

Discerning Evil

Essay for
Theory and Practice of
Spiritual Direction

MA in Christian Spirituality

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Discerning Evil

The 11 of September 2001 is one of the globally defined historical dates. Endless replays of video showing planes disappearing and towers crashing were followed by George W Bush's '*State of the Union*' address the following January, identifying an "Axis of Evil"¹. Was '9/11' the world's most evil act? How is evil identified? Is it something from outside a person that infects or possesses? Is evil something that comes from within? Is it individual or corporate? Can evil be cured or exorcised; is there more or less evil around?

Recognising Evil

At a formal meal in a South Indian household, guests were seated on the floor around the walls of the room, with fresh banana leaves as plates, piled high with food in front of them. A European child, flushed with the understanding recent history lessons had brought, instead of sitting cross-legged and upright in the traditional Indian position, lounged sidewise "like the Romans do at a banquet". The incident caused considerable alarm among the educated Hindus present (including some medical doctors) because it was a well-known fact that "to get down to the food and eat like a dog was a recognised sign of demon possession".

Each society has its own definitions of evil, and its manifestations. Stories of witch trials (and the sentences passed...) within the last three centuries in Britain or the States, should seem positively Medieval to a 'sophisticated western mind' (bearing in mind note² below...); yet in many other cultures, not only is evil identified, but '*dealing with*' evil can seem to bear positive, tangible results.

¹ See text of the **George W Bush's** address in the appendix

² Helen Duncan was tried as a witch in England in 1944.

Augustine's definition of evil is a simple and effective one: "the absence of good". In Donald McKim's Dictionary³, in exploring the influence human beings can have in the equation, he takes the definition further, and outlines the distinctions between physical and moral evil; natural and intrinsic evil¹.

Alan Richardson, in the Dictionary of Christian Theology⁴, identifies 'the Problem of Evil' as being raised by the first words of the *Apostles Creed*. How can "God, the Father, Almighty", permit evil and suffering to his 'children' in the world? Indeed, he goes on to identify that the problem is significant only for the great monotheistic religions that identify a personal God. 'If he is almighty, he cannot be a God of love; if God is good, he cannot be almighty.'ⁱⁱ

"The problem of evil" say Richardson "is ultimately the problem of man's existence...[man] knows that he is himself the problem of evil and also that through the unmerited grace of God the problem has been solved in his existence...because it can be understood only in the Christian faith and life...only the Christian can know that Christ has explained evil in the act of defeating it."⁵

Starting the definition process from a different angle, Brian Horne sees "The Hebrew and Christian religions do not begin to explain the origin of evil with a theory, a philosophical speculation, but [in Genesis] a story ...we are not concerned here with the factuality...we are concerned here with a different kind of truth... - mythical truth"⁶, that is, one based in traditional cultural myths. It does not, however,

³ **McKim**, Donald K. - *Westminster Dictionary of Theological Terms* - Westminster John Knox Press, Kentucky; 1996; p97

⁴ **Richardson**, Alan; and **Bowden**, John, Eds. - *A Dictionary of Christian Theology* - S.C.M. Press Ltd, Tottenham Road, London, © 1983, p193ff

⁵ **Richardson**, Alan; and **Bowden**, John, Eds. - *A Dictionary of Christian Theology* - S.C.M. Press Ltd, Tottenham Road, London, © 1983, p195, 6

⁶ **Horne**, Brian - *Imagining Evil* - Darton, Longman & Todd, London: 1996 p5

as Horne points out, answer all the remaining questions: for example, what of the ‘Serpent’? Or why Adam and Eve of their own free will chose to go against God?

Dualism ⁱⁱⁱ

The doctrine that there is a global or cosmological split between two absolute principles, one good, one evil, is Dualism. Seeing things as black or white, light or dark, yin or yang, good or evil is something that comes easily to the human mind. Rooted in the thoughts of the third century Babylonian, Manes, ‘Manichaean dualism’ was also known in the west, even espoused by Augustine for a time⁷. Dualism is not, at least in this extreme form, say Rahner and Vorgrimler⁸, found anywhere in Scripture; though they do acknowledge the later worldview of Judaism with its demonology and a concept of Satan’s kingdom being opposed to God’s has an influence. The concept that Satan and the other devils were created good by God, and that they became evil of their own accord, has been and is still widely held.

Although Christianity has always fought against ‘heresies’ of dualism, it has nearly always been bubbling just under the surface. Indeed CS Lewis maintains:

“Real Christianity...goes much nearer to Dualism than people think... The difference is that Christianity thinks this Dark Power was created by God, and was good when he was created, and went wrong. Christianity agrees with Dualism that the universe is at war. But it does not think this is a war between independent powers. It thinks it’s a civil war, a rebellion [we might say *coup d’état*], and that we are living in a part of the universe occupied by the rebel”⁹

The 1975 Congregation of the Faith declared belief in devils as a dogmatic fact (but not therefore, dogma, say Rahner and Vorgrimler). Therefore Satan cannot be conceived as an equal opponent to God, rather these devils can be assumed to be “powers of the world (not independent of mankind) insofar as this world is a denial

⁷ **Rahner & Vorgrimler**, p125; **Horne** maintains that some say Augustine never shook off dualism p 25

⁸ **Rahner**, Karl, and **Vorgrimler**, Herbert - ***Concise Theological Dictionary*** - Burnes & Oates, London; Second Edition; 1983; p 123, 137, 158, 289

⁹ **Lewis** quoted in **Horne**, p 27

of God and a temptation to man.” Since Christ overcame sin “their power is only an arrogant sham, however real the power of wars, tyrants, and so forth is within the world; they are stripped of real power (Lk 10:18, Mt 12:28).”¹⁰

Brian Horne notes with surprise in our “modern, technological society” the astonishing worldwide growth of Evangelical Christianity, which often espouses along with its Scriptural fundamentalism, a perception of devils and of evil as an external force. “It comes as a shock to those of us who believe ours is a profoundly secular society to discover that exorcism of one kind or another is still practised in many Christian communities.”¹¹ This leaves the problem that one either has to dismiss as in some ways *ignorant* the perceptions of those who seem to experience a reality of an external personalised evil; or one has to find a reasoned workable response to it.

Horne is not alone in being surprised that there is such an interest in seeing demons still: “Speculation about a ‘premundane fall’ - a rebellion of angelic beings in heaven before the creation of the world - is unlikely to commend itself to thoughtful people in the age of demythologizing”¹² says Alan Richardson; but this was certainly foundational in the thoughts of CS Lewis on writing his most well known work, *The Screwtape Letters*. “What interests a great many people” observe Green & Hooper, “is not so much that *Screwtape* is an imaginary correspondence between devils, but that Lewis believed in their existence.”¹³ They go on to quote the preface to the 1961 edition of *Screwtape*, where Lewis says he does *not* believe in an uncreated being opposite to God. There is no other uncreated being, so God

¹⁰ **Rahner & Vorgrimler** p124

¹¹ **Horne** p 32

¹² **Richardson**, Alan; and **Bowden**, John, Eds. - *A Dictionary of Christian Theology* - S.C.M. Press Ltd, Tottenham Road, London, © 1983, p194

cannot have an opposite, or Dualism in that context. He does however believe in devils. “I believe in angels, and I believe that some of them, by the abuse of their free will, have become enemies to God... These we call devils... Satan, the leader or dictator of devils, is the opposite not of God but of Michael.” Devils, it appears is not so much a part of his [Lewis’] creed, but it is one of his opinions. “It seems,” says Lewis “to explain a good many facts. It agrees with scripture, the tradition of Christendom, the beliefs of most [people] at most times... and conflicts with nothing the sciences have shown to be true”.

Lewis counsels in the original preface to *Screwtape* against two equal and opposite errors with devils, ‘One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them.’¹⁴ He also records in the 1961 preface, that the process of the writing was not easy. “The strain produced a sort of spiritual cramp. The world into which I had to project myself while I spoke through *Screwtape* was all dust, grit, thirst, and itch. Every trace of beauty, freshness and geniality had to be excluded. It almost smothered me before I was done.”¹⁵

Given that there is considerable evidence, both in the domain of folk religion, as well as in a number of reasoning Christian groups and authors¹⁶, that evil can be an external, sometimes personalised force, as well as a series of personal choices (? wrong choices?) by individuals, in what ways is this being dealt with in the public ministries of the church?

¹³ **Green**, Roger Lancelyn; and **Hooper**, Walter - **C.S. Lewis: A Biography** - William Collins Sons & Co. Ltd, London etc.; 1974 p192ff

¹⁴ **Lewis**, C.S. - **The Screwtape Letters: Letters from a Senior to a Junior Devil** - Geoffrey Bles, London, 1942; Fount Paperbacks, 1982 p9

¹⁵ quoted in **Green & Hooper** p 192

¹⁶ **Sherlock**, Charles - **The Overcoming of Satan** - Grove Books, Nottingham, 1986; for example, lists a number of examples, particularly from the Evangelical perspective, on p3

Renouncing Evil

Both traditional and modern Church of England liturgies have a lively sense of the presence of evil: “Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?” asks the 1662 Book of Common Prayer^{iv}. Similarly even in the service books published at the start of the Third Millennium, the *Common Worship* Initiation Services, the section of *The Decision* says:

“In baptism, God calls us out of darkness into his marvellous light. To follow Christ means dying to sin and rising to new life with him. Therefore I ask: Do you reject the devil and all rebellion against God? **I reject them.** Do you renounce the deceit and corruption of evil? **I renounce them.** Do you repent of the sins that separate us from God and neighbour? **I repent of them.**”^v

Consequently the concept of external and personalised evil is far from being refuted by ecclesiastical authorities with current liturgies. Perhaps that is one reason why there is still such an active call on local clergy to assist with the task of ‘exorcising’ (- exorcising what?) in the local parish context.¹⁷ Perhaps, in a world-wide context, where other cultures are still significantly aware of the presence of evil spirits prowling around, we would do well not to move too far from their experience.

Western ‘enlightened’ theologians do not always hold the same academic regard for works coming from a different perspective; and certainly it is hard to find books in the West that are acknowledged as authoritative whilst bringing such a differing point of view. Writing in the mid-1970s John Richards finds himself surprised to be involved with the whole area of spirits, exorcism and evil, but he does not appear to be able to dismiss it too lightly, but finds there is something of a case to

¹⁷ Exorcism also came up as a subject three times, and much coverage of a ‘scientific survey’ refuting ‘ghosts’, within one average television week during the writing of this essay.

be answered. Though individual demons with names have faded, yet there are some kinds of behaviour which are otherwise unaccountable and seem to result from control by an alien and evil power.¹⁸ And CS Lewis has already reminded us of the danger of assuming that demons do not exist; it is interesting that *Screwtape* is considered primarily a populist story, rather than an allegorical examination with a theological backing.

What is clear from this catechism within the Baptism service is that as part of the Christian walk of life, it is not possible to be dualist in terms of following two different ways, even just occasionally. The response of individual, or parent or godparent is unequivocal, and not related to where the evil stems from: whatever its origins, the believer must reject, renounce and repent, and move on to focus on Christ alone.

Exorcising Evil

In addition to the call to renounce evil, the C of E Baptismal liturgies (and, Leech notes, Roman Catholic liturgies too¹⁹) also contain a vestigial prayer of exorcism at the *Signing of the Cross*: “May almighty God *deliver you from the powers of darkness*, restore in you the image of his glory, and lead you in the light and obedience of Christ.”^{vi} For an adult convert from any given form of ‘paganism’, such an exorcism, like a thorough spring clean, forgiving all the sins committed by the individual, can be easily appreciated. Doting parents of infants bringing their newborn for baptism, however, balk at the concept; by now focused on original sin, as the infant has presumably not really had a chance to choose to be wicked. (Though

¹⁸ Richards, John - *But Deliver Us From Evil: An Introduction To The Demonic Dimension In Pastoral Care* - Darton, Longman & Todd London; 1974

¹⁹ Leech, Kenneth - *Soul Friend: Spiritual Direction in the Modern World* - Darton, Longman & Todd, London; Revised 1994 p120

the ages of 7 or 10 years are usually taken as the ages a child can act ‘responsibly’, parents of a stubborn self-willed three-year-old may argue differently! ‘*They get that devilish glint in their eyes, the little demons.*’)

So in exorcism, what is it that is being exorcised? Putting aside for now the exorcism of a place or an item or an object (often associated with ‘wandering spirits of the deceased’, or ‘laying ghosts to rest’) let us concentrate rather on the releasing of an individual from demons attached to them or within them.

Exorcism, says Kenneth Leech, stood at the heart of Jesus ministry.²⁰ Though many of the illnesses Jesus healed would probably nowadays be considered “mental disturbance, epilepsy, convulsions, dumbness, blindness”,²¹ yet the liberation, the achievement of ‘human freedom’ is often conveyed by release from the demonic symbol, and the theme of deliverance.

Leech’s section on *Casting out the Demons* in *Soul Friend*, finds many Biblical examples of the discernment of spirits, and sees this tradition as a key element in spiritual direction. It is St. John in 1 John 4:1-6 that calls his readers to ‘test the spirits if they be of God’ and offers guidelines on distinguishing ‘the spirit of truth and the spirit of error’.

Many of those who Jesus was involved in dealing with, frequently displayed what we would perhaps now identify as some form or another of mental illness. Interestingly, even today local congregations tend to ‘collect’ a variety of individuals with mental health issues. Perhaps there is something about the supportive atmosphere that most churches (are supposed to) have that still draws them - perhaps

²⁰ Leech, Kenneth - *Soul Friend*: p127

²¹ Mk 5:1-13; 9:15-27; Matt 9:32-4; 12:22-4; Lk 21:21-2

it is something about individuals still seeking Jesus. Leech echoes Frank Lake's comments (and regrets) that very often if a 'diagnosis' is made, the parish priest will promptly try to hand such individuals over to the medical professionals to deal with²², rather than being involved collectively with the other caring professions. Yet for many of these individuals, what is really required is a real sort of 'care in the community', which the local church is often well suited to provide.

Whether the discerning process is indicative of a conflict taking place in the spiritual realm, or just within the life-experience of an individual, the process itself is often an important one, and the involvement of the director within it may well be part of a holistic approach involving a number of agencies.

Bringing these individuals to Christ in prayer often makes a significant difference to the 'consolation and the desolation' they feel in the ups and downs of their lives. And finding that consolation in Christ is after all why the rest of the congregation are there too.

Discernment Today

Discerning spirits is an important part of the Ignatian spiritual direction, as David Lonsdale explores in *Eyes to See, Ears to Hear*, and he identifies discernment as being at the heart of spirituality,²³ though the phrase itself worries some. Ignatius provides two sets of *Rules for Discernment of Spirits* in the *Spiritual Exercises*.

In the Ignatian tradition discernment is often used as a means of discovering where the Spirit of God is guiding or leading the individual; but he also identifies that amongst the three sorts of thoughts in the mind, are those that "come from

²² Leech, Kenneth - *Soul Friend*: p 115

without...from the evil one”.²⁴ Origen identified the struggle against principalities and powers as the second, more advanced of the two phases of spiritual conflict.²⁵

This personal level of discernment is one of importance, and will continue primarily in the context of spiritual direction on an individual basis. On a broader canvas, discerning the presence of evil in society today is often associated with seeing it within the structures of the fabric of society. The gulags and genocides of the early 20th century were easy places to point the finger at corporate evil - the surprising fact is that gassing Kurds in Iraq or massacring Hutus or Tutsis in Rwanda at the end of that century happen still with such terrifying regularity (and they are just the ones western media show us). The Liberation theologians of Latin America in the 1960s and 70s trail-blazed new understandings of a God who brings release to captives: and new ways of helping the powerless tackle the power within institutions. Casting out such structural evil is a key part of discerning spirits in the Third Millennium. Destroying the *Axis of Evil* certainly carries political clout.

Leaving a discernment process half-finished, or perhaps not carefully enough directed, can lead to different problems. In the global context, in his response to the *Axis of Evil* speech, Amin Saikal²⁶ is concerned that an unfinished, or inappropriate discernment process has taken place, definitions were poorly delineated, vastly differing situations were lumped together, and consequently the term has been devalued, and returned to haunt George Bush.

²³ Lonsdale, David, - *Eyes to See, Ears to Hear: An introduction to Ignatian Spirituality* - DLT, London; 2000 p89

²⁴ Leech, Kenneth - *Soul Friend*: p 124, quoting **Ignatius Exercises 32**.

²⁵ outlined on p122 of **Leech**.

²⁶ Amin Saikal is a professor of political science and director of the Centre for Arab and Islamic Studies at the Australian National University. His full response from the January 2003 Sydney Morning Herald article can be found in the Appendix.

Deliver Us From Evil

For the Christian, the cross of Christ is the place where evil is vanquished. Yet we have seen that evil is still clearly evident in the world. Perhaps for those still living on this terrestrial globe, where the presence of evil still so frequently haunts, this may call in to question the salvific effect of the crucifixion. But in the same way that isolated battles may go on after the end of a major world war; or individual Japanese soldiers pop up on ‘uninhabited’ Pacific islands 40 years after an armistice, this may not negate the wider picture.

18-century Scottish philosopher Edmund Burke’s famous repartee “Evil triumphs when good men do nothing” still strikes a powerful chord. Whether evil is perceived as external pressures, or internal struggles; personified or personal, it does have a habit of jumping back up again. Individuals have personal responsibilities in identifying and dealing with evil. The response of the Litany writers is poignant - “*finally* beat down Satan under our feet”.

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Appendices

The United States' President's State of the Union Address, 30.01.2002; The United States Capitol, Washington, D.C.; *extract from Whitehouse web-site:*
... "Our second goal is to prevent regimes that sponsor terror from threatening America or our friends and allies with weapons of mass destruction. Some of these regimes have been pretty quiet since September the 11th. But we know their true nature. North Korea is a regime arming with missiles and weapons of mass destruction, while starving its citizens.

Iran aggressively pursues these weapons and exports terror, while an unelected few repress the Iranian people's hope for freedom.

Iraq continues to flaunt its hostility toward America and to support terror. The Iraqi regime has plotted to develop anthrax, and nerve gas, and nuclear weapons for over a decade. This is a regime that has already used poison gas to murder thousands of its own citizens -- leaving the bodies of mothers huddled over their dead children. This is a regime that agreed to international inspections -- then kicked out the inspectors. This is a regime that has something to hide from the civilized world.

States like these, and their terrorist allies, constitute an **axis of evil**, arming to threaten the peace of the world. By seeking weapons of mass destruction, these regimes pose a grave and growing danger. They could provide these arms to terrorists, giving them the means to match their hatred. They could attack our allies or attempt to blackmail the United States. In any of these cases, the price of indifference would be catastrophic.

We will work closely with our coalition to deny terrorists and their state sponsors the materials, technology, and expertise to make and deliver weapons of mass destruction. We will develop and deploy effective missile defenses to protect America and our allies from sudden attack. (Applause.) And all nations should know: America will do what is necessary to ensure our nation's security.

We'll be deliberate, yet time is not on our side. We will not wait on events, while dangers gather. We will not stand by, as peril draws closer and closer. The United States of America will not permit the world's most dangerous regimes to threaten us with the world's most destructive weapons. (Applause.)

Our war on terror is well begun, but it is only begun. This campaign may not be finished on our watch -- yet it must be and it will be waged on our watch.

We can't stop short. If we stop now -- leaving terror camps intact and terror states unchecked -- our sense of security would be false and temporary. History has called America and our allies to action, and it is both our responsibility and our privilege to fight freedom's fight. (Applause.)..."

<http://www.whitehouse.gov/news/releases/2002/01/20020129-11.html>

'Axis of evil' is definitely on the turn - January 15 2003 - Tarring Iraq, Iran and North Korea with the same brush has backfired badly on President Bush, argues **Amin Saikal**, in the Sydney Morning Herald.

<http://www.smh.com.au/articles/2003/01/14/1042520613450.html>

President Bush's use of the term "axis of evil" has taken less than a year to return to haunt him. It has prompted much international uproar over Iraq, angered North Korea and caused political consternation in Iran. Yet Washington has no coherent strategy to deal with the

fallout.

The term was deployed to highlight America's post-September 11 concerns about certain countries with actual or potential weapons of mass destruction (WMD) capabilities, and their possible links with international terrorism. But it was used impulsively and emotionally, rather than within a long-term strategic vision. It is now clear that little attention was paid to the question of how the countries thus labelled should be handled.

Iraq, North Korea and Iran share a dislike of the United States, but they are very different in their ideological dispositions. Whereas Iraq is a dictatorship and functions under UN sanctions which have eroded its aggressive capacity, North Korea is a fully fledged Stalinist state with more developed military capabilities, including those of WMD, than the Iraqi leadership could even dream of acquiring.

On the other hand, Iran has developed a sort of democracy which may not accord with Western ideals, but provides for a degree of mass participation, political pluralism and assurance of certain human rights and freedoms which do not exist in most of the Middle East. If Iran is set to develop a WMD capability, it is likely to be under far more responsible control than in Iraq or North Korea.

The moment Bush demonised these states in equal terms, he not only offended them but raised expectations around the world that the US would treat them in similar ways.

Yet while Bush could not realistically do this, he found it domestically and internationally desirable to keep using the term, as a way of proving to his country that he rightly won the presidential election of 2000, and to the world that the US was now willing to make maximum use of the threat of its power to stamp out terrorism. The unintended consequences have proved considerable.

While Tehran remained somewhat dumbstruck, and Baghdad lacked the capacity to react in any belligerent way, Pyongyang was in a position to make a strong stand against what it regards as an aggressive US policy of global supremacy.

In effect, North Korea, with a capacity to launch a nuclear attack on Seoul and Tokyo, has provided the counterbalance needed to bring the Bush Administration down from the level of thinking that power can solve everything.

Washington has lately been forced to de-emphasise its inclusion of Iran in the axis of evil - the Deputy Secretary of State, Richard Armitage, recently described Iran as "a kind of democracy" - and to assure the North Koreans that it has no military design on them. The only member of the axis of evil left under threat of an American attack is Iraq, but even in this regard the international community has yet to find the US case convincing.

For all practical purposes, the term "axis of evil" has backfired and faces extinction, much sooner than President Reagan's much more prescient description of the Soviet Union as "the evil empire". Where this leaves US prestige and diplomacy in world politics and, more importantly, where it leaves America's war on terrorism, only time will tell.

Amin Saikal is a professor of political science and director of the Centre for Arab and Islamic Studies at the Australian National University.

Holidays In The Axis Of Evil - Sunday 23 February 2003 BBC 4 9.40pm-11pm

The Bush regime claims that North Korea, Iraq, Iran, Syria, Libya and Cuba are part of an "axis of evil". In a remarkable two-part travelogue, reporter Ben Anderson, armed with a hidden camera and a tourist map, visits all six rogue states and tries to find the reality of life in some of the most repressive regimes in the world. He spoke to us about this unusual vacation.

<http://www.bbc.co.uk/bbcfour/documentaries/features/axis.shtml>

Martin Luther King's "Axis of Evil" by Carol Bragg

“Dr. King also described a kind of axis of evil that threatens world peace. He spoke of the triple evils of racism, poverty/materialism, and militarism and their intricate connections. In his last book, *Where Do We Go From Here: Chaos or Community?*, King made a compelling case for addressing racism internationally as well as in this country, eradicating domestic and global poverty, and pursuing, through the United Nations, nonviolent alternatives to war. In a world of weapons of mass destruction, King believed that war was not even ‘a negative good.’”

http://www.forusa.org/nonviolence/MLK_AxisofEvil.html

Oremus Liturgy Web site, with extensive links: <http://oremus.org/>

Church of England Common Worship Website

<http://www.cofe.anglican.org/commonworship/initiation/baptism.html>

1662 Book of Common Prayer text <http://www.eskimo.com/~lhowell/bcp1662/>

Endnotes

ⁱ **Evil** in Donald McKim's Dictionary, p 97:

Moral evil – evil in the universe that affects human beings and their relationships with each other, in contrast to natural evil, which does not involve the human will. Moral evil emerges from a human will that is turned away from, or in opposition to, God's will.

Natural evil – evil in the universe that does not involve human will, in contrast to moral evil. Natural or physical evil emerges from a disorder in creation which produces suffering and harm to those who are not responsible for its causation.

Intrinsic evil - (Lat: *intrinsice malum*) that which stands directly opposite to the will of God. This refers to those things which are wrong in every circumstance. The term was used by medieval theologians. Its validity is questioned by those who believe circumstances must be considered.

Physical evil – see also natural evil.

ⁱⁱ **Alan Richardson** goes on to list the classic four possible types of solution: 1) Evil as non-being; 2) Dualism; 3) Despotism; 4) The Moral Theory, itself subdivided into a) Pain; b) Suffering; and c) Moral Evil.

ⁱⁱⁱ **Dualism**: Defined by Leroy S. Rouner in **Richardson and Bowden**, Dictionary of Christian Theology, p166:

In Christian theology from 1700 onwards it is used to refer to the dualism between good and evil. There are also strains of understanding that go back to early Biblical beginnings though, where God and his creation are linked by 'indissoluble bonds' whilst maintaining 'irreducible differences'. Some faiths, such as Zoroastrianism, have very clear distinctions between Light and dark, good and evil. Others, like Hinduism, consider metaphysical difference as the unreal effect of illusion. Christian 'qualified dualism is historically dynamic, providing both difference and relation between good and evil, God's grace and humankind's sin, the tragedy of the Fall and the final fulfilment of the Kingdom of God.' Rouner maintains that 'A qualified dualism is philosophically required by the Christian affirmation that God works in history as both transcendent and immanent in the incarnation of Jesus the Christ'.

^{iv} Church of England 1662 *Book of Common Prayer* 'Baptism of those of riper years':

Question Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them? **Answer.** I renounce them all."

^v Church of England 2000-2002 *Common Worship* 'Holy Baptism' questions:

The Decision *A large candle may be lit. The president addresses the candidates directly, or through their parents, godparents and sponsors*

"In baptism, God calls us out of darkness into his marvellous light.

To follow Christ means dying to sin and rising to new life with him.

Therefore I ask:

Do you reject the devil and all rebellion against God? **I reject them.**

Do you renounce the deceit and corruption of evil? **I renounce them.**

Do you repent of the sins that separate us from God and neighbour? **I repent of them.**

Do you turn to Christ as Saviour? **I turn to Christ.**

Do you submit to Christ as Lord? **I submit to Christ.**

Do you come to Christ, the way, the truth and the life? **I come to Christ.**"

^{vi} Church of England 2000-2002 *Common Worship* 'Holy Baptism'

Signing with the Cross *The president or another minister makes the sign of the cross on the forehead of each candidate, saying*

Christ claims you for his own. Receive the sign of his cross.

The president may invite parents, godparents and sponsors to sign the candidates with the cross. When all the candidates have been signed, the president says

Do not be ashamed to confess the faith of Christ crucified.

***All* Fight valiantly as a disciple of Christ against sin, the world and the devil, and remain faithful to Christ to the end of your life.**

May almighty God deliver you from the powers of darkness, restore in you the image of his glory, and lead you in the light and obedience of Christ.

***All* Amen.**