

Spiritual Formation

PART ONE OF THREE

It is called by different names (Spiritual Formation, Spiritual Direction, Spiritual Disciplines, etc.), but it is nothing more than the Spiritual Exercises devised by Ignatius Loyola. These have been used for over 460 years to train Jesuit priests, bringing them into subservience to Catholic superiors.

This study is divided into two sections (penetration and sources); and, by the time you have completed it, you will have a new understanding of the phase of apostasy which Satan is trying to bring in from the fallen churches. But if we awake to the danger, there is yet time to warn others and work, to make sure it does not surface in your area.

“As I left that initial session, I sensed that the Lord was inviting me to embark on a spiritual pilgrimage that would change my life. When I arrived home, I read the article by Connolly [a Jesuit priest] that Barry had given to me. The opening statement seemed to be a prophetic word about the spiritual journey that lay ahead.”—Derek J. Morris, *Spiritual Formation in Ministry*, pp. 11-12.

- SECTION ONE - PENETRATION

Derek J. Morris, D.Min., is professor of Homiletics and Pastoral Theology at Southern College of Seventh-day Adventists, in Collegedale, Tennessee.

“Homiletics” concerns the preparation and delivery of sermons. At the college, students are not only taught what should be in their sermons, but also how to convince church members to accept what they are told.

“Pastoral theology” deals with how the forthcoming young preachers should handle problems in the church, such as members who adhere to historic beliefs.

Awhile back, Morris decided to write down part of what he teaches the future leaders of our church. **Entitled “*Spiritual Formation in Ministry*,” it is a twelve-page summary of how to use meditative imaginings and submission to the guidance of priests and others trained outside our church—as a means of religious attainment.**

As such, it parallels the “spiritual exercises” which form the basis of training for every novitiate Jesuit priest.

Without Ignatius Loyola’s “spiritual exercises,” his organization would quickly have fallen apart. **But, by employing those mind control methods, he was able to transform young men into robots; each one obeying the priest assigned to him.**

Morris quotes Forster Freeman’s 1986 monograph, “*Readiness for Ministry through Spiritual Direction*,” as part of the solution to deepening one’s personal Christian experience.

Everyone wants to do that! But Freeman does not go to God’s Word to find that direction. His method is reliance on a “spiritual formation team.”

“Freeman concluded by recommending that ‘each Protestant seminary administration . . . should obtain the services of a trained spiritual formation team.’ ”—Derek Morris, “*Spiritual Formation in Ministry*,” p. 2.

“Seminaries” are pastoral training schools. The idea is for each one to have “spiritual formation teams” to work over each student. Their task is to mold his thinking into the ideal pattern. What is the ideal? It is what certain men in charge think it should be.

Morris continues on with his quotation from Freeman:

“ ‘Experiential courses in spiritual disciplines should be offered as well as personal direction with students.’ ”—*Spiritual Formation*, p. 2.

As originally conceived by Ignatius Loyola, each student, preparing for Jesuit ministry, must maintain an ongoing program of rigorous daily exercises in meditation, visualization, silence, and reading of prescribed books. That was the “spiritual discipline” or “spiritual exercises” part of his daily regime.

Then there were the spiritual formation overseers. Each student in training had a spiritual adviser which he must confess to, discuss all his thoughts with, and implicitly obey.

The result was a thoroughgoing “spiritual formation”! A youth with no specific purpose in life was molded into a machine which the black pope (the name Catholics give to the head of the Jesuit society) could use to carry out any objective. He was

trained to be “a rod in the hand of his superior.” He was “to have no will of his own.”

The rest is history. What the Jesuits accomplished in penetrating schools, churches, and governments; corrupting society in general; arranging for assassinations and mass murders of Jews and Christians; and commercial enslavement of blacks—has been discussed in other writings.

Throughout this study, keep in mind that Derek Morris’ objective is the restructuring of the thinking of the theology student or pastor. His concern here is not with church members. **Morris knows full well that if he can successfully instill his type of “spiritual formation” in the religious leaders—the church members sitting in the pews will soon receive a similar formation.**

In his paper, Morris goes on to explain that each theology student or pastor should obtain this new “formation” by relying on another’s mind to guide him as he structures it. It is in this way, he explains, that the one striving to deepen his experience can come to know God:

“My working definition of ‘spiritual direction’ is ‘help given by one Christian to another which enables the person to pay attention to God’s personal communication with him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship.’ This spiritual direction can be offered in an incarnational setting, fleshed out in the life of the spiritual friend, or in an interpersonal setting, where mutual guidance and accountability is shared between two or more people.”—*Spiritual Formation*, p. 3.

Morris explains to his students that the best way to approach God is through another man. That, of course, is a Catholic concept. But we need not be surprised, for we find, not only Roman Catholic teachings in Morris’ paper, but also quotations from Catholic authors.

What does he mean by “incarnational setting”? Reading in some of the books Morris recommends, we learn that this is a slogan for an experience, which summarized, means this: having Christ come to dwell within you as you submit your plans and activities to the review and guidance of your personal spiritual director—who is nothing more than a fellow frail human being.

Morris goes on to explain that the theology student and pastor should use “modeling” to advance spiritually. This is done by copying the mode, manners, and presentation of another. Each pastor, in turn, is to “model” a pattern which the church members should imitate. **Each one is to receive spiritual growth from his earthly mentor, and then pass it on to yet others.**

“Here again we see an incarnational model of spiritual direction, with an emphasis upon the offering of spiritual guidance and direction through modeling and example.”—*Spiritual Formation*, p. 4.

Morris expresses great confidence in the spiritual power which can be attained by imitating someone else. **According to him, our “spiritual directions” tend to be confused until we have another human being to copy.**

“The most numerous allusions to the concept of spiritual direction in the New Testament are found in the writings of Paul. He expresses the responsibility for ongoing spiritual guidance and direction in terms of spiritual fatherhood.”—*Spiritual Formation*, p. 5.

Notice that “ongoing spiritual guidance and direction” is acquired only as we look to someone around us to provide that guidance and direction.

“Paul addresses the believers in Corinth as their spiritual father; they are his ‘dear children.’ This suggests an ongoing relationship and responsibility. In harmony with the example of Jesus as a spiritual guide, Paul saw modeling as an important means of offering spiritual direction. He urges the believers to imitate him; to follow his example. This counsel is repeated to other Christian communities.”—*Spiritual Formation*, p. 5.

Referring to 1 Timothy 1:2, Morris says Paul “is implying his spiritual fatherhood.” (*Ibid.*) Repeatedly, Morris explains that we come to Christ through others. **We grow in Christian experience by following the advice and example of frail humans. Then, having attained to some degree, we then become “spiritual fathers” to still others. This was the Jesuitical pattern: Interlock men together, while being careful to place the leading ones under still others, who were higher up the organizational ladder.**

In this way, there is no rebellion, for there is little thinking. There is just obedience. Each one is a staff in the hand of another. This is the Jesuit way of providing a *pax Romana*. How can there be questioning or independent thinking in a church that is dead?

“Paul encourages Timothy to continue to move forward in his spiritual journey . . . Paul also encourages Timothy to offer spiritual guidance and direction to others.”—*Spiritual Formation*, p. 6.

Having thus introduced his topic, Morris now takes the theology student at Southern College into the inner sanctum of his own tortured experience: He explains the source of his insights regarding “spiritual formation” and “spiritual direction,” so that the naive college student will think it good to go to the same sources for further guidance:

“From our brief study of the New Testament record, we discover the importance of spiritual guid-

ance and direction as a means of nurturing ongoing spiritual formation in ministry. The focus of this spiritual direction is both through modeling and also through spiritual counsel and instruction. It is given in person and also by letter. And there are examples both of one-way spiritual direction and also of mutual guidance and encouragement.

“For much of the Christian era the practice of spiritual direction was confined to Catholicism, particularly monasticism and the Society of Jesus. In recent years there has been a revival of interest in spiritual direction as a resource for personal spiritual formation among both Catholics and Protestants.

“A leading Protestant advocate of spiritual direction is Tilden Edwards, director of the Shalem Institute for Spiritual Formation in Washington, D.C. As I began my own prayerful search for a spiritual friend, I came across the significant work by Tilden Edwards, *Spiritual Friend: Reclaiming the Gift of Spiritual Direction*. I strongly recommend this book as a valuable resource. There, for the first time, I caught a glimpse of the real value of spiritual direction as a means of nurturing spiritual life.”—*Spiritual Formation*, pp. 6-7.

By this point, Derek Morris is leading his students into the deep things of Satan. **Step by step he is directing gullible students at Southern College directly into practices which, he admits, were originated by monks and Jesuits!**

And he also tells them where they can go to obtain further training in “spiritual direction.”

“In the final chapter of this book, Edwards refers to a spiritual direction training program at the Shalem Institute for Spiritual Formation in Washington, D.C.”—*Spiritual Formation*, p. 7.

Later in this report, we will give you a remarkable glimpse into what is in that book by Tilden Edwards.

Morris appends a footnote to the above paragraph, giving names and addresses, where your son or daughter, attending Southern College, can write to enroll. He says that, of the five training centers listed below, only the last one is not Roman Catholic!

“The Shalem Institute for Spiritual Formation began its experiment with long-term group spiritual direction in the fall of 1973. Its spiritual direction training program commenced in the fall of 1978. Another such program began at the same time at Wainwright House in Rye, New York, under the Guild for Spiritual Direction. The two most intensive Roman Catholic training programs offering graduate degrees in spiritual direction are run by the Jesuits of Weston, MA, and by the Dusquesne Institute of Formative Spirituality in Pittsburgh, PA. The only non-Roman Catholic graduate program in spiritual direction is offered by the Center for

Christian Spirituality at the General Theological Seminary (Episcopal) in New York.”—*Spiritual Formation*, p. 7.

By this time, you see that Derek Morris is not teaching New Testament Christianity! Far from it; he may refer to Paul and Timothy, but he is teaching a Roman Catholic brand of Christianity.

This is, indeed, an unfortunate situation. Morris may be a very fine man and very well intentioned. But, because of his beliefs and teaching objectives, he is not qualified to teach our future pastors and church administrators.

Unless the library removes it, you will find the “*Journal of Spiritual Formation*” on the magazine racks of the Southern College Library, for the students to read. It is published by one of the organizations mentioned above by Morris (Institute of Formative Spirituality, Dusquesne University, Pittsburgh, Pennsylvania). For your information, Dusquesne University is a Roman Catholic institution.

Another interesting magazine on the racks for the students to read is the *Catholic Biblical Quarterly*, published by the Catholic Biblical Association of America, an organizational front for Catholic University of America, a Jesuit school in Washington, D.C.

Morris continues:

“I called Shalem and shared with Dr. Gerald May that I was a pastor, interested in the process of spiritual direction. His response was very positive. He offered to send me a list of several individuals in my state who had completed or who were presently enrolled in the Spiritual Guidance Program. He suggested that I select a spiritual friend that I could easily relate to, and that I seek the guidance of the Holy Spirit in the process.”—*Spiritual Formation*, pp. 7-8.

Incredible! This is an Adventist college religion teacher, with a Bachelor of Arts degree, from Columbia Union College, and Master of Divinity and Doctor of Ministry degrees, from Andrews University (1987); and, with a wealth of spiritual treasure in the Bible and Spirit of Prophecy books on his shelves,—he goes to the fallen Protestants in the hope of finding “spiritual direction”!

And what is he told to do? The instruction given is that, in order to adhere to the Catholic methods, he must find a graduate of the Jesuitical “Spiritual Guidance Program,” sit under his shadow, and learn from him how to be a Christian!

Unfortunately, Morris is listed as having taken both LAB I and LAB II, both of which contain several hours of training in neurolinguistic program-

ming. That instruction has probably made it easier for devils to harass Morris into delving into subjects he should not subject himself to.

The last five pages of this twelve-page monograph by Derek Morris describes his own experience in trying to find a spiritual father which he could talk to and spiritually lean upon. You can read it for yourself, if you wish. (*The entire twelve-page study is available from us on a donation basis.*)

The experience that got him deeply involved in “spiritual directions” occurred while Morris was living in Pennsylvania. He obtained a list of graduates from which he could select a spiritual father:

“Included with the correspondence I received from Dr. May was a list of nine graduates or participants in Shalem’s Spiritual Guidance Program.”—*Spiritual Formation*, p. 8.

Discussing his experience in adapting to the process of making a fellow human being his spiritual guide, Morris repeatedly found that he was fearful to take this jump—and place his spiritual life in the hands of another. But he relates that he was encouraged to do so, after reading a certain book which predicted that such fears would come to mind.

“I was experiencing a high level of resistance [from inside]. I was to learn later that such resistance is common, not only in the context of developing a relationship with a spiritual friend, but also in the context of developing one’s relationship with God. In their book, *The Practice of Spiritual Direction*, Barry and Connolly spend an entire chapter exploring this common response of resistance.”—*Spiritual Formation*, p. 8.

“Barry and Connolly” are none other than Roman Catholic priests! Furthermore, they are members of the Jesuit order, who have spent years training others to let “spiritual fathers” do their thinking for them. In their book, *The Practice of Spiritual Direction*, Barry and Connolly direct the reader to Ignatius Loyola’s “spiritual exercises” as the means, along with consulting father guides, to achieving one’s personal spiritual Utopia.

Later in this report, we will provide you with insights into the remarkable teachings of that unusual book.

What was it which produced such intense anxiety within Derek Morris, that he repeatedly avoided going to see his forthcoming spiritual father? It was the Holy Spirit! Yet Morris was so wrapped up in the Catholic and Protestant books he had been immersing himself in—that he could not recognize the warning voice of God’s Spirit.

Having read enough to convince himself he could safely entrust his soul to a non-Adventist mentor, Morris went to see his new spiritual guide, Barry Young. And what did Barry do?

“Barry also shared with me an article by William J. Connolly, entitled “*Noticing Key Interior Facts in the Early Stages of Spiritual Direction.*”—*Spiritual Formation*, p. 11.

There is that code word again: “spiritual direction.” Earlier in his twelve-page paper, Morris told us that it originated in the monasteries and Jesuit training centers of Europe.

The footnote reference for this item is “William J. Connolly, “*Noticing Key Interior Facts in the Early Stages of Spiritual Direction,*” *Review for Religious* 35 (1976):112-121.”—*Spiritual Formation*, p. 11.

Checking that out, we learn that William J. Connolly is a Jesuit priest, the co-author of *Practice of Spiritual Direction* mentioned earlier. **No wonder the Spirit of God pled with Derek Morris not to make a “spiritual directions” graduate—his spiritual guide! Barry Young had been taught Jesuitical methods, and immediately began passing them on to Morris.**

In this guru-disciple arrangement the “spiritual father” acts as a conscience for his “directee.” Most of them are pastors, teachers, or local church leaders of some kind. **While we all sleep, the Jesuits are busy at work. How many of our pastors and teachers are in training under such agents?**

“Barry Young generally meets with directees on a monthly basis. It is interesting to note that approximately 70 percent of his directees are involved in some form of ministry.”—*Spiritual Formation*, p. 11.

Derek Morris has been trained in this Jesuitical spiritual directionism, and he wants the young future ministers, who are attending Southern College, to find their own spiritual father.

It is clear from reading Derek Morris’ own experience with a spiritual father, that it includes a confessional experience. This is understandable, for the entire concept was developed, according to Morris, in monasteries and Jesuit studies. **Should we not expect that monstrosity of Catholicism, the confessional, to be part of submitting to one of their “spiritual fathers”?**

Morris concludes his twelve-page paper with these significant words:

“As I left that initial session, I sensed that the Lord was inviting me to embark on a spiritual pilgrimage that would change my life. When I arrived home, I read the article by [the Jesuit priest] Connolly that Barry had given to me. The opening statement seemed to be a prophetic word about the

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Spiritual Formation

PART TWO OF THREE

Continued from the preceding tract in this series

spiritual journey that lay ahead:

“Christian life is reception of and response to God’s initiatives. It is participation in a dialogue, not only of words but also of lives, that has been begun by God. This dialogue shifts ground and situation, and tends to change the lives of the men and women who engage in it.”

“In the years that followed I discovered experientially what Roy Oswald had concluded from his research of 102 Seminary graduates some years before: Crossing the boundary from Seminary to Parish [going from the college into the ministry] is never easy. And the need for personal spiritual formation is ongoing. But the process of spiritual direction is a tremendous resource. He notes that ‘those who had the good fortune of finding a spiritual father/mother/friend as they began in the parish found the going somewhat easier.’”—*Spiritual Formation*, pp. 11-12.

Notice carefully what the closing words of Morris’ paper focuses on: **The young theology student, having learned about “spiritual formation,” should get a “spiritual direction” graduate to be his spiritual guide—as soon as he arrives in the parish! In Adventist terminology, that means as soon as he is called into the ministry. This is what Morris is teaching his students! Yet the only spiritual guides he can recommend to them are graduates of one of those six Catholic, Jesuit, or Episcopal training centers!**

—It is clear that each Southern College student is taught the deeper things of Jesuitical faith and practice; and, as soon as he is called to pastor a local church, he is instructed to locate a Protestant or Catholic-trained person to be his spiritual guide.

Derek Morris believes in this Jesuitical system enough that he openly teaches it, not only to his students but also visiting Protestant luminaries. A number of years ago, Adventist college Bible teachers founded an “*Evangelical Theological Society*,” where they could discuss current theological speculations of modern mainline churches. In recent years, they have tried to attract ministers and theologians of other denominations to attend.

The March 12-13, 1993, gathering, held at Southern College, was entitled “*Theology for Ministry*,” and was attended by a variety of Protestant church

leaders and theologians. It had a wide-ranging roster of speakers. I will list some of them, so you can see how Ecumenical our church is becoming:

Millard Erickson (*Southwestern Baptist Theological Seminary*, Fort Worth, TX); John C. Thomas (*Church of God School of Theology*, Cleveland, TN); Maurice Robinson (*Southeastern Baptist Theological Seminary*, Wake Forest, NC); Kirk Kilpatrick (*Mid-American Baptist Theological Seminary*, Memphis, TN); Darwin Glassford (*Montreat-Anderson College*, Montreat, NC); David Dockery (*Southern Baptist Theological Seminary*, Louisville, KY); Norman Geisler (*Southern Evangelical Seminary*, Charlotte, NC); and more. Hoping to be accepted by them, our intellectuals are trying hard to be “like the other churches.”

Sixteen of the speakers were non-Adventist theologians, pastors, and church leaders; and about six were Adventists (from Southern College and Andrews). A large number of the lectures were given during the holy Sabbath hours (March 13).

One of those slated to speak was Derek Morris. His topic, “*Spiritual Formation*,” was one which could be appreciated by men from a variety of Jesuit-infiltrated denominations. Only a sudden, severe snowstorm prevented him from giving it.

- SECTION TWO - SOURCES

I want you to realize the seriousness of what we are discussing here. Men, whose lives are dedicated to proclaiming false religious concepts, are teaching our future leaders.

You will recall that, in his twelve-page paper, Derek Morris especially recommended two books. Since I now have a copy of both before me as I write, I am utterly shocked at what Morris has chosen as his guide books. We cannot know how many others are working with him in bringing these errors into our schools.

By providing you with a glimpse of what is in them, you will be able to see (1) the intellectual origins of the “spiritual directions” movement, but (2) see how important it is that such books be taken from our colleges, and the men recom-

mending and teaching from them not be teaching or pastoring in our denomination.

TILDEN EDWARDS: SPIRITUAL FRIEND

The first book is the one which Derek Morris said changed his life for the better:

Tilden Edwards, Spiritual Friend: Reclaiming the Gift of Spiritual Direction. Paulist Press, NY. 1980. 264 pages, paperback.

Regarding the extreme importance of this book in reshaping his own life, Morris said this:

“As I began my own prayerful search for a spiritual friend, I came across the significant work by Tilden Edwards, *Spiritual Friend: Reclaiming the Gift of Spiritual Direction*. **I strongly recommend this book as a valuable resource.** There, for the first time, I caught a glimpse of the real value of spiritual direction as a means of nurturing spiritual life.”—*Spiritual Formation*, p. 7.

Tilden Edwards is director of the Shalem Institute for Spiritual Formation in Washington, D.C. Derek Morris claims that it was through a reading of this book that he first got into the “spiritual direction/spiritual formation” movement.

Edwards is an Episcopal priest, and the book was published by Paulist Press, a well-known liberal church publishing house.

The stated objective of Edwards’ book, as indicated by its title, is to encourage each person to seek out someone else to be his spiritual guide.

Regarding this book, Derek Morris tells his students (your sons and daughters attending that college):

“There, for the first time, I caught a glimpse of the real value of spiritual direction as a means of nurturing spiritual life.”—*Spiritual Formation*, p. 7.

Here is a sampling of what Morris learned in this book, which he says has so wonderfully changed his life:

Edwards explains that **the spiritual ideal is a combination of all the mystical arts of ancient and modern world religions:**

“This mystical stream [“Eastern Orthodox spirituality”] is the Western bridge to Far Eastern spirituality (and to that of Sufi Moslems and some Hasidic Jews in the West as well). The Zen warning not to confuse the pointing finger (the kataphatic form) for the moon to which it points is a saying that a Christian mystic easily understands. It is no accident that the most active frontier between Christian and Eastern religions today is between contemplative Christian monks and their Eastern equivalents. Some forms of Eastern meditation informally have been incorporated or adapted into the practice of many Christian monks and increasingly by other Christians.

“This exchange, together with the more popular Eastern impact in the West through transcendental meditation, Hatha Yoga, the martial arts, and through many available courses on Eastern religions in universities, has aided a recent rediscovery of Christian apophatic mystical tradition, which has been subordinate to the other two ‘schools’ in most Roman Catholic and Protestant practice for centuries.”—*Tilden Edwards, Spiritual Friend*, pp. 18-19.

To this, is mixed in modern secular learning:

“Mixed with these three polarizing historic strands in the Church today is the whole stream of learned secularization.”—*Spiritual Friend*, p. 19.

Zen, which Edwards clearly favors, **by means of a meditative trance, we can obtain enlightenment from any object or any source:**

“[In the work of the “spirit”] We are dealing with an uncontrollable mystery. We cannot domesticate it through a neat system of guidance and progress. The Spirit is too free and subtle for that. It resists every label and cage. If the Spirit is willing and our spirit (unbeknownst to us) is ready, as an old Zen saying has it, we can look at a stone and be enlightened. Anything and everything can be our spiritual teacher.”—*Spiritual Friend*, p. 91.

Edwards teaches Hindu Nirvana, although describing it in different terms:

“The apophatic more emphatically relativizes any affirmation to the ‘Cloud of Unknowing,’ where sense, concept, and self-image are suspended, and the Holy is free as it wills to manifest as it is, rather than as we might project it.”—*Spiritual Friend*, p. 18.

On subsequent pages, Edwards refers to this “Cloud of Unknowing” several times. Everything is spiritualized away, even obedience to God’s Word:

“The often tragic side of our Western theological/philosophical inheritance is seen where it forces choices that need never be made. If this is right, then that must be wrong. The truth, perhaps, often is more subtle (a constant discovery of the apophatic path). What is surface conflict, jagged peaks of icebergs facing off with each other, beneath may be joined when we have eyes to see. They appear in glorious/inglorious profusion, yet in whatever form, they grow from the same eternal Source always present.”—*Spiritual Friend*, p. 25.

The picture is that, on the surface apparent right and wrong, good and evil may confront us; but underneath—everyone is one. These men offer us the opportunity to luxuriate on the tree of good and evil.

Edwards: **The better light comes from the East:**

“One modern contemplative, Abbot Thomas Keating, once told me that he believes this is why many people turn to Eastern gurus now. They come

with two questions, 'What do I do?' and 'How am I doing?' Eastern gurus are much more habituated to deal with such long-term questions of spiritual guidance."—*Spiritual Friend*, p. 28.

Edwards tells us that "holistic" medicine is changing medical science and modern psychology, because **the eastern religions are superior:**

"It is interesting to note that many of these recent challenges have been influenced by Eastern religions and cultures. Those who have studied Buddhism, for example, find a situation where psychological and spiritual development were not cut off from each other. Psychology, as once was true in the West, is seen as a way of understanding the mind so that it can be prepared for enlightenment, or as we might say in the West, for deeper conversion into the image of God."—*Spiritual Friend*, p. 30.

Edwards then spends several pages explaining how **the West and its religions ought to return to the East and its mysticism.**

However, later in the book, **he also notes that a return to the Mother Church is also needed. Edwards says that it is well that the Protestant denominations are increasingly observing the traditions of Rome. As they do so, they are increasingly having true peace of heart:**

"Catholic and Orthodox traditions include other forms of guidance that recently have had influence with many Protestants. Such forms include greater appreciation of the guidance of liturgical forms, the Church calendar of seasons and saints, private confession (the rite of reconciliation), retreats, silent meditation, and spiritual direction. These forms have grown in influence with Protestants especially in the years since the Second Vatican Council, as their old corruptions have been purged and as Protestants began to see that they perhaps had thrown out a lot of valuable gems at the Reformation."—*Spiritual Friend*, p. 92.

"Many Protestants now sense the unnecessary limitation of their own forms, and seek to recover some of those lost at the Reformation. Both groups now often look with awe at the mystical depths preserved in Eastern Orthodox traditions."—*Spiritual Friend*, p. 92.

Edwards explains that **it is the church ceremonies which can bring us closest to God:**

"It [corporate worship] . . . allows us to sink into a different quality of consciousness that can feed our awareness of transforming connectedness with the Real. The words and acts of liturgies serve these ends, reincorporating worshipers into the gist of the Christian experience of God. Such worship, especially in the form of Eucharist, is particularly central to the guidance of Catholic, Anglican, Lutheran, and Orthodox traditions, and is important to all Christian traditions."—*Spiritual Friend*, p. 95.

But the adoration of saints also helps a person come to Christ:

"The calendar of saints gives opportunity for a range of heroes to be held before us as signs of grace and 'ways in' to the Holy."—*Spiritual Friend*, p. 97.

According to Edwards, **it is not trying to obey God's laws which counts, but practicing mental inactivity. Not using the will is the way of holiness:**

"If the experiences are of God, as John of the Cross sees it, then they will do their work in us without our having to do anything. If they are not of God, then we don't want to pay attention anyway. In either case, just attentively seeing and letting be, letting go, is enough. Such a view echoes Far Eastern apophatic religious traditions' approaches to such phenomena as well, as seen perhaps most extremely in Zen Buddhist practice."—*Spiritual Friend*, p. 143.

On pages 152-153, Edwards recommends the practices which Ignatius Loyola taught in his writings.

On pages 156-157, **Edwards teaches "journal keeping." This is not a diary! It is a day-by-day letting your hand be moved by an unseen power as it writes randomly across the page.**

"Christian experience points to trusting not primarily in our own isolated prowess, or in the ultimacy of these blind or hostile forces, but in a collaborative flow of the 'Powers of Light' in and around us.

"Journal-keeping, in helping us be in touch with this flow, can include any form of writing: poetry, prose, dialogue, picture. These can be spontaneous or focused . . . They can deal with thoughts, feelings, intuitions, and dreams, the past, present, and future.

"The more casual our writing, the better. If it is too 'heavy,' too full of expected 'good' insight [i.e., too moralistic], ego easily becomes attached. No longer is something flowing freely through us, but we are 'trying' to do something, trying to make something happen. There is an extreme form of avoiding this tendency in a Zen Buddhist writing practice, where no pronoun is allowed to be used (e.g., 'hand moves across page,' not 'my hand writes in my journal')."—*Spiritual Friend*, p. 157.

But, according to Edwards, **we will find the desired release into the Infinite One if we submit our bodies and minds more directly to practices of the eastern religions:**

"By openness to Buddhism, to Hinduism, and to these great Asian traditions, we stand a wonderful chance of learning more about the potentiality of our own traditions, because they have gone, from the natural point of view, so much deeper into this than we have. The combination of the natural techniques and the graces of the other things that have

been manifested in Asia and the Christian liberty of the gospel should bring us all at last to that full and transcendent liberty which is beyond mere cultural difference and mere externals—and more this or that.’—*Spiritual Friend*, p. 165.

The above paragraph was quoted from a Catholic writer, Thomas Merton, by Edwards as the reason why Christians should closely investigate and indulge in Eastern mysticism and practices.

Edwards relates how he has been helped by using “various Yogic practices of breathing and bodily postures” (pp. 165-166).

He then explains that a key factor in success occurs when you permit another human to guide your mind:

“Cultivation of this awareness is basic in the preparation of a spiritual director, a guru, in many Eastern traditions. It is in fact still the ideal in Eastern Orthodox Christian practice.”—*Spiritual Friend*, p. 166.

He tells how the mind-controlling-mind technique is supposed to help you. **Your “director” will be guided to speak the right words to you:**

“In such moments, words come through the director that are not predetermined. They just come spontaneously, guided subconsciously by the basic motive of desiring the transcendent loving Presence to flow through the other.”—*Spiritual Friend*, p. 167.

Edwards then explains that it is necessary to meditate—and he explains the yogic method of meditation. It all may seem quite ridiculous, yet this is what instructors in “spiritual directions” teach their students:

“*Meditation*: Practice thirty to sixty minutes a day letting your mind be ‘cleansed’ in some such way as I suggested earlier under ‘cleansing.’ Lightly noticing thoughts and images and letting them go by without ‘identifying’ with them can free you for a more open quality of awareness. You can begin noticing the space between your thoughts as very free, alive, and in touch with reality more directly than the words and images that come to describe it.”—*Spiritual Friend*, p. 167.

The serpent said you would be as god, if you did as he directed. **Edwards goes on to explain how this meditation will place you on a higher plane of being. Yet notice there is never any mention of putting away sin and obeying the commandments of God. You can be an active pervert, sinning every day, yet be an excellent yoga meditator.**

Edwards spends this and the next page trying to describe the imaginings he feels as he sits cross-legged meditating on nothingness.

“You may begin to discern the difference between the ‘closed,’ ‘interpreted’ qualities of mind events, and the open or driven energy from which they come.”—*Spiritual Friend*, p. 167.

Yet this is the book which Derek Morris says has changed his life.

“It is such an innocent, intuitively discerning mind that helps make the Eastern guru and the Desert Abba ‘master.’ It is such a mind that he or she seeks to cultivate in the disciple. There may be great compatibility here with the intimate mind Jesus sought in his disciples, and Paul described as being ‘in the mind of Christ.’”—*Spiritual Friend*, p. 169.

To Edwards it is all the same: being in Christ or being in a yoga trance.

BARRY AND CONNOLLY: PRACTICE OF SPIRITUAL DIRECTION

Then there is the second book which Derek Morris highly recommended:

William A. Barry, S.J., and William J. Connolly, S.J. The Practice of Spiritual Direction. Harper and Row, 1982, 212 pages, paperback.

In his twelve-page monograph, Morris made this comment about the book:

“Almost three weeks passed from the time I received the correspondence from Dr. May until I made the initial contact with Barry and Louise Young. I was experiencing a high level of resistance. [The Holy Spirit was warning him not to make Barry his spiritual father.] I was to learn later that such resistance is common, not only in the context of developing a relationship with a spiritual friend, but also in the context of developing one’s relationship with God. In their book, *The Practice of Spiritual Direction*, Barry and Connolly spend an entire chapter exploring this common response of resistance.”—*Morris, Spiritual Formation in Ministry*, p. 8.

This was another seminal book which helped remold the religious views of Derek Morris. You will recall that, on his first visit to Barry Young, his new spiritual father, he was given an article to read by the same Connolly which Morris highly valued.

The “S.J.” after each of the authors’ names tells it all: Both are Jesuit priests. They fully admit this in the book, and favorably recommend Roman Catholic practices and Loyola’s methods frequently in the volume.

Here are the opening words in their book:

“During the last ten years spiritual direction has gained a surprising currency in Christian circles [surprising, since it is totally Roman Catholic]. Many more people, both Protestant and Roman Catholic, know about it. Many more are engaged in it, both as directors and directees, than was the case in previous decades. Moreover, where once the great ma-

Continued on the next tract

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Spiritual Formation

PART THREE OF THREE

Continued from the preceding tract in this series

majority of those who sought spiritual direction were Roman Catholic members of religious orders and seminarians [monks, nuns, and future priests], and the great majority of those who gave spiritual direction were Roman Catholic priests, today there is diversity; Protestants and Roman Catholics . . . Training programs for spiritual directors and service centers for spiritual direction have been established in a number of places.”—W.A. Barry, S.J., and W.J. Connolly, S.J., *Practice of Spiritual Direction*, p. vii.

Barry and Connolly then explain the origins of their project. It was devised by Jesuits:

“This book has a history of its own. In 1970 the authors, with four other Jesuits, began discussing the possibility of starting a spirituality center in the Boston area. One of us had given retreats and spiritual direction for years and was at that time also engaged in doctoral studies in spiritual theology. The other had finished doctoral studies in clinical psychology and was teaching pastoral counseling and doing spiritual direction at Weston School of Theology. In 1971 we six Jesuits founded the Center for Religious Development in Cambridge, Massachusetts.”—*Practice of Spiritual Direction*, pp. viii-ix.

They go on to say that it was founded to “provide spiritual direction to the people of God” and educate men and women to start training centers elsewhere. **They also cite the source of their method, none other than Ignatius himself:**

“We [the authors] are both members of the Society of Jesus and have, therefore, been strongly influenced by the spirituality of Ignatius of Loyola and his *Spiritual Exercises*.”—*Practice of Spiritual Direction*, p. xi.

If you have read our earlier studies on Ignatius and the methods and history of the Jesuits, **you know it is Loyola’s *Spiritual Exercises*, along with the practice of submitting one’s soul to the direction of a fellow human being, which transforms the young student priest into an automaton. He is to have no will of his own, but be “as a staff in the hand of his spiritual director.”**

Just after the above statement, **Barry and Connolly mention another key aspect of the *Spiritual Exercises*, one which William Loveless at**

Loma Linda University teaches in his *meditative imagery retreats* for Adventist ministers, while urging them to go back to their churches and teach those hypnotic concepts to their church members.

You will recall, in one of our earlier tract studies on the penetration of hypnotism into our church, we found that Loveless urges his hearers to practice meditative trances and keep daily journals, in which they jot down their imaginings.

“In the history of spirituality, the *Exercises* of Ignatius would be seen as an example of the kataphatic way of prayer, the way that draws on images, concepts, and reason, as distinct from the apophatic way, which does not depend on images and concepts. Our use of the word ‘contemplative’ will have more affinities with the kataphatic way of prayer.”—*Practice of Spiritual Direction*, p. xi.

The key here is the use of imagery, imagination, if you will. Another word for it is daydreaming. “Oh,” you might say, “what is wrong with that?”

When you turn your mind loose to just wander, as thoughts and pictures form of themselves—and then believe the result will be spiritual impressions put there by the Spirit—you are going to get messages from the wrong spirit!

Those of our readers who have read our detailed tract set on Ericksonian hypnosis (which, along with NLP, is the basis of LAB 1, 2, 3, and 4) will quickly recognize that **we are here viewing the basis of the Ericksonian informal method of hypnotizing people.**

Classical hypnotism occurred when the controller waved something in front of the one about to be possessed, and told him softly he was going to sleep. Then, while in apparent sleeping hypnotic trance, the person was told what he should think and do at the time and after he came out of hypnosis.

Sounds dangerous? It surely is. Read our Spirit of Prophecy compilations on the dangers of hypnosis and psychology.

But Ericksonian hypnosis operates far more subtly. It is taught to men and women who have taken “professional training” as counselors, as well as to psychologists and psychiatrists. We warn you: Do not go to professionally trained counselors! This includes anyone who has a state certificate

or other qualified approval as a counselor. They were taught hypnotic techniques in order to receive that certification. To begin with, inquire whether they have any certificates showing they have received any specialized training in counseling. If they have, leave immediately!

In the Ericksonian method, the hypnosis occurs during a casual conversation.

One frequently used method, which has broken up homes and destroyed families is this: Instead of going to God with her problems, a person (typically a woman in her mid-30s) goes to a professional counselor. The counselor listens to her tell how she has felt depressed for several weeks. Then, after a few minutes, he or she leans forward and softly says, "Your problems may stem from your childhood. Someone may have abused you. Just for a minute, relax, shut your eyes, and let your mind go blank."

Soon afterward, an overwhelming false memory will seemingly flash into the counselee's mind! It is remarkable both for its powerful vividness and the acknowledged fact that it had never before existed.

From this satanic wizardry has come the false memory lawsuits which have plagued American courts for over a decade. It is but another device of the devil to spread woe and bring grief to innocent people. But the warning was given in 2 Kings 1. **Do not go to the professionally trained servants of the god of Ekron to inquire as to the cause of your problems! Is there not a God in Israel? Has He not given you the Bible and Spirit of Prophecy? Do you pray to our High Priest in the heavenly Sanctuary?**

"Spiritual direction/spiritual formations" techniques also offer such psychological dangers to you.

Barry and Connolly explain that these imagination sessions can be experienced through Catholic, Jesuit, or Eastern techniques; but that, in order to most effectively induce those dreamy thoughts and false memories—one must make contact with, and submit to, a trained "director."

"The kind of direction we espouse, however, is not tied to any particular kind of prayer or way. The only prerequisite for engaging in the type of direction we describe is that the person being directed have affective [emotional] experiences of God which he notices and which he can talk about with a director. Whether these experiences come through centering prayer, the rosary, Ignatian contemplation, dreams, Zen meditation, or any other method of prayer matters little. When a person has such experience, he has the 'foodstuff' for spiritual direction as we conceive it, no matter what its source. At the same time we gratefully acknowledge our Ignatian roots and wish to thank our Jesuit broth-

ers who have helped us to appropriate this spirituality."—*Practice of Spiritual Direction*, p. xi.

Milton Erickson, the one who developed Ericksonian hypnosis several decades ago (he died in the 1980s), said **the only requisite to his method was that the person ideally should put his mind "in neutral." This is done by letting the mind wander in the presence of a trained counselor**, or it can be done via self-hypnosis as one does while carrying out a senseless action, such as working with prayer beads. Another method (which also occurs during a rosary) is to mouth senseless words. Repeating the same words many times makes them meaningless to the mind. So Ericksonian self-hypnosis has been practiced by those saying their rosary for hundreds of years.

Another variation is that recommended by Pentecostals, who affirm that an excellent way to receive the gift of tongues "from the spirit," is to repeatedly say a nonsense syllable ("bu-bu-bu," etc.) over and over again, until the spirit falls and takes control of your mouth.

Sounds hideous. And it is. These are methods for letting demons take control of your mind. Be aware of them. Guard your loved ones.

"In the above quotation, notice that the authors define "spirituality" as being able to effectively use Zen, beads, or whatever to induce their waking hypnotic trances. The authors, strict Jesuits, thus acknowledge that the various worldly religions attain similar results.

Elsewhere in the book, the authors laud Ignatius Loyola for taking the road less traveled, and pioneering it for the rest of us. After noting that Loyola emphasized emotional feelings as a basis for Christian experience, they say:

"He was willing to choose untraveled roads because he knew that God would lead and sustain him along those roads . . .

"It is appropriate that our final example be Ignatius of Loyola. His *Spiritual Exercises*, based on the conviction that God can and wants to be met in dialogue, have for many generations exemplified the Christian tradition's acceptance of experience and encouragement of the dialogue with God. The *Exercises* have also expressed for us the conviction that talking about one's experience of that dialogue with a spiritual director can be helpful for the development of the dialogical relationship."—*Practice of Spiritual Direction*, p. 27.

Man controlling man is the important ingredient. The Spirit of Prophecy tells us that, whenever one man controls another man's mind, Satan controls both minds! Therefore, it is to the devil's advantage to teach men these mind-control arts.

But it is vital that the person be suggestible, and that he be led to stop worrying about putting away sin.

“Spiritual directors sometimes have to work long and patiently with people to help them reach the point of being able to forget themselves . . . For instance, a man who concentrates on his failings and sins may be considered and consider himself an honest, self-knowledgeable man; yet he may never change his behavior.”—*Practice of Spiritual Direction*, p. 49.

Throughout this book, Loyola is praised as the great master director. That is significant, since we recognize that, **what these men call the “director” is actually a spiritist medium linking the hapless counselee with a devil.**

“Once again the wisdom of Ignatius of Loyola as a director becomes apparent.”—*Practice of Spiritual Direction*, p. 57.

“Traditional Christian teaching on spiritual life has often spoken of movements of the spirits. In his *Rules for the Discernment of Spirits*, Ignatius of Loyola describes characteristic movements of the ‘good spirit’ and the ‘evil spirit.’ A major purpose of the ‘evil spirit’ is to thwart the movement of the ‘good spirit’ toward God.”—*Practice of Spiritual Direction*, p. 81.

How convenient. Satan taught Loyola that anyone not directing the soul toward God was evil and should be converted or destroyed. Since Loyola was taught by impressions and church leaders that all Protestants fell into that class, they were to be eradicated. So Loyola’s agents went throughout Europe, coercing rulers into slaying all Protestants in their realms. That is how the Protestants in Poland and France were eliminated.

It is this chapter (“*Development of Relationship and Resistance*,” pp. 80-100) which Derek Morris said especially helped him so much.

The authors note that **Ignatius taught that anything which keeps one person from submitting to another person is satanically inspired:**

“Ignatius of Loyola speaks of ‘fallacious reasonings’ as one of the movements of the evil spirit when his sole purpose, it seems, is to stall movement toward discipleship.”—*Practice of Spiritual Direction*, p. 91.

In the place of true godliness, based on obedience by faith to the commandments of God, Loyola gave his followers “imaging.” **Imagination is the foundation of his *Spiritual Exercises*. Coupled with slavish obedience to an assigned superior, it transformed the young priest into a loyal animal, ever ready to do whatever he was assigned.**

“Directees will need much help at the beginning to let God enter their lives in a real relationship if their images are undeveloped . . . This is no time to

focus on sin, since all [that] such a focus can do is lead to self-absorption and continued fixation.”—*Practice of Spiritual Direction*, p. 87.

We have, in the above paragraph, a devilishly brilliant way to eliminate conscience and strivings to obey God’s Word: Declare all such efforts to be selfishness, resulting in self-hypnosis! Instead, tell the people that dreamy thinking is the key to spirituality.

In the same and next paragraph, the authors declare that **efforts to eliminate sin only lead to “the self-image,” which tends to separate the soul from God.**

For Barry and Connolly, it is wrong to plan to serve God and one’s family, when one could instead yield the control of himself to a spiritual father. Using a married woman as an example, they tell us she will fail in achieving spirituality if—

“. . . [she] goes back to a more prosaic kind of prayer that consists in planning how she will serve God and her family better . . . She is resisting . . . The contemplative attitude can be particularly frightening in such circumstances because it seems to ask one to give up control.”—*Practice of Spiritual Direction*, p. 89.

According to the authors, **the important thing is not the putting away of sin, but the telling of it to the controller.**

“We also recall Ignatius of Loyola’s experienced voice saying that ‘the enemy of our human nature . . . earnestly desires that they (his wiles and seductions) be received secretly and kept secret,’ and urging manifestation to a confessor or ‘spiritual person.’ ”—*Practice of Spiritual Direction*, p. 99.

Ignatius knew he was on the right track, because **he saw an image of a snake in the air about him:**

“He [the person entering this ‘contemplative life’ may well, without thinking about it, concentrate for days or weeks on the new experience precisely because it is an attractive spiritual experience. In the *Autobiography*, Ignatius tells us that something like this happened to him. He often saw in the air before him a beautiful image that gave him great comfort. It seemed to him to have the form of a serpent with many things that shone like eyes, though they were not eyes. He found great pleasure and consolation in seeing this thing, and the more he saw it the more his consolation increased. When it disappeared he was saddened.

“Immediately after the experience of God at the river Cardoner, while kneeling in front of a crucifix, he saw the image again. This time, however, he noticed ‘that the object did not have its usual beautiful color, and with a strong affirmation of his will he knew very clearly that it came from the demon.’ ”—*Practice of Spiritual Direction*, p. 103.

Cleverly done. The devil found he was able to use impressions and mystic images floating before

Loyola's eyes to guide him. If Ignatius was convicted that perhaps he should not try to kill so many Protestants, then, instead, a dark serpent would appear before him—and he would immediately banish the thought.

What is the normative standard in morality? Not the Ten Commandments for Barry and Connolly; they tell us it is impressions and feelings. That is how we should decide whether an idea is right or wrong:

“Here we see one of the criteria that people use to decide whether an experience is of God: They compare it to another experience that they are sure is of God. Then, if they see that in some respect the two conflict, they decide which experience to accept. Many people have a touchstone experience of God. Any other experience that seems to run counter to that touchstone they look upon with suspicion.”—*Practice of Spiritual Direction*, pp. 103-104.

What a way to test the rightness or wrongness of a thought or action! Not “to the law and to the testimony,” but however you feel about it. The above is a landmark statement, revealing the spiritual phoniness of this whole system.

There is no doubt that our denomination, its leaders, and workers, need your prayers! And the

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church members do also! Surely we must be nearing the end of time.

After spending several pages on this theme, **the authors add that there is one authority higher than one's impressions; it is the authority of the church** (p. 115), which is the command of ecclesiastical superiors and the counsel of “spiritual directors.”

In the chapter, entitled “*Becoming a Spiritual Director*,” we are told that priests and ministers are the ones most often selected for this task (p. 121), and that they are only successful as spiritual guides when they themselves are being directed by yet other humans (pp. 124-125).

The plan is to tie everyone together in one great web of dependency on frail people. It is not God's Word which is to be the authority, but church leaders and spiritual directors.

Thus we see that this entire program has but one objective. You can call it “spiritual formation” or “spiritual direction,” yet it is nothing more than taking Ignatius Loyola's “spiritual exercises” outside the Jesuit order—and subduing church members everywhere with them.

And this is but a fulfillment of Ignatius' own command:

“In his *Constitutions*, Ignatius of Loyola says of those Jesuits in studies: ‘After they have had experience of the *Spiritual Exercises* in their own selves, they should acquire experience in giving them to others.’”—*Practice of Spiritual Direction*, p. 208.

Ignatius must have had the golden snake staring fondly at him as he wrote those words.

“It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands.”—*Ministry of Healing*, p. 242.

“The theory of mind controlling mind was originated by Satan to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. Innocent though it may appear, if exercised upon patients, it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another and of the mind that controls.”—*Ministry of Healing*, p. 243.