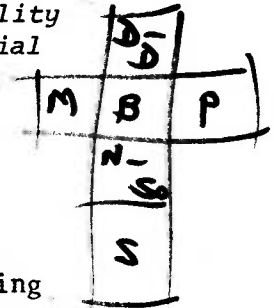


Stage-size as factor: To a teacup, a tempest in the teacup is a full-size tempest. So with the human heart, in individual demon-possession; so with "the multi-problem family" or any-minisociety of life-support ["work"] or meaning support ["voluntary association," including church]; so with nation [e.g., Holocaust and Vietnam]; so with international relations, political and economic ["the multinationals"] and the twining of the two [as the evil Lockheed octopus]....This thinksheet is about another factor than stage-size, viz. extensivity of demonic confrontation: *What realities do "the principalities and powers," as biblically understood, confront--and how?* My double intension here is (1) to display the confrontational range and (2) to dispose of an ideological, narrower-than-biblical understanding of "the principalities and powers"--e.g., one narrowed down to petty private morality, or to "business," or to "politics" [i.e., involuntary power-structures]. My attack is on any "liberation theology" that automatically limits "salvation" by limiting "sin" to "oppression" and defining "oppression" in a way conformable not to the full range of realities but to an operational range determined by "confrontational politics," i.e. the rhetorical dialectic of a particular situation or condition.

If you fold the cross into a box, "B"ody faces "S"pirit as "M"ind faces "P"syche; and "D"ivine--"D"emonic faces "N"ature--"So"ciety. This "Reality Cube" is comprehensive of the "realities" and therefore of the potential confrontations with the demonic. To put it propositionally: The demonic confronts but cannot invade the divine [e.g., Temptations of Jesus], but--biblically--both confronts and invades all the "orders" and dimensions of the rest of reality [= "creation"]. [NB: The term "So"ciety includes history and the socio-future.]



The rest of this thinksheet is comments on the individual-personal potential: B (physicality), S (spirituality as both decision-making and ritualized intentionality), M (intellectuality, rational processes --e.g., planning as purposes-objectives-goals), and P (psychicality).

While "the principalities and powers" [in my shorthand, "the demons"] confront and invade all these our powers as persons, I wish to say most about P vis-a-vis the demons.

B PHYSICALITY as all-consuming [and one important definition of "a demon" is any part laying claim to the whole] is a tradition from the Greek physicalists through the Roman naturalists [e.g., Lucretius] to the modern materialists [esp. Feuerbach, whose philosophy based Marx]. The end (both senses) is dehumanization, individualistic in ideology ["capitalism"] or collectivistic ["communism"]. In both cases, what is fundamentally all-consuming is not the ideology itself but its base in the unexamined assumption of technological autonomous development ["technocracy"]. As the all-consuming is ipso facto all-centering, this assumption is of divine pretension and is accordingly demonic, the essential "principality and power" of the body.

S SPIRITUALITY as demonic is an inveterate [moral] or compulsive [pathological] attention to some nonphysical intention-goal-adoration and the ritualizing thereof [e.g., the Black Mass, Satanism as worship-avoidance of biblical theocentricity].

M INTELLECTUALITY as demonic is the Enlightenment pride in the power of reason both to penetrate reality and to solve problems, dispelling both mysteries and illusions and saving from frustration and defeat...., in short, noo-centric salvation, a durable though now fading hope.

P PSYCHICALITY is sopping up the energies being yielded up by Enlightenment's fading hope. As Marx worked the B-M axis, Freud was in recent times the first to work the B-P axis--or rather B-M-P, for he feared that the occult [my categorial term for the whole realm of psychicality] would swamp the Enlightenment process in psychoanalysis and therefore vigorously resisted the trend set by his pupil Jung, whose gnosticism opened a Pandora's box of irrationalism and neglect of hard thinking [as in Morton Kelsey's Augsburg/76 THE CHRISTIAN AND THE SUPERNATURAL], and now the flood of Eastern-hemisphere occultism [TM and other pop forms of Hinduism and Buddhism].