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Kilian McDonnell, O.S.B.



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by

KILIAN McDONNELL, *O.S.B.*

Executive Director, Institute for Ecumenical
and Cultural Research
Collegeville, Minnesota

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About three years ago Pentecostalism appeared within American Catholicism in this country.¹ As a movement² it began at Duquesne University, spread to Notre Dame and from there to various parts of the country.³ The present considerations have to do with Catholic Pentecostalism and only secondarily with the appearance of Pentecostalism within the historic Protestant churches, Lutheran, Presbyterian, Episcopalian, etc. For purposes of clarity the older Pentecostalism, as represented by the Assemblies of God and the Pentecostal Holiness Church, will be called classical Pentecostalism. Pentecostalism within the historical Protestant churches will be called neo-Pentecostalism. Though the phenomenon within the Roman Church belongs to neo-Pentecostalism, it will usually be called Catholic Pentecostalism.

The author bases his observations on four years of research. He collaborated with a team of anthropologists from the University of Minnesota under Dr. Luther Gerlach which studied Pentecostalism from the point of view of the dynamics of movement growth.⁴ The method used in research was that of participatory observation. Therefore the conclusions are based not only on printed documents, which in Pentecostalism are often misleading, but on extensive field research.⁵

The interest of the author in Pentecostalism is as a scholar. He has never had what classical Pentecostals call "the bap-

tism in the Holy Spirit," and does not speak in tongues. Though using anthropological tools, the author writes essentially as a theologian. The chief concern here is to show why an objective evaluation of Pentecostalism within Catholicism is difficult. What is said here of Catholic Pentecostals holds true, *mutatis mutandis*, of Protestant neo-Pentecostalism.

The literature on Catholic Pentecostalism is limited and of uneven value from a critical point of view.⁶ Any kind of serious scientific research into Catholic Pentecostalism is almost nonexistent. Therefore the conclusions drawn must be of a more tentative nature.

I

It is extremely difficult to arrive at an objective evaluation of Catholic Pentecostalism because of the public image of Pentecostalism which is so bad that Pentecostals hardly ever receive a fair hearing. The public image of Pentecostalism contains so many negative elements that scarcely any but the most negative judgment upon it is possible. Pentecostalism conjures up images of emotionalism, fanaticism, religious mania, illiteracy, anti-intellectualism, credulity, messianic postures and panting after miracles. The public image was shaped by the history of classical Pentecostalism, which even classical Pentecostals will admit, was not without its bizarre aspects.⁷

It should be honestly said that the public image even today is a true reflection of large areas of the classical Pentecostal world.⁸ One can find within classical Pentecostalism today all of the negative elements contained in the public image. The degree to which the public image is truly reflective of the Pentecostal realities will depend on the socio-economic level, the ethnic background, and the geographical location of the group under consideration. No one should be surprised that classical Pentecostalism developed along the lines of its public image. From the beginning of the Pentecostal movement at the turn of the century until the second world war, Pentecostalism was without the discipline of either a strong theological tradition or a strong cultural tradition.⁹ Given this theological and cultural vacuum and given the enthusiastic nature of the charismatic gifts, it is not surprising that classical Pentecostalism developed in directions which contemporary classical Pentecostals now regret.¹⁰

However, there are vast areas of the Pentecostal world where the public image is not reflective of the Pentecostal realities. Especially since the leveling process which took place during World War II has classical Pentecostalism undergone not only socio-cultural changes, but has attained a new theological awareness.¹¹ For vast areas of the Pentecostal world there is a basic falsity about the public image.¹² In these areas the public image

has the same relationship to the essential quality and witness of Pentecostalism as the Inquisition, the Massacre of St. Bartholomew's Day, and Alexander VI (our slightly adulterous Renaissance pope) has to do with the essential quality and witness of Roman Catholicism. These belong to Catholic history and are bearers of an historical truth, but do not, we hope, image forth the inner reality of Roman Catholicism.

Whenever one speaks of Pentecostalism one has to deal with the public image. People outside of the movement almost always judge in terms of the public image which precludes an impartial judgment.

Fear of religious experience also makes it difficult to deal objectively with Catholic Pentecostalism. The majority of Christians in the main-line churches feel threatened by the kind of religious experience typified by Pentecostalism. And to judge while under the stress of fear is to almost preclude an objective judgment.

In part, and only in part, Roman Catholics have inherited a distrust for religious experience from John of the Cross and Teresa of Avila. Though both of these Spanish mystics had themselves experienced the whole gamut of religious elevation, they wrote a quite negative attitude into their mystical writings. This was partly due to the presence in Spain of persons claiming religious experiences of a high order who were later

shown to be self-deluded or impostures.¹³ In addition there were the “alumbra-dos,”¹⁴ the quietists of that day, who were given to emotional excesses, which prompted John of the Cross to take such a dim view of an emotional content of religious experience. Finally, the condemnation of the pseudo-mystic quietism of Molinos in Spain and Fenelon and Madame Guyon in France brought mysticism into disrepute.¹⁵

Within Protestantism the fear of religious experience stems in part from pietism. Starting about 1675 with the publication of Philip Jacob Spener's *Pia Desideria*, pietism was a reaction against an over-intellectualized theology and formalism of Lutheran orthodoxy. There were a number of unhealthy elements in certain manifestations of pietism: individualism, a superficial emotionalism, religious sensualism, a narrowing theological outlook. In the United States, the revivalist pattern, which became the dominant style of American Protestantism up until into this century,¹⁶ was identified with an experience-oriented piety. Protestants today are inclined to identify pietism with revivalism. Protestants see in Pentecostalism an invitation to return to the experience-oriented pattern of the revivalist tradition and the excesses of the revivalist tradition convinces them that this is not the road they want to travel. This invitation threatens them because of the role which religious

experience plays in Pentecostalism.

A certain healthy skepticism with regard to religious experience is very much in place, a skepticism and reserve which many Pentecostals could well emulate. But a deep fear of religious experience, with the consequent complete rejection of all religious experience as hysteria can lead to another kind of religious superficiality. And the alternative to an experience-oriented faith need not be its complete rejection, but an integration of the experiential into the total religious approach, with the experiential taking a subordinate role.¹⁷ But as long as an exaggerated fear of religious experience typifies one's outlook an objective evaluation of Pentecostalism is not possible.

The norms of socially acceptable behavior also make an objective judgment upon Pentecostalism difficult. Social acceptability is determined by the mores of a society. That which is expected of a mature, responsible adult constitutes socially acceptable behavior. Social acceptability says nothing about the merits or demerits of an act; it simply says that certain acts are acceptable, others are not. For many social acceptability is an ultimate norm. For large sections of the American public, speaking in tongues, interpreting and prophesying are not socially acceptable ways of behaving.¹⁸ People who behave in these ways deviate from the accepted norm and are therefore stigmatized in various ways as social de-

viates. Such people are received in polite society with some hesitation and embarrassment. One could rightly ask what would be left of the gospel if social acceptability becomes the ultimate norm. But because even committed Christians judge by these norms, it is difficult to arrive at an objective judgment on Pentecostalism.

No true judgment can be made when people are misinformed on the real issues of the movement. The issue in Pentecostalism is not tongues. This is true not only of neo-Pentecostalism, Catholic and Protestant, but is also true of classical Pentecostalism.¹⁹ Part of the problem here is the false picture one gets from Pentecostal literature, much of which is concerned with speaking in tongues.²⁰ This would imply that Pentecostalism is identified, without qualification, with speaking in tongues. But if one examines the lives of persons involved in Pentecostalism one sees that tongues is not the consuming concern those on the outside think it to be. This does not mean that tongues are without an important role, especially in the private devotional life.²¹ Catholic and Protestant neo-Pentecostals do not come together specifically to pray in tongues. They are disturbed by neither the presence nor absence of tongues in a given prayer meeting. The issue in Pentecostalism is not tongues, but fullness of life in the Holy Spirit, openness to the power of the Spirit, and the exer-

cise of all gifts of the Spirit. Because the attention of outsiders is preoccupied with tongues in a way that is not true for those involved, Pentecostalism is often judged on a misconception of what is the real issue.

Again people are overly defensive with regard to Pentecostalism and find it difficult to judge impartially because they identify Pentecostalism with emotionalism. It should be stated unambiguously that the essential Pentecostal reality has nothing to do with emotional elevation. One can, of course, find Pentecostal groups which are highly emotional. Some of the ethnic Pentecostal churches in New York City I visited were highly emotional when judged by Roman Catholic standards. A non-ethnic classical Pentecostal church in Minneapolis which I visited on the evening of December 31, 1967, for a "Watch Vigil" turned out to be the kind of revival service in which naked appeal to emotions played a large part. A traveling evangelist was holding the services and he used every technique to rouse the congregation emotionally. Many Christians who stand within the classical Pentecostal tradition would condemn such behavior with a vehemence equalled by any within the historic churches.²²

I was present at a meeting of pastors from one of the historic Protestant churches who were involved in the charismatic revival. Many of these pastors

had unwittingly taken over the cultural baggage from classical Pentecostalism. Judged by Roman Catholic standards, the author found the emotional level excessive. I attended many other meetings of Protestant neo-Pentecostals in this country and in Germany in which the emotional level did not vary greatly from that of religious services in main-line Protestant churches.

I have also been present at Catholic Pentecostal meetings in Chicago, Notre Dame, Ann Arbor, Bronx, and Brooklyn where the emotional level was no higher than one would find in the ordinary guitar masses in Catholic churches, and in many cases no higher than in the ordinary Sunday mass in any parish church. Roman Catholic Pentecostal meetings tend to be the height of propriety. Father O'Connor, speaking of Catholic Pentecostalism, rightly suggests that "the experience is not produced by emotion, it does not consist in emotion, and its chief and characteristic effects are not emotional."²³

Occasionally there will be some emotional expression. I was present at a meeting of Catholic Pentecostals in which one of the participants was quietly sobbing. A look at the history of the mystical and ascetical tradition will show that tears were considered a precious gift in ancient monasticism, a theological attitude which continued on through the high Middle Ages, as can be shown from

John Climacus, Cassian, Isaac of Ninive, Gregory the Great, Peter Damian, and even as late as Robert Bellarmine. The gift of tears was sometimes concerned with one's own sins or those of mankind, but also, and that quite frequently, was an expression of great joy and peace because of God's love and mercy.²⁴ In the *editio typica* of the Roman Missal one can find a set of collects labeled "For petitioning the gift of tears."²⁵

While it would be unwise to ignore this long mystical ascetical and liturgical tradition and to dismiss all tears in a religious context as dubious emotion or near hysteria, one should also recognize, as do both the classical and neo-Pentecostals, that not every flow of tears is necessarily evidence of a gift of God. Tears can be merely an expression of emotional instability and hysteria.

The very nature of the gifts of the Spirit, whether tongues, prophecy, interpretation or discernment of spirits, makes it difficult to arrive at an objective judgment. One can study the gifts of the Spirit from a psychological, sociological, economic point of view (and there are economic implications).²⁶ All of these approaches will tell one something about the gifts and the person who exercises them. However, the ultimate spiritual reality eludes all of these avenues of investigation. The gifts are spiritual gifts and, in their ultimate significance, they can only be understood spiritually. St.

Paul said quite clearly that the things of the Spirit would not be understood, and because they would not be understood, would not be received. "The unspiritual man does not receive the things of the Spirit of God, for they are folly to him and he is not able to understand them because they are spiritually discerned." (1 Cor. 2:15) The unspiritual man who does not receive the things of the Spirit is not, in Paul's mind, the pagan. St. Paul is talking about the believer, who judges according to the flesh. So there will be good men, men of conscience, who will oppose the things of the Spirit and not receive them because they judge them according to the flesh. This makes it difficult to arrive at any kind of public consensus on Pentecostalism which is both objective and capable of sustaining a theological scrutiny.

Because many see the Pentecostal movement as a threat to the structural church a dispassionate inquiry on the part of those belonging in a more official way to the structures is rendered more than usually hazardous. Some have felt that the admission of the validity of the gifts and their exercise would appear to be an admission that as a matter of fact the church has not possessed the fullness of truth or the fullness of spiritual realities. The Pentecostal experience appears then as a new dimension and to admit this new dimension would be a judgment on the Church and its history. This is a

false problem. The Spirit and the gifts of the Spirit can never be lacking to the church.

A related obstruction to an unprejudiced judgment is the fear on the part of those in positions of authority when they are forced to deal with a dimension which knows no jurisdictional boundaries, which cannot be regulated by decree, which cannot be pre-programmed, pre-packaged, or pre-structured.

One of the greatest obstacles to an impartial inquiry is the presence in neo-Pentecostalism, both Catholic and Protestant, of what can be called cultural baggage.²⁷ There is a classical Pentecostal subculture or contraculture, which includes speech patterns, prayer postures, mental processes, expectations.²⁸ This culture belongs to a specific historical, socio-cultural context, where it has its own validity. The classical Pentecostal culture is not necessarily lower than other religious cultures but it is decidedly different. Neo-Pentecostals very frequently forget that cultural baggage which has validity in one cultural context, does not have validity in another. Cultural baggage is not transferable, and when the attempt is made to transfer the cultural baggage of classical Pentecostalism to a Catholic context then the problems become enormous. This usually means that the Catholic Pentecostal is alienated from his Catholic brethren and is no longer able to operate effectively in a Roman

Catholic community. The Catholic Pentecostal thinks that he is being rejected for his Pentecostalism; his Catholic friends think they are rejecting the phenomenon of Pentecostalism while in fact they may only be rejecting the cultural baggage of classical Pentecostalism. Baggage must not be understood here in the pejorative sense. It simply means the accouterments with which one passes through time. Baggage is culturally determined and is nontransferable.

The Pentecostal experience can be both profound and transforming.²⁹ For the Roman Catholic it can be such a revelation that the person receiving it makes no distinction between the central Pentecostal reality which is valid, and the cultural baggage, which is valid for classical Pentecostals but not for others. Roman Catholics and Protestant neo-Pentecostals who take over the cultural baggage place a great stumbling block to others in their own communions as they try to evaluate the Pentecostal reality. For those who wish to embrace the Pentecostal spirituality it is imperative that they remain true to their cultural traditions. Their task should be to integrate their Pentecostal spirituality into their Catholic experience.

Further, the strength of classical Pentecostalism has been in the field of religious experience. Here they have been witnesses to an aspect of religious reality as it relates to the ordinary Christian life,

to which Roman Catholicism has given scant attention. Here Roman Catholicism and the historic Protestant churches are indebted to classical Pentecostalism for keeping alive a tradition they have neglected. Classical Pentecostalism, however, is strong neither in the area of exegesis nor in systematic theology.³⁰ This is not where classical Pentecostalism can make a contribution. Those who wish to cultivate the Pentecostal spirituality should not make the mistake of taking over the classical Pentecostal exegesis and theology uncritically. Once again, the Pentecostal experience can be so joyous and transforming that the unwary simply takes over the whole Pentecostal exegesis and doctrine.

Roman Catholicism, Lutheranism and Presbyterianism and the other historic churches have theological and exegetical traditions which are rich beyond that of classical Pentecostalism. It is unfortunate when men belonging to an historic church set aside these theological and exegetical traditions simply because the central Pentecostal experience is valid. To do so is to borrow from that area where classical Pentecostals are weakest. One should borrow from another at the point of the other's greatest strength. Classical Pentecostals, if they should consider borrowing from Roman Catholicism, should not borrow from our many weaknesses but from our strengths.

Taking over cultural baggage, exegesis

and doctrine from classical Pentecostalism has been treated at some length because it constitutes one of the most serious obstacles to an objective evaluation and one of the most serious problems within neo-Pentecostalism, Catholic or Protestant.

II

Because Pentecostalism is not a denomination, not a doctrine, but a spirituality, an experience, a way of life, which has a scriptural basis, it can fit into a Roman Catholic, a Lutheran, a Presbyterian context. Its central concern, once again, is fullness of life in the Holy Spirit and the exercise of all the gifts. A decisive moment in this fullness of life is the baptism in the Holy Spirit. The vocabulary here is taken over from Acts 1:4, 5: "He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, 'you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit.'" No Pentecostals that I am aware of, even classical, teach that a Christian who has not had the baptism is without the Holy Spirit. All Pentecostals consider the baptism to be a new modality of the Holy Spirit's presence. Classical Pentecostals and some Protestant neo-Pentecostals consider speaking in tongues as the evidence or proof that one has had the baptism.³¹ They point out what they see as a pattern

in the apostolic times, namely the coming of the Holy Spirit tied to speaking in tongues (cf. Acts 2: 1-42; 10-46; 19-6). Catholic Pentecostals almost universally reject the necessary link between the baptism and speaking in tongues. For them anyone who asks for the baptism receives it whether or not he speaks in tongues.³²

From a theological point of view it is irrelevant whether tongues are a true language or not.³³ Classical Pentecostals would insist that tongues are a true language and most neo-Pentecostals, Protestant and Catholic, usually agree.³⁴ All Pentecostal literature, classical, Protestant and Catholic neo-Pentecostal, gives examples of foreign languages which were spoken in the presence of someone competent in that language who verified the linguistic authenticity of what was spoken. However, when one accepts the Pentecostal presuppositions, namely that the language can be any language ever spoken, even languages now no longer spoken, or even the language of the Angels (they cite 1 Cor. 13: 1), the problems of scientific verification become staggering.³⁵ Also the kind of controlled situation necessary for a truly scientific study rarely obtains when a language is recognized in a Pentecostal meeting. Without this kind of controlled situation most scientists would not accept tongues as true languages, and would rather contend that the recognition of the language by someone linguistically competent is

based on psychological rather than linguistic factors. From an exegetical point of view it does not seem possible to decide the question.³⁶

While most Catholic Pentecostals would consider the gift of tongues a gift of a true language, they would show a little impatience with the outsider's preoccupation with what the Pentecostals consider the more peripheral aspects of the problem. For them the issue is not tongues, but the fullness of life in the Spirit. The gift of tongues is a manifestation of this fullness and is only one of a number of possible manifestations. They would also concede that it is the lowest of the gifts. Catholic Pentecostals, as others in the movement, are more concerned with tongues as a gift of prayer.³⁷ In fieldwork the researcher frequently hears Catholic Pentecostals tell of a new depth in their prayer lives. They find themselves, they say, praying at a deeper level than they have prayed before, and they are greatly drawn to prayer. Their prayer has a marked trinitarian character to a degree not found in most Catholic groups. Perhaps the most significant aspect of their prayer life is the dominance of the prayer of praise. For many of them this concern for praise is the revelation of a new dimension. They had often recited the "Glory to God in the highest" of the Mass but had never really thought of praise as the basic orientation of their life of prayer. It is the role of

praise in their prayer life that makes their prayer attitudes essentially those of joy and peace.³⁸

The most characteristic activity of all Pentecostals is prayer, so much so that a casual observer would be led to think that it was simply a prayer movement. Undoubtedly it is this aspect of the movement which attracts many who get involved. They find that their prayer needs are not being met in the institutional churches. This does not mean that they desire to separate themselves from the structures of the church. Rather they find a need to supplement the more formal parish worship with a more informal, more directly experiential form of worship.

Part of the vocabulary which Catholic Pentecostalism has taken over from classical Pentecostalism is the talk of a hunger for God. This is more than just a verbal borrowing as Catholic Pentecostals like classical and neo-Pentecostals, have a deep love of prayer which corresponds in the worship dimension to this hunger for God.

Though much of the theology is pneumatological in orientation, Christ is at the center of their religious consciousness. Speaking of the Notre Dame experience Ranaghan relates: "As each of us learned of what the other was doing, we rejoiced to see that in each case our testimony was not about tongues; not even primarily about the Holy Spirit. But wherever we

went our talk was about Jesus Christ and the power of His saving love to transform men and man's world."³⁹

Catholic Pentecostals sometimes raise the suspicions of other Catholics that their talk about baptism in the Holy Spirit, fullness of life in the Holy Spirit and exercise of the gifts is, as a matter of fact, a species of instant contemplation. Early in the tradition of classical Pentecostalism it was recognized that baptism in the Holy Spirit and the exercise of the gifts is not an indication of spiritual maturity. Indeed, there is a general recognition among all Pentecostals that he who exercises a gift of the Spirit is not by any necessity more mature spiritually than he who possesses no obvious gift.⁴⁰ For this reason all Pentecostals like to emphasize the "body function" of the gifts, that is, gifts are directed to the building up of the body of Christ (1 Cor. 12:27), and are subject to judgment of the body of Christ (1 Cor. 14:29).

One of the manifestations of the Spirit which plays a role in all Pentecostal groups is the gift of healing (1 Cor. 12:9, 30). Roman Catholics who have no problems with accepting a healing at Lourdes or Fatima sometimes are hesitant to even admit the possibility of a healing through a charism of the Holy Spirit. While they would consider it a mark of piety to seek a cure at Lourdes they would think it an expression of hysteria to seek a cure through a charism of the Holy Spirit.

There are, of course, many outside of strictly Pentecostal circles who believe in and exercise the gift of healing. In 1885, therefore, before the emergence of Pentecostalism as a movement, there was a conference in London on the healing ministry. In the Episcopalian Church and in other groups there sprung up societies concerned with healing, such as the International Order of St. Luke the Physician.

The basic problem of Roman Catholics outside of Catholic Pentecostalism is the public image of the healing evangelists as found in classical Pentecostalism.⁴¹ Men like Oral Roberts, William Branham, A. A. Allen represent this tradition.⁴² However, Catholic Pentecostals should make it clear that accepting and practicing the gift of healing does not mean that one must necessarily accept the style of healing ministry as practiced by the above-named healing evangelists. Here, as in many other areas, Catholic Pentecostals have not always made the distinction between the manifestation of the Spirit through the gift of healing and the cultural baggage of classical Pentecostalism.

III

The origin of Catholic Pentecostalism as a movement was in the universities: Duquesne (Pittsburgh, Pennsylvania), Notre Dame (Notre Dame, Indiana), Michigan State (E. Lansing), Iowa State (Ames), Holy Cross (Worcester, Mass-

achusetts).⁴³ Involved from the beginning were professors of theology, philosophy, physics, history, graduate students working on their doctorates, and undergraduate students. From the beginning the movement had persons of theological competence guiding it, such as Mr. Ralph Keifer, Mr. Kevin Ranaghan, Father (Dr.) Edward O'Connor, and later Father (Dr.) Francis McNutt. The theologians involved in the movement and others with advanced degrees have begun to meet once a year to work out the theology of the Pentecostal experience within the Roman context. In May of 1969 they met for the first time at St. Benedict's Abbey, Benet Lake, Wisconsin, and will meet again in February of 1970 in St. Louis. This theological concern did not insure that Catholic Pentecostalism would avoid all the pitfalls to which an enthusiastic movement is liable, but it did give the movement the kind of theological stability which was not present at the beginnings of classical Pentecostalism and Protestant neo-Pentecostalism. From the university circles the movement spread to the parishes, to convents, and monasteries. A number of Trappist monasteries (with their abbots) are involved.⁴⁴ The movement seems to be strong on the parish level in Michigan and in the St. Louis area, but there is no section of the country which is without its Catholic Pentecostal prayer groups.

At a meeting of representatives of con-

templative nuns this past summer the question of Pentecostalism in the convents arose. "The sisters most familiar with it cite many beneficial results both personally and for the community. Those least familiar with it have the strongest arguments to oppose its incursion into the cloister. In some instances, Pentecostalism has had the effect of turning the cloistered community into a center of prayer for a large community of Christians whose experience of God has been enriched by 'baptism in the Spirit.' It has also introduced into some convents the practice of shared praying. The resultant spontaneity in the community has had a fortunate effect. One of the sisters remarked that after years of belief in the unseen power of intercessory prayer, some of the more tangible results of invoking the Spirit in the Pentecostal sense were highly reassuring."⁴⁵

To give an idea of what goes on at a meeting of Catholic Pentecostals I will describe a meeting I attended. This description would approximate the style of meeting one would encounter at the parish level. There were about fifteen members of the prayer group and they met in the living room of one of the couples about 8 o'clock in the evening. One notices the warmth with which the members greet one another, sometimes with embraces. Deep personal relationships have obviously developed. They manifest a true concern not only for each

other's spiritual welfare but also for employment problems, and financial difficulties. There is a very friendly, relaxed atmosphere. This particular group had a priest as its leader, but in other groups I visited priests who were regular members of the group were not the leaders. While the members are gathering, the conversation is light.⁴⁶ Someone, not necessarily one recognized as the leader, suggests that they start.

There is no given order to the meeting and anyone can make a contribution. This meeting started with a hymn, followed by a reading from scripture. Then there was silence of about five minutes while people meditated and prayed silently. An outsider is surprised to encounter so many periods of silence at a type of meeting known to non-Pentecostals for its high emotional level. Catholic Pentecostal meetings are usually low keyed, and unemotional, though there are occasional expressions of emotion.

The silence was broken by someone praying out loud, using the text which had been read as the basis of his prayer. He did not give a commentary on the text, but spoke a prayer which rose out of the interior confrontation between the Christ of the gospel and his own life. Again there was silence, which was broken with short prayers by various members for the gift of praise, for strength, for sensitivity to the needs of others. A man with a guitar started to sing a hymn and

was joined by the other members. Then a young businessman gave a testimony of how he discovered God in his life since the last meeting. This had to do not only with his prayer life, but with an office situation. He had come to understand and help a particularly difficult co-worker. Two others gave testimonies, all of which was done in a matter-of-fact way.

There was silence for several minutes. An older man asked the prayers of the group for a domestic problem. He knelt in the middle of the room and the others gathered round, laying hands on his head and shoulders. The Catholic Pentecostals do not think of this as a sacramental gesture (as in ordination) but as an imitation of a common biblical gesture of invoking God's blessing. During this time one of the members spoke in tongues which lasted about a half a minute or less. Others were quietly praying in English. This session in the middle of the room lasted about three minutes. The man rose and everyone went back to his or her place. A young girl read a psalm, there was silence, and then someone suggested that the group break for coffee. The coffee break lasted about twenty minutes.

The meeting was resumed without either great solemnity or emotional build-up. The man with the guitar sang a hymn he had composed. There was silence for an extended period of time. A man who had been to three or four of the meetings

but who had not previously asked for the baptism in the Holy Spirit suggested that the group pray for him that he might receive it. He knelt in the center and, as before, the others gathered round, placing hands on his head and shoulders. As is not unusual, the young man gave no external evidence that anything had happened. He did not at that time speak in tongues.⁴⁷ After about three or four minutes he rose and everyone returned to his place. Someone began to recite the Lord's Prayer and all joined in. Then the members of the group began to tell of special concerns for which they asked the prayers of the group. One man was going to have a job interview; one had housing problems; another expressed doubt as to the direction his life should take. There was silence and one member spoke a prophecy about God's mercy.⁴⁸ Again silence, then someone began to sing in tongues and three or four joined. This was followed by silence and the recitation by the group of a psalm, and then the group broke up. The meeting has lasted about 2½ hours, very modest by classical and neo-Pentecostal standards.

When one is asked to make a judgment, not upon this particular prayer group but upon Catholic Pentecostalism in general, there are areas where the researcher must be quite critical. Catholic Pentecostals, though to a lesser degree than classical Pentecostals, do not distinguish sufficiently between what comes from the

Holy Spirit and what comes from the human psyche.⁴⁹ If a Pentecostal is deeply moved at a meeting, he tends to equate that experience too readily with the power of the Holy Spirit. This kind of equation is not defensible. Non-Pentecostals should also remember that the same kind of identification cannot be made between a highly emotional meeting and the absence of the Holy Spirit. Standing in my own cultural tradition I can be greatly disturbed by the emotional pitch of a Puerto Rican Pentecostal service, but I cannot say that because it was emotional therefore the Holy Spirit was not present.

Pentecostals tend to absolutize Lukan theology and First Corinthians. There are, of course, others who absolutize other sections of the New Testament. Lutherans tend to absolutize aspects of the Pauline anthropology, and Catholics in general the Pastoral epistles. To absolutize Luke and First Corinthians gives the charismatic manifestations a centrality they do not have in the whole of the New Testament. There is no reference in any of the canonical gospels to "speaking in tongues," with the exception of the disputed passage in Mark 16: 17, 18: "And these signs shall attend those who believe: in my name they shall cast out devils; they shall speak in new tongues; they shall take up serpents. . . ." This passage is not found in any Greek manuscript earlier than the fifth century and is not mentioned by any writer earli-

er than Eusebius.⁵⁰ What is called into question is not canonicity, but Markan authorship.⁵¹ Some call in question also its canonicity.⁵²

Sometimes Catholic Pentecostals take over from classical and neo-Pentecostals the radical nature-supernature framework. All Pentecostal literature is full of warnings not to be gift conscious⁵³ and the frequency of the warnings is an indication of one of the hazards of the Pentecostal spirituality. Especially among those newly come to the movement there is sometimes an unhealthy concentration on the more pronounced prophetic gifts,⁵⁴ which results in an absolute identification of the manifestation of the gifts with those mentioned in 1 Corinthians 12, as though Paul was giving a taxitive list of the manifestations. Though this is less frequently found among Catholic Pentecostals, Pentecostals do forget that among the gifts of the Spirit Paul places two quite prosaic gifts, "services of help, power of administration" (1 Cor. 12: 28). These gifts receive little attention in Pentecostal circles. Classical Pentecostals tend to make laws for the Holy Spirit, saying that the pattern discernible in Acts, that is, the coming of the Spirit and the manifestation of tongues, is the unvarying pattern for entering into the gifts of the Spirit.⁵⁵ This is exegetically untenable.⁵⁶

Catholic Pentecostals have not taken over from classical Pentecostalism the

necessary link between the baptism in the Holy Spirit and tongues. Some, however, have taken over the supposition, which is exegetically unfounded, that tongues are for everyone.⁵⁷ Catholic Pentecostals generally do not state this in categorical terms but the supposition is operative. They neglect Paul's question. "Do all speak in tongues?" (1 Cor. 12: 31). The contention should rather be that "the manifestation of the Spirit is given to everyone for profit," (1 Cor. 12:7) though this need not necessarily be tongues, even as a door to fullness of life in the Spirit.

Catholic Pentecostals have a somewhat static approach to the biblical texts in which the manifestation of the Spirit is mentioned. There is no reason why all of the gifts need to be operative at every moment in the history of redemption. Though charisms belong to the nature of the church there is no inherent necessity why a certain gift could not disappear at a given moment in history, possibly to reappear later. The constant is the manifestation of the Spirit, not a certain determined manifestation of the Spirit. Nor is there any biblical imperative which would restrict the manifestation of the Spirit just to the gifts mentioned by Paul.⁵⁸ There can be new modes and new charisms for new times and new needs.

Pentecostalism has been accused of being divisive.⁵⁹ It is undoubtedly true that both within the classical tradition

and in historic Protestantism, Pentecostalism has been associated with fragmentation. There have been individuals who, on receiving the baptism in the Holy Spirit, have interpreted this as a direct validation of authority to impose a personal theological view of sanctification and the church on all and sundry. This supposed validation of authority has been accompanied by a new legalism, and postures befitting only a messiah. This, of course, invites, indeed, creates, division. Others on receiving the baptism in the Holy Spirit have, in the first joy of their discovery, been overly aggressive in persuading friends to seek the baptism. This has not infrequently resulted in alarm, resistance and finally open opposition.

But even when all has been in order, when there has been no messianic posturing, when the new recruits have spoken of their experience only with greatest circumspection, opposition has developed, and frequently an irrational opposition whose vehemence is difficult to account for in terms of the logic of the situation.

Within Catholicism Pentecostalism has met with considerably less resistance than it has within the historic Protestant churches, partly because the concept of the "wondrous" is more at home in Catholicism than in main-stream Protestantism.⁶⁰ Some would argue that the phenomenon of Lourdes and Fatima does

not present Catholicism at its representative best, but both are expressions of religious attitudes which are very much at home in Catholicism in a way not true of main-stream Protestantism. For millions of Catholics Lourdes and Fatima represent a tradition which is not peripheral to Catholic religious life. Because the concept of the "wondrous" is so acceptable, Pentecostalism has not met strong opposition. There have been no instances known to me of priests being removed from a parish, much less of being suspended, for their involvement in Catholic Pentecostalism, such as happened with some frequency in the historic Protestant churches.

Pentecostalism in any of its realizations lends itself to individualism and subjectivism.⁶¹ Both the more specific prophetic function and the more general desire to be "led of the Spirit," as all Pentecostals know, have been abused by willful or vain persons. The author has noted in some Catholic groups what amounts to gullibility with regard to prophetic utterance. Some accept a prophetic utterance, especially their own, with an absolute assurance that God has spoken. This is the mistake that was made in earlier classical Pentecostalism, a mistake which is now acknowledged as such. Today classical Pentecostals are far wiser. They know that a prophetic utterance does not have a validity apart from checks and norms within the community.

The prophetic gift is not an isolated gift which validates itself. There is a testing of the spirit to see if the prophecy is of God. Doctrine and the whole life of the community in the Spirit exercise a normative function with regard to prophecy. In the appreciation of prophetic utterance and the necessity to test it against doctrinal norms and the life of the community in the Spirit I find many classical Pentecostals more discerning and perceptive than Roman Catholic Pentecostals.

There is the case of the handsome young widower, who had been involved in the charismatic revival for some years. He was approached by ladies bent on marriage, all of whom claimed to be led by the Spirit. When the widower pointed out to one (who claimed that the Holy Spirit had revealed in prophecy that they were to marry) that another woman had received the same prophecy, the first woman claimed that the second was a false prophet. Beyond this there is the danger of a kind of magical belief that every specific action is infallibly guided by the Holy Spirit, making the believer a kind of puppet.⁶²

However, this kind of danger is related to Catholic Pentecostalism the way a mechanistic view of the spiritual life is related to the sacramental system. The one does not necessarily lead to the other, nor does the abuse invalidate the use. One should be careful lest the condemnation of the abuse reduce the Chris-

tian life to a polite rationalism. Catholic Pentecostals together with other Pentecostals attempt to recapture the openness to the Spirit which is witnessed to especially in Acts (8: 12, 29; 10: 19; 11: 12, 28; 21: 4, 11). No exception can be taken to the essential prophetic insight: openness to the Spirit, being ruled from within.

Setting aside for the moment the abuses and some of the exegetical improprieties which one can find in Catholic Pentecostalism, one is forced to conclude, from the point of view of an exegetical and theological evaluation, and from field research, that the Pentecostal spirituality, namely, fullness of life in the Spirit and the exercise of the gifts (not just tongues), is of unassailable validity, indeed flows from the nature of the Church. After abuses have been recognized for what they are it should also be recalled that the antidote for "abuse is not disuse but proper use."⁶³ There are many who in giving a theological evaluation would not reject the Pentecostal gifts (though there is the instance of a regional district demanding that one of the pastors desist from exercising the gifts of the Spirit, which is at very least a poor way of attacking the problem theologically) but whose whole psychological-theological orientation is such that in practice any use of the Pentecostal gifts is considered an abuse.

The research in which I have been involved has not indicated that Pentecostal

people are psychologically deprived.⁶⁴ People involved tend to be more generous and outgoing in personal relationship; they seem to be at home with themselves psychologically.⁶⁵ Catholic Pentecostals tend to go back and cultivate all the avenues of contact with God that they had abandoned: rosary, visits to the Blessed Sacrament, devotion to Mary.⁶⁶ This is not due to a conservatively oriented theology, but rather to the transforming effect of the experience. They experience a great hunger for God and therefore feed that hunger on all the avenues of contact within their religious history. Some return to the practice of frequent confession and daily Mass and Communion.⁶⁷ The whole of the church's sacramental and liturgical life becomes more meaningful, and they tend to work out the theology of Pentecostalism in a sacramental and liturgical context.⁶⁸ Many of them testify that for the first time reading the Bible becomes a surprising delight. There seems to be a new moral earnestness, the healing of wounded interpersonal relationships, and progress in solving marriage problems, alcoholism and drug addiction.⁶⁹ In some instances the problems seem to be permanently solved (this remains to be seen); in other instances the problems return.⁷⁰

IV

The initial reaction of those in positions of authority in the Church was

more one of surprise and hesitation than of alarm. There have been some initial problems in convents where some felt threatened by the Pentecostal spirituality, but there has not been in Catholicism the consistent pattern of fragmentation and division which typified much of Protestant neo-Pentecostalism. The Roman Catholic Pentecostals have, if anything, found themselves more attached to the structural church than before their involvement in the movement.⁷¹ Especially the early university recruits, before their involvement, were critical of the church, the bishops, and ecclesiastical structures. While many of them remain critical, their attitudes after the experience tend rather toward compassion for those in positions of authority and understanding for structural processes.

When faced with parish situations in which there was little change from pre-Vatican styles of worship, Catholic Pentecostals have shown a rather surprising ability to feed themselves spiritually on dead forms. This does not mean that they will passively endure having the mass mumbled in Latin with the priest's back to them, but they are able to sustain themselves on atrophied forms others cannot endure.

Field research has shown that the initial reaction of Pentecostals to the experience of the baptism and the manifestation of the prophetic gifts is to withdraw temporarily from social involvement.

This would follow the general pattern of the classical mystical and ascetical tradition. But this raises the question as to the involvement of Roman Catholic Pentecostals in political and social processes. Classical Pentecostals have been accused, not always justly, of indifference to social conditions and political issues.⁷² Up to World War II this was, in part, a reflection of the social and political apathy common to the lower socio-economic levels. This needs to be modified now. Since the last war, classical Pentecostals can no longer be identified with the lower socio-economic level. In the mid-fifties when Pentecostalism moved into the historic churches as a movement one could find doctors, lawyers, university professors, business executives of large companies among the neo-Pentecostals, people of wit, intelligence, education, sophistication, and means. The old categories and theories (economic depravation, for instance) had to be set aside.

Though the Pentecostal experience does seem to elicit a new openness and generosity toward others it does not endow people with a new passion for political and social justice. If socio-political awareness were present before one became involved in Pentecostalism, the Pentecostal experience supports and reinforces it. But the Pentecostal experience will not, by and of itself, supply one with socio-political awareness. Since, therefore, socio-political awareness is

emphatically a part of Catholic culture, Catholic Pentecostals have generally shown themselves involved in the political life and social reconstruction. Though the immediate reaction to the experience is a withdrawal from these kinds of public involvement, this is generally only a temporary phase.

Though one can find persons or groups in all Pentecostal traditions which give a false centrality to tongues, even to the point of inducing the phenomenon (which well-informed Pentecostals would look upon as an abuse),⁷³ though one can find persons and groups which appear to look upon the charismatic manifestations as a technique important in itself as an end in itself, this does not typify any of the traditions.

The baptism in the Holy Spirit is considered by the best representatives of all traditions to be the door through which one enters into a greater fullness of life in the Spirit. They would insist that one does not stand in the door, one passes through it. The best representatives of all traditions would not look upon the Pentecostal phenomenon as a one-time peak experience to which one looks forward as the beginning and end of religious history, to which one looks back with nostalgia, using every religious technique to recapture the glory of that mountaintop moment. For Catholic Pentecostals, as for others, the baptism is the

door through which one goes; it is not a place to stand.⁷⁴

Out of the Catholic Pentecostal movement there is developing a new style of Catholic evangelical spirituality. Such a development is to be welcomed. It is important, however, that this style does not attempt to create a completely experience-oriented religious culture. To go down this road is to turn into a blind alley. However, there is no reason why the experiential dimension as represented in the Pentecostal spirituality cannot be integrated into the Catholic tradition, where the objectivities of Catholic life, prayer, sacramental life, and structures will exercise a moderating, and to some extent a regulative function.⁷⁵

There have been attempts in the United States on the part of the historic churches to make some kind of judgment upon neo-Pentecostalism.⁷⁶ With the exception of the Presbyterian preliminary report, all manifest a basic unhappiness with the appearance of the phenomenon in their ranks. Again, with the exception of the Presbyterian report, all seem to identify Pentecostalism with tongues.

Bishop Pike's pastoral letter is the most negative of the documents. In part he says, "while there is no inhibition whatsoever as to devotional use of speaking with tongues, I urge that there be no services or meetings in our Churches or in homes or elsewhere for which the expression or promotion of this activity

is the purpose or of which it is a part. Nor do I believe that our clergy should lead or take part in such gatherings under whatever auspices."⁷⁷ There is general agreement that many have profited from their involvement, or at least say they have profited. The report to Bishop Burrill remarks that "without exception, all the participants testify that their having discovered this faculty (tongues) and their regular sharing together of it have made the most profound and permanent change in their lives . . . that it has launched each and every one of them into a moment-by-moment 'practice of the presence of God' for which they are obviously grateful to the Lord beyond telling."⁷⁸

None of the reports categorically condemn the Pentecostal phenomenon, though they are profoundly disturbed by the confusion and division which seems to attend the appearance of Pentecostalism in their churches. The problems which these denominations faced were not false problems, dictated merely by an academic reluctance to admit what was strange and new. In many cases there were serious pastoral problems. Given all the obstacles to an objective evaluation, given the strong tendency of the early neo-Pentecostals to take over the cultural baggage, exegesis and doctrine from classical Pentecostalism (instead of integrating the experience into their own theological traditions and working out their

own theological substructure in terms of the rich theological heritage that is theirs) it is hardly to be wondered that the historic churches took a stance which was basically negative.

The committee of the United Presbyterian Church in the U.S.A. has had the advantage of considerable hindsight, and of a matured neo-Pentecostal tradition. There are still obstacles to an objective evaluation, problems of cultural baggage, the uncritical acceptance of exegesis and doctrine from classical Pentecostalism, but at this stage it is easier to make the proper distinctions. Further, the Presbyterian Committee included persons of professional competence who were personally involved in the charismatic revival, for instance, the psychiatrist, Dr. Charles H. Meisgeier. This enabled the committee to reach judgments which were based on the review of evidence by persons both within and outside of the movement.

The Presbyterian report notes that the doors to ecumenical contacts with classical Pentecostals are opening! "We are glad to note the beginning of a breakdown of the barriers that have deprived us of fellowship with Pentecostal denominations. Believing that both of these are the result of the work of the Holy Spirit, we call on United Presbyterians to be sensitive and responsive to the insights and experiences of fellow Christians within all traditions."⁷⁹

Until the committee is prepared to give more specific recommendations the committee asks for tolerance: "Guided by the Westminster Confession of Faith, Chapter XX, we plead for that tolerance, good will, and Christ-centered love which is at the heart of the thirteenth chapter of First Corinthians. We remind ministers, sessions, and presbyteries of their respective pastoral responsibilities toward those whose spiritual experience may differ from their own. We believe that these situations provide immediate opportunity for the application of the theme of reconciliation which is paramount in the Confession of 1967. Therefore, we say to the whole Church in the words of the Apostle Paul: 'So, my brethren, earnestly desire to prophesy, and do not forbid speaking in tongues: but all things should be done decently and in order.'"⁸⁰ Unlike the Presbyterians, main-line Protestant churches, when faced with the threat of Pentecostalism, tend to quote Paul on decency and order but are hesitant to mention his recommendation of prophecy and his refusal to forbid tongues. The Presbyterian report notes that "the silence of the Book of Confessions on any matters of faith or practice does not prohibit the introduction of such beliefs and practices into the life of a congregation so long as such beliefs and practices are not destructive to the external peace and order which Christ has established in the Church."⁸¹

The Roman Catholic bishops of the United States appointed an episcopal commission to study Catholic Pentecostalism, with Bishop Alexander M. Zaleski of Lansing, Michigan, as chairman. This commission reported to the meeting of the American bishops in Washington, D.C., November 10-14, 1969. Though there is an awareness of the problems the movement raises, and calls for an exercise of a critical judgment, the tone of the report is essentially positive. Like the Presbyterian report, it does not equate Pentecostalism with speaking in tongues. As can be seen from the text, which is printed here in full, it is a highly nuanced report.

“Beginning in 1967, the so-called Pentecostal Movement has spread among our Catholic faithful. It has attracted especially college students. This report will restrict itself to the phenomenon among Catholics. It does not intend to treat classic Pentecostalism as it appears in certain Protestant ecclesial communities.

“In the Catholic Church the reaction to this movement seems to be one of caution and somewhat unhappy. Judgments are often based on superficial knowledge. It seems to be too soon to draw definitive conclusions regarding the phenomenon and more scholarly research is needed. For one reason or another the understanding of this movement is colored by emotionalism. For this there is some historical justification and we live

with a suspicion of unusual religious experience. We are also face to face with socially somewhat unacceptable norms of religious behavior. It should be kept in mind that this phenomenon is not a movement in the full sense of the word. It has no national structure and each individual prayer meeting may differ from another.

“Many would prefer to speak of it as a charismatic renewal. In calling it a Pentecostal Movement we must be careful to disassociate it from classic Pentecostalism as it appears in Protestant denominations, such as the Assemblies of God, the United Pentecostal Church, and others. The Pentecostal Movement in the Catholic Church is not the acceptance of the ideology or practices of any denomination, but likes to consider itself a renewal in the spirit of the first Pentecost. It would be an error to suppose that the emotional, demonstrative style of prayer characteristic of the Protestant denominations have been adopted by Catholic Pentecostals. The Catholic prayer groups tend to be quiet and somewhat reserved. It is true that in some cases it has attracted emotionally unstable people. Those who come with such a disposition usually do not continue. Participants in these prayer meetings can also exclude them. In this they are not always successful.

“It must be admitted that theologically the movement has legitimate reasons for

existence. It has a strong biblical basis. It would be difficult to inhibit the working of the Spirit which manifested itself so abundantly in the early Church. The participants in the Catholic Pentecostal Movement claim that they receive certain charismatic gifts. Admittedly, there have been abuses, but the cure is not a denial of their existence but their proper use. We still need further research on the matter of charismatic gifts. Certainly, the recent Vatican Council presumes that the Spirit is active continuously in the Church.

“Perhaps our most prudent way to judge the validity of the claims of the Pentecostal Movement is to observe the effects on those who participate in the prayer meetings. There are many indications that this participation leads to a better understanding of the role the Christian plays in the Church. Many have experienced progress in their spiritual life. They are attracted to the reading of the Scriptures and a deeper understanding of their faith. They seem to grow in their attachment to certain established devotional patterns such as devotion to the Real Presence and the Rosary.

“It is the conclusion of the Committee on Doctrine that the movement should at this point not be inhibited but allowed to develop. Certain cautions, however, must be expressed. Proper supervision can be effectively exercised only if the Bishops keep in mind their pastoral

responsibility to oversee and guide this movement in the Church. We must be on guard that they avoid the mistakes of classic Pentecostalism. It must be recognized that in our culture there is a tendency to substitute religious experience for religious doctrine. In practice we recommend that Bishops involve prudent priests to be associated with this movement. Such involvement and guidance would be welcome by the Catholic Pentecostals."

FOOTNOTES

1. As far as the author has been able to ascertain there has been almost no manifestation of Pentecostalism in Catholicism on the continent and only isolated instances of it in England.
2. Long before the beginnings of Pentecostalism as a movement within Catholicism there had been individual Catholics who had had the Pentecostal experience.
3. Kevin and Dorothy Ranaghan, *Catholic Pentecostals*, Paulist Press, New York, 1969, 6-23; 38-57.
4. The report of the team's findings can be found in Luther P. Gerlach and Virginia H. Hine, "Five Factors Crucial to the Growth and Spread of a Modern Religious Movement," *Journal for the Scientific Study of Religion*, vol. 7 (1968), 23-40. A book is in preparation. I wish to acknowledge my indebtedness to the other members of the team: James Olila, Gary Palmer and Richard Rooth. The reports of any of these authors cited in the article issue from this team.
5. Members of the team of anthropologists did research in various cities and rural areas of Minnesota, in Florida, Mexico, Colombia, Haiti, Jamaica. The author did field work in Minneapolis-St. Paul, San Francisco, Newark, Brooklyn, Switzerland, Germany, Norway and Sweden. The team was concerned to make a cross-cultural check on the phenomenon.
6. In addition to the Ranaghan book one could refer to the following:
 T. Barbarie, "Tongues, sí, Latin, no," *Triumph*, vol. 4 (April, 1969), 20-22.
 Jim Cavnar, "Catholics: Pentecostal Movement," *Acts*, vol. 1, No. 5 (1968), 14-19.
 Cavnar, "The Gifts of the Spirit," *Scholastic*, vol. 109 (April 21, 1967), 14.
 Josephine Massingberd Ford, "Catholic Pentecostalism: New Testament Christianity or Twentieth-Century Hysteria?" *Jubilee*, vol. 16 (June, 1968), 13-17.
 Dale Francis, "The Pentecostal Movement and Catholics," *Twin Circle*, vol. 2, No. 29 (July 21, 1968), 6.
 Bert Ghezzi, "Just the Beginning," *Acts*, vol. 1, No. 2 (September-October, 1967), 34.
 Matthew Killian, O.C.S.O., "Speaking in Tongues," *The Priest*, vol. 25 (November, 1969), 611-616.
 Kilian McDonnell, "The Ecumenical Significance of the Pentecostal Movement," *Worship*, vol. 40 (December, 1966), 608-629.
 McDonnell, "Pentecostals and the Holy Spirit Today," *Sisters Today*, vol. 40 (May, 1969), 497-506.
 McDonnell, "Holy Spirit and Pentecostalism," *Commonweal*, vol. 89 (November 8, 1968), 198-204.
 Antonio Molina, "Mount of Blessing," *Voice*, vol. 17 (October, 1969), 30-33.
 Dan Murray, "As the Devil Left, I Smelt Clearly the

- Odor of Burning Sulphur," *Scholastic*, vol. 109 (April 14, 1967) 18-20.
- Henri Nouwen, "A Critical Analysis," *Ave Maria*, vol. 105 (June 3, 1967), 11-13, 30.
- Nouwen, "The Pentecostal Movement: Three Perspectives," *Scholastic*, vol. 109 (April 21, 1967), 15-17, 32.
- Edward O'Connor, "Baptism of the Spirit: Emotional Therapy?" *Ave Maria*, vol. 106 (August 19, 1967), 11-14.
- O'Connor, "Pentecost and Catholicism," *The Ecumenist*, vol. 6 (July-August, 1968), 161-164.
- O'Connor, "A Catholic Pentecostal Movement," *Ave Maria*, vol. 105 (June 3, 1967), 7-10.
- F. Osowski, "Pentecost and Pentecostals: A Happening," *Review for Religious*, vol. 27 (November, 1968), 1064-1088.
- Mary Papa, "Pentecostals: Wave of the Future?" *National Catholic Reporter*, vol. 4 (June 5, 1969), 1-2.
- Papa, "People Having a Good Time Praying," *National Catholic Reporter*, vol. 3 (May 17, 1967), 1.
- K. Peters, "When the Spirit Moves You," *Ave Maria*, vol. 108 (August 17, 1968), 8-12.
- James F. Powers, "Catholic Pentecostals," *America*, vol. 120 (July 20, 1968), 43-44.
- Kevin Ranaghan, "The Essential Element in the Church," *Charisma Digest*, No. 2 (1969), 14-18, 22-24.
- Ranaghan, "The Word on Speaking in Tongues," *National Catholic Reporter*, vol. 3 (April 26, 1967), 4.
- Christopher Rigby, "A Personal Report on Catholic Pentecostalism," *The Ecumenist*, vol. 7 (July-August, 1969), 73-76.
- Philippe A. Thibodeau, "A Study of the Catholic Pentecostal Movement in Ann Arbor, Michigan," unpublished sociological report.
- Karen Wullenweber, "Catholic Pentecostals," *St. Anthony Messenger*, vol. 76 (January, 1969), 18-27.
- "Roman Catholics: The Holy Spirit and Renewal," *Acts*, vol. 1, No. 2 (September-October, 1967), 25-30.
7. "Let me say right here that I consider it heresy to speak of shaking, trembling, falling, dancing, clapping, shouting, and such actions as manifestations of the Holy Spirit." David J. Du Plessis, *The Spirit Bade Me Go*, published privately by Du Plessis, Oakland, California, no date, 93. The Rev. Du Plessis was secretary of the World Pentecostal Conference. Cf. Also Donald Gee, *All With One Accord*, Gospel Publishing House, Springfield, Missouri, 1961, 35, 44, 45, 55.
- The author wishes to express his gratitude to the library of Oral Roberts University and in particular to Miss Juanita Walker, librarian, for access to the materials on classical Pentecostalism.
8. William Hedgepeth, "Brother A. A. Allen: He Feels, He Heals and He Turns You on With God," *Look*, vol. 33 (October 7, 1969), 23-31. Cf. also Walter J. Hol-

- lenweger, "Handbuch der Pfingstbewegung," 00, "Sektierer oder Enthusiasten?" unpublished dissertation, University of Zurich, 1965, 01.36.040f. This is one volume of a ten-volume multilithed encyclopedia by a former Pentecostal pastor, now a member of the Swiss Reformed Church on the staff of the World Council of Churches, Division of World Mission and Evangelism. A precis of this indispensable tool to Pentecostal research has been published by Hollenweger: *Enthusiastisches Christentum, Die Pfingstbewegung in Geschichte und Gegenwart*, Zwingli Verlag, Zurich, 1969. Apropos the present problem cf. *ibid.*, 517-532.
9. Nils Bloch-Hoell, *The Pentecostal Movement*, Universitetsforlaget, Copenhagen, 1964, 5-64.
 10. John Thomas Nichol, *Pentecostalism*, Harper and Row, New York, 1966, 75.
 11. "Pentecostalism Since World War II: Significant Trends," *ibid.*, 208-245.
 12. However much the negative elements of the public image are to be found in classical Pentecostal history, it should be said with all clarity that no single element belongs in any essential way to the Pentecostal insight.
 13. Crisogono de Jesus Sacramentado, *The Life of St. John of the Cross*, trans. Kathleen Pond, Harper, New York, 1958, 157-159, 229. Cf. also Saint John of the Cross, *Ascent of Mount Carmel* ("The Complete Works," vol. 1), ed. E. Allison Peers, Burns, Oates and Washbourne, London, 1947, 172-184. Here St. John reacts against an excessive estimation of mystical phenomena in much the same way that later Protestants reacted against pietism, namely, postulating the supposition that what is given to religious experience is taken away from faith. ". . . he is continually repeating, and in every key, with respect to all these particular graces, *no admitir*—do not receive them. We must not receive them, we must renounce them, we must reject them." Gabriel of St. Mary Magdalen, *Visions and Revelations in the Spiritual Life*, Newman Press, Westminster, 1950, 66. On the lacunae of St. John's teaching cf. David B. Burrell, "Understanding St. John of the Cross," *Cross and Crown*, vol. 19 (December, 1967), 406-412.
 14. Jean Baruzi, *Saint Jean de la Croix et le problème de l'expérience mystique*, F. Alcan, Paris, 2nd ed., 1931; "Illuminés," *Catholicisme*, Letouzey et Ané, Paris; Henri Bremond, *Histoire Littéraire*, vol. 8, *La Métaphysique des Saints*, Librairie Bloud et Gay, Paris, 1930, 196-227.
 15. O'Connor, "Holy Spirit in Catholic Thought," *Commonweal*, vol. 89 (November 8, 1968), 184.
 16. Sidney E. Mead, "Denominationalism: The Shape of Protestantism in America," *Church History*, vol. 23 (1954), 291-320.
 17. Quite apart from the question of Pentecostalism I have

- attempted to situate religious experience within the total approach to faith reality in "I Believe That I Might Experience," *Continuum*, vol. 5 (1968), 673-685.
18. Harold Vinson Synan, "The Pentecostal Movement in the United States," unpublished dissertation, University of Georgia, 1967, 236.
 19. Thomas F. Zimmerman, "The Pentecostal Position," *Pentecost*, No. 67 (March to May, 1964), 18; David Du Plessis, "The World-Wide Pentecostal Movement," *Pentecost*, No. 53 (September to November, 1960), 18; Everett LeRoy Moore, "Handbook of Pentecostal Denominations in the United States," unpublished dissertation, Pasadena College, 1954, 31, 34; Ranaghan, *Catholic Pentecostals*, 197.
 20. A case in point is Morton T. Kelsey's *Tongue Speaking*, Doubleday, Garden City, 1964, which is one of the better books on Pentecostalism. However, the isolation of tongues from the total Pentecostal spirituality is misleading. Other examples would be Laurence Christenson, *Speaking in Tongues*, Bethany Fellowship, Minneapolis, 1968, Arthur Bittlinger, *Glossolalia, Wert und Problematik des Sprachenredens*, Rolf Kuhne Verlag, Schloss Craheim, 1969. Bittlinger takes a much broader view in *Im Kraftfeld des Heiligen Geistes*, Edel Verlag, Marburg, 2nd ed., 1968. A section of this book has been translated into English: *Gifts and Graces*, Hodder and Stoughton, London, 1967. All three authors would be classified as neo-Pentecostals. Kelsey and Bittlinger approach their subject from a scholarly point of view while Christenson is much more popular. These authors are among the more competent writing on Pentecostal themes, and though the titles of their books are misleading, all of them understand Pentecostalism in much broader terms than speaking in tongues.
 21. Donald Gee, *Concerning Spiritual Gifts*, Gospel Publishing House, Springfield, Missouri, no date, 17, 18. Christenson, who would represent a Lutheran neo-Pentecostal tradition writes: "We do not encourage speaking in tongues during the regular Sunday worship service, although it surely is not forbidden. It seems more appropriate, however, at an informal evening meeting or a prayer group." Christenson, 107, Cf. also 28, 93.
 22. Du Plessis, 93; Donald Gee, "Catholic, Protestant and Pentecostal," *Pentecost*, No. 32 (June, 1955), 17; Gee, "The Pentecostal Churches and the World Council of Churches," *Pentecost*, No. 67 (March to May, 1964), inside front page.
 23. *Ave Maria*, 106, 12. The whole of this article should be read. Edward O'Connor, a trained theologian with extensive experience among Catholic Pentecostals, treats the problem of the emotional content of Catholic Pentecostalism.

24. Cf. "Tranengabe," *Lexikon fur Theologie und Kirche*, 2nd ed., 1965.
25. *Orationes diversae*, 22.
26. On the economic implications cf. Gerlach and Hine, *Journal for the Scientific Study of Religion*, 7, 35, 36. Gerlach, "Background to the Study of Pentecostalism in Haiti," unpublished report, 3; Virginia Hine and James Olila, "Interim Report on the Study of the Pentecostal Movement," unpublished report, 7; Gordon P. Harper, "Children of Hipolito," unpublished report, Cambridge, 1963, 85; Donald McGavaran, *Church Growth in Mexico*, Eerdmans, Grand Rapids, 1963, 64.
27. Though this is a major problem in neo-Pentecostalism, it receives scant attention in neo-Pentecostal sources. Cf. Christenson, 107, 108; Ranaghan, *Catholic Pentecostals*, 14, 41, 42, 154; Ford, *Jubilee*, 16, 13. The problem was somewhat heightened because at the very beginning of the movement, most Catholics received the Pentecostal experience through a Protestant Pentecostal intermediary. Cf. O'Connor, *Ecumenist*, 6, 162. This was true of the Catholic Pentecostal beginnings but is not a valid generalization for the whole of the Catholic involvement.
 Classical Pentecostals are also aware of the problem. In an interview with David Du Plessis in Copenhagen, July 5, 1968, he gave this advice to neo-Pentecostals: "Do not conform to Pentecostal patterns, for example, clapping one's hands out of imitation of the (classical) Pentecostals, or raising one's arms in prayer." Donald Gee also is aware of the problem. "It is a privilege to publish in this review thrilling stories of some recent 'Pentecosts' in older denominational churches. But let none deceive themselves. In the enthusiasm of their new experience these friends are likely to fall into just the same errors of fanaticism that we ourselves were guilty of forty or fifty years ago." "Contact Is Not Compromise," *Pentecost*, No. 53 (September to November, 1960), 17.
28. For a definition of contraculture cf. J. Milton Yinger, "Contraculture and Subculture," *American Sociological Review*, vol. 25 (October, 1960), 625-635. E. Mansell Pattison relates contraculture to the psychodynamics of fundamentalists in general. Cf. "The Effects of a Religious Culture's Values on Personality Psychodynamics," paper read in the anthropology section of the 132nd meeting of the American Association for the Advancement of Science, Berkeley, December, 1965.
29. Ranaghan, *Catholic Pentecostals*, 24-37; 58-106; Kevin Ranaghan, *Charisma Digest*, 2, 14-18, 22-24; Nouwen, *Ave Maria*, 105, 30; Wullenweber, *St. Anthony Messenger*, 76, 21; O'Connor, *Ave Maria*, 105, 9; Ford, *Jubilee*, 16, 15; Rigby, *Ecumenist*, 7, 73, 74.
30. In a private interview in Copenhagen, July, 1968, David Du Plessis granted that exegesis and theology

were not among the strengths of classical Pentecostalism. Frederick Dale Bruner, a Presbyterian, has written an exhaustive, essentially negative analysis of classical Pentecostal exegesis: "The Doctrine and Experience of the Holy Spirit in the Pentecostal Movement and Correspondingly in the New Testament," unpublished dissertation, University of Hamburg, 1963. A revision of this dissertation will appear as a book. Oswald Eggenberger would make a more positive judgment upon elements in the Pentecostal exegesis: "Nun darf gewiss festgehalten werden, dass Gruppen, welche die Geistestaufer im Zusammenhang mit dem Heil des Christen sehen, nicht einfach zum vornherein einem Irrtum erliegen." Oswald Eggenberger, "Die Geistestaufer in der Gegenwartigen Pfingstbewegung," *Theologische Zeitschrift*, vol. 4 (July/August, 1955), 295. Eggenberger also holds that there is a New Testament reality which can be called the baptism of the Holy Spirit. "Das Neue Testament bezeugt ein intensives Eingreifen des Heiligen Geistes ins menschliche Leben, das gegenüber dem allgemeinen Einwirken des Geistes hervorgehoben wird. Dieses intensive Eingreifen kann nach den genannten Bibelstellen als Geistestaufer bezeichnet werden." *Ibid.* Cf. also Wolfgang Metzger, "Die Pfingstbewegung als Frage an die Kirche zur Lehre vom Heiligen Geist." *Fuldaer Hefte*, No. 15, 54, 59.

31. Ralf M. Riggs, *The Spirit Himself*, Gospel Publishing House, Springfield, Missouri, 1949, 84-89; Hollenweger, "Handbuch der Pfingstbewegung," vol. 00, "Sektierer oder Enthusiasten?" 00.06.005; Hollenweger, *Enthusiastisches Christentum*, 389-393; Carl Brumback, *Suddenly . . . From Heaven*, Gospel Publishing House, Springfield, Missouri, 1961, 216-225; Ira Jay Martin, *Glossolalia in the Apostolic Church*, Berea College Press, Berea, Kentucky, 1960, 33. Two examples of classical Pentecostal literature in which tongues is not considered the necessary evidence that the baptism has taken place are *De Pinkster Gemeente en de Kerk*, De Broederschap van Pinkstergemeenten in Nederland, Stichting Volle Evangelie Lectuur, Rotterdam, 1962, 14; Pastor J. Paul's witness as recorded in Christian Krust, *50 Jahre Deutsche Pfingstbewegung*, Missionsbuchhandlung and Verlag, Altdorf bei Nürnberg, 1958, 64.
32. Wullenweber, *St. Anthony Messenger*, 76, 25. Kevin Ranaghan holds that "the gift of tongues would come when and if the person completely surrendered himself to the impulse of the Spirit. For some it might take weeks; others years. The time element is not important. *Ibid.* O'Connor and Ford contend that the gift of tongues is for some, while others have other gifts. *Ibid.* This is certainly nearer the biblical position.
33. Bittlinger, *Glossolalia*, 24. For tongues outside of the New Testament cf. Stuart D. Currie, "Speaking in

- Tongues: Early Evidence Outside the New Testament," *Interpretation*, vol. 19 (1965), 274-294; L. Carlyle May, "A Survey of Glossolalia and Related Phenomena in Non-Christian Religions," *American Anthropologist*, vol. 58 (1965), 75-95.
34. D. G. Lillie, *Tongues Under Fire*, Fountain Trust, London, 1966, 38; Christensen, 22-27; Bloch-Hoell, 87. Though Bittlinger thinks that most of the cases of speaking in tongues are questions of a specialized language (*Kunstsprache*), he lists cases where it was claimed that the language was identified, *Glossolalia*, 24-26. Bittlinger, *ibid.*, 11 and passim considers speaking in tongues a natural phenomenon which becomes a charism when it is a function of the Kingdom: "Wie alle Charismen ist auch das Charisma des Sprachenredens ein naturliches Phänomen." This is much the same as Ernst Kaseman's conception of a charism. Cf. "Ministry and Community in the New Testament," *Essays on New Testament Themes*, SCM Press, London, 1964, 68-72, 78, 82. Ranaghan leaves open the question as to the linguisticity of tongues, *Catholic Pentecostals*, 194. Ford seems to consider tongues a true language, *Jubilee*, 16, 16. For a purely linguistic phonetic analysis cf. William J. Samarin, "The Linguisticity of Glossolalia," *The Hartford Quarterly*, vol. 8 (1968), 49-75; Samarin, "Glossolalia as Learned Behaviour," *Canadian Journal of Theology*, vol. 15 (January, 1969), 60-64.
 35. Christensen, 23, 24 tells of the German linguist, Professor Eugene Rapp, who, it is claimed, speaks 45 languages. Rapp contends, "I would need at least sixteen pages of phonetically transcribed script to study and analyze before I could make a certain judgment (whether what was spoken is a true language)."
 36. Whether glossolalia is a true language or not has been discussed at length by biblical scholars. Cf. "Langues (Don des)," *Dictionnaire de la Bible*, Letouzey et Ané, Paris, 1908; "Glossolalie," *Bibel-Lexikon*, Benzinger, Einsiedeln, 1951; "Zungenreden," *Die Religion in Geschichte und Gegenwart*, 3rd ed., 1962; Frank W. Beare, "Speaking With Tongues," *The Journal of Biblical Literature*, vol. 83 (1964), 229-246.
 37. Killian, *The Priest*, 25, 611-613. Killian says that speaking in tongues "is not unlike infused contemplation. In both types of prayer the mind is unfruitful." Killian thinks that tongues have a greater social value than contemplation and are well adapted to the contemporary activist mentality. Cf. also O'Connor, *Ave Maria*, 105, 8, Ford, *Jubilee*, 16, 13.
 38. Ranaghan, *Catholic Pentecostals*, 52, 79, 85, 103, 106; Ford, *Jubilee*, 16, 17; O'Connor, *Ave Maria*, 105, 9; Wullenweber, *St. Anthony Messenger*, 76, 21.
 39. *Acts*, 1, 28.
 40. "The Baptism in the Spirit does *not* make a believer

sinlessly perfect, and the New Testament does *not* make spiritual gifts a sign of holiness." Gee, *Concerning Spiritual Gifts*, 70: cf. also Gee, "Do 'Tongues' Matter?" *Pentecost*, No. 45 (September, 1958), 17; Bittlinger, representing a neo-Pentecostal tradition, contends that "the possession of spiritual gifts is . . . in no sense a measure of Christian maturity." *Gifts and Graces*, 25. Ranaghan, *Catholic Pentecostals*, 182.

41. It should not be thought that all classical Pentecostals have received the healing evangelists uncritically. The General Presbytery of the Assemblies of God issued a report in 1952 calling attention to the abuses in the healing ministry. Donald Gee, one of the most articulate voices to come out of classical Pentecostalism, has written a well-balanced critique of the healing ministry. Though accepting gifts of healing as valid, Gee holds that they are not to be made use of for a public parade, and that the early churches were not divine healing clinics. *Trophimus I Left Sick*, Elim Publishing Co., London, 1952, 15, 18, 20, 21. A British Pentecostal writing in an official Pentecostal publication called the American healing demonstrations "miracle freak shows." George Canty, "'Prove All Things'—How?" *Elim Evangel*, vol. 44 (January 19, 1963), 34. Though one can have objections from a theological and pastoral point of view to the healing line and to the style of ministry of many of the healing ministers, though abuses did and do occur, George Canty's remarks cannot be applied with equal truth to all healing ministries.
42. One should not jump from a criticism of a style of healing ministry to the supposition that the healing minister is an imposter. There is no doubt, for example, that Oral Roberts is a highly dedicated, talented servant of the Word.
43. Ranaghan, *Catholic Pentecostals*, 6-23; 38-57; Ranaghan, *Acts*, 1, 25-30; Ranaghan, *National Catholic Reporter*, April 26, 1967, 4; "Notre Dame Priests and Students Hold Pentecostal Prayer Meetings," *ibid.*, April 19, 1967, 3; Wullenweber, *St. Anthony's Messenger*, 76, 18-27.
44. Two Trappists have authored articles on Pentecostalism, Killian, *The Priest*, 25, 611-616, and Osowski, *Review for Religious*, 27, 1064-1088.
45. Haughey, *America*, 121, 261, 262.
46. In meetings of university students on their campuses, the students sometimes chew gum, eat snacks and smoke during the prayer service. In this sense the meeting has the secular quality about it college students seem to prefer. O'Connor, *Ave Maria*, 106, 14. In *Prayer Meetings* Dove Publications, Pecos, New Mexico, James Cavnar describes the various kinds of prayer meetings and gives suggestions on how to solve

- various problems in their regard. Originally given at the Williamston Day of Renewal, January 21, 1968.
47. Frequently the speaking in tongues comes later, either on the way home in the car, sometimes in the middle of the night, sometimes even days later. I do not know whether this man ever spoke in tongues.
 48. In a different meeting with Protestant neo-Pentecostals, one spoke this prophecy with regard to a minister present who had doubts about his ministry. "Surely you are my chosen vessel. And shall you not stand in the place where I have put you? For I have called you to my place that you might be my servant and my minister to the praise of my name. I have drawn you and surely you know it already. And I shall perfect and perform that which I have begun in you; yes, I shall do it. Have no fear and be not anxious. Do I begin and not finish? I shall finish that which I have begun in you."
 49. There is, however, an awareness of the problem. Cf. Ranaghan, *Catholic Pentecostals*, 102. For a reference to the problem among classical Pentecostals cf. Hollenweger, "Evangelism and Brazilian Pentecostals," *Eccumenical Review*, vol. 20 (April, 1968), 167, 168.
 50. Beare, *Journal of Biblical Literature*, 83, 229.
 51. M.-J. Lagrange, *Evangelie selon Saint Marc*, Librairie Victor Lecoffre, Paris, 1920, 426-439.
 52. Vincent Taylor, *The Gospel According to Mark*, Macmillan, Toronto, 1966, 610.
 53. Du Plessis, 48, 90, 97; Gee, "To Our New Pentecostal Friends," *Pentecost*, No. 58 (December 1961-February 1962), 17; Gee, *Concerning Spiritual Gifts*, 73-74; Gee, "Missions and 'Prophets,'" *Pentecost*, No. 10 (December, 1949), 17. Cf. also Dr. F. Boerwinkel, "De Pinkster-groepen," *Oekumenische Leergang*, No. 5 (no date), 11.
 54. Gee, "The 'Latter Rain,'" *Pentecost*, No. 20 (June, 1952), 17; Gee, *Pentecost*, No. 53, 17.
 55. Brumback, 216-225; Gee, *Concerning Spiritual Gifts*, 91.
 56. Christenson, 54, recognizes the exegetical problem: "We cannot set this down as a rigid doctrine or formula."
 57. Wullenweber, *St. Anthony Messenger*, 76, 25.
 58. Ranaghan, *Catholic Pentecostals*, 158, 179 does not limit the gifts to Paul's lists.
 59. Michael Harper, *As at the Beginning*, Hodder and Stoughton, London, 1965, 113; Harper in the preface to Bittlinger, *Gifts and Graces*, 7; Bryan Green, *Birmingham Post*, May 30, 1964; Gee, "Divisiveness," *Pentecost*, No. 69 (September to November, 1964), inside front cover.
 60. Emilio Willems, *Followers of the New Faith*, Vanderbilt University Press, Nashville, 1967, 96, 133. J. van Kestern thinks that the Catholic finds the "Pentecostal

- metaphysic" easier to accept than the Protestant (reformed) faith. Cf. "Het Evangelie en de Rooms Katholieke Mens," *De Pinksterboodschap*, vol. 2 (April, 1961), 2-4.
- Even before the appearance of Pentecostalism within Roman Catholicism, Hollenweger contended that the best and most precise accounts of classical Pentecostalism came from the pens of Catholic priests. Cf. "Handbuch der Pfingstbewegung," 00, "Sektierer oder Enthusiasten?" 00.14.003. Hollenweger refers to H.-Ch. Chery, O.P., *Offensive des Sectes*, Paris, 1954, and Ignacio Vergara, S. J., *El protestantismo en Chile*, Editorial del Pacifico, Santiago, 1962.
61. Gee, *Pentecost*, No. 32, 17; Harper, *As at the Beginning*, 114, 115; Boerwinkel, *Oekumenische Leergang*, No. 5, 12. ". . . I have personally known people who have met disaster by accepting personal messages through the gifts of the Spirit as the infallible command of God; whereas the Word of God teaches that all messages in tongues and prophecy should be tested, proved, discerned or judged." J. Nelson Parr, "Prove All Things," *Elim Evangel*, vol. 43 (November 17, 1962), 730.
 62. "By the term 'magical' is meant the belief that the Holy Spirit controls and directs the lives of the believers in specific ways and that He responds in predictable ways to the attitudes and behavior of the believer. This is most simply illustrated in the prayer of one of the men interviewed who prayed: 'God, make me a puppet.'" "Report of the Field Study Committee on Speaking in Tongues," American Lutheran Church (undated), 11, 12. Cf. also Ranaghan, *Catholic Pentecostals*, 98. Classical Pentecostals who have grown old in the movement well know the strange directions Pentecostalism can take: "All revival movements are dangerous, and the more they approach the Pentecostal pattern the more dangerous they become." Gee, *Pentecost*, No. 10, 17.
 63. Christensen, 19.
 64. I have given a summary of the psychological investigations into Pentecostalism in *Commonweal*, 89, 201, 202. Besides the work of Pattison and Kelsey, already referred to, one could consult work of Walter and Frances Mischel, "Psychological Aspects of Spirit Possession," *American Anthropologist*, vol. 60 (1958), 249-260. Cf. also section 9 (Psychological Observations) of the "Report of the Field Study Committee on Speaking in Tongues," American Lutheran Church, 8-12.
 65. Ranaghan, *Catholic Pentecostals*, 64, 65, 70, 106.
 66. *Ibid.*, 30, 70, 87, 178; Ford, *Jubilee*, 16, 14; O'Connor, *Ave Maria*, 105, 10.
 67. Ranaghan, *Catholic Pentecostals*, 37, 70, 87, 92, 98, 104; Rigby, *Ecumenist*, 7, 75; Nouwen, *Ave Maria*, 105, 30;

- O'Connor, *Ecumenist*, 6, 162; O'Connor, *Ave Maria*, 105, 10.
68. Wullenweber, *St. Anthony Messenger*, 76, 21; Ranaghan, *Catholic Pentecostals*, 142; Stephen Clark, *Confirmation and 'The Baptism of the Holy Spirit'*, Dove Publications, Pecos, N. M.
 69. Ranaghan, *Catholic Pentecostals*, 18, 68, 98. The classical Pentecostals have had some success with rehabilitation of drug addicts through their Teen Challenge centers in various cities. Cf. McDonnell, "The Pentecostals and Drug Addiction," *America*, vol. 118 (March 30, 1968), 402-406.
 70. O'Connor, *Ave Maria*, 105, 9; Ranaghan, *Catholic Pentecostals*, 36.
 71. Ford, *Jubilee*, 16, 14, 15, 16; Wullenweber, *St. Anthony Messenger*, 76, 27; O'Connor, *Ecumenist*, 6, 162; Powers, *America*, 120, 43, 44; Ranaghan, *Catholic Pentecostals*, 86, 55, 92.
 72. McDonnell, "The Ideology of Pentecostal Conversion," *Journal of Ecumenical Studies*, vol. 5 (1968), 117-119.
 73. Gee, "The Pentecostal Experience," *Pentecostal World Conference Messages*, ed. Donald Gee, Testimony Press, Toronto, 1958, 46; W. A. C. Rowe, *One Lord, One Faith*, Puritan Press, Bradford, England, n.d., 150.
 74. Ranaghan, *Catholic Pentecostals*, 209-248; Du Plessis, 69-73; Gee, "World Evangelization," *Pentecost*, No. 69 (September to November, 1964), 17.
 75. McDonnell, *Continuum*, 5, 673-685.
 76. In the American Lutheran Church there is "The Report of the Committee on Spiritual Gifts of the Commission on Evangelism" (September, 1962); the "Statement by the Faculty of Luther Theological Seminary, St. Paul" (Spring, 1963); an exegetical study, "Glossolalia in the New Testament," prepared by Dr. Lowell J. Satre for the Committee on Spiritual Gifts (Winter, 1962-63); "Report of the Field Study Committee on Speaking in Tongues" (undated); of a more private nature, but circulated by the offices of the ALC is a paper on tongues presented by Dr. Reidar A. Daehlin at a pastoral conference (Spring, 1962).
In the Episcopalian church there is the "Report on the Special Commission on Glossolalia" to Bishop Gerald Francis Burrill of Chicago (December, 1960), and the Episcopal diocese of California, the "Study Commission on Glossolalia, Preliminary Report" (May, 1963), and the pastoral letter of Bishop Pike (Easter, 1963). In the United Presbyterian Church USA there is "The Report of the Special Committee on the Work of the Holy Spirit," a preliminary report to be presented to the 182nd General Assembly (1970).
A. W. Sadler has written a critique of the Episcopalian report to the Diocese of California: "Glossolalia and

Possession: An Appeal to the Episcopal Study Commission," *Journal for the Scientific Study of Religion*, vol. 4 (1964), 84-90. One of the most fruitful exchanges between the Pentecostal churches and the historic churches is that which took place in Holland. The Hervormde Kerk wrote a truly pastoral-theological evaluation of Pentecostalism: *De Kerk en de Pinkstergroepen, Herderlijk schrijven van de Generale Synode der Nederlandse Hervormde Kerk*, Boekencentrum, N.V., 's-Gravenhage, 1960. This was answered by the Pentecostal Brotherhood in *De Pinkstergemeente en de Kerk*, Stichting Volle Evangelie, Lectuur, Rotterdam, 1961.

77. Pastoral Letter, 4.

78. Appendix A.

79. "The Report of the Special Committee on the Work of the Holy Spirit."

80. *Ibid.*

81. *Ibid.* The Presbyterian report, to my knowledge, the most positive to issue from an historic Protestant church, can be criticized even in its preliminary form for not giving attention to the problem of cultural baggage, one of the areas where direction is needed.

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