A NAZA HOLISTIC CHURCH FARM TEACHING DOCUMENT

In the World, Not of It

Idols, Lies, and the Hygiene of the Whole Person



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Come, Holy Spirit; come, Holy Ghost.

Before the Path

They are not of the world, even as I am not of the world.
— John 17:16 (KJV)

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
— Romans 1:25 (KJV)

For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil. For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.
— Wisdom of Solomon 14:27–28 (KJV)

This is a teaching about hygiene: keeping clean what we carry and what we pass on. It is not only about soap and water, though it includes them. It is about the body, the mind, the spirit, and the atmosphere a person carries into every room, which this paper calls the psychosphere. Each of these can be kept clean or allowed to go foul, and each of them affects everyone we touch.

The teaching rests on one claim. Every sin, every crime, and every karma that comes back around grows from one of two roots, and usually from both. The first root is idolatry: worshiping something God made instead of the God who made it. The second root is lying: telling what is false, but also hiding, blurring, and holding back what is true. Pull up those two roots, and most of what poisons a life has nothing left to grow from.

The paper is laid out like a labyrinth. It begins at the outer ring, with the body, and circles inward through the mind, the spirit, and the psychosphere. At the center it reaches sobriety, and the cross. Then it walks back out, into the family and the wider world, because nobody is healed only for their own sake.

> **A note on care:** This is a teaching document. It is kept beside medical care, never instead of it. Nothing here replaces a doctor, a pharmacist, or a treatment program. Anyone in a health crisis, including a crisis of addiction, should get medical help right away.

I. Two Roots of Every Sin

The first root: idolatry

An idol is a created thing placed in the seat that belongs to the Creator alone. It need not be a statue. Scripture names covetousness as idolatry (Colossians 3:5), and the list of modern idols is long: money, pleasure, a substance, a screen, a reputation, a political tribe, a body image, a person we cannot live without, and, most often of all, the self. Whatever we serve with the loyalty owed only to God has become a god to us.

The created things themselves are not the problem. Creation is good, and its gifts are meant to be used and enjoyed with thanks. The NAZA corpus has a simple rule for this: use creation's gifts; worship only the Creator. Food, wine, sex, work, beauty, money, and power are all gifts. Each becomes an idol at the moment we ask it to do what only God can do: to save us, to define us, to tell us who we are, or to fill the hole that only He fills.

The idol always fails, because it was never built to carry that weight. A created thing asked to be God will crack, and it will take the worshiper down with it.

The second root: lying

A lie is any departure from the truth meant to make someone believe what is not so. The plain lie is only the most obvious kind. There is also obfuscation, which blurs the truth until no one can see it clearly, and withholding, which keeps silent where the truth is owed. Half-truths, spin, flattery, false promises, and the lies we tell ourselves all belong to the same root.

The ninth commandment forbids false witness (Exodus 20:16). Jesus taught a cleaner rule still: "let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matthew 5:37). And He named the source of every lie: the devil, "for he is a liar, and the father of it" (John 8:44).

How the two roots feed each other

The two roots are tangled together underground. An idol needs a lie to stand, because no created thing can bear the weight of worship unless we lie to ourselves about what it is. The bottle is not freedom. The money is not safety. The self is not God. To worship any of them, we first have to believe something false.

And most lies serve an idol. People rarely lie for no reason. They lie to protect something they have put in God's place: their comfort, their image, their supply, their position, their pleasure. Look under almost any lie and an idol is sitting there.

Romans 1:25 names both roots in a single verse: they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." The Book of Wisdom, which stands in the Catholic Bible, calls the worship of idols "the beginning, the cause, and the end, of all evil," and in the very next breath names those who "prophesy lies" and "lightly forswear themselves" (Wisdom 14:27–28).

To be clear about what this paper claims: the idea that idolatry and lying are the two roots of every sin is this paper's thesis. Scripture and the traditions echo it again and again, as the verses above show, but they do not all state it in these exact words. The reader is invited to test it against their own life. It holds up.

II. In the World, Not of It

The world we live in

We are born into a world of opposites in all its dualistic glory: fear and desire, flesh and blood, life and death, good and evil. Most of what moves the world moves by fear and desire, not by faith and grace. Advertising runs on it. Politics runs on it. Addiction runs on it. Much of the time, so do we.

This is the world of the tree of knowledge of good and evil (Genesis 2:9, 17). It is a real world and a good creation, and we are meant to live in it fully, with our hands in the soil and our feet on the ground. It is not to be despised. But it is not our home, and it is not our master.

The world we belong to

Jesus prayed for His disciples: “They are not of the world, even as I am not of the world” (John 17:16). Our origin and our end are beyond this world, in the Creator who made it. Each soul is an extension of His Word and His light. John’s Gospel says of the Word: “In him was life; and the life was the light of men” (John 1:4), and calls Him “the true Light, which lighteth every man that cometh into the world” (John 1:9).

To be in the world but not of it is to live fully here while belonging fully to God. We use the world without being used by it. We love it as God made it, and we refuse it as a master.

A nod to the two trees

Eden had two trees: the Tree of Life and the Tree of Knowledge of good and evil. It is worth noticing that the first sin in Scripture already grows from both roots. The serpent begins with a lie: “Ye shall not surely die” (Genesis 3:4). Then he offers an idol, and the idol is the self: “ye shall be as gods, knowing good and evil” (Genesis 3:5). The world we live in is the world of the second tree. What we belong to is the first. The two trees, and the roots beneath them, are the subject of a later NAZA teaching.

The Creator beyond all three

One more guard keeps this teaching honest. The Creator stands beyond the created, beyond the creating, and beyond the creation. He is not any thing within the world, however great. He is not the process of the world, however beautiful its unfolding. And He is not the sum of the world, the whole considered as one. Each of these has been offered as God, and each is a subtler idol than a golden calf. The higher the idol, the more convincing it is, and the more important it is to see it for what it is.

III. What Hygiene Means Here

Hygiene is the practice of keeping clean what you carry and what you pass on. Most people think of it only for the body. But the mind carries things too, and so does the spirit, and every person carries an atmosphere that others breathe. Each of these four layers can be kept clean, and each can be fouled by one of the two roots, or by both.

Layer	Fouled by the idol	Fouled by the lie	The practice
Body	appetite, pleasure, or appearance worshiped	hiding illness; deceiving a partner	real food, rest, cleanliness, chastity
Mind	our own image or ideas worshiped	self-deception and rationalizing	a daily honest check-in
Spirit	false gods and counterfeit summits	false witness and hypocrisy	prayer, confession, amends
Psychosphere	the crowd or the mood made master	gossip, spin, withholding	guarding what we spread

The rest of the paper walks through these four layers, from the outside in.

IV. The Body

The temple

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (1 Corinthians 6:19). The body is not a prison for the soul, and it is not a toy. It is a temple, entrusted to us. Caring for it is an act of worship, and neglecting it, or using it as an idol, is a kind of desecration.

Bodily hygiene starts with the ordinary things: washing, rest, clean water, clean air, movement, and sleep. These are not small. A body denied sleep or clean food will drag the mind and spirit down with it.

Food first, not food instead

NAZA teaches nutrition before medicine. This means food first, not food instead. A body fed real food has a better foundation for everything else, including healing. A body fed on what is cheap, processed, and engineered to be craved will struggle no matter how much medicine is added on top. But when medicine is needed, it is needed, and no diet should ever be used as a reason to refuse care that a person truly requires.

Some deficiencies are well known. Magnesium deficiency is common among people who drink heavily for long periods, according to the National Institutes of Health, and thiamine (vitamin B1) deficiency is a known danger of heavy drinking. Repairing the body’s foundation is part of recovery, not a side issue.

Keto, honestly graded

The ketogenic diet, which is very low in carbohydrates and high in fat, has drawn real interest in recovery. In a 2021 trial at the National Institutes of Health, 33 inpatients going through alcohol detox were randomly assigned to a ketogenic or a standard diet. Those on the ketogenic diet needed fewer benzodiazepines during the first week and reported less craving (Wiers and colleagues, *Science Advances*). That is promising. It is also one small trial, and it needs to be repeated.

For children the picture is different. The ketogenic diet is an established medical treatment for some children whose epilepsy does not respond to medication. It is prescribed by doctors, managed by a dietitian, often started in the hospital, and monitored closely, because it carries real side effects and growing bodies have special needs. That is the point to take from it: for a child, keto is a medical therapy, not a family diet to start at home. Everything this paper says about keto is said about adults.

Sexual hygiene

Sexual hygiene is where the two roots do some of their most painful damage. When pleasure becomes an idol, people are used instead of loved. When the truth is hidden from a partner, about other partners, about an infection, or about intentions, the lie can harm a body for years.

NAZA teaches chastity and fidelity, and not as a cage. They protect the body, the heart, and the people we love. Promiscuity treats another soul as a means to an end, and it spreads disease.

On the plain public-health facts, the Centers for Disease Control and Prevention (CDC) says that abstaining from sex is the only way to completely avoid sexually transmitted infections. Next comes a mutually monogamous relationship with a partner who has been tested and does not have an infection. The CDC also advises fewer partners, regular testing, and partners sharing their results with each other. Vaccines are recommended for some people to prevent hepatitis B and HPV. Condoms lower the risk but do not remove it; some infections, such as herpes and HPV, can pass through skin contact even when a condom is used. And when one partner has an infection, both need treatment at the same time.

Notice how much of this is about honesty. Testing, telling, and treating together are the second root pulled up by hand. Hiding an infection from a partner is not a private matter. It is a lie told with someone else's body.

Infection and the neighbor

The same is true of every contagious illness. Staying home when sick, washing hands, covering a cough, and telling people we may have exposed them are not just manners. They are love of neighbor, practiced in the body. A person who knowingly spreads illness to avoid inconvenience has made their own comfort into an idol, and their silence into a lie.

V. The Mind

We lie to ourselves first

Most lies we tell others began as lies we told ourselves. "I can stop any time." "It's not that bad." "They deserved it." "Nobody will know." The mind is very good at building a comfortable story, and very bad at noticing that it has done so.

Obfuscation and withholding work inside the mind too. We blur what we don't want to see. We refuse to look at what we already know. Mental hygiene begins with the willingness to see what is actually there.

Scripture gives the prayer for it: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23–24). And the command: "Examine yourselves" (2 Corinthians 13:5). "Let us search and try our ways, and turn again to the LORD" (Lamentations 3:40).

The daily check-in

Every day we check the weather. We look at the sky, or the forecast, and decide what to wear and whether to bring an umbrella. Nobody thinks this is strange. In the same way, every day we should check our health, our temperament, our mood, and our mind. This is psychospiritual hygiene, and it is as ordinary as brushing your teeth.

A simple way to do it is to walk back through the day, step by step. What was I thinking before I did this? What was I feeling before I did that? What did I get done today? What can I still finish, and what do I need to put down and rest from? What comes next, tomorrow, next week, and in the years ahead? This walk-back is an old practice, and it works because the mind remembers best when it retraces its steps.

The check-in is not self-punishment. It is like a doctor taking a pulse: the point is to know, so that we can act.

Neither love nor hate

When we find a compulsion in ourselves, there are two bad responses. One is to love it and make excuses for it. The other is to hate it, and ourselves with it. Neither helps. A better posture is the one a hiker takes toward a bear in bear country: respect it as a dangerous animal with known habits. Don't feed it. Don't fight it alone. Don't pretend it isn't there. Know where it walks, and stay alert.

VI. The Spirit

The subtle idols

The spirit is where idolatry does its deepest work, and where it hides best. Crude idols are easy to spot. The subtle ones are harder: a religion that has quietly put itself in God's place; a cause that has become more important than the people it was meant to serve; a spiritual experience that we chase instead of the God it pointed to. Even the spiritual life can become an idol. The test is always the same: does this point beyond itself to God, or does it ask to be served in His place?

Confession and amends

The spirit is cleaned the way it has always been cleaned: by telling the truth to God, to ourselves, and to another person; by turning around; and by making amends wherever we can. This is the second root pulled up in the open air. Confession is the opposite of withholding. Amends are owed first upward, to God, and then outward, to the people we have harmed, except where making them would cause new harm.

Symbol and archetype: reading creation without worshiping it

NAZA uses certain esoteric tools, and it is important to say plainly what they are, what they are not, and where this differs from the teaching of the Catholic Church.

What they are

Tarot, astrology, runes, and other systems like them are used at NAZA as archetypal and symbolic tools for self-awareness, self-reflection, and self-realization. They are used in the name of the Lord, the Creator, God Most High, by people made in His image (Genesis 1:27).

They have two uses, and both are in the present tense. The first is a weather report: seeing which way the wind is blowing, the way a farmer reads the sky before going out to the field. The second is a mirror: looking at oneself honestly, and testing oneself against one's own thoughts and feelings. A symbol held up to the soul can show what the soul has been hiding from itself. Used this way, these tools serve the daily check-in. They do not replace prayer, conscience, or Scripture.

What they are not

They are not fortune-telling. They are not black magic, and they are not cheap carnival party tricks. They are not a way to control creation, to gain power over other people, or to hedge one's

bets against God. The future stays in God's hands, and the human will stays free. Deciphering, discerning, and sharing what we see in creation is not the same thing as trying to control it.

The book of creation

We have been given language, science, and art for reading what God has made. "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). The lights in the sky were given "for signs, and for seasons, and for days, and years" (Genesis 1:14). Jesus Himself joined weather-watching and sign-reading in a single breath: "ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16:3).

Romans 1 holds this whole teaching in one chapter. Verse 20 says that the invisible things of God "are clearly seen, being understood by the things that are made." Verse 25 condemns those who "worshipped and served the creature more than the Creator." Read creation; do not worship it. Those two verses are the whole difference between a symbol and an idol.

The Catholic tradition has its own name for this: the book of creation. St. Bonaventure, a Doctor of the Church, read Romans 1:20 to mean that this world of the senses is like a common book, in which anyone who wishes may read the wisdom of God. In the *Breviloquium* he speaks of God revealing Himself through two books, the book of creation and the book of Scripture.

Discernment includes testing. "Believe not every spirit, but try the spirits whether they are of God" (1 John 4:1). Any symbol, any reading, any insight is to be tested against Scripture, against conscience, and against its fruit.

Where we stand with the Church

NAZA respects Catholic doctrine as far as it can, and it owes the reader an honest account of where it does not fully agree.

First, where we agree. Scripture forbids divination, enchantment, witchcraft, and consulting the dead (Deuteronomy 18:10–11). The Catechism of the Catholic Church counsels putting oneself confidently in the hands of Providence about the future and giving up unhealthy curiosity about it (CCC 2115). It condemns magic and sorcery that try to tame hidden powers and gain power over others (CCC 2117). NAZA agrees with all of this. We do not foretell, we do not conjure, and we do not seek power over anyone.

Second, where we differ. The Catechism rejects "all forms of divination," which it describes as practices supposed to "unveil" the future, and it names horoscopes and astrology among them (CCC 2116). Catholic dioceses have applied the same teaching to tarot; the Archdiocese of Singapore said so plainly in 2018. Many Catholic teachers would read runes the same way. NAZA's position is that symbolic and reflective use, aimed at the present and at self-examination rather than at unveiling a fixed future, falls outside divination as the Catechism itself defines it. It is worth knowing that tarot began in fifteenth-century Italy as a card game, and was only tied to fortune-telling in the late eighteenth century. The symbols came first; the fortune-telling came later.

Many faithful Catholics will still disagree with NAZA here, and they are entitled to. We say so openly, with respect, and leave the judgment to each reader's conscience before God.

VII. The Psychosphere

The air we carry

Every person carries an atmosphere. Walk into a room after a fight and you can feel it. Spend an hour with a gossip and you leave carrying what they spread. The psychosphere is that atmosphere: the speech, mood, presence, and influence a person gives off, and today, everything they post and share and repeat.

“Keep thy heart with all diligence; for out of it are the issues of life” (Proverbs 4:23). What is in us comes out of us, and it lands on other people.

Lies spread like infection

A lie, once spoken, behaves like a germ. It passes from person to person, changes as it goes, and makes people sick who never met the one who started it. “Behold, how great a matter a little fire kindleth! And the tongue is a fire” (James 3:5–6).

Paul gives the reason for honesty in a single line: “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another” (Ephesians 4:25). We are members of one another. A lie told to one person fouls the air for all of us.

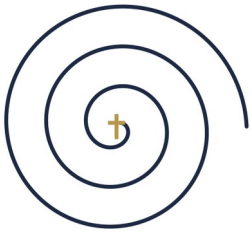
Withholding

Silence can be clean, and silence can be foul. Keeping a confidence, refusing to gossip, and holding the tongue in anger are clean silences. But silence that hides harm, that lets a lie stand, or that keeps back a truth someone has a right to know belongs to the second root. Psychospheric hygiene means guarding what we spread, and also speaking up when the truth is owed.

What we breathe in

The psychosphere works both ways. We also breathe in what others give off. Choosing what we listen to, watch, and scroll through is a form of hygiene. “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Philippians 4:8).

VIII. Sobriety and Slavery



Clarity and bondage

Sobriety is clarity. Addiction is slavery. Jesus said it plainly: “ye shall know the truth, and the truth shall make you free,” and “Whosoever committeth sin is the servant of sin” (John 8:32,

34). Paul said it again: "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Romans 6:16).

Scripture joins watching and sobriety: "let us watch and be sober" (1 Thessalonians 5:6). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). The sober person can see. The addicted person sees only the next dose.

Both roots at once

Addiction holds both roots at once. The substance or behavior has been put in God's place: it is what we turn to for comfort, for meaning, and for relief, and what we organize our days around. That is the idol. And it is kept alive by lies: to family, to employers, to doctors, and above all to ourselves. Every addiction has a bodyguard of lies.

That is why recovery always involves both: putting God back in His place, and telling the truth.

Abstinence is not recovery

Stopping is necessary, but stopping is not the same as recovering. A person who has stopped using but has not been reconnected to real life is abstinent, not recovered. Addiction is a wound of severed connection: the person has been cut off from real relationship and has built a substitute network around the substance. Abstinence removes the substitute. Recovery restores the real.

NAZA teaches five reconnections:

- **Nutritional:** repairing the body's foundation, so that it can feel and respond truly again.
- **Communal:** real relationships with real people, not only managed sessions.
- **Spiritual:** reconnection with God, the one relationship larger than any human arrangement.
- **Ecological:** working with living things, soil and plants and animals, that teach patience and give-and-take by doing.
- **Creative:** recovering the ability to make something that is truly one's own.

Around, then through

There is no shortcut through the center. The way through is around it, and then straight through the center.

A labyrinth winds around and around before it reaches the center. It seems at times to lead away from the goal, but the path is single, and anyone who keeps walking will arrive.

A spiral comes back to the same ground, one turn higher. Recovery often feels like passing the same place again and again: the same temptation, the same lesson. But each pass is higher than the last, if we keep climbing.

And at the center is the cross, where the vertical and the horizontal meet, heaven and earth, God and neighbor. Only God can stitch us back together and give us real purpose. "He healeth the broken in heart, and bindeth up their wounds" (Psalm 147:3). Truth threads the needle after going around it and through.

The author writes as one who has walked this road, not as one who watched it from the side.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Galatians 5:1).

IX. Family and the Next Generation

Having reached the center, the labyrinth turns and walks back out. Nobody is healed only for their own sake.

Pro-life

NAZA is pro-life. Every soul is willed and known by God before birth. “Before I formed thee in the belly I knew thee” (Jeremiah 1:5). “For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully and wonderfully made” (Psalm 139:13–14).

Being pro-life means more than opposing abortion. It means standing with mothers and fathers before and after a child is born: with food, shelter, work, community, and a place to belong. A church farm can do some of this with its own hands, by feeding people, teaching skills, and making room. This section stays with teaching and practice; questions of law belong to the constitutional papers in Pillar II.

Pro-family

Raising children right means giving them what they need to grow properly: real nourishment, safety, truth, love, and discipline without cruelty. “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6). “And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord” (Ephesians 6:4).

The two roots apply here too. Don’t lie to children; they learn honesty from what we do far more than from what we say. And don’t make idols of them, or of ourselves in their eyes. A child who is worshiped is not loved well, and a parent who demands to be worshiped will lose the child’s trust.

Children’s bodies need special care. What is good for an adult is not always good for a growing child, and this is especially true of restrictive diets. A child’s diet should be planned with the child’s doctor.

X. For Everyone

Individual souls

NAZA is focused on individual souls. Each soul is an extension of the Word and its light, made in the image of God. “For the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart” (1 Samuel 16:7). “God is no respecter of persons” (Acts 10:34).

The two roots run through every human life, the author’s included. This teaching does not point at any group of people. It points at the roots, and the roots are in all of us.

Not against anyone

NAZA is not anti-gay, and it is not against any group of people. Here, too, it stands close to Catholic teaching, which calls for people with same-sex attraction to be accepted with respect, compassion, and sensitivity, and for every sign of unjust discrimination against them to be avoided (CCC 2358). The Church's teaching on sexual acts is a separate matter (CCC 2357). This paper speaks to persons and to souls, and it holds every person to the same call: chastity, honesty, and the worship of God alone.

Respectful, and honest

NAZA is for everyone, and it is respectful of Catholic doctrine as much as it can be. Where we differ, as on the symbolic tools discussed in Section VI, we say so openly. That is itself part of the teaching: an honest disagreement is cleaner than a polite lie.

Walking Back Out

The labyrinth ends where it began, at the edge, facing the world again. What we bring back out is a practice, not a feeling. Here is the daily check-in, one question for each layer. It takes five minutes, like checking the weather.

- **Body:** Did I eat real food, drink clean water, move, rest, and keep clean? Am I carrying anything I should keep from others?
- **Mind:** What did I tell myself today that was not true? What am I avoiding looking at?
- **Spirit:** What did I put in God's place today? What do I owe, and to whom?
- **Psychosphere:** What did I spread today, in word, mood, or post? What did I hold back that should have been said?

Then ask the oldest question: what is the weather in me today, and what does God ask of me in it?

"Little children, keep yourselves from idols. Amen." (1 John 5:21)



Come, Holy Spirit; come, Holy Ghost.

Appendix A. Claim Status

This paper makes claims of several kinds. They are graded here so the reader knows how much weight each one can bear.

Claim	Status	Basis
Idolatry and lying are the two roots of every sin	The paper's thesis	Echoed in Romans 1:25 and Wisdom 14:27–28; stated here in the author's words
Abstinence is the only way to completely avoid STIs	Established	CDC, "How to Prevent STIs"
Mutual monogamy with a tested partner lowers STI risk	Established	CDC
Condoms lower STI risk but do not remove it	Established	CDC; herpes and HPV can pass by skin contact
Magnesium deficiency is common in chronic heavy drinking	Established	NIH Office of Dietary Supplements
Thiamine deficiency is a danger of heavy drinking	Established	Standard medical teaching
Keto reduced detox medication and craving in alcohol detox	Promising	One NIH trial, 33 inpatients (Wiers et al., 2021)
Keto treats some drug-resistant childhood epilepsy	Established, under medical supervision	International Ketogenic Diet Study Group (Kossoff et al., 2018)
Retracing the day's steps helps recall	Supported	Research on context and memory (Tulving and Thomson, 1973); see *Soft Eyes and the Ladder*
Tarot began as a 15th-century Italian card game	Established	Historians of playing cards
Abstinence differs from recovery; five reconnections	NAZA teaching	*The Organic Symbiotic Principle*
Symbolic use falls outside divination as CCC 2116 defines it	NAZA position; disputed	Many Catholic teachers disagree

Sources. Scripture is quoted from the King James Version, including the Wisdom of Solomon from the KJV Apocrypha; the Douay-Rheims renders Wisdom 14:27 "the worship of abominable idols is the cause, and the beginning and end of all evil." Catechism of the Catholic Church, §§ 2115–2117 and 2357–2358 (vatican.va). Centers for Disease Control and Prevention, "How to Prevent STIs" (cdc.gov). NIH Office of Dietary Supplements, magnesium fact sheet. Wiers, C. E., et al. (2021), on a ketogenic diet during alcohol detox, *Science Advances*. Kossoff, E. H., et al. (2018), updated recommendations of the International Ketogenic Diet Study Group, *Epilepsia Open*. St. Bonaventure, *Sermones de diversis* and *Breviloquium*, Part II (the passage on the world as a common book is the author's translation from the Latin). Roman Catholic Archdiocese of Singapore, statement on tarot cards (2018). On the history of tarot: the Victoria and Albert Museum and other historians of playing cards. NAZA corpus: *The Unearned Position*, *The Vacant Capstone*, *Neither Love Nor Hate*, *The Organic Symbiotic Principle*, *The Lamp and the Broom*, *Soft Eyes and the Ladder*.