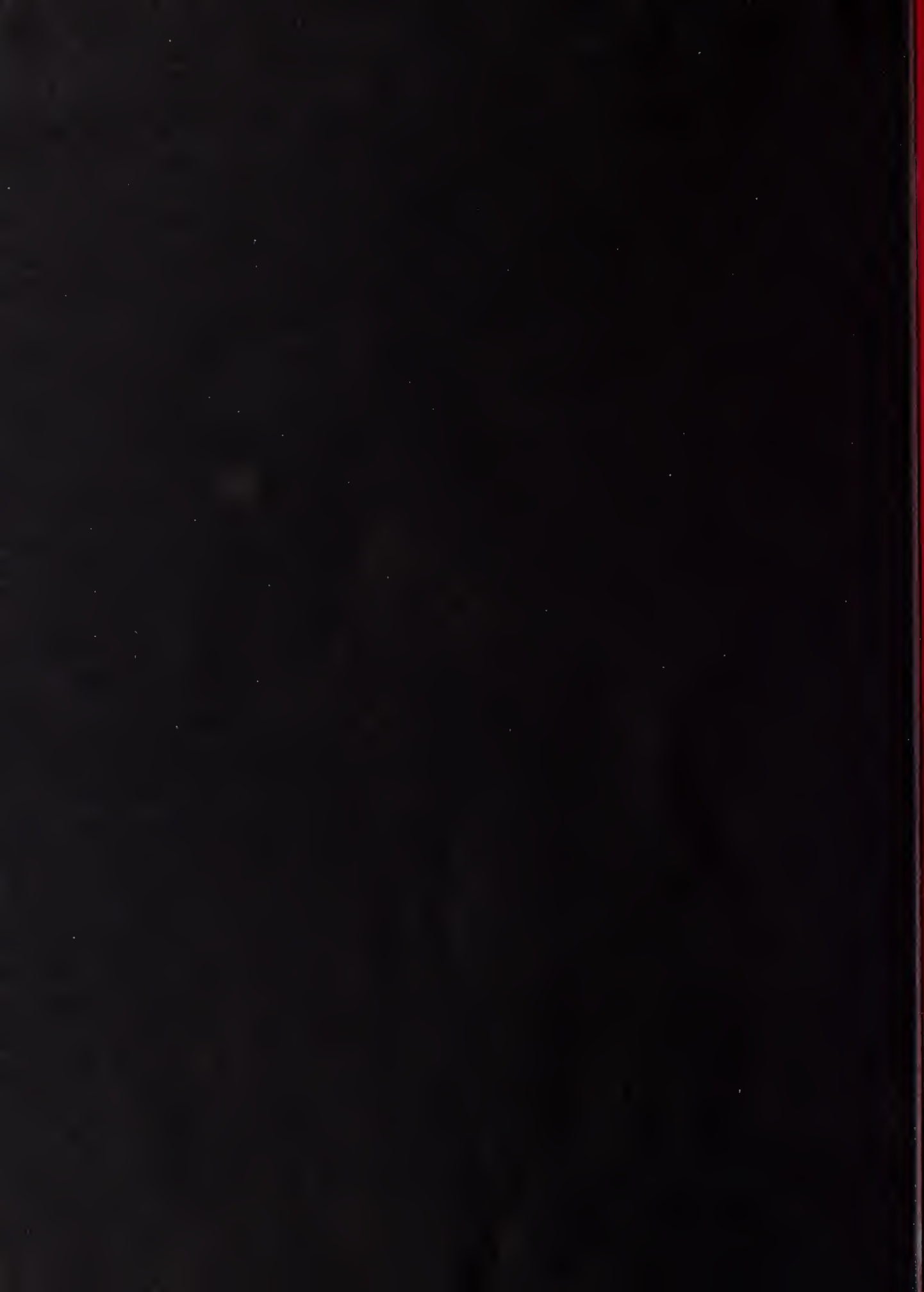


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STUDIES

in the Spirituality of Jesuits



The Pentecostal Thing and Jesuits

John C. Haughey, S.J.

**Published by the American Assistancy Seminar on Jesuit Spirituality,
especially for American Jesuits working out their aggiornamento
in the spirit of Vatican Council II**

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THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States. The purpose of the Seminar is to study topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and to communicate the results to the members of the Assistancy. The hope is that this will lead to further discussion among all American Jesuits -- in private, or in small groups, or in community meetings. All this is done in the spirit of Vatican Council II's recommendation to religious institutes to recapture the original charismatic inspiration of their founders and to adapt it to the changed circumstances of modern times. The members of the Seminar welcome reactions or comments in regard to the topics they publish.

To achieve these purposes, especially amid today's pluralistic cultures, the Seminar must focus its direct attention sharply, frankly, and specifically on the problems, interests, and opportunities of the Jesuits of the United States. However, many of these interests are common also to Jesuits of other regions, or to other priests, religious men or women, or lay men or women. Hence the studies of the Seminar, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

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by

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THE PENTECOSTAL THING AND JESUITS

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I. Introduction: Our Purpose

The purpose of this essay is to make the reader wonder. Wonder opens up minds that are closed and focuses attentions that are vagrant. The reader, it is hoped, will be induced to wonder about the forty Jesuits whose experiences are narrated here and, in turn, about other things. Since their experiences are all "Pentecostal," the reader will find himself wondering what this small, relatively unidentifiable blip on our screens of religious phenomenology is. Those who are zealous for getting at the essences behind experiences will find a lot of data here for their ruminations. But those who like having their data served up in the tidy dishes of essences will have indigestion within the first few ladlings.

It should be noted, first of all, that Pentecostalism is only one of many questions about the relationship of the Holy Spirit to men to be mulled over. Given the scope of our paper, some brief observations about the Holy Spirit and Jesuits are in order.

Though notoriously divided in our views on practically every other subject, I think most Jesuits would be able to agree that Ignatius' uniqueness was due to his acquiescence in the movements of the Holy Spirit within him. Also, we would agree, I assume, that Ignatian spirituality has an unusual capacity for disposing "the soul" to become aware of and moved by the Holy Spirit. If the Ignatian charism means anything to Jesuits, it means that we assign greater importance to charismatic activity than to the autogenic. In other words, that which the Holy Spirit prompts in us and others is to be preferred to the activities we are conscious of initiating on our own. And, finally, I think we would all agree that the detection of the promptings of the Spirit is a work of singular importance and that it has been made easier by reason of Ignatius' guidance in the area of discernment of

spirits. Ignatius suffered as much from those who claimed that he was not being led by the Spirit as he did from some members of the Order who claimed that they were certainly being led by the Spirit, notwithstanding Ignatius' certainty that they were not.

Since we would agree on all these things, how explain the fact that Spirit-talk is relatively rare among us? This could be, of course, because we have such a respect for the area of the pneumatic that we are wary of facile speech about it. Or it could be that we do not feel personally worthy to deal with that area, although we profess it to be of immense importance in itself. There are many ironies about the relative shyness of Jesuits about the Spirit. Why should "Spirit types" be so high on our suspect list and the discerners so frequently made an object of derision? A healthy respect for God's dealings with men could explain this, but if such respect is never reduced to particular dealings with particular men, what is one to conclude? The Pentecostal thing is a case in point. We seem puzzled about Pentecostals as far as I can judge. More turned off by them than willing at least to tune into them, we stand at a distance and make observations about them rather than seek to understand, contribute, or be enriched by them. Opportunities to know about them, of course, are not equally available to all of us. Hence the need for this paper.

The first thing we could profitably wonder about is the terminology associated with Pentecostalism. The words used to describe it can be a way of containing it. Or, to say it another way, labels have a way of getting between the viewer and the reality to be viewed. Are the Jesuits whose experiences will be described here, for instance, members of the charismatic movement? Yes, but one could also show how Ignatius was himself a member of the charismatic movement.

Ignatius was a charismatic in the sense that he received a special gift for the up-building of the Body of Christ. He was a member of the movement of charismatic renewal that everyone who yields to God's particular empowerment of him for others always is. And if any Christian has ever been baptized in the Spirit, Ignatius was. I do not know if the "loquela" of which he speaks in his Spiritual Diary would be similar to the gift of tongues but certainly the experience of the power of God and

the presence of the Spirit (and the Father and the Son) to him were unmistakable. But these are also the experiences narrated or claimed by many members of the Pentecostal movement.

And the signs of God's activity in him were detected by almost everyone who knew him. If anything, he was progressively baptized in the Spirit in the sense that he enjoyed and yielded to greater and greater degrees of God's presence to him through the Spirit.

What is in a word? Is not the Church itself meant to be a movement of people endowed with charismata and therefore, essentially, a charismatic movement? And is not every spirituality that focuses on and reposes its expectations on the Holy Spirit Pentecostal? And should it not be assumed that every Christian is a Pentecostal, that is, baptized in and a recipient of some degree of the Spirit's power, until he proves otherwise, just as it should be assumed that every Christian is an Incarnational, and so forth? Unless we make these assumptions, there would be two kinds of Christians: those who are pre-Pentecostals and those who are authentically Christian, that is, their relationship with Christ is mediated by the Spirit Gift.

It could be objected that this is just playing games with words. Does not Pentecostalism have a history with distinct characteristics? To do justice to the historical roots of what is called Pentecostalism, one would first of all have to review the devotional emphases of Wesley's Methodism and his division of Christians into the baptized and the sanctified. Secondly, one would have to examine the Holiness Movement that grew out of American Methodism in the latter half of the nineteenth century. It excoriated the Methodist establishment for neglecting the "second blessing" that Christians were meant to receive. This blessing, which in many ways resembles the sacrament of confirmation in the Catholic tradition, was considered essential for the adult Christian to live a life of holiness.

These two approaches to the renewal and sanctification of Christians drawn from the eighteenth and nineteenth centuries were the precursors, the forerunners of classical Pentecostalism which came into being at the beginning of this century. What is unique about classical Pentecostalism is its emphasis on the baptism in the Holy Spirit. Unlike the "second blessing" of the Holiness Movement, this baptism was expected to produce

externally observable results, such as healing, prophecy, and more universally, glossolalia, or speaking in tongues. The powers that were evident at Pentecost must be expected again, hence the name Pentecostals. These Pentecostal Christians had not intended to be separated from their own congregations but their insistence on manifest signs of the Spirit forced them to find their own meeting places and eventually they became a separated group, a sect. Classical Pentecostalism rapidly became one of the most fissiparous movements in the history of Christianity as each new, putative impulse from the Spirit created sects within sects. The "Assemblies of God," presently the largest Pentecostal Church, has begun to reverse this trend.

Many of the emphases of classical Pentecostalism have begun recently to affect the more established Protestant denominations. Beginning around 1956 for Protestants and in 1967 for Roman Catholics, a neo-Pentecostal movement has developed in this country. Neo-Pentecostals usually prefer to be called charismatics, and the movement of which they are a part, the charismatic renewal. There is very little evidence that this renewal is having the sectarian effects that previous Pentecostalism had; there is much evidence to the contrary, namely, that it can have a unifying effect in many congregations. These Christians have been more or less selective about what they take from classical Pentecostalism but the baptism in the Spirit and new expectations about the power of the Spirit have been constant emphases.

But an historical knowledge of Pentecostalism, whether classical or neo-, is of limited value in explaining the phenomenon about which this paper is concerned. Why should men's relationship to the mystery of Pentecost be constricted and examined through the narrow prism of early twentieth century American fundamentalists? The mystery of Pentecost and the Spirit's dealings with men are no more the preserve of those who are called Pentecostals than Jesus is the preserve of those who are called Companions of Jesus.

The religious milieu of sixteenth century Spain would make a more interesting context, I think, for Jesuits to reflect on the Pentecostal phenomenon. It had its own holiness movement as well as purists who formed an ultra-fervent subgroup that religious authorities did their best to

stamp out or marginalize. Sixteenth century illuminism is the general movement I am referring to and the Alumbrados of Ignatius' Spain the particular subgroup. Ignatius was constantly linked in people's minds with these pneumatic fanatics. Both at Alcalá and at Salamanca he was explicitly accused of falling into the same excesses as the Alumbrados: Your followers are suspect because they display far too much emotion; there is too little learning underlying the whole devotional life you preach and advocate; the impulses you claim are from the Holy Spirit are too removed from ecclesiastical authority; your teaching about prayer and the Spirit are far too susceptible to the excesses of illuminism.

As Ignatius progressed he was able to deal with accusations such as these more successfully. And he, too, matured. But the real force that was unleashed by the charism of Ignatius--the fact that it was suspect because it was pneumatic and associated with contemporary pneumatic fanatics--should be instructive about the kind of spirituality he bequeathed to the Society of Jesus. Ironically, many of the negative criticisms one hears from Jesuits about Pentecostals are the same ones that the religious authorities hurled against Ignatius.

II. Questions Put to Forty Charismatic Jesuits

The material for this study came about because of my curiosity about what Jesuits were experiencing and doing vis-à-vis the charismatic movement. I asked the members of the Assistancy Seminar on Spirituality to give me the names of Jesuits in their own provinces who were involved in the movement in some way. I wrote to each person whose name had been submitted, asking him to write or cassette an account of his personal experience with Pentecostalism. Besides being interested in each one's overall story, I also invited something from them on each of the following questions, the answers to which form the general outline of what follows in this article.

What has been the effect on you and on your vocation as a Jesuit of: (1) the baptism; (2) the gifts, for example, tongues; (3) Pentecostal group prayer? A number of other questions immediately suggest themselves: how has your apostolate been changed by the experience? Are you more effective as a minister of the Gospel? How has your personal prayer life changed? How has the Pentecostal

experience affected your relationship with other Jesuits and the Jesuit community you live in? Has it strengthened your religious and priestly vocation as such? How have your experiences of the Spiritual Exercises compared with your experience of Pentecostalism?

I found what they had to say fascinating and, since each of you is surely as capable of discernment as I am, I decided to simply narrate their separate tales in a progressive, single account.

III. Their Responses

Before getting involved in the charismatic movement the forty seemed to be in the usual gamut Jesuits can be found in--the prayerful, the trying to "live it," the plateaued, and the barely hanging on. Their ages range from twenty-two to sixty-six, the youngest being in the Society three years, the veteran forty-six years. (In order to get at "the unvarnished truth" [a passion with journalists], I promised that I would use no names. Many waived their privilege of anonymity but it seems better to adhere to my initial promise, so no names will be used.)

Several of the descriptions of the spiritual condition they had come to before becoming involved in the charismatic movement are interesting: "I valued my San Franciscan sophistication more than any growth-in-spirituality possibility." And: "I was out to help people intellectually, socially, politically but I had never spoken to anyone of the love of Jesus or his Father or of the power of the Spirit." Or: "After ordination my prayer life started on a downward slope, though I was getting long mileage out of flashy talents of expression, a vital exterior with diminishing substance inside my guts felt empty, starved stupid little flirtations that always skirted serious involvement were the 'kicks' I reached out for in my spiritual stagnancy." Three mentioned the Better World Movement retreats as helpful in softening up a brittle soul-soil.

All of them initially entertained negative attitudes towards Pentecostals, some even hostile ones, since these people seemed to live a "foreign" kind of Christianity with mannerisms that tended to turn these Jesuits off. Four mentioned that Kilian McDonnell's little booklet, Catholic Pentecostalism, Problems in Evaluation, helped them through some

of their objections, insofar as he pointed out the difference between the cultural baggage that had accrued to the religious expression emanating from fundamentalistic Pentecostal Churches and the unmediated experience of the Holy Spirit.

Most were edified and attracted by the simplicity of faith of the people in the prayer meetings they happened to attend. Others found themselves more moved by the tenor of life in charismatic communities than by prayer groups and, by living in them for some days, came to be enamored of the piety of the group. Eventually, all forty were "baptised in the Spirit." This is what makes one of "Ours" one of "them".

I will not attempt to theologize on what the baptism in the Spirit is, since that has been done elsewhere. It will be described here only in its effects on them. In terms of time, the effects were slow to show themselves in some cases and immediate in others. Some narrated spectacular effects but most described their experience as something unmistakably different than they had felt before but not externally spectacular.

One who was to be ordained in a month: "I found the effect was a total release from all the anxiety and fear about the priesthood and a total and unshakable confidence in the Lord." A priest in his sixties: "For a couple of weeks I was overwhelmed with consolation and an awareness of the presence of God; spontaneous tears or laughter; a hunger to be purified and a desire to read Scripture and pray for hours at a time with joy." A young priest: "the only difference was that now the prayer of praise was no longer foreign to me." The three most frequently noted effects are contained in this young theologian's testimony: "Over a period of weeks I found myself full of peace, a pervasive joy and a hunger for prayer." A philosopher: "I experienced more of an awakening, a surrendering to being led, than an influx. After I was prayed over I stood up speaking loudly and rapidly words that I did not understand and laughing at the same time." A priest of ten years: "When I was prayed over I felt a certain delicate joy and had the impression that something within me had changed; . . . yet a sort of solidification of what had been going on before in my relationship with God and what has gone on since then." A priest of twenty years expressed his experience of the baptism in terms of feeling complete freedom from self-seeking

with the result that he feels as if he has "a giant's strength to do the work of the Lord." He was baptized at a workshop on the Pentecostal movement and was immediately asked to speak. "I stood up and with no preparation spoke for an hour and felt touched with a new power with Scriptural texts and words and examples pouring forth from me with a spontaneity that amazed me. I had earlier written a book but now the words and ideas that it contained became a living reality."

Three theologians have the most picturesque ways of describing their experiences at their baptism in the Spirit. "It was a leaping stream but is now a strong silent river, quiet but moving." Another: "What struck me was a realization that he wants me to ask him for many things and expect results; he wants me to let his Spirit speak through me in ways I had never dreamed of and that he wants to give me more than we want to receive." Another compared it to the previous five years of Jesuit formation he had received: "It was all there--consolation, desolation, growth; but it was a frozen steak. Then the baptism; the steak was thrown onto the barbecue and came back hot with life, excited about tomorrow; it's the same steak but I prefer it the latter way."

One man who has been in the Society for fifteen years and who asked for the baptism felt only a deepening of the experience he had upon saying "yes" to his Jesuit vocation. He felt that his baptism took place at that prior moment, not when he was prayed over. Another, who came into the Society after the baptism, experienced it when he was alone, before he was to be prayed over.

In brief, then, though the experiences differ notably, it seems that what is common is a taste of the presence and power of the Third Person of the Blessed Trinity.

The effect of the baptism is mentioned by all as perduring. The most on-going fruit of it is in the area of prayer, it seems. These seven comments will give some indication of how their prayer changed as a result of the experience. "My prayer is less intellectual now, simpler, more feeling and much more praise." Another: "The greatest effect, and one that I have long desired to fulfill my Jesuit vocation as a teacher and preacher: infused contemplation." Or: "It has given me a desire to pray over people

for many things. I have never prayed over anyone without their being radically changed nor have I been prayed over without some radical change taking place in my life. I think that the power of a community's prayer or the prayer of an individual for another remains untapped in the Society." The one who before was dazzling nuns with conferences now mentions: "I am praying all through the day, from the shower in the morning till the peaceful time of waiting for sleep." Another's testimony is similar: "I find that as I go from place to place I continuously pray to God either by aspirations, mental prayer, or singing quietly the songs we use in our prayer group, and all of this naturally." Another: "My prayer is one of praise now and it is closer to fun than anything else I do." Finally: "The difference is that I expect my prayer to be heard now and so I pray more often, and by my learning to thank Him more it has become more of a dialogue in which I listen more and say thanks as my part of the conversation." The result, he indicates, is that he is now not self-concerned in his prayer but Lord-regarding.

Approximately half of the responses contained an affirmative answer to the question whether they had experienced the gift of tongues. Once again, rather than define this I choose merely to describe, or let them describe, what this is for them. "It's just a gift of prayer that does not involve my intellect as such; I'm a linguist and it was the last thing I expected; I felt like an ass but prayer has been so much easier and frequent since this." A librarian: "It's just been a gift of more adequate expression in prayer, a language which He hears best because it is the Spirit praying within me. In a general way I know what I'm saying which is praising God." A theology professor: "It was a little frightening at first but I have found that I have grown in the gift and found both great peace and consolation in it. I pray silently in tongues for those I direct and counsel, since it requires no conceptual attention and allows me to focus my attention on what they are saying."

One of the veterans in the use of prayer in tongues claims: "I pray almost exclusively in tongues now; prayer comes from inside me and there are no distractions because of the strength of the current, a real rejoicing welling up within me because of what is taking place in my heart. The inner

man is renewed daily." A rookie at it says: "Tongues seem to dispose me to get out of the boat and walk on the water to the Lord." Another who prefers to describe his whole experience as a liberation of the Spirit rather than a Pentecostal experience, said that the only way he could loosen up to the phenomenon of tongues was by the willingness to "be a fool for Christ's sake." He thinks that they compare "favorably with the gift Ignatius has us pray for in the Spiritual Exercises: tears." Another, a priest for ten years: "I do speak in tongues in private and at prayer meetings but I'm not sure what it is that's going on in my case though in others I believe it is a real supernatural gift." Another sees it as participating in a gift that is given to the whole Body of Christ to praise God and, interiorly, he sees it as a graphic sign "of the presence of the praying Spirit of Christ in me." All mention it as helping their prayer except one who uses it "almost exclusively for public edification."

By far the most interesting story connected with the gift of tongues was narrated by one of the oldest Jesuits involved in this study.

You can't be a Pentecostal without getting involved in this. I thought I could stand on the sidelines, openly professing, as I did, that I didn't have the gift and didn't expect to get it. Eventually I began to imitate those whom I heard at meetings, in the privacy of my room. I often felt in prayer the frustration of trying to express my love or praise of God and I sometimes privately spoke in this 'gibberish' hoping that the Holy Spirit would 'interpret my groanings to the Father.' Being one of the leaders, people were always offering to pray over me that I get the gift and I was more than willing to let them. On one of these occasions, one of the veterans who was doing the praying began to preface the prayer with instructions that I had to do my part and cooperate by beginning to make sounds which the Holy Spirit was supposed to turn into words. I laughed and told him that I wasn't trying to resist, that I had actually practised in my room but it didn't work. He asked me to repeat what I did in my room. I did. Then all three of the 'prayers' roared laughing and said that was it. They were so sure and so experienced that, for the time, I believed them. But after I got home and did it in private again, I concluded that it was my own production.

On January 4th to February 4th I made a thirty-day retreat at Guelph, Ontario. I was determined to leave my Pentecostal hang-ups out of it, for fear of getting sidetracked and ruining the retreat. But one day I was assigned the Presentation of the Child in the Temple for five separate hour-long meditations. In the third hour I was getting fed-up with the offering of the Child, the turtle doves, and listening to Simeon's prophecy. I developed such a distaste for meditating on it that I could not apply my mind to it. In the depths of a funk of frustration I thought "I'll try praying in tongues." I did. And shortly afterwards I experienced overwhelming consolation. I sort of experienced the light in Simeon's mind that led him into the Temple. His picking up the Child was very vivid and I experienced the marvel of his recognizing the Messiah in the little babe who couldn't even speak to identify Himself. I saw the Blessed Mother, eyes wide with wonder at Simeon's words; and the incongruity of the Immaculate Conception, full of grace, marveling at the words of the old man made me laugh out loud. This consolation lasted into the next day--when I tried to read my office. The words flew like sparks off the page and I couldn't read them for weeping.

This happened three separate times during the retreat: notable desolation, prayer in tongues, and extraordinary consolation. My director, who is not a Pentecostal, discerned that God was pleased with the prayer in tongues. Since returning, I gave my diary to an experienced Jesuit and he too discerns that this is a very clear indication from God. I don't profess to make any statement about the nature of tongues. For all I know, what I spoke could still be gibberish, but I conclude that God was pleased with it."

One's prayer life cannot undergo a profound change without a corresponding change in one's sense of God. A number indicated in one way or another that they now sense his power in a new way and his presence as proximate rather than remote, within rather than without. For example: "Almost daily I feel the Spirit stirring in me, pacifying me, bothering me, stirring me, almost like a child in the womb of its mother, reminding her of the new life within." God's qualities are described as newly discovered: "though experienced as power, He is at the same time gentle and tender almost. . . ." And "He is a gentle tutor, knowing well with whom he is working and presenting his matter in such a way as not to frighten or overwhelm

me." And: "Faith has turned into trust of his goodness and guidance of me rather than intellectual assent." Finally: "I secretly had thought he was a sadist and thought of his love as parental that imposed destructive burdens on children; now I vividly sense and trust him."

From the evidence gathered in the responses, one need not fear rebirth of quietism in all this, nor an option for the merely contemplative vocation. All have mentioned the good apostolic effects of the "life of the Spirit". Some have changed their apostolates because of it. One decided to give up his doctoral work in French. Instead he has been "leading those I meet to the Lord Jesus as their savior." Another chose to cease the pursuit of moral theology as a career and undertake Pentecostalism as his gift for the upbuilding of the community. Although several have gone into evangelical work full time, most have merely changed the way in which they do the things they had done before. A man with a degree in counseling, for instance, has changed his "model" from a "psychological-feeling" one to a "faith and conversion" one. Another described all his previous apostolic work as pre-evangelization techniques and "a proliferation of programs devised to get people to be more human, more sensitive to each other, more personal, more involved. Going the more direct route I now try to work under the influence of the Holy Spirit and I find I depend on him, work less, find the fruit greater and more tangible and life more enjoyable." Another is similar: "I can do much more now without anxiety, tension, tightness."

A pastor on an Indian reservation finds that he can now very naturally "pray with someone when they drop in on me or when I meet them." One theology professor taught his course on Pentecostalism and found that the class became more like a prayer session than an academic undertaking. All sought to be baptized in the Spirit and, as individuals, they had a marked effect on the campus. Another theology professor: "I pray much more about what I teach and for those I teach. I try not to undertake any research that I do not feel called by Him to do. I have a great hunger for preaching, too, and find that I rely more on Him to touch my hearers than I had done when my own eloquence was my greatest concern." One who is a philosophy professor describes his apostolic change this way: "I now realize how hungry people are and it is only the action of His Spirit which acts when

His word is spoken that satisfies this hunger. This is an embarrassingly unnuanced way for a philosopher to be talking but it is an experienced truth and I value the experience more than my capacity for explanation of it."

About a third of the respondents appear to spend much of their apostolic energy in some leadership capacity in the prayer groups which they have formed or found. None seems to be an apostle of the form nor a preacher of Pentecostalism but all appear desirous of making available to others what has made the Good News good and news to them.

A number made observations about the relationship between their personal religious growth and these prayer groups. "I find my group is the heart of my spiritual life. My own private prayer is fed on what has been exchanged in the group. I wish I could say the same thing about what has been exchanged between me and the Jesuits I live with." A Prefect of Discipline at one of our high schools: "I pray three evenings a week in different groups that I have helped to form. I don't remember ever being so supported and strengthened in all the levels of my being as now. These experiences make up for all that a Jesuit community should be but, to date, I have not found to be the case." A Jesuit student theologian: "I find in these Pentecostal communities of prayer and praise the same dynamism that I'm sure gave Ignatius and his companions the desire to begin the Society of Jesus." A college theology teacher says that Jesuits expect his prayer group to be something that they can characterize with the pejorative adjective "enthusiastic" until they come and observe; "then we are a sign of love only." The pastor to the Indians contrasts the marked effect on his people who come to the prayer meetings: "Though some had been hooked on sex or drink, their lives have changed radically through these prayer groups which have become so important to making our work efficacious."

In brief, then, unprogrammed group prayer which has been practised more or less off and on in the Church ever since its beginning, has been found rewarding for them. Most of the respondents indicated that they continue to belong to these groups. Some have taken the initiative in forming new groups or leading such groups.

St. Paul mentions a variety of gifts that come from the Spirit, as do

the pneumatics whose accounts we are narrating here. Many mention a special ability to discern, and to teach in such a way that, they would claim, what they are communicating is not their own wisdom. Several mention prophecy; for example: "At one of the prayer meetings I felt the urge to speak in the first person, in the name of the Lord; since then I've done the same thing in preaching and the results were considered very inspiring to my hearers. I don't know if this is prophecy or if the Spirit inspired it, but I'm testing it." Several have found themselves especially effective in dispensing the sacrament of penance and feel they have a healing power over and above the ministerial graces given to a priest. Two mention healings of a physical nature, miracles, if you will. One healed a contemplative nun who for ten years had suffered from misplaced vertebrae and was declared cured by her doctor the next day. Another has this attitude towards his own special powers: "I'd rather not talk about them. . . . My conviction is that miracles never prove anything; they are equally occasions of doubt or faith and the real miracles are seldom seen."

He would be comforted by another's testimony: "I have not received any spectacular gifts; what is spectacular is that my religious life has become really religious and for me that's going some." A half dozen others, in one way or another, made the same point: "The greatest gift I have received is that I am being endowed with a greater and greater capacity to love." Or: "My faith is now rooted in the fact that I am now able to love because the Spirit of Love has been poured forth onto me." Finally: "I think the greatest gift that the group is receiving--and it is receiving it as a group--is a heightened ability to love one another; we are suspicious of those who seek charisms for their own sake but the result of the former gift is that we are becoming a covenant community and experiencing real brotherhood."

As one might expect, the experiences of some of the individuals have created difficulties for them in their relationships with their fellow Jesuits and their religious communities. Some sample comments were in the following tenor: (1) I am disappointed with my brothers in Christ; what are they waiting for--someone to seize them? (2) I only wish I could be doing with my own community what I am doing with others. I need to share

my faith and can't with Jesuits. (3) I have not been the recipient of criticism or encouragement. They simply say: "You do your thing, I'll do mine." (4) I always felt that my brothers in Christ suspected me of seeking a spiritual high. Consequently, I have withdrawn a bit from the movement. (5) I was going to leave the Society before I was baptized, now I feel like I will stay but can't find a praying community. (6) There are a lot of good Jesuits around but I have come to see how secular their interactions with one another are. (7) Jesuits, for some reason, just aren't sharers of themselves and open; this is the reason for their indifference to Pentecostalism. (8) Jesuits fear exaggerations of others more than they desire to grow together. Our community is completely shallow and doesn't believe God has anything that He wants of us. (9) I had come to doubt whether I could live a celibate life because there was such a void in our houses; a man who is starving can't be fed by conversation about the Yanks and Giants. Since getting involved I am not frustrated with my community and can love more and heal a bit because I don't hurt so. (10) I have found the majority of Jesuits with whom I lived suspicious, snide, and petty about my work. The more hostility I felt the more reticent I'd become and my silence set up new barriers. In my second year of regency one of the consultors of the house said I should be dismissed from the Society. I learned to be wide open, though it was painful. The persecution ended and I was accepted. (11) I find myself saddened because Jesuits could do so much for the charismatics in our city but they are so hung up and a priori about the thing and the result is that they too are impoverished.

Since only half of the respondents mentioned a conflict, it would be wrong to exaggerate it. Most feel no less accepted by their community than before their involvement. Most Jesuits accept each other's enthusiasms "as long as you don't try to lay your trip on us."

The next inevitable question that suggests itself is whether there is any jeopardy to one's vocation in the Society if one finds such spiritual fruit in groups and experiences outside of it. I had not asked this question explicitly. A typical comment is: "I am a better Jesuit for it, much more committed to my vocation." Several made definite choices to remain Jesuits because of the Pentecostal experience. One person who was not part

of the survey was described as having come back after a two year leave of absence because of the experience of the baptism.

But it is not a panacea for perseverance. Several mentioned that as a result of their new grasp of Spirit-life they have come to realize how much dying the Society has to do; and they imply that for them this is something of a case of marking time. Several, one a priest, another a brother (one of whom I will mention in some detail at the end of the study), have gone from Pentecostal proclamation as Jesuits to the same apostolate as non-Jesuits. An illuminating observation in this regard comes from a young priest. "The movement has strengthened my vocation but it has also made me acutely aware of how attractive being married to someone really committed to the faith-experience could be. I have seen priests and nuns healed in their vocation by the Pentecostal grace, but I have also seen and personally experienced the challenge it gives one. Pentecostalism opens up one's emotions to the Lord and, once free, they erupt out to others too; this is especially true of Jesuits who have kept a tight hold on their previous emotions. Pentecostalism can free them for a deeper commitment to the Lord's service, but it can also free them for another vocation such as marriage."

More positively, another is certain that "the whole experience has made me capable of loving more, and most of all my brothers in Christ. Now I find myself praying for them and the Society in a more Spirit-ed way."

IV. Comparisons

Naturally, many read and measured their experience in terms of Ignatius. Several indicated that they believed that he was actually Pentecostal in his own spiritual life. Several suggested that the first group he gathered around himself was really a Pentecostal group. "I never really understood how far we are from the Ignatian ideal in the Society of Jesus until I lived for a while in a fully opened-to-the-Spirit non-Jesuit community." Another: "It wasn't until after the baptism that I became a true Jesuit in that I now move unrestrictedly under the inspiration of the Holy Spirit just as Ignatius did and had his companions do." A scholastic: "A new conviction has come over me and for the first time I have been able to see what Ignatius was driving at when he said a man could 'know-feel'

(sentir) God present in all things."

Is there a radical incompatibility between Ignatian spirituality, the Spiritual Exercises to be more specific, and the spirituality being experienced by these Jesuits? Not according to them. "I felt a completion and mutuality between the Spiritual Exercises I've made and the Pentecostal thing." Or: "As I see it, the Exercises are built on the movements of the Holy Spirit in the soul and that's all the charismatic movement is all about." "We've lost the charismatic instrumentality of the Spiritual Exercises precisely because we disbelieve in the power of the Holy Spirit to effect anything in the lives of people or ourselves. If a Jesuit wants to get some inkling of what the Exercises should by rights produce, let him see the Spirit working in some of the Pentecostal groups." Three mentioned their new or first appreciation of the Exercises because of the Pentecostal thing. "It's like seeing a yellow, parched, dried-up piece of ground suddenly receive a gentle rain and turn green and there's new life and things are growing again." Several point out how complementary those involved in the Pentecostal movement have found the Exercises. The one deepens and supports the other.

A number of particulars were mentioned in connection with the Exercises. Several compared their election with the baptism of the Spirit. "The experience of the release of the Spirit has been like the time of election when I recognized my call to the Society." Several mentioned that they had become authentically Trinitarian in their prayer as a result of the Pentecostal experience and for the first time saw how Trinitarian the Exercises are. A number found the Rules for the Discernment of Spirits helpful for them personally and in the guidance of others. "These rules made sense to me because I finally had some kind of motio interna to discern," one admitted.

In addition to the good effect on themselves, the respondents' overall evaluation of the movement is, unsurprisingly, positive. For example, "Since the mystery of Pentecost is meant for the whole Church, I do not know any better way of having the appropriation of the power of the Holy Spirit come about than this way." It is not an experience of "Pentecostalism that I and others have undergone, but an experience of Jesus as

Savior and his Spirit as Power." Another: "It's a shame it's even called a movement since it is merely renewal through the Holy Spirit's activity; it's just a small part of the much larger Spirit-initiated renewal going on throughout the entire Church as well as other religions throughout the whole world."

Others are less sweeping, but not without verve. "Every goal I have worked for as a Pastor--a deeper prayer life for my people, a more intense sacramental life, love of Scripture, concern for the service of others--has come to flower in the people who have gone into the Spirit life more fully. What else do I need as a sign?" Another: "The Holy Spirit doesn't need the Society of Jesus but the Society of Jesus does need the Holy Spirit and this seems to be a way of access to Him." Another: "I believe that the new Pentecost that Pope John prayed for has made its first, difficult appearance in the Pentecostal Movement."

A number of caveats appear, however, throughout their responses. One describes himself as having become post-Pentecostal for reasons that are not clear enough for me to narrate. Another, who "experienced nothing" after he was prayed over for the baptism in the Spirit and who has experienced nothing notable since then, has developed more and more doubts about the whole thing because "it is difficult to see what comes from the Holy Spirit and what comes from the spirits of the individuals in the group." Several also found difficulty because the unschooled theologize too facilely once they have received the Spirit. Other problems that were noted: people can begin to take coincidences as interventions of God; several have known members of their prayer group who have dispensed themselves from medicines or professional help since God is now their medicine and their doctor. Fideism can infect whole groups that are without good leadership. Every movement of one's emotions can be taken to be a call from God, with predictable results. The positive value of suffering, one scholastic observes, is ignored when there is too much talk of or hope of cures, something that affects some groups more than others.

The general impression one is left with is that the positive attitude that the respondents entertain about Pentecostalism, has not robbed them of a critical sense. The movement, in other words, is not bonum ex omni

parte. There are Pentecostals and Pentecostals and the injunction to be wise as serpents applies equally, if not more, to those involved in this activity just as it does with any other work done in the name of the Lord.

Several individuals had unique things to say that seem worth mentioning here with the caution that these were observations of individuals that are not reinforced by the observations of others. According to one scholastic, there are a number of Pentecostal Catholics who have a subconscious resentment toward the Church because it has deprived them for too long of that for which they have hungered. Now that they have found it without clerical help, they have little need for the institution and no expectation that it will change itself or seek any contribution from them. Another finds that Pentecostals are frequently guilty of overtaxing the gift of faith and practising a kind of browbeating for those who do not subscribe to their reductionism by suggesting that such non-conformists are backsliders. Another found a group led by a Jesuit "who was completely controlled by three women given to fancy." Since he had neither prudence nor discretion, according to the scholastic, the group was filled with confusion and the individuals tormented by scruples and delusions.

A more subtle temptation besets Pentecostals, according to another scholastic, and that is the misconception of equating feelings of fervor with fidelity. "Their grace follows the same ebb and flow that anyone else has--consolation and desolation." Some things one learns through consolation and some through desolation; and Christ walks "no less when I am experiencing Him than when I am only tasting a void." He feels that Pentecostals are prone to induce in one another feelings of guilt about a lack of faith when what they are experiencing is only desolation. At such times it seems more likely that God is taking them through the steps they have to walk in order to seek Him rather than the consolations they had enjoyed in the honeymoon days after their baptism.

One scholastic considers his experiences in the Pentecostal movement as just a phase he had to go through and now he has to go back to the community and integrate himself into its milieu. "Some will stay in the movement, of course, as novice masters as it were." By contrast, a theology professor who has "been in this thing for five or six years now" has yet

to see a casualty or a defection. "I'm not suggesting confirmation in grace but only that there is something here that is more than ephemeral, that will not, please God, pass away."

Another contrast is worth noting, relative to continuity. One scholastic who, during his regency, "led many to embrace a fervent life in the Spirit" has been appalled to find that the majority of those who were left to shift for themselves by his return to theology have attached themselves to fundamentalist groups or leaders who are untrustworthy. His concern is that Jesuits who are effective in this work must insure a continuity of leadership for those whom they introduce to the movement. At one of our high schools, by way of contrast, the entire community of priests and scholastics are Pentecostal. Together they constitute the core group that leads the weekly prayer meeting which is attended by 150. No concern about continuity here.

A vision is supplied by one of the two respondents who has left the Society. He has become "an ambassador of Catholicism to Protestant Pentecostal Churches." By way of parenthesis, I should say that of the fifteen who chose to narrate their experiences by cassettes, his was the most moving testimony of all. "I saw a great river with a fast current. Some were in the shallows beckoning to those who were on the banks safe and dry to come in. Their coaxing was eventually successful and more and more of those on the bank rushed pell mell into the river and got out into the center and were carried along by the current. Once this happened they called to those still in the shallows who had first given them courage to come in deeper. The strong current is one of praise, it is living water rushing all the way to the throne of the Lamb. It is where Ignatius was, this current, and where he would have us Jesuits be, having lost our footing in the praise of Him, moved by only Him. The people in the shallows are those who had tasted the Spirit, Protestant Pentecostals for the most part. Catholicism has so much to receive from them, and in turn to give them. God's purposes are more fully realized in the stream than out of it, in the center more than on the sides. Let us plunge in where He is more fully praised, not for any other purpose than just because of who He is. Come on in, the water's fine."

V. Concluding Remarks

As I stated in the introduction, the purpose of this essay is to make the reader wonder. The information contained herein is in the genre of religious testimony, not theological analysis. Theological probes of neo-Pentecostalism are just beginning. The most complete tome on the subject to date is: Walter J. Hollenweger, The Pentecostals: The Charismatic Movement in the Churches, translated by R. A. Wilson (Minneapolis: Augsburg, 1972). I am not certain that I have managed to communicate the freshness of the interiority that comes through from the testimony of the forty respondents but, rightly or wrongly, I saw no other way of proceeding except this piece-meal one.

For the sake of completeness, I should add a note about where I myself stand with regard to the Pentecostal thing. I have never been emotionally attracted to most of the paraphernalia that seems attached to it, but having been "prayed over" two years ago, I must confess to experiencing many more motions of grace than I had in all my previous life. I still don't feel like I'm "in the movement" but I am grateful that there is a movement in me. Like the majority of the Jesuits in the study, this hasn't led me to become a big promoter of Pentecostalism. But the fact that the "baptism" and regular group prayer have proven themselves, for me and the rest of the Jesuits mentioned herein, as an important means for pursuing the end for which we were created--that is reason enough for communicating this information. This is not implying that there is here a new "ought" that other Jesuits must take up. It has been informative to me to speak of my own experience with other Jesuits and to find, in several cases, similar experiences in them--even though they had never met any Pentecostals nor been associated with any portion of the so-called movement. The renewal of the Society of Jesus has been a concern of all of us in the last few years. We have tried to go about this by redesigning structures, convoking assemblies, probing new theological insights, and all kinds of consciousness-raising. Helpful as all these have been, perhaps more explicit faith-exchanges, such as these forty have done for this study, have not been sufficiently in evidence among us.

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