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THE SPIRITUALIZATION OF THE TIME DURING THE LITURGICAL *APODOSIS* OF CHURCH FEASTS

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Abstract

In this paper, which is part of a Master (*The psychological meaning of the liturgical Apodosis of Christian feasts*), a psychological interpretation of the spiritualization of time is attempted, which is experienced by every believer during the *Apodosis* of a Christian feast. Institution, after seven days of a feast (i.e. *Apodosis*), originated from the Jewish Sabbath, passed away and is a global — although Christian has been replaced today with Sunday — a springboard for humanitarian, ecological, moral, social, qualitative, cultural, socioeconomic, political and spiritual guides, measures and related initiatives. Thus, Sunday, and every festive *Apodosis* is an extremely necessary existence-psychological act, function, experience and situation for each person, if the person wants to remain human, and mainly free from any kind (material or mental) addictions and idols.

Keywords: *Apodosis, Church Holyday, ecclesiastical time, liturgical time, Ogdoas.*

Short Introduction

Every ecclesiastical act does not necessarily refer to God alone, but similarly to humans too (i.e. the *Other*, from a psychoanalytic point of view), both individually and collectively. Thus, every Christian Feast, as well as its *Apodosis*, has an interactive function (mostly, and) on the "*Symbolique*"[1] (according to J. Lacan), of each person.

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[1] *Symbolique*, according to Lacan J., is a system of signifiers (signifier elements) referencing one another and interconnecting to one another, i.e. a network, with a function no other than the law, i.e. the presence and the request of the Other, suggesting the subject as the support of a symbolic class, which gains its meaning through the naming of the affinity terms. *Symbolique* is organized even before the birth of a person, and each person is introduced to it mainly through conquering language. The subject resides within language – language surrounds it like an 'atmosphere' – before the subject is even born, as the object of desire (or non-desire) of the subject's parents. Therefore, this function is independent from the subject embodying it. Thus, *Symbolique* means, essentially, a structure or a phenomena cluster within the Other's space, what the Ancient Greeks called 'Fate' (*Είμαρμένη*); see Lacan, J., "*Réponses à des étudiants en philosophie sur l' objet de la psychanalyse*", Cahier pour l'analyse, No.3, May-June 1966, transl. Kallia F., *Answers*, published by ERASMOS, Athens 1982, pp. 70-71. Cf. Balmary M., *The forbidden sacrifice*, p. 145.

In order to attempt a psychological interpretation of the concept of Apodosis, on one hand we would have to examine what psychological time might be, and on the other, to examine, in brief, the psychological impact of the Christian Feasts on the faithful Christian, in general. More specifically, in this article, I shall underline the individualization of the religious experience (depending on age, gender, cognitive pattern, culture, and family and/or social education, type and level of religiousness/spirituality or faith, etc.), given that the current functional concept of the *Apodosis* may be understood and experienced differently by a child[2], a teenager[3], a man[4] and a woman[5]. On the other

[2] For religiousness in children see Tamminen K., "Religious Experiences in Childhood and Adolescence: A Viewpoint of Religious Development between the Ages of 7 and 20", *The International Journal for the Psychology of Religion* 4/2 (1994) 61-85, Giesenberg A., "Spiritual development and young children", *European Early Childhood Education Research Journal* 8/2 (2007) 23-37, Erricker E., "Children's spirituality and postmodern faith", *International Journal of Children's Spirituality* 12/1 (2007) 51-60, Yastion L., *Pause Now*, Hamilton Books, 2009, Eaude T., "Happiness, emotional well-being and mental health – what has children's spirituality to offer?", *International Journal of Children's Spirituality* 14/3 (2009) 185- 196, Holder M.D., B. Coleman & J.M. Wallace, "Spirituality, Religiousness and Happiness in Children Aged 8-12 Years", *Journal of Happiness Studies* 11/2 (2010) 131-150, Mueller C.R., "Spirituality in Children: Understanding and Developing Interventions", *Pediatric Nursing* 36/4 (2010) 197-208, Mountain V., "Four links between Child Theology and children's spirituality", *International Journal of Children's Spirituality* 16/3 (2011) 261-269.

[3] For religiousness in teenagers, see Moraitis D.N., Research on the religiousness of pupils (fellowship thesis), Athens 1936, Regnerus M.D., "Religion and positive adolescent outcomes: A review of research and theory", *Review of Religious Research* 44/4 (2003) 394-413, King P.E. & Boyatzis C.J., "Exploring adolescent spiritual and religious development: current and future theoretical and empirical perspectives", *Applied Developmental Science* 8/1 (2004) 2-6, Smith C. & Denton M., *Soul searching: The religious and spiritual lives of American teenagers*, New York 2005, Heaven P.C. & Ciarrocchi J., "Personality and religious values among adolescents: A three-wave longitudinal analysis", *British Journal of Personality* 98/4 (2007) 681-694, Bobkowski P.S, "Adolescent Religiosity and Selective Exposure to Television", *Journal of Media and Religion* 8/1 (2009) 55-70, Yonker J.E., Schnabelrauch C.A. & Dehaan L.G., "The relationship between spirituality and religiosity on psychological outcomes in adolescents and emerging adults: A meta-analytic review", *Journal of Adolescence* 35/2 (2012) 299-314, Huuskes L., Ciarrochi J. & Heaven P., "The longitudinal relationships between adolescent religious values and personality", *Journal of Research in Personality* 47/5 (2013) 483-487.

[4] For religiousness in men see Francis L.J., Penson A.W. & Jones S.H., "Psychological types of male and female Bible College students in England", *Mental Health, Religion & Culture* 4/1 (2001) 23-32, Seidler V.J, *Rediscovering Masculinity — Reason, Language and Sexuality* (1989), Routledge, London & New York, 2004.

[5] For religiousness in women see Walker B.G., *The Woman's Dictionary of Symbols and Sacred Objects*, HarperOne 1988, Cloke G., *"This Female man of God" — Women and spiritual power in the patristic age, AD 350-450*, Routledge, London & New York, 1995, Francis L.J., Penson A.W. & Jones S.H., "Psychological types of male and female Bible College students in England", *Mental Health, Religion & Culture* 4/1 (2001) 23-32, Sawyer D.F., *Women and Religion in the First Christian Centuries* (1996), Routledge, London & New York, 2003, Griffith A.B., "Completing the Picture: Women and the Female Principle in the Mithraic Cult", *Numen* 53 (2006) 48-77,

hand, I shall point out its cognitive, moral, experiential, emotional, and behavioral (practical) impact.

Indeed, the *Apodosis* of a feast may be experienced differently by man (bourgeois, farmer, literate or not, religious or atheist), by a woman, or by children. In the meantime, each one of these categories has its own degree or level of religiousness/spirituality, in order to experience Apodosis. In general, however, children, directly or indirectly, usually receive a specific influence from each parent on religious/spiritual and on ecclesiastical/worship issues.

Besides, the psychological study of the Apodosis could be performed through various approaches: on one hand, in terms of the "material" (see, for example, the historical-philological and theological study of the relevant hymnography, the interpretive comments, or the entire liturgical atmosphere from a psychological and spiritual aspect, etc.) and on the other hand, in terms of the psychological Schools and certain related psychoeducational concepts (see, for example, gender, reduction, similarity, representation, psychological symbols, Archetypes, dreams, attention, memory, desire/lust, motivation, intuition, emotions, consolidation of the lessons of the Feast with Apodosis[6], etc.).

The psychological and existential time in general

In Cosmology as well as in Anthropology (sympathetic nervous system regulating the exchange of matter, with which the unconscious[7] is connected), time is seen as a "function of the psyche"[8], i.e. as an internal experience[9]. Thus, even the sense of physical time constitutes an existential-psychological category. Existential time is experienced indirectly through our experiences as a fundamental dimension of our mental world[10]. According to M. Heidegger, the concept of *Dasein* (the human existence) constitutes a procedure of temporality[11].

Miller – McLemore B.J., "*Women, Psychology, and Religion*", Vanderbilt University Divinity School and Graduate Department of Religion, 2008, Klyman C.M., *A Psychoanalytic Perspective of Women in the Bible*, Association for Religion and Intellectual Life, 2014.

[6] Filias G.N., *The meaning of the "Eighth Day" worship of the Orthodox Church*, pp. 221, 260 (Greek edition)

[7] Tomasidis Ch., CH., *Introduction to Psychology*, Athens 2002, p. 129 (Greek edition)

[8] Theodorakopoulos I.N., *General Psychology*, issue A, Athens 1947, p. 54 (Greek edition)

[9] Tomasidis Ch.Ch., *Introduction to Psychology*, p. 124.

[10] Papanoutsos E. P., *Discourse and Human being*, Athens 1971, p. 23 (Greek edition): "Here the duration, the rhythm of motion, the fluctuations of density, the full and the void, the repetitions, the periodicity, the short or long pauses, and anything else that constitutes the character of existential time are components, properties, content (and not containing) of all conscious, non-conscious, semi-conscious situations and functions, whether they are classified to 'dispositions' or to 'operations' (*energemata*), or to any other category for which a psychological analysis is required to characterize its findings with more specify".

[11] Heidegger M., *Sein und Zeit*, Halle [Salle], 1927, p. 327.

The psychologist B. Schneevoingt[12] has showed that instinctive people characterized by spontaneity appreciate time better; there is a "primitive" and a "cognitive" perception of time (which takes place in the mesencephalon and the diencephalon). The "primitive" perception of time is a fine example of the "wisdom" of our body, i.e. of the blind functions of our biological existence, while the "cognitive" perception of time is based on observation, judgment, and reflection. The latter is an example of conscious awareness, wisdom, and logic. Thus, the first appears to be a product of the unconscious, while the second is a product of the conscious[13].

The Christian Fathers of the Church, having demonstrated that time is a (logical) human device, taking its meaning from the very existence of the humans themselves, and at the same time giving meaning to it, have studied time in relation to the three "theological virtues" (*faith*, *hope*, and *love*). In other words, they correlated the flow of earthly human time to the ethos and spirituality "in Christ" (see spiritual temporality). Basil of Caesarea distinguishes human time in biological (i.e. of the body) and psychological (of the psyche, and soul)[14].

During the psychological time, historical events are repelled or temporally displaced forwards or backwards. This means that the present acts in a formative way to past events, attaching a new meaning or aspect to them[15].

Furthermore, the psychological time "in Christ", i.e. the time of the spiritual person, first becomes friendly and familiar to its human carrier (i.e. it is tamed and sheds its wild and threatening nature, becoming acceptable and this is how it is perceived), and it is then filled with Grace, sanctified, and deified: it is rendered Divine-human (*theanthropical*). This essentially means that the faithful Christian person lives their transformed psychosomatic time in constant repentance and humility, faith (trust), eschatological hope and love towards God, the fellow human beings, and themselves. Therefore, the (past and/or future) time for a Saint is transformed to a constant Eucharist and praise on the one hand, and on the other, it is experienced as an eternal present.

The anxious anticipation

It is true that man, and especially children, approaches the future with hope and expectation[16]; much more so with a sense of sacred enthusiasm for the "in Christ"

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[12] Rochracker H., *Einführung in die Psychologie*, Wien, Innsbruck: Urban und Schwarzenberg, 1965, p. 126.

[13] Tomasidis Ch.Ch., *Introduction to Psychology*, p. 129 (Greek edition).

[14] Basil of Caesarea, *The 'Hexameron' 3*, 10, MPG 29, 54.

[15] Mourelos G., *Transfigurations of time*, Athens 1990, pp. 22-23.

[16] Mantzaridis G.I., *Time and man*, Thessalonica 1999, p. 119, Bratsiotis P.I., "*The anticipation of the End of Days in Orthodox Worship*", Reprint from the Scientific Yearbook of the Athens School of Theology, Issue XVII, pp. 61-77, Athens 1971 (Greek edition).

faithful man of the Church[17], who knows and believes that "our Lord Himself"[18] or "the Son of Man is coming"[19], "the kingdom of heaven is approaching"[20], and "the time is near"[21]. At the same time, he is praying "Thy Kingdom come"[22], hoping that the Lord will come (*Maranatha*, "Come, our Lord")[23]. Thus, one may argue that the entire New Testament resides in the field of "time", the Old Testament having completed its own "time" (see cycle)[24].

The Jewish, since the eve, i.e. the day before Saturday (Friday afternoon) is prepared in any way (candle illumination, cooking, singing the Song of Songs[25], etc.), to welcome Saturday like a Queen visits their home with her company[26].

For the faithful Christian, the anticipation (expectation) of the Apodosis of a Christian feast is characteristic; the faithful Christian is in a hurry to relive the sacred events referred to in the main day of the feast, since in this way he finds spiritual rest and mental peace. Thus, the anticipation of the Apodosis works psychologically as a time delay, a pause or a tardiness of time.

The duration of the Apodosis varies. However, the extension or elongation of the celebration time keeps the faithful Christians in an alert, eschatological, apocalyptic, intense and dynamic mood, on the psychological and spiritual level; a personal 'Messianism', where the faithful await the "time" of the comer and perpetually coming[27] Messiah/Savior (cf. *Kingdom of God*) in his life: "Let us all stay awake to meet the Lord" is the Psalm heard in Churches on Monday of St. Thomas[28]. Thus, from the main day of the Christian Feast up to the day of the Feast's Apodosis, similar to the Shulamite in the Song of Songs,

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[17] Meyendorff J., "The Time of Holy Saturday", in: J.J. Allen (Ed.), *Orthodox Synthesis – The Unity of Theological Thought* (pp. 51-63), St. Vladimir's Seminary Press, Crestwood – New York, 1981, pp. 55.

[18] Matthew, 24,42.

[19] Matthew, 24, 44, Luke 12, 40.

[20] Matthew, 3, 2.4, 17.

[21] 22, 10.1, 3. Cf. P.I. Bratsiotis P.I., "*The anticipation of the End of Days in Orthodox Worship*", Reprint from the Scientific Yearbook of the Athens School of Theology, Issue XVII, pp. 61-77, Athens 1971 (Greek edition).

[22] Matthew, 6, 10. Luke, 11, 2.

[23] To Corinthians I, 16, 22.

[24] Agouridis S., *Time and Eternity (Eschatology and Mysticism) in the theological teachings of John the Evangelist*, Thessalonica 1959/1964, p. 40 (Greek edition).

[25] As mentioned in the Tohorot of the Mishnah, all songs are holy, but the Song of Songs is the holiest (*Yadayim* 3, 5).

[26] Heschel A.J., *The Sabbath, Farrar, Straus and Groux,* New York 1951/2005, pp. 65-66.

[27] AP 1,4. Cf. To Corinthians I, 10, 11, To Thessalonians First, 5, 2, Timothy A, Philip 4, 5. Cf. Agouridis S., "God and History according to Cappadocians", in: *God and History according to the Orthodox Tradition* (pp. 75-88), Seminar of the Theologians of Thessalonica, Thessalonica, 1966, p. 78.

[28] Bratsiotis P. I., "The anticipation of the Second Coming in Orthodox Worship", Reprint from the *Scientific Yearbook of the School of Theology of Athens*, Vol. XVII, pp. 61-77, Athens 1971.

the true believer experiences a holy lust[29], a holy anguish, and, eventually, an ambivalence, not much different from the eschatological expectation of the Second Coming of Christ, for the "holy marriage" (see *Hierogamy*) with the sacred Saturday (the bridegroom – Christ): "*Behold the Bridegroom cometh, in the midst of the night*"[30]. Besides, according to rabbinic literature too, the keeping of the Sabbath is connected to the coming of the Messiah[31]. But since the Jews still wait for their anticipated Messiah, they wish for the Sabbath to linger and be extended in time, as much as possible, since it brings them solace, joy, hope, optimism, and gaiety.

At the same time, the ecclesiastical prolongation of the time of the Feasts, through their Apodosis, offers the opportunity, as well as the physical and bio-psychological time alike, for the faithful Christian to ponder more carefully and deeper regarding the narrated fact of a Feast, resulting in the spiritual "intellectualization", i.e. the mental uptake of the meaning of the Feast and, in general, their immersion –through the enlightenment by the Holy Spirit- in the theology of the Feast.

Saint John Chrysostom is aware and specifically points out the psychology of the expectation/anticipation (and, at the same time, of the presence of the Coming one) in the Catechumen (see longing, desire, anxiety, impatience, turmoil, anguish, anxiety) for their baptism, comparing it with the week from Easter until the appearance of the Lord to the Catechumen (by the other Disciples and Apostles) Apostle Thomas: "*Et cur non statim illi apparuit, sed post dies octo? Ut antea a disciplis institutus et edoctus, in majus traheretur desiderium, et magis in future confirmaretur*"[32].

Therefore, the continuous Apodoses in the annual Feast calendar, further to their periodicity, should be experienced as not yet completed events (or "points" of the linear time) of "now" (i.e. being in an ***"in-between"*** state between time and eternity) up to now ("yet")[33], since they refer to an "open" and continuous spiritual process of eschatological anticipation/expectation for the end, i.e. the redemptive achievement or salvation (*completion*).

The transfiguration of calendar time to spiritual time.

According to St. Gregory the Theologian, if man realizes that the present world is relative and finite, he will be able to achieve salvation by spiritually analyzing and

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[29] Heschel A. J., *The Sabbath, Farrar Straus and Groux*, New York 1951/2005, pp.53

[30] Bratsiotis P. I., "The anticipation of the Second Coming in Orthodox Worship", Reprint from the *Scientific Yearbook of the School of Theology of Athens*, Vol. XVII, pp. 6, Athens 1971.

[31] Graetz M. J., "Sabbath", *Encyclopaedia Judaica*, Thomson-Gale, 2007², vol. 17, p. 618.

[32] St. John Chrysostom, *In the St. John Gospel*, Hom. LXXXVII, MPG 59, 473.

[33] Agouridis S., *Time and Eternity (Eschatology and Mysticism) in the theological teachings of John the Evangelist,* Thessalonica 1959/1964, p. 40 (Greek edition).

utilizing this experience. Thus, the faithful Christian has the possibility to approach salvation and the eternal new life through the Incarnation, the Lord's Passions, and the Resurrection of Jesus Christ, the Son and Word of God: "ὥσπερ ἡ πρώτη κτίσις τὴν ἀρχὴν ἀπὸ Κυριακῆς λαμβάνει…, οὕτω καὶ ἡ Δευτέρα πάλιν ἐκ τῆς αὐτῆς ἄρχηται, πρώτη οὖσα τῶν μετ᾽ αὐτήν, καὶ ὀγδοὰς ἀπὸ τῶν πρὸ αὐτῆς, ὑψηλῆς ὑψηλοτέρα, καὶ θαυμασίας θαυμασιωτέρα" (just as the first creation begins on Sunday, so does Monday again being first of all who follow, and called the Eight, because of the days that have preceded it, is higher than any higher and more wonderful than any other wonderful)[34].

In the same way that Christ's Church accepts and baptizes everything created to make it non-perishable (and provide salvation), the Church has done the same thing for physical and historical time. In this way, ecclesiastical (worshiping) time from calendar year becomes Liturgical year. All day of the year is invested with a sacred content, in a way that the succession of days becomes a succession of Feasts. The Orthodox ecclesiastical (Patristic and ascetic) experience teaches us that, either in the original experience of the Sacrament of the Holy Eucharist, or during a prayer "of the heart" (see *Noetic prayer*), the physical (secular/social) time is mentally transformed for every faithful Christian. Indeed, in a religious (mystical) manner, and more so during the days of the Great Feasts or their respective Apodosis, the secular (psychological) time becomes sanctified (i.e. "Sabbatized", cleansed), and is transfigured to spiritual time (as achieved by the Torah, according to the Jewish, that, as is wrapping around the scroll, suggests the non-existence of a beginning and an end[35]), while spiritual time is mystically transfigured into Divine-human (Theanthropic) time (created-uncrated) time, i.e. into a time that enters and "intermixes" with eternity.

More specifically, this means that, on the other hand, the linear-cyclical theological time[36] is comprised by the week (7) and at the same time by the (illuminated) *Ogdoas* (Octave), i.e. the **sanctity** (behind every creative development of the world and of man) and **eternity** (suggesting perfection, i.e. *deification*)[37]. For this reason, Clement of Alexandria identified Saturday (as Sunday) with the Ogdoas[38], talking about the splendor and sanctity of the Ogdoas (*kedushah*), given that the Lord "*…and fulfilled the Law, accepted circumcision of the flesh*"[39]. So here we may see, overall, that the threefold form of **purification** is

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[34] Gregory Nazianzen, *In the new Sunday* 44, MPG 36, 612.

[35] Kepnes S., *Jewish Liturgical Reasoning,* Oxford University Press 2007, pp. 85, 107.

[36] Tsitsigkos S. K, *Elements of Cognitive Psychology of Religion*, Athens 2018, p. 37.

[37] Andreas of Crete, Speech VI, *On our Lord Jesus Christ circumcision* and St. Basil, MPG 97, 920C.

[38] Clement of Al., *Stromata* 6, 16 (pp. 502, 13), MPG 9, 364C.

[39] Apolytikion of the Feast of our Lord's Circumcision [January 1st, during winter solstice: New Year's Day, transferred from the 24th (later 23rd) of September, birth day of Octavius

repeated ("vestibule" - repentance of the "carnal" and/or "psychological" man), **enlightenment** ("nave" - baptism: integration of the "psychological" man in the body of Christ, entering into the light of Christ) and **deification** ("Holy Sanctuary"- Divine Communion: illumination of the "spiritual" man).

This flow of the "mystical" time is now achieved through a (spiritual-transcendental) reduction, which transforms the "phenomena", the things seen, into "noumena"[40], things meant. The great Romanian theologian Mircea Eliade (1907-1986) composed Analytical Psychology of the well-known Swiss psychiatrist and psychoanalyst C. Jung (1875-1961) with Eastern Christianity, and argues that the (psychological and mental) rise or development in the existence of every human being towards "self-identification" (*Verselbstung*) or "perfection" (completion) could be based on the Christian Faith in the true presence of the Transcendent (see Incarnation of Christ), besides history, in human experience, constituting the so-called, according to the Kabbalah, "Superconscious" (*Keter* = the first Sefirot)[41]. However, even so, the "noumena" will always "require burial"[42] according to St. Maximus the Confessor; i.e. all human thoughts require "Sabbatism" (i.e. Apodosis) to become "Christified", i.e. rendered in Christ, and more so the physical (secular) time, in order to become sanctified and rendered Christlike[43].

This spiritual and the final transformation of time takes place mystically, as part of the Sacraments, in the Church (collectively) with the entire liturgical Church Year, and of course, it also takes place in the heart (as an experience) of each faithful Christian (personally). Indeed, among others, the Church reflects this psychological and mental transformation towards a transgression of the created time[44], within the ecclesiastical circle of the feasts, beyond any other cultural, secular (physical) counterpart; this is what the Jews did, and still does, mutatis mutandis, when they impose human time (i.e. the Sabbath time, meaning the Divine Order) on physical time[45]. This means, that on the one hand, all the days in the year are invested as we have already seen, with a sacred content, and on the other hand, that the entire life of a faithful person becomes a constant thanksgiving, that is, a holy Feast. The faithful

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Augustus) [cf. biological conception of John the Baptist: 23rd of September (autumn equinox)] and then (on 462 BC), on the 1st of September (*Indictio*)].

[40] Symeon N. Theologian, *Ethics*, pp. 233-241, published by Darrouzès J., "Traités théologiques et éthiques", *Sources Chrétiennes* 129 (1967) 282-284.

[41] Eliade M., *No Souvenirs*, Harper & Row, San Francisco 1977, p. 83.

[42] St. Maximus the Confessor, *Chapters on Theology and Economy* 1, 67 MPG 90 1108B.

[43] Mantzaridis G. I., *Time and man*, Thessalonica 1999, p. 114.

[44] Fountoulis I.M., "*The Calendar of the Orthodox Church. Genesis and formation*", *Ritual themes*, Athens 2009, p. 39.

[45] Kepnes S., *Jewish Liturgical Reasoning*, Oxford University Press 2007, p. 109. Thus, the meaning of the Judaic Sabbath is different from the paganistic (Babylonian) Šapattu, which is merely a celebration of nature (S. Kepnes, ibid)

Christian lives on earth, but residing in Heaven! Thus, the Church year depicts and describes the Heavenly State and unlimited celebration, where "God… amidst gods"[46] and Angels "with man" celebrate[47]. Therefore, the entire life of each faithful Christian is a constant celebration, as is emphatically pointed out by the Church Fathers.

Indeed, the Apostle Paul, Clement of Alexandria[48], and Origen[49], point out the fact that in Christianity, every day should be considered as sanctified, and the entirety of time should be considered as a Feast, for the thanksgiving and the glorification of God[50].

On the other hand, the Christian meaning –from the Theology point of view- of Apodosis, as previously seen, regarding the transfiguration of physical (secular) time into the eschatological "time" of eternity, stimulates similar experiences of an apocalyptical presence of God (see *Epiphany*) for an ecclesiastically true (authentic) believer, in a linearly developing (see amelioration and perfection[51]) and dynamic reality[52].

The *condensation* of time

In the book of *Genesis*, the Orient, according to the Old Testament, signifies the **exile** (or the separation) from a land and at the same time the **re-entrance** (or return) to it[53] (see "eighth gate" according to Mithraism)[54]. The interconnection, the reversal and, finally, this mystical anachronism of the beginning and the end[55] (i.e. a Sacral ambivalence) that corresponds to the numbers 7, 8, and 1[56], or 1 and 10[57], is constantly apparent throughout the Bible, but also in the Divine Worship of the Orthodox Eastern Church, which considers death co-existing

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[46] John of Damascus, *Canon of the Transfiguration*, ode VIII, mod. a

[47] Fountoulis I. M., "*The Calendar of the Orthodox Church. Genesis and formation*", *Ritual themes*, Athens 2009, p. 34 (Greek edition).

[48] *Stromata*, disc. VII, chapter 7, MPG 9, 403.

[49] *Against Celsus* VIII, MPG 11, 1551.

[50] Moraitis D. N., "*Feasts*" *Religious and Moral Encyclopedia*, Vol. 5 (1964) 739.

[51] Gregory of Nyssa, *On Perfection*, MPG 46, 285C.

[52] See Hebr. 6, 5. Cf. Mantzanaris K.D., *Time: The hidden lord of History*, Athens 2006, p. 119.

[53] Agouridis S., *Time and Eternity (Eschatology and Mysticism) in the theological teachings of John the Evangelist*, Thessalonica 1959/1964, p. 69, Langer D., *The Seventh and the First*, Urim Publications, Jerusalem – New York 2012, p. 96.

[54] Freke T. & Gandy P., *Jesus mysteries* (1999), transl. Sideri D., published by Enalios, Athens 2001[6], p. 416.

[55] MacKenzie I., *The anachronism of time. A theological study into the nature of time*, Norwich: The Canterbury Press, 1994.

[56] Heschel A.J., *The Sabbath, Farrar, Straus and Groux*, New York 1951/2005, p. 73.

[57] The tenth and final plague of the Pharaoh (death of the first-borns) was initially pretold by God to Moses (see Rabbi A.D. Kahn, *Echoes of Eden, Sefer Shmot*, Salvation and Sanctity: Insights into the weekly Torah portion, *Our Press*, Gefen Publishing House Ltd, Jerusalem 2012, p. 77).

with the Resurrection, grief co-existing with triumph, Lord's Passions co-existing with the Divine Glory, mourning co-existing with joy[58].

When studying how the time of the "days" functions in the Apodosis of a Christian Feast, we may notice that the septet (7), the unit (1) and the eighty (*Ogdoas* = 8) are mystically intermixed; that is because one **week** equals **one** day, and the septet is merged (co-exists) with the **eighth**, the *Ogdoas*. Thus, the linear and/or increasing continuity (and, simultaneously, co-existence) of the numbers **six** (created: *Friday*), seven (sanctification: *Saturday*) and eight (eschatological expectation: *Sunday*), besides the Jewish perception that the seventh day (*Sabbath*) stands between the *Hexameron* and the *Ogdoas*[59], also refers to the interpretation of the Sacrament of Holy Communion by the St. Maximus the Confessor[60]. The Vespers on Good Friday for example, begin on the ninth hour, i.e. at 15:00, the time when Christ died on the Cross, thus marking the beginning of "Holy Saturday"[61]. As a result, eight (8) actions are compressed (condensed) in the six (6) days of Creation[62]. This, after all, is implied by the concept of the creative (first) Beginning, which, while starting to move in a linear manner, also constitutes the symbolism of the center (i.e. Archetype or Divine Plan), i.e. of the cycle[63], the entirety of God's creation. In Freudian Psychoanalysis, we know the so-called "selected event"[64], which is a selection of psychological material on the subject, which imposes its presence as a "liaison", aiming at establishing its presence. This selection of psychological material of the past appears in the "present", for example, during a serious or sacred event, with an interaction between the Divine, a priest and a faithful person, revealing the so-called "pulse of meaning"[65].

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[58] Bratsiotis P. I., "*The anticipation of the End of Days in Orthodox Worship*", Reprint from the Scientific Yearbook of the Athens School of Theology, Issue XVII, pp. 73, Athens 1971.

[59] Heschel A. J., *The Sabbath, Farrar, Straus and Groux*, New York 1951/2005, p. 53.

[60] Archbishop Hierotheos (Vlachos), "*Liturgical time in ecclesiastic life*", *in: Between two centuries* (pp. 399-409), Holy Monastery of The Birth of the Nativity of the Theotokos (Pelagia) 2000, p. 409.

[61] Meyendorff J., "The Time of Holy Saturday", in: Allen J. (Ed.), *Orthodox Synthesis – The Unity of Theological Thought*, pp. 51-63, St. Vladimir's Seminary Press, Crestwood – New York, 1981, p. 55.

[62] Atwell J. A., "An Egyptian Source for Genesis I", *The Journal of Theological Studies* 51/2 (2000) 468.

[63] Skaltsi P., "Alternation and repetition in Holy Worship", *Ephemerios* 4 (July-August 2016), p. 15.

[64] Bion W. R., *Elemente der Psychoanalyse* (Elements of Psychoanalysis), Karnac, London – New York, 1963.

[65] Skoulika A., "Thoughts of repetitions in the works of Freud", *www.psychoanalysis.gr/documentsdeltia/D_51/4_Epanalipsi_Skoulika_a.pdf*. Cf. Potamianos A., *Against the self*, Athens 2008, p. 164.

Besides, in Judaism, the Sabbath is a crucial, important and historical symbol[66]. This very relationship of the Sabbath with the present world is created, as is clearly seen, especially in the Fourth Gospel, where there is a reference of a spiral movement within circles (i.e. "thought fitting in circles" (*Umkreisendes Denken*)[67]. In other words, the Church is constantly striving to transfigure and transform the world, without ever "freezing", objectifying or absolutizing time at a specific point in a paganish manner, but looking forward to God's everlasting gifting in the future[68].

The concept of c y c l i c a l time obviously corresponds to the existential-psychological time, where every "time" (psychological stop), i.e. a desire, a performance, a reflection, an emotion, an impulse, or an experience, happens to be unique; time, itself, as an existential "moment" (set in now) constitutes a p o i n t (marginal event charged with meaning, attitude, or rotation) in the (constant) linear motion of physical time.

The Jewish calendar describes the transfer of time as a cycle, which takes one year to complete, thus transforming linear time in a constantly repeating (functional) annual cycle; this repetitive process introduces eternity (that is, the sanctity of the Sabbath) in historical time[69], each and every time. According to the Jewish family rituals for worship of the Sabbath (cf. *Shalom Bayit* = family peace), the day before the Sabbath, every Jewish housewife had to prepare and place two loaves of bread on the table, actually, one on top of the other [indication of the absolute continuity] in remembrance of the double food harvest in the desert (see *manna*), which were then covered [indication of signifier] with a towel[70]. On the other hand, the Kabbalists have always interpreted the Sabbath as a sign of divine unity[71]. Indeed, the time of "now" (or "today") in Christianity refers to the unity of (past and future) events before and after the Crucifixion[72].

This aforementioned time intermixing (Hebrew: *Eruv*) psychologically constitutes a combination or "condensation" of time, which usually exists in the function of the imagination or dreaming. According to Psychoanalysis, condensation in dreams occurs a) by completely omitting certain latent

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[66] Heschel A. J., *The Sabbath, Farrar, Straus and Groux,* New York 1951/2005, p. 82.

[67] Stählin W., *Das Johanneische Denken*, Luther – Verlag, Witten 1954, Agouridis S., *Time and Eternity (Eschatology and Mysticism) in the theological teachings of John the Evangelist*, Thessalonica 1959/1964, pp. 35, 58.

[68] Agouridis S., "God and History according to the Holy Bible", in: *God and History according to the Orthodox Tradition*, pp. 9-21, Seminar of the Theologists of Thessalonica, Thessalonica, 1966, p. 19.

[69] Kepnes S., *Jewish Liturgical Reasoning*, Oxford University Press 2007, p. 104.

[70] Graetz M. J., "Sabbath", *Encyclopaedia Judaica*, Thomson – Gale, 2007[2], vol. 17, p. 618.

[71] Kaplan Z., "Eruv", *Encyclopaedia Judaica*, Thomson – Gale, 2007[2], vol. 6, p. 484.

[72] Agouridis S., *Time and Eternity (Eschatology and Mysticism) in the theological teachings of John the Evangelist*, Thessalonica 1959/1964, pp. 44, 45.

elements, b) by integrating in the apparent content of the dream only apart from many complexes, and c) by placing latent elements, which share a common feature, in the apparent content of the dream and combine these together. Thus, among the many and varied characteristics of an event, which, however, have a common feature, a complex (confused and vague) image is formed in the (latent) dream[73].

In addition to the Old Testament, Rabbinic, Cabbalistic, and (Christian) Patristic texts often speak of the contraction of time[74] or the "convergence of times". Events that happened 1 or 5 or 50 years ago are gathered together, in the context, for example, of an ideal yesteryear[75], or "today", in a manner that the mind understands everything as timeless and synchronous[76]. This phenomenon is mentioned, among other things, by S. Freud as a defense mechanism, which usually takes place during a dream[77].

Theologically, the initial origin of the above phenomenon corresponds to the "time" of the creation of the world, where, according to the Mosaic *Hexameron*, the time between the Eternity of God and the time of His (current) present [cf. verbal creation of light: *eidophone*[78]] converges, without intermittent moments, and without the known extensions or divisions of past, present and future[79].

"Day one" (יום) is placed exactly where the eighth day begins (Sunday): 8 = 1. Carl Jung took the composition of the number eight (8) from the two Gnostic quartets (of light and darkness) by psychologically analyzing the concepts of light (conscious) and darkness (unconscious) or the "personal Hades", i.e. underworld, of our soul[80].

In Hebrew, and especially in Rabbinic, literature, there is the term *Eruv* (ערוב), which covers a variety of symbolic acts, which allow for the attainment of various forbidden acts, on Sabbaths and feast days, emphasizing the entrance of what is "forbidden" within the sphere of the "permitted". By the composition, in this way, of what is "forbidden" with what is "permitted" together (*Mysterium tremendum* et *fascinans*)[81], or of any two dimensions or poles, e.g. "private" and "public", with a "common" third, the so-called "marginal Eruv"(*Eruv teḥumin*), i.e. an arch, a gate, or an intermediate (in space-time)

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[73] Freud S., *Introduction to Psychoanalysis*, transl. Pangalos A., published by Gkovostis, Athens, pp. 141-142.

[74] Kepnes S., *Jewish Liturgical Reasoning*, Oxford University Press 2007, p. 82.

[75] Mantzaridis G. I., *Time and man*, Thessalonica 1992, p. 47.

[76] Arch. Sofronios, *St. Silouan the Athonite*, Essex, England, 1988⁴, pp. 48, 50.

[77] Freud S., *Abriss der Psycho-analyse, (Basic Principles of Psychoanalysis)*, transl. Kosmas T., published by M. Abraham, Athens, p. 48.

[78] Tsitsigkos S. K., *Elements of Cognitive Psychology of Religion*, Athens 2018, p. 176.

[79] Kepnes S., *Jewish Liturgical Reasoning*, Oxford University Press, p. 89.

[80] Tsitsigkos S. K., *Elements of Cognitive Psychology of Religion*, Athens 2018, p. 46.

[81] Heschel A. J., *The Sabbath, Farrar, Straus and Groux*, New York 1951/2005, p. 60.

"stop" (temporary residence in a "location") which, subsequently, becomes itself the starting point (in space-time) for another limited (sabbatical) course, movement, energy, or action. The rationale for this invention is derived, as already mentioned, by the Divine Command for the provision of adequate food for the Jews in the desert (and later to permanently settled families) for two meals, prepared the day before the Sabbath[82].

Therefore, the Apodosis of the Feast seems to intensify the psychological significance of the "limitation" (terms, commands, prohibitions, management, etc.), either in the Jewish Sabbath or later, in the Christian Sunday. These "limitations" may initially appear to those that have not known and have not tasted spirituality, as burdensome prohibitions, but in reality, they are suggestions and/or guidelines ("road maps") for a, as humanly as possible, higher quality, more humane, and more spiritual life. A life that will be exclusively centered around God and the human person (self-concentration, prayer, Church worship, charity, etc.). But, while the Jewish restrictions of the Sabbath seem absolute, almost "Manichaean" (e.g. banning even of the personal petitionary prayer, forgiveness/repentance, etc.)[83] with a tendency to distance themselves from anything secular (fearing perhaps some closeness to idolatry), Christian Sunday not only tolerates but also encourages repentance, mutual forgiveness, self-control, self-criticism, Church worship, Holy Communion, prayer, Bible study, virtuous living, etc. In conclusion, the Christian Apodosis seems to be able to enhance the dialectic between personal freedom (diversity/expressiveness in a multitude of ways) and self-restraint (homogeneity/compliance).

The psychology of the *recycling* of time.

The concept of recycling has always been known in religions (in Buddhism, the "eightfold path", in Hinduism *Kalpa* = 4,320,000,000 years)[84], in Philosophy [in Ancient Greece *Fate* (Εἱμαρμένη), F. Nietzsche, the Dionysian eternal self-destruction and self-creation, etc.] and in Cosmology[85] (the oscillating universe theory of Plato, A. Friedman, A. Sandage, etc.). Despite the well-known linear historical and the eschatological notion of time in Judeo-Christianity, often the semantic concepts of the cycle and recycling make their appearance in various ways (grammatical, ritualistic, typological, allegorical, mystical, psychological, etc.) In the Bible (Old and New Testaments), the Holy Tradition (Church Fathers and decisions of the Ecumenical Councils) and the liturgical life of the Church, however, not absolutized as physical habitual states (*Zeitigung*), as is

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[82] Graetz M. J., "Sabbath", *Encyclopaedia Judaica*, Thomson – Gale, 2007, vol. 17, p. 620.

[83] Heschel A. J., *The Sabbath, Farrar, Straus and Groux*, New York 1951/2005, p. 30.

[84] Eliade M., *Eternal Return: Cosmos and History* (1969), Princeton: Princeton University Press, 1971, p. 34.

[85] Eliade M., *Eternal Return: Cosmos and History*, p. 36.

the case with natural Religions and Ancient Greece. That is why the Christian Ogdoas is not repeated in a cyclical motion, like the Apodosis, but it is a situation *"διὰ τὸ ἔξω κεῖσθαι τοῦ ἑβδομαδικοῦ τούτου χρόνου… ἵνα οὖν πρὸς τὴν μέλλουσαν ζωὴν τοῦ αἰῶνος τὴν εἰκόνα… τὴν ὁμήλικα τοῦ φωτός… Κυρια-κὴν… τὴν τῇ ἀναστάσῃ τοῦ Κυρίου τετιμημένην…"* ("…due to the fact that it is out of weekly time…in order to refer psycho-pedagogically to the future life, which is contemporaneous with light…Sunday…which has been honored because of the resurrection of the Lord")[86].

This recycling in worship is well-known in the Ritual of the Divine Services in our Church, especially in the Holy Monasteries and especially during the period of Lent (see, for example, the double recitation of the Psaltery and other Bible Readings)[87].

The current image of the recycling of the (psychological) time, naturally, has different effects on the child, the adolescent, the man and the woman: religious/spiritual, moral, emotional, and behavioral.

Indeed, the functional recycling of (sacred) time raises a variety of questions regarding our self-consciousness (our psychological identity), the width and depth of the mental understanding of the meaning of the (recycled) time of the Feast in relation to the vector of our life, and of the possibility or the type, as well as the extent, of the degree our will can intervene.

To summarize, through the Ogdoas Apodosis, the primordial consciousness of man (the unconscious[88]) is "awakened", the one that restores human existence in the sense of its prelapsarian (pre-falling) state[89], therefore, finally achieving completion and harmonization of the unconscious with the conscious[90].

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[86] Basil of Caesarea, *Hexameron* 2, 8, MPG 49C-52B.

[87] Fountoulis I. M., *"Liturgical peculiarities of the Lenten Services", Ritual Issues,* vol. I, chap. 3, ADEE, Athens 2009, p. 56.

[88] For the prelapsarian unconscious, see Tsitsigkos S.K., *The human soul according to St. John Chrysostom*, Athens 2000, p. 81; cf. C. G. Jung, *The Psychology of the Unconscious*, published by G. Anagnostidis, "Library for everyone", C. Jung, *The Undiscovered Self*, transl. R. F. C. Hull, London and Henley, Boutledge & Kegan Paul, 1958, V. White, *God and the Unconscious* (1952), Fontana Books, 1960.

[89] Filias G. N., *The Sense of the "Eighth Day" in Orthodox Christian Worship*, Athens 2010, p. 252.

[90] Mijolla - Mellor S de, "Time", *International Dictionary of Psychoanalysis*, ed. A. de Mijolla, Macmillan Reference USA, Thomson – Gale, 2005, vol. III, pp. 1756-1758.

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Gregory of Nyssa, *On Perfection*, MPG 46, 252-287.

John Chrysostom, *In the St. John Gospel*, speech LXXXVII, MPG 59, 473-476.

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The Issue of Judicial Binding Spells in Classical Antiquity

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Abstract

People as part of an effort to promote different interests of the legal parties and aiming to steal a march on others, at times, are resorting to a number of practices; feeling weak and helpless to cope with what they perceive as strong supporting networks of their opponents, they resort to magical practices. Judicial spells (κατάδεσμοι in Greek) can be viewed in the light of an attempt to gain legal advantages in the court. It is, therefore, a popular practice that has survived throughout the centuries and consists of a manifestation of the fact that it carries a deep-rooted tendency towards large amounts of the archaic and classical population, who desire - in some way - to take the law into their own hands. One manner of sharing with these magical practices is to constitute a more general mistrust against the entire legal system and its components. Hence, the many people used the spells against their adversaries and their admirers as an attempt to gain as much as possible in the tribunal. In this way, spells take the form of atypical, resistant and are against the law practices; they take the form, rhetorical arguments which compete with the structure of the complex and possibly often uneven legal system.

Keywords: *magic, spell, litigation, trial, foe, revenge.*

Binding spells are magical practices and actions designed to harm or (less likely) prevent harm, with the aim to subjugate the potential victim to the will of the person performing the magic practice. The methodology of drafting a binding spell requires its author to integrate it into a set of concrete and systematic steps, so that this magical practice can work. So, there are two ways (kinds) or forms of binding spells. The "Tattling" and the "Tying". We are able to know that the practice followed in Greece during the archaic period and the classical antiquity is that one of the "tying". This completely contradicts the practice followed during Roman antiquity. In Roman antiquity, we often find binding spells in the form of "tattling" (*Defixiones*)[91]. The practice we call binding spell essentially refers to drawing a curse on a leaden plate and more rarely on other materials[92]. Archaeological excavations have shown that this practice was often accompanied by magic idols which have been found near the

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[91] From the verb "*defigere*" which means to tattle, but it also to hand over somebody to the chthonic forces.

[92] A. Vakaloudes, "The evolution of magic in ancient Greece", *Magic in ancient Greece*, Athens 2008, p. 145.

spells[93]. The text of the spell is placed along with the other magical objects usually placed in a tomb[94] or at a point that is considered to be somehow connected to the underworld. The binding spells are funeral findings from premature or violent deaths. These innocent dead were the best means of achieving the goals stated in the spells, and this is because their spirits are believed to be eager for any revenge, either by themselves, or by transferring the spell's message to the chthonic deities. So, this is how we understand that many spells were found in wells. Combining this fact to what has just been said, with the desire to connect this practice to the chthonic deities most often cited, we can draw some important conclusions regarding the role that these deities play in achieving justice.

Scholars have come to a quadruple distinction with regard to binding spells. At first, we can talk about theater rivalry, erotic rivalry, litigation and finally all kinds of corruption[95]. Though, in the present research, we will mainly focus on the litigation cases.

The judicial binding spells

«Καταδῶ Εὐάρατον καὶ ὅσοι σύνδικοι καὶ Τελεσῖνον τὸν Ἰδιῶταν
καὶ τὴν ψυχὴν καταδῶ ἰδιώτου, γλῶτταν καὶ αὐτόν[…][96]*»*
("I spell on Evaratos, his representatives and on Telesinos and my spell on
his soul, his tongue and himself…")[97]

A judicial binding spell consists, according to the typology above mentioned, of a magical act designed to harm the author of the allegation or the witnesses, who are willing to testify against the author. It is constructive to report some neuralgic evidence related to the judicial binding spells.

First of all, it should be mentioned that especially in the classical period, judicial binding spells, do not support either justification or the name of the author. This will be done a little later with the so-called "prayers for justice", which will be discussed in more detail below. With regard to the lack of the author's evidence now, these types of spells can be interpreted if we look at them, not independently, but intrinsically in relation to the everyday life of the archaic and classical perceptions. We may find that in the author's claims, it is already known that there is a desire to harm the other party. But it is equally

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[93] It is worth noting that we are not referring to "black magic dolls" (*Καταπασσαλεύσεις*), which are essentially wax representations of victim that were nailed down.

[94] H. Versnel, "Beyond Cursing: The Appeal to justice in judicial prayers", *Magica Hiera*, Oxford University press, New York 1991, p. 81

[95] Ibid, p.61

[96] *Corpus inscriptionum Atticarum, consilio et auctoritate*, Academiae Litterarum Regiae Borussicae, Vol. 4, Apud G. Reimerum, Berlin 1873, p. 52

[97] Free Adaptation into English

possible that the fear of a possible "identity-punishment[98]" might somehow force the author to conceal his identity. It is clear that we are moving into the realm of popular superstition of the classical and archaic world. There is a very specific methodology when drawing up such a spell, while at the same time morphological, syntactically and lexically, the spells are similar to each other. The authors of the judicial spell even use the same "formulas" to introduce divinity as quickly as possible into the whole issue. Most scholars agree on the distinction of the four following types[99]:

i. The type of the direct binding.
ii. The type of the praying spell.
iii. The type of the desiring spell.
iv. Similia similibus formula[100].

According to Archeology it has been initially believed that what is now called a "judicial binding spell" was in fact a revenge curse. A curse, which has been drawn up after the outcome of a trial, apparently by the losing party. This to-day cannot be accepted. As stated above, judicial binding spells are intended to remove the ability of the opposing party to think and speak clearly during the trial. A very important conclusion can be drawn here. Judicial binding spells deal with the victim's mental and vocal abilities. This is in stark contrast to any other type of curse or spell. As we shall see below, the author of the judicial binding spell aims to acquire the mind and language of the opposing party. The author does not care about his opponent's emotions or his ability to move (as he would if he was the author of an erotic or even a sports rivalry).

As part of an effort to promote the different interests of the parties and aiming for the ultimate success of the trial, the parties were likely to resort to a number of practices. Justiciary binding spells can be seen in the light of an attempt to gain legal advantages in the legal proceedings. The invocation of deities for the administration of justice and the ultimate punishment is in fact motivated by the absolute conviction that justice is first and foremost divinely inspired. It is therefore a popular practice that has survived for centuries and it consists of a manifestation of a deep-rooted tendency towards a large portion of the archaic and classical population who want - in some way - to take the law into their own hands.

They, thus, aim at a number of legal factors, usually at the opposing party as well as the eyewitnesses who support him.

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[98] The researcher C. Faraone first introduced this case, giving it the term "Counter Magic".

[99] C. Faraone, *The agnostic context of Early Greek Binding Spells*, "Magica Hiera", Oxford University press, New York 1991, p. 5.

[100] Judicial binding spells apply more to the first and second type.

Typology of judicial binding spells

Judicial binding spells, as part of the more generic phenomenon of "magical commitment", have particularly addressed the interest of classical philologists and archaeologists. For many years, in science, it has been argued that it would be more appropriate to develop a kind of typology within the phenomenon of the judicial binding spells. There is no doubt that the deliberate intention of the spell's authors is the ultimate punishment of the opponent. But what matters here is the means, or more accurately, the way in which the authors' claim will be achieved. As mentioned above, the points at which judicial binding spells attack are the language or the mind of the opposing party. So, in the first case, the term "muzzling" (*φιμωτικοί κατάδεσμοι* in Greek) is now accepted. It is precisely these links that attack the language of the opponent. In the other case we can talk about binding spells which attack the intellectual capacity of the other party.

An example of a muzzling spell:

(Free Adaptation into English) "*I spell on Siminiridis and his supporters to Hermes and to Persephone and to Lethi. I spell on his mind, his tongue, his soul and everything he does against me in connection with the trial that Siminidiris has initiated against me*"[101].

It should be noted the fact that in the past, there has been some attempt for a further division of the judicial binding spells, according to the spells' recipient. This has a particular value given the fact that many of these spells attack politicians. It is reasonable, of course, that such a distinction has not been accepted by scholars. This could be a result of many factors. Initially, a secure match cannot be caused between the names of the spells and the political figures. Then, the term "political binding spells", if accepted, comes within the confines of the judicial spells sphere[102]. On the opposite, we can talk about bindings spells against witnesses and advocates. This is of special importance considering the judicial spells in the Hellenic period. These forms of spells have a much more illuminating content. This has, of course, to do with our increased knowledge on the legal regimes of the cities, in comparison to what happens during the archaic period.

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[101] A. Chaniotis, "Like the unjust curse. The archeology of a metaphor", *Magic in ancient Greece*, Athens 2008, p. 52.

[102] C. Faraone, *The agnostic context of Early Greek Binding Spells*, "Magica Hiera", Oxford University press, New York 1991, p. 16.

A) Binding spells against witnesses

In most judicial binding spells, the author attacks the witnesses. Witnesses enjoy much of the spell author's attention, and this naturally reflects their importance in the eyes of the parties for the outcome of a case. It is worth mentioning that the Athenian men who had full political rights could testify as a watcher, while there are doubts as to whether women could bear witness. However, we should note that no judicial binding spells, attacks a female witness. It is worth to mention that witnesses testify about what they know, not as ear witnesses, but as eyewitnesses.

   In the field of a great piece of judicial binding spells, we have been able to identify several which are targeting and attacking witnesses. For reasons of space economy, we shall present an indicative one, but morphologically syntax and meaningfully it is not a lot dissimilar than the other types of binding spells.

Found in the Daphne area in 1866:

> *"ΆΡΟΣ Καλλ[ία]ς Εὐκτήμονος*
> *Χαραῖς Καλλίας ἐφ᾽ ὑμῖν*
> *Καλλία[ν] μάρτυρες η δικασταί […][103]"*

B) Binding Spells against the "advocates"

During our survey, we also found binding spells attacking the "advocates". Apparently, the writers of these spells are attacking the opponents' advocates. Subsequently all, as we shall see below, there is another group of judicial spells, which directly attacks the opponent.

   For the safe of space of the present study, we intend to cite some of these kinds of binding spells. The first one was found in Athens in 1881 and directs against "Evaratos and his advocates".

> *"Καταδῶ Εὐάρατον καὶ ὅσοι <u>σύνδικοι</u> καὶ Τελεσῖνο[ν]*
> *Τ[ὸ]ν Ἰδιῶτα[ν] καὶ τὴν ψυχὴν καταδῶ ἰδι[ώ]το[ν],*
> *γλῶτταν κα[ὶ] αὐτόν[…] [104]"*
> *(I spell on Evaratos and his proponents, I spell on him, his soul and his tongue)[105]*

Another binding spell from Attica, calls Hermes, presenting him with the predicate as "holder".

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[103] *Corpus inscriptionum Atticarum, consilio et auctoritate,* Academiae Litterarum Regiae Borussicae, Vol. 4, Apud G. Reimerum, Berlin 1873, p. 52

[104] *Corpus inscriptionum Atticarum…,* p. 52.

[105] Free Adaptation into English.

« Ἑρμῆ κάτοχε,
κάτεχε φρενας γλῶτ[τ]αν
(τοῦ Καλλίου δέω)
ἐναντίαν εἶναι Καλλίαν πρὸς Μικίωνα
ὅτι ἄν εἴποι καὶ τοιαῦτα
Καλλίου συνδίκοις κατὰ Μικίωνος[…][106]»

("Hermes, the holder, please keep his tongue, the one of Callias, as he stands against Mikion, whatever he or his advocates may say against Mikion")[107]

Another binding spell found on Piraeus Street in 1877, invites Hermes and Persephone (they are both chthonic deities[108]) to intervene and assist the author of the spell:

Ἕρμ[ῆ] καὶ Φερσεφ[ό]ν[η]
τήνδε ἐπιστο[λ]ὴν ἀποπέμπω
ὁπότε ταῦτα ἐς ἀνθρώπο[υ]ς ἁμαρτωλοὺς φέρω αὐτο[ύ]ς
Δίκη, τυχεῖν τέλο[υ]ς δίκης[…][109]"

("Hermes and Persephone, this letter I send, so every sinner it can reach. The completion of the trial, shall it be")[110]

And just at a lower place the author mentions:

«Λυσίμαχος, Φιλοκλῆς, Δημόφιλος καὶ σύνδικοι
καὶ εἴ τις ἄλλος φίλος αὐτοῖς»[111]

(Lysimachos, Philocles, Demophilos and advocates, and any other friend of theirs)[112]

C) Binding spells against advocates, judges and opponents

It is worth mentioning the fact that from our study we have found that several binding spells are attacking advocates. Of outstanding importance is a spell found, which includes an attack against judges. Thus, the corpus of judicial spells presents a variety with regard to the recipients of the curse. The spell's authors are trying to gain legal advantages and in order to achieve it; they may

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[106] Ibid., p. 20.

[107] Free Adaptation into English.

[108] H. Versnel, *Beyond Cursing: The Appeal to justice in judicial prayers*, "Magica Hiera", Oxford University press, New York 1991, p. 64

[109] *Corpus inscriptionum Atticarum, consilio et auctoritate,* Academiae Litterarum Regiae Borussicae, Vol. 4, Apud G. Reimerum, Berlin 1873, p. 66

[110] Free Adaptation into English.

[111] Ibid, p. 66.

[112] Free Adaptation into English.

include in their spells even their own judges. However, we suspect that the case of attacking against judges, may be one of the rarest cases of spells, after the completion of a litigation and it may be related to a negative conviction against the spell's author:

«[…]καὶ μετ' ἐκείνων μηνυτῶν καὶ τῶν δικαστῶν[113]»
([…] and along with these opponents and the judges)[114]

The binding spell quoted below is one of those that provide a more informative content. The writer talks about "opponents", "rights", "judges" and "justice".

«Δέσποτα κάτοχε
καταδηνύω Διοκλέα ὡς τὸ(ν) ἐμὸν ἀντίδικον,
τὴν γλῶτταν καὶ τὰς φρένας καὶ τοῖς Διοκλέους βοηθοῖς
πάντας καὶ τὸν λόγον αὐτοῦ καὶ τὰς μαρτυρίας καὶ τὰ δικαιώματα
ἅπαντα τὰ παρασκενάζεται ἐπ' ἐμὲ καὶ κάτεχε αὐτόν
ἅπαντα τὰ δικαιώματα Διοκλέους
τὰ ἐπ' ἐμὲ παρασκενάζεται
μὴ ἀνύσσαι τοὺς βοηθοὺς τοῦ Διοκλέους
καὶ ἡττᾶσθαι Διοκλέα ἀπ' ἐμοῦ
ἐν παντὶ δικαστηρίῳ
καὶ μεθ' ἐν ἀντῇ Διοκλεῖ δίκαιον.[115]»
(Lord, holder, I spell on Diocleas, my opponent, I spell on his tongue and logic, on his assistant's speech and logic, I spell on his witnesses and his rights, on everything he spies against me, so his assistants never rise and so he fails in the court against me)[116]

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[113] Ibid, p. 75. J. Velissaropoulos, *Wishes, curses and justice*, Antikensor (*Ἀντικήνσωρ*), Vol. 1, 2013. The elements which, according to Versnel, differentiate "judicial invocations" from common spells are: 1. The reference, μνεία in Greek (as a rule) to the name of the curse's recipient. 2. The justification of practicing the binding spell by reference to the injustice caused. 3. Certain binding spells include a claim for impunity of the spell's author, for possible effects of his act. 4. Other Gods are mentioned along with the chthonic deities. 5. To show respect to deities (references like: master, mistress or even friend). 6. They include pleading expressions such as «ἱκετεύω», «βοήθει μοι», «βοήθησον αὐτῷ» etc. 7. Finally, a decisive element of judicial invocations is the plea of gods with the aim to punish (κολάζειν) the guilty, so their intervention will lead to justice.

[114] Free adaptation into English.

[115] Ibid, p. 62.

[116] Free adaptation in English.

The Evolution of binding spells – "Prayers for justice"

Gradually, the practice of drawing judicial binding spells seems to have receded. Of course, it is very probable that this did not take place within a short period of time. There is evidence of yet another magical practice that could be seen as an extension of the judicial binding spells. It can as well be viewed as a completely independent practice compared to that of judicial binding spells. We execute, nevertheless, obtain some common components to the binding spells. The mien of this exceptional class of binding spells was first pointed out by the Dutch historian of ancient religion, H. Versnel, who evoked the term "prayers for justice" to pick out these magical texts from mere curses that do not hold an indirect justification. So here we have a common denominator. Both the author of the judicial binding spell and the author of a "prayer for justice" have as ultimate purpose the performance of justice, as well as the removal of some legal faults. The noticeable difference goes as follows: In the case of the "prayers for justice" there is inherent justification in the text, while in the judicial binding spells there are no justifications.

Some other major deviation is the morphology and style applied in these two forms of magical practices. As we have seen in the judicial spells case, it is prevailing the belief that justice must be protected by the deities, because justice is deeply divinely inspired, and this is the reason why the wording between them changes. In the binding spells cases, the verbs that "force" the gods to obey and execute the commandments of the spell are: "ξορκίζω σε" "καταδίδημι", "καταδέω", "δέω", "καταγράφω", "ανατίθημι". In the prayers for justice, the author is very careful when referring to the opponent recipient of the message. The authors here downgraded themselves into a position of dependence on the gods, inviting them to intervene and punish their adversary. We could confront these new wordings according to the theories of politeness, that domain of linguistics today so called "Pragmatics". In the judicial binding spell cases this is a lacking ingredient. The writer of a judicial spell considers as an obligation and duty of the deity to provide assistance. If the judicial spell works as a reminder, prayers for justice are considered a kind of supplication. As follows, we cite the text of a "prayer for justice" in liberal translation.

«*Κύριε παντοκράτωρ, εσύ με δημιούργησες ,αλλά ένας κακός άνθρωπος με κατέστρεψε. Να εκδικηθείς τον θάνατο μου γρήγορα*»[117]
(Lord, the Almighty, you did create me, a bad though the person has destroyed me. Please soon take revenge of my demise)

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[117] Ibid, p. 66.

Binding spells and literature citations

There are quite many literature references which indicate that a poor performance in court by a talented orator, for example, could often lead to the charge that he had been the victim of a judicial binding spell. Aristophanes in "The Wasps" cites, for example, the sudden paralysis of the well-known speaker Thucydides, Melesios' son, during an important trial. Another case comes to us from Roman antiquity, from the late period of democratic Rome. Cicero states about a dissenting advocate who suddenly forgot about his case and lost. This unfortunate man later claimed that his poor performance was the result of magic (*Veneficiis et cantionibus*)[118].

In late antiquity, orators continued to accuse magic for incidents like sudden memory loss and moments of unexplained fear and anxiety they experienced during their speech. Lebanios, in his autobiography, cites that at some point in his life he became seriously ill and was no longer able to read, write or speak in front of his students. They all blame the judicial binding spells for the bad situation they came into[119].

Laws against binding spells

There is quite little evidence of legislation against magical practices, such as judicial binding spells. In Athens, for example, there was no law that directly deals with any form of magic, while in other areas such as in the northern coast of Ephesus, there was a ban on manufacturing harmful drugs. Regarding the whole spectrum of magical activities such as curses and spells, Greek law was inexplicably silent. Of course, it is not presumed that the lack of legislation indicates a lack of concern against magic, nor do we have a whole body of law upon which our statements could be based[120]. Nevertheless, there is much indirect evidence that some types of magic were considered more harmful than others. That type of magic, which could potentially lead to the property's or individuals' harm, was certainly forbidden even if we weren't any body of law that would confirm our hypothesis[121]. Unfortunately, regardless how many legislative concerns we can find, they are usually consumed and converged on the use of pharmacy. Through oblique literary criticism and through Plato's work, we can of course trace references regarding magical practices such as binding spells[122].

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[118] C. Faraone, *The agnostic context of Early Greek Binding Spells*,"Magica Hiera", Oxford University press, New York 1991, p. 16.

[119] Ibid, p. 16.

[120] D. Collins, *Magic in the ancient Greek World*, Blackwell publishing, Oxford 2008, p. 135.

[121] Ibid, p. 135.

[122] Ibid, p. 139.

Conclusions

Regardless the anthropological inferences drawn from the practice of binding spell, there is an undoubtedly important, informative content about an overall understanding of both parties, in the classical era. One manner to dispense with these practices is to constitute a more generic distrust of the entire sound system and its components. The parties, feeling faint and helpless to make do with what they comprehend as the solid support networks of their opponents, resort to magical practices. Alternatively, we can study the binding spells, as a strategy developed by the parties throughout the territory. According to this second perspective, the law is not a dominant force with which one must passively comply, but becomes a social creation that can be manipulated in the altar of achieving the goals of the spell's author.

Thus, the parties are resorting to binding spells against their opponents and their supporters as an effort to gain every possible advantage in the court. In this way, spells become unorthodox and law-abiding practices, they become rhetoric courses that compete with the structure of a complex and possibly often uneven legal system. The practice of judicial binding spells has been hit hard by the growing consistency of the medical community of Athens, which has resisted against religious retreats. Hippocrates' works, such as "On Airs, Waters, and Places", are considered to be a hymn to rationality, and we should consider the "retreat" of the practice of binding spells according to a more general historical context. Across a study of Byzantine texts, we will find out that this practice did continue, during the Eastern Roman Empire. This can be proved by the words of M. Psellos, who cites that "tragic passions are tied together with a fine piece of wax or lead" (means demons), while Theodore Balsamon speaks of "wax figurines" which magicians used to leave inside the burial chambers.

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THE FUNCTION OF RELIGIOUS FAITH AND BELIEFS IN OBSESSIVE COMPULSIVE DISORDER

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Abstract

This paper is a review of the scientific literature regarding the topic of the function of religious faith and beliefs in Obsessive Compulsive Disorder (OCD). The mentioned papers are exploring a connection between religion and Obsessive-Compulsive Disorder (OCD) as well as religion's influence in the development of OCD, and its effect on the treatment follow-ups. Moreover, it has been shown that there are both positive and negative effects considering scientific evidence and theoretical links about religion and mental health image in the general population. Extended research regarding OCD and religion is provided. Next, we attempt to make a division between religious faith (trust - πίστη - "**how** we believe") and religious beliefs (the system regarding the symbol of faith - credo - "**what** we believe") and consequently connect them with the already existing research papers additionally with feasible new topics of research.

Keywords: *religiosity, OCD, obsessive compulsive disorder, obsessions, compulsions, scrupulosity, faith, religious studies, cognition, Cognitive Psychology, Psychology, Clinical Psychology, Psychiatry.*

Obsessive compulsive disorder (OCD) is an anxiety disorder, which is characterized by the intense presence of obsessions and / or compulsions (DSM - 5). There is a high possibility of co-morbidity with other mental disorders such as; anxiety disorders, major depression, and tic disorders (Attiulah, Eisen, & Rassmussen, 2000; Brown et al., 2001; Mayerovitch et al., 2003.)

Moreover, in ICD-10; obsessive compulsive disorder is characterized as a disorder with obsessional thoughts and/or compulsive actions. There are two major clinical symptom clusters: obsessions and compulsions. Obsessions are distressing and repetitive thoughts, ideas, or impulses that are outside of a person's volitional control (DSM IV; American Psychiatric Association [APA], 2000).

It must be stated that regular obsessions might include: fears of harming oneself or another person, serious concerns of contamination, significant somatic concerns, potent thoughts of absolute symmetry, and religious intrusions (Foa et al., 1995). The aforementioned obsessive thoughts / ideas can be recognized by the person most of the times as distressing and disquieting. Initially, the person will try to resist the urge of thinking obsessively; consequently, the thoughts, most of the times, will be associated with increased

anxiety levels. As the disorder progresses the anxiety levels become even more intolerable for the person and the thoughts can't be resisted easily anymore.

Secondly, compulsions; are defined as recurring behaviors or mental actions, that are conducted according to certain regulations and are characterized by stereotypical reactions (APA, 2000). Furthermore, compulsions might include: immoderate cleaning and washing, excessive and repeated checking, repetitive and almost "ritualistic" Behaviors, or mental compulsions (Foa et al, 1995; ICD-10). As the disorder and the obsessions evolve; the compulsions become more frequent due to the fact that the anxiety levels are also rising. In order to be relieved from the high levels of anxiety and the numerous obsessive thoughts; the person seeks comfort in compulsions and "safety" behaviors which have an intense ritualistic character. Obsessive compulsive disorder is a very serious and demanding mental illness, which excludes the patient from his or her other every day activities. The prior condition is often continual and stands firm over an individual's life (Hollingsworth et al., 1980).

Obsessive Compulsive Disorder (OCD), social functioning, and religion.

OCD can also be correlated with serious deteriorations in social functioning (Andrews, Henderson, & Hall, 2001). Moreover, as mentioned above, OCD seems to also have a symptomatology linked to religious themes. The symptoms include: intrusive thoughts (obsessions) regarding mainly religious blasphemy, hyper-morality, compulsive prayers, repeating rituals (compulsions), repetitive reassurance regarding their actions, and last but not least; washing/cleansing rituals. The percentage of the religious rituals/compulsions and obsessions correlated with OCD are called Religious Obsessive-Compulsive Disorder (ROCD) (Himle et al., 2011).

The purpose of this paper is to inspect the association between OCD and religious mental engagement regarding the manifestations of Obsessive-Compulsive Disorder as ROCD. Furthermore, we pursue an analysis between religious faith (trust - πίστη - "how we believe"), religious beliefs (the system regarding the symbol of faith - credo - "what we believe"), and evaluate if this particular division actually has a stronger correlation with the intense symptoms of ROCD. Our main intention is to delve into the deeper clinical paths of OCD - within its relation with ROCD, and perceive its clinical manifestations. The subsequent parts of the essay were inspecting also the already available research regarding OCD and religious themes, ROCD, and clinical treatments and implications.

Scrupulosity

The term "scrupulosity" defines a sub-type of OCD. Scrupulosity's characteristics include an intense presence of moral and religious fears and obsessions. It is observed; that in some particular cultures a percentage of 40-60% of the population with OCD encounter religious obsessions (Tek & Ulug, 2001). Furthermore, the content of religious obsessions and fears regarding scrupulosity consist of the idea of sin or being an immoral individual - according to the ethical laws of each religion. Nevertheless, the aforementioned themes can vary in each religion (Huppert & Siev, 2010). A very characteristic example of scrupulosity in individuals can be detected in Christian clinical population (Siev et al., 2011). The blasphemous ideations can be composed of obsessions in which the individuals are provoking God, burning in the Eternal Flames, or pays homage to the Devil. On the other hand, scrupulosity in Jewish clinical population is detected in obsessions about defying laws of behavior and ritualistic purity (Rosmarin et al., 2010). In this particular case; the prevailing compulsions are the following: excessive prayer, the individual mentally counterbalances his or her 'unacceptable' thoughts, exaggerated confessions and consultations with the clergy, and immoderate washing and checking in order to avoid spiritual contamination (Siev et al., 2011).

Scrupulosity seems to have an intense resistance to treatment methods as an OCD sub-type and therefore it hasn't been examined much. Several studies have focused on the link between religious symptoms and other (generally) variables such as: cognition, religiosity (ROCD), anxiety, depression, and stages of severity (Nelson et al., 2006; Olatunji et al., 2007; Tek & Ulug, 2001). Nonetheless, all the studies that have been done to examine scrupulosity as a clinical entity do not allow the establishment of its standard mechanisms (Tolin et al., 2001).

Moreover, after thorough examinations; clinicians have concluded that scrupulous individuals might view their symptoms as part of their religious practice and not as psychiatric symptoms. The aforesaid might occur due to the individual's inferior judgement or magical thinking (Tolin et al., 2001).

Religion and psychopathology

An observance of the recent developments in cognitive theories has led the researchers to a emphasize on the probability, that religion (or a specific aspect of religiosity) may be associated to the development or maintenance of OC symptoms. There are differences between; personal religious commitment (e.g., strength of faith), religious application (e.g., the extent to which religious faith is applied to day-to-day behaviors) and one's personal religious beliefs (e.g., whether one conceptualizes God as caring or punitive).

Furthermore, higher levels of religiosity are associated with lower levels of anxiety (Gallagher et al., 2002; Hill & Pargament, 2003; Koenig et al., 2003) and lower levels of depression (Hodges, 2002; Larson & Larson, 2003; Murphy et al., 2000). When positive mental health indicators are used, religious commitment and participation has been found to promote happiness (Campbell, Converse, & Rodgers, 1976), and most importantly; enhance one's perceived meaning in life (Emmons et al., 1998). Moreover, the crucial positive effects, which are associated with religion can be also seen in some studies and the probable negative effects which are mainly predicted by cognitive theories are consistent, only if the theory that religion is correlated with higher levels of OC symptomatology and lower levels of generalized anxiety and depression, etc.

Religious culture, OCD, & monotheistic religions.

In a research by de Bilbao F. and Giannakopoulos P., released in 2005, an interesting division it is done regarding the effect of religious culture on OCD symptomatology. The researchers are focusing on the differences of religious culture on the clinical populations with OCD. They support that dissimilar cultural aspects may affect the nature of obsessions and compulsions correlated to OCD. Specifically, a vast amount of symptoms correspondent to religious obsessions are more extensive and frequent in clinical populations from cultures in which religion in highly related and connected with the community. Moreover, by previous studies, we can observe that the clinical populations that have been examined are mainly Jewish, Muslims, Catholics, or Christians (Greenberg & Shefler, 2002; Greenberg & Witztum, 1994; Hermesh et al., 2003; Huppert, Siev & Kushner, 2007, Lewis, 1994; Lewis & Maltby, 1995; Steketee et al., 1991; Al-Solaim & Loewenthal, 2011; Rosmarin, Pirutinsky & Siev, 2010; Zohar et al., 2005; Besiroglu et al., 2012, etc.). Even though, along with the Catholic and Christian population Protestant population is examined too (Abramowitz et al., 2004; Abramowitz et al., 2002; Higgins et al., 1992, Koenig et al., 1993; Nelson et al., 2006; Steketee et al., 1991). There are only few researches regarding Obsessive Compulsive Disorder and polytheistic religions such as Hinduism or Buddhism (Okasha et al., 1994; Raphael et al.,1996). In all the aforementioned researches a correlation between religiosity or scrupulosity and OCD has been established and various divisions (e.g. between the ultra-orthodox and non-ultra-orthodox Jews) have shown that population with more intense religiosity are more likely to present ROCD symptomatology (Greenberg & Shefler, 2002; Greenberg & Witztum, 1994).

There has been considerable interest in the relationship between religious practice and OCD. Much of the early interest in this topic was concerned with whether specific religious or devotional practices are associated with dis-

proportionate of OCD (Steketee, Quay, & White, 1991) and, given this, whether ROCD was prominent within certain denominational groups. Ritualistic practices (e.g., touching, repetitive prayer) common in the Catholic faith, have been hypothesized to be associated with increased rates of OCD among vulnerable persons (Higgins, Pollard, & Merkel, 1992). The available data examining the association between OCD and Catholicism are somewhat mixed with certain clinical studies finding no selective association between the Catholic faith and OCD (Steketee et al., 1991) and others finding a trend favoring Catholicism among outpatients with OCD compared to other diagnoses (Higgins et al., 1992). Most researchers have found that those with higher levels of religiosity are at increased risk of meeting criteria for OCD (Koenig et al., 1993), having more severe OCD symptoms (Steketee et al., 1991), and endorsing OCD symptoms related to religion (Steketee et al., 1991; Nelson et al., 2006). Higher rates of religious conflict have also been found among OCD sufferers compared to persons with other psychiatric disorders (Higgins et al., 1992). Consistent with this research, two studies found that ultra-orthodox Israelis were more likely to endorse OCD symptoms related to religion compared to those who were not ultraorthodox (Greenberg & Witztum, 1994; Greenberg & Shefler, 2002). Ergo; clinicians and researchers should be more conscious of the fact that religious obsessions and compulsions differ and may be more rampant in certain cultures.

The distinction between religious faith (trust - πίστη - "how we believe") and religious beliefs (the system regarding the symbol of faith - credo - "what we believe").

A theoretical separation must be also done regarding religious faith, religious beliefs, and the symptomatology of OCD.

Additionally, in 1981 James W. Fowler came up with the developmental model of "Stages of Faith". The term 'Fowler's stages of faith' refers to a developmental psychology model considering faith across the life span of an individual proposed in 1981 by James W. Fowler.

"Faith" is considered as a holistic position with accord to the individual's relevancy to the universal energy. Fowler distinguishes between six stages of faith development (Fowler, 1981, 2001):

"Stage 0: Primal or Undifferentiated faith (from birth to 2 years), is characterized by an early learning about the safety of their environment (i.e., warm, safe and secure v's hurt, neglect and abuse).
Stage 1: Intuitive - Projective faith (ages of 3–7) is characterized by the psyche's unprotected exposure to the unconscious.

Stage 2: Mythic - Literal faith (mostly in school children) involves a strong belief in the justice and reciprocity of the universe.
Stage 3: Synthetic - Conventional faith (arising in adolescence) is mainly characterized by conformity.
Stage 4: Individuated - Reflective faith (from mid-20s to late 30s) implies that the individual takes personal responsibility for his or her beliefs and feelings.
Stage 5: Conjunctive faith (mid-life crisis) acknowledges paradox and transcendence relating reality behind the symbols of inherited systems.
Stage 6: Universalizing faith is sometimes called the phase of "enlightenment"." (Fowler Faith Stages. In: Seel N.M. (Eds) Encyclopedia of the Sciences of Learning, 2012).

A similar model of religious faith progression has been suggested by Oser and Gmunder (1991).

Interestingly enough; Fowler (1981) resulted that religious individuals can remain in the third stage or proceed to the stage of individualistic - reflective faith, the stage four of faith progressions, in which people can embrace new value schemes as a consequence of disclosure to different ways of life or different cultures. In 1999 James Fredericks moved beyond the prominent "pluralist" model of religions by studying theology 'comparatively' and consequently analyzes the meaning of Christianity from the prism of non-Christian religions in his book "Faith among Faiths" (James L. Fredericks. New York: Paulist, 1999).

Religious Obsessive-Compulsive Disorder (ROCD); faith, & beliefs.

The papers and researches that have been made regarding the symptomatology or treatment of OCD and ROCD focus on religious obsessions and compulsions as they consider both a matter of religious faith and beliefs.

There is a possibility if a more detailed distinction between faith and beliefs will be made - regarding the clinical population with ROCD; clinicians could be able to understand the mechanisms of ROCD and scrupulosity. A wider clinical population could be included and the religious obsessions could be understood in a more comprehensive analysis. In 2004 Abramowitz et al. examined a 8,5% population of Atheists with Obsessive Compulsive Disorder symptoms and resulted that: "The highly religious evinced more obsessional symptoms such as; compulsive washing, intolerance for uncertainty, need to control the thoughts, beliefs about the importance of thoughts, and inflated responsibility, compared to atheists/agnostics" (Abramowitz et al, 2004). In the case of atheism / agnosticism; the factor of faith (trust - πίστη - "how we believe") is probably eliminated due to the lack of standard religious rituals. In addition, religious beliefs (the system regarding the symbol of faith - credo - "what we believe") must also be examined individually. Thus, atheist and

agnostics demonstrate less obsessional and compulsive symptoms also due to the absence of faith or a religious system.

Furthermore, the very essence of particular religious beliefs and their correlation to ROCD has also been studied with Raphael, Rani, Bale, and Drummond (1996). They concluded that a larger percentage of OCD individuals were religiously associated - in a clinical status - than the control group of non-OCD individuals. Nevertheless, another study supports that OCD individuals were no more probable to be religious than individuals with other anxiety disorders or personas without generally other mental health problems (Hermesh et al., 2003).

Nevertheless, Sica and colleagues (Sica, Novara, & San-vio, 2002) resulted that highly religious individuals were more likely to manifest a correlation between OCD symptoms and high percentages of the essentiality of thoughts and the urge to regulate these particular thoughts. Additionally, there is a suggestion that religious beliefs may actually affect the essence of OCD clinical symptoms. Also, clinical patterns, propose that by believing that an individual is accountable for sinful obsessions and thoughts can force endeavors to restrain and regulate an individual's way of thinking. Thought suppression and obliteration is presumably efficient in altering reasoning for several persons. This particular 'technique' develops the repetitiveness and acuteness of obsessional reasoning regarding individuals with OCD (Tolin, Abramowitz, Prezeworski, & Foa, 2002). Moreover, in 2004 Abramowitz and colleagues (Abramowitz et al., 2004) conducted a study that supported that the percentage of profoundly pious Protestants were more likely to manifest specific OCD affiliated cognitive symptoms including the assumption that thoughts are crucial and thus; they need to be regulated. Lastly, thoughts and obsessions that are contemplated to be incongruous to an individual's authentic belief are principally probable to aggravate obsessions, among individuals with OCD symptomatology (Langlois, Freeston, & Ladouceur, 2000).

It is also essential to emphasize that a correlation between profound religiosity and specific obsessions and compulsions does not automatically demonstrate that by being highly pious concludes to the progression of specific clinical OCD symptoms. Moreover, many individuals with OCD may evolve into a more pious individual as a cognitive antiphon to their OCD symptoms, which actually might clarify, moderately, the correlation between high rates of religiosity and certain obsessive– compulsive complications.

Many exclusive cases have shown that religion can be a redemption to an individual with physical and mental health issues (Seybold & Hill, 2001) but is it really redemptive or it works as a placebo for cognition?

And last but not least; a purpose-built question comes in mind when examining ROCD and Religious Studies: Is the differentiation between faith and religious beliefs, in a more cognitive and developmental stage, will eventually

bring different results to the understanding of religious obsessions and generally ROCD?

Obsessive Compulsive Disorder (OCD) and Magical Thinking.

Patients with OCD use different strategies to control their obsessions or unwanted thoughts, including: thought replacement, distraction, obsessions' stopping, analyzing or overanalyzing the thought or obsession, and suppression of thoughts (Freeston & Ladoceur, 1997).

Clark's cognitive-behavioral model of OCD (Clark, 2004; Purdon & Clark, 2002) emphasizes on the crucial role of the non-appraisal of unsuccessful activities of thought-control attempts. Considering this particular cognitive-behavioral model, patients with OCD may have a false belief of absolute control that might be possible and consequently there is also a high inability to achieve it is failed mental control.

Nevertheless, due to the fact that neutralizing attempts have been suggested to be affiliated with magical ideation (Bocci & Gordon, 2007), procedures of thought control should be associated to magical thinking, as well as obsessive - compulsive symptomatology.

Conclusion and Limitations

Religion and religious affiliations in general have been associated with higher levels of mental but also physical health states at both the general population and individual clinical level. Nevertheless, considering the essential positive influences of religion on health, there are also specific paradigms in which religious affiliations, content, and rituals are highly correlated with mental health problems. Recent studies are connecting crucial elements of religion (e.g., religious intensity, denomination, and religious faith) and OCD are characteristic. Although, additional researches and studies are definitely needed in order to understand the specific correlations to OCD behavior and symptomatology. Moreover, regarding the clinical treatment of OCD with religious elements, we can emphasize on both essential medication and strict Cognitive Behavioral Therapy. As the years pass by a more recent and detailed research regarding the clinical treatments for ROCD and practice implications for clinicians and clergy can be organized and done.

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APPENDIX

Author(s)	*N*	Religion	Diagnostic Criteria	OCD (and general) measures	Results
Abramowitz et al. (2004)	1005	Protestant (74,8%), Catholic (16,7%), Atheist (8,5%).		OBQ, OCI-R	Obessesional symptoms, washing rituals, and OCD-related cognitions were positively correlated with religiosity among Protestant students.
Abramowitz et al. (2002)	197	Jewish (21,3%), Catholic (28,4%), Protestant (20,8%), other (29,5%).		MOCI	Scrupulosity was moderately correlated with religiosity. Highly religious Protestants scored higher than less religious participants on the Fear of Sin subscale of the PIOS. Highly religious participants scored higher on the Fear of God subscale of the PIOS than less religious participants; Catholics and Protestants scored higher than Jews and participants of other religions on the Fear of God Subscale.
Assarian et al. (2006)	293		DSM-IV	Y-BOCS	There was no relationship between religious attitudes and occurence of OCD.
Besiroglu et. al (2012)		Muslim (100%)	DSM VI		Treatment Implications regarding scrupulosity in Islamic world and OCD population.
Cefalu P. (2010)					The essay argues that; although, modern theologians manifest scrupulosity; such as religiosity was culturally acceptable, even recommended component of spiritual progress, a necessary means of receiving an unmerited bestowal of God's grace. Limitations of the current DSM criteria regarding the diagnosis of historical figures with mental pathology.
Dettore et al. (2016)	354	Jew (n=97), Christians (n=139), Muslims (n=118).	DSM VI	OBQ-87, III, PI, BAI, BDI-II	After controlling for anxiety and depression symptoms; Muslims had more severe OC symptoms and cognitions comparing to Jews and Christians. The level of religiosity did not appear to be significantly associated with OC symptoms and cognition severity.
Eremsoy & Inozu (2015)	179			DIF, MIS, TCQ, OCI-R.	Mediating role of magical thinking through punishment and worry in the relationship between religiosity and OC symptoms are novel.
Fallon et. al (1990)			DSM III		Treatment in moral or religious scrupulosity.

Gonsalvez et al. (2007)	179	No religion (n=51), Catholic (n=46), Protestant (n=58).			Religion bore a less major but significant association with OC phenomena. Religious affiliation was associated with higher level of OC symptoms. Higher levels of personal religiosity (strength of faith) were correlated with higher levels of scrupulosity.
Gonsalvez et al. (2010)	179	Catholic (n=46), Protestant (n=58), No religion (n=51), Christian (n=10), Other (n=14).			Religion bore a less major but significant association with OC phenomena. Religious affiliation was associated with higher level of OC symptoms. Higher levels of personal religiosity (strength of faith) were correlated with higher levels of scrupulosity.
Greenberg & Shefler (2002)	28	Ultra-orthodox Jew (100%).	ICD-10		Patients exhibited three times more religious OCD symptoms than non-religious symptoms.
Greenberg & Witztum (1994)	34	Ultra-orthodox Jew (56%), non ultra-orthodox Jew (44%).	DSM III-R		Ultra-orthodox Jews were more likely to present with religious OCD symptoms than non-ultra-orthodox Jews. Most ultra-orthodox Jewish patients had nonreligious OC symptomatology although secular values were not highly regarded by this group.
Hermesh et al. (2003)	66	Jewish (100%)	DSM III-R	Y-BOCS	There was no correlation between religiosity and OCD, religiosity and severity of OCD, and religiosity and presence of religious obsessions (among OCD patients).
Higgins et al. (1992)	451	Catholic (44%), Protestant (36%), Jewish (7%), other (6%).	DSM III-R	DSM III-R	Catholicism was the most common religious affiliation among OCD patients. Higher percentage of OCD patients reported religious conflict than panic disorder and nonanxiety psychiatric patients.
Himle et al. (2012)	6082 (interviews) / 72,3% response rate.	African Americans and Black Carribeans.	DSM VI	DSM IV, WMH-CIDI.	Frequent religious service attendance was negatively associated with OCD, whereas Catholic affiliation (compared to Baptist), and religious coping (prayer) were both positively associated with OCD.
Huppert et al. (2007)		Ultra-orthodox Jew (100%).	DSM IV		
Koenig et al. (1993)	2969	Pentecostal (4,2%), Conservative Protestant (59%), Mainline Protestant (28%), Catholic (2,7%), other (1,9%), non-denominational (4,3%).	DSM III	DSM III	Catholics and other denominations did not differ from each other in rate of OCD. OCD was more common among younger adults who said religion was very important to them, compared with those whom it was only somewhat or not at all important.
Lewis (1994)	139	Christian (100%).		S-HOI	Religiosity was positively correlated with obsessional traits.

Lewis & Maltby (1995)	Study 1: 267	Christian (100%).		S-HOI	A positive attitude towards religion was positively correlated with obsessional personality trait in females only.
	Study 2: 167	Christian (100%).		S-HOI	Frequency of personal prayer was positively associated with obsessional symptoms for males. Frequency of church attendance, personal prayer, and personal Bible reading were positively associated with obsessional personality traits in females.
Mahintorabi et al. (2015)	139	Muslim Women (100%)		DRI, Y-BOCS, DRI, SCSF, RFS-R, PIOS, OBQ-44, OCCWG.	Models of OCD scrupulosity for high religious Muslim women.
Nelson et al. (2006)	71	Catholic (26.8%), Protestant (45.1%), Jewish (4.2%), other religious affiliation (9.7%), other (4.2%).		Y-BOCS, OCI- R, PIOS, TAFS, III	Protestant patients were higher in scrupulosity than patients with no religious affiliations. Scrupulosity was not related to strength of religious devotion.
Okasha, Saad, Khalil, el Dawla, & Hehia (1994)	90	Muslin, Christian, Jewish, Hindu.	ICD-10	Y-BOCS	Egyptian and Israeli OCD patients were more likely to have religious obsessions, compared to Indian and British OCD patients.
Pirutinsky et al. (2009)	169	Orthodox Jew (100%)		Two vignettes (Religious - Non-Religious OCD).	Attitudes towards mental illness may depend on how symptoms relate to community culture.
Raphael et al. (1996)	148	Christian, Catholic, Jewish, Muslim, Hindu, Buddhist, other/no religion.	DSM III-R		A larger proportion of the OCD patients had religious affiliations than the control group.
Rosli et al. (2017)	Case report	G. Adolescents	DSM VI	DSM VI	
Sica et al. (2002)	165	Catholic (100%)		OBQ, III, PI	Religiosity was positively correlated with obsessionality and obsessive-compulsive cognitions.
Siev et al. (2011)	72	Catholic (28%), Protestant (17%), Jewish (6%), Muslim (3%), Hindu (1%), Other Religion (28%), No religion (18%).	DSM VI	OCI-R, PI	Scrupulous individuals endorsed that their symptoms interfered with their religious experience. More negative concept of God - More negative symptoms.

Siev et al. (2017)	77	Muslim (n=34), Jewish (n=43).	DSM VI	TAFS, OCI-R, PIOS, BDI II, STAI.	Muslim group had higher level of OC symptoms, scrupulosity, and depression.
Steketee et al. (1991)	57	Catholic (58,1%), Protestant (17,5%), Jewish (15,8%), other / no religion (8,6%).	DSM III-R	MOCI, CAC, Y-BOCC	Religiosity was positively correlated with OCD symptoms. OCD patients with religious obsessions were more religious than those who did not report religious obsessions.
Solaim & Loewenthal (2011)		Young Muslim Women (100%)	DSM IV	MOCI	1. Help seeking behavior, 2. Perception of causality of obsessional symptoms, 3. Symptoms in the religious domain are more disturbing than in other domains, 4. Symptoms related to daily prayer.
Tek & Ulug (2001)	45		DSM IV	Y-BOCS, Y-BOCC, MOCI	Patients with religious obsessions were younger than patients without them. High rates of religious obsessions among persons with OCD were found in many Middle Eastern (predominately Moslem) countries compared to rates observed in the United States and Western Europe. Religiosity was not correlated with religious obsessions or compulsions.
Witzig Jr. & Pollard (2012)	318	Protestant Christians (100%)		OCI-R, BDI-II, STAI-T, RCI-10, RFS, SWBS, PIOS, OBQ-44.	Scrupulosity positively correlates to obsessional beliefs and negatively correlates to religious commitment and spiritual well-being.
van der Hooft et al. (2017)	377	No religion (45%), Protestant (23%), Roman Catholic (32%).	DSM IV	DSM IV-TR, Y-BOCS, BDI, BAI	Roman Catholic patients scored significantly higher on anxiety and depression than non-religious patients and endorsed significantly more OC cognitions. The relationship between religious denomination, level of religiosity, and clinical aspects of OCD may be mediated by comorbid psychiatric symptoms (anxiety and depression).
Vassiliou A. (2014)	60	Christian (n=33), Muslim (n=12), Budhist (n=1), Hindu (n=1), Sikh (n=3), Atheist (n=6).		SCSRF	OCD symptoms were correlated with higher illusiory SC (). Religiosity levels were related to some degree to OCD symptoms.
Yorulmaz et al. (2009)	219	Muslim (53%), Christian (47%).		III, OBQ, TCQ, TAFS, WSBI, PI-WSUR.	Muslim sample reported more OCD cognitions and were higher in OCD symptoms than Christian sample. Highly religious people reported more OCD cognitions than low religiosity people.

Zohar et al. (2005)	Study 1: 256	Jewish (100%): secular (62%), traditional (16%), orthodox (14%), ultra-orthodox (8%).	MOCI, OTQ	No relationship between religiosity and obsessive-compulsive behavior. People who became more religious were higher on OC measures than those who became less religious.
	Study 2: 61	Jewish (100%): secular (41.1%), traditional (9.8%), orthodox (34.4%), ultra-orthodox (14.8%).		People who became more religious were higher in OC behavior than those who became less religious.
Yossifova & Loewenthal (1999)	96	Christian and non-Christian backround (50-50%).	Analogue Scales	High religious activity - judged as obsessional and having psychological symptoms.

Note. OBQ, Obsessive Beliefs Questionnaire; OCI-R, Obsessive-Compulsive Inventory-Revised; MOCI, Maudsley Obsessional-Compulsive Inventory; DSM-IV, Diagnostic and Statistical Manual of Mental Disorders, 4th ed.; Y-BOCS, Yale-Brown Obsessive-Compulsive Scale; ICD-10, International Classification of Diseases, 10th ed.; DSM III-R, Diagnostic and Statistical Manual of Mental Disorders, 3rd ed, revised version; DSM III, Diagnostic and Statistical Manual of Mental Disorders, 3rd ed.; S-HOI, Sandler-Hazari Obsessional Inventory; PIOS, Penn Inventory of Scrupulosity; TAFS, Thought-Action Fusion Scale; III, Interpretation of Intrusions Inventory; PI, Padua Inventory; CAC, Compulsive Activity Checklist; Y-BOCC, Yale-Brown Obsessive-Compulsive Checklist; TCQ, Thought Control Questionnaire; WSBI, White Bear Suppression Inventory; PI-WSUR, Padua Inventory-Washington State University Revision; OTQ, Obsessive Thought Checklist.

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