

## CHRISTIAN PRAYER AND THE HUMANIZING EXPERIENCE

It has been well expressed by Dawe:

Humanity is not a realm which excludes God by definition. Nor is divinity only thinkable by the exclusion of man. The humanity of God means that God does not cease to be Himself when He enters human life . . . There is an innate suitability of man for God and God for man. Kenosis reveals that there is a manward movement in the divine life. To be man is not something foreign to God. Kenosis says this in the most radical possible way.<sup>1</sup>

In other words, the "divinization" of man, far from making him "docetic" or "angelic" enables him to be more human, to be at home with his whole being (even if that being should be handicapped by sin,<sup>2</sup> or disease or conflict) and also at home with the rest of his fellowmen and creation. The statement that man and woman were created in the image and likeness of God (Gen 1:27, cf. Sir 17:3) and Jesus' dictum "he who has seen me has seen the Father . . ." (John 14:9) can be seen in this light.<sup>3</sup> Man only becomes more fully human the more he enters into the likeness of God and the model of this humanizing process must be Jesus Christ, authentic God, authentic man.

For the present writer there is profound significance in the logion of John 14:16: "I am the way, and the truth, and the life; no one cometh to the Father, but by me," i.e., one comes to the Father through the God-man. She has asked herself why these epithets are not directly predicated of the Holy Spirit. Why could one not come directly through the Spirit to the Father? A brief glance at deviant

<sup>1</sup> Donald G. Dawe, "A Fresh Look at the Kenotic Christologies," *Scottish Journal of Theology*, 15 (1962), pp. 337-49; the paragraph quoted is found on p. 349.

<sup>2</sup> This is not to condone sin but to take Jesus' attitude expressed e.g. in Mark 2:17.

<sup>3</sup> Philip's question suggests that he did not understand the modality in which the Father revealed the deity.

forms of Christianity offers a solution. Despite their diversities one can discern a common feature running through the sect type of Christianity,<sup>4</sup> namely, a disparagement of the created and the human. Sometimes this reaches the point of segregating God from his exquisite world, or of dislocating man's soul or spirit from his body, or even of denying true human nature to Jesus Christ.<sup>5</sup> There is no doubt that these Christians sought close communion with God in prayer but they appear to have done so through a dehumanizing process and the result was usually pseudo-mysticism.

However, in order to understand the relationship between the humanizing experience and prayer we must attempt to find a working definition of both.

#### THE HUMANIZING PROCESS

A person who is moving towards a fully human status may have some of the following characteristics: 1) he or she is one who can give, receive and maintain love even in the face of rejection and unfaithfulness; 2) who can take responsibility with poise, intelligence, joy and humor in the face of confusion, error, frustration and ambiguity; 3) who can realistically relate to and empathize with himself in his various stages of growth and be peaceful, but not complacent, about his mistakes; 4) who can rejoice in all creative and individual productivity, both of God and of man and

<sup>4</sup> Some of Troeltsch's characteristics of the sect type of organization are not wholly conducive to a humanizing experience, e.g., the emphasis on perfection, the exclusiveness of membership, separation from the world, which may be shown in hostility or indifference to it, the lack of continuity between nature and grace, the emphasis upon law and the eschatological stress.

<sup>5</sup> Examples of such deviant forms would be: the gnostics who thought that the material world was imperfect and antagonistic toward what was truly spiritual, thus giving rise to their distinction between the *pneumatikoi* and the *sarkikoi* or the *hulikoi* and, in some sects, the *psychikoi*; the Manichees who closely resembled some of the earlier gnostic sects; Montanism which fell into illuminism, severe asceticism, indulged in para-ecstasy and dreamt of a heavenly Jerusalem coming down at Pepuza; the Cathari who believed in two principles of good and evil, the body and material things coming from the latter; the Jansenists who placed little or no hope in human nature; the Quietists, some of whom went to the extent of disallowing meditations upon the humanity of Christ.

of woman and who can develop according to his peculiar talents especially those unique to man, the intellect, speech and human sensitivity; 5) who can relate to and empathize with others in the world around him, who can weep with those who weep and laugh with those who laugh (including himself); 6) who can discern good in the most unlikely material; 7) who has the "awesome power of the listening ear";<sup>6</sup> 8) who can accept his own dignity and freedom (in every condition) and allow this privilege not only to his neighbor but *also to his God*; 9) who has friends whose lives have been changed but not been taken away; 10) who has the abiding wisdom of humor; 11) who, above all, discerns that there is a Power, who is a person, greater than himself and who seeks to come to him through Jesus Christ and his Church.<sup>7</sup> 12) In a word, the humanizing experience is the acquisition of the fruits of the Spirit.

#### PRAYER

Prayer may be described as the most exotic inter-personal relationship in existence. The one person, God, has a more complex "character" than the other, man. Nevertheless, the relationship would appear to grow by a process analagous to human relationships, especially those of parent and child and wife and husband.<sup>8</sup> Both proceed through communication with all its love, hatred, conflict, sacrifice, joy, ecstasy, silence, alienation and reconciliation. During this process there will be temporary communion, at a successful end there will be permanent communion. Prayer is an art, partly acquired, partly practiced and lived, but its highest form is a gift which may not be demanded or gained by human effort but comes gratuitously from the divine Lover. Moreover, progress in prayer, or

<sup>6</sup> I take this phrase from a judge who delivered a presentation at the conference of the Christian Laymen of Chicago but I am unable to give further reference.

<sup>7</sup> I am not suggesting that non-Christians are not human but that Christianity should offer a unique opportunity for developing one's full human potential.

<sup>8</sup> My discipline is neither psychology nor marriage counseling but I should suggest that a study of the techniques and insights in both these fields might grant us an insight into our relationship to God and some of the counseling, *mutatis mutandis* be accommodated to "prayer therapy."

union with God, will ordinarily take place within the ecclesial community because she is the extension of the Incarnate Christ and the sacraments constitute the most perfect blend of divine and human elements through which man attains his likeness to the image of God.

#### THE OLD TESTAMENT AND PRAYER

However, although it is necessary to stress the ecclesial and sacramental life, unlike the Marcionites and other deviant Christians, the "human" Christian cannot afford to miss his first lessons in prayer which can be taken most suitably from the Old Testament. It is not that the Old Testament is "primitive," rather it is honest and realistic enough to admit the "humanness" of God and is not embarrassed to use anthropomorphisms. For the Old Testament writer God is not the Unmoved Mover. We can learn the model for our prayer both from the speech which the biblical writer places in the mouth of God and also from that which he places in the mouth of individuals, such as Abraham, Moses, David, the prophets and the psalmist.

A few examples of the words of God reveal the depth of his "personality" as the biblical redactor portrays it. God is capable not only of loving Israel as a firstborn son<sup>9</sup> but of forming what is a deeper relationship, that is, a covenant or a marriage relationship. The biblical writer is not too self-conscious to use terms for sexual concourse to express God's union (e.g. Ezekiel 16:8). However, what is important for our purpose is how God expresses himself (and God's speech is always "prayer"). He can employ the most moving words which any lover could express (e.g. Hosea 6:4; 11:1-9; Isaiah 54:1-14 and the Song of Solomon *passim*). Yet he can also indulge in direct confrontation, reproof and reconciliation (e.g. Genesis 3:8-19;<sup>10</sup> Isaiah 3; Hosea 2:14-23). He can fulminate against hypocrit-

<sup>9</sup> He will come to the personal help of Israel with the austere words of the *lex talionis* "Let my son go that he may serve me; if you refuse to let him go, behold, I will slay your firstborn son" (Exodus 4:23).

<sup>10</sup> Of the many interpretations with regard to Genesis 3, I am inclined towards those who see this as forbidding illegitimate religious experience, e.g. through magic and pagan rites or psychedelic plants. However, the moral of the myth is important for the science of prayer in that it advocates a personal

ical worship (e.g. Isaiah 1, note especially v. 18 "Come now, let us reason together, says the Lord . . .") and against social injustice (Amos 5:10-13), but he can also pardon, forgive and receive back (e.g. Isaiah 40). God can rejoice in his own creativity (e.g. Genesis 1; Job 38-39). He can discern good in the most unlikely material (e.g., Ezekiel 16) and he has the power of a listening ear (e.g. Psalm 34:15). He can speak of his own freedom (e.g. in his dialogues with Job) and the biblical writer not infrequently mentions his laughter (e.g. Psalm 2:4; 37:13 and 59:8).

I think that I have said enough to suggest that our God is not static, the "goody-goody" uncomplaining religious or the impartial judge, who keeps his accounts accurately. I have suggested that for the biblical writer God has "emotions" of which the more sophisticated among us may have robbed him. We see the same character but in a more refined form in our Lord Jesus; he weeps, he grows angry, he reproves and he receives back: his prayer is an intimate relationship with "Abba." What I suggest is that the human Christian should listen to God as the various biblical redactors portray him through the Scripture. This can be a model for prayer.

How does the biblical writer portray the friends of God behaving with regard to our description of one working towards a humanizing process? Once again a few examples must suffice. Abraham felt at ease to ask "Why" and "How" (Genesis 15:2). Abraham and Sara did not refrain from laughing when they suspected the Lord's lack of biological knowledge (Genesis 17:17; 18:12-15). Abraham is capable of sustaining a typical oriental bargaining session with his Lord and the Lord allows himself to be beaten down (Genesis 18:22-33). Moses can speak to God "face to face" as to a friend (Exodus 33:11) but he does not always remain on a polite conventional level of relationship with his Lord. In Numbers 11:11-15 he turns in exasperation to God asking whether he conceived, brought forth and succoured all these children. The Lord replies by providing seventy elders to assist him. Elijah did not hide his suicidal tendencies from God (I Kings 19:4-8) and God replied in the still small

approach to the deity rather than an impersonal and purely physical, clinical or psychological approach.

voice (vv. 12-13). Jonah dared to complain that he looked like a false prophet because his message did not come true.

But it is above all in the great book of Job and in the Psalms that patterns of deeply human prayer are offered for us. In the prose preface to the book of Job the writer portrays him as uncomplaining "in all this Job did not sin with his lips" (2:9). However, when the suffering and awkwardness of silence prevailed for seven days and seven nights and "no one spoke a word to him, for they saw that his suffering was very great," it was then that Job "opened his mouth and cursed the day of his birth." Then was the opportunity for the dialogue not only with men but also with God. Job expressed his feelings, his friends rebuked him but God explained to him; he treated him as an intelligent and reasonable person. There was confrontation and resolution and Job recognized in humility and in love God's superior knowledge. His words cannot express the full relief of his feelings, "I have heard of thee by the hearing of the ear but now my eye sees thee . . ." (42:2). In this book the writer dramatizes the story of a soul's growth in conflict. A closer study would show nearly every characteristic listed above, not excepting the flashes of humor in God's reply to Job e.g. in his description of leviathan and behemoth.

The present writer has often wondered why so many psalms appear to express gloom, discontent, despair. Perhaps some come from those persecuted for their faith or from those dissenters hated by their communities or from souls passing through the desert period of prayer.<sup>11</sup> The purpose of the psalter is to provide one with the whole spectrum of human prayer which gives expression to the deepest human needs, to joy and to sorrow, to aridity and mystical union. This is why the psalter has always been so central a part of liturgical worship and why the Psalms may be more deeply under-

<sup>11</sup> I do not wish to preclude or to deemphasize the presence of discipline, joy, pleasure and even ecstasy within the biblical text for these are found in abundance and the Bible contains some of the greatest human poetry produced as well as the most common sense and practical advice, e.g., Proverbs. However, I have dwelt on less exotic feelings because from my knowledge of American Catholicism it would appear that Catholics have been reticent in expressing themselves towards God. Indeed, on my advent to America I was asked whether I believed in spontaneous prayer!

stood in our day in the light of behavioral sciences and psychological and spiritual counseling. They might also suggest why it is so singularly important to express the joy and sorrow aloud (vocally) and in community wherever possible. Lack of space precludes a discussion of the place of dancing, singing and other aesthetic expressions which are found in prayer.<sup>12</sup> The next section of this essay will deal with two particular aspects of prayer and the humanizing experience.

#### THE PENTECOSTAL PRAYER COMMUNITY

The two special areas in which I wish to examine Christian prayer and the humanizing experience are, firstly, the Catholic neo-Pentecostal prayer community and, secondly, the modern approach to death and dying. I turn first to the Catholic neo-Pentecostal prayer community which has been of peculiar interest to me for five years. I must, however, begin with a proviso. There are many types of Catholic neo-Pentecostalism developing not only within this country but elsewhere, England, Europe, Canada, for example.<sup>13</sup> How-

<sup>12</sup> It is interesting to note that the Albuquerque Pentecostal group contains about eighty-five deaf people who share an active participation in the prayer meeting through their own means of communication and that a priest has written a book on prayer and dancing for the deaf.

<sup>13</sup> I do not know of covenant communities in England, Europe and Canada, or other countries. From private conversation with Dr. Arnold Bittlinger I learned that the Charismatic Renewal is more integrated with the European Church and, although some members may withdraw from the movement, about thirty per cent remain to be lively members of the denominational churches. Other areas in which the neo-Pentecostal Movement has spread may be seen from the monthly magazine *The New Covenant* obtainable from Box 102, Main Street, Ann Arbor, Michigan 48107. A particularly good example of Catholic neo-Pentecostalism is found in southern California associated with the Loyola University group, Los Angeles. They celebrated their own annual conference this year during the weekend of July 14 and presented a Pentecostalism which was wholly integrated with the Church, with intellectualism, with individualism, with the new approach to the sacraments and, most interesting of all, with the theology of the Eastern Orthodox Church. Information concerning this type of Catholic Pentecostalism may be obtained from the Southern California Renewal Community, Box 887, Long Beach, California 70801 and also from the Benedictine Monastery, Pecos, New Mexico. Father George Maloney, S.J., Professor of Eastern Christian Spirituality at Fordham, also a neo-Pentecostal, has tape recordings on Eastern spirituality obtainable from Fordham University, Bronx, New York 10458.

ever, one model with which I am the better acquainted is the Ann Arbor—South Bend type. I should like to examine some features of their theology in the light of the humanizing experience which I have sketched above.<sup>14</sup> When the neo-Pentecostal movement began at Notre Dame it would appear that there were direct manifestations of the praeternatural gifts and the genuineness of these was shown in the fruits of the Spirit manifested in the recipients especially both divine and human love.<sup>15</sup> At these early meetings the Holy Spirit certainly came and went as he pleased (cf. John 3:8). The meetings were open and unstructured. However, during the last two or three years a very structured and regimented pattern of initiation, behavior and covenant community living has emerged in the Ann Arbor—South Bend type of Pentecostalism.<sup>16</sup> Membership in the

<sup>14</sup> I have chosen this example of neo-Pentecostalism because it is better documented than most types. I do not wish to repeat the material which I presented at the American Academy of Religion in Atlanta at the national meeting (1971); this material has been distributed to theologians, sociologists and also submitted for publication.

<sup>15</sup> I cannot concur, however, with my friend and colleague Father Edward D. O'Connor, C.S.C. in his recent book *Pentecost in the Modern World* (Ave Maria Press, 1972), when he seems to infer that the distinctive characteristic of the Charismatic Renewal is a direct manifestation of the Holy Spirit (p. 41) in contrast to the liturgical and the biblical movement, e.g., the incarnation was, and is, just as much a direct manifestation of the Spirit as the event of Pentecost. Unless I have misconstrued him, Father O'Connor's book is an apologia for perhaps unwise decisions within the Pentecostal Movement. Many of his statements need documentation, e.g., on p. 36 he avers that "many of the early leaders were and still are active in the liturgical movement, both as enthusiasts and as scholars." The two outstanding liturgical scholars have left the formal movement and the liturgy student still remaining within the movement rarely participates actively in liturgies other than the Pentecostal.

<sup>16</sup> Details may be obtained from my paper mentioned in note 13. In the light of my examination of the tape recordings from the International Conference of 1971 I find it difficult to support Father O'Connor's statement (*op. cit.*, p. 42) ". . . this renewal does not consist in any program . . . or any technique . . . So far as man's part is concerned, the Charismatic Renewal consists essentially in a turning to God to await the fulfillment of his promises. The movement is indeed beginning to develop programs and techniques of its own, and rightly so; but these are subordinate; they do not define or characterize it." More realistic approaches to Pentecostal prayer and piety are found in Simon Tugwell, O.P. *Did You Receive the Spirit?* (London: Darton, Longman and Todd, 1971) which is highly recommended and D. L. Gelpi, S.J., *Pentecostalism, A Theological Viewpoint* (Paulist Press, 1971) and *Pentecostal Piety* (Paulist Press, 1972).



Ann Arbor—South Bend type of Pentecostalism now requires attendance at the Life of the Spirit Seminars,<sup>17</sup> at further lectures and then entering into a covenant community where one gives whole-hearted obedience to the coordinators who are regarded as “a body through whom the Lord speaks.”

For our purpose it is interesting to note that the books which would seem to be most influential in deciding upon the programs, conferences, discussions, meditations, techniques, group dynamics, etc. have been Douglas Hyde, *Dedication and Leadership*, University of Notre Dame Press, 1970, and B. Zablocki, *The Joyful Community*, Pelican, Maryland, 1971.<sup>18</sup> The former is highly popular with the Ann Arbor—South Bend type of Pentecostalism and fundamentalist churches. In contradiction to the observation of Father Edward O'Connor (see note 15) this book certainly suggests a man made plan rather than “a turning to God to await the fulfillment of His promises.”

As is well known, Hyde wrote this book when he converted to Catholicism and his main purpose was to inspire the same enthusiasm for Christianity as Communists have for their party. The Communists fire the imagination, create a sense of dedication and send their followers into meaningful action.<sup>18a</sup> They begin to form an exclusive group and eventually nearly all their friends are Communists.<sup>19</sup> If one defects from the party one is cut off from one's

<sup>17</sup> The present author distributed 305 questionnaires of which 290 arrived safely and 130 were completed and returned. From these she learned that most Pentecostal groups use the Life of the Spirit Seminars although some in a modified form.

<sup>18</sup> I learned from two attendants at the course on Formation of Christian Communities given by Dr. Paul DeCelles at the Apostolic Institute (South Bend) that Douglas Hyde's book together with either two or three more Communist books, including Mao Tse Tung were among the brief bibliography presented to the students during this course. In making this statement I am in no way inferring that Dr. DeCelles is a Communist but merely remarking that the Communist technique appears to be the one adopted by the Ann Arbor-South Bend Pentecostal prayer groups. The question posed is, “Is this a humanizing process?” I have learned recently that other books are used but I have not had an opportunity to peruse them.

<sup>18a</sup> Hyde *op. cit.*, p. 12.

<sup>19</sup> *Ibid.*, p. 13.

comrades and the movement.<sup>20</sup> The strength of the party lies in the way people are used.<sup>21</sup> The party especially attracts young people because youth is a period of idealism and they leave their homes and studies to join the movement.<sup>22</sup> The party makes enormous demands upon their members and this encourages the comrades to great sacrifice and unselfishness. So great is the attraction of the cause and the impression made by the really dedicated men and women that people are led to associate with the movement and to accept doctrines which they would otherwise reject.<sup>23</sup> The party teaches their adherents that the world needs to be changed and they are the only ones who can achieve that change, thus those who may begin with an inferiority complex end with a messianic complex.<sup>24</sup>

Hyde devotes a significant number of pages to an explanation of the study groups and the techniques involved. The leader must be dedicated, he assumes practically no knowledge of the subject among his students, he has no patience with armchair philosophers<sup>25</sup> and he himself must be inspired.<sup>26</sup> He uses a carefully prepared syllabus, the first four lessons of which comprise 1) the kind of world we live in; 2) how the world can be changed; 3) the force that can change the world; 4) this is the Communist Party, the party of the working

<sup>20</sup> *Ibid.*, p. 13.

<sup>21</sup> *Ibid.*, p. 13. The word "used" is significant. To use a person is a dehumanizing process but neither in the Old Testament or the New Testament do we find God using people, they follow him of their own free will.

<sup>22</sup> *Ibid.*, p. 17. Compare the Children of God in the contemporary world.

<sup>23</sup> *Ibid.*, p. 24. Cf. also p. 26.

<sup>24</sup> *Ibid.*, p. 64.

<sup>25</sup> *Ibid.*, p. 49.

<sup>26</sup> *Ibid.*, p. 50. It is interesting to observe that in the People of Praise Covenant Community which sponsors the Wednesday night Catholic Pentecostal prayer meeting at Christ the King Church, South Bend, only three white male laymen are permitted to give prepared teachings. Only one has any theological background and this training does not include Scripture or pastoral theology. Upon enquiry the present writer was told that no one else was considered "mature enough." Thus priests, including Fr. Edward O'Connor, university professors, High School teachers, etc. are not included! It is publicly announced that the participants of the prayer meeting should seek spiritual counsel from these three men: priest counsellors are not mentioned. I do not say that this is typical of all Pentecostal groups but the matter is serious because two of the men are responsible for the Pentecostal Deacon Training program in the diocese of Fort Wayne.

class. It is in the study group that the Communist leaders are formed or rather indoctrinated.<sup>27</sup> Sometimes "bashing" is used in public<sup>28</sup> and rough treatment is reserved for those who are arrogant and intolerant to others in the course of the class or discussion. After the indoctrination the students abandon their past thinking and all their personal interests are subordinated to those of the party, their partial interest to total interest, their temporary interests to long-term interests and those of one nation to the world as a whole. The Cadres secretaries know all individuals intimately and have overriding authority. All these measures increase the inner cohesion of the group. Hyde discusses this, describing it as the "selective oneness"<sup>29</sup> of the Communist Party. The comrades share an organization and a discipline and together form an elite.<sup>30</sup> They believe that they are fighting against evil and that they themselves are on the side of righteousness so that the party appeals to people's ability for moral indignation.<sup>31</sup>

*The Joyful Community*<sup>32</sup> of Zablocki presents something analogous to the techniques mentioned above although it is a religious community (the *Bruderhof*) which has strong Hutterian influence especially with regard to its hierarchy: the individual ego is totally merged with the collective ego. This book is sold at the prayer meeting of the People of Praise and is used by another Pentecostal covenant community, "True House" under the leadership of James Byrne. A book advocating an open, loving and forgiving community more in accordance with Scripture and the Catholic tradition, written by a Catholic professor, was formally banned in 1971.<sup>33</sup>

I have taken considerable time in expounding Hyde's theory because I believe the process outlined by him is one of dehumanization insofar as the individual and the human personality is sup-

<sup>27</sup> *Ibid.*, pp. 73-85.

<sup>28</sup> *Ibid.*, p. 86.

<sup>29</sup> Hyde, *ibid.*, p. 54.

<sup>30</sup> *Ibid.*, p. 55.

<sup>31</sup> *Ibid.*, p. 60.

<sup>32</sup> The present writer hopes to write a separate note on this book.

<sup>33</sup> "Pentecostal Blueprint" in *Baptism of the Spirit* (Claretian Press, 1971).

pressed, as Hyde himself states.<sup>34</sup> I am not imputing moral blame to those who have innocently adopted these theories.

In this essay I have not time to examine in detail the recent book produced by Stephen Clark, *Team Manual for the Life in the Spirit Seminars*.<sup>35</sup> However, I believe a comparison between Douglas Hyde's book and the Team Manual is extremely revealing. The technique, methodology, organization and even some of the language concur. Minute details are given concerning the conducting of the seminars, the role of the tutors and the participants and, as far as the present writer can see, no room is left for personal initiative or, I would say, for the inspiration of the Holy Spirit. Most important of all, however, is the fact that, although Clark recognizes the distinction between non-Christians and Christians, he provides them with the same seminar and usually the same readings, those provided from his own writings or those of his circle. What is lacking here is 1) complete freedom for the human person and 2) the freedom for the Holy Spirit even though this is a seminar especially directed towards entering into a deeper relationship with God in prayer.

#### INDUCTION OF TONGUES AND THE DEHUMANIZING PROCESS

There is, however, one more important point to emphasize, one which may not have occurred to Clark. Throughout the Team Manual there is great insistence on yielding to tongues and this seems to be identified with the baptism of the Spirit. The team leader himself should both have yielded to tongues and have gone through the Life of the Spirit Seminars.<sup>36</sup> Clark may not have appreciated the

<sup>34</sup> Hyde *op. cit.*, p. 27. On p. 22 Hyde remarks that ex-Communists remind him of a squeezed-out lemon, they are pathetic creatures. A similar sentiment has been expressed by Father Henry Nouwen in his essay on Pentecostalism on campus in *Intimacy* (Fides Press, 1970).

<sup>35</sup> Stephen Clark, *Team Manual for the Life in the Spirit Seminars*, Book 1 of the Servant Series, a Charismatic Renewal publication, Box 12, Notre Dame, Indiana 46556. In the *New Covenant* of July, 1972 it was reported that twenty thousand copies of this book had been sold.

<sup>36</sup> *Team Manual op. cit.*, p. 15. Tongues are mentioned, e.g., on pp. 11, 13, 15, 19, 29, 33, 40, 43, 44, 63, 64, 65, 70, 71, 72, 74, 76, 82 (thrice), 83 (twice), 84, 85, 86, 87, 88, 89, 90, 95, 96, 101 (the book is only 101 pages long).

hypnotic effect of making people yield to tongues. In his important book<sup>37</sup> John P. Kildahl suggests the association between hypnosis and the induction (not the genuine gift) of tongues.<sup>38</sup> When tongues are induced it is usually under the influence of a father or leader figure. Dr. Kildahl submits that those who are taught to yield to tongues through a leader develop a "deeply trusting and submissive relationship" to him;<sup>39</sup> they have a strong need for external guidance although they appear to enjoy peace and euphoria; there is a regression in the ego and tongue-speakers usually join a group of fellow practitioners who support each other in multiple ways.<sup>40</sup> With regard to the place of the leaders of the group Kildahl makes an interesting observation:

It was often difficult to distinguish whether glossolalists were talking about their leader or about Jesus. The leaders were regarded with a special quality of adoration, in such a way that it was difficult for an observer to know where the influence of the leader stopped and that of Jesus began. An intimate, prayerful address was used in approaching both Jesus and the tongue leaders.<sup>41</sup>

The present writer concurs that induction of tongues (not the genuine gift) is dehumanizing and produces undesirable effects. Most importantly induction of tongues tends to transfer the Lordship of Christ to the leader. Kildahl found that group behavior included divisiveness; projection of anger, especially against those who represented the tongue speakers' former way of life; group camaraderie, histrionic display and a preoccupation with glossolalia.<sup>42</sup>

<sup>37</sup> John P. Kildahl, *The Psychology of Speaking in Tongues* (Harper and Row, 1972). See the present author's review in *Spiritual Life* forthcoming.

<sup>38</sup> However, Kildahl has failed to distinguish between the genuine gift of tongues, which is received freely from God and which does not produce adverse effects, and the induction of tongues, which does appear to give rise to undesirable effects.

<sup>39</sup> Kildahl, *op. cit.*, p. 50.

<sup>40</sup> *Ibid.*, p. 55.

<sup>41</sup> *Ibid.*, p. 44.

<sup>42</sup> For further interesting examination of tongues, see W. J. Samarin, *Tongues of Men and Angels* (New York, 1972). Some of Samarin's findings agree with Kildahl and some do not. He accepts tongues as a spiritual gift but not as a language according to the usual definition.

THE IMPORTANCE OF LOVE

While one cannot deny that the Ann Arbor—South Bend type of Pentecostalism exhibits many good points, the present writer is hesitant to concur with what she sees as the dehumanizing process which they have introduced into Pentecostalism in contrast to other groups throughout this country, Canada, England and Europe. What is of particular concern is the Ann Arbor—South Bend aspect of love. This is seen as discipline, purity of doctrine,<sup>43</sup> submission, subordination, enslavement and the surrender of one's own ideas. As love is the central feature both in Christian prayer and in the humanizing experience we must devote some space to it. We may take a popular book such as that of Erich Fromm.<sup>44</sup> Fromm distinguishes between love as a pleasant sensation, being in love (which is not wrong) in distinction from loving which is a faculty. He discusses the situation in which the barrier suddenly breaks down among strangers and there is a feeling of the "most exhilarating, most exciting experience in life" which is all the "more wonderful and miraculous for persons who have been shut off, isolated, without love."<sup>45</sup> People in this situation take the intensity of their infatuation as a proof of the intensity of their love but it may prove only the degree of their preceding loneliness.<sup>46</sup> This type of love is not lasting. It seems to the present writer that this type of situation occurs among some, but by no means all Pentecostals. After their experience, recognizing the transitory nature of this type of "love," they seek to retain and linger in this romance period of spirituality through the covenant community. This is understandable for love and separation are intimately associated and, as Fromm avers, the experience of love arouses anxiety.<sup>47</sup> Hence, the Pentecostal may seek to escape this separateness in various ways.

Some of these are discussed by Fromm. Firstly, he mentions orgiastic states<sup>48</sup> which might include such elements as trances or

<sup>43</sup> See details in the paper mentioned in note 13.

<sup>44</sup> Erich Fromm, *The Art of Loving* (New York, 8th printing, 1963).

<sup>45</sup> *Ibid.*, p. 3.

<sup>46</sup> *Ibid.*, p. 4.

<sup>47</sup> *Ibid.*, pp. 6-7.

<sup>48</sup> *Ibid.*, p. 9.

drugs. We Pentecostals must be aware that the use of tongues, especially if they are induced, together with community singing, clapping of hands and emotional exhortation may be akin to these states. These are not wrong but they are hardly calculated to let the human person grow as an individual in the spiritual life. Secondly, Fromm discusses various degrees of conformity to the group.<sup>49</sup> Once again, we Pentecostals must be careful not to cause a rigid uniformity, which will cut ourselves off from other Christians or from non-Christians and which will decrease our responsibilities to our work or to our families. Kildahl<sup>50</sup> comments on the "extraordinary number of hours glossolalists spent with one another, most importantly in the presence of the leader . . .".

The third method of overcoming separateness discussed by Fromm is symbiotic union.<sup>51</sup> Just as a foetus is dependent upon the mother so a similar situation may develop on a psychic level. In the passive form<sup>52</sup> what is clinically known as masochism develops: a person feels an unbearable isolation and seeks to find one who will guide, direct, control and protect him. He will go to such an extent that he is prepared to renounce his integrity and make himself the instrument of another or something outside himself in order to achieve this. The active form of symbiotic fusion is domination and is clinically named sadism. The one who engages in this tries to escape his loneliness by striving to make another part and parcel of his life. He inflates and enhances himself by incorporating another person who "worships" him. We Pentecostals must be very careful that this kind of union does not occur for we are not seeking this but union with God and responsible and free relationships with other human beings. The kind of love which we should seek is a mature love which is union under the condition of preserving one's integrity<sup>53</sup> and in this type of love the paradox occurs where two beings become one and yet remain two.

<sup>49</sup> *Ibid.*, pp. 10-14.

<sup>50</sup> Kildahl, *op. cit.*, p. 51.

<sup>51</sup> Fromm *op. cit.*, p. 15.

<sup>52</sup> *Ibid.*, p. 16.

<sup>53</sup> *Ibid.*, p. 17.

SPIRITUAL LIFE AND FREEDOM

It would seem that God in his wisdom has provided that our spiritual life should not be spent in romance or that we should seek to preserve spiritual euphoria in any of the deviant forms described above. The spiritual life may be compared to marriage not only in the religious fervor stage, which has often been compared to engagement and the honeymoon, and in the last stages of mystical union known as spiritual marriage, but also in the growth period when romantic love is transformed into creative love through conflict and conflict resolution through which the humanizing and the spiritualizing process may be perfected.<sup>54</sup> When God withdraws spiritual consolations he pays us a great compliment for he knows that we have no psychological freedom to choose when gifts are showered upon us. He gives us the opportunity of choosing between the Giver and the gifts and, with the help of his grace, developing the art or faculty and discipline of love. Our own spiritual history often imitates that of Israel with its repeated fall and rise. Some interesting insights into our relationship with God, when we go beyond sensible devotion, may possibly be acquired from books such as one by M. R. Joyce and R. E. Joyce.<sup>55</sup>

In speaking of the transforming value of one's being in everyday life they refer to our need "to *will* my own fact of being and not continually 'letting God do it' for me".<sup>56</sup> In other words God leaves us our freedom for he gave us our being unconditionally. As Joyce says: "But I find in myself a persistent unwillingness to accept full responsibility for my own act of being. And I know that this unwillingness to *be* is at the root of my estrangement from unqualified being."<sup>57</sup> While not denying that God is the greatest possible being the Joyces assert that by his creative act God has said "be yourself," the creature is wholly other than the Creator and yet remains fully

<sup>54</sup> Compare W. J. Lederer and D. D. Jackson, *The Mirages of Marriage* (New York, 1968).

<sup>55</sup> M. R. Joyce and R. E. Joyce, *New Dynamics in Sexual Love* (Collegeville, Minnesota: St. John's University Press, 1970).

<sup>56</sup> *Ibid.*, p. 82.

<sup>57</sup> *Ibid.*, p. 83.



within him.<sup>58</sup> For uniqueness is an important quality of every being and this means that our spiritual perfection does not lie in having the same qualities as others but also developing what is uniquely our own.

Each of us should be a creator and a lover, fully unique and other than anything else, and at the same time fully within every other being in the universe. But our manner of being fully other yet fully within is finite. In the original state of our being we are unlimitedly our own being, but a limited *kind* of being. God is unlimited both in being himself *and* in the kind of being that he is. So we are like God insofar as we are being ourselves unlimitedly. But we can have the qualities of being, i.e., withinness and otherness, only in a finite way. We are created in the "image and likeness" of God's perfection.<sup>59</sup>

Thus it is that God places a responsibility and a creative impulse within us and it is only with spiritual maturity that we relate to him as a friend rather than a servant (cf. John 15:15).<sup>60</sup>

However, as Carl Rogers observes, the good life is a process, not a state of being.<sup>61</sup> One might say the same about our spiritual life, we will reach the state of being in the next world but our present life is a process towards this. Many of Rogers' observations may be of use to us in our spiritual and humanizing process. He suggests the direction which constitutes the good life is that which is chosen by the whole organism and that there should be psychological freedom to move in any direction. He finds that the general qualities of this selected direction appear to have a certain universality.<sup>62</sup> Firstly, there is an increasing openness to experience and this new experience is not seen as frightening but our defensiveness melts away. Secondly, we seek to live fully at each moment, ". . . the self and personality emerge *from* experience, rather their experience being translated or

<sup>58</sup> *Ibid.*, p. 84.

<sup>59</sup> *Ibid.*, p. 84-85.

<sup>60</sup> Cf. *Ibid.*, p. 87-88. In one way (over-) dependency and needs are distortions of relationships. In the spiritual life one should not constantly feel the need to pay back one's beloved: gifts of a true friend are given unconditionally and received in a similar spirit.

<sup>61</sup> Carl Rogers, *On Becoming a Person* (Boston, 1961) p. 186.

<sup>62</sup> *Ibid.*, p. 186-87.

twisted to fit preconceived self-structure."<sup>63</sup> This means that there must be an absence of tight organization or rigidity and the presence of the maximum adaptability. Thirdly, there is an increasing trust in one's own organism. Instead of relying on a code of behavior imposed by a group or past experience or guiding principles the developing person finds the ability to do what he feels right at the moment, considering all his experience in selecting what seems best. He is open to the consequences of his action and can take responsibilities if these are not found to be satisfactory. Fourthly, creativity is an element of the good life, it is a sensitive openness to the world, to forming new relationships and to producing creative things and creative styles of life. Such a person is able to adapt himself under changing circumstances.

I should like to make one final observation from Rogers:

. . . clients who have moved significantly in therapy live more intimately with their feelings of pain, but also more vividly with their feelings of ecstasy; their anger is more clearly felt, but so also is love; that fear is an experience they know more deeply, but so is courage. And the reason they can thus live fully in a wider range is that they have this underlying confidence in themselves as trustworthy instruments for encountering life.<sup>64</sup>

It would seem to the present writer that this process of becoming more fully human is not only not inimical to the spiritual life but essential to it.

I should like to give one or two examples from traditional spirituality to illustrate this point. Perhaps the conversion experience of Saint Catherine of Siena may lie not so much in her three years' retreat and contemplation but in her increasing openness to experience when our Lord bade her go down and join her family for dinner and again to a life which opened up one new experience after another, one new responsibility after another in a way which few women have been capable of imitating. Both the life of Catherine and that of Teresa of Avila illustrate Rogers' principles to a remark-

<sup>63</sup> *Ibid.*, p. 189.

<sup>64</sup> *Ibid.*, p. 195.

able degree. A similar example may be found in Tauler. He was at first resistant to the advice of the layman but having accepted it underwent two years of conflict and found himself facing a new experience and a new ability to give. It is instructive to compare, or rather contrast, the twenty-four (spiritual) tokens which a man must possess according to Tauler with the instructions of the layman.<sup>65</sup> Another example might be sought in Angela of Foligno who was converted from a superficial religious life to repentance for her sins. She performed the ordinary Christian duties and good works but experienced no religious emotion. Her repentance seems to have been brought about by fear rather than love. It was only after prayer to Our Lady, two years after her conversion, that she recited the Our Father and every word became clear to her so that she could experience, pray and speak about the sweetness and goodness of God. What appeared to have happened was the flowering of the gift of filial piety or love after a period of fortitude.<sup>66</sup> A modern example of the humanizing experience accompanying spiritual growth would be the late Thomas Merton as one follows his spiritual progress through his books.

It would seem that, for the modern Christian, prayer and the humanizing experience go hand in hand when a person is open to new experiences in private prayer, in the liturgy of the Church and on intellectual, aesthetic, poetic, musical,<sup>67</sup> social, political, ecological and all other levels. In all these things, however, it is important to realize that one, though moving in a direction, is not merely attaining a goal. Meditation or contemplation, especially the prayer of quiet, is the highest activity possible and it is only possible under the condition of inner freedom.

<sup>65</sup> Susannah Winkworth, *The History and Life of the Reverend Dr. John Tauler with Twenty-five of his Sermons*, London, n.d., pp. 44-47 and 65-67 respectively.

<sup>66</sup> *The book of the visions and instructions of Blessed Angela of Foligno*, translated by a secular priest (Second Revision, Leamington, 1888).

<sup>67</sup> It has been a surprise to the present writer that in the Catholic Church classical music, either orchestral or choral, and especially oratorical, is so rarely used in comparison with other denominations. The loss of good Gregorian Chant is deeply felt because of its transcendent nature.

THE HUMANIZING EXPERIENCE AND PRAYERS FOR THE DYING

I take as my second special area that of death and dying and prayer experience accompanying that experience. I choose as my basic book that of Dr. Elisabeth Kübler-Ross.<sup>68</sup> While we have usually focussed on the moment of death itself and seen the sacrament of anointing as "Extreme Unction" Dr. Ross has distinguished five stages through which many, but not all, terminal patients pass. In the first stage the patient experiences denial and isolation.<sup>69</sup> The second stage is one of anger.<sup>70</sup> In the third stage, the patient may begin a process of bargaining with God.<sup>71</sup> The fourth stage is one of depression.<sup>72</sup> The fifth stage is one of acceptance.<sup>73</sup> At every stage, however, there is the element of hope.<sup>74</sup>

It would seem to the present writer that if Christian prayer is to blend with the humanizing experience, patients in these different stages will need different types of prayer, or in some cases they may be unable to pray and others may carry the burden of prayer for them. I cannot go into detail concerning the prayers which might be designed for these different stages but in this essay I should like to make one or two suggestions to stimulate thought in this direction.<sup>75</sup> For the stage of denial and isolation there can be no better text than the drama of the book of Job. He epitomizes the patient who asserts his innocence, denies his "punishment" of suffering and receives from his friends no help in his predicament. He is angry with these and with God. Many passages could be read with religious patients to show that their anger is a natural response and to decrease their feelings of guilt. Job expressed his feelings to One who was infinitely wise, tender and understanding. Patients might do likewise. However, they should be reminded that Job was written

<sup>68</sup> Elisabeth Kübler-Ross, *On Death and Dying* (Macmillan, 1969).

<sup>69</sup> Ross *op. cit.*, pp. 38-49.

<sup>70</sup> *Ibid.*, pp. 50-81.

<sup>71</sup> *Ibid.*, pp. 82-84.

<sup>72</sup> *Ibid.*, pp. 85-111.

<sup>73</sup> *Ibid.*, pp. 112-37.

<sup>74</sup> Cf. *ibid.*, pp. 138-56.

<sup>75</sup> I am preparing a paper which will elaborate these points with the use of the Scripture texts and include reflection on the resurrection.

before there was a real belief in the after-life. Many of the Psalms also express these sentiments. However, we may also take an example from the New Testament. After Jesus disclosed his identity (Mark 8:27-30 and parallels) he also began to teach the disciples that the Son of Man must suffer, be killed and then rise, he spoke very plainly about this (vv. 31-32). It was Peter who expressed the denial on this occasion and rebuked Jesus, behaving, we might say, as some relatives do in the face of a dying patient. Our own patients in due time might come to the disposition of our Lord expressed in vv. 33ff and parallels. It is important, however, for them to realize that even Jesus himself underwent the fear of death and it is especially interesting to note that the author of the Epistle to the Hebrews expresses this in close conjunction with a reference to the unique sonship of Jesus in relationship to the Father (Hebrews 4:14-5:10).

For the stage of anger or disappointment there is no need to rebuke a patient but rather to teach him to express his anger to a patient and understanding God, perhaps through the help of shared prayer, rather than project that anger upon innocent people such as the other patients, the doctors or friends. For this purpose the lives of the prophets<sup>76</sup> and the words of the psalmist are extremely useful.

For the third stage (bargaining) we can show that this is a natural human tendency by reflection on such texts as II Kings 20:1-11, the sickness of Hezekiah and his recovery when the Lord granted him fifteen more years of life.

However, if the patient is suitably disposed the text *par excellence* upon which to meditate is Jesus' own agony in the garden. The biblical writers give more space to this pericope than to the physical sufferings of the crucifixion.<sup>77</sup> The agony in the garden is a refined bargaining session between Jesus and his Father. It is a bargaining

<sup>76</sup> E.g., the confessions of Jeremiah (11:18-12:6; 15:10-21; 17:12-18; 18:18-23; 20:7-18) or the Book of Lamentations.

<sup>77</sup> It is interesting to note the various ways in which Christians have meditated upon the passion of Christ. Many of the earlier writers, although not all, e.g., Richard Rolle and St. Gertrude meditated especially on the physical sufferings of Jesus but nowadays such authors as Anthony Padovano, *Dawn without Darkness* (Paulist Press, 1971) pp. 57-74 contemplate the interior sufferings of Christ and this might indeed be helpful to our patients.

which he sustains without the help of his friends and at the end of which he reaches either the stage of resignation or the stage of acceptance. Jesus may well have undergone also the fourth stage of depression. This is what makes the present writer feel that the agony is a resignation rather than an acceptance. During the agony thrice Jesus appeals to his friends to support him and they are oblivious to his need. During his passion all but John desert him and at the foot of the cross he has but a small group of friends and relatives: perhaps he also feels forsaken by the Father.

However, it is the Gospel of St. John which would appear to supply us with the missing link of how Jesus dealt with this fourth stage. In this stage there is a great sense of loss, of home, of family, of friends, of work, etc. but also the necessity to prepare for the final separation from this world. Dr. Ross distinguishes between a "reactive depression" and a "preparatory depression."<sup>78</sup> Jesus' reactive depression appears to have been expressed in the garden but in John's Gospel the agony is implicit in John 12 before the garden scene. Jesus' preparatory depression is found in the last discourses, in prayer to his Father;<sup>79</sup> in being with his friends and looking forward to e.g. the coming of the Spirit and the apostles' future mission in the world. One notes that the friends do not engage in long discourses although they ask important questions, and one of Jesus' main concerns seems to be to complete his unfinished business such as teaching the disciples and encouraging them. He speaks a great deal about love. He mentions the many mansions in his Father's house (14:1-4) and speaks of his return to the presence of the Father before the world was made (17:5). His prayer is one of grateful satisfaction that his mission has been accomplished. Slow, meditative and careful reading of these texts might help many of our patients in this particular stage.

The fourth and fifth stage of Jesus' dying cannot really be distinguished but it is important to realize that both his physical, his mental and his spiritual sufferings remained to the end as with our patients, hence the cry of despair or the recitation of Psalm 22 from

<sup>78</sup> Ross, *op. cit.*, p. 86.

<sup>79</sup> Cf. *ibid.*, p. 87.

the cross. It is very interesting to note, however, that in describing this fifth stage Dr. Ross speaks of the patient's peace and acceptance and his circle of interest diminishing. He wishes to be left alone, not to engage in much speaking: communications become non-verbal: indeed moments of silence may be the most meaningful communications of those around him. One notes that in Jesus' case only a small number of people stand around his cross and, if the Gospel records are accurate, it is interesting to note that they do not place in the mouth of Jesus "long" speeches such as we find in those of the martyrs (cf. Eleazar in II Macc 6:24-28, 30), neither does Our Lady utter as many words as the mother of the seven Maccabean martyrs (II Macc 7:20-23). Jesus' last words are short, a brief commendation of his spirit to the Father.

It is, I think, in the light of such humanizing books as that of Dr. Ross that we can reconstruct both our private and our liturgical prayer to make it more meaningful and more helpful not only to patients but also to able-bodied people and communities.<sup>80</sup> Christian prayer and the humanizing experience can only reach their fullest potential when the charismatic<sup>81</sup> elements of the Church are wedded to the discoveries of the behavioral sciences, when the two are seen not as antagonistic to each other but necessary complements, then Christian prayer and the humanizing experience will bring both individuals<sup>82</sup> and the Church into a greater likeness of the image of God in Jesus.

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<sup>80</sup> Another important book with regard to our subject is Vol. 19 of *Concilium* "Spirituality in the Secular City," (Paulist Press, 1966).

<sup>81</sup> I include the neo-Pentecostal Movement within the charismatic Church but cannot identify charismatics solely with neo-Pentecostals.

<sup>82</sup> As the resurrection is so central to the Christian faith, so the communion of saints is an important group with whom one should both relate and empathize, especially the mother of Jesus. I might add, with a touch of humor, that my personal name for purgatory is "the continuing education center" where people who have not fully known God on earth may complete that inner-personal relationship before they enjoy the full beatific vision.