

FAITH
AND
THOUGHT

1977
vol. 104
No. 3

A Journal devoted to the study of the inter-relation of the
Christian Revelation and modern research

JOHN RICHARDS

The Occult Explosion & the Church

In this paper, based on the fourth lecture given at the recent VI Symposium on Superstition and the Occult (see this VOLUME p.76) the author considers some of the causes of the occult explosion and outlines the ways in which Christians commonly react towards it. He then makes helpful suggestions about how the Good News of the Gospel delivers those in bondage to occult powers.

If by 'the occult explosion' we are thinking about the social phenomenon of the mid 'sixties (following the Beat Movement and the swing to Eastern Religions) we must remember that interest in the occult is by no means new. In Old Testament times God's people were very explicitly taught to cut themselves off from the occult practices of their neighbours (Deut. 18:9-14) and no doubt there were good reasons for the warning.

What follows is Dom Landau's description of Germany between the Wars. It was written over thirty years ago, and not only puts the recent 'explosion' in some historical context, but suggests five reasons for the occult explosion of that time; these certainly apply today.

The country was riddled with all kinds of psychic currents. Though there were certain 'occult' activities of a serious and scientific kind, the majority of them were spurious, if not positively dangerous...patriotism, social respectability, economic security...even science had shown their feet of clay. There seemed little within the established order that held any promise...The antidote to the precariousness of the present and the hopelessness of the future was sought in experimenting with unending sexual thrills...[and] ... the country abounded with [psychic] lectures, magazines, study groups, fortune-

tellers, astrologers, hypnotists and mediums. Communication with the 'other side' was almost as common as with the friend next door.^{1a}

In addition to these reasons many others have been noted; among them are -

1. The growth of Spiritualism in response to the needs of the bereaved of two world wars.
2. The death of Rationalism in society, but its healthy existence in the 'ivory towers' of certain academic theologians!
3. The repeal, in 1951, of the Witchcraft Act, together with the paperback 'explosion' - which enabled any decent housewife to operate as an amateur witch in her cooking, and any schoolboy to have a go at dangerous psychic experiments.
4. The media followed the lead of the paperbacks, and continued to make public what had hitherto been private. There are some who say that that is *all* the occult explosion is, but I think publicity encourages growth. On our television screens, incidentally, the occult is not really to be found in the late-night discussions on the subject, but - certainly at one period - fairly undiluted on the children's programmes!
5. The growth of serious investigation into the paranormal is now known to the man-in-the-street, and no one thinks it strange for an astronaut to conduct ESP experiments during his mission. At another scientific level, the view of matter has changed, and some physicists seem to be able to talk more naturally of 'mystery' than do some theologians!
6. The world has become a Global Village and our own society pluralist in its beliefs. Travel is available to all - not least that experienced in front of our television screens. It is hardly surprising that Evensong in the Parish Church is not seen by many people as the ultimate experience in Man's religious life!
7. As the insights of Freud and Jung filter into the thinking of society, and the teachings and reality of Eastern Mysticism are pursued, so *inner space* becomes more immediately relevant to many people than *outer space* -

especially now that the novelty of the latter has worn-off, and Western Society suffers increasingly from diseases of strain and stress.

8. Linked to the awareness and importance of 'inner space' is the increased use of drugs to induce what one might call, 'religious' experiences. According to Timothy Leary the aim of L.S.D. "is to develop yourself spiritually...drugs are the specific, and almost the only, way that the American is going to have a religious experience."^{1b} It seems to some people engaged in the pastoral scene at this level (and I do not write from personal experience) that kids are finding that 'kicks' can be had rather more cheaply through occult experimentation than through drugs.

So much for some of the contributory causes, I want now to turn to the question, How are we to *understand the occult explosion?*

Beyond doubt it is a reaction against materialism; a reaction against a society whose architecture and whose bureaucracy seem designed to minimise man; a reaction against a society which claims that 'happiness is a cigar'; that sexual conquest depends on your after-shave; that a mother's love lies in her water-softener; that family happiness and security are to be found in your breakfast cereal; that security in marriage (or out of it!) depends on a woman's perfume! (In view of the examples I have given, it is surely a sign of real hope that the most popular TV commercial is the monkeys who promise nothing more than a laugh and a cup of tea!)

In addition to this negative aspect, occultism is also, without doubt, a very positive search. I would see the occult explosion as a search for at least four things —

- a) a search for *personal experience*, and, through that —
- b) a search for *personal identity* and, hopefully —
- c) a search for a *framework* (whether it is philosophical, or scientific, or religious) in which to see and place one's life.

In addition to these, and among the young in particular — it is

- d) a search for *adventure*,

Finally — very basic to adolescence — it opens up a way of *testing* the promises of the adult world. (I think that a great deal of behaviour among young people is testing the implicit or explicit promises which the adult world makes and — disturbingly for us — protesting loud and strong when the promises prove false!)

The Church

In this section I deal briefly with (1) the Church's *failure*, (2) the Church's *view* of the occult and (3) the Church's *answer* to the problems it raises.

1. *The Church's failure.* It is sad to have to state it, but I believe the occult explosion is, in large measure, due to the failure of the Christian Church. There are many reasons; among them are —

(a) *Mistrust of Experience.* Experience of God as vast as God himself, and response to that experience is likely to have as many variations as there are people. Yet, in our theological tidiness, experience of God is commonly narrowed to a 'party' issue, and experience and response pigeon-holed and labelled, whether it is 'Conversion' or 'Second Blessing' or 'The Cloud', or whatever! So often we do not rejoice with them that rejoice, only with those on whom we can pin our particular label!

Our mistrust of emotionalism has unthinkingly led us to drive-out emotion as well, and we go to Church to allow our wills to be stirred² or our minds to be stimulated, but the only things that matter below our necks, are feet to arrive on time, and hands with which to reach into our pockets! This view of man is not the Biblical view, because it misses out his heart — which may only be touched at an evangelistic rally!

It must surely puzzle any informed outsider that personal experience is so mistrusted, when the God whom we purport to worship is a God of *love*; when the central symbol of our faith indicates someone actually *laying-down his life for us*; and when the gifts of His Spirit are not only 'meekness' and 'patience', but '*love*' and '*joy*' (Gal. 5:22).

If man is truly a religious animal, it is hardly surprising that he generally looks elsewhere for his religious experience than to Church.

b) *Divorce from society.* Having adapted itself to the 'materialistic society', it now finds that society has moved-on and rejected materialism! Kenneth Leech writes "Religion is on the increase everywhere, except *inside* the Church"³ and John Kerr says "Sadly the established Church may be the last sector of society to believe in the supernatural".⁴

Academic theologians, having worked hard to rid Scripture of unusual items they have not themselves experienced, are divorced from a society in which most children at secondary school know the terminology of parapsychology and even experiment freely in this field.⁵

c) *Reluctance on the part of those who claim the Bible to be authoritative to undertake a ministry of healing.* The Healing Ministry has been firmly established in the Church of England this century⁶, yet little laying-on-of-hands and anointing takes place in some circles!

The healing ministry of the church tends, therefore, to be polarised, between the 'sacramentalist' on the one hand and the 'charismatic' on the other. This poverty of Christ's Healing ministry leads outsiders to go to *anyone, anywhere*, for non-medical healing — other than to the Church! So spiritistic and mediumistic healings abound, and anyone who has any psychic ability or power is regarded as ministering the healing power of Christ. In my local evening paper all the churches advertise their mid-week and weekend activities. Time and time again 'healing' is advertised in the spiritualists' programmes but never ever among those who have been commissioned by their Lord to 'preach the Kingdom, heal the sick, and cast out demons' (Lk 9:2; Mt (10:8)! So a white witch can write⁷"... unlike other religions we believe we have the power to heal people". Yet each one of us lives in a Diocese the episcopal head of which has been directly commissioned at his consecration as Bishop to "heal the sick"!⁸

d) *Lack of teaching.* Just as her poverty of witness in healing contributes to the growth of the number of so-called 'faith healers', so the Church's lack of teaching on *death* leads many to seek the comfort they need by trying to contact those they have loved. The Catholic tradition supplies a need here as the Eucharist is seen as a 'thin spot in the veil between time and eternity' where worship has a cosmic dimension.

Another area of lack of teaching is the Church's silence on *superstitious customs*. I was talking with a Vicar once in his study. At one point in the conversation, he hauled himself up out of his deep armchair, walked to the other side of the room, placed one finger on the wooden mantelpiece, murmured 'touch wood' — and then returned! The editor of a well-known church newspaper used the phrase 'providential good-fortune! — at least he did until I wrote to him...

Superstition seems, to me, to be the greatest danger we face, not because *in itself* it is dangerous, but because it is an expression of woolly-thinking which is damaging to Christian thought, to Christian practice and to Christian witness. In theological terms, to imply that one's day will be changed when a black cat crosses one's path, when, as a Christian that day has been committed to God for his guidance and ruling, is to believe that the Creator is at the mercy of his creation, and to ascribe 'the kingdom, the power and the glory' not to God, but to that which he has created. This is essentially idolatrous and blasphemous.

2. *The Church's view.* Theologically the occult is *pre-Christian*, it is the worship of the creation rather than the Creator. The very word 'occult' means 'hidden', and the contrast is apparent the moment we use the phrase 'the Christian Revelation'. The occult is a religious search, and might be defined as *seeking that which is 'hidden'*, as distinct from the Christian quest which leads to the recognition of *that which is revealed*.

The occult-ridden society bears a striking resemblance to the society of the first century to which the Christian message came as Good News, a call out of darkness into Light, a call from death into Life, a call from the spirit of slavery and fear into sonship and liberty (1 Pet. 2:9; John 5:24; Rom. 8:15 etc.).

God's wisdom — his WORD has been spoken and incarnated — does not lie hidden as the property of an initiated few, but is a light to lighten the Gentiles and the Glory of God's people Israel.

The occult view of life is theologically pre-Christian. It is however reasonable, in that the future, the minds of others, and the state of the departed are in large measure hidden from us and so are causes of uncertainty and interest. Yet occultism helps little, if at all, for it contains nothing of the paradox of Christianity — it is man-based rather than God-revealed. It holds out the promise of finding one's life, the promise of becoming first, and the promise of gaining the world — and we all know how Christ turned *that* thinking up-side-down!

Among Christians a number of different views of the occult are held.

- 1: Those with a syncretical view of their Christianity — I am thinking particularly of a number of 'modern' University chaplains — combine Eastern mysticism with their Death of God theology — and hope, thereby, to achieve resurrection!
2. At the other extreme, there are those who abhor anything remotely connected with the occult, and view the 'occult explosion' as a Devil's Field Day. Whatever the justification of this view, it does little to commend itself to other Christians if its holders seem unaware of the forces of evil in politics and in power structures, or if it leads them to minimise human responsibility.
- 3 and 4. There is another polarity in the Christian view of the occult which needs to be kept in mind — that between seeing the occult primarily as a spiritual area of promising scientific investigation on the one hand, on the other, as an area of religious experimentation with casualties from which people need to be rescued. There is, and perhaps always will be, a tension between the *scientific* and the *pastoral* attitudes.

This was brought home to me recently when I received a letter in which it was said that a certain priest, about to take some of his colleagues back to a disturbed place, "hoped" (his word) that the disturbance would manifest itself again for the benefit of his friends. Those with a more pastoral leaning would have hoped — indeed prayed — that the disturbance would *not* reappear!

I am clearly aligned with the pastoral view, and I am very sensitive to the possibility that the scientific investigator might pursue Truth at the expense of People. But, to be fair, there can be even greater danger in the pastor who helps people at the expense of Truth⁹. I have in mind the enthusiastic individual who jumps onto some healing bandwagon and actually *creates* in people's lives the distress he is hoping to find.

3. *The Church's Answer.* I have already hinted strongly at what this is. In describing the occult as essentially pre-Christian in a theological sense, the 'answer' is the New Testament — the Christian Gospel. As I wrote in *Renewal* (1972) —

...where the Gospel in all its richness is both preached and lived, people need look no further in their search for identity, meaning, purpose, security and reality. Who would renounce Christ and swear allegiance to Satan if first they had been attracted to the soldiers and servants of Jesus Christ and invited to join their ranks and follow him? Who would seek out the destructive powers of the psychic, the magical or the demonic if they had *first* met the transforming power of the Holy Spirit?

The church is touchy about 'Fundamentalism' today, but we must not confuse Fundamentalism with the Fundamentals. Some years ago the Bishop of Woolwich wrote —

I believe we are living in an age of genuine spiritual revolution...It is crucial that the clergy begin to pray again. That may sound absurd, but they have truly forgotten. Five years ago no youngster would have stopped me in the street and asked why I love Jesus. But it is happening. We *must* preach Jesus.^{1c}

Compare that with what David Edwards sees as the Church's theological enthusiasm for — ...the death of God, the suicide of the Church, the unknowability of Jesus, the impossibility of preaching, and ...the uncanny ability of so much contemporary church life to avoid mentioning matters such as God..."

This list of the Church's failures may seem unduly long: its purpose is to map the areas which need looking at if the Christian answer is to be presented convincingly. Our mistrust of religious experience; our divorce from the religious searchings of society; our lack of commitment to spiritual ministry and healing; our failure to give instruction on death and superstition or to practice healing — all these reduce the credibility of Christian witness.

Deliverance and Exorcism

I want, finally, to say something about the ministry of deliverance from evil powers and to answer some of the questions most frequently asked about it.

To understand the situation as it is today, we must realise that there are two views of this ministry.

The first is sacramentalist and based on the traditional wisdom of the Church handed down largely within the 'Catholic' tradition. The ministry dependent upon the first views is rooted in the past, and those who practice it operate very much within the disciplines of the Church. In the Anglican Church, teaching on these lines has, in this century, been given by the late Fr. Gilbert Shaw and others, also in the teaching and literature of the Guild of St. Raphael which exists to promote a right understanding of the Church's ministry of Healing. Dom Robert Petitpierre attended his first exorcism in the nineteen thirties and has been an adviser to many Bishops and others since that time. He points out that in the early centuries of our era, candidates for baptism were exorcised by their sponsors at the end of each weekly period of instruction and again immediately before baptism. This was done not because candidates were thought to be 'possessed' or under attack by 'demons' but to free them from the baneful influence of the Fall. This is not so much to free them from something as to confer a freedom for God. In 1958 both the then Archbishops called a commission to report on healing, and the document *The Church's Ministry of Healing* (C.I.O.) was produced. In 1964 The Bishop of Exeter's Commission on exorcism gave guidelines to every Diocese, and in 1972 published and revised their report.¹⁰ Two years later, the Archbishop of York's study group produced guidelines for the clergy, guidelines which Dr. Coggan commended at that time for the consideration of the wider church. Space forbids any further elaboration, but enough has been said to establish the point that for many Christian ministers exorcism is well-established and has a small part to play within a total ministry of reconciliation.

In 1974, however, with *The Exorcist* (novel and film) and the 'Barnsley Case', the subject became 'news'. Those who had no previous understanding of the subject, relying only on what they had read about these two items reacted violently against the whole subject — as well they might! Soon moves were made to make the practice illegal; theologians objected to it, and Bishops tried to restrict the practice or even forbid it. The Bishop of London said at the time that no priest in his diocese was licenced to perform exorcisms. This particular statement highlights the two views, for Prebendary Cooper, through the Guild of St. Raphael¹² had consistently taught that exorcism was not a specialist ministry, but was simply part-and-parcel of the work of any ordinary parish priest. Dr. Cooper for many many years had been designated in the press and elsewhere as 'the Bishop of London's adviser on exorcism'. The two views were apparent side-by-side — Dr. Cooper, speaking from the position of knowing all about the ministry of exorcism within the sacramental life of the church, while the Bishop of London treating it (as so many did!) as if it was something completely new and unknown:

The reaction — perhaps 'over-reaction' is a better word — of the sixty-five academic theologians was similarly related more to the film and to the public hysteria than it was to the understanding which the Church had acquired over the years.

I was much disturbed by the unhealthy and near-hysterical publicity given by the national press to the question of exorcisms in the Church of England. I was also disturbed by the number of requests for help and advice about the exorcising of places or persons which I was receiving.

In spite of its contemporary relevance, these words were not written in 1974, but by the late Bishop of Exeter when describing the situation which confronted him in the early 'sixties, and which prompted his commission on the subject!

I have drawn attention to these two opposing views — which might be termed the 'established' and the 'new' views of exorcism — because, as I have indicated in my Grove booklet¹³ I believe one can only begin to understand the Church's mixed attitudes to exorcism by relating what is said to one or other of these two positions. (It is obvious, but needs to be stated nevertheless, that if we want to know more about a subject we must learn from the experience and writings of those who are familiar with it, rather than those who are not!¹⁴)

In conclusion I would like to direct attention to some features of the ministry of deliverance, to make some useful distinctions which are often overlooked, and to answer some of the more common criticisms of the deliverance ministry.

1. The context of exorcism is within — and only within — the wider healing ministry of the Church. To divorce it from this is like taking surgery out of the context of the wider caring and healing work of the hospital community. "You cannot go far in the healing ministry," wrote George Bennett, "without being confronted by the need for yet another ministration — exorcism or the casting out of evil."¹⁵ We cannot understand it unless we see it in that context and work within it: otherwise it raises more questions than it answers.

2. There are some useful distinctions to be drawn.

(a) Between christian exorcism undertaken in the name of Christ operating with his authority by his Holy Spirit within the sacramental life of the Church, and exorcism accomplished by other means. It would perhaps clarify things if we opted more than we generally do for the term 'Christian exorcism' when that term is appropriate.

(b) A second distinction is between a disturbance in a person and a disturbance in a place.¹⁶ In their over-hasty reaction to the events of 1974 it was quite clear that many Bishops were thinking exclusively of ministry to disturbed people, in spite of the fact that up until the occult explosion the Church's ministry had been chiefly concerned with places! Christians are learning that there is an inter-relation between the two, but the ministries are distinct, and since one only hears of a disturbed place because of its effect on people, even places cannot be divorced from the pastoral care of those concerned.

(c) A third distinction must be made between, what I would term, 'deliverance' and 'exorcism'. Many of us experience spiritual bondage in our lives, from which we need to be delivered. We are not molested or inhabited by evil spirits or demons, but distortive pressures act on us from outside, or even within, affecting unhealed and unredeemed parts of our humanity. This has next-to-nothing to do with the very rare cases of genuine 'possession' in which a person seems totally at the mercy of a malign influence over which he has no control. It is evident that if Christ is the Saviour and the Healer he can heal through His Body, the Church, overcoming evil of all kinds. Yet I think we should avoid referring to demons in conversation or attempting to cast them out, except in situations where no other course seems appropriate.

So really under this third heading we have a double distinction, (i) that between the lesser and major degrees of human spiritual suffering, and (ii) corresponding to that, the range of Christian ministry appropriate to any given state. (I would want to state here that the main healing ministries of the Church are prayer, worship and fellowship). Terms to designate the range of ministry might range from 'deliverance' (for the normal oppressions and bondages with which we are familiar) to 'minor exorcism' and 'major exorcism'. This latter designation is the one used by the Roman Catholic Church. A 'minor' exorcism would be a prayer of deliverance from evil — as indeed is the Lord's prayer and within the competence of any faithful Christian, clerical or lay; a 'major' exorcism on the other hand is what it says it is and should only be conducted by experienced ministers and with Bishop's permission. My own feeling is that if the Church learned to take more seriously the reality of minor exorcism, or indeed to be the 'cultural exorcist' that Harvey Cox would like it to be, then the need for 'major exorcisms' would decrease. Corresponding roughly to the 'major'/'minor' classification would be either a *command* addressed to the evil entity to depart, or a *prayer* to God for deliverance (I gather it

is only really the Western Church which does exorcism by command, perhaps the Eastern Church has something to teach us in that respect.)

(d) A fourth distinction I would make would be between *true exorcism* and *pseudo-exorcism*. Many critics of exorcism assumed that it is undertaken by a minister who adopts his language to the delusions of the patient. The general *impression* is that a patient comes to a minister saying "I am possessed, will you exorcise me?", and that the minister (while not himself believing in any such thing!) agrees to do so and goes-along-with the patient's own wrong diagnosis of himself. This, were it actually done, would be to use exorcism as a therapeutic technique. The honesty of so doing is questionable, and employment of a psychiatric technique is outside the competence of the majority of Christian ministers anyway!

In a genuine case the patient would *not* be very willing to see a Christian minister, would *not* have insight into his condition, and if he *was* 'possessed' the last thing to enter his mind would be to ask a Christian minister to help! In a severe case the patient has no memory afterwards of what goes on, so the language of the minister has little direct bearing on him!

Finally I want to give short answers to the questions most frequently raised in this connection.

What is the relationship between 'possession' and mental illness? Firstly one must say that although we may talk of man as spirit-mind-body he is essentially a unity, so that illness at any one level is likely also to affect other levels. Having said that, most psychiatric terms are descriptive of symptoms not of causes, and sometimes the descriptions — like schizophrenia — are such 'blanket terms' that they can cover many causes. A possessed person would certainly present a picture of 'illness' to GPs and psychiatrists, and they would find a label to describe it. That is not to say that they know the cause. Terms like 'demonic influence' or 'possession' relate to causes.

How is possession diagnosed? There is no quick and easy answer, but diagnosis should depend on cumulative evidence rather than just one or two only of the classic symptoms. I would look to a detailed case-history of the person and would want to relate his disturbance to his personal history and his place of work and home.

Correct diagnosis involves both — reason and discernment; since few people have both, it is evident that 'two minds are better than one', and that this ministry is a ministry for the Church rather than for the individual specialist (Mk. 6:4 etc.).

Recurring factors in such cases are often links with the occult and manifest a reaction against the things of Christ.

Exorcism seems altogether too negative a procedure, should it not be more positive? This impression arises because 'exorcism' is a short-hand term for a much wider ministry. Exorcism is always followed by blessing, and in its right pastoral context is really good news to the poor and liberty to the captives. Dr. Mackarness says of it that it is 'life-saving and can mend broken lives' and you can not have anything more positive than that!¹⁷ It is based not on a demonology but a Christology, and it seeks to restore the Grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit.

Do not those who engage in this ministry believe there are demons everywhere, and that we are all at the mercy of malevolent forces? Is not this superstition and/or dualism? Such is the range of opinions within the Church that certain people can be found to support any view, but it does not follow that those who acknowledge the reality of evil necessarily inflate their concept of it out of all reasonable proportion. It is obvious that if the Church's Ministry is based on the Lordship and Victory of Christ, one is not involved in a dualistic struggle.

...but I know of Christians who use demon language for just about everything...? I think this attitude can be traced to two errors. The first is that certain sections of the Church do not have any real and regular way of dealing with sin. Where sin is not dealt with and forgiven and a new life started, it grows — "sow a thought reap a deed, sow a deed reap a habit, etc." Christians may find themselves dealing with those who are fast bound by sin in the grips of the 'daemonic' in Rollo May's use of the word. The second error is the unthinking use of the formula 'if it works it is right'. It works to split a pea-nut with a sledge hammer but it does not follow that pea-nuts are best split with sledgehammers if the same can be accomplished by the fingers. Similarly those who have recently learned that exorcism is effective may use it to accomplish what might far more easily and sensibly be accomplished by counselling, or fellowship, or prayer or praise. I am constantly advising Christians to avoid demon language, to avoid doing the Devil's advertising for him, and to opt always for the lesser ministry.

I want to conclude with a story from my own experience which, to me, puts the ministry of deliverance and exorcism in perspective.

In one parish in which I served, I was contacted by a local schoolteacher. She had a very troublesome pupil, a teenage girl, who was causing a great disturbance in her school. She had taken the girl to her doctor and her doctor had advised her to bring her to see me. The girl seemed to be the member of some witchcraft group, to be heavily involved with occult games and so on. She was violent from time to time and could not concentrate; she suffered from headaches and other pains.

Immediately I learned the facts we started praying for her.

Her teacher brought her to me and the three of us sat in my study. I pointed out to the girl that the pains she was suffering and the other unpleasant things were symptoms of the kind of life she was living. I told her that I cared for her far too much to ask Our Lord to rid her of the symptoms, because if she didn't change her life-style, she would suffer much more in the long run. I said "you're old enough to decide whether you want to go on living this way with these results, or whether you want to change. If the time comes that you want to change, I'm available anytime of the day or night. Come and see me, and I'll pray for you and ask Jesus Christ to clear up your past and its symptoms. But the decision is up to you. Go away and think about it."

She left, and for quite a while we and some of our friends continued to pray for her. Then came a change of job, and suddenly about two years later out of the blue, I received a letter from her teacher, thanking us for what we had done, and saying that the girl was now well, a committed Christian and a Sunday School teacher.

If I by the Spirit of God, said Jesus, cast out demons, then is the Kingdom of God come among us.

The Kingdom comes by *God's action and our co-operation*, and not, as it is so easy, but fatal to think, by *our action and God's co-operation*.

REFERENCES AND NOTES

- 1 J. Richards, *But Deliver Us from Evil*, Seabury, 1974, (a) quoted p.25; (b) quoted p.35; (c) p.33.
- 2 See Collect for the Sunday before Advent.
- 3 K. Leech, *The Jesus Revolution*, Church Literature Association (a pamphlet) 1972.
- 4 J. Kerr, *The Mystery and Magic of the Occult*, 1971.
- 5 The Rev. Peter Anderson's survey of 80,000 school children showed that 80% were involved in ouija sessions or playground séances.
- 6 See particularly Professor Chas. W. Gusmer's fine study, *The Ministry of Healing in the Church of England* (Alcuin Club), 1974.
- 7 'The Rise of Modern Witchcraft' in *Man Myth and Magic*, quoted in ref.1.
- 8 Immediately after the Archbishop and Bishops have prayed and laid hands on the new Bishop, he is handed a Bible with an exhortation, part of which runs, "Be to the flock of Christ a Shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost..."
- 9 This is something about which rightly the academic theologians are particularly sensitive, and it lies behind much of their mistrust of exorcism.
- 10 *Exorcism*, Edited by Dom Robert Petitpierre, 1972.
- 11 See his *Exorcising Devils*, Hale, 1976.
- 12 A guild which has existed since 1915 with the object of "working for the restoration of the ministry of healing as part of the normal function of the Church". The Guild publishes a quarterly magazine, *Chrism*, and useful introductory leaflets on all aspects of the Church's ministry of healing. Address — Secretary, 22 Orchard Gardens, Cranleigh, Surrey.
- 13 J. Richards, *Exorcism, Deliverance and Healing*, Grove Booklet on Ministry and Worship, No.44. (Available from Grove Books, Bramcote, Nottingham, £0.30).
- 14 See refs. 10 and 17. Also *The Christian Ministry of Healing and Deliverance*, Diocese of York, 1974; *A Memorandum on Exorcism — for the Guidance of all Clergy*, Archbishop of Wales, 1974; *The Occult*, Archbishop of Sydney's Commission, 1975; K. Koch *Christian Counselling and Occultism* (Ev. Verlag, 7501, Bergausen/Bd., W. Germany) 1972.
- 15 In A. James, *Heart of Healing*, 1971.

- 16 It is interesting to note that the recent *Methodist Statement on Exorcism* — which was set up by a committee 'to consider the questions raised by the practice of exorcism' felt able to concern themselves solely with disturbed *people*, and to ignore places. (Statement available from The Division of Social Responsibility, Central Buildings, Matthew Parker St., London, SW1H 9NH).
- 17 R. Mackarness, 'Occultism and Psychiatry', *The Practitioner*, Mar. 1974.

