to put the pieces together. The angelic reality that the church fathers describe helps us understand how God relates to His creation and it also shows us our eternal purpose as Gods creation (Worshipping God in love and awe). Just like we get to know God more and more by studying His economy of salvation, His creation and by loving each other we can also “get to know” Satan by studying his methods of darkness and his hierarchies of demons<sup>87</sup>. Satan isn't a red devil with horns anymore (he never was and that strategy was only effective for a while) he is rather the subtle voice in our head advocating ignorance, pride and hatred. In essence he is a non- - essence<sup>88</sup>. He is not a substance but rather the deterioration of substance. At the frontlines in this battle are his demons<sup>89</sup> and they

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<sup>83</sup> The economic crises and the change of the universal climate that are happening right now, is, according to me, a direct result of a spiritual unawareness and ignorance. The greed of the west and the over consumption of the earth's resources are the biggest sign to this day that a secularized society is not the answer. The only thing that can turn this disaster around is a will to make a change in the material living and that of course only happens after a change in attitude and that has to be based on a spiritual conviction.

<sup>84</sup> Used in NT (NKJV) as meaning “evil spirit, evil breath”

<sup>85</sup> By Gods archangel Michel and by the Word Jesus Christ

<sup>86</sup> Even though this doctrine is disputed by writers like Origin who believed that God will reconcile everything, including the Devil, to Himself. Origin was anathematized for this opinion but the controversy concerning this topic continues to this day. Personally I believe the possibility is there (God being almighty) but highly unlikely since the Devil is so “deeply blinded by sin” that he probably can't repent anymore.

<sup>87</sup> Greek, an adjective (daimon) formed from the word dao which signifies “knowing” or “intelligent”. Bakers dictionary of Theology p 163

<sup>88</sup> The great catechism, Ch VI, pp. 480 - 481

<sup>89</sup> For instance one demon could be named “Lie” which is the deterioration of “Truth” which is a virtue (angelic)

are fighting the angels<sup>90</sup> of God. It is important to remember that angels and demons don't have the traditional appearance that the renaissance, baroque or romantic periods produced for us.<sup>91</sup> This chapter will concern the different aspects on the angelic frontline.

Classic orthodoxy teaches us that there are nine different angelic choirs, they are:

1st sphere: Seraphim (Is. 6:2), Cherubim Ezek. (10:1), Thrones (Col.1:16)

2<sup>nd</sup> sphere: Dominions (Col. 1:16), Virtues (1 Pet. 3:22), Powers (Col.1: 16)

3<sup>rd</sup> sphere: Principalities (Col. 1:16, Eph. 3:10), Archangels (1 Thes. 4:15) and Angels.<sup>92</sup>

The fall of the arch angel Lucifer and a third of the angelic host would somewhat support the argument made by exorcist Fr Sebastian Michaelis<sup>93</sup> that there are nine “choirs” of demonic powers as well<sup>94</sup> with the same names (symbolizing their function) as the above mentioned but with the opposite will (destroying life). We would also be able to establish the truth that these angelic powers by the power of their own free will now have turned demonic and are present here on earth because it was here they were sent until the day of final judgement. The angels (Gods) are also present here on earth because they have tasks and missions here.<sup>95</sup> Making this clear gives us the understanding that our world is the frontline of the unseen war<sup>96</sup> and that our will is the tool we must use in choosing sides in this war. Refusing to choose sides is also a choice (ignorance). This reasoning shows us that we were created with a free choice (just like the angels) but by allowing evil to enter by this choice we now are bound to the circumstance of evil which makes us slaves under circumstance. This very accurately describes the present situation of the human condition. We are free to make choices but it becomes harder and harder to make these choices if we are subject to extreme circumstance or social context.<sup>97</sup> The angels of God want to assist us in this choice making with divine good influence<sup>98</sup> while the demons want to advocate our own destruction without us realizing it. Satan and his demons try by all means possible too interrupt our relation and communication with God and this he does by launching attacks on Gods messengers, the angels. To clarify, it is not the angels that are assaulted because the demons know they can not win over them but rather it is our mind and heart that are under attack by them. When we are under severe attack (becoming secular for example) it becomes hard for us to hear and see

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<sup>90</sup> From the Greek word “aggelos” which means “messenger”

<sup>91</sup> The perceived images and pictures that artists and painters had of angels and demons shouldn't be used as a source for what these spirits looks like. They are the artist's image of something that in essence can't be captured with our senses. The pictures should be interpreted metaphorically.

<sup>92</sup> Pseudo Dionysius, “The Celestial Hierarchy” is the most common accepted hierarchy of the choirs but a whole range of suggestions exists.

<sup>93</sup> “*Admirable History of the Possession and Conversion of a Penitent Woman*” publ in 1612

<sup>94</sup> Oration XXXVIII, VII-IX, On the Theophany or birthday of Christ, in Nicene and Post Nicene Fathers, Series Twp, Vol VII, p 346.

<sup>95</sup> Matt 28:2, Job 38:7

<sup>96</sup> Nothing evil can enter the Kingdom of God or Heaven and therefor the only territory which Satan can launch an attack is the human mind, which he also did.

<sup>97</sup> Christian philosophy is the only philosophy that allows for this human condition. Secularism and pantheism doesn't recognize a choice at all and Islam in essence makes us choice less, Allah being the sovereign even over our own will.

<sup>98</sup> Homilies of St John (Chrysostom), Homily LXXX p. 298.

the angels (the messages from God). The demons use the method of rationalization as a big weapon against us humans. They can do this because of the law of ignorance (by not choosing we choose). When we rationalize we think: “Since I don’t believe in demons I don’t believe in angels, it’s just easier to deny an unseen reality all together.” This in fact is a demon working in us. The easiest way to figure out if an angel or a demon is working in us is to “trace their tracks”. If a thought traces back to us feeling proud of ourselves or isolating ourselves because “we are fine on our own, my intelligence is good enough for me” then it is a demon talking. But if the thought leads to the knowledge that I need God to be able to make it and to the glorification of Him then it is an angel talking. Angels perform the will of God by free will. Demons perform the opposite of God’s will by their free will.

It is important not to get “hung up” on the terminology or the language when speaking about the unseen reality. Words like “angels” and “demons” explain a reality that we can not fully comprehend<sup>99</sup>. People today would probably laugh at us if we said they were demon possessed because they lack the knowledge of what the word signifies. The word doesn’t signify an evil looking, two horned creature; this is only earlier artists picture of the spirit perceived.<sup>100</sup> No, what the word “demon possessed” should signify is the prideful, hurtful and hateful thoughts we tend to cling to when we are weakened in our moral perception (demons working together). If people realized this they would understand that they, to a greater or smaller degree, are under the influence of demonic power and that the only One that can help them is Jesus Christ who by His will and messages (angels!) shed light upon our darkened mind.

One could argue that one has to invite a demon in for it to be able to enter.<sup>101</sup> Orthodox Theology teaches us that this invitation was already made by Adam in the garden and that by that choice the demons and Satan now have power to influence our circumstance and to affect our choices by advocating certain things or by blaming (guilt). After the fall of man<sup>102</sup> mans circumstance becomes the battlefield of the unseen warfare. Since the spiritual reality is the ultimate reality, there are no “grey-zones” or half efforts. When we don’t follow the way of Light we do automatically follow the way of darkness. If we don’t fill ourselves with the Holy Spirit of God after a vice has left us we will end up in an even worse state<sup>103</sup>. In the spiritual war there is no “maybe” or “whatever”(!), in the heat of battle things become clear. One of the reasons for us to enter into the spiritual battle is that in doing that we do see the world as it is, our vision becomes clear. When our vision is clear, freed from the smoke and blur of the devil we can make certain decisions. We need to make that decision, to exercise our free will. No middle ground is offered by Jesus. The human condition requires Divine

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<sup>99</sup> Pseudo Dionysius, The Celestial Hierarchy Ch 2

<sup>100</sup> Even though some very graphic demon possessions has been recorded through history.

<sup>101</sup> Catholic demonology states this as an effect of the efforts of trying to define things unseen on a bigger scale then other theological “branches” such as the Orthodox. In their persuasion of trying to “map out” and personalize demons they may actually have played “the devils game” because people became scared and feared those demons. Today this medieval fear has given the effect that we deny the existence of demons.

<sup>102</sup> Interesting to notice is that man didn’t die physically on “the spot” but spiritually by being cast out of Eden and the fellowship of God, this circumstance being guarded by one of the highest ranks of angels, the cherubim.

<sup>103</sup> Luke 11:24-26

assistance in making this firm choice and if we don't open ourselves in faith for that assistance we are lost.

The angelic and the demonic frontlines are real. They are so real and close to us that we tend to overlook their reality. The frontline is in our mind. We cover them up by saying things like: "He has a very deep depression" or "She just has this very nice smile about her." We almost never give these states of being a spiritual origin, we think we are the sole reason for us being in different states "of mind". We *are* the reason by the power of our will, but we are affected by the unseen powers of light and of darkness. In being aware of that we can make a conscious decision using our freedom. It is only when we acknowledge these two powers (in essence there is only one power, the dark "power" is the false image of true power) that we can exercise our gift of freedom and in the extension, love (our ultimate purpose).

## Chapter three

### The Light introduced.

Claiming that we need Divine assistance and that the angels are manifestations of that assistance offers us hope from a state of hopelessness. We are hopeless without this

assistance, forever doomed to no – existence.<sup>104</sup> Since we are persons, faces created in the image of God, we actually require relations to be able to know ourselves, or to be. To become what we were intended to be is the goal of all pastoral work and the very purpose of true theology. True healing (being what we are created to be instead of missing the mark) is always manifested in the totality of a person, that is the person's three hypostasis. We are, as images of God, one in essence (our being which is unique) but three in hypostasis. These three hypostasis are more closely related to each other than we can comprehend and that results in a lack of knowledge concerning our healing.

Our spirit is effected by the condition of our body. Our body is effected by the condition of our soul. Our soul is effected by the condition of our spirit.<sup>105</sup> Through the ages, many have tried to give these three hypostasis of our being different names. We have also tried (and are still trying) to locate the places of where these hypostasis are held in our being<sup>106</sup>. Is the soul located in our heart? Is our consciousness located in our brain? Is our spirit bound to our body or not? It is natural for us, curious as we are, to search for these answers but defining this is an impossible task for us even though we do get clues and hints<sup>107</sup>. It is impossible because this relation between our hypostasis is created in the image of God. The only way to approach it, and trying to understand it, is through the language of symbolism (or “in the Spirit”). This is why Jesus talks about the body as the “temple” of the Holy Spirit. Hearing His symbolism we understand that the Holy Spirit resides with us and that our bodies are a place of worship. To understand the language of symbolism we need faith. We will not benefit or understand the symbols if we don't believe in what they stand for. This is why knowledge of divine things is impossible for the unbeliever. This is why the Christian faith is mentioned as foolishness in the world eyes. And this is why healing for the secular person (sinning against the Spirit) is impossible. For true healing to occur in the person as a whole there needs to be recognition of one's own failures to be what we were intended to be. We must realize that we have missed the mark before we can aim again, we must recognize our wounds before we ask for medicine. When we confess our acts made in darkness, light is already spreading within us.

Realizing this, the true pastor becomes aware that healing a person in today's society is a very hard task. It is so hard that he must realize that he can not rely on his own ability to heal a person but only on God's divine ability. Since the betrayal occurred against God, only God has the “right” to forgive it, to heal it. The secularized society doesn't recognize our “wound of the spirit” because it denies the Spirit all together. Modern society believes that everything can be healed by human expertise. This of course is not true, human expertise can only take us to a maximum life span of 80 - 120 years, then we die. To be healed, to become whole, we need to rely on divine expertise, *working through* the human experience (the Church and her offices, founded by Christ). The pastor can only offer himself as a mediator (priest) for the divine power/healing and a physical evidence of spiritual presence. By the power of the Spirit, the pastor is able to lead a person to wholeness. This doesn't necessarily mean

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<sup>104</sup> “Freedom of morality”, Christis Yannaras. “The ethos of man being in the image of God” p 19-23

<sup>105</sup> “On the formation of man”, St Gregory of Nyssa

<sup>106</sup> Western rationalism, modern psychology

<sup>107</sup> St Gregory of Nyssa, The great catechism. Faith of the early Fathers p 48 par 1029 William A Jurgens

physical well being or absence of suffering here in this life. It only means that the person becomes aware of that true healing can only be experienced in a personal relation with our origin, God (Christ). True healing for the body only occurs with the resurrected body after death. True healing for the soul only occurs when we have made our permanent choice of being in communion with God. In that communion the soul finds peace and rest. True healing for our spirit only occurs when we let our spirit be filled with the Holy Spirit.

### Healing for the body (soma).

We know by the very pain we experience in our body that something in the world is out of order. Something alien has entered into our reality that wasn't supposed to be here. This foreign element is out of touch with our natural, original state of being and the difference or mutation, causes us pain. When we inflict a wound by accident or by choice on our bodies we quickly realize that the wound in itself isn't a "new thing" but just the deterioration of our original state of the body. When our bodies change from the original state it always causes us pain.<sup>108</sup> One may ask what our original state is? Are we supposed to stay in the womb forever and ever? Of course not, if we did it would kill the mother and ourselves, inflicting pain. We must change and adapt to circumstance and this is painful. But it wasn't always like this. In our original state of the body we didn't need to change because we were already good, already whole. In our current state we are not and therefore we are bound to change to become whole or we will forever suffer (hell). The biggest sign of that we are in a fallen state is the fact that we must change. In a state of wholeness change is not required. This is the human paradox, we must change to become whole but deep in our hearts change causes us pain and suffering, we don't want change. We were not created to change, we were created to be.

Taking good care of our bodies is important because they constitute the realm of our soul and spirit. It is the area in the universe that has been designated for our spirit's care<sup>109</sup>. Even if our bodies are subject to death after the fall they are still the very forums where we can decide what happens after they die. One could say that our bodies are the temporal costumes in the spiritual realm of eternity where we have the opportunity to choose between eternal existence or eternal "non – existence". Our bodies are the result of the spiritual love (in most cases) between two other bodies and give us the ultimate gift of existence.

The reasons to take good care of our temporal costume are first and foremost because they are the temples of our spirit. As temples of our spirit they will effect the state of our spirit by the use of our senses. As temples they manifest the presence and the image of God to people around us. The second reason to take good care of them is that if we do we will most certainly increase our chances of a long life. In that longer life we can spread the good news and do good deeds to more people. The third reason for taking good care of our bodies is that we usually don't desire to hurt or to be sick, it is our natural responsibility to avoid pain if we can.

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<sup>108</sup> Exercise causes us pain even if it is on a lesser scale than a big blow to our head. Our bodies hurt somewhat when we grow through adolescence, it probably hurts when we are born that may be why we scream, aging hurts as well.

<sup>109</sup> St Gregory of Nyssa, "The Lords prayer", Faith of the early Fathers p 46, par 1026, William A Jurgens

Pain, however, is also the warning system that our bodies use to notify the brain that something is wrong. Without pain we would probably soon die shortly because we couldn't determine what was harmful for us. In this way, pain becomes our ally but it is not something we desire it is a necessary evil caused by the fall of man. God made a plan to get our attention back and pain is a big part of that plan. Pain causes us to ask: "Why?" Suffering causes us to long for wholeness and peace.

Our body has an amazing ability to heal itself by regeneration and repair. When our body becomes subject to trauma it immediately starts the healing process, without us even knowing it. It is a complex process that includes the immune system, mechanisms of inflammations, creating of new cells; getting rid of damaged cells and a whole range of processes and reactions. Through this whole process our body, automatically, has one goal, to get back to our "normal" state of being, to get back to how we were before the trauma occurred. Our body has a "built in" operations manual of trying to heal and maintain our normal state of being, which is supposed to have as little pain as possible. This is an interesting observation because it leads us to ask the question why this is the case? Why does our body have a natural "desire" to heal what is damaged? If we were subject to the school of macroevolution this wouldn't be the case because macroevolution does not offer a *reason* for life regenerating. With the energy required to heal one cut with a knife the total population of the earth would be better off in surviving if the person with the cut just died, not to mention there would be more food as well.<sup>110</sup> When we eat a balanced diet, exercise in a healthy fashion and pay attention to our bodies needs we attain somewhat of a state of rest. When our bodies feels healthy and well, our soul and spirit tends to feel good as well (even though this is not always the case). With too much food and we get obese; with too much to drink we may get diabetes or become alcoholics. Excessive exercise may cause damaged muscles (our spirit wanting more than our body can handle). Introducing our bodies to foreign chemicals/bacteria/viruses or changing the balance of natural chemicals/bacteria/viruses may cause brain damage or long-term afflictions and diseases. Often our bodies become victims of our circumstance (malaria mosquito) but just as often they are victims of our decisions, of our conscious decision. Our bodies are fundamentally subject to our will. They will do as we say<sup>111</sup> and therefore *changing* habits can heal a lot of the pain experienced in our bodies. To change our habits we always need a decision and to arrive at a decision we need a source of motivation ("Why?") The pastor can contribute in healing the body by discerning what this source of motivation might be. He can also heal in a miraculous way by the power of the Spirit (anointing of the sick). One may ask why God doesn't heal everybody that asks for help, indeed it's a common question. The answer to this is that God knows what is best for our *eternal* state of being and He chooses the best solution for us. To heal our body miraculously is not necessarily the best option when it comes to our eternal salvation: suffering can be a very good teacher. It is important to remember that God doesn't desire for us to suffer but suffering is the unavoidable consequence of man's fall.

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<sup>110</sup> The "survival of the fittest" theory has been tried in practicum by several institutions including The Nazis (Holocaust) and the U.S.A (killing "damaged" fetuses). It is the materialized consequence of naturalism. Naturalism denies any other value than the physical.

<sup>111</sup> Except in diseases like Parkinson and the like where the connection between the body and the brain is damaged.

## Healing for the soul (psyche).

The pastor needs to know what a soul is before he can attempt to heal it (by the power of the Spirit). This knowledge is hard to attain because our soul is somewhat intangible. As anything that is a part of the unseen reality, “the abstract” it is hard to define. Through the years many have tried to define the soul and I think that the search or “the journey” itself may be the very goal on this particular subject. It is in the searching for our soul that we just may find it. Raising the questions at all may actually be the very answer.

Our souls have through the ages been linked to words like, our consciousness<sup>112</sup>, our will<sup>113</sup>, our thoughts, desires and believes<sup>114</sup>, our spiritual principal<sup>115</sup> and our core personality.<sup>116</sup> Maybe the word “soul” is the right word to use when it comes down to describing the *whole* person. Maybe the word *psyche* is what best describes us as individual images of God. If we put this emphasis on the word “soul” then healing our soul would result in the healing of our whole being. However this will be hard because we have already seen that attaining full knowledge of our soul is impossible in our current state of being subject to sin. Knowing the essence of our person is only possible through the economy of salvation, through the Holy Spirit. In the fall, body and soul were “separated” by the will of man (man’s spirit) and in this state of separation neither the body nor the soul can find peace or eternal life because they were created as a whole, not two opposing “offices”. By being separated they also lost the “knowledge” about the other office which is the reason for us sometimes doing with our bodies what we not want to (passion), or striving for a mental goal that we physically can not attain with our bodies (pride).

The separation was a result of the man using his God given free will to choose to trust his own spirit, or that which in that very moment became defined as his own spirit because prior to the fall, man trusted God’s Spirit. Therefore, healing a person’s soul can only start in the cleansing by the Holy Spirit. When we allow (by accepting grace) the Holy Spirit to enter our perceived reality, “our world”, He scales back the very layers of obstacles (created by our spirit) that have hindered us from seeing ourselves as we are, a whole, consisting of three “offices” working in harmony not disharmony. Our knowledge of our own soul current state is in total relation to “how much” we let the Holy Spirit enlighten us. Landing in the understanding that we need God to care for us and save us leads to the destruction of pride, our prime enemy in healing or rather *finding* our souls. Destroying pride leads to the destruction of the other vices and sins as well, as described by many of our ascetics and early fathers in the Church.<sup>117</sup> Once the foundation of pride is gone, no vice or sin is too great to heal or forgive. It is the denial of our need for help (sinning against the Spirit, pride) that is unforgivable.

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<sup>112</sup> Socrates, Plato, Aristotle

<sup>113</sup> St Augustine

<sup>114</sup> Richard Swinburne

<sup>115</sup> Catholic catechism paragraph 363

<sup>116</sup> The view held by most Christians.

<sup>117</sup> The Philokalia, the full series

Our soul is our most treasured “possession”, it must be. It is the unique creation of God. Our person as a whole represents God’s glory in a unique way; no one or nothing else represents God’s glory in the same manner as our person does. Our soul will not find peace until it reaches this state of being because this was the very reason it was created. Just as the body heals itself, the soul will try to heal itself by all means possible until it reaches its original state of being (which only occurs by divine intervention). Unfortunately this searching for our soul all too often takes the road of abusing the body instead of becoming one with the body. Our soul’s unrest drives us to explore all venues of attaining rest or peace, everything else is secondary. This is why we better search for the answer in the right place, God. If we don’t land in God we will keep looking eternally and a permanent state of unrest and suffering will become our reality (hell).

Our soul finds peace when it once again connects and land in the temple it was created to reside in, our bodies. This landing can only take place, in a permanent fashion when our bodies can live eternally and this is only possible through the power and sacrifice of Christ as revealed to us by His Spirit. Once again together, trusting Gods Spirit to guide the way, true healing and eternal life are found.

### Healing for the Spirit, the pastoral call (pneuma)

In his ordination the priest, or the pastor, becomes the physical evidence that the Holy Spirit is present in our world today. The priest is giving up his life, his own will, to be able to live out God’s will in the world. In a way, all true priests are martyrs bearing testimony of Gods glory denying their own. In his second step of ascent in the spiritual realm (Chrismation being the first) he grows closer to God and can therefore enlighten and teach his flock as a priest. He is also given more “room” in his heart by the power of the Spirit that makes him able to bear such burdens as confessions and insight/knowledge.

The role of the priest or the pastor is somewhat of a paradox. In physical appearance it seems like they are the models to follow and the leaders of the Church and that is true. However, they are this only because they are the first to realise that they can not make it by themselves. It is in their recognition of their weakness that they attain the strength given to them by God. Being the last, they become the first. The true pastor can only help his sheep heal if he himself is undertaking God’s “surgery” on a daily basis. To spread the light of the Holy Spirit the priest himself must be enlightened by the Holy Spirit.

Healing the spirit of a man requires the pastor to know what the spirit of man is. The simplest way of putting it, and maybe the only way of defining it, is that it is the distorted will of man. In His goodness, God created the man to be a free being. God breathed His life giving Spirit (air?!)<sup>118</sup>; into the nostrils of man and man became a living being<sup>119</sup>. Having this gift of freedom and of life man “pushed aside” the Spirit of life thinking he would become like God and live forever anyway. Since the spirit of man doesn’t have a sustaining power within itself

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<sup>118</sup> It is an interesting observation that all the different ways of our bodies dying have one thing in common, in the end, our bodies die because of the lack of air . Our bodies die because they can not function without the brain/mind/psyche and the brain is depending on air (Spirit) to function. See also “On the formation of man” Chapter 1 paragraph 2. St Gregory of Nyssa.

<sup>119</sup> Genesis 2:7

(because he is created) the result of this choice is ultimately death or a return to trusting God with taking care of sustaining his life. Man, as said before, can not attain the eternal life he was created for unless he subjects his own will or rather his own spirit to God.

The pastor's role then is to lead the people he is in charge of to the insight of this reality. By living a life of sacrifice, following Christ's example, the pastor leads the people to give up their own will and replacing it with God's will. This is the healing of the Spirit and the very reason for the pastoral role. When people gain true insight of their state of being (the first sign of the Spirit working in them) they replace their own will by the will of God and true freedom is attained. In a sense there isn't any "healing of the human spirit." The healing consists of our spirit becoming "in tune" with God's Spirit and in being "in tune" with God's Spirit it becomes a part of God's Spirit. It is a *returning or ascension* and this is the healing.

If the pastor is able to see these things clearly he is able to help the ones in need. It is only in seeing his own sinfulness that he is able to hate the sin but love the sinner. An understanding that after the fall all humans are subject to passionate circumstance and enslavement to a corrupt world makes him realise that patience and love will be a greater tool in gaining souls for the heavenly kingdom than judgement and law. By letting the Holy Spirit be manifest in himself the pastor (or the Holy Spirit) rekindles the spark of faith in people around him. Almost all people, from the severely damaged drug user to the really kind grandmother recognise when they are in the presence of the Holy Spirit. They may not know that it is the Holy Spirit but they recognise the divine actions and presence of the Spirit in the pastor He works through. The pastor becomes Christ's hands and feet, doing His work until the Second Coming. The priest becomes Christ present on earth by the power of the Holy Spirit, in the Divine Liturgy and the matins through the week, in the visitations and healing of the elderly and sick, in the feeding of the hungry (both spiritual and physical), in the denying of his own will, in the burden of confession, in the preaching of the truth and in the handling of the sacraments.

When our spirit becomes one with God's Spirit once again, the gap between our body and our soul is closed and we become whole persons and images of God. Rather than opposing and waging war on each other they become one will, one whole person working in harmony to manifest the glory of God the Trinity. In reaching this state we are able to live eternally because we have an eternal design. The pastoral work must always concern the healing of the spirit or the "welcoming" of the Holy Spirit because in doing that our other troubles will be dealt with by the very presence of the Holy Spirit. This is why Paul says that the fruits (the result) of the Spirit are joy, gentleness, patience, love, kindness, goodness, faithfulness, peace and self-control.<sup>120</sup> A pastor can never change a person but only try to inspire the person to invite the Holy Spirit so that the Holy Spirit can change the person with the person's consent. By healing our spirit, that is replacing our will with the will of God, we gain all the necessary things we need to be able to live forever as whole persons consisting of a whole soul residing in a new body.

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<sup>120</sup> Gal 5:22 – 23

## Conclusion

The road to wholeness/holiness is a long and narrow road. On this road the hardest of obstacles are encountered. Obstacles like death, fear, pride and ignorance. The road is so narrow and hard to navigate because the reward is so great. We think it's too good to be true.

In his decision to trust himself instead of God, Adam failed to see the grand reality he was living in. He failed to recognise the perfect, eternal design of God. In his narrowing down this grand reality to his own narrow "anti" -reality he made the road back to this reality (the Kingdom of Heaven) so small that he could not longer see it. He lost paradise.

Our human experience has been a struggle and fight with the forces of evil and the reality of death ever since. The accumulated pain and suffering that has been going on is impossible to measure, we can only say that some of the horror we, as a human race have "created" is more than we can even take in or even understand.<sup>121</sup> We wonder how there can be a good God when we experience so much evil. Or, as many prefer to put it, how can there be any good "thing" at all? This disbelief in the goodness of man has eventually led to disbelief in God (the source of goodness) and secularism has become a fact.

The only way back is to again start believing in goodness and purpose rather than nothingness and chance. Finding this narrow road back to goodness again is very hard because nothing is good in a life separated from God (and this is where the secular man starts of), however it is possible by the power of the Holy Spirit. The only thing required on our part is an answer in faith. "God, please come in to my life and heal me!" The more that we are able to believe in the healing power of God, the more we are able to heal. The pastor or priest has a distinguished role in this process since he, by the power of the Spirit, has made his will subject to God's will in an official manner. He has subjected his body to the will of the Spirit and can therefore fight a spiritual fight against the enemies of God. He can see Satan as he is without being swayed from the road of truth.

By the power of the Spirit the priest becomes the speaker through which the Word speaks. By the power of the Spirit the priest becomes the hand's that worked healing miracles 1980 years ago (Christ's ministry). By the power of the Spirit the pastor becomes the sufferer and the example of the passion of Christ. The Spirit gives life and sustains the ministry that Christ started, healing both physical and spiritual illnesses, showing people the way to the Kingdom of heaven, which resides within them (the lost paradise).

A spiritual reality is a necessity in explaining our material reality. Our complex nature and world can not be fully explained by a naturalistic or material hypothesis. We need a greater artist to explain the awesome painting, we need room for mystery if we are going to find

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<sup>121</sup> "The problem of pain." C.S Lewis. Severe pain can never be fully understood when we are in the midst of it, it hurts too much. Being created good we are foreign to pain and can't fully understand why we have to be subject to it when it occurs.

peace, we need a reason to exist for our continued existence and we need the unseen breath of air to be able to breathe.

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