

## [photocopie]

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## Présentation de la fiche

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## Références éditoriales

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whether they are of God is not given to any person indiscriminately, but only to certain persons by the Holy Spirit, for all these things are the work of the one and same Spirit, Who divides according as He will (1 Cor. 12:11) for building up the body of Christ (Eph. 4:12) which He has never yet failed in her necessities.

3 Therefore, just as everyone does not have the right to prophesy, to preach the Gospel, or to interpret tongues, since these duties more properly belong to those who have been officially and permanently appointed, so also is it regarding the testing of spirits to see whether they are of God. Only those upon whom this gift has been conferred are capable of conducting such examinations; whose anointing by the Holy Spirit instructs them in everything so that they may be judges in all things, even to telling one day from another. St. Martin, St. Antony, and several others are known to have possessed such a gift.

4 *III Reflection:* The testing of spirits to see whether they are of God may be done by different methods. One of these ways is to use the wisdom and general knowledge acquired from diligent and serious study of Holy Scripture. For example, there are certain texts of Scripture upon which we rely through faith, and which contain the norms for distinguishing true prophets from false ones, and genuine revelations from illusions. Interior inspiration is another way, that inward perception which scatters the darkness of all doubt, whether it be effected by means of a certain sweet taste or by supernatural illumination. This is the hidden manna, the new name written on the pebble, which no one knows except the one who has received it. Among those who have written about this matter are St. Gregory in his *Dialogs*, St. Augustine in his *Confessions* (as happening to himself and to his mother), and Hugh in *The Ark of the Soul*.

5 *IV Reflection:* The testing of spirits by human means to see whether they are of God by using some general and infallible norm of knowledge is either impossible or highly



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