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by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: \$3.00 a year; 30 cents a copy.



Catholic Press Month— A Plea

The demise of *Life* Magazine casts a long, dark shadow over our shoulder as we prepare this issue of THE CORD for the press. We wonder, as we look forward to this issue's appearance during Catholic Press Month, what may perhaps be destined to transpire in the dry wood.

There are important differences, of course, between a masscirculation magazine and a small, specialized periodical. But both cost money to produce. Only if the product is worth the cost, do they continue to appear.

Even if we are not always able to address ourselves in an ideally direct and exclusive way to topics of particular interest to Franciscan religious and tertiaries, we continue to believe that we supply a needed service in doing what we can along these lines. And we continue, too, to seek new ways in which we can more effectively discharge this mission to Franciscan readers. Next month, e. g., we initiate a quarterly feature designed to bring you news of noteworthy Franciscan events throughout the world. We cannot, of course, promise you "hot news" as it breaks; but what this feature may lack in "scoops," we feel it will make up in the authenticity and reliability of its English documentation of major developments.

We do deplore the abuse of an editorial page for commercial (even mendicant) purposes. But lacking anything like a promotion, or even full-time circulation, department, we have only this forum to ask for some indication of your continued interest and support—as much through communication as through subscriptions. Let us know what you would like and we'll try to supply it.

Fr. Michael D. Mailack, ofm

CATHOLIC PENTECOSTALISM

PART II: Contemporary Attitudes

Peter Chepaitis, O.F.M.

tecostal movement within the Catholic Church was at Duquesne University in Pittsburgh in 1966. Some faculty and students met with a neo-pentecostal prayer group on a regular basis, and by February of 1967 four had received the baptism of the Holy Spirit with the accompanying gift of tongues. From Pittsburgh the movement spread to Notre Dame and then to Newman centers at Michigan State and the University of Michigan. Prayer groups began to spring up spontaneously, without visible connection, at first, with other groups in some places. Estimates of the number of Catholics presently involved range from 15,000 to 50,000, and the movement is still growing rapidly. The most active center is at Ann Arbor, Michigan, where around 500 people attend the weekly prayer meeting and smaller groups participate in several more during

the first appearance of a pencostal movement within the atholic Church was at Dulesne University in Pittsburgh 1966. Some faculty and stuents met with a neo-pentestal prayer group on a regular asis, and by February of 1967 are had received the baptism of the Holy Spirit with the accomplying gift of tongues. From the week. True House, a "commune" where several young men involved in the movement live (most of them Notre Dame graduates), distributes a nationwide directory of prayer groups in different cities. Some who live here have dedicated themselves to a campus ministry of spreading the Good News through fostering The Catholic Charismatic Movement.¹

The most immediate background of this movement within the Catholic Church is provided by the late Pope John XXIII and the Second Vatican Council which he convened. The council fathers have a high ideal of holiness to propose to all members of the Church, and a strong sense of the apostolate of the laity:

For the exercise of this apostolate [the spreading of the gospel], the Holy Spirit who sanctifies the People of God through the ministry and the sacraments, gives

¹The Directory of Catholic Prayer Groups lists 203 groups in the U.S., and many groups are not listed for one reason or another. To get a copy one can write to The Communications Center, Box 12, Notre Dame, Ind. 46556.

Father Peter Chepaitis, O.F.M., a member of Holy Name Province, holds a Master's Degree in Theology from the Washington Theological Coalition and is presently working towards a degree in Pastoral Liturgy at Notre Dame. In this second of three articles on Catholic Pentecostalism, Father Peter moves from the "pre-history" of the contemporary phenomenon to an analysis of attitudes found today in response to the movement.

to the faithful special gifts as well (cf. 1 Cor. 12:7), "alloting to everyone according as he will" (1 Cor. 12:11).²

They are also very clear in stressing that the Holy Spirit should not be restrained, although the Pauline hierarchy of gifts and the necessary building up of the Church which is their purpose is always kept in sight:

These charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the Church.³

The most complete conciliar statement on the Holy Spirit's activity stresses the vital importance and comprehensive scope of the Holy Spirit's presence and activity:

Now, before freely giving his life for the world, the Lord Jesus so arranged the ministry of the apostles and so promised to send the Holy Spirit, that both they and the Spirit were to be associated in effecting the work of salvation always and everywhere. Throughout all ages, the Holy Spirit gives the entire Church "unity in fellowship and in service; he furnishes her with various gifts, both hierarchical and charismatic." He vivifies ecclesiastical institutions as a kind of

soul and instills into the hearts of the faithful the same mission Spirit which motivated Christ himself.4

The second schema of the Constitution on the Church, said to have been influenced considerably by Karl Rahner, was criticized for putting too much stress on the charisms. Cardinal Suenens responded with his now famous address of October 22, 1963—a speech quoted very often by Pentecostals, and reproduced and handed out at prayer meetings. It is a solid indication of the ecclesiastical roots of the Catholic Charismatic Movement. A few of his salient points:

What is to be completely avoided is the appearance that the hierarchical structure of the Church appear as an administrative apparatus with no intimate connection with the charismatic gifts of the Holy Spirit which are spread throughout the life of the Church....

A statement about the Church, then, which would speak only of the Apostles and their successors and fail to speak also about prophets and teachers would be defective in a matter of the highest importance....

It is the duty of pastors to listen carefully and with an open heart to laymen, and repeatedly to engage in a living dialogue with them. For each and every layman has been given his own gifts and charisms.⁵

Hans Küng defir es a charisma as both a gift and a call. It is "God's call to the individual person in view of a specific service within the community, including the ability to perform this service."6 He stresses that to limit "charismata" to any particular class or group is to misunderstand their nature and function. "The infinite variety of charismata implies their unlimited distribution."7 They are not limited to one kind of expression, either (e. g., as connected with ordination). In an excellent short article on the theology of charisms, Father Edward O'Connor traces Paul's view of the subject:

The total gift of life and justification bestowed on man through the *charis* of Jesus Christ (Rom. 5:15ff., 6:23)... not so much an extraordinary power as a gift of grace, especially one given for the service of the community.⁸

Among the early voices of Tradition cited by Father O'Connor are the *Apostolic Constitutions*, Gregory the Great, and Thomas Aquinas. He tries to integrate their insights with those of such contemporary theologians as Rahner and Küng, and the charisms

emerge as gifts from God through Christ which do not necessarily sanctify men but are necessary for the growth of the Church and pertain to its ordinary life. A few of his conclusions reflect some of his pastoral concerns as well as his theological insight. The new theology of charisms implies, e. g., that "the Spirit of God is an abiding, living and dynamic presence to the People of God."

... the Spirit's impulses are not channeled exclusively through the hierarchy, but strike every living member of the Body of Christ directly... the proper locus for the study of the charisms is the Church, not the private spiritual life of the individual. Charisms are given primarily for the service of the community, not for the benefit of the recipient... the whole panoply of charisms is de jure an abiding and ordinary endowment of the Church, however extraordinary any particular charism may appear in reference to a given individual.9

Description of Phenomena

Catholic Pentecostals definitely agree with Küng that the charisms are central and essential to the Church and with O'Connor, who in many ways is their theological spokesman. They do not limit their understanding to the more spectacular gifts such as

² Vatican II, "Decree on the Apostolate of the Laity," ¶3, in Walter M. Abbott, S.J., & Joseph Gallagher, eds., The Documents of Vatican II (New York: America Press, 1966), p. 492. Henceforth Abbott-Gallagher.

³ Vatican II, "Dogmatic Constitution on the Church," ¶12; Abbott-Gallagher, p. 30.

⁴ Vatican II, "Decree on the Missionary Activity of the Church," ¶4: Abbott-Gallagher, pp. 588-89.

⁵ Speech of Cardinal Suenens at the Second Vatican Council, Session II, 10/22/63.

⁶ Hans Küng, "The Charismatic Structure of the Church," Concilium, vol. 4 (New York: Paulist Press, 1965), p. 59.

⁷ Ibid., p. 51.

<sup>Edward O'Connor, CcS.C., "The New Theology of Charisms in the Church," American Ecclesiastical Review 161 (Sept., 1969), 152-53.
Ibid., p. 156; also see the critical conclusions, pp. 157-58.</sup>



tongues or healing, and Paul's hierarchy as well as his criteria for the use of the gifts is a common theme of exhortation at the prayer meetings. The movement we are considering is based on the conviction that these charisms are present and active today and are given to people who ask in faith. Catholic Pentecostalism is not simply the practical expression of the theology just outlined; it is rather a particular way of interpreting both religious experience and theology. Three perspectives will be useful in looking at this movement: 1. What is the place and meaning of the prayer meeting? 2. What does the movement say about itself? 3. What do those outside it sav about it?

The prayer meeting is the central focus of the theory and practice of Catholic Pentecostalism. It is the most universal and characteristic activity of Catholic Pentecostals. It is usually held once

a week, and the leaders meet more often. The following is a description of a prayer meeting at Catholic University which I attended on October 9, 1970:

The group consisted of 80 to 100 people of all ages, denominations, although the great majority were Catholic. There was a leader, in the center of the room, in which chairs were arranged in concentric circles. He had a small group of people close to him who helped start singing, did readings and were more deeply involved in the movement in general, although they did not dominate the prayer meeting. The leader opened the meeting with some explanation: "We're here basically because we believe in the power of the Holy Spirit to work in our lives. We're here tonight to praise the Lord." Then everyone greeted one another in a way very much like an uninhibited and enthusiastic "kiss of peace." During the leader's introduction, the words "praise the Lord" and "praise God" were used, and echoed a great number of times.

After singing a few songs, there was about an hour of spontaneous prayer, initiated by members of the total group, with little intervention by the inner circle. This consisted of Scripture reading, free praise prayer, singing (one person would start a song and everyone would pick it up), some formal prayers (the Our Father and the Hail Mary are most common), and praying in tongues. This last was most often in the context of everyone spontaneously praying at the same time in his own way. The leader usually invited it, and the total effect is a babel of words which convevs strongly that people are pray-

ing, but not what they are saying, whether they actually use tongues or not. During this part of the prayer meeting there is often some preaching—usually exhortation from Scripture—by someone who feels moved at the moment to do so. There is also the occasional use of a "tongue" so that the whole group can hear. This has been very rare in my experience, and an interpretation was always connected with it. Later in the meeting there was more concentrated petitionary prayer (if this does not arise spontaneously as the meeting goes on, the leader invites it) for different needs and people. Also, there were periods of witnessing—when people told of the good things that God had done in their lives and the changes that had taken place because of the Holy Spirit. The very end of this part of the meeting was some more spontaneous prayer, each in his own way. This time, however, all the chairs were pushed back and everyone moved to the center of the room, placing their hands on the shoulders of the people in front of them. We sang a few songs and ended the meeting with the Lord's Prayer.

Then there was a break and a chance to talk informally, or to pray in smaller groups. This was the time when people met to discuss the baptism of the Spirit, to pray for and receive it, and to pray more intensely to grow in the Spirit if they had already received the baptism. This was done in several smaller rooms.

Several aspects of this and other prayer meetings have particularly impressed me. One woman said, at this particular meeting, "Wherever I go the meetings are the same, the same words, expressions, ways of speaking and acting. It's wonderful!" Her observation is generally borne out by my experience, and it indicates that groups all over the country are developing some sort of shared identity. Teen-agers present at the meeting seemed very uninhibited, and those I spoke to assured me that this was the case. Those who were a part of the group (as opposed to the curious) were supported by the group. There was generally a very strong concern for every member of the group, along with a willingness to act on that concern in concrete ways. One noteworthy difference between classical and Catholic approaches is the time and place that the baptism in the Spirit usually takes place. Unlike Pentecostal sects, Catholic prayer groups situate the baptism experience outside the main meeting, in a smaller, more intimate group. There is usually a thorough introduction to the movement and the baptism (a sort of catechesis) before a person can be "prayed over" to experience the Holy Spirit in a more vital way. When a person is prayed over, several members of the community gather around him or her as he kneels or sits. He expresses what he wants to be prayed for, and then the others place their hands on his head and shoulders and pray with him.

Those who can, pray in tongues, and the person prayed over often receives the same gift. There is no guarantee that a person thus prayed over will receive the baptism of the Spirit

have experienced both outside this "liturgy," but this is the usual way. My own experience of being prayed over was one of great solidarity with the group around me and a real sense of the unity of people who pray together. However, I neither prayed in tongues nor was conscious of receiving any particular outpouring of the Holy Spirit. I ings: a leader, a direction, and have been told that this is not unusual for someone who has made a commitment to Christ through professing vows or accepting ordination.

This description reveals some of what this movement considers itself to be. Although usually distinct from formal liturgy, the prayer meeting is a worship experience and tells something about the worshipping community. The image of a group filled with the life of the Holy Spirit is the ideal which supports the community. 1 Cor. 12 is the basic scriptural image which seems most appropriate, since everyone has some gift of the Spirit to share with the community. The leadership rotates among the members of a core group, but participation by all members of a prayer meeting group is encouraged, even by those who have only come out of curiosity. There is a real closeness among the members of the group, fostered by the pos-

or the gift of tongues, and some sibility of involvement by all, and shown by the warmth of the greetings exchanged even before the group is gathered. Each meeting gives the impression that this local community is a "gathering" church, still being formed anew each week, rather than a hierarchically structured, "gathered" church.

There is structure to the meetseveral more or less constant elements (most of which have been described). Phrases like "praise the Lord" serve as ritual sayings, identifying initiates and binding the group together. The bond is made even stronger by a sense of mission to renew the Church by re-introducing the experience of the power and activity of the Holy Spirit to the mainstream of ecclesiastical life. Many priests and religious. as well as some bishops, are actively involved in the Catholic Pentecostal Movement, although it remains basically a lay movement, with lay leadership and predominantly lay participation. Cardinal Dearden of Detroit has given the group there permission to found three houses of prayer. Other groups are beginning, to start experiments in communal living—evidence that the movement does not see itself merely as a "prayer-group-movement."10 This is also evident from the witness that people give that

their daily lives have been radi-

Finally, the prayer meetings impress one with the feeling that there are powers at work beyond the human. Prayers and witness express the strong conviction that the Holy Spirit is directly at work even in small matters; leaders say that their leadership is entirely due to the work of the Spirit; there are frequent exorcisms (the experience of being prayed over in a small group always includes a prayer of exorcism); and evil is generally attributed to the devil rather than to human causality.

Over all, the role of emotion in the worhip-expression of Catholic Pentecostal groups is important, but not so great as to be fanatical. There is quite a bit of silence during a normal meeting, and the degree of emotional spontaneity is usually surprising only to the generally unspontaneous American Catholic culture. Another characteristic of this movement is that it looks toward conversion. The prayer meetings themselves are the main

vehicle of conversion, and there are many stories of anti-religious people and teen-agers on drugs and generally lukewarm, nominal Christians being led to renewal of their lives through an experience initiated by a Pentecostal prayer meeting. The meeting. of course, is only the beginning. and members of the group make great sacrifices to follow up new converts, but the change seems real, even though it is too early to judge how long it will last for most people.

Testimony of Participants

The writings of people involved in the movement and reflecting on it (something classical Pentecostals are not qualified to do, by and large, or are unwilling to do) generally support the foregoing observations (which, of course, are somewhat affected by these writings as well). I. Massingberd Ford has written a short (60 pages) paperback which describes the Catholic viewpoint on the movement from the perspective of an active participant who is also a Scripture scholar. She is now somewhat at odds with the South Bend community (she teaches Scripture at Notre Dame), but has been with the movement from the beginning. She describes the central experience of the movement, first in terms which all Pentecostals can agree on:

Among many non-Roman Catholic Christians, it means that the individual experiences the personal presence of God, usually Iesus Christ, and perhaps also

cally changed and that their Christian lives, with all the traditional, Catholic practices (Mass. the sacraments, even private devotions such as the Rosary) have been transfigured by the experience and support of the prayer groups. These characteristics -bound up with renewal of the institution of the Church rather than the founding of a new sect are in marked contrast to the classical Pentecostal attitude, but have much in common with Protestant neo-Pentecostalism.

¹⁰ Cf. Kevin and Dorothy Ranaghan, eds., As the Spirit Leads Us (Paramus, N. J.: Paulist Press, 1971), for other descriptions of the movement. See especially the contributions by Ralph Martin, "Life in Community," Bertil Ghezzi, "Three Charismatic Communities," and James E. Byrne, "Charismatic Leadership."

the mysterious prayer gift, the gift of tongues—speaking to God in a language which has not been learned in a human way but is suddenly "given." Frequently, the use of this prayer gift enables a person to experience the wonderful presence of God. People who receive these privileges are led to commit their lives to Jesus in a very generous and courageous way and most of them persevere in prayer and apostolic work.¹¹

She holds that this conversion experience has always been well known to Catholics, but she speaks for all Catholic commentators on the Pentecostal movement within their church when she says that the baptism of (or in) the Spirit is not necessarily connected with tongues. "Nowadays when Catholics say they have received the baptism in the Spirit they are saying that they have experienced God in a truly living way."12 The situation today, Dr. Ford contends, is in continuity with the experience of the great mystics and saints: she explains the novelty of the contemporary experience in terms of "the number, age and status of those affected and ... the more frequent bestowal of the gift of tongues."13

There are several other distinctions, besides the perspective on tongues and on the baptism in the Spirit, which should be

made between Catholic Pentecostalism and the classical sects. The newer movement sees itself as a part of the whole renewal movement given impetus by Vatican II and seeks to restore the Holy Spirit and the experience of his presence and power to its rightful (i. e., central) place. It is subject to many theological immaturities, but it does not reject the living tradition of the Christian Church or select certain portions of that tradition while denying others which are just as important.

The most comprehensive theological treatment of the movement to date has been done by Edward O'Connor, C.S.C. He summarizes the characteristic points as (1) belief in the Holy Spirit, (2) an experience of His power, and (3) the reappearance of His charisms. Christ's promise to send the Spirit and to be really with his people through the power of the Spirit is seen as the norm.

By this standard of measurement, the Pentecostal experience appears to represent authentic experience, while the lifeless patterns of observance to which we have grown accustomed may be a sign not of fidelity to authentic tradition, but of resignation to an uninspired mediocrity which needs the wind of a new Pentecost to stir it up.¹⁴

I believe that this movement is to be regarded fundamentally not as an original interpretation of Christianity or a new school of spirituality, but as a re-emergence of certain authentic aspects of Christian life which have fallen somewhat into neglect.¹⁵

He reveals a common preoccupation when he complains that the Holy Spirit is too often identified with the human, today, or denied in practice. Faith in the Holy Spirit, on the other hand, is the lively belief that

He is not a figment or projection of human psychology, but he comes to us from outside ourselves, and produces in us effects of which we ourselves are quite

incapable; ... he comes to us, not from any human source... but from God.... He is in truth a divine person, God himself communicated to us. Since it is Christ who sends the Spirit and operates in the world through him, the presence and action of the Spirit are nothing other than the presence and action of Christ ... belief in the Spirit means belief that Jesus Christ is not merely a dead hero, nor a great seer whose doctrine still enlightens and inspires mankind, but a Lord who actually and effectively rules his people.16

Father O'Connor's theological reflections spring from the general preoccupations of the movement itself, and, of course, have an effect on that movement. since they are the words of its recognized theological spokesman. I believe that his reaction to the trend to reduce everything to the human, and his constant insistence that the movement contains nothing essentially new are two significant emphases in terms of the direction this movement could take. The logical extremes to which these two attitudes could lead, if allowed to flourish unchecked, are indicated in the next section.

Inspired by their new experience of the presence and power of the Holy Spirit, Catholics have looked to the Scriptures, to their own theological tradition, and to their traditional spirituality in order to explain and to ground this experience of the reappearance of the charisms promised the Apostles. Father O'Connor observes that they have found Pentecostal spirituality to be fully in harmony with their traditional faith and life. He goes on to say:

¹¹ Josephine Massingberd Ford, The Pentecostal Experience (New York: Paulist Press, 1970), p. 21.

¹² *Ibid.*, p. 22.

¹³ *Ibid.*, p. 24.

¹⁴ Edward D. O'Connor, C.S.C., "The Catholic Pentecostal Movement:

A Theological Assessment," The Catholic Theological Society of America, Proceedings, 24th Annual Convention, June 1969, vol. 24, p. 103. Henceforth CTSAP.

Catholic Church (Notre Dame, Ind.: Ave Maria Press, 1971), p. 32. Inds book, henceforth referred to as "O'Connor, Movement," is the most contrathensive treatment of Catholic Pentecostalism from within the movement. For more personal and informal reflections, cf. Kevin and Durchy Ranaghan, Catholic Pentecostals (Paramus, N.J.: Paulist Press, 1968), and (edited by the same authors) As the Spirit Leads Us (cf. note 10, above).

Cosas O'Connor, Movement, pp. 263-64.

Negative Criticism

It is very difficult to synthesize the criticism leveled at Catholic Pentecostalism, because some of it is based on misinformation and much of it is tied up with an emotional reaction to the excesses of classical Pentecostalism. An excellent example of the latter is an article in Triumph which accuses the movement of providing "an emotional satisfaction which in the long run can only be destructive." The article also states that "about the only consistent strain running through the religion [sic] is the unwillingness to concede that an iota of competence resides in any terrestrial authority."17

The first of these statements merely reveals the author's attitude toward emotion (i.e., fear), which is still shared by too many. The second statement is plainly wrong, since Catholic Pentecostalism is nothing like a religion; its adherents, in fact, are often very traditional, even conservative Catholics. Furthermore, the promoters of the movement include members of the hierarchy, and most participants profess a strong allegiance to their bishops and to the Pope. This article is worth quoting because it reflects real attitudes and points out a need for better information about the movement as well as awareness of its differences from its predecessors. It also contains a grain of truth,

in its references to the attitude toward authority. Although Catholic Pentecostals profess submission to men in ecclesiastical authority, they tend to view this authority as directly from the Holy Spirit. This is evident in the way they look on the charismatic leadership of their prayer groups. In Pentecostal groups "one speaks about the activity of God rather than the actions of the people."

A specific example of this attitude is the assertion that "the meetings are completely unstructured and completely divorced from psychological dynamics."18 This shows the presence of the "supernaturalist" attitude—i.e., one which attributes direct causality of human actions to God which is in conflict with contemporary theology and with the world view most twentieth-century men share. There seems to be a touch of this, moreover, in the distinction Father O'Connor makes between the different charisms listed by Paul: viz.. between "preternatural" and "ordinary" gifts from the Spirit. He questions whether some statements of the Council and contemporary theologians and churchmen are relevant to the Pentecostal movement, "which is characterized by the reviviscence of preternatural charisms," since these statements concern mainly what he calls the "ordinary" charisms.19 It is rather his distinction which seems irrelevant, in the light of the biblical evidence (Paul not only makes no such distinction, but he makes it a point not to do so) and in the light of the crumbling of the Thomistic' world-view which makes a clear-cut distinction between the natural and the supernatural. It is true that the word 'preternatural' may not have the same force here as a fundamentalist attribution of direct causality to God; but in a handout written up for the prayer meetings at Notre Dame, dated March, 1969, the same author clearly states that God "can impart the Spirit without any medium whatsoever." This statement is innocent enough, but its implications are that God does directly impart the Spirit to Catholic Pentecostals more often than is usually admitted.

The attribution of good to the Holy Spirit and evil to Satan, already mentioned above, is the practical manifestation of this attitude. Henri Nouwen criticized the movement for just this fault shortly after it emerged at Notre Dame. His reasons were theological: the movement does not give full credit to the basic Christian idea that we are created to create and realize our own deepest human potentialities in the service of our fellow men. in the love of whom we discover the Spirit of God. To say that the Spirit or the devil causes good or evil *need* not but *can* encourage an individual to refuse responsibility for his actions; and this is extremely dangerous.²⁰

O'Connor's understanding of the relationship between the human and the divine thus seems to be complicated by a fear of reducing all to the human and by his Thomistic philosophical world-view. Nouwen also criticized the movement for not recognizing the dangers of intense emotion for some student participants. This has relevance even to theological reflection on the phenomenon of Catholic Pentecostalism, because-strange as it seems-over-enthusiasm has caused intelligent people to lose sight of their theological education. "It is sad to see men of theological attainments taking over the whole Pentecostal vocabulary, exegesis and doctrine simply because the experience has validity."21 The men who are leaders in this movement could learn from classical Pentecostalism what the logical conclusion of an attitude of complete supernatural causality is: the radical irrelevance of an incarnational church.

Perhaps the most dangerous tendency of the original Pentecostal sect was toward a kind of élite church, made up of the pure, with little concern for the ones outside who were not

¹⁷ Thomas J. Barbarie, "Tongues, Si! Latin, No!" Triumph 4 (April, 1969), 20.

Ford, The Pentecostal Experience, p. 56.

¹⁹ O'Connor, CTSAP, p. 106.

²⁰ Henri Nouwen, "A Critical Analysis," Ave Maria, June 3, 1967,

²¹ Kilian McDonnell, O.S.B., "Holy Spirit and Pentecostalism," Commonweal 89:6 (1968), 204.

"saved." This tendency is manifested among Catholic groups by the prayer group itself becoming exclusive, or by an over-emphasis on tongues, causing those who do not have the gift to feel left out. These tendencies are slight, but they are present to some degree. I personally know of several people who reject the movement for just this reason. It is possible that the most severe problem within some groups is "the monopoly of the leadership by those who consider themselves the 'spiritually perfect.' "22 The leadership is usually restricted to certain male leaders and non-Pentecostals are not often thought to have much of value to say.

A final characteristic which could develop into élitism concerns the practical attitude adopted toward the Mass and the sacraments. While Catholic Pentecostals protest loudly that their experience of the Holy Spirit has brought a greater appreciation of the Eucharist and the other sacraments, the prayer meeting still holds the central place even during days of renewal. The Eucharist, even if it is celebrated in connection with the regular prayer meeting,23 often seems less important than the meeting.24

It is noteworthy that most promoters of the movement seem to protest too vehemently that it has nothing really new about it, that it is merely taking seriously the promises which are a part of our faith. It is true, as Father O'Connor states, that "any spirituality not in profound continuity with that of the past is for that reason suspect."25 But the history of divisive enthusiasm. as documented by Ronald Knox, has a lesson too:

Your prophet who passes for an innovator in the eyes of his contemporaries does not admit the charge; he claims, rather, to be restoring the godly discipline which flourished in apostolic times, now overgrown with neglect.26

In this light, the most balanced view would embrace both poles of a tension defined by a new experience of the Spirit grounded in an ancient apostolic tradition but not identical with it.

It is healthy, however, that criticism is beginning to come from within the movement itself. Father O'Connor outlines some dangers which are real possibilities: his list includes the following. 1. Illuminism: a kind of twentieth-century gnosticism. 2. Charismania: equating spiritual

With warm breast Dr. Ford calls attention to two growth with a greater number faults of Pentecostals: viz., they of charismatic gifts or abdicating expect people, especially sisters natural exercise of human faculand priests, "who are in a difties or the ordinary workings of ferent stage of prayer to go back church office, in favor of "charto something they have experisms." 3. Påraclericalism: lay reliienced a long time ago," and they gious leadership supplanting ordained clergy. 4. Neglect of tend to prolong unduly a stage of prayer marked by sensible traditional spirituality because of devotion, sometimes trying to a tendency to build a new spirstimulate this "by community itual doctrine based on personal prayer, which lays great stress experience. He concludes that on hymn singing, guitar playing,

²⁷ Cf. O'Connor, Movement, pp. 221-38.

while these are real mistakes,

into which some communities

or individuals have actually

fallen, they are a sign of life

rather than cause for suppres-

sion.27

clapping of hands, use of the

gift of tongues and exhortations charged with rather too much

emotion."28 She also reminds

Catholic Pentecostals that the

²² Josephine Massingberd Ford, "A Warning to Catholic Pentecostalism." Continuum 7:4 (Winter, 1970), 636.

²³ At Catholic University there is a Mass at 7:30 P.M., and the prayer meeting follows it; but many more attended the latter, and introductory talks are held at the same time as the Mass.

²⁴ Ford, "A Warning ...," loc. cit. ²⁵ O'Connor, Movement, p. 182.

²⁶ Ronald Knox. Enthusiasm: A Chapter in the History of Religion (New York and Oxford: Oxford University Press, 1950), p. 9.

²⁸ Josephine Massingberd Ford, "Fly United—But not in too Close Formation: Reflections on the Catholic Pentecostal Movement," Spritual Life 17 (Spring, 1971), 14.

aptism in the Holy Spirit is a ree gift from God and cannot be aduced; nor is it an eighth sacment. Her views have broadned, she adds,

and my eyes have been opened to a wider understanding and application of the whole of Scripture: an integration of all the good things found outside the Pentecostal Movement, both in the Church and in secular society. and I am beginning to be a little doubtful about organized communities. To me, they seem to deny the liberty of the Spirit. I should like to beg the Pentecostal groups to be more self-critical and to cooperate with other leaders within the Church, especially our priests. I therefore say-Let us fly united, but not in too close formation.29

he Hierarchy's Response

The American bishops have een aware of the appearance and development of this movement, and they have studied it determine what their response would be. Their tentative conusion is that the Catholic Pencostal Movement should "at its point not be inhibited but lowed to develop." In looking the movement, they admit at it has legitimate theological dibiblical reasons for existence id that "it would be difficult

to inhibit the working of the Spirit which manifested itself so abundantly in the early Church." As a positive value it is noted that there are many indications that participation in the movement "leads to a better understanding of the role the Christian plays in the Church," and the recommendation is that "Bishops involve prudent priests to be associated with this movement."30

It is interesting that this semiofficial statement is in sharp contrast to the reaction of Anglican Bishop Pike in 1964. Alarmed by the rise of neo-Pentecostalism in California, especially in his own diocese, Bishop Pike wrote a pastoral letter in which he said:

The rise of the movement of "speaking in tongues" within the major Churches is a sign of real need and hunger for a more vital, spirit-filled Christian experience in life. However, the phenomenon has reached a point where it is dangerous to the peace and unity of the Church and is a threat to sound doctrine.³¹

While the American bishops recognize the dangers which critics point out, they also see that there are real distinctions between the movement which started in 1901 and the later manifestations of religious enthusiasm within the traditional churches.

Ecumenical Significance

Before proceeding to some concluding reflections in next month's third and final Part of this series, a word is in order, here, about the ecumenical significance of Pentecostalism in general, and of Catholic Pentecostalism in particular. Father Kilian McDonnell situates the major point of the ecumenical significance of Pentecostalism in the re-awakening of awareness of the role of the Holy Spirit in constituting the church and his role in the interior life. The Pentecostal experience is often disturbing precisely because it is an experience.

Although there has been great tension between Pentecostal sects and the historical churches, especially in the missions where aggressive evangelistic techniques have turned many against the Pentecostals, there has been in recent years a movement toward better understanding. David DuPlessis, a prominent

Pentecostal minister, was an observer at the Second Vatican Council and is actively working to promote this understanding. On the other side, the appearance of speaking in tongues within the Catholic communion has been an irrefutable sign to classical Pentecostals that the Holy Spirit is active even among the despised and feared followers of the Pope. This has made much more cooperation possible; and, on the level of the prayer meeting, there is interpenetration of people from different Protestant Pentecostal sects and from Catholic prayer groups. The Protestants are deeply impressed with the fervor and enthusiasm of the Catholic prayer meetings.

In conclusion, it may be said that "the ultimate question Pentecostalism poses to the established churches is the question of holiness. When the Spirit calls from within will you hear his voice, and if you hear his voice, will you listen?"³²

²⁹ *Ibid.*, p. 20.

³⁰ From a report to the N.C.C.B. by Bishop Alexander Zaleski, pairman, N.C.C.B. Committee on Doctrine. The report is reproduced full in Edward O'Connor, *Movement*, pp. 291-93.

³¹ James A. Pike, Bishop of the Diocese of California Protestant Piscopal Church, "Pastoral Letter Regarding 'Speaking in Tongues.'" storal Psychology 15:144 (May, 1964), 56.

³² Kilian McDonnell, O.S.B., "The Ecumenical Significance of the Pentecostal Movement," Worship 40 (Dec., 1966), 608-33.

But I have Called You, Friends (John 15:15) Mother Mary Francis, P.C.C.

for friendship and decided that times has. there is much to this business of friendship and fraternity. This over a period of some time betime. I think this is one of those it has been forgotten in society areas where we could sit back and smile a little over this great that it sometimes has been a little new idea-two thousand years old. For I seem to remember that our dear Lord had quite a lot to say about fraternal love, and he said it very plainly. It is at the very heart of his message that we should love one another. So, if we have lost the impact of his message, it is a very

Dear Sisters, what I want to good thing that we are rediscovtalk about this morning is friend- ering it and experiencing the ship. This is about the oldest vibrations. Only let's not take it topic in the world. I think that to ourselves as the discovery of in our era it is also the newest our generation, because it has topic. It is the "in" subject. It a lot of deep roots in Christian seems that the Church and the history, as everything being reworld have discovered a need discovered in these exhilarating

We want to talk about this is so characteristic of our present cause it is so important. And if at large, then we have to admit overlooked (or maybe quite a lot overlooked) in religious life also. Now, friendship is the common denominator for every kind of love there is. I think that is the first thing I would like you to think about. There is no real love of any kind that is not rooted in friendship; and when

Mother Mary Francis, P.C.C., is Federal Abbess of the Poor Clare Collettine Federation in the U.S., and Abbess of the Monastery of Our Lady of Guadalupe in Roswell, N.M. She is well known to our readers both * for her spiritual books (Strange Gods before Me, A Right to Be Merry, Spaces for Silence), and for her innumerable contributions to this and other periodicals. Readers will recall particularly her series of "Marginals" on Perfectae Caritatis, which appeared in our pages during 1966 and 1967. The present conference is the first in a series of eight which were delivered to the postulants, novices, and junior professed nuns at Roswell. We have emphatically agreed with Mother Mary Francis's decision not to edit the transcriptions of the tape-recordings into a more finished literary style, in favor of preserving the spontaneity with which the talks were given. And we join her in the hope that this is the choice that you, the reader, would prefer.

love does not seem to be functioning properly, when it is not fruitful, it is always because there is not friendship in love. You see what is wrong with a lot of marriages. Too often people live in the marriage relationship and don't even like each other. and we know that this is the big problem that wrecks marriages. Two people who live so intimately really do not like each other. do not even have a love of friendship. Well, what are we going to base marriage on? The mere physical relationship won't hold up. It alone is not going to help these two people mature or help them be what God wants them to be.

It is the same with the love of a mother and her children. There has to be the love of friendship there. She isn't just the provider, the arbiter on occasion, the authority figure. Even in her authority status with her children, there has to be the element of friendship, for the love of a mother radiates out of this.

Now, in religious life we can't have sisters who are not friends. We can't have a superior and spiritual daughters who are not friends. And this is where relationships in religious life have bogged down and not fructified and not developed. We have a group of women living together with a common spiritual ideal, but not really knowing one another, not really with each other. We cannot call these people, sisters. Maybe associates in a common endeavor. But we cannot build religious life on that. Our

Lord said: "I will not call you servants, I have called you friends" (Jn. 15:15). And if we do not call each other friends, then let us not pretend that we can call each other sisters. We cannot have real sisters who are not real friends. And so it goes with every human relationship in

When a woman deliberately, for the love of God, cuts off as it were certain avenues of the expression of her love, something has to be done to divert the energy of that love into other channels. Therefore people who live as we live, consecrated women, consecrated virgins who have freely deprived themselves of the expression of love that is proper to marriage, that is proper to motherhood, must give all the riches of this love over into the channel of pure friendship. Friendship for one another, friendship for superiors, friendship for God, and therefore friendship, with the world. So what is the conclusion? That we should be the experts in friendship. The religious community ought to be the pattern of friendship for the world. And because of the closeness of our life lived in community, lived in a cloister, we should have the expertise in friendship. We ought to be the ones to whom other people could look for the clear picture of how real friendships work: this is the way it functions, this is what it does, this is what it produces in people.

There are a lot of ways we could define friendship, but I first to think about its three elements. They are esteem, respect, and affection. Now sometimes we have pseudo-friendships or quasi-friendships which don't hold up in real life. And often this is because we have got the elements in the wrong place. You feel an affection for someone or for certain people, and it is simply based on superficial elements. You don't really esteem that person; you don't really respect that person; and so the affection you feel for that person is a very thin kind of thing.

A genuine, lasting affection must spring from esteem and respect. We have to have a certain progression there.

There is an interesting point

think it might be more helpful I would like to bring in here. Maybe you have thought of it. Have you ever reflected on the etymology of the word "respect"? Well, what do we have in the Latin re and spectare? We have spectare, "to look," and re, 'again." The real meaning of the word respect is to look again; and I say more particularly to look again and again. When we do not have friendships with people, this is basically the reason. We haven't looked again and, very specifically, we haven't looked again and again and 1 laybe again. Often we do not like the first look when we look at people, and so-that's it. We just turn off and decide, without reasoning about it. We have an unfortunate psychological reflex in this area:



we look once, "no like," and decide, without reasoning about it, of course, that we will have a different kind of relationship than friendship with this person.

This is a person we live with, yes; but we didn't like the first look, so we do not bother about this person or really get to know this person. And what do we usually mean when we say that we don't like a person? I think we have touched on this in psychology class. It is that we don't like something about that person; possibly we don't like quite a few things about that person. But I think that we should be very careful about allowing ourselves to admit to ourselves that we don't like a person.

If we feel dislike for other people, let us back ourselves into a corner and ask ourselves, why? You will probably find out that you don't like a certain thing about a person. It is a very salutary exercise because it is humiliating when we must admit what we don't like about that person. Sometimes it is the most ridiculous thing. Perhaps we don't like the register of her speaking voice. If her voice is too high-pitched or is full of gravel and gets on our nerves, especially when we are in a certain kind of mood and we're already nervous ourselves, we can feel a furious dislike for this person's tone of voice and we can get all mixed up and think we dislike this person. We can start taking all kinds of measures that certain types of old "spiritual" books urge us to take. You

know the kind of thing I mean: that we have to set our jaw and establish a "Christian relationship" with this person and kind of "offer her up" and any number of things as foolish and degrading as that. We don't like the way a person walks. Or perhaps someone has no rhythm at all or a very defective sense of rhythm. It can annoy us in the way she chants. "Why can't she catch on to the singing?" We can get so annoyed about these things that we think we don't like this person. We don't like her reactions to things. We don't like one person's insensitiveness; we don't like another person's sensitiveness. We have a whole dreary catalogue whereby we think we establish likes and dislikes.

Now all this is amusing in one sense. But you know, it is frightfully sad in another sense, because we can fail ever to get to know people once we have decided that we don't like them and that we must live with them on a different level. We judge that we cannot have a relationship of friendship with these people, and we simply do not look again. We have been so superficial that we have not looked past the things that annov us and found out who this other person is, what she is all about, what she is like. This is what Charles Lamb meant when he made his famous assertion that it is impossible to dislike anyone whom we really know. That is quite a staggering statement, and it has been challenged by some; but I believe it. Think about it, think about it a great deal. Someone you really know, you cannot dislike. The trouble is that we think that we know people, and we really don't know them at all. So we must look again and again and then again; and gradually we shall get to know these people.

Something that we shall also go into later in more detail is that when we are looking again, we are not peering. More specifically, we are not shaking people by the shoulders trying to understand them. (Not literally, of course, but you know what I mean). You want to remember that this is a hazard for fervent souls. You take a conference like this very much to heart, and you are going to go into this thing. and you are going to understand your sisters—even if they die in the process! You are going to sort of lower your head and charge through everybody's doors. You are going to understand this person: what makes her tick; what sort of person she is. And this, of course, is perfectly deadly. This is a form of the do-it-yourself psychology that we definitely do not want to indulge in.

Understanding is a thing that grows and grows very slowly. We have to be patient. That is why I say, look again and again and again. Don't think, "I am going to understand this person today or in ten easy lessons." For one thing, we shall never completely understand another person. This is part of the wonder of Christ, the wonder of heaven,

the wonder of God. It is only by God that any of us is completely understood; so don't try to fool yourself with the attitude: "I am going to understand you, even if it kills both of us (especially you)."

Now, I said that there are these three elements in friendship: esteem, respect, and affection. There are also two activities going on all the time in friendship. and they are interactive. One is the recognition of my friend's potential and the other is the realization of my own. However, if I would ever enter into a consideration, even a theoretical consideration, of friendship as a development of my own potential, I am not setting out on the road to friendship. People are not instruments to be used or manipulated for my own ends; they are persons to be loved and understood. But when we are friends with people, then we really are realizing our own potential as well as helping them to realize theirs without pausing to cogitate on it at all.

Let us look at community life. How much do you find out about vourself in your relationships with other people? Ouite a bit! And often quite a bit vou'd much prefer not to have found out. If you lived by yourself, you wouldn't get this knowledge; you could die without it. I think this is why, according to all the old monastic rules, no one was permitted to live as a hermit until he had excelled in community life. And this doesn't mean that the person had just lived in community life, but that college with, and for whom we he had been outstanding in it. That he was "the man of the year," you might say, in community living. Then this person who appeared to have a specific call from God to live as a hermit might be allowed by the abbot to do so. In the last memorandum from the Central Commission, you noticed that some of the Poor Clares were suggesting that there might be a possibility of this in our lives. Well, if you feel that you want to live out in St. Christopher's shed all by yourself and have trays brought to you, you've got to excel in community life before I'll even consider it! But whether you do that or not-and I haven't had any applicants yet—I want you to excel in community life.

This is it, dear sisters. This is the old, old idea our Lord had. We know the words so well, we know them as well as our own name, maybe better. But as with so many familiar things, we might not understand them because they are too simple. We are much better at understanding complex things than simple things. Simple things are much too demanding. And He did say, didn't He, that "by this all men will know that you belong to me, if you love one another" (Jn. 13:35)? Well, this doesn't mean that we obviously belong to Jesus —we are religious; and so this was his directive for the laity. No, he decidedly meant this for religious, too. He meant us. He did not mean our relatives at home or the girls we went to

agree it is an excellent gauge of Christianity. He meant it for us. I think this is a terrifying thought, that he might have to look at some religious and say: "They are not mine, because this one thing that I set up as a standard for recognizing who are mine, isn't there. These people do not love one another."

Well, my goodness, you say, that is out of the question! Of course we love one another! We wish each other well. We want everyone to go to heaven and live happily ever after with God and the rest of us. But we know that our Lord did not mean a generic love, a universalistic love. Yes, a love for everybody; but how can we have a universal love except by particularities? I have quoted to you before, in psychology class, that famous sentence of Father R. H. J. Steuart's about love: that charity isn't a matter of opening a window on the world and saying, "I love the lot of you!" That's easy, but the trouble with it is that it isn't love. It is just benevolence, and it could become philanthropy; but it isn't really love because love is of its nature particular.

This takes us to what I think I have written about somewhere: particular friendships. That "particular friendship" that used to be written about and talked about to religious as though it were a dread and darksome thing. And it was mentioned in such a foreboding tone, often by retreat masters, that you felt this wasn't

anything that you should ask your superior about. This was something too bad to be mentioned. It was said in hushed tones: "Beware of the particular friendship." Of course, I really had no idea when I entered religious life what was really meant in the darkest sense of the term: a perversion, a perverted "love." But even without developing any element like this in our conference, what would a friendship be, I'd like to know, except particular? It is the very nature of friendship to be particular. We ought to have a particular relationship with every sister in the community. Why throw young religious into a panic about friendship and leave them to wonder the rest of their lives what kind of friendship they are supposed to have and possibly end up with none because they are not supposed to have anything "particular"?

Of course, what such speakers and writers were inveighing against was exclusivism. Well. already this isn't friendship. When you have committed yourself to community life and you enter into so exclusive a relationship with one other person or other persons that you simply close all the remaining people out of your life, this is not friendship. It is not only a matter of what you are doing to the other potential friends, what you are not allowing to develop in them because you are not giving your attention to them; but even in relation to this one person, you do not have friendship but merely

a mutual devouring process. I am so busy devouring you and letting you devour me that we haven't time for anyone else even to nibble at us or find out what we are like. So, this was what was meant; but I would say it was a very unfortunate way of expressing it. I think we should just declare that we do not want exclusiveness, neither in religious life nor in society. You couldn't have this even in marriage. If a woman was so taken up with her husband that she couldn't bother to take care of their children, this would be a very peculiar kind of wife.

Then, on the very darkest level, this "particular friendship" alluded to meant a perverted love, a sexually perverted love. You feel a love for one of your own sex that would be the normal love of a woman's heart for a man, for a husband. Well, these things can happen. We should realize that they are perversions: they are not run-of-the-mill material. We do not want to cast down our evelashes and think that we are nuns and don't ever have to advert to the darker things of life. That's nonsense. But neither do we need to establish a workshop about this because such things are just too rare. We know that they can happen, that it is something to be concerned about, but not something to have a seminar about. Possibility is not synonymous with reality, much less with epidemic.

What we want to have in a community is a particular friend-

ship, in the only true meaning the term can have, with every sister in that community. Well. what am I handing to you now? Am I presenting you with some impossible theory that you can feel just the same toward each sister in the community? Of course not. I just said it was particular. So, it has got to be different with every sister. And this, too, is where I think religious get into a lot of troublous thinking, and especially young religious—even mature religious like you! I mean, thinking that you have to feel the same for every person, about every person. Nonsense. We must not confuse the degree of intimacy with friendship per se. There is no reason in a religious community why each sister should not have a friendship with every other sister. In fact, it is wrong if she hasn't. But we must work to establish this, and I mean work, because respect—looking again and again— is work. It is much less challenging, it is much lazier, just to take one look and say, "No, not my type." Then we are finished with the relationship with this person,

except on the normal civil level that we have to maintain in any sort of social life.

So, it's work to establish friendship with people. As I mentioned before, it takes patience to understand. And we know that patience can be the hardest work in all the world. But now, about feeling the same toward everyone: you can never aspire to have the same degree of intimacy with every person in the community. This is ridiculous, because this kind of relationship is established by affinities. And we cannot manufacture affinities. We cannot manufacture the same tastes and reactions, and it would be just too gruesome if we did. Imagine, if we all had only one thought on a subject, if we had only one reaction to each situation. Life would be so dreary it would be impossible. This is what I mean about devouring one another's potential. We want to recognize the differences in one another, not with sorrow or disappointment, but in order to esteem and respect them. We want to come to have real reverence for this person who is so different from me.



The Wounded Healer. By Henri J. M. Nouwen. Garden City, N.Y.: Doubleday, 1972. Pp. xiv - 104. Cloth, \$5.95.

Reviewed by Father Alban A. Maguire, O.F.M., S.T.D., a Definitor and Chairman of the Formation and various Education Committees of Holy Name Province.

The Wounded Healer contains four chapters which Nouwen sees as four different doors through which he has tried to enter into the problems of ministry in our modern world. The first chapter which is on ministry in a dislocated world is concerned for the conditions of nuclear man in a suffering world. The second chapter treats of ministry for a rootless generation, a suffering, convulsive generation. The third chapter which describes ministry to a hopeless man considers first waiting for tomorrow as an act of Christian leadership and asks for deep personal concern for one's fellowman. The fourth chapter in its turn considers the condition of a suffering

It is in the ideas of the last chap-

ter that the book finds its unity. "After all attempts to articulate the predicament of modern man the necessity to articulate the predicament of the minister himself becomes most important, for the minister is called to recognize the sufferings of his time in his own heart and to make that recognition the starting point of his service. Whether he tries to enter into a dislocated world, relate to a convulsive generation, or speak to a dying man, his service will not be perceived as authentic unless it comes from a heart wounded by the suffering about which he speaks." (P. XIV)

I cannot recommend The Wounded Healer too highly for anyone who is engaged in the work of communicating the Christian message and Christian hope in our day. I could say that this book will reveal to the modern priest an approach which really speaks to the modern man and woman. Nouwen, himself, might protest that this would be saying too much about the book; nevertheless, he borrows from Carl Rogers the principle that what is most personal is most universal and asks that we speak to our contemporaries out of our own experiences.

It is part of the burden of this book to remind us that by working out of one's own pain experience and one's own loneliness one can reveal to others the source of hope. The awareness of loneliness is a precious gift that we must protect and guard. It seems that we do

everything possible to avoid the painful confrontation with our basic human loneliness and go seeking false gods which promise immediate satisfaction and quick relief. We raise false hopes which can never satisfy. When the minister in turn chases these illusions he prevents himself from claiming his own loneliness as a source of human understanding. "Ministry can indeed be a witness to the living truth that the wound. which causes us to suffer now, will be revealed to us later as the place where God intimated his new creation" (p. 98).

This book would be a value to anyone who reads it. Nouwen reminds us to recognize the sufferings in our own hearts and to make that recognition the starting point of our service. Certainly *The Wounded Healer* proposes to us the image of a minister which can be the starting point of our own work.

In spite of this whole-hearted recommendation, I feel that what is contained in *The Wounded Healer* is just a beginning to the modern ministry. I am not sure how one proceeds to fill in the ulterior dimensions, but the problem of responsibility for the Kingdom of God on earth still remains. The establishment of His Kingdom is God's work, and we for our part can only make ourselves available for His action through us. Nevertheless, I have a nagging feeling that we must do more than simply reveal our pain

to others. It may be that in trying to establish the Kingdom we will feel the real pain of loneliness and suffering.

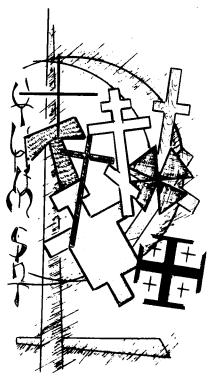
In spite of this reservation I insist that everyone who is engaged in any type of Christian Ministry must read *The Wounded Healer*; everyone else will read it with pleasure and profit. Like *Creative Ministry*, *The Wounded Healer* contains a message that we cannot afford to miss.

Prayer Is a Hunger. By E. Farrell. Denville, N.J.: Dimension Books, 1972. Pp. 128. Cloth, \$3.95.

Reviewed by Father Raymond E. Hirt, O.F.M., S.T.L. (Catholic University of America), a member of Holy Name Province presently completing his graduate work in theology in Washington, D.C.

A reflective reading of this little book has a unique way of creating a hunger and desire for prayer deep within one's heart. The author "teaches" us about prayer by sharing his own relationship with the Lord and his own prayer with those who wish to listen.

He sees prayer fundamentally as the personal relationship with the Lord Jesus. This in no way excludes prayer as something which is also experienced through nature and people. Prayer as something ex-



perienced uniquely with Christ is a mystery, a discipline, and a willingness to receive and to listen. It is a reality which is situated at the very core of our life.

While prayer is a uniquely personal matter because of the unique relationship each has with the Lord, it is also a communitarian reality, something done with and in the presence of others. Personal prayer is possible because of a faith community, and vice versa. Farrell speaks about the need of "fraternities." A "fraternity" consists of eight to twelve people and can be described as falling between the larger community and close friendship which it neither displaces nor substitutes for. The rationale of a "fraternity" is simply that Christ wills men to be saved by men, that growth in faith and love takes place through people. A practical way of accomplishing this is the so-called "review of life" where the members of a "fraternity" share how God is working and manifesting himself in the events and experiences of their lives.

Personal and communal experience of one's relationship with the Lord and of one's prayer is a journey, a path created only by walking it. The author emphasizes writing as an excellent way of getting into prayer and describes how this can be done both individually and communally with very profitable results. The journey which is prayer rests heavily upon Scripture, the Sacrament of Penance, and the Eucharist. Farrell offers some very practical and rich insights into these ways of God's dealing with us. He makes a statement about Penance that is well worth pondering (from the vantage point of his understanding of Penance, however): "... there is a deep connection in diminishment of community with infrequency of and diminishment of penance."

This book, although a series of personal reflections on some of the basic elements of prayer, reflects an underlying unity and a fine integration of personal prayer and prayer-in-community. It is most practical particularly because it has sprung from the author's own prayer life as well as from the lives of those many, many others whom he has ministered to in spiritual direction, retreats, and prayer experiences. The book is an invitation to be alone with the Lord in the desert and to find this same Lord in the midst of our brothers and sisters. The author challenges us to share our prayer life as he has shared his; to tell others who Jesus is for us as he has told us who Jesus is for

him; to write our own Gospel as he has tried to write his own. The book's value lies especially in the man who has lived and experienced what he has written (cf. John 21: 24). And this offers us encouragement and hope in that fundamental reality of our lives—prayer.

Reason in Pastoral Counseling. By Paul A. Hauck. Philadelphia: Westminster Press, 1972. Pp. 236. Cloth, \$6.50

Reviewed by Father Julian A. Davies, O.F.M., Chairman of the Philosophy Department at Siena College and Associate Editor of this Review.

In an age when counseling is regarded as so endemic to a priestly vocation, and priests are almost desperate to acquire that skill, Reason in Pastoral Counseling offers a new directive technique suitable to what has been regarded as the priestly role and resonant, in this reviewer's opinion, to a real value many of us have seen in giving direction. The technique, "Rational-Emotive Therapy" (RET) is based on the psychological theory that it is not events, or people, but one's own ideas about the events or persons that are the cause of emotional distress. Twelve irrational ideas (e. g., that all the significant people in our life must love and approve of you, that the villany of others must be punished, that perfect solutions to human problems are around, and need to be found) dominate people with emotional problems, and it is the province of the counselor to retrain, re-instruct them so as to free them from that dominance and hence from their disturbance. Adolescent shvness. menopausal guilt, marital strain are some of the traumas that can be

faced and lived through if people will learn to think differently.

The job of retraining persons in these crises-and it is persons just like these who so frequently knock on our doors, rather than psychotic personalities-is within the competence of the priest or minister without special, formal psychiatric training. And such a counselor ought to be able to make good use of RET as that technique is set forth in this book. He will need to devote time to the matter, and he will need patience, detachment, and a certain ability to accept failure; but the advantages are real and attractive. The author gives an abundance of case studies to illustrate the technique of RET plus some practical advice about counseling situations-e.g., mechanics of time and place, opening and closing an interview, counseling those of other faiths. It is refreshing to find a man who believes that you can teach people by giving them a book to read.

An excellent feature of the book is its attack on neurotic guilt and self-pity which are so crippling to troubled souls. Some psychologists might question the espousal in RET theory of the avoidance of anger and anxiety as counterproductive emotional states, but the anger and anxiety we meet in our clients is rarely of a healthy sort anyway. RET is not a panacea—it is the patient, in the last analysis, who cures himself, just as in indirect counseling techniques. About my only reservation is what may be a endency on the author's part to allow a faith commitment to be adjusted to fit a life situation, rather than vice versa (cf. the editorial in THE CORD, December, 1971).

Whether or not one accepts all of the psychological theory behind RET or the scriptural superstructure

adduced to support some of it, RET does appear to be a very plausible technique, and I intend to try it in my work—cautiously, of course. Reason in Pastoral Counseling is interesting, informative, and apparently quite helpful. I recommend it to any counselor.

Magnifi-Cat. By Carolyn and Edmund Sheehan. Garden City, N.Y.: Doubleday, 1972. Pp. 229. Cloth, \$5.95.

Reviewed by Father Michael D. Meilach, O.F.M., Editor of this Review.

Yes: you read the title correctly, and it is printed correctly. The book is indeed the saga of a cat's triumph, and every word of it is fantastically delectable reading.

Nemrod, the feline protagonist, has precipitated a crisis in approaching the pearly gates, jamming up the computer and provoking consternation among the familiar celestial populace (Uriel, Peter etc.). Satan does his best to take advantage of the situation even though it's pretty clear from the first that he hasn't really got much of a chance.

The cat's credentials are established gradually and with admimirable literary dexterity through a series of flashbacks. I won't, of course, spoil the story by going into the factual details or even hinting at the denouement. Suffice it to say that the authors' suspense-laden narration is matched only by their extremely vivid description.

I suppose one would have to have some modicum of partiality, if not specifically to cats, then at least to domestic animals in general, to be as thoroughly captivated as I was by the book. But then, on the other hand, perhaps you'd better be on your guard in reading it if you think you have no use for the creatures....

Method in Theology. By Bernard J. F. Lonergan, S.J. New York: Herder 3 Herder, 1972. Pp. xii-405. Cloth, \$10.00.

Reviewed by Margaret Monahan Hogan, M.A. (Philosophy, Fordham University), a free lance writer and mother of three who resides in Green Bay, Wisconsin.

Bernard Lonergan's Method in Theology unfolds within a limited but open horizon. The objective pole is limited by the fact that the author is writing on method rather than on theology. The subjective pole is the reader who must be able. at least, to understand (if not appropriate) the transcendental method if the remainder of the book is to have significant meaning. The need to write on method is dictated by the demands of an empirically conceived culture for an on-going theology. The need to understand the transcendental method is dictated by the fact that the method of theology will be simply the application of the transcendental method to this particular field. The openness of the horizon stems from the nature of the transcendental method and the appropriateness of the transcendental imperatives: be attentive, be intelligent, be reasonable, and be responsible—to any field.

To accomplish the transition from method in general to method in theology, it is necessary to provice an adequate background. This is provided by a consideration of the human good, human meaning, and religion. In his treatment of

the human good Lonergan delineates the various components that constitute the human good. These are skills, feelings, the notion of value (a transcendental notion), judgments of value (providing the impetus toward moral self-transcendence), beliefs (critically controlled beliefs), the structure of the human good (individual good, social good, and their interrelatedness), progress (the cumulative changes made possible by sustained adherence to the transcendental precepts) and decline—the opposite of progress.

A lengthy chapter on meaning (with much borrowed from Langer, Cassirer, Ricoeur, Eliade, Jung, and others) examines intersubjectivity, intersubjective meaning, art symbols, linguistic meaning, the terms, functions, realms and stages of meaning. The stages of meaning reveal the development of the differentiation of consciousness from common sense through the Greek discovery of mind and theoria and through the self-appropriation of the differentiated consciousness of the realm of interiority.

But the human inability to reach fulfillment within the realms of common sense, theory and interiority projects man into the realm of religion. Here Lonergan repeats his somewhat circular (unless you have been able to appropriate the transcendental method) proof developed in Insight for the existence of God. The substance of the proof is that if there is intelligibility, there must be a ground for that intelligibility; if there is a virtually unconditioned, there must be an absolutely unconditioned. This absolute intelligibility, this absolute unconditioned can be objectified. The question might be asked here, Might not the objectification be simply a projection of my desires, my needs, my fears...? According to Lonergan, the question of God lies within man's horizon. But if the limit of the human horizon is man's unrestricted intending, it seems that unicoms and mountains of gold lie within man's horizon. Without, however, the necessity that Lonergan accords God's existence.

Nevertheless, if the God-question is answered affirmatively and the appropriate conversion follows, there arises the exigency to objectify the conversion. The attempt at objectification gives rise to the science of theology. In the past theologies were mediated by common sense and theory, and the result was a classicist theology. Contemporary theology will be mediated by interiority and transcendence, and the result should be an on-going theology. This on-going theology does not deny the past; it augments the achievements of the past with entry into a new horizon where contemporary science, levels of meaning, and historical consciousness are operational.

Here Lonergan applies the transmethod, conceiving cendental theology as "a set of related and recurrent operations cumulatively advancing towards an ideal goal" (p. 125). In the advance of theology Lonergan opts for functional specialization rather than field specialization or subject specialization. He lists eight functional specialties: research, interpretation, history, dialectic, foundations, doctrines, systematics, communications. These are independent, interrelated and successive parts of the same process tending toward the same ideal.

The eight specialties arise from the division of theology into two phases, mediating and mediated theology. The mediating phase of

theology studies the past; the mediated phase makes the encounter with the past an influence in the present toward determining the future. In each of the two phases there is a fourfold division corresponding to the interrelated levels of the transcendental method. These are experience, understanding, judgment, and deliberation and they reflect the structure of consciousness. On the level of experience the data are established and there is the functional specialty research. On the level of understanding the data are understood and there is the functional specialty interpretation. On the level of judgment the facts are established and there is the functional specialty history. On the level of deliberation there is decided what is to be done with the facts-to become authentic or inauthentic-and there is the functional specialty dialectic. This completes the mediating phase. The mediated phase begins with the thematization of the dialectic and the result is the functional specialty foundations. Foundations is achieved on the level of decision or deliberation and in this manner it provides the horizon in which doctrine is apprehended. On the level of judgment the facts of the thematized dialectic. foundations, is established and the result is the functional specialty doctrines. On the level of understanding the doctrines are understood and the result is the functional specialty systematics. On the level of experience the understood doctrines are communicated and made experience for others. This results in the last of the functional specialties—communications.

In explicating each of the functional specialties Lonergan takes great pains to emphasize the proper openness and proper function of each specialty. The openness seems an assurance of a creative, on-going theology. The proper function seems an assurance that any revision in the theology will be an unfolding of the truths of theology. This unfolding may be occasioned by further relevant questions brought on by entry into a new horizon.

Like all of Lonergan's works Method in Theology makes exhausting demands on those who would study it. Page after page, one wages an internal battle as to the validity of the transcendental method. Lonergan maintains that all one need do to appropriate the transcendental method is to heighten "one's consciousness by objectifying it" (p. 14) and he also maintains that controversies arise "when intellectual conversion is lacking" (p. 114). This reviewer is reminded of the sociologist who maintains that we are moving towards a sexuality that is bereft of concupiscence and compulsion. His reply to those who disagree with him is that they reveal their own sexual immaturity. Yet the question still looms large on my horizon: Does the transdendental method leave me in solipsism. or am I left in solipsism because I am insufficiently attentive, insufficiently intelligent, insufficiently reasonable, and insufficiently responsible?

Lonergan's book is not without its delights. In an age when one's faith has to withstand the abrasions of theologians setting themselves up in opoosition to the Church and the Holy Father, and the abrasion of widespread priestly defection, Lonergan's work stands out like the proverbial lamp. He seems to be a theologian who is truly in love with his God and a theologian who knows that in his theologizing he stands on the shoulders of giants.

BOOKS RECEIVED

Kreyche, Robert J., The Betrayal of Wisdom. Staten Island, N. Y.: Alba House, 1972. Pp. xii-237. Paper, \$4.95.

Marthaler, Berard L., O.F.M.Conv., Catechetics in Context: Notes and Commentary on the General Catechetical Directory of the Sacred Congregation for the Clergy. Huntington, Ind.: Our Sunday Visitor Press, 1973. Pp. xxxi-293. Paper, \$4.95; Cloth, \$7.95.

COVER AND ILLUSTRATION CREDITS

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