

EASTERN AND WESTERN VIEWS OF HELL

INTRODUCTION:

- Central place religiously and emotionally hell occupies in the West.
- The driving force of Christianity in the West (both Catholic and Protestant)

*"If hell isn't real, it doesn't matter - if it is real nothing else matters." So said **John G. Mitchell**,*

the Founder of Multnomah Bible College and Seminary of Portland, Oregon

This is what was posted on Billy Graham's webpage in 2011 and likely still:

*It is not God's desire that any person should suffer an eternity in hell. The Bible says, "He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3.9). Hell was prepared originally for the devil and his angels (Matthew 25.41). However, God will not force anyone to go to heaven. If a person willfully refuses to repent of sin and turn to God, with faith in Jesus' sacrifice for the sins of the world, God has no alternative. **Justice demands that those who disregard and reject God's loving offer of pardon will pay the penalty for their own sins forever in hell.**¹*

- The driving force of the Eastern Church is deification: union with God,
- Heaven occupies our hopes but hell occupies our fear – and therefore our energy
- The role hell has had, and likely continues to have, in our life.
- What do we mean by hell?
- Centrality of Justice

The west's ethos of justice used hell and is the product of hell.

We all want to make it to heaven but when it comes down to it – the reason heaven is so important too us is that it's not hell.

- So again, I ask: what impact on your life has hell had?
- I haven't presented anything you probably all do not know. ... particularly as Americans towards justice. Is that true?
- Justice in the West literally occupies a place as large as God.

¹ Billy Graham Evangelistic Association: "Looking for Answers" 2011, Dec 2011.
< <http://www.billygraham.org> >.

- Social justice will replace Christianity in the West
 - ...The fire of social justice was ignited and kept burning through the Western doctrine of hell.

EASTERN AND WESTERN VIEWS OF HELL

INTRODUCTION:

East and the West, from almost the very beginning, had a different view of God and man...but they shared Dionysius' foundational teaching on the nature of God.

I. THE NATURE OF GOD: ST. DIONYSIUS – EAST AND WEST

Ap0stolic father **Dionysius the Areopagite**:

'... we maintain that It (God's nature) is not soul, or mind, or endowed with the faculty of imagination, conjecture, reason, or understanding; nor is It any act of reason or understanding; nor can It be described by the reason or perceived by the understanding, since It is not number, or order, or greatness, or littleness, or equality, or inequality, and since It is not immovable nor in motion, or at rest, and has no power, and is not power or light, and does not live, and is not life; nor is It personal essence, or eternity, or time; nor can It be grasped by the understanding since It is not knowledge or truth; nor is It kingship or wisdom; nor is It one, nor is It unity, nor is It Godhead or Goodness; nor is It a Spirit, as we understand the term, since It is not Sonship or Fatherhood; nor is It any other thing such as we or any other being can have knowledge of; nor does It belong to the category of non-existence or to that of existence; nor do existent beings know It as it actually is, nor does It know them as they actually are; nor can the reason attain to It to name It or to know It; nor is it darkness, nor is It light, or error, or truth; nor can any affirmation or negation apply to it; for while applying affirmations or negations to those orders of being that come next to It, we apply not unto It either affirmation or negation, inasmuch as It transcends all affirmation by being the perfect and unique Cause of all things, and transcends all negation by the pre-eminence of Its simple and absolute nature-free from every limitation and beyond them all. 2

II. THE VIEW OF THE ENERGY OF GOD: ST. BASIL THE GREAT – UNDERSTOOD ONLY AND THE EAST

"the energies are numerous and the essence of God simple and what we know when we say God is in fact His energies. We do not pressure to approach His essence. His energies come down to us, but His essence remains beyond our reach."

**...When you lose that which connects us to God, what can the persons of God do for you?
Nothing personally.**

III. The Nous of Man

² <http://www.ccel.org/ccel/rold/dionysius.v.html>

The energy of man's Nous is the spiritual part of man that receives the energy of God in the form of revelation, intuition, conscience, discernment. The created energy of man's soul created to experience the uncreated light of God.

The Energy of God and man's ability to experience that light through the noetic part of his soul will permeate every aspect of theology and anthropology, ecclesiology, soteriology and eschatology, (that is, the study of God, man, the Church, salvation and the end times).

IV. PRE AND POST CHRISTIAN FORMATION OF HELL

Homer's Iliad 700 years before Christ Zeus says to the other gods of Olympus was typical:

If I see anyone acting apart and helping either Trojans or Danaans, I will hurl him down into dark tartarus far into the deepest pit under the earth, where the gates are iron and the floor bronze, as far beneath hades as heaven is high above the earth.³

Aeschylus in about 300 BC refers to tartarus:

For evil's sake were they even born, since they inhabit the evil gloom of tartarus beneath the earth – creatures loathed of men and of Olympian gods.⁴

The Roman **Virgil's** epic poem, *The Aeneid* from just a few decades before the advent of Christ:

Night rushes down, and headlong drives the day: 'tis here, in different paths, the way divides; The right to Pluto's golden palace guides; The left to that unhappy region tends, Which to the depth of tartarus descends; The seat of night profound, and punished fiends.⁵

V. WESTERN TENDENCY TOWARD ANTHROPOLOGICAL PESSIMISM

Tertullian as early as the 2nd Cent on the eternal nature of the punishment of hell

If, therefore, any one shall violently suppose that the destruction of the soul and the flesh in hell amounts to a final annihilation of the two substances, and not to their penal treatment (as if they were to be consumed, not punished), let him recollect that the fire of hell is eternal--expressly announced as an everlasting penalty; and let him

³ Homer *The Iliad*, 8.1, trans. Samuel Butler (Jonathan Cape: London, 1925) 2.

⁴Aeschylus, *Eumenides*, 2. 64, trans. Herbert Weir Smyth (Harvard University Press: Cambridge, 1926) <<http://www.theoi.com/Text/AeschylusEumenides.html>> 279.

⁵ Virgil, *Aeneid*, 7. 286-341. trans A.S Kline.

<<http://www.poetryinTranslation.com/PITBR/Latin/VirgilAeneidVII.htm>>.

then admit that it is from this circumstance that this never-ending "killing" is more formidable than a merely human murder, which is only temporal. He will then come to the conclusion that substances must be eternal, when their penal "killing" is an eternal one.⁶

Augustine (4th Cent) who was greatly influenced by Tertullian, teaches this life is for suffering and that's a good thing. He says in the "City of God"

*"In the heavy yoke that is laid upon the sons of Adam, from the day that they go out of their mother's womb to the day they return to the mother of all things there is found an admirable though painful monitor teaching us to be sober minded and convincing us that **this life has become penal in consequence** of that outrageous wickedness which was perpetrated in paradise. And that all to which the New Testament invites belongs to that future inheritance which awaits us in the world to come"*

In other words, **there is no redemption to be experienced in this life** – the only thing we can hope for is a future salvation.

Augustine would go on to establish **Original Sin** that will become the dominate Protestant doctrine of the **Total Depravity** of man's nature.

Anselm's view of the Cross of Christ in the 11th Cent has this same negative, punishing character

*"The infinite guilt which man had contracted by the dishonor of his sin against the infinitely great God could be atoned for by no mere creature; only the God-man Christ Jesus could render to God the infinite satisfaction required. God only can satisfy Himself. The human nature of Christ enables Him to incur, the infinity of His divine nature to pay this debt. ..."*⁷

Thomas Aquinas on the need for punishment –excerpt from Aquinas in the 13th century:

A man's sinful actions make him liable to punishment as someone who has violated God's just order, and can only be reintegrated into it by some recompensing penalty that will restore the balance of justice. So even though the sinful action and the injury it has done may have passed, here remains the debt of punishment.⁸

⁶ Tertullian, *Origen De Principis*, 04. 2.10. Ante Nicene Fathers, trans. Holms (T.T. Clark: Edinburgh, 1870) <http://www.ccel.org/ccel/schaff/anf04.vi.v.iii.x.html#vi.v.iii.x-Page_>295.

⁷ J. McClintock, J. Strong, "Atonement: Anselm of Canterbury," *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Vol. 1. (New York: Harper and Sons, 1895) 518.

⁸ Thomas Aquinas, *Summa Theologica*, 8.6 "Sin's Punishment." trans. Timothy McDermott, (Ave Maria Press: Notre Dam, 1991) 272.

Is it any wonder that *Dante* wrote his great Western classic *The Inferno* at this same time. See the connection between these theologians and writing like this of the punishment of hell:

From the mouth of each (vat) emerged a sinner's feet, and legs up to the calf; and the rest remained within. The soles of all were both on fire: wherefore the joints quivered so strongly, that they would have snapped in pieces like grass-ropes. As the flaming of things oiled moves only on their outer surface: so was it there, from the heels to the points.⁹

VI. MAN IN THE EAST: ANTHROPOLOGICAL OPTIMISM

St. Basil the Great (4th Cent) “ On the human condition”

*“...Let us make the human being according to our image and according to our likeness, by our creation we have the first, by our free choice we build the second, in our initial structure co-originate and exists our coming into being according to the image of God, by free choice we conform to that which is the likeness of God. **The power exists in us but we bring it about by our activity.** If the Lord in anticipation had not said in making us, **Let us make him according to our likeness**, if He had not given us the power to come be according to the likeness, we would not have received the likeness to God by our own authority. Yet now He has made us with the power to become like God. And in giving us the power to become “like” God, he let us be artisans of the likeness of God so that the reward for the work would be ours. thus we would not be like images made by a painter lying inertly, lest our likeness bring praise to another, for when you see an images shaped exactly like the prototype you do not praise the image but you marvel at the painter. Accordingly, so that the marvel may become mine and not another’s. He has left it to me to become according to the likeness of God. For I have that which is according to image being a rational being, but I become according to the likeness in becoming Christian.*

St. Maximus the confessor (7th Cent) describes man - note how he uses nature and grace.

*“The admirable Paul denied his own existence, not knowing if he possessed a life of his own by saying, ‘**I live no more for Christ lives in me.**’ Man, the image of God, becomes god by deification, he rejoices to the full in abandoning all that is his by nature because the grace of the Spirit triumphs in him and because manifestly God alone is acting in Him. Thus God and those worthy of God possess in all things one and the same energy. Or rather, this common energy is the energy of God alone. Since He communicates himself wholly to those who are all wholly worthy.*

⁹ “Dante, Inferno” trans. Carlyle-Wicksteed, *Internet Medieval Source Book*, Nov 2011, Dec 2011 <www.fordham.edu/Halsall/index.asp>.

And **St. Symeon** teaches the same thing in the 11th century in the East – amazingly around the same time as Anselm in the West:

*It is not what man does which counts in eternal life but what he is, whether he is like Jesus Christ our Lord, or whether he is different and unlike Him. In the future life the Christian is not examined if he has renounced the whole world for Christ's love, or if he has distributed his riches to the poor or if he fasted or kept vigil or prayed, or if he wept and lamented for his sins, or if he has done any other good in this life, **but he is examined attentively if he has any similarity with Christ, as a son does with his father.***¹⁰

St. Gregory Palamas of the 14th cent.

*All who cleave to the Lord – are not united to God with respect to His essence, since all theologians testify that with respect to His essence God suffers no participation. ...Thus those privileged to attain union with God are united to Him with respect to His energy: and the 'spirit' according to which they who cleave to God are one with Him, and is called the uncreated energy of the Holy Spirit, but not the essence of God.*¹¹

VII. THE WEST'S OBSESSION WITH ORDER AND JUSTICE

West and East in the early centuries

- Rome and the West fell into chaos by the mid-400's
- Interpreted the Scriptures from the perspective of law, justice, punishment, the substance of order.

As we saw, the West had a view of a place of punishment for hundreds of years before Christ. ...It is a very small step in the West to Tertullian – the first Western Father

VIII. THE FULLY DEVELOPED HELL IN THE PROTESTANT WEST

Jonathan Edwards during the Great awakening in the 1700's:

They (sinners) deserve to be cast into hell; so that divine justice never stands in the way, it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "Cut it down, why cumbereth it the ground?" (Luke 13:7). The sword of divine justice is every moment

¹⁰ Kalomiros, Sec.15.

¹¹ St. Gregory Palamas, Natural Chapters, No. 75, trans. in Philokalia Vol. 4 (Faber and Faber: London, 1995) 380.

*brandished over their heads, and it is nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.*¹²

And as I quoted last night from Billy Graham:

*"...Hell was prepared originally for the devil and his angels (Matthew 25.41). However, God will not force anyone to go to heaven. If a person willfully refuses to repent of sin and turn to God, with faith in Jesus' sacrifice for the sins of the world, God has no alternative. Justice demands that those who disregard and reject God's loving offer of pardon will pay the penalty for their own sins forever in hell."*¹³

IX. HEAVEN AND HELL IN THE ORTHODOX CHURCH

- Man was created for deification. To be by grace all that God is by nature.
- Accomplished through the uncreated light and energy, glory, grace and love of God
- Through the energy of the nous (the West doesn't have either)
- The uncreated light and energy of God is the light of heaven, the glory of God, and simultaneously it is also the fire of hell for those who hate the light.

The Fathers of the Creed: *"...Who shall come again IN GLORY to judge the living and the dead."*

St. Basil the great – as the fire of hell

*The evils in hell do not have God as their cause, but ourselves. There are no fires, only people's actions, and also the presence of God. ... God is fire (Deut.4:24), It burns and illumines. God as fire illumines the righteous and He burns the sinners –for those who do evil hate the light (John 3:20). ... Those in hell in the next life hate God to an unbearable extent. The aversion to God is the most awful torment for those in hell ...*¹⁴

St. Gregory the Theologian – as the light of heaven

Those holy souls, having been cleansed with repentance and a holy life, will live in brightness with the glorious bridegroom in the life that does not grow old unto the ages

¹² Jonathan Edwards, Christian Classics Ethereal Library, Select Sermons: "Sinners in the Hands of an Angry God." Enfield, CN 1741. Jan 2007, Dec 2011

<<http://www.ccel.org/ccel/edwards/sermons.sinners.html>>.

¹³ Billy Graham Evangelistic Association: "Looking for Answers" 2011, Dec 2011.

<<http://www.billygraham.org>>.

¹⁴ St. Basil the Great, Works: Homiletical, No. 4, pg 102. as quoted by V. Bakogiannis, After Death, (Tertios Publishing: Katerinin, Greece; 1995) 125.

*of ages. And in the kingdom of God the souls will forever be looking upon the Trinitarian light, a product and manifestation and radiance.*¹⁵

St. Isaac the Syrian– the substance of the Light is love

*Those who are suffering in hell, are suffering in being scourged by love. It is totally false to think that the sinners in hell are deprived of God's love. Love is a child of the knowledge of truth, and is unquestionably given commonly to all. But love's power acts in two ways: it torments sinners, while at the same time it delights those who have lived in accord with it.*¹⁶

Dr. Alexandre Kalomiros – determined by our response

*“God in His genuine love does not force His creatures to accept Him, but respects absolutely their free decision. He does not withdraw His grace and love, but the attitude of the logical creatures toward this unceasing grace and love is the difference between paradise and hell. Those who love God are happy with Him, those who hate Him are extremely miserable by being obliged to live in His presence, and there is no place where one can escape the loving omnipresence of God. ... Paradise or hell depends on how we will accept God's love. Will we return love for love, or will we respond to His love with hate? This is the critical difference.”*¹⁷

Met. Hierotheos Vlachos – determined by our perspective

*“The general teaching of the Holy Fathers of the Church is that paradise and hell do not exist from God's point of view, but from man's.”*¹⁸

X. THE VIEW OF HELL IN SCRIPTURE

Connect Tabor (Palamas' Light) with Second Coming!

Luke 9:28-34 *Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. As He prayed, the appearance of His face was altered, and His robe became white and glistening. And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem. But Peter*

¹⁵ St. Symeon, *Homily 3*, “On the Heterai.” As quoted from Nikolas P. Vassilaides, *The Mystery of Death*, (The Orthodox Brotherhood of Theologians, Athens, 1993) 557.

¹⁶ Saint Isaac the Syrian, *Homily 84*, as quoted in A. Kalomiros, “River of Fire,” Section 17, Jan. 1980, Feb 2012 <http://www.orthodoxpress.org/parish/river_of_fire.htm>.

¹⁷ Alexandre Kalomiros, *River of Fire*, Section 10. Jan. 1980, Feb 2012 <http://www.orthodoxpress.org/parish/river_of_fire.htm>.

¹⁸ H. Vlachos, 254.

and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him. Then it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"—not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. And a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!" When the voice had ceased, Jesus was found alone.

Chrysostom connects Tabor with the Second Coming:

*"For He shall not return hereafter as He came before. For then, so as to spare His disciples, He disclosed only as much of His brightness as they were able to endure; whereas later He shall come **in the very glory of the Father**, not only with Moses and Elias, but also with the infinite angelic hosts, with archangels, with Cherubim, with those infinite heavenly companies. ¹⁹*

2 Thessalonians 1 – at the Second Coming

*"...it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, **in flaming fire** taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with **everlasting destruction from the presence of the Lord and from the glory of His power**, when He comes, in that Day, **to be glorified in His saints** and to be admired among all those who believe, because our testimony among you was believed."²⁰*

1 Corinthians – reveals hell in us or true selves

"...each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire."²¹

Lazarus and the Rich Man – chasm of timelessness

Now there was a certain Rich Man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the Rich Man's table;

¹⁹ In *Eutropium eunuchum* (CPG 2:4528; PG 52:395-414), *Homilia in Galatas* 2:11, in *Illud*. Pg. 4 (554).

²⁰ 2 Thessalonians 1:6-10

²¹ I Corinthians 3:13-15

yea, even the dogs come and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the Rich Man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeing Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime received thy good things, and Lazarus in like manner evil things: but now here he is comforted and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, so that those that want to pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou would send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.²²

CONCLUSION

- Heaven and Hell in the West are created places to reward the faithful and punish the sinners eternally
- Heaven and Hell in the Orthodox Church are conditions and states of our souls that impact our future bodies as well
- It is horrifyingly real and it is eternal.
- It is not something God is going to do to us, but the condition of our souls
- it is not a created place of reward or punishment, but a rewarding or punishing consequence of our decisions to heal our souls and/or follow the light we have
- It is the love of God.

²² Luke 16.3-31.

THE PRACTICAL IMPLICATIONS OF HELL AND THE ROLE OF THE CHURCH

HEAVEN AND HELL ARE HERE, WITH US, IN US. IT IS FOR US TO DECIDE WHICH WE WILL LIVE

Seeing our life from this perspective changes everything

- What is salvation?
- What is faith?
- What is the Church and what should my relationship to it be?

St. Basil the Great on the goal of humanity – it THIS life

*“The human being is an animal who has received the vocation to become God”.*²³

*“[The Holy Spirit] is present as a whole to each and wholly present everywhere. He is portioned out impassably and participated in as a whole. He is like a sunbeam whose grace is present to the one who enjoys him as if he were present to such a one alone, and still he illuminates land and sea and is mixed with the air. Just so, indeed, the Spirit is present to each one **who is fit to receive him**, as if he were present to him alone, **and still he sends out his grace that is complete and sufficient for all**. The things that participate in him enjoy him to the extent that their nature allows, not to the extent that his power allows.”*²⁴

St. John Chrysostom on the Church as a hospital

*“For indeed the school of the Church is an admirable surgery – a surgery not for bodies but for souls. For it is spiritual and sets aright not fleshly wounds, but errors of the mind. And of these errors and wounds the medicine is the word.”*²⁵

Met. Hierotheos Vlachos : the Orthodox perspective of the therapy of the soul

*“Paradise and hell exist not in the form of a threat and a punishment on the part of God but in the form of an illness and a cure. Those who are cured and those who are purified experience the illuminating energy of divine grace, while the uncured and ill experience the caustic energy of God.”*²⁶

Fr John Romanides on the necessity of the healing of the soul of the Orthodox Christian

²³ Works of St. Basil the Great, quoted by St. Gregory Nazianzan, Eulogy of *St. Basil the Great*, oration 43,48,(PG 36,560)

²⁴ St. Basil the Great, *On The Holy Spirit*

²⁵ St. John Chrysostom *Homily Against Publishing the Errors of the Brethren*.

²⁶ Metro. Hierotheos Vlachos, *Life After Death*, (Birth of the Theotokos Monastery: Levadia, Greece, 1995) 265.

“Christians that do not have noetic prayer are not intrinsically different from believers in other religions. The only factor that makes such Christians different from believers in other religions is that these Christians intellectually believe in Christ and merely accept Christian doctrine. But such Christians do not gain anything from this kind of intellectual faith, because it does not heal them or purify their hearts from the passions.

In terms of healing the human personality, they remain without benefit and with behavior that does not differ from non-Christians. This can be seen in their way of life. Consider an Orthodox Christian who’s soul is sick, but not only fails to struggle to be healed, but does not even imagine that the Church has an effective therapeutic strategy for curing his sickness. What is the difference between such a nominal Orthodox Christian and a Muslim for example? Does doctrine make him different? But what good is doctrine when it is not used as a pathway towards healing? What good is doctrine when it is merely kept hung up on the closet so that it can be worshipped? In other words, what is the point of worshipping the letter of the dogma and ignoring its spirit, hidden within the letter?”²⁷

SALVATION AS THE HEALING OF THE SOUL

Expelling of the hell within us and receiving the uncreated light through healing the virtues of the passions....as St. Silouan has taught us: *‘keep your mind in hell but don’t despair.’* I don’t believe he meant the hell of the West – I believe he meant the passions – the hell that is in us. Which is a perfect picture of true repentance.

Healing the nous and its faculties of vision (discerning the Light), and the conscience,

THE WORK OF THE CHURCH

Healing in Christ’s physical place – the inn and innkeepers of the parable of the Good Samaritan (Luke 10:30-36)

Healing souls God brings to her through **the therapy of the Church:**

- Her worship (services / sacraments)
- Her fasting and almsgiving
- Her Moral teaching
- Her Monastics / pilgrimages
- Her priesthood

--What does a therapeutic community look like?

²⁷ Fr. John Romaides, *“Patristic Theology” “From Glory to Glory”* The monthly newsletter of the Assumption Greek Orthodox Church, St. Louis MO, July 2018

- Worship: daily services (mid-week vigils and mid-week Communion)
- Confession: weekly and Sunday Communion
- Asceticism: fasting and tithing, pilgrimage to monastery
- Obedience: a spiritual father or mother and a prayer rule (obedience)
- Counselling: w/priest in healing the passions