

HISTORY OF CHARISMATIC MOVEMENT 95 pages plain text
<http://www.unitypublishing.com/Apparitions/Charismatics-index.html>
Brian Hughes

Historical Antecedents

The Catholic Church, the enduring light of all nations, has throughout her history been no stranger to individuals and movements which make the presumptuous claim to possess a unique and exclusive relationship with the Holy Spirit. As the late Monsignor Ronald Knox, in his masterful and authoritative work entitled "Enthusiasm: A Chapter in the History of Religion" observed:

There is, I would say, a recurrent situation in Church History-using the word 'church' in the widest sense-where an excess of charity threatens unity. You have a clique, an elite, of Christian men and (more importantly) women, who are trying to live a less worldly life than their neighbors; to be more attentive to the guidance (directly felt, they would tell you) of the Holy Spirit. More and more, by a kind of fatality, you see them drawn apart from their co-religionists, a hive ready to swarm...There is provocation on both sides; on the one part, cheap jokes at the expense of over godliness...on the other, contempt of the half-Christians, ominous references to old wine and new bottles, to the kernel and the husk.

Then, while you hold your breath and turn your eyes away in fear, the break comes, condemnation or secession, what difference does it make? A fresh name has been added to the list of Christianities.

The pattern is always repeating itself, not in outline merely, but in detail. (R.A. Knox, "Enthusiasm: A Chapter in the History of Religion" pge. 1 University of Notre Dame Press, Notre Dame, Indiana, 1994)

Were he alive today, I believe that Knox would clearly discern this same "pattern always repeating itself" within the ranks of the Catholic Charismatic Renewal movement; not necessarily among most of those faithful Catholics who participate in some peripheral fashion within the general context of the "official" Charismatic movement, which is under the watchful eye and guiding hand of the Church's Magisterium, but rather of that hardened nucleus of true believers who, at the fringes of this movement style themselves messengers of a "New Pentecost" and of a so called "full gospel", which under the aegis of a "latter rain of the Spirit's blessings" encompasses, and is not contained within, the Holy Catholic Church founded by Jesus Christ and which, as the Second Vatican Council clearly teaches, subsists in its fullness within the Roman Catholic Church.

For these self styled "Catholic neo-pentecostals", who attempt mightily to reconcile the essence of their Pentecostalism with the plenitude of truth as possessed and proclaimed unceasingly and indefectibly by the Catholic Church, must in the end come to terms with the history and origins of pentecostalism and of the so called "ecumenical Charismatic movement" (which is, after all, their indubitable point of origin), and its erroneous notions with regard to the true nature of the "charismata" and their true place in the life of the Church. They must also ultimately recognize the false irenicism practiced by the movement's leaders, which is based upon a so called "unity in the Spirit" which is in reality the subordination of the truths of revelation, of the Divine Truths contained in Scripture and Tradition and taught authoritatively by the Church throughout her history, to a shared, subjective and spiritually dubious experience generally referred to as "Baptism in the Spirit," along with all the concomitant phenomena which it implies. Lest these words sound harsh, harsher still to Catholic truth is what is implied by many leaders in the radical Charismatic movement- a claim that this generation possesses, by virtue of the "outpouring" or "latter rain", a fullness of the Spirit's power which was somehow mitigated or hidden (subsequent to the Apostolic Church) in previous epochs of Church history- only to manifest itself anew as a "New Pentecost" as articulated by the Pentecostal and Charismatic movements of the twentieth century.

The Holy Spirit is eminently the Spirit of Truth, and it is His abiding solicitude as Advocate and Guide which has been the hope and assurance of Christians for these two thousand years. To affirm that His presence in the Church was somehow insufficient or truncated throughout many centuries of her life, and that it is in this century alone that believers can truly experience the full fruit of His outpouring, is the grossest caricature of the reality, the shallowest of insults to His perpetual and loving indwelling of the Mystical Body of Christ.

Antecedents in Church History

As previously stated, the Church has witnessed the coming and going of many movements, sects, and individuals who have claimed a unique and revelatory relationship with the Holy Spirit, and what I wish to do within the rather modest parameters of this work is list in a somewhat cursory fashion, certain movements and sects within Church history which bear striking similarities to the contemporary "Pentecostal/Charismatic movement", in its radical expression. Such a list can hardly be comprehensive, and some such groups will not be included-such as the Messalians, Quietists, and the Spanish Illuminati or Alumbrados-not because they do not themselves possess many elements in common with the "radical" Charismatics, but because to do so in my mind would be excessively redundant.

For the same reason, I have chosen to include only the Camisards or "French Prophets" among the groups which originated within the context of historical Protestantism prior to the nineteenth century, and will not further elaborate upon others such as the Brethren of the Free Spirit, Ranters, Quakers, nor upon the Shakers and the Mormons. However, anybody taking the time to study these groups in depth will undoubtedly be surprised at the many characteristics they share in common with the modern day Pentecostals and Charismatics.

Montanism

One of the first, and certainly the most notorious of the early "enthusiast" challenges to Church authority, originated in Phrygia in the last years of the second century, and centered around the self styled prophet Montanus, who claimed to be the voice of the newly descended Paraclete, along with his two "prophetesses" Prisca (or Priscilla) and Maxilla. Montanism's most famous convert was the great (previously) Catholic apologist Tertullian, who was apparently swept away by the great eloquence of the prophecies and the putative holiness of the sect. Tertullian went so far as to write a defense of the "prophet's" ecstasies, (which has since been lost) entitled "De Ecstasi", and also described the manner in which the sect differentiated its own adherents (the "Pneumatoi", "the spiritual" - spirit filled?) from the Catholics, who were considered as mere "psychici", fleshly minded or benighted. A rather illuminating thumbnail sketch of Montanus and the "Cata-Phrygians" (out of Phrygia) as the sect was also known can be gleaned from the following passage taken from the "Ecclesiastical History" of Eusebius. (Bk. V, ch. 14. Eusebius is quoting an anonymous writer of the second century.)

"Their opposition and their recent heresy which has separated them from the Church arose on the following account...a recent convert, Montanus by name, through his unquenchable desire for leadership, gave the adversary opportunity against him. And he became beside himself...in a sort of frenzy and ecstasy, he raved and began to babble and utter strange things, prophesying in a manner contrary to the custom of the Church handed down by tradition from the beginning. Some of those who heard his spurious utterances at that time were indignant, and they rebuked him as one...that was under the control of a demon...But others imagining themselves possessed of the Holy Spirit and of prophetic gifts...Thus, by artifice...the devil, devising destruction for the disobedient...secretly excited and inflamed their understandings which had already become estranged from the true faith. And he stirred up besides two women, and filled them with the false spirit, so that they talked wildly and unreasonable and strangely, like the person already mentioned. And the spirit pronounced them blessed as they rejoiced and gloried in him, and puffed them up by the magnitude of his promises."

It is apparent, as our anonymous writer has stated, that there was a traditional way of prophesying recognized by the traditions Church "from the beginning", and that Montanism's ecstatic babbling, or "talking wildly and unreasonably" (the reader is referred to the published accounts of the happenings at Azusa Street, below) paroxysms, or trance like utterances had nothing to do with the manner of prophesying approved by the Church. Although the Montanists were condemned by the Bishops of Phrygia, they actually gained a foothold at Rome and were apparently at the point of being recognized by Pope Eleutherius, when, according to Tertullian, a certain Praxeas, "uttering lies" convinced the Pope to withhold such approval. The last remaining adherents of the sect were reconciled to the Catholic Church by St. Augustine in the fourth century.

"Joachists, Joachimists"

Blessed Joachim of Flora was a Cistercian monk of renowned holiness who lived during the twelfth and thirteenth centuries. Although his sanctity of life was acknowledged by the Church, many of Abbot Joachim's writings were subsequently found to contain errors; for instance, it would appear that he denied the consubstantiality of the Holy Spirit, and this particular error of his was solemnly condemned by the Fourth Lateran Council in 1215; but what really generated controversy within the Church during the thirteenth century were his teachings regarding the three ages or dispensations of world history, the age of the Father, which lasted until the Incarnation, which ushered in the age of the Son, during which the Catholic Church would hold sway, and which would subsequently give way to the final age:

"...the Kingdom of the Holy Spirit, a new dispensation of universal love which will proceed from the Gospel of Christ, but transcend the letter of it, and in which there would be no need for disciplinary institutions..." (The Catholic Encyclopedia, Volume VIII, "Joachim of Flora", Online Version copyright 1999, by Kevin Knight)

Apparently, Joachim never considered himself a prophet, merely a scriptural exegete. But some of his followers went well beyond what he himself had written, and speculated wildly about the nature of the "age of the Holy Spirit" to the point of predicting that there would be no more need of a ministerial priesthood, as "everyone would possess the fullness of the Spirit." This extremist position precipitated the solemn condemnation of Joachim's teachings by Pope Alexander IV in 1256. It is interesting to note the similarities between Joachim's "age of the Spirit" and certain neo-pentecostal teachings such as the "Latter Rain doctrine" and the "signs and wonders" movement, as well as the apocalyptic pronouncements of many alleged Marian apparitions and "prophetic" movements within the Church which have sprung from the Charismatic movement, which speak of a "new Church of the Spirit" or a "new age of spiritual illumination."

Convulsionary Jansenists

It is not possible to enter here into the particulars of the Jansenist controversy. Suffice it to say that during the seventeenth and early eighteenth centuries in France, the Jansenists, although they claimed to be the authentic and true sons and daughters of the Church, were under increasing disfavor by the Church's hierarchy due to their extreme "rigorist" view of the sacraments, and their mitigated Calvinistic teaching regarding grace, human nature, and free will.

When the dogmatic constitution "Unigenitus Deus" was issued (and confirmed by Pope Clement XI in 1713), condemning their leading theologian's opinions, many Jansenists not only refused to abide by the document, but chose to retrench their opposition by taking refuge in the "miraculous" cemetery of St. Medard in Paris:

"The immediate occasion of all the trouble was the death of Francois de Paris, a pronounced Jansenist in deacon's orders who had acquired, in life, a reputation for sanctity...it was as if he were determined, in his last moments,

that any miracles which came to be associated with his name should be Jansenist, not merely Catholic, miracles. (Knox, op. Cit., pge 375)

Again, I would refer the reader to the fact that many hard core "Charismatics" in the Church, after the manner of Deacon Francois, like nothing better than to point to supposed miracles as evidence, not of the truth of the Catholic Faith, but as a vindication of the "Charismatic movement" itself.

"But in the summer of 1731, the cure of a paralytic...gave a different turn to the proceedings...it began when she was placed on the tomb of M. Paris, with... 'extremely violent movements'...the cures, from this date onwards, seem to have been normally, if not invariably accompanied by convulsions...And now began, in the cemetery of St. Medard, that extraordinary dance of the convulsionaries...You saw in the cemetery, 'men falling like epileptics, others swallowing pebbles, glass, and even live coals, women walking feet in air...You heard nothing but groaning, singing, shrieking, whistling, declaiming, prophesying, caterwauling'...On the tomb itself you saw the Abbe Becheraud, hopping incessantly on one leg, and proclaiming his other leg, which was 14 inches shorter, was growing...every three months...A Jansenist pamphlet...seems to suggest at first that all was done in a dumb show...The author of the same pamphlet declares that he has heard more than a hundred times a convulsionary talking in an unknown language, and understanding any language that was spoken to her...it must be admitted that much of the glossalay was unintelligible... (ibid., pges. 376-378)

Today, few would call to mind off hand the cemetery of Saint Medard; it has passed into the inevitable oblivion which must be the fate of the pseudo-miraculous and the falsely sacred. The modern neo-pentecostals and Charismatics can lay claim to no prodigy, sign, or wonder which did not first manifest itself at that notorious burial ground; and without a doubt, future generations of the faithful will be equally oblivious to such contemporary monuments to hyper-spirituality as Medjugorje, Kathryn Kuhlman's tomb, and the Toronto Airport Vineyard.

All of these movements, in their heyday enjoyed great popularity, and managed to attract supporters from out of the spiritual and political "elite" of their times; Montanism drew Tertullian away from the Catholic faith, Dante places abbot Joachim in an exalted place in his 'Paradiso', and how could we avoid mentioning the greatest Jansenist of all, Blaise Pascal? (I don't believe, however, that Pascal was a convulsionary Jansenist.)

Yet all of these movements, in one way or another, were eventually condemned by the Church. They all implied an "illuminist" Christianity, and an elite and exclusivist view of spirituality, and were heralded by their devotees as great and miraculous movements of the "Spirit." This should at least give pause to those who insist that the Church has opened wide her doors, once and for all, to the radical fringes of the "Charismatic movement", or has stamped its seal of approval on most elements of Pentecostal spirituality.

The Camisards, or "French Prophets"

Historical Protestantism is not without its sects of this type; indeed, the hyper-individualistic foundations of the "Reformation" essentially laid the groundwork for the proliferation of such movements. One could not, however, categorically deem the subsequent ecclesiastical offshoots of Lutheranism, Calvinism, Anglicanism, etc. as "hyper-spiritualistic"; the "Radical Reformation", on the other hand, with its Anabaptists and Brethren of the Free Spirit, could all be considered as forerunners of the modern day "Pentecostal" and/or radical "Charismatic" movements, as could the Quakers, and the "Ranters" of the English Civil War period.

One such notable example within Protestantism were the "Camisards" or "French Prophets" of the seventeenth century:

The next time any significant tongues speaking movement arose within Christianity was in the late seventeenth century. A group of militant Protestants in the Cevennes region of southern France began to prophesy,

experience visions, and speak in tongues. The group, sometimes called the Cevennol prophets, are remembered for their political and military activities, not their spiritual legacy. Most of their prophecies were unfulfilled. They were rabidly anti-Catholic, and advocated the use of armed force within the Catholic Church. (James MacArthur, *Charismatic Chaos*, pge. 285, Zondervan Publishing House, Grand Rapids, Mich. 1992)

Subsequent to the "French prophets", within the Protestant milieu, there were many small sects and groups claiming illumination from "the Spirit" or from some special revelation from heaven, and which were endowed with generically charismatic leadership, such as the neo-pagan Shakers and Mormons, both of whom claimed to "speak in tongues."

Nineteenth Century Forerunners of Pentecostalism

"Tongues"

It should be noted that the use of "tongues" as presently understood by both the Pentecostal and radical adherents of the "Charismatic movement", as ecstatic or semi-ecstatic babbling, has nothing to do with the authentic, articulate language recognized by the Church as the miraculous "gift of tongues" as recorded in the first letter of St. Paul to the Church at Corinth, nor with the great miracle of Pentecost, as recorded by St. Luke in the book of Acts, and alluded to by the early Church Fathers. On the contrary, this babbling, or gibberish has, since ancient times, been practiced among the adherents of pagan spirituality, mystery cults, and mediumistic religions, etc. and has historically been considered either as of a pathological nature or as a sign of spirit possession.

The classical "tongues movement" actually could be said to have preceded the birth of the Pentecostal movement by over seventy years:

"As early as 1830, Scottish Presbyterian minister Edward Irving and a group of English Evangelicals predicted the restoration of tongues (as well as other gifts of the Spirit) as signs of the end of the age." (Vinson Synan, *The Second Comers: At first, the gift of tongues meant one thing: Jesus was returning soon.* www.Christianity online.com/Christian history)

(As an aside, it is interesting to note that John Nelson Darby, the founder of modern day "dispensationalism" and the first to come up with the concept of a "pre-tribulation rapture", and therefore the forerunner of Hal Lindsey's apocalyptic "prophecy fiction", totally at variance with the Church's teaching on eschatalogy, and so popular in Pentecostal and some Charismatic circles, was a friend of Edward Irving and was undoubtedly influenced by his teachings.)

"On April 20, 1830, in the first recorded instance in modern times, James MacDonald spoke in tongues, and his twin, George, interpreted: "Behold, he cometh-Jesus cometh-a weeping Jesus." In fact, almost all the subsequent interpretations in England centered on the theme "the Lord is coming soon, get ready to meet him." (ibid)

Irving later broke away from the Presbyterian Church to found his own sect, which he subsequently named the "Catholic Apostolic Church."

The practice of "tongue speaking" spread rapidly to various branches of the "Holiness movement". This movement grew out of the more traditional Wesleyan Methodist churches, and eventually Wesley's teaching of a "second experience of sanctification" or "second blessing" (subsequent and distinct from the first experience of "salvation") would be metamorphised into the classical Pentecostal concept of "Baptism in the Holy Spirit."

Baptism in the Holy Spirit

"The holiness movement enjoyed the support of the churches until about 1880 when developments disturbing to ecclesiastical leaders began to emerge. Among these was a "come outer" movement led by radicals who abandoned any prospects

of renewing the existing churches...At the same time, other radicals began promoting such new teachings as...a "third blessing" baptism of fire after the experience of sanctification.

The first Pentecostal churches in the world were produced by the holiness movement prior to 1901...These churches...simply added the baptism of the Holy Spirit with glossalalia as "initial evidence" of a "third blessing"...(Vinson Synan, The Origins of the Pentecostal Movement , www.oru.edu/university/libray/ Holy Spirit)

Catholics must believe that the Catholic Church is the one true Church of Christ, and as such, throughout the ages has unfailingly, indefectible taught the truths of faith without admixture of error. Therefore, we should question very seriously the contention of certain radical Charismatics that the Pentecostal "Baptism in the Spirit" or, as it is today more commonly known, the "Pentecostal experience" is a true movement of the Holy Spirit, since as by now should be clear, it originated among sects and movements which explicitly denied many divinely revealed dogmas of the Church. Would the Holy Spirit be a partisan of error? Would he really conceal or deny to that one true Church for so many years something which, according to Pentecostals and radical Charismatics, should be a "normative experience" for all baptized Christians?

Despite the fact that there were indeed Pentecostal churches before 1901, this should not detract from the fact that it was Charles Francis Parham who is the one individual who is almost universally acknowledged to be the founder of modern "Pentecostalism" and the individual most instrumental in publicizing the idea of "glossocentric pneumabaptism", or the idea that the "baptism of the Holy Spirit" is evidenced by speaking in tongues. The modern Pentecostal movement is generally recognized to have begun at the Topeka Kansas Bible College on January 1st, 1901, when Parham, a former Methodist minister and holiness preacher, invoked the Holy Spirit over his congregation, and a certain Agnes Ozman, one of Parham's students began, according to eyewitnesses to speak in "Mandarin Chinese" :

"...Parham was in many ways the theological father of the event...Parham taught the standard teachings of the holiness movement which were current in his day, i.e. justification by faith, sanctification as a second work of grace, divine healing, and the pre-millennial second coming of Christ...In January, 1901, one of Parham's students, an eighteen year old girl named Agnes Ozman, was baptized in the Holy Spirit and began to speak in tongues as the Spirit gave utterance..."

(Frank Bartlemann, Azusa Street: the Roots of Modern Day Pentecost, with an introduction by Vinson Synon, pge. Ix, x; Logos International, Plainfield, NJ 1980)

According to published accounts, Miss Ozman was unable to speak normally was unable to speak normally for three days subsequent to the incident; whenever she attempted to do so nothing but "Chinese" would flow from her mouth. Likewise, when she attempted to write, she could only scribble "Chinese characters." Miss Ozman had never before had any acquaintance with the Chinese language, and, if she were indeed speaking and writing Chinese (and not just gibberish), any learned exorcist would immediately recognize that these were signs not of the "presence of the Holy Spirit" but of diabolical possession. This is plainly alluded to in the Rituale Romanum, or Roman Rite of Exorcism.

It is also well documented that Parham was heavily influenced at Frank Sandford's cult center in Maine, known as "Shiloh" which centered around the teachings of Sandford and a certain Scotsman named John Alexander Dowie, a holiness faith healer who believed and proclaimed himself to be "come in the spirit and power of Elijah", the "restorer of all things" and who dressed himself in robes similar to the Jewish high priest. He established many so called "Zion Centers" to perpetuate his cult. Sandford apparently also taught the doctrine of British Israelitism, or the idea that the the Anglo-saxons of the British Isles and America were in reality the "lost tribes of Israel", which (as we shall see) was congenial to Parham's overt racism.

It was undoubtedly at Shiloh that Parham conceived the idea of tongues as an articulate foreign language-since he apparently first heard tongue speaking at Shiloh; the occult practice of automatic writing was also practiced by adherents of the cult.

The Reverend Parham at first had great plans for the so called gift of tongues-the idea was simply for any prospective missionary to receive the Baptism of the Holy Spirit, and he or she would be miraculously enabled to speak any tongue necessary for mission activity around the world. Needless to say, Parham's hopes failed to materialize; the few initial attempts were disastrous; there simply were no foreign languages miraculously imparted. Many extremists in the Pentecostal and/or Charismatic movements have tried to cover up this discrepancy, and now claim that authentic New Testament glossolalia is a "secret" or "private" prayer language, or a type of heavenly idioglossia. It is important to note that the overwhelming consensus of linguistic experts is that the so -called "tongues" spoken or prayed by Pentecostals and Charismatics do not constitute any true language:

Over a period of five years, I have taken part in meetings in Italy, Holland, Jamaica, Canada and the United States. I have observed old-fashioned Pentecostals and neo-Pentecostals...Glossolalia is indeed like language in some ways, but that is only because the speaker (unconsciously) wants it to be like language. Yet in spite of artificial similarities, glossolalia is fundamentally not language. (William J. Samarin, *Tongues of Men and Angels*, New York, Macmillan, 1972, as quoted in MacArthur, op. Cit., pge 278)

None of the early fathers of the Church, whether we speak of St. Irenaeus, St. Augustine, or St. John Chrysostom, ever speak of the true gift of tongues except in the context of an articulate language. Should this not give pause to all those who insist, despite its evidence and dubious origins, that Pentecostal and Charismatic "tongues" are due to the direct influence of the

Holy Spirit?

Azusa Street The Azusa Street Revival, as it is popularly known, that propelled the Pentecostal movement from relative obscurity to worldwide notoriety. It is one of the lesser known but well documented facts that Charles Parham's greatest pupil was, because of his race, was not allowed by the "spiritual father" of the Pentecostal movement to enter his classroom, but obliged to listen to Parham's lectures in the hall.

William Seymour, a black holiness preacher, received his "Pentecostal experience", or "Baptism in the Spirit" in Los Angeles, and is credited with beginning the Azusa Street revival. This "revival", by its very nature, was not likely to avoid becoming controversial, as evinced by an article which appeared in the Los Angeles Times on April 18, 1906:

"...Breathing strange utterances, and mouthing a creed which it would seem no mortal could understand, the newest religious sect has started in Los Angeles...devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories, and work themselves into a state of mad excitement...night is made hideous in the neighborhood by the howlings of the worshippers who spend hours swaying back and forth in a nerve racking [sic] attitude of prayer and supplication. They claim to have the "gift of tongues" and be able to comprehend the babel...

An old colored exhorter (presumably Seymour), blind in one eye is the major domo of the company. With his stony optic fixed on some luckless unbeliever, the old man yells his defiance and challenges an answer. Anathemas are heaped upon him who shall dare to gainsay the utterances of the preacher. Clashed in his big fist, the colored brother holds a miniature Bible from which he reads at intervals one or two words, never more. After an hour spent in exhortation the brethren [sic] present are invited to join in a 'meeting of song, prayer, and testimony.' Then it is that pandemonium breaks loose, and the bounds of reason are passed by the those who are 'filled with the spirit', whatever that may be."

One who possesses even a passing familiarity with the mystical life and theology of the Catholic Church would be hard put to attempt to extrapolate from these scenes of obviously dionysiac frenzy anything even remotely resembling the Pentecost as described by St. Luke in the Acts of the Apostles. Nowhere in the New Testament or the early Church Fathers do we read of any of the authentic "charismata" or gifts of the Holy Spirit coming about in this manner. Nevertheless, Azusa was the means whereby the Pentecostal movement was able to broadcast its presence to the world, and Azusa's seminal influence on both the Pentecostal and Charismatic movements is acknowledged quite openly by their leaders, even by such a renowned theologian as Fr. Rene Laurentin in his book on Catholic neo-pentecostals.

One wonders whether the hunger for experiencing thrilling emotions and witnessing "signs and wonders" may have overtaken sound dogmatic and theological reasoning-an all too frequent occurrence in Church history.

At any rate, one of the "fruits" of the Azusa revival was the emergence of "Oneness" or "Jesus only" Pentecostalism" as presently represented by the Apostolic Faith Churches and the United Pentecostal Churches-both denominations deny the Three Persons of the Blessed Trinity, and espouse the ancient heresy of Sabellius or modalism-that there is only one person in the Godhead, and therefore Jesus was God the Father incarnate; they are called "Jesus only Pentecostals" because they baptize only in the name of Jesus, and do not use the trinitarian formula commanded by Our Lord Himself, thereby denying to their adherents a valid baptism.

The emergence of the "Oneness" groups provoked a schism in the ranks of the incipient movement:

"...The end result was that the Assemblies of God overwhelmingly chose to remain strictly Trinitarian...this left Haywood and Ewart outside the church, along with several leaders of the Assemblies, including one of its cofounders, Howard Goss. They formed several separate church bodies, including the United Pentecostal Church and drew into their camp most of the "Apostolic" church bodies that came more or less directly from the Azusa revival. (Pentecostalism After Azusa: Some Notes Copyright 1997, 1998, Robert Longman Jr.)

Another disastrous consequence (from the standpoint of Holy Mother Church) was the impetus given by the Azusa revival to pentecostal missionary activity in overwhelmingly Catholic Latin America. Pentecostalism was instrumental in robbing more Latin American Catholics (numbering in the millions) of the faith of their fathers than any other Protestant denomination, probably more than all other such churches combined. Another sign of a "New Pentecost" or "Latter Day Outpouring of the Spirit"?

In the meantime, the "spiritual founder" of Pentecostalism, Charles Parham, was arrested in 1907 for sodomizing one of his pupils. This apparently ended his career as a chaneller of "the spirit." Parham spent the rest of his days as a devoted member of, and a fervent propogandist for, the Ku-Klux-Klan. Those convinced neo-pentecostals and radical charismatics who look upon twentieth century pentecostalism (via the ecumenical "Charismatic movement") as a means whereby the Holy Spirit has restored the "primitive charisms" to the Church should meditate on these words of Jesus Christ, Our Lord:

"Beware of false prophets who come to you in the clothing of sheep, but inwardly they are ravenous wolves.

By their fruits you shall know them. Do men gather grapes off thorns, or figs off thistles?

Even so, every good tree that yieldeth not good fruit, shall be cut down and cast into the fire.

Wherefore by their fruits you shall know them.

Not every one who says to me, Lord, Lord, shall enter into the kingdom of

heaven: but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.

Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and cast out devils in thy name, and done many wonderful works in thy name?

And then I will profess unto them: I never knew you: depart from me you that work iniquity." (Matthew 5:15-23)

Subsequent to the Azusa street revival, and prior to the beginnings of the Catholic "Charismatic" movement, there was a sixty year period of growth and consolidation of Pentecostal and related denominations throughout the world. Many of the leading "lights" of Pentecostalism were characterized by their sensational claims regarding divine healing, such as the notorious fraud A.A. Allen, the faith healer, the anti-Trinitarian "spirit channeler" William Branham, and the perennially popular Oral Roberts. Roberts, who is famous for, among other things, his pleading on nationwide television for millions of dollars, since, as he claimed, Jesus had appeared to him in a vision and threatened to strike him dead if he did not come up with the money, allegedly, I believe, for the construction of a hospital at Oral Roberts University, where "faith-healing" would be practiced in conjunction with modern medicine. (I may be mistaken; it could have been to pay off some debts.) Needless to say, Roberts neither raised the necessary amount, and is at present enjoying reasonably good health, at least for a man previously sentenced to death by the divinity.

Roberts was also one of the founding members of Demos Shakarian's Full Gospel Business Men's Association International, with headquarters near Los Angeles, which was instrumental in laying the groundwork for the beginnings of the "Ecumenical Charismatic Movement" among various pastors and clergymen in mainline Protestant churches, among them, the Reverend Dennis Bennet.

It was only on an individual basis that Catholics who were involved in the "neo-pentecostal movement" prior to the late 1960's, as the movement developed its ecumenical aspects due to various influences-among them Dennis Bennet, the Los Angeles based Episcopalian priest whose reception of the "Baptism of the Holy Spirit" in the early 1960's is considered by many to be the beginning of the "Charismatic movement" proper.

Perhaps the one individual who was instrumental in softening the attitudes of many Catholic prelates towards Pentecostalism was the late David DuPlessis, who during his lifetime won the title "Mr. Pentecost." David Du Plessis was apparently the subject of a prophecy made by Smith Wigglesworth, a Welsh Pentecostal preacher and faith healer, who prophesied that DuPlessis would be successful in leading many of the members of the mainline denominations into "the pentecostal experience." Smith Wigglesworth was famous for his "annointing" which was allegedly so powerful that merely being in his presence was enough to make many people confess their sinfulness out loud; Wigglesworth also believed that all sickness was caused by demons, and therefore forbade his wife to consult a doctor when she was ill. He supposedly once healed a man by punching him in the stomach.

Mr. DuPlessis was acquainted with many priests and prelates, since he served on a commission for dialogue between Catholics and Pentecostals; he was also a lay observer at the Second Vatican Council. Apparently, Father Killian McDonnell, one of the prominent theologians of the "Charismatic movement" was influenced by DuPlessis.

I remember hearing DuPlessis as a guest on Kathryn Kuhlman's radio program; he related that while he was present in St. Peter's Basilica during a session of the Council, he was asked by a certain Cardinal how it felt to be in the presence of so many Bishops and Cardinals of the Church; Mr. DuPlessis replied that he felt "like Ezechiel in the valley of dry bones"; while "Mr. Pentecost" seemed to have a great affection for both John XXIII and Paul VI, I heard him refer to Pius XII (on the same broadcast), as an "antichrist".

It was in the wake of such a spirit of cooperation and openness facilitated by DuPlessis and his like minded clerical admirers, that the "official commencement" of the "Catholic Charismatic Renewal" took place during the now famous "Duquesne weekend" among a group of students attached to Duquesne University. The events surrounding the students first experience are, in the context of two thousand years of Catholic spirituality, quite unusual:

(Patti Gallagher)...stopped in the second floor chapel. She remembers, "I wasn't going to pray-just tell any students there to come down to the party. But as I entered into the presence of Jesus in the Blessed Sacrament, I was filled with a sense of awe...As I knelt there, my body literally trembled...I felt really scared and said to myself, 'Get out of here quick, because something is going to happen if you stay in the presence of God'...In the next few moments, Patti found herself prostrate, flat on her face before the tabernacle. No one had touched her, but her shoes had come off...Within half an hour, 24 students were in the chapel...They stayed singing and praying from 10 p.m. to 5 a.m. the following morning...Some felt God's love so deeply that they couldn't do anything but weep...Some...felt a tremendous burning in their hands, or going through their arms like fire. Others experienced a clicking in their throats, or a tingling in their tongues. "You have to remember, we didn't know about the gifts of the Holy Spirit," said Patti.) from:
(What is Charismatic Renewal?" www.portsmouth-dio.org)

The paroxysms, the weeping, "tingling" and "tongue clicking" as described in the foregoing account, far from calling to mind any authentic mystical experiences ever recorded by the great mystical writers and doctors throughout Church history, bear a striking resemblance to what occurs in the syncretistic "possession cults" of the Caribbean, to the "Latihan" of Cult Subud, or to the false "slain in the spirit" phenomenon, popularized by the likes of the notorious Aimee Semple McPherson and her imitator, Kathryn Kuhlman. (Kuhlman, by the way, despite her obvious departures from orthodox Christian doctrine, such as her tritheism, exerted a considerable influence over leading figures in the early, radical "Catholic Charismatic" movement, such as Fr. Di Orio and ex-priest, ex-Catholic Francis MacNutt)

Nevertheless, the students were apparently eager for more of the same, and this inspired their interest in the "pentecostal experience" which some of their number had previously read about in the militant anti-Catholic pentecostal, David Wilkerson's book, "The Cross and the Switchblade".

"In the weeks that followed, the students gradually learned about the gifts of the Holy Spirit. They told their friends and colleagues about it, and within a few months, the Catholic Pentecostal Movement had spread o half a dozen other campuses and within a few years there were prayer groups and meetings all over America." (Ibid)

What the students had actually accomplished, if we are to believe the account, is to ultimately convince millions of Catholics to literally stand traditional Catholic mystical theology on its head. They would have done

Although nobody's emotional experiences should be slighted merely on account of their intensity, it is another thing entirely to attribute such experiences to the workings of the Holy Spirit, much less compare such experiences to the definitive, one time Pentecost, as recorded in the Book of Acts. The one time historical Pentecost perpetuates its fruits unfailingly throughout the history of the Church by means of the Church's sacramental life and in the devotional and mystical lives of the saints and of the People of God at prayer; the Holy Spirit is ever present in the Body of Christ, and His presence is abiding and indefectible, shining forth on all generations of the faithful with an equal and co-eternal splendor.

The students, in their thirst for mystical or pseudo-mystical experience, had committed one of the greatest and most common mistakes were discernment is concerned; for as St. Paul reminds the Corinthians, we are all to seek after the greatest gifts of the Holy Spirit, the infused theological virtues of faith, hope and charity. (1Cor. 13) The Holy Spirit will without a doubt come to the aid of His Church with an outpouring of the true "charismata" or

extraordinary graces, in proportion to its spiritual needs and those of its children; but to desire such extraordinary experiences for oneself, will, in the words of the great mystical doctor, St. John of the Cross, more often than not be displeasing to God:

"Some spiritual persons, as we said, convince themselves that the curiosity to know of certain things is good, because God sometimes answers these petitions. They think this conduct is good and pleasing...Yet the truth is that, regardless of God's reply, such behavior is neither good nor pleasing to God. Rather, He is displeased; not only displeased but frequently angered and deeply offended...The reason lies in the illicitness of transcending the natural boundaries God has established for the governing of rational creatures...A desire to transcend them, hence, is unlawful, and to desire to investigate and arrive at knowledge in a supernatural way is to go beyond the natural limits..." (St. John of the Cross, *The Ascent of Mt. Carmel*, bk.2, ch.21, par. 1)

One might add that the "knowledge" referred to here by the saint would undoubtedly include the experiential as well-the desire to "feel" or "touch" the Holy Spirit's power, as it were, rather than the striving for the true and loving indwelling of the Holy Spirit, which all faithful Catholics in the state of grace possess through their reception of the sacraments, the true channels of His graces and gifts. I must admit that I was struck by the statements of the students involved in the "Duquesne weekend" to the effect that they had had no previous knowledge of the gifts of the Holy Spirit, which indicates that they had no true understanding of the sacramental life of the Church. Could it be that this ambience of spiritual poverty contributed to their desire, following the words of the great mystical doctor, to "illicitly desire to transcend the boundaries which God has set"?

In any case, it was from the "Duquesne weekend" that the Catholic Charismatic Renewal derived its original impetus, and it soon spread throughout the length and breadth of the Catholic world.

Perhaps the most notable member of the hierarchy to further its spread was Cardinal Suenens of Belgium. As the author of "A New Pentecost", he probably did more than any other single member of the Church to ensure that the movement's propagation and acceptance. It is well known that Cardinal Suenens was one of the most prominent dissenters to Pope Paul VI's "Humanae Vitae", and that it was he who sponsored a "Charismatic Mass" in St. Peter's Basilica, during which, according to eyewitness accounts, consecrated hosts were literally scattered like rose petals among the crowd, to "speed up" the reception of communion.

It was not long before one would witness Catholics becoming formal heretics in their desire to placate this "movement of the spirit". Many members among the faithful (and even more than a few priests) actually gave up praying to the saints, or the Mother of God, in order to placate the sensibilities of "the movement" and its Protestant adherents. Is formal heresy another "fruit" which the presence of the Holy Spirit is known by?

Because of its extension to and acceptance by so many of the faithful, the "Catholic Charismatic Renewal" is touted by many of its more radical adherents as a "New Pentecost", a new era for the Church. Charismatic "mega-conferences" have become quite common, and many of the spiritual elements of classic Pentecostalism are still held "as Gospel" by many members of the laity and clergy, who seem to unwittingly be preaching the old errors of Joachism, that a "new age of the Holy Spirit" has dawned upon the Church, and to a certain degree supplanted the old, "pre-charismatic" Church, which had been in existence from the time of the apostles.

The Church's hierarchy has, apparently, decided to permit the existence of the Charismatic movement. I perceive this to be, on its part, a means to coopt the movement itself and bring its adherents back to a true understanding of the continuous and authentic Catholic teaching on the charisms as means whereby the Holy Spirit edifies and embellishes the Church's spiritual life; I believe, that in time, the Catholic Charismatic movement, which after all, claims many sincere and faithful Catholics as its adherents will, after it has

shed once and for all the legacy which it has, sadly, inherited from the false and dogmatically inadmissible spirituality of Parham, Azusa street, classic "Pentecostalism", and the "ecumenical charismatism" of DuPlessis, Kuhlman, et al, become a vehicle for the true, Catholic understanding of the work of sanctification which is the Holy Spirit's, as the "Lord and giver of life", and which he unfailingly carries out in the one, true, Church founded by Jesus Christ, His spotless and immaculate bride.

This email was cleaned by emailStripper, available for free from <http://www.papercut.biz/emailStripper.htm>

WHAT SPIRIT IS THIS?

<http://www.unitypublishing.com/Apparitions/Charismatics-index.html>

AN INTERPRETATION OF "CHARISMATIC RENEWAL" AND ITS RELATION TO CATHOLIC TRUTH

INTRODUCTION

The Catholic Church, as is proclaimed in the Second Vatican Council's Lumen Gentium, is the enduring light of all nations.

She was established by Our Lord Himself, who guaranteed that she would never be overcome by error, preach untruth, nor fail in her essential mission of sanctification and salvation, of incorporating those beloved and elect of God into the Divine life of Christ, for the Church is His very Body. Therefore, she can never lose her essential holiness, nor she can ever lack any of the gifts of the Holy Spirit necessary for her extension and edification; she can never lose, not even provisionally, any of the means whereby she sanctifies her faithful members.

Yet, throughout the nearly two-thousand years since her founding upon the rock of Peter, she has certainly been no stranger to individuals and movements which make the presumptuous claim to know better than the Church, to surpass her institutional boundaries, and to possess a unique and exclusive relationship with the Holy Spirit.

Indeed, there have been many would be prophets of new and extraordinary revelations, or spiritual manifestations which they claim add to or surpass the deposit of faith committed to the safekeeping of the Apostles and of their successors. Such individuals, often present themselves as the chosen prophets of a new Advent or apocalyptic revelation, or a new method of sanctification, or a short cut to mystical enlightenment. At times demanding nothing less than that the Church and the faithful take them at their word, they inevitably claim to be the elect of the elect, the chosen elite of a new birth of spiritual insight. Throughout her recorded history, such incidents have been the rule rather than the exception.

As the late Monsignor Ronald Knox, in his masterful and authoritative work entitled "Enthusiasm: A Chapter in the History of Religion" observed:

There is, I would say, a recurrent situation in Church History-using the word 'church' in the widest sense-where an excess of charity threatens unity. You have a clique, an elite, of Christian men and (more importantly) women, who are trying to live a less worldly life than their neighbors; to be more attentive to the guidance (directly felt, they would tell you) of the Holy Spirit. More and more, by a kind of fatality, you see them drawn apart from their co-religionists, a hive ready to swarm...There is provocation on both sides; on the one part, cheap jokes at the expense of over godliness...on the other, contempt of the half-Christians, ominous references to old wine and new bottles, to the kernel and the husk.

Then, while you hold your breath and turn your eyes away in fear, the break comes, condemnation or secession, what difference does it make? A fresh name has been added to the list of Christianities.

The pattern is always repeating itself, not in outline merely, but in detail. (R.A. Knox, Enthusiasm: A Chapter in the History of Religion University of

Notre Dame Press, Notre Dame, Indiana, 1994)

Were he alive today, I believe that Knox would clearly discern this same "pattern, outline, and detail" most certainly in the history of the Pentecostal movement and the denominations which have sprung from it. No doubt, the same could be said with regards to individuals and tendencies which have arisen within the ranks of its more discreet successor, the Charismatic Renewal movement.

At this point I think it important to point out the fact that many well intentioned "renewalists" will object that the Church has also seen many orthodox "charismatic" movements and individuals throughout her history- and that these were also treated with a certain reserve, if not downright persecution, before their final acceptance into the life of the Church. On this matter I could not agree more. However, what distinguishes the true and authentic "charismatic" movements and individuals from other spurious movements is the indisputable fact that virtually all the of the authentically Catholic movements were begun by saints, whose orthodoxy was unquestionable. Such saints would never have dreamed of mitigating or dissenting from Catholic teaching, or embracing the spirituality or mysticism of heretics-not even for the sake of a misguided "ecumania".

Did Pachomius and St. Anthony of the desert found the monastic movement after being inspired by the writings of Basilides? Did St. Francis of Assisi embrace lady poverty only after his illumination at the hands of the roving bands of Cathari? As regards Saint Ignatius of Loyola -was it the Golden Legend that so aroused his fervor while in hospital, or was it Luther's theses? Did St. Francis de Sales draw his inspiration from Calvin's Institutes? What about St. Grignon de Montfort-was his desire to propagate total consecration to the Blessed Mother based on his admiration of the fervor of the Jansenists, or of the Huguenots?

With the Charismatic Renewal, on the other hand, the facts are clear and undisputed. This movement began in the Church almost entirely under the influence of Protestant theology and Pentecostal mysticism. As will be seen, it was a militant Protestant author, David Wilkerson and his book, The Cross and the Switchblade, along with another publication, equally Protestant in orientation, They Speak with Other Tongues, that piqued the spiritual expectation of the Duquesne students, and it was Protestant, Pentecostal ministers, and not validly ordained priests, who laid their hands on the students at their first "baptism in the Holy Spirit."

Although it has been able, in the intervening time period, to shed much of its openly Pentecostal and Protestant affectations, the Renewal's Pentecostal roots remain a point of contention, and rightly so. And it is more a question of analyzing the movement itself, not all its participants-there is no question of judging anybody here. I have no desire (nor any right) to tar with the same brush all those who participate in the "Charismatic" renewal nor even all those who consider themselves "Pentecostals" or "Charismatics", since there are in such denominations many wonderful and sincere Christians, who put my own Christian life to shame. And based upon my many years of participation in the Catholic movement itself, I would not hesitate for a moment to say that a great many Catholics who participate in the "Renewal" do so as faithful Catholics. This is certainly the case with regards to those whose participation in said movement is of a peripheral nature and within the general context of the "official" Charismatic movement, which is, let us hope and pray, under the watchful eye and guiding hand of the Church's hierarchical magisterium.

It cannot be denied, however, that there is and remains within the Catholic Renewal a hardened nucleus of true believers, who style themselves messengers of a "New Pentecost" and of a so called "full gospel". As one who has read their writings, heard their speeches and attended their conferences, I know that such persons represent the majority of the Catholic Renewal's leadership, and this is an openly acknowledged fact.

It is manifest that this clique of "hyper-spiritualists" exerts an unduly

preponderant influence over the theological and spiritual orientation the movement has adopted during the thirty -five or so years of its existence within the Catholic Church. As far as the ideology and theological orientation of this group is concerned, its members can be as far to the right as those who make up the so-called "covenant communities" (which are very near to being fundamentalist communes) and as far to the left end of the theological spectrum as those who practice Silva-mind control and Jungian dream-work.

J. Massyngberde Ford, in her work published in 1976 entitled Which way for Catholic Pentecostals? distinguishes two types of Catholic Charismatics or Pentecostals, a "Type I", which includes those members of the Renewal having most in common with the classic Pentecostals, and a less rigid "Type II" more in line (according to Ford) with traditional Catholic spirituality and mysticism, who are consequently more liberal in outlook:

The first type has a paraecclesial structure; a teaching, advisory, and executive magisterium; and a disciplinary system. It appears to be modeled on (a) the Church of the Redeemer, Houston Texas; (b) the Word of God Community, Ann Arbor, Michigan, and the People of Prayer Community, South Bend, Indiana...

The second type of Catholic Neo-pentecostalism is flexible and less structured. It is fully integrated with the theology and sacramentality of the contemporary Catholic Church, and is open to non-Pentecostal influences, and is deeply interested in Eastern Orthodox theology. (J. Massyngberde Ford, Which way for Catholic Pentecostals? Harper and Rowe Publishers, New York, NY 1976, pge 1)

In Ford's estimation, "Type I" would include individuals like Ralph Martin, Kevin Ranhagan, Paul DeCelles, etc., who are perceived by many as fundamentalist oriented Catholics, and who are prominent in the Church today precisely because of their neo-Pentecostal beliefs. "Type II", on the other hand, would tend to be Catholics whose interest or participation in the "Charismatic Renewal" was merely incidental to their life as prelates, theologians or professionals; members of this group would included the late Cardinal Suenens, Mariologist Rene Laurentin, Hans Urs Von Balthasar, etc.

However, much has changed with regards to the Charismatic renewal since the work cited above was published. While many in the movement still retain a nostalgic attachment to the neo-Pentecostal "good old days", the movement certainly has not stood still; it has metamorphosed time and time again, and has seemed to have arrived at an "understanding" with the so-called Marian movement. Indeed, much of the attachment to the omnipresent (and for the most part, spurious) "apparitions and revelations" by members of the Marian movement seems to be directly influenced by a Pentecostal approach to spirituality. Many of those who would have formerly been repelled by neo-Pentecostalism are now inclined to accept it under the veneer of Marian devotion, and so have become, in a sense, "Type I" pentecostals.

On the other hand, many Catholics who would never have thought of participating in quasi-occult spiritual practices, such as divination and the interpretation of dreams, now do so under what they perceive to be the safe, Catholic aegis of the Charismatic movement's more liberal wing.

It is apparent that the issue is no longer as cut and dried as Massyngbe Ford judged to be the case in the mid seventies. There is a threat to the essential underpinnings of the Catholic faith coming from both sides of the movement, in the sense that both adhere to a view of spirituality that is fundamentally experiential and subjectivist; and both, in more or less subtle language, seem to put forth the idea that there is, in these days, a new, charismatic, "super-church" in the making, which will inevitably supplant the antiquated institutions of historical Christianity. Those at the fringes of the movement tend (nowadays, using very cautious language) to consider any questioning of its hyper-spiritualism as, at best, a manifestation of a hard hearted "traditionalism" or intellectualism, and at worst, a diabolical the unpardonable sin of "blasphemy against the Holy Spirit." Again, I must caution the reader once more that what is to follow should in any way impugn the majority of Catholics who somehow participate in the Renewal and are faithful

to the perennial teachings of the Church.

Nonetheless, many ideas, concepts and teachings which are irreconcilable with Catholic truth have infiltrated the thinking of the faithful by means of the influence exercised by many radical members of the Renewal's leadership.

Certain "Catholic neo-Pentecostals", appear willing to relinquish neither their radical Pentecostal mystical heritage, with its clear illuminist and messianist implications, or their attachment to the Catholic Church in what they appear to consider its "post-Vatican II" expression.

It is quite obvious that many of their most prominent and erudite spokesmen and theologians have attempted to proffer a synthesis of orthodox Catholicism with a radically pentecostal and protestantized mystical theology, as legitimately Catholic.

Others, from the left, have introduced an "ecumenized" or syncretistic spirituality which incorporates elements totally at variance with the notions of historical Christianity. In doing so, they have in effect stood the vast and magnificent treasure house of two thousand years of Catholic mystical and ascetic theology on its head.

One is certainly in no position to judge the interior motivation of such individuals, and should always attribute to them the best of intentions, but error is more often than not the result of good intentions that are misdirected or misinformed.

A large share of the movement's propagandists seem to imply that the Catholic Church has lately been swept up in a "New Pentecost" and that there has occurred a new birth of the Spirit's presence in the Church since the Second Vatican Council.

It would appear that they subscribe to that notion that is all too common within the Church today, that the post-conciliar Church is somehow more enlightened and blessed than was the pre-conciliar Church, and that no small amount of credit for this is due to the Charismatic Renewal Movement.

Lest some get the impression that I am unjustly setting up the twin evils of illuminism and messianism as straw men to knock down and strengthen this work's arguments, the words of one of the movement's most prominent and renowned theologians should be considered:

A traditional Catholic theology of the seven gifts of the Holy Spirit is, without doubt, in need of critical re-formulation. The transformation of the seven "spirits" mentioned in Is. 11:1-2 into seven formally distinct supernatural "habits" of docility to the Spirit of Jesus is both exegetically and philosophically questionable. (Donald Gelpi, S.J., *Ecumenical Problems and Possibilities in The Holy Spirit and Power: The Catholic Charismatic Renewal*, Edited by Kilian McDonnell, O.S.B., Doubleday and Company, Garden City, NY, 1975, pge. 176)

Theologians like Gelpi merit admiration for their erudition and their sincere desire to "Catholicize" key elements of radical Pentecostal spirituality in order that they may be considered compatible with the traditional sacramental theology of the Church. No doubt, their desire to do so is born of a sincere love of the Church, and a desire to share with others experiences which to them are near and dear. Nevertheless, they cannot avoid entirely the language of illuminism and messianist revisionism of the Faith:

Traditional Catholic restriction of the term "gift" to the *sacrum septinarum* is symptomatic of the alienation of pre-Vatican II Catholic Charismatic theology from biblical patterns of thought. It is also symptomatic of an unfortunate tendency in medieval Catholic theology to disassociate service to the community from personal sanctification. (*ibid*, pge. 177)

So the average Catholic is urged to view both the pre-Vatican II and pre-Charismatic renewal Church through the lenses of prejudice, epochal

chauvinism, and downright contempt. "We now know better, we are the generation chosen to receive the abundance of the Spirit's blessings. They were wrong and benighted," seems to be the message implied by so many of today's anointed "renewalists".

Jose Prado Flores, a prominent leader in the Catholic Charismatic Renewal in Mexico, expresses, albeit more exuberantly, much the same sentiments with regard to the "movement":

"Twenty years ago Cardinal Suenens celebrated the Eucharist from St. Peter's altar, reserved only for the Holy Father. It was the closing mass of the First World Charismatic Congress... Ten thousand charismatics from every nation under heaven gathered around St. Peter's tomb.

"The Charismatic Renewal had been in the catacombs for many years and now the moment had come to emerge from its hiding place and walk up the Vatican hill. As St. Peter's successor, Paul VI received us all... A harmonious song in tongues followed communion ... Suddenly, a young man stood up ... powerfully proclaiming a prophecy that we have seen come true, the coming of a new era of evangelization as never before seen in the Church..

"Today, as in that prophetic congress of 1975, let us emerge from the catacombs once more and announce to Zion that our God reigns. .. The world needs our joy, our hope in the midst of trial. We suffer the same fate, but in all these things we conquer overwhelmingly. Now it is time (kairos) to answer with hope that never fails, because the love of God has been poured out in our hearts through the Holy Spirit that has been given us.

"Charismatic Renewal, you are a chance for the Church and the world today!

Catholic Renewal, the time has come to evangelize at all times until the coming of our Lord Jesus Christ!" (From the ICCRS Newsletter, September-December 1995 issue, Charismatic Renewal Services office, Vatican City.)

What is certainly implied in the above quotations (and they are certainly not anomalous with respect to the radical Neo-Pentecostal's contentions) is that the "baptism in the Holy Spirit" was somehow lacking in the Church prior to Vatican II and the beginning of the Catholic Charismatic Renewal.

According to the individuals cited above, the "baptism in the Holy Spirit" or " the pentecostal experience" (virtually interchangeable terms) was a normative experience in the context of the Church's sacramental life in the apostolic and post-apostolic Church, but was somehow lost or diminished in the succeeding centuries of the Church's history.

Prado himself seems to insinuate that the greatest evangelization in the history of the Church is taking place, thanks in large part to the Renewal. Notwithstanding his enthusiasm, in view of the terrible attrition of Catholics to Protestant, mostly Pentecostal (!) sects in Latin America, his claim is highly debatable.

Now that the Renewal has come out of its "catacombs" (a phrase which implies that the movement is uniquely similar to the first martyrs of Christianity, and persecution by the Church itself!) it offers the Church a chance! As if the Holy Spirit could somehow fail her, or the promise of Jesus Christ to protect her from the jaws of death was rendered null and void, until the "movement" came along to restore it!

Here is another quotation, from a member of the International Charismatic Council which virtually oozes illuminism and veiled contempt for those who have not undergone the "Pentecostal experience":

"The Charismatic Renewal is in many ways much like other reform movements that took place in the long history of the Church and which are taking place today...Yet there is an important difference. The Charismatic Renewal has paid close attention to the Holy Spirit, His life and mission to Christians and to the whole Church. It has helped put matters of the Holy Spirit back into the

forefront in the lives of day-to-day Christians. It is a key force that is bringing back the charismatic gifts of the Holy Spirit to the clergy and laity alike.

One has to note regretfully that for many Christians, the Holy Spirit is still a "hidden God", the least known person of the Holy Trinity. He means next to nothing to the average Christian. Of course, we all know that there are three persons in God, but has the reality of the Holy Spirit gone beyond the realm of a mere abstraction of our Christian faith? Are we indeed aware of the Holy Spirit as a person, of His presence and actions, as were the first Christians? And what about the gifts of the Holy Spirit given by God for the upbuilding of the body of believers? Where is the manifestation of these "power tools" in the life of parishes, Catholic associations, ministries, and the like?... Only if we, who are the living stones of the Church, are full of the Holy Spirit, will we be able to give Christ to others."

(Niko Baldacchino, . ICCRS NEWSLETTER, Vatican City, Europe, January-February 1998 *My italics*)

It is in this area and many others that many of the extreme and protestantized leaders of the Renewal within the Church will undoubtedly have trouble reconciling the essence of their Pentecostalism with the dogmas infallibly defined by the Catholic Church, with regards to her indefectibility, essential holiness, uniqueness as the "one only Church" and her full and unfailing possession of the means of sanctification. How can they deny that many other statements made by the leading lights of their movement can be interpreted as contradicting such dogmas? The following statement, is characteristic of the hard core protestantized renewalists. Uttered by a member of the movements' international leadership, it is horrifically scandalous, to say the least:

"Whatever distracts from the primary focus--the openness to the Holy Spirit--I do not want to see in the charismatic renewal," says a cautious Charles Whitehead, British chairman of the International Catholic Charismatic Renewal (ICCR). . . "But I am concerned (!)when charismatic prayer groups include devotion to Mary and start praying the rosary," he told Charisma. "I do not see this as openness to the Holy Spirit, but rather as a return to traditional piety." (CHARISMA MAGAZINE)

Some within the Renewal are quite open about their contempt for "ordinary" Catholics, and the Catholic doctrine on justification, borrowing their theological concepts and language from anti-Catholic fundamentalists:

My experience after ten years of full time evangelization ministry in local church situations is that the overwhelming majority of Catholics don't even know the content of that [the salvation] message ... Practicing Catholic religion is still the ticket to heaven in most of our minds—a works based salvation. (Father Dimitri Sala, Chariscenter USA, vol. 23 April/May/June 1998 *my italics*)

Faced with such blatant and heretical rhetoric, it should be obvious that something is seriously amiss with much of the leadership of the Renewal. The hierarchy of the Church, has so far assumed a relatively benign attitude towards the Charismatic Renewal. Indeed, both Paul VI and John Paul II have voiced their cautious support for the movement (though there is nothing infallible in such statements). However, eventually the magisterium will, I feel, act in a decisive manner to clarify the true Catholic teaching on the charisms in the life of the Church and condemn the many intrusive, Protestantized errors and distortions which the more radical members of the Renewal have long wished to impose on the body of the faithful.

These must in the end come to terms with the history and origins of Pentecostalism and of the so called "ecumenical Charismatic movement" (which is, after all, their indubitable point of origin), and its erroneous notions with regards to the true nature of the "charismata" and their true place in the life of the Church.

The Church will also come to ultimately unmask the false irenicism practiced

by many of the movement's leaders, which is based upon a so called "unity in the Spirit" which is in reality the subordination of the truths of revelation, of the Divine Truths contained in Scripture and Tradition and taught authoritatively by the Church throughout her history, to a shared, subjective and spiritually dubious experience generally referred to as "Baptism in the Spirit," along with all the concomitant phenomena which it implies. Lest these words sound harsh, harsher still to Catholic truth is what is implied by many leaders in the radical Charismatic movement- a claim that this generation possesses, by virtue of the "outpouring" or "latter rain", a fullness of the Spirit's power which was somehow mitigated or hidden (subsequent to the Apostolic Church) in previous epochs of Church history- only to manifest itself anew as a "New Pentecost" as articulated by the Pentecostal and Charismatic movements of the twentieth century:

The Holy Spirit is eminently the Spirit of Truth, and it is His abiding solicitude as Advocate and Guide which has been the hope and assurance of Christians for these two thousand years. To affirm that His presence in the Church was somehow insufficient or truncated throughout many centuries of her life, and that it is in this century alone that believers can truly experience the full fruit of His outpouring, is the grossest caricature of the reality, the shallowest of insults to His perpetual and loving indwelling of the Mystical Body of Christ. Such an attitude must be answered; it is in defense of Catholic truth and the indefectibility of the Church that we attempt to do so:

"And I say to thee: that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven. And whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (St. Matthew XVI, 18-19)

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of God, the pillar and ground of truth. (I Timothy III, 15)

I do not believe that Our Lord would ask any less of us in the present generation.

Part Two

MOVEMENTS IN THE HISTORY OF THE CATHOLIC CHURCH

As I mentioned in the introduction, the phenomenon of a group or sect which arises from within the midst of the Catholic faithful, proclaiming itself as the unique vessel of a new revelation, as a restorer of ancient truths or disciplines, or as a prophetic precursor of doom, is nothing new or strange, especially when one studies history in the light of the accumulated wisdom of the Catholic Church. For the reader who wishes to make an in-depth study of the history of such movements, I could recommend no finer or authoritative work than that of Monsignor Knox's *Enthusiasm*, which I quoted in the introduction; indeed, this work is considered by most Church historians to be the *ne plus ultra* on the subject.

Within the modest parameters of this work, on the other hand, I intend to establish, in a somewhat cursory fashion, that the Pentecostal and Charismatic movements bear a clear resemblance in many points of doctrine and practice to many movements and sects which have arisen throughout Church history. I also include certain groups and sects which came to life in Protestant England, Germany, and France. Obviously, no group or sect in this context would be a carbon copy of another; as we will see, they will all be seen to share many similar attributes, and so it is to be expected that they will diverge significantly as well. And I would not claim that the sects, movements and individuals mentioned are somehow direct descendants of one another, or that a secret charismatic freemason-like organization has secretly been perpetuating the same errors and exaggerations throughout the history of the Church, only

to achieve final triumph with the ascendancy of the Charismatic Renewal in the Catholic Church. On the other hand, it should be obvious that there are striking similarities between the movements described here, and the Pentecostal-Charismatic Renewal movements in their more radical, protestantized and sectarian articulations; and that perhaps the main reason for this, is that human nature, being what it is, and religious error being what it is, that when attracted to one another they generally produce, as when the same chemicals are mixed, reactions which are more alike than dissimilar to one another, and that these phenomena have been observed as recurrent in the history not only of the Catholic Church, but of all churches and religious groups.

I cannot emphasize enough that I do not wish to give the reader the impression that all Catholic Charismatics, or even individual Pentecostals, are necessarily implicated in the negative elements of the movements in question- I merely desire to show that the common characteristics which the movements share serve to seriously question the modern Pentecostal and Charismatic Movements extravagant claims to be unique and sacrosanct "movements of the Spirit."

MONTANISM

One of the first, and certainly the most notorious of the early "enthusiast" challenges to Church authority, originated in Phrygia in the last years of the second century, and centered around the self styled prophet Montanus, who claimed to be the voice of the newly descended Paraclete, along with his two "prophetesses" Prisca (or Priscilla) and Maxilla.

"Before his conversion, Montanus had been a priest of Asian religion of the Magna Mater (the pre-Christian Mother Goddess) in which ecstatic states were not uncommon. When he became a Christian teacher, he was assisted in his work by his two prophetesses, Priscilla and Maximilla, who, it was said, went into trances and spoke the words of the Holy Spirit. Montanus' followers also preached that the Spirit had a higher authority than the bishops (there was as yet no agreed upon scriptural canon) and that the last days were at hand.

"On the surface at least, the Montanist movement bears a striking similarity to early pentecostalism which also combined women prophets with trance and tongues and End Time Eschatology. (Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty First Century*, Perseus Books, Reading Massachusetts, 1995, pge. 90, my italics)

Given their similarity to the modern radical neo-Pentecostals, Father Rene Laurentin, the renowned Catholic Mariologist, apparently believes that the Montanists deserve a second hearing, if not a complete rehabilitation:

"Montanism has always been accused not only of extremism, rigorism, illuminism, and feminism, but also of having established a charismatic hierarchy that set itself up as rival of the official hierarchy. St. Jerome tells us that among the Montanists "the bishop comes third. They give first place to the patriarchs from Pepusa in Phrygia, and second place to those they call the koinonous; thus bishops fall back into the third and almost last place."

"But did the Montanists in fact deviate on this point? Despite a concordant reference in the Code of Justinian, we have no real proof that what Jerome says is true."

(Rene Laurentin, *Catholic Pentecostalism*, trans. by Matthew J. O'Connell, Doubleday and Company, New York, NY 1977, pge. 136)

So Father Laurentin, in his zeal for defending anything that resembles the prophetic or charismatic, prefers to accuse St. Jerome himself of unjustly slandering the Montanists, rather than accepting what can only be considered the unanimous consent of the Fathers in regards to the Montanists.

Interestingly enough, Laurentin was subsequently caught in a situation very

similar, when he assumed the role of chief apologist for the spurious apparitions at Medjugorje, thus placing himself in opposition to the local Bishop of Mostar.

Montanism's most famous convert was the great (previously) Catholic apologist Tertullian, who was apparently swept away by the great eloquence of the prophecies and the putative holiness of the sectaries. For the very reason of his having forsaken the unity of the Catholic Church for the Montanists, Tertullian is not considered a "Church Father" in the strict sense, although he holds a very high place as a Christian apologist, and writer. Tertullian went so far as to write a defense of the "prophet's" ecstasies, (which has since been lost) entitled *De Ecstasi*, and also described the manner in which the sect differentiated its own adherents from ordinary Catholics. The pneumatoï (the "spiritual") were considered those who believed in and followed the Montanist oracles, and the ordinary Catholics were considered as mere psychici, benighted servants of the flesh.

A rather illuminating thumbnail sketch of Montanus and the "Cata-Phrygians" (out of Phrygia) as the sect was also known, can be gleaned from the following passage taken from the "Ecclesiastical History" of Eusebius of Caesaria:

"Their opposition and their recent heresy which has separated them from the Church arose on the following account...a recent convert, Montanus by name, through his unquenchable desire for leadership, gave the adversary opportunity against him. And he became beside himself...in a sort of frenzy and ecstasy, he raved and began to babble and utter strange things, prophesying in a manner contrary to the custom of the Church handed down by tradition from the beginning. Some of those who heard his spurious utterances at that time were indignant, and they rebuked him as one...that was under the control of a demon...But others imagining themselves possessed of the Holy Spirit and of prophetic gifts...Thus, by artifice...the devil, devising destruction for the disobedient...secretly excited and inflamed their understandings which had already become estranged from the true faith. And he stirred up besides two women, and filled them with the false spirit, so that they talked wildly and unreasonable and strangely, like the person already mentioned. And the spirit pronounced them blessed as they rejoiced and gloried in him, and puffed them up by the magnitude of his promises."

(Eusebius of Cesarea, *Ecclesiastical History*, V, 14. Eusebius is quoting an anonymous writer of the second century.)

It is apparent, as our anonymous writer has stated, that there was a traditional way of prophesying recognized by the traditional Church "from the beginning". The characteristic, and pseudo-ecstatic babbling, or "talking wildly and unreasonably" of the Montanists (the reader is asked to keep this in mind when referred below to the published accounts of the happenings at Azusa Street) paroxysms, or trance like utterances had nothing to do with the manner of prophesying approved by the Church.

St. Epiphanius, in his work on heretics, describes one such "prophecy" made by the Montanist "Paraclete" himself, taking possession of the man Montanus:

"Finally, we will draw attention to another...interesting case. In early Christian literature there exists a passage where the possessing spirit also makes statements as to the state of mind of the possessed at the moment of possession...The quotation relates to Montan, the founder of Montanism..

* Behold, man is like a lyre-And I come flying unto him like a plectrum-The man sleeps-And I am waking-behold, it is the Lord-Who draws men's hearts out of their breasts-and who gives to man a heart.

* (St. Epiphanius, *Haer.* 48, 4, ii, in Traugott K. Oesterreich, *Possession and Exorcism: Among Primitive Races, In Antiquity, The Middle Ages, and Modern Times*, Authorized Translation by D. Ibberson, Causeway Books, Madison Avenue, New York, NY 10016, 1974. Pp. 75- 76)

It is quite obvious that one of the objections against the Montanists on the part of the early Church fathers was the fact that the former claimed to be

nothing more than the vocal chords of the Divine Spirit. This mode and manner of prophesying is totally contrary to the tradition of the Church, as well as the Old Testament prophetic tradition. The only instances in Scripture of the Spirit of God literally "taking over" the prophet, violently using his vocal chords to utter a prophetic oracle, thereby bypassing the human will deal with "enemies" of God- as in the case of Balaam, Caiphas, etc. God, when dealing with those who love Him, and desire to serve Him, desires to work through the instrumentality of the human will and intellect, which He gently moves and disposes according to His will, but never abolishes or "possesses" in the manner of a demonic spirit:

"And in intending to discourse to discourse concerning them, first, as I said, he (St. Paul) lays down the difference between soothsaying and prophecy, thus saying, 'Ye know that when ye were gentiles, ye were led away unto those dumb idols, howsoever ye might be led.'

Now what he means is this: 'if any were at any time possessed by an unclean spirit and began to divine, even as one dragged away, so was he drawn by the spirit in chains: knowing nothing of the things which he utters. For this is peculiar to the soothsayer, to be beside himself, to be under compulsion, to be pushed, to be dragged, to be haled as a mad-man. But the prophet not so, but with sober mind and composed temper and knowing what he is saying, he uttereth all things. Therefore, even before the event do thou from this distinguish the soothsayer and the prophet.

(St. John Chrysostom, Homilies on I Corinthians, XXIX)

The instances of saints or mystics speaking in the first person as one of the Divine Persons of the Trinity, while not unheard of, is extremely rare in the history of Catholic mysticism. In any case, such cases categorically exclude the appearance of spirit possession or violent displacement of the mystic's intellect, will or mental faculties:

"Ecstasy is of diabolical origin when the mind and the speech of the ecstatic are confused, as if he were being spurred on by someone else, or as if another were speaking through him..

"Confusion of the mind is the characteristic of diabolical in contradistinction to true ecstasy in which the ecstatic expresses himself in words that redound to the glory of God."

(Pope Benedict XIV, On the Beatification and Canonization of the Saints, III, 49)

Even true, Divine ecstasy does not involve even a temporary abolition of the intellect and will, merely the suspension of the external senses. Such "voluntary possession" modes of prophecy were relatively common in pagan antiquity, as can be gleaned from descriptions of the Pythoness at Delphi and of the Mystery religions.

While a handful of the early Church fathers, in particular those influenced by the school of Alexandria, such as Athenagoras of Athens, may have on occasion been a little extravagant in their description of the manner in which God inspired the authors of Sacred Scripture and the prophets, this does not imply that the early Church did not exercise great discernment with regards to so-called prophecies and manifestations of the "charisms."

Accordingly there was little doubt in any orthodox and Catholic minds that the ravings and babblings of Montanus and his followers were nothing like the authentic and true prophecy of the Old and New Testaments and the traditions of the Catholic Church.

Another illuminating, and more nearly contemporaneous account of the Montanists, was given by St. Hippolytus:

But there are others who themselves are...heretical in nature...and are Phrygians by birth. Those have been rendered victims of error from being previously

captivated by two wretched women, called a certain Priscilla and Maximilla, whom they supposed to be prophetesses. And they assert that that into these the Paraclete Spirit had departed; and antecedently to them, they in like manner consider Montanus as a prophet. And being in possession of an infinite number of their books, the Phrygians are overrun with delusion; and they do not judge whatever statements are made by them, according to reason; nor do they give heed unto those who are competent to decide; but they are heedlessly swept onward by the reliance they place on these impostors. And they allege that they have learned something more through these, than from law, and prophets, and the Gospels. But they magnify these wretched women above the Apostles and every gift of Grace, so that some of them presume to assert that there is in them a something superior to Christ...some of these assent to the heresy of the Noetians, and assert that the Father himself is the Son, and that this (one) came under suffering and death...(St. Hypolytus, Refutation of All Heresies, ch. 12)

It is remarkable that the anticipate those of the Pentecostal-Charismatic movement, but truly so when one considers that many of them also adopted the "heresy of Noetus", or "modalism"- the idea that there is only one divine person in the Divinity and that Father, Son and Holy Spirit are merely three modes of expression of this one "hypostasis". This selfsame heresy was adopted, as we shall see, by many of the original leaders and disciples of the Azusa street revival, the cradle of Pentecostalism and the Charismatic movement!

The Montanists were initially condemned by the Bishops of Phrygia, but this did not prevent them from garnering the support of Rome, at least for a while, until, according to Tertullian, Praxeas, the monarchican heretic, came forth with accusations against both the Montanists and the Paraclete Himself:

...after the Bishop of Rome had acknowledged the prophetic gifts of Montanus, Prisca and Maximilla, and in consequence of the acknowledgment, had bestowed his peace on the churches of Asia and Phrygia, he (Praxeas), by importunately urging false accusations against the prophets themselves and their churches, and insisting on the authority of the bishop's predecessors in the see, compelled him to recall the the pacific letter which he had issued, as well as to desist from his purpose of acknowledging the said gifts. By this , Praxias did a twofold service for the devil at Rome: he drove away prophecy; he put to flight the Paraclete, and he crucified the Father. (Tertullian, Against Praxeas)

Knox (opus cit. pp. 32-33), considers this account neither above suspicion nor beyond possibility. In any case, it should serve as an illustration of how God can make use of anyone, even a putative heretic like Praxeas, to preserve the Petrine rock from concessions to error.

Not surprsingly, the renowned John Wesley, the father of the "holiness movement" which is generally regarded as the spiritual matrix in which the Pentecostal and Charismatic movements were to take root a century later, thought well of Montanus and the Montanists:

"What Wesley wrote about the Montanists is instructive, and by reading between his lines we can see that he had to tread carefully. He knew of reports of tongue speaking in his own day, and he-like Paul-felt more than a little ambivalent about it. Nonetheless, about Montanus he is very straightforward. Wesley described him as a 'real scriptural Christian' and extolled him as 'one of the best men ever upon the earth.' The reason why tongue speaking and similar gifts had dissappeared, Wesley said, was that 'dry, formal, orthodox men' had begun to 'ridicule' such gifts because they themselves did not possess them." (Harvey Cox, opus cited, pge. 91)

MESSALIANS

The sect of the Messalians, which bears some striking similarities to the radical Charismatic-Pentecostal movements, arose from within the body of the faithful in the fourth century, and, according to the Catholic Encyclopedia:

Enthusiasts from their peculiar tenet of the indwelling of the Holy Ghost by Whom they thought themselves inspired or possessed (enthous). The non-Christian sect of the Euphemites were also called Messalians, and Epiphanius (Haer., lxxx), our sole informant about these, considers them the forerunners of the Christian Messalians. The non-Christian Messalians are said to have admitted a plurality of gods, but to have worshipped only one, the Almighty (Pantokrator). They were forcibly suppressed by Christian magistrates and many of them put to death. Hence they became self-styled Martyriani. (The Catholic Encyclopedia, Online Edition, Messalians, copyright, 1999 by Kevin Knight.)

It is only speculation at this point, but I wonder if the "Christian" Messalians were willing to share the "enthusiastic" experience of their putative spiritual mentors, the Euphamites, at the price of relinquishing what is and remains the sine qua non of every member of the true Church: adherence to the revealed truths of revelation, entrusted to the successors of the Apostles.

Theodoret of Cyrus provides a very interesting account of the Messalians:

"At this time also arose the heresy of the Messaliani...they have also another designation which arose naturally from their mode of action. From their coming under the influence of a certain demon, which they supposed to be the Holy Ghost, they are also called enthusiasts." (Theodoret of Cyrus, History of the Church, IV, 10)

It is important to recognize, in light of the current proliferation of so called Pentecostal-Charismatic inspired "revivals", that it is quite easy for the devil and his legions to manifest themselves as angels of light (2 Cor. 11), and that it is not enough, as was the case of the Messalians, to merely wish to be indwelt by the Holy Spirit in order to obtain the gift of His divine presence. From this blind presumption, on their part, according to Theodoret, they went from error to error: they held a low opinion of manual labor, and considered their dreams prophetic. A striking parallel could be drawn with certain members of the radical "Catholic -Charismatic" Movement:

"Of this heresy Dadoes, Sabbas...were leaders, and others besides, who did not hold aloof from the communion of the Church, alleging that neither good nor harm came of the divine food of which Christ our Master said: 'Whoso eateth my flesh and drinketh my blood shall live for ever.'" (Theodoret of Cyrus, *ibid.*)

It is certainly no secret that Pentecostal spirituality had as its cradle the milieu of low-church sacramentarianism. Therefore, the denominations which descended from the original "neo-Pentecostal outpouring" despite their "last supper memorials", have no belief in the real presence of the Lord Jesus Christ in the Most Holy Sacrament, and certainly even less regard for the Catholic Eucharist, and it can be said that they share this affinity with the ancient Messalians. This is to be expected of the Pentecostals, descendants of the Protestant low-church tendency, but how much of this error has entered into the radical "Charismatic's" way of thinking?

While it is certain that many good Catholics who happen to participate in the Renewal have a great and fervent devotion to the Eucharistic Lord, there has always existed a parallel tendency within the movement to view the sacraments, even the Eucharist, as playing an ancillary and subordinate role to the experience of the "Spirit baptism." If such were not the case, why would so many "neo-Pentecostals" seek the laying on of hands from Protestant "pastors" who deny the Real Presence? Why would so many putative Catholics claim to have been spiritually enlightened only upon their reception of the "Baptism of the Holy Spirit"?

In the following account, Theodoret describes a meeting between a bishop of the Catholic Church and a Messalian heretic:

"Flavianus, also, the far famed high priest of the Antiochenes, on learning that these men (the Messalians) were living at Edessa and attacking with their peculiar poison all with whom they came in contact, sent a company of monks, brought them to Antioch, and in the following manner convicted them in their

denial of their heresy...Adelphius, who was a very old man, he accosted with expressions of kindness, and ordered to take a seat at his side. Then he said, 'We, oh venerable sir, who have lived to an advanced age, have more accurate knowledge of human nature, and of the trick of the demons who oppose us, and have learnt by experience the character of the gift of grace. But these younger men have no clear knowledge of these matters, and cannot brook to listen to spiritual teaching. Wherefore tell me in what sense you say that the opposing spirit retreats, and the grace of the Holy Spirit supervenes.' The old man was won over by these words and gave vent to all his secret venom, for he said that no benefit accrues to the recipients of Holy Baptism, and that it is only by earnest prayer that the indwelling demon is driven out, for that every one born into the world derives from his first father slavery to the demons just as he does to his nature; but that when these are driven away then comes the Holy Ghost giving sensible and visible signs of His presence, at once freeing the body from the impulse of the passions and wholly ridding the soul of its inclination for the worst..." (Theodoret, *ibid.*)

From this passage we can glean two things: first, as is well known, the Messalians considered the Sacrament of Baptism proper (and consequently all other Sacraments-just like the first Pentecostals) as of no value, and second, they placed the tangible sentient experience of the Holy Spirit above every other consideration, even to the point of considering all others who had not been "liberated" in a like manner to be literally indwelt by demons. Obsession with demons and demon possession is one of the characteristics of the radical charismatics- in gatherings known as "deliverance conferences", thousands of people have demons cast out of them-demons ranging those that cause sneezing attacks or nervous twitches, to those which are the result of satanic ritual abuse. Prominent charismatic Francis Macnutt is a name which comes to mind in this regard. In his book, *Deliverance from Evil Spirits*, Macnutt puts forth a demonology which borders on the paranoid- perfectly consonant with the deliverance or "prayer warrior" mentality. One gets the impression, after reading the book, that everything unpleasant from a psychological point of view has a demonic origin. (Francis Macnutt, by the way, is an ex-Dominican and ex-Catholic, who founded his own "church". This, of course, was not demonically inspired.) The more extreme members of the "Charismatic Renewal" have been instrumental in imbuing Catholic minds with what C.S. Lewis referred to as the "unhealthy interest" in the devil's existence and activities:

"Concern about the presence and power of evil spirits seems to have developed among Catholic charismatics only after the renewal movement had been in existence for several years. This concern may be traced, at least in part, to the influence of the pentecostal Protestants ... Others are becoming deeply absorbed in tracts like Michael Harper's *Spiritual Warfare*, which describes the tactics to be used in attacking the diabolical enemy. There is now a much greater preoccupation with this phenomenon than there was when the movement began in 1967." (John H. Fichter, S.J., *The Catholic Cult of the Paraclete*, with a foreword by Donald Gelpi, Sheed and Ward, Inc. New York, NY, pge. 133)

This should not be construed as if I were questioning the existence of the devil and his legions, or their activities in the world.

Quite the contrary; I believe that the exaggerations and the extremes of both the Messalians and the contemporary "Deliverance Movement" lend themselves to the trivialization of the demonic in human affairs, and to a presumptuous "prayer warrior" mentality which does not take into consideration the true teaching of the Church with respect to exorcism and demonology.

Incidentally, the devil himself can and often does allow exorcisms to take place, and even encourages such activity when it serves his purposes:

"The demons have also the following trick. They cry out the names of those whom they know to have none of the merits of holiness and to possess none of the fruits of the spirit. They pretend to be burnt up by the merits of such people, and to take flight from the bodies of the possessed ... "Fake Christs, and false prophets will rise up, and they will perform great signs and wonders so that if possible even the chosen will be led into error." (Mt. 24:24) (St. John Cassian, *Conferences*, XV, ch.1)

This should give pause to those radical members of the Charismatic Renewal who insist, in the manner of the Messalians, that the "Pentecostal experience" or so called "Baptism in the Holy Spirit", carried out by the laying on of hands by an "anointed" or "charismatic" prophet is essential for true liberation or deliverance from demons. Today, such a thing can be witnessed at the so called deliverance conferences, in which hyper-energized "evangelists" shout at and cajole the omnipresent demons they believe are haunting their congregations.

JOACHIM JOACHIMISTS

Blessed Joachim of Flora was a Cistercian monk of renowned holiness who lived during the twelfth and thirteenth centuries. The sanctity of his life itself was never in doubt; indeed, Dante gives Joachim an honoured place in his Paradiso, where Joachim's praises are sung by Saint Bonaventure himself:

"Rabanus is here, and there shineth at my side the Calabrian abbot Joachim, dowed with prophetic spirit." (Paradiso, Canto XII, The Carlyle-Okey-Wicksteed Translation.)

Nonetheless, despite his being esteemed a prophet in his time, many of Abbot Joachim's writings were subsequently found to contain errors; for instance, it would appear that he denied the consubstantiality of the Holy Spirit, and this particular error of his was solemnly condemned by the Fourth Lateran Council in 1215:

"The abbot Joachim of Fiore (t1202) conceived the unity of the Three Divine Persons as a collective unit ... His teaching was rejected at the fourth Lateran Council (1215) and the teaching of Peter Lombardus, which he had attacked, was solemnly approved ... (Ludwig Ott, Fundamentals of Catholic Dogma

Another aspect of Joachim's writings that generated controversy within the Church during the thirteenth century were his teachings regarding the three ages or dispensations of world history, the age of the Father, which lasted until the Incarnation, which ushered in the age of the Son, during which the Catholic Church would hold sway, and which would subsequently give way to the final age, the age of the Holy Spirit:

"Joachim's followers held that the Incarnation and Passion of Christ were not the high point of the divine mercy to man. The reign of Christ was but a preparation for a more perfect dispensation, the reign of the Holy Ghost. This was now about to begin. There would no longer be a Church; the pope would resign his power to a new order of contemplatives; the active life would cease, and all Christendom would become a vast monastery of contemplatives, vowed to absolute poverty. Moreover, the law of spiritual effort would cease, and the Holy Spirit being poured out in a new and perfect effusion of gifts and graces, the law of spiritual joy would reign unhindered." (Vincent Miceli, S.J., *The Antichrist: Has he launched his final campaign against the Savior?* Roman Catholic Books, P.O. Box 255, Harrison, N.Y., 1981, pge. 96. My italics)

. Nonetheless, his followers went well beyond what he himself had written, and speculated wildly about the nature of the "age of the Holy Spirit" to the point of predicting that there would be no more need of a ministerial priesthood, as "everyone would possess the fullness of the Spirit." This extremist position precipitated the solemn condemnation of Joachim's teachings by Pope Alexander IV in 1256. Nevertheless, one of the prominent Charismatic theologians, the irrepressible Father Laurentin, seeks to rehabilitate Joachimism, and at the same time, excoriate the theologians and churchmen who participated in its condemnation:

"The censure was the work of the intellectuals of the time, and an act of revenge. Joachim had accused Peter Lombard, the "Master of the Sentences" of setting up a quaternity in God, inasmuch as Lombard spoke of the Divine Essence as being in some sense prior to the three Persons ... The theologians, however, could not tolerate such an attack on the great master of Scholasticism . The condemner himself must be condemned. The theologians therefore accused Joachim of the contrary error: that he reduced the divine

unity to the unity of a collectivity. The Latins leveled this objection against the Eastern tradition as well, yet it seems in Joachim's case to have been simply a pretext ... we have every right to be suspicious of his condemnation by the Fourth Lateran Council." (Laurentin, opus cited, pp. 139-140)

Characteristically, Laurentin seems to infer that he has the right, in the name of the sacred Charismatic movement, to judge the Church of the past; how else can one interpret what he has written here? The Church never impugned Joachim's reputation for holiness, or the value of many of his theological insights, but it certainly did condemn the errors which bear closest affinity to contemporary "Charismatic thought."

It is interesting to note the similarities between Joachim's "age of the Spirit" and certain neo-pentecostal teachings such as the "Latter Rain doctrine" and the "signs and wonders" movement, as well as the apocalyptic pronouncements of many alleged Marian apparitions and "prophetic" movements within the Church which have sprung from the Charismatic movement, which speak of a "new Church of the Spirit" or a "new age of spiritual illumination."

The novelty with regards to the three ages of the Church is in certain respects, eerily similar to the dispensational, millenarian or chiliast eschatology which was the hallmark of the early pentecostal movement- perhaps its driving force, as will be seen further on. Apparently, Joachim never considered himself a prophet, merely a scriptural exegete, yet, as Monsignor Knox indicates:

"This notion that the Church had failed, and the Divine revelation had been entrusted to a faithful remnant, was fostered, beyond doubt, by the millenarian speculations of the time ... he had certainly commented on the Apocalypse, and every commentator on the Apocalypse is liable to stir up a hornet's nest ... and Joachim's reputation was such, both for holiness and learning, that he seems to have infected the age with an eschatological atmosphere, which it would be difficult to account for on any other ground. Even St. Bonaventure identified the coming of St. Francis with the breaking of the Sixth Seal, and a bull of Gregory IX began with the words, Since the evening of the world is now declining. Joachimism declined to leave the world in suspense; the Abbot died in 1201, but, less impatient for quick results than most prophets of doom, he only announced the coming of Antichrist for the year 1260." (Ronald Knox, opus cited, pge. 110)

DIGRESSION ON MILLENIALISM

At this point, I feel that in light of its importance as a driving force for so many "charismatic" movements throughout history, that a small digression on the error known alternately as chiliasm or millenarianism would be in order. This refers to the belief held by many christians, that at the Second Coming of Christ, or the Parousia, Jesus Christ will establish an earthly reign from the New Jerusalem in the company of His saints, and that this reign will last for a thousand years. Most proponents of this theory hold to a hyper-literalist interpretation of the symbolic language of the Apocalypse. Although it is undeniable that some of the early Church fathers held this belief in good faith, and merely as an opinion, as was the case with St. Justin Martyr. It was never an authoritative teaching of the Catholic Church.

In the foregoing passage, Trypho the Jew is querying St. Justin with regards to the latter's belief in the millennial kingdom:

"...do you really admit that this place, Jerusalem, shall be rebuilt; and do you expect your people to be gathered together, and made joyful with Christ and the patriarchs, and the prophets...?' Then I answered, 'I am not so miserable a fellow, Trypho, as to say one thing and think another. I admitted to you formerly, that I, and many others, are of this opinion, and [believe] that such will take place ... but, on the other hand, I signified to you that many who belong to the pure and pious faith, and are true Christians, think otherwise.'" (St. Justin Martyr, Dialogue with Trypho the Jew, 80)

Therefore, it cannot be asserted, as is frequently done by many defenders of the doctrine of an earthly millenium , that such was ever taught by the Church as authoritative. An earthly millennial kingdom of sensual delights, as espoused by many sects, as well as by many of the early Pentecostals (sans, of course, the sexual connotations) was strongly condemned from the earliest times:

"We have understood that at this time Cerinthus, the author of another heresy, made his appearance. Caius, whose words we quoted above, in the Disputation which is ascribed to him, writes as follows concerning this man: 'But Cerinthus also, by means of revelations which he pretends were written by a great apostle, brings before us marvelous things which he falsely claims were shown to him by angels; and he says that after the resurrection the kingdom of Christ will be set up on earth, and that the flesh dwelling in Jerusalem will again be subject to desires and pleasures...'

"And Dionysius, who was the bishop of the parish of Alexandria in our day...mentions this same man in the following words: '...Cerinthus, who founded the sect which was called after him, the Cerinthian, desiring reputable authority for his fiction, prefixed his name. For the doctrine he taught was this: that the kingdom of Christ will be an earthly one. And as he himself was devoted to the pleasures of the body and altogether sensual in his nature, he dreamed that the kingdom would consist in those things which he desired, namely, in the delights of the belly and of sexual passion...'

"Irenaeus...says on the authority of Polycarp, that the apostle John once entered a bath to bathe; but learning that Cerinthus was within, he sprang from the place and rushed out the door...and he advised those that were with him to do the same, saying, 'Let us flee, lest the bath fall, for Cerinthus, the enemy of truth, is within.'" (Eusebius of Caesarea, Ecclesiastical History, III, 28)

The Church has solemnly and infallibly taught that there will be no earthly, sensual millenium, subsequent to the Parousia, and by definition, excludes groups or sects holding to such beliefs from the pale of her orthodoxy:

"The Sacred Scriptures inform us that there are two comings of the Son of God: the one when He assumed human flesh for our salvation in the womb of a virgin; the other when He shall come at the end of the world to judge all mankind. This latter coming is called in Scripture the day of the Lord. The day of the Lord, says the Apostle, shall come, as a thief in the night; and our Lord Himself says: Of that day and hour no one knoweth." (The Roman Catechism: The Creed, art. VII)

The true Catholic teaching with regards to the end of the world has always been and remains that the Parousia will take place at the end of the world, and will immediately precede the resurrection, the final judgement, and the new heavens and the new earth. Lately, there have been some within the Church who, in large part under the influence of spurious "private revelations" have put forth a mitigated form of millennialism. In true pentecostal fashion, they foresee a Joachimist like era of a "new outpouring of the Spirit", or a "new Church of the Holy Spirit" which will prepare the way for and precede the Parousia.

The concept of an earthly and imminent millenium, has always served as a matrix for the birth of groups and movements such as the Joachimists, similar to the Pentecostal-charismatic movements. As we shall see presently, the founder of what today could legitimately be considered the Protestant-fundamentalist version of eschatology- John Nelson Darby, was heavily influenced by the first pre-pentecostal tongues speakers and "prophets".

Darby popularized the idea of a "pre-tribulation rapture", dabbled heavily in Joachimist-dispensationalist ideas, via the influence of the tongue speakers and "prophets" known as the Irvingites, and as such, laid the foundation for the eschatological fiction of Hal Lindsay's Late Great Planet Earth and the publication of reams of pseudo-apocalyptic literature in the evangelistic realm, some of which has crept into to circles which consider themselves

Catholic.

THE MEDIEVAL (AND MODERN) HERESY OF A SPIRITUAL AND INVISIBLE CHURCH

Closely related to the apocalyptic nature of the times, following in the wake left by the abbot Joachim, and subsequent to the death of St. Francis of Assisi, there were many movements both within and without the Franciscan order which constituted, in many cases, a rigorist reaction to what their adherents perceived to be a corruption or materialization of the Church, which, in their minds, should always remain as it was from the beginning, a poor and destitute Church with reference to worldly goods, yet rich in the spiritual gifts which were the fruits of the outpouring of the Holy Spirit. Although many of these mendicant and subsequent lay orders which were modeled on them were composed mostly of holy men and women and attempting the positive reform of religious life, and there were real and palpable problems with greed and corruption among many members of the clergy of the day, many of these groups mistook the legitimate cause of reform of discipline and habits within the Church, with laying the foundation for the heretical doctrine of a spiritual Church in contradistinction to the visible hierarchical Church. This has, throughout history, been the inevitable fruit of those who are so convinced that they are right in their opinions that they forget that if one wishes to reform the institution, one must first reform oneself. The true reform of one's life and character must always involve the virtue of humility; and no amount of charismatic impetus to reform or "renewal" can discount its importance.

The most prominent of these groups were the so called "Spiritual Franciscans" or Fraticelli, and, in their reactions to what they perceived as the inordinately opulent condition of the visible Church of the day, postulated a doctrine of two churches, one spiritual, one "carnal":

"Such were the beliefs abjured by Peter Lucensis, a Spaniard who belonged to Dolcino's Apostolic Brethren.

'That when poverty was changed from the Church by St. Sylvester, then sanctity of life was taken from the Church. , and the devil entered into the companions of St. Sylvester in this world...that there is a double Church, the Spiritual and the Carnal; that the Spiritual Church is in those men who live...in riches and honours...such as are the bishops and the prelates of the Church of Rome...This Church he says is that carnal Church of which John speaks in the Revelation, which he calls Babylon...

"The protest, in any case, in any case, was really a protest against the whole notion of an institutional, that is, a 'visible' Church...for the enthusiasts, there is only one Church, a Church invisible. Its' membership consists of the names which are written in the book of life, whatever their sectarian affiliations...

"Their real belief, like all enthusiasts, was that it did not matter who had founded your particular religious group, or when. What mattered was that you should follow Christ; if you did that, you were ipso facto inside the only Church that counted." (Knox, opus cited, pge. 113)

No doubt the Franciscan spirituals and their like minded contemporaries would be shocked to know that their ideas on the invisible Church would begin to come to full fruition in the Protestant revolt centuries later. Such a heretical concept of the Church as merely the "invisible body believers" as opposed to the institutional, hierarchical and teaching Church, was instrumental in informing the ideas of the Protestant reformers, and has had no small influence on so much of the heterodox theologizing currently taking place in the Church.

The error receives broad support today as well in the official hymns and handbooks of the radical Renewal, repeating endlessly " I am church, you are church, we are church", wildly distorting the true Catholic teaching on the People of God expressed in Lumen Gentium into the equivalent of a headless mob of energumens. In the minds of many of the most radical neo-pentecostals, the function of the Church's hierarchy seems to be that of serving as

ecclesiastical valets to the "anointed", charismatic leadership of the Renewal. Needless to say, the "spirit of Vatican II" is invariably invoked to shore up such thinking.

Such was the attitude of the first pentecostals, and might I add, what seemed to be implied by the first charismatics as well. Institutional religion and adherence to revealed truth was "stifling", "pharisaical", "dogmatic"-what was needed was to transcend the denominational barriers and give free reign to the "Spirit" as is implied by the late Episcopal priest Dennis Bennett, considered the clerical founder of the "ecumenical Charismatic movement":

"The Charismatic renewal is...the breaking forth of the Holy Spirit from the religious prison in which He has been confined through much of Christian history, so that He can begin to make Christians what they are supposed to be: centers of power and joy for the refreshing and healing of the world.

The Church is not primarily a preaching or teaching institution. It must be charismatic...People are weary of talk about religion, whether by semi-believing intellectuals or arrogant fundamentalists, and they are especially weary of of ill-natured Christians who condemn everything and everyone..." (extracted from Rev. Dennis Bennett, God's Strength for this Generation, from: The Charismatic Revival, the publication of the Trinity Episcopal School for Ministry, Ambridge, PA My italics.)

This, in a nutshell, is the classic, historically recurring indictment against the institutional Church by those who consider themselves somehow more spiritual than their contemporaries, members of a so called "spiritual Church" which has little need to bother with things like dogma, or creeds, but instead is a community based on a common spiritual experience, in which all, under their tutelage, must come to experience in order to be counted among the "blessed.":

David Wilkerson, the author of The Cross and the Switchblade, and thus a veritable guru to many members of the Catholic Charismatic movement, as it was this book that give the first impetus to those who were to participate in the "Duquesne weekend", prophesies the advent of the very kind of church being described here:

"A prophecy that rocked the Catholic charismatic community was pronounced in August, 1973, by the venerated author of The Cross and the Switchblade, David Wilkerson. This hero of the movement fell from grace when he revealed that the "clearest vision" he had ever received from God.. "He predicted that the warm reception Catholic Charismatics are receiving in the Catholic Church will not continue and that both Catholic and Protestant charismatics will be forced to leave their churches and form a 'supernatural church of true believers.' "

...Ralph Martin charged Wilkerson with "sensationalism"...and an independent unwillingness to submit his vision to the scrutiny of others. Martin is sure that Wilkerson...is demonstrating "traditional pentecostal prejudice against institutional churches." (Joseph H. Fichter, opus cited, pp. 125-126)

(While Ralph Martin is to be lauded for questioning one of the movements greatest "lights", I would like to pose this question to him: it was in the Pentecostal churches, where all of the so-called charismatic phenomena, such as "baptism in the Spirit, slain in the Spirit, modern glossalalia were supposedly restored to Christianity. Would the Holy Spirit Himself testify to this error? Would He give His witness to the "pentecostal prejudice against institutional churches", including the Catholic Church? Is He the Spirit of truth or not? Why did you seek Him outside the One, True, Church of Christ?)

However, the idea of a "Charismatic super Church" were apparently embraced by Martin in the early days of the Renewal within the Church, since he was a founding member of the illuminist, fundamentalist: "People of Praise" Covenant Communities in the early 1970's:

"The theology of community of Type I Pentecostals resembles that of the Radicals, even in the use of some images and metaphors, although with Type I

the "baptism of the Spirit" together with the initial evidence of speaking in tongues (Team Manual, pp. 20, 27) takes the place of believers' baptism with water and the Spirit. It has been demonstrated that Kevin Ranaghan and his colleagues see the creation of a concrete community as a natural consequence of "baptism in the Spirit"; that Ralph Martin and others aver that we are in an eschatological, perhaps even apocalyptic age; that Koller goes so far as to say that it is God's plans to form a church; that Randall is not alone in modeling Pentecostal leadership on the pastoral Epistles (Cassette 156), thus creating a para-ecclesial structure. "(Massyngbe-Ford, op. Cit., pge. 47)

These so-called "Catholic" communities, under the aegis of the "annointing" of the Holy Spirit, arrogated to themselves the powers which belong only to members of the Church's hierarchy:

The second issue to which the coordinators addressed themselves was the reasons for exclusion. I quote verbatim from a circular signed by the two overall coordinators of the community:

Exclusion from our community should be done for three reasons:

1) a person can be excluded for openly advocating things which are incompatible with Christianity. Sometimes this may involve things which would be acceptable in other Christian groups, but which call into question teaching that is the basis of our life together, e.g., if a person should openly teach that that tongues is not a gift of the Spirit, or that the Lord does not speak in prophecy today..."(ibid, pp. 60-61)

The language of the radical Charismatics at times waxes highly offensive and contemptuous of "ordinary" Catholics:

"My experience in over ten years of full-time evangelization ministry in local church situations is that the overwhelming majority of Catholics don't even know the content of that message...Once they hear it, many-even leaders-aren't interested in it...Practicing Catholic religion is still the ticket to heaven in most of our minds—a works based salvation...there are different gospels out there...so we have a little modeling of what a true evangelistic spirit is within Catholicism..." (Fr. Dimitri Sala, Chariscenter USA, April-June 1998, vol. 23 num. 2)

Father Laurentin goes even further, when he justifies the position of those who oppose the institutional church and the "charisms", contrasting the former in an unfavorable light:

"Yet it is frequently claimed that institution and charisms are opposed. Is the claim ungrounded or even malicious? No...To the extent that the ecclesiastical institution has taken the form of closed hierarchical and juridical structures, and to the extent that it has been organized not on the basis of the charisms but by the appointment of clerics who monopolize possessions, knowledge, power, and initiative in the Church, the growth of the charisms has been stunted. They have been distrusted and therefore excluded or made peripheral or neutralized ...The historian could draw up a long list of the corpses, often difficult now to identify, that the institutional Church has thus strewn by the wayside of history." (Rene Laurentin, opus cit., pp 54-55)

Laurentin is attempting to establish a dichotomy that does not exist in the Church; one between charism and institution. From the time when St. Paul wrote to the Corinthians, down to our own day, the Church has constantly taught that there is no real opposition between the two. The Church is eminently a divine institution, the Mystical Body of Christ, and her hierarchy is divinely established and led by the Holy Spirit., and this includes what pertains to the discernment of charisms. True mystics and prophets invariably obey the constituted and legitimate authority of the bishops in union with the Pope. It does not concern us that there were (and probably are) greedy and ambitious men who happen to be bishops. If the Holy Spirit, who is after all the soul of the Church, desires to bring a work to fruition by means of the charisms, He will dispose the hearts and minds of those in authority to accept the work of grace.

One should contrast the above sentiments, of those who would seek in their charismatic fervor to render the one true (and visible) Church of Christ into a spiritual wasteland of rules and regulations, populated by those of us who, in the words of Father Salas, think that "practicing the Catholic religion is still the ticket to heaven"- with those expressed by Pope Pius XII in his great encyclical, *Mystici Corporis*, given in 1943:

"It is an error in a matter of divine truth, to imagine the Church is invisible, intangible, a something merely "pneumatological" as they say, by which many Christian communities, though they differ from each other in their profession of faith, are united by a bond that is invisible to the senses...

"...We deplore and condemn the pernicious error of those who conjure up from their fancies an imaginary Church, a kind of society that finds its origin and growth in charity, to which they somewhat contemptuously oppose another which they call juridicial. To draw such a distinction is utterly futile. For they do not understand that it was for the very same reason, namely , to perpetuate the salutary work of the redemption on this earth, that the divine Redeemer wanted the community of which he was the founder to be established as a society perfect in its own order and possessing all juridicial and social elements." (Pius XII, *Mystici Corporis*, 240, 257)

THE SPANISH "ALUMBRADOS"

The "Alumbrados" or "Illuminati" are certainly not as well known today as their later namesakes from Bavaria, the notorious "Illuminati" of conspiracy theory fame. Yet, in sixteenth century Spain, their prominence as supposed true mystics was to generate popular enthusiasm, ecclesiastical interest, and with the truth finally brought to light, the eruption of a serious scandal throughout the Catholic world.

They practised a mystical spirituality which was apparently quite close to what the Quietists would espouse centuries hence. The main objective of the Alumbrados was apparently the cessation of all activity by the human personality until this was taken over completely by the Holy Spirit, enabling the members of the movement or sect to achieve the unimpeded vision of the Blessed Trinity, thereby rendering the sacraments and other means of grace superfluous.

The most historically prominent member of the Alumbrados was the notorious Magdalene of the Cross:

"...Magdalen of the Cross...at the beginning of the century of St. Theresa of Avila, fooled almost the whole of Spain. She, while levitating, received the host, which detached itself from the hand of the priest and flew through the air before resting upon her tongue. On certain days she had either the stigmata or the sweats of blood...hence the tide of enthusiasm of which she was the cause. Common people, parish priests, bishops, emperors, many venerated her and consulted with her. However, an apostolic visitor sent by Rome was shocked by some details he saw in her convent. He spoke to each of the sisters, and especially with the Mother Abbess, Magdalen of the Cross, who, eventually, confessed that, while a young shepherdess, she had sold her soul to the devil in exchange for the power of performing prodigies. Thus, she deceived everybody for thirty years." (Fr. Ludovic-Marie Barrielle, CP. CR. V., *Rules for the Discerning of Spirits In the Spiritual Exercises of St. Ignatius of Loyola*, Angelus Press, Kansas City, MO., 1992, pgs. 47-48)

One thing which strikes me about the case of Magdalen is that it was her craving for fame based upon the appearance of sanctity and false miracles which led her to make a pact with the devil himself.

While I am in no way accusing the radical charismatics of today of forming pacts with the devil, one cannot help but be put off by the ambience of "celebrity worship" which seems to surround such Renewal events as conferences, healing congresses, the Marian (read: Medjguorje) conferences, where attention is invariably focused on the platform, the stage and the

"celebrity miracle workers" who are hailed as virtual living saints by adoring crowds. One of the characteristics of such "miracle workers" is their irritating habit of talking constantly and incessantly about themselves and their powers, and then insisting, with the most humble countenance they can muster, microphone in hand, that it's "all just a gift of the Holy Spirit, and your humble servant is merely His instrument," or words to that effect. Nevertheless, such a protest inevitably occurs after they themselves have received ample applause and kudos from the crowd.

Concomitant physiological phenomena were by no means lacking the rest of the Alumbrados' privileged spiritual states of contemplation. One Fray Alonso was the author of a work denouncing the movement, known as the Memorial. I would ask the reader who is familiar with the more "neo-pentecostal" type of prayer groups to pay close attention to what Fray Alonso has written:

"When they [the Alumbrados] are in church, they act as if absorbed in thought, and sleepy. Many of them fall on the ground...some of them utter terrible groans and sobs, and others have sweats and tremblings..." (William Thomas Walsh, A Biography of St. Theresa of Avila, TAN Books and Publishers, Rockford, Ill., pge. 111)

Is it too much a leap of the imagination to compare these states to the paroxysms into which the extreme charismatics, especially women, are sometimes drawn? I have personally observed Charismatic women (especially those experiencing problems in their home life) doing this exact same thing in prayer groups on dozens of occasions, and many times in church. Working oneself into a cathartic emotional frenzy may not be a sign of diabolical intervention, but it is certainly not a sign of the presence of the Holy Spirit. And what about "being slain in the spirit"? Isn't Fray Alonso describing something quite similar?

Fray Alonso goes on to list some of the "mystical states" in which the Alumbrados periodically found themselves:

"Sentimiento Divino: according to this doctrine, is a movement of the senses, which comes with a body change and perceptible heat so strong in some persons that it burns them and parches them like a fever. This feeling comes in many ways and shows itself in many parts of the body, generally in the heart, with a movement that makes it palpitate; oftentimes too, in the shoulders, in the breast, in the arms, in the palms of the hands, and sometimes the sufferer comes to feel the wounds of Christ.

"Warmth of God, or of the Holy Spirit: which is the same, is a kind of feeling consisting of only sensible heat which parches and inflames the flesh, so much so as sometimes to cause a breaking out on the face and other parts where it occurs...This phenomenon is often attended by odors, faintings, raptures, sweating, sensible consolations, and sensible grief.

"Contrition for sin is a sensible grief which breaks the heart and makes them utter shrieks and groans, and sometimes it comes so violently that it makes the patient rabid...and leaves him fatigued and exhausted..

"Divine consolation is a sensible joy so powerful and so remarkable that sometimes they begin to dance and to leap about, and it lasts a long time and entralls the patients in such wise that they eat their hands under that consolation, and go mad seeking for it. (Ibid. pges 111-112 my italics)

Let us compare these "symptoms" of the Alumbrados to the phenomena associated with the very beginning of the Catholic Charismatic Renewal, the by now famous "Duquesne weekend", as recalled by Patti Gallagher Harrison, the "proto-Catholic Charismatic":

....Some felt God's love so deeply that they couldn't do anything but weep...Some...felt a tremendous burning in their hands, or going through their arms like fire. Others experienced a clicking in their throats, or a tingling in their tongues. "You have to remember, we didn't know about the gifts of the Holy Spirit," said Patti.) from: (What is Charismatic Renewal?)

<http://www.portsmouth-dio.org/>)

This being the case, is it so unreasonable to conclude that not all that glitters is spiritual gold? Is it just possible that perhaps the Charismatic Renewal was jump started by an over active imagination on the part of the students in feverish expectation of signs and wonders, much like the Alumbrados?

THE CONVULSIONARY JANSENISTS

It is not possible, due to the limited scope of this work, to enter here into all the particulars of the Jansenist controversy.

Suffice it to say that during the seventeenth and early eighteenth centuries in France, the Jansenists, although they claimed to be the authentic and true sons and daughters of the Church, fell into increasing ecclesiastical disfavor due to their extreme rigorist view of the sacraments- communion, according to the Jansenists, should be received only after very severe penances and mortifications had been performed- and their mitigated Calvinistic teaching regarding grace, human nature, and free will.

The Jansenists were responsible for the establishment of the famous community of Port Royale, whose most illustrious inhabitant, of course, was the great mathematician and man of letters Blaise Pascal. It was at Port Royale that Pascal authored his famous Provincial Letters.

The Jansenists were initially characterized by a very strict morality, a theory of grace and election bordering on Calvinism, and were not at all open to anything smacking of "religious experience" or mysticism. But, little by little, the sectarian and illuminist nature of the movement would get the better of its radical devotees:

"Port Royal should have been above this; it had never forsaken the communion of the Catholic Church...Pascal, in an almost latitudinarian vein, protests that there is no need of miracles now, as there was in the first ages of the Church, to be proof of her divine origin. But, as a crisis in Port Royal's history, an event happened which gave a new and dangerous direction to Jansenist thought ... In 1656...Pascal's niece...was cured suddenly of an obstinate eye trouble, when she had been touched in the church of Port Royale by a relic, a Thorn supposedly from the Crown of Thorns...It would not be in place here to consider the genuineness of the miracle, or its theological implications; both have been widely canvassed. The effect was, as Sainte-Beuve points out, that Port Royal accepted the miracle not as proof that the relic was a true relic, but as a proof that Port Royale was right and the Jesuits were wrong. From that time onwards the normal Catholic belief in ecclesiastical miracles was reinforced by a confidence that, when need arose, Almighty God could be trusted to perform Jansenist miracles. " (Ibid, pge 227)

Perhaps the reader could consider the fact that the Jansenists considered, from this point on, all miracles to be a vindication of their movement and not as a testimony to the power of God, or to the truths of revelation and the Catholic Church. Much the same attitude is expressed by certain charismatics, who claim that the so-called miracles taking place today-whether within the Catholic Renewal, or at the so called "signs and wonders" protestant revivals- look to such events as proof positive that validates their beliefs that the movement represents a unique anointing of the Holy Spirit, notwithstanding the fact that many of its most prominent members are opposed to Catholic teaching, and outside the Church.

When the dogmatic constitution "Unigenitus Deus" was issued (and confirmed by Pope Clement XI in 1713), condemning their leading theologian's opinions, many Jansenists not only refused to abide by the document, but chose to retrench their opposition by taking refuge in the "miraculous" cemetery of St. Medard in Paris:

"The immediate occasion of all the trouble was the death of Francois de Paris, a pronounced Jansenist in deacon's orders who had acquired, in life, a

reputation for sanctity...it was as if he were determined, in his last moments, that any miracles which came to be associated with his name should be Jansenist, not merely Catholic, miracles..."But in the summer of 1731, the cure of a paralytic...gave a different turn to the proceedings...it began when she was placed on the tomb of M. Paris, with... 'extremely violent movements'...the cures, from this date onwards, seem to have been normally, if not invariably accompanied by convulsions...And now began, in the cemetery of St. Medard, that extraordinary dance of the convulsionaries...You saw in the cemetery, 'men falling like epileptics, others swallowing pebbles, glass, and even live coals, women walking feet in air...You heard nothing but groaning, singing, shrieking, whistling, declaiming, prophesying, caterwauling' Women and girls, who played a great part in these exhibitions, excelled in capers, in somersaults, in feats of suppleness. Some of them twirled around on their feet with the lightning quickness of dervishes; others turned head over heels, or stood on their hands in such a way that their heels almost touched their shoulders On the tomb itself you saw the Abbe Becheraud, hopping incessantly on one leg, and proclaiming his other leg, which was 14 inches shorter, was growing...every three months...A Jansenist pamphlet ... seems to suggest at first that all was done in a dumb show...The author of the same pamphlet declares that he has heard more than a hundred times a convulsionary talking in an unknown language, and understanding any language that was spoken to her...it must be admitted that much of the glossalaly was unintelligible...(ibid., pp. 375-378)

So, in retrospect, it would appear that the Convulsionaries had anticipated the Toronto, Pensacola, and Brownsville revivals by almost three-hundred years. In places like the Toronto Airport Vineyard, or the Brownsville Assembly of God, one can see people being mowed down "in the spirit" by a preacher who considers his hands to be the "machine gun of the Lord"-one can hear people moo like cows, bark like dogs, speak in duelling, unintelligible tongues, move their necks like chickens, faint, weep, moan, groan, roar, turn somersaults, and "become drunk in the spirit" by a minister who proclaims himself to be "God's" bartender. (For an excellent account of these spurious spiritual movements, the reader is referred to Hank Hanegraaff's fascinating Counterfeit Revival: Looking for God in All the Wrong Places, Word Publishing, Dallas, TX 1997. Of course, we cannot endorse all of Hanegraaff's opinions. As he is an evangelical, he differs with the Catholic Church's teachings in many respects. On the other hand, he is honest, candid, fair-minded, and sincerely attached to many historical truths of Christianity .)

Not only are the vast majority of the radical "renewalists" in the Church aware of the manifestations associated with the current, so called "revivals" or "blessings", some even publicly roar their approval of them, and wish that the Catholic Church could also experience a like "anointing". Patti Gallagher Mansfield, the celebrity "Proto-Catholic-Pentecostal" and an influential leader in the Renewal, at a conference celebrating the thirty year anniversary of the movement, virtually roars her approval of these obviously spurious manifestations:

The influence of the Toronto Blessing movement was also obvious. The conference worship team sang popular Toronto choruses such as "Sweet Wind" and "Mercy Is Falling," and people gathered at the stage after each session to seek a fresh anointing of the Spirit. Some of them fell backward on the floor after receiving prayer.

"We have been praying for revival, but we aren't there yet," said Patty Gallagher Mansfield, a renewal leader from New Orleans who participated in the now-famous Duquesne Weekend in 1967. She was there when renewal began 30 years ago, but she said she's praying for another Pentecost.

"It may not look like the Toronto Blessing. It may not look like the revival at Brownsville Assembly of God in Pensacola. But we are saying, 'Lord, let the new wine come,'" Mansfield told Charisma. (taken from: J. Lee Grady, Charismatic Catholics Celebrate 30 Years of Renewal, J. Lee Grady, Strang Communications, 1996)

Gallagher-Mansfield was not the only one of the early Catholic Pentecostals to

express outright approval for the so-called "Toronto Blessing":

This "Toronto Blessing" received some favorable comment at the June, 1997 Charismatic Conference: "Catholic" Charismatic pioneer Kevin Ranaghan, in his opening address, spoke of the "Toronto Blessing" as a true movement of the Holy Spirit. In so saying, this "anointed preacher", as they call each other, told 7,500 Catholics in the audience that barking like dogs and oinking like pigs is a true manifestation of the Holy Spirit.

None of the other speakers voiced any disagreement with this radical teaching from the podium. (Dr. John Vennari, Catholic Family News, vol....)

If even today many of us refuse to learn from the errors of history, it is not difficult to envision how the Jansenists could have fallen into equal extremities and spiritual depravities. Once one wonders from the sure path of orthodoxy and adherence to the Church's Magisterium, anything can happen-and often does.

In the present few would call to mind the cemetery of Saint Medard; it has passed into the inevitable oblivion which must be the fate of the pseudo-miraculous and the falsely sacred.

The modern neo-pentecostals and radical Charismatics can lay claim to no prodigy, sign, or wonder which did not first manifest itself at that notorious burial ground; and without a doubt, future generations of the faithful will be equally oblivious to such contemporary monuments to hyper-spirituality as Medjugorje, Kathryn Kuhlman's tomb, and the Toronto Airport Vineyard.

QUIETISM

At first glance, the errors and exaggerations of Quietism and semi-Quietism would appear to constitute the spiritual antipode to the mystical and spiritual world-view of the more radical Pentecostals and Charismatics. The Quietism of Molinos emphasizes what amounts to the doing away with human activity to the point of its oblivion, in order to achieve a perfect passivity of the soul, in order for God to act on that soul. God then effectively exercises complete and total control over one's will and intellect:

"It is evident therefore, that this acquired contemplation, which Molinos advised for all, was a passivity acquired at will by the cessation of every operation. Consequently he attributed to the contemplation acquired in this manner what is true only of infused contemplation, and with one stroke of the pen he suppressed asceticism and the practice of the virtues, considered by tradition to be the real preparation for infused contemplation and union with God. All spirituality was thus radically perverted." (Fr. Reginald Garrigou-La Grange, O.P., *The Three Ages of the Interior Life*, trans. By Sister M. Timothea Doyle, O.P., Tan Books and Publishers, Inc. Rockford, Ill., 1989, Vol. II, pge290)

The Pentecostal-Charismatic mysticism would appear, as we have indicated, to be the exact opposite of Quietism, or Molinism, since the Charismatics throw themselves into an exuberant worship with both body and soul, which seeks, not the abolition of the human faculties, but the "empowerment of the anointing", or something similar. And, in all fairness, Quietists such as Madame Guyon did not generally seek out mystical "feelings", or esteem such experiences.

Indeed, as one who has attended many charismatic prayer assemblies, it often appears that the Holy Spirit is not only invoked, but summoned, so strident and fervent are the pleas of "come Holy Spirit, come."

It is important to realize though, that, while they may appear to be poles apart with respect to their mystical theology and ascetical practices, in reality they are quite similar, in that both essentially preach an "effortless" spirituality. As I have said, many Catholics who participate in the Renewal do so in good faith and cannot be said to be any less devout or virtuous than the rest. But many of the more radical charismatics have in the past indulged in contemptuous remarks on the Catholic idea of living the

virtues or of human effort, which is the backbone of Catholic mystical and ascetic theology, and in the Renewal's early days, there was an extreme spiritual passivity preached by many radical charismatics.

One such example is provided by Father Seraphim Rose, a Russian Orthodox priest, in his outstanding work, *Orthodoxy and the Religion of the Future*:

" The "passivity" of the spiritistic séance corresponds to what "charismatic" writers call a "kind of letting go...All that can be done is to offer the self-body, mind, and even the tongue-so that the spirit of God may have full possession...Such persons are ready-the barriers are down, and God moves mightily upon and through their whole being." (J. Rodman Williams, *The Era of the Spirit*, pp.62-63, as quoted in *Orthodoxy and the Religion of the Future*, Father Seraphim Rose, St. Herman of Alaska Brotherhood, Platina, CA. 1975, pge. 133)

I fully agree with Father Seraphim's conclusions about a mediumistic role in Pentecostalism and the Radical Renewal. There is good evidence to suggest that occult techniques played a prominent role at the inception of the Pentecostal movement, but that will be considered later. Father Seraphim's reference, on the other hand, could as easily be applied to the mysticism of the Quietists as well.

I remember when the missionary parish I worked in in Baja California Sur was first swept by the Renewal in the early 1980's. There were many new members of the movement who drew the wildest conclusions imaginable about just to what extent God should be relied upon. "Let go and let God" became an all encompassing slogan in some cases. I can distinctly recall enthusiastic members of the prayer groups not worrying about putting gasoline in their cars while en route to "evangelize", as the Holy Spirit would keep the tank full; there was a story about one flat tire being inflated by the "Spirit". There were accounts of prayer groups begging God to "heal" air conditioners, men growing beards to "imitate Jesus in everything". In some cases, members were advised to take no action in insupportable domestic situations, as God would do everything necessary in the home.

I can recall one priest (a very kind and gentle one, at that) who took a group of hikers out onto the desert and trying to climb a volcano on the spur of the moment, without any water. This lark was apparently in response to a "prompting of the Spirit" and one of the group nearly died from heat exhaustion and dehydration. We let ourselves be harangued and insulted by itinerant "anointees", who were judged so on the basis of their lung power and their ability for hurling invective.

Most of the prayer groups no longer exist in the parish, and the Renewal has peaked and is in decline at present. Most of us who were there in those heady days look back in wonder and question how we could have ever believed such nonsense. It is not difficult to imagine why- we were totally imbued with the passivity of Quietism, although it did not present itself under that name, but under the guise of perfect or absolute faith. Informed by Charismatic pastors and much of the literature of the Renewal, we confused absolute "passivity" with true docility to the Holy Spirit. We considered any initiative in the realm of the spiritual as an insult to God and as a lack of faith.

Both the Quietist propositions of Molinos, and the semi-Quietism of Fenelon and Madame Guyon were eventually censured by the Church, but there was a time when Quietism was much in vogue among many members of the Church's hierarchy:

There are deceptive currents in Church history, not unlike that under-tow in a lock stream, which for a time draws you up to the waterfall ... In seventeenth century Rome ... the signs were misleading; it looked as if the Church was going Quietist when in fact Quietism was doomed. But no one could have been blamed for reading the portents wrong. Pope Innocent XI had two secretaries in succession, Favoriti and Casoni, who were close allies of Molinos; according to Cardinal D' Estrees, he was the eager recipient of Quietist revelations, and allowed himself to be guided by them ... Petrucci was rewarded for his Quietism with a mitre; was to be rewarded later with a cardinal's hat. (Knox,

op. Cit., pge 307)

Extreme Charismatics should take a lesson from the Quietist interval, since many of them now assume that the movement has been irrevocably accepted by, and incorporated into the Church, since positive things have been said about it by Paul VI and John Paul II. Nothing that the Popes have so far said with regards to the Renewal itself have involved the exercise of their solemn or ordinary magisterium, and there has likewise been no ratification on the part of the successors of Peter concerning the supernatural or mystical claims of the movement, or with regards to the "charisms" putatively possessed by the movement in abundance. Even if there is an atmosphere of "official acceptance" surrounding the movement in all its aspects, this by no means indicates that the case is closed. Warm feelings and friendly words, even if they originate with the supreme Pontiff, do not necessarily imply perpetual approval.

The Popes certainly have the last word on any subject in the Church, and no one is saying that the broad based and official Renewal movement has not borne some good fruits for the edification of the Church. Probably the Quietist movement also produced such fruits. The movements are good insofar as they are in possession of authentically Catholic elements, and what is valid within it are invariably the "proper gifts" of the Church, as "things which she can never lose", as is clearly stated in *Lumen Gentium*. But in the case of error, it is not enough for the "big picture" concept to prevail, as the stakes are just too high. There is no such thing as a theological proposition or a mysticism being ninety-nine point nine percent Catholic, and point one percent novelty or error. It is either all or nothing, as the stakes are simply too high for anything else.

Nothing which bears fruits for the Church in movements such as Quietism or the Renewal can be claimed to have originated either with the novelties of Molinos or Guyon, or in the pentecostal movement, the international Charismatic movement, or anywhere outside the Church. In light of these facts, we shall anticipate the final judgement of the Church, which may take decades, if not centuries.

Madame Guyon, the semi-Quietist, is perhaps the most famous proponent of the heresy. During the height of her prominence, she influenced many members of the ruling and ecclesiastical establishment in France. In the body of her writings, which admittedly contain much that is of value, she evinces an anti-intellectualism that is obvious:

I especially address those of you who are very simple and you who are uneducated...You may think yourself the one farthest from a deep experience with the Lord; but in fact the Lord has especially chosen you! You are the one most suited to know Him well. (Jean Guyon, *Experiencing the Depths of Jesus Christ*, formerly titled: *A Short and Very Easy Method of Prayer, The Seed Sowers* Christian Book Publishing House, Auburn ME, 1975, pge. 2)

This obviously good and well intentioned lady was stating a half-truth here. God has certainly called all human beings to be His sons and daughters, and it could certainly be said that He has a special solicitude for those souls who are characterized by a child-like simplicity, humility, and innocence. But these qualities of soul spring from the virtues which the soul possesses by means of grace and the sacraments, and formal education or the lack of such has little to do with this innocence; on the contrary, culpable ignorance in matters of faith is considered a grave sin. The Church honors relatively uneducated saints like Bernadette and Martin of Porres; and she likewise venerates saints of great intellect such as the Apostle Paul, Augustine and Thomas Aquinas.

Madame Guyon's anti-intellectualism affected even her prominent followers, the most famous of which was Fenelon, the renowned Archbishop of Cambrai:

At the outset Fenelon's letters show that he is suspicious, and still regards himself as a spiritual master...but at the close he is a submissive disciple...It is necessary to become a little child (that is to say her obedient child) and to be guided by the "not seeing" and the "not knowing."...The most absolute

obedience is imposed upon him: "Your littleness must extend itself to the point of believing and practicing what God causes to be said to you by me (Letter 108)...Fenelon submitted to the oracle who declares herself infallible: "I am persuaded that God admonishes me by you, and gives me by you my daily bread. It is a state of complete infancy" (Letter 93) He puts his resolutions into bad verse:

" I have a taste for infancy:
 With my rattle content,
 Weakness and obedience
 Of me a little child have made.
 Oh! Doctors, let me live,
 Far from you, from self afar,
 Leave me, for I will follow
 The blind law of infancy"

(Augustin Poulain SJ, Revelations and Visions: Discerning the True and the Certain from the False and the Doubtful , translated by Leonora L. Yorke Smith, with an introduction by Bro. Frank Sadowski, SSP, Alba House, New York, NY 1998, pge. 112)

To reduce a sophisticated and brilliant man like Fenelon to such a state of childish dependency was no small achievement. Unfortunately, such antics are all too common within charismatic circles, and pose a common threat to the Church in general, and especially to priests. One hears of numerous cases wherein so called "charismatic prophetesses" form relationships with their spiritual directors or pastors similar to that of Madame Guyon and Archbishop Fenelon. Symbiotic, so-called "prayer-partnerships" are formed, which have the potential of creating scandal and becoming much more untoward than was the merely platonic relationship between Fenelon and Guyon.

Led by this attitude of anti-intellectualism, it is no wonder that Guyon followed her Quietist forebears into the depths of total passivity:

Abandonment is in fact the key to the inner court-the key to the fathomless depths...Be careful; do not listen to the voice of your natural reasoning. You can expect such reasoning to well up within you...

All Christians have spiritual needs; but the believer who has abandoned himself to the Lord no longer indulges in the luxury of being aware of spiritual needs...(Jeanne Guyon, opus cit., pp. 33-34)

Similar thinking (or not thinking!) was characteristic of many of the early pentecostals, as evinced by the words of one of the most prominent pioneers of pentecostalism:

I never sought "tongues." My natural mind resisted the idea. This phenomenon necessarily violates

human reason. It means abandonment of this faculty for the time. The human mind is held in abeyance fully in this exercise. And this is "foolishness", and a stone of stumbling, to the natural mind or reason. It is supernatural. We need not expect anyone who has not reached this depth of abandonment in their human spirit, this death to their own reason, to either accept or understand it. (Frank Bartleman, Azusa Street, with a Foreward by Vinson Synan, Logos International, Plainfield NJ, 1980, pge. 75. My italics)

While I would judge that most Catholic renewalists are more sober minded than those outside of the Catholic Church, especially those dedicated to reconciling the movment to the Church's teachings, it cannot be denied that

there have been serious outbreaks of fideism and Quietistic anti-intellectualism within their ranks.

Such a state is due mainly to the fact that most of the leaders in the Renewal were initiated into the protestantized neo-pentecostalism of the late 1960's, and many have been unable to shake off the classic pentecostal mistrust of the intellect and of dogma that they undoubtedly acquired. Many of the aforementioned imply that there is somehow a dichotomy between the infused theological virtue of faith and one of its indispensable effects, the intellectual assent to revealed truths. So they set up a straw man, the concept of a dead, intellectual faith "of the head", of "rules and regulations", as opposed to the vibrant, charismatic saving faith of the heart:

"Too long, Catholics have been stuck in an intellectual approach to their religion" agrees Loretta Pehanich, assistant director of media relations for the diocese of San Jose, who...puts herself on the "fringe" of the charismatic movement. For charismatic worshipers, renewal means Catholicism is "not a set of rules", she says. (Richard Scheinin, Charismatic Catholics: Exuberant worship style is part of a startling 'renewal' for San Joseans, San Jose Mercury News, June 15, 1996)

One need only witness the emotional enthusiasm shown by many Catholic pentecostals at their prayer meetings to come to the suspicion that the subjective experience of the "heart" is more important than a balanced theological understanding of the religion they profess. The person who demonstrates the most enthusiasm is often considered the member who is most "Spirit-filled", and in some cases he or she is accepted as the normative leader of the local prayer group...one does not expect well instructed Catholics to place such heavy emphasis on subjective piety. (Joseph H. Fichter, opus cited, pge. 47)

It is certainly true that true faith is not a mere "intellectualism", and that a dry, philosophical knowledge of the articles of faith alone does not constitute "the faith that leads to salvation". But, just as certain charismatic critics of such "intellectual dryness" speak contemptuously of so-called "head faith", it is also possible to take this controversy to the other extreme-as is often done in charismatic circles, and speak of an "emotion based belly faith." True faith, the infused theological virtue, is certainly more than intellectual knowledge, but intellectual assent forms an indisputable part of it:

For who cannot see that thinking is prior to believing? For no one believes anything unless he has first thought that it is to be believed. For however suddenly, however rapidly, some thoughts fly before the will to believe, and this presently follows in such wise as to attend them, as it were, in closest conjunction, it is yet necessary that everything which is believed should be believed after thought has preceded; although belief itself is nothing else than to think with assent. For it is not every one who thinks that believes, since many think in order that they may not believe. But everybody who believes, thinks, -both thinks in believing, and believes in thinking. (St. Augustine, On the Predestination of the Saints, Bk. I, ch.5)

All of these movements, in their heyday, enjoyed great popularity, and managed to attract supporters from out of the spiritual and political "elite" of their times; Montanism drew Tertullian away from the Catholic faith, Dante places abbot Joachim in an exalted place in his 'Paradiso', and how could we avoid mentioning the greatest Jansenist of all, Blaise Pascal?

Yet all of these movements, in one way or another and in varying degrees, were eventually condemned by the Church. They all came to imply an illuminist Christianity, and an elite exclusivist view of spirituality. They were all heralded by their adherents, as great and miraculous movements of the "Spirit."

All this should at least give pause to those who insist that the Church has opened wide her doors, once and for all, to the radical and protestantized

mysticism of the neo-Pentecostals movement", or has stamped its seal of approval on most elements of radical charismatic spirituality.

All Catholics should keep in mind that if the Church is sometimes slow to act in correcting error-and this cannot be denied altogether-this is because she is all too familiar with human frailty and the vicissitudes of human culture and the fashions of the day. Oftentimes the Holy Spirit prefers that she simply wait for the error to die out. But this we can be sure of- once she has pronounced with the full weight of her authority on some such matter, it will be only a matter of time before the false doctrines and pretentious assertions of her adversaries will dissipate like letters traced on the waves of the ocean. The promises of Jesus to His Church are always kept, according to His eternal providence, not to our petty human timetables.

Part Three

MOVEMENTS WITHIN HISTORICAL PROTESTANTISM

Luther, Zwingli and Calvin, could all safely be said to be literary men of an academic (if not always a balanced) temperament. Although Luther at times demonstrated mystical qualities of mind and thought, in the end it was the professor and biblical exegete who prevailed over the prophet in him.

It was undoubtedly not their intention, but the "reformers" the movement which they initiated, far from leading only to a sober and "reformed" communion of believers dedicated to the principles of sola scriptura, sola fidei, soli deo gloria, was nearly overshadowed by individuals who claimed to be illuminated and led by the Holy Spirit.

The hyper-individualism of the reformers essentially created a chain reaction which, in a few decades, would lead to hideous civil wars in Germany and among the Swiss cantons, and a terrible reaction on the part of the nobility against the peasants:

The first movement of this nature to arise among the followers of the "reformers" were the Anabaptists. The name "Anabaptist" derives from their insistence on the rebaptism of adults. The movement itself began with the appearance of the so-called "prophets of Zwickau" , Thomas Munzer and Nicholas Storch, in 1520. They were at first welcomed by Luther in his struggle against Rome, but Luther was soon after to denounce them and their followers with some of the strongest invective of which he was capable:

Widespread among the peasantry, Anabaptism was universally persecuted. The sect had become notorious when, in the summer of 1535, a group deposed the bishop of Munster and established a communal "Kingdom of Zion" for a short time in that city. When told free love was being practiced there, Luther said it was "clear as day: the devils are squatting one on top of the other like toads." He had long since given up hope for such rabble. (H.G. Halle, Luther: An Experiment in Biography, Doubleday and Company, Inc., Garden City, NY 1980, pge. 125)

Whatever "inspirations of the Holy Spirit" that Luther and the other "reformers" may have claimed at the beginning of their revolt against Rome, quickly gave way to a harsh reaction against the Anabaptists, both in a theological and political sense. The excesses of these sectarians and their followers, who were made up largely of the peasant class caused Luther himself , on occasion, to despair of ever organizing the forces he had unleashed into a united front against Rome. No doubt Luther's encouragement to the German nobility to slaughter, burn and exterminate the "thieving hordes of peasants" was due to their predilection for the Anabaptist sect and the millenarian message of the prophets of Zwickau.

The Anabaptists shared many traits in common with later movements which were to arise within protestantism, such as the Pentecostals:

They aimed at restoring what they claimed to have been primitive Christianity..

In a more consistent manner than the majority of Protestant Reformers, they maintained the absolute supremacy and sole sufficiency of the canonical Scriptures as a norm of faith. However, private revelation and religious sentiment played an important role among them.

Infant baptism and the Lutheran doctrine of justification by faith alone were rejected as without scriptural warrant.

The new Kingdom of God, which they purported to found, was to be the reconstruction, on an entirely different basis, of both ecclesiastical and civil society. (Anabaptists, from the Catholic Encyclopedia Online Edition, cit.)

J. Massyngbe-Ford documents similar tendencies among the so-called Type-I Pentecostals:

The People of Praise Covenant Community now has doorkeepers established at the entrance to the meeting place to question strangers and to keep out those who will not accept the "theology of the leaders." The theology is fundamentalist. Like the Anabaptists, the distinguishing mark of Type I is personal conversion, and "new life" which is obtained by passing through the catechumenate (cassette 109) of the Life in the Spirit Seminars...as did the Anabaptists, Type I Pentecostals regard the Church as at least partly degenerate. (Massyngbe-Ford, op. Cit., pge. 48)

No doubt it was in part due to this radical reliance on private inspiration and revelations that the Anabaptists and other like minded groups would eventually fall into the utopianism so characteristic of religious groups which seeks to be guided exclusively by charismatic authority.

(Interestingly enough, the commune they established in the city of Munster, of which the notorious John of Leyden was named "King", was called "New Sion." As we shall see, a future religious commune named "New Sion" will have important connections to the beginnings of Pentecostalism.)

Owing to their suppression in the wake of the peasant's rebellion, the Anabaptists were dispersed throughout Europe, and many elements of their teaching live on (in a kinder, gentler fashion) in groups such as the Mennonites.

This was the fly in the ointment for the "Reformers" insofar as their theory of private judgment with regards to the Scriptures was concerned. The Anabaptists and similar sects from the very beginning were using this theory to justify the most outrageous practices and accept the wildest millenarian prophecies. Many of their number were convinced, via the prophecies of their leaders, that the Parousia was imminent.

Faced with such abuses, the Reformers ultimately had to establish a "magisterium" which based itself on their own exegesis of Scripture, and thus, the churches of the Reformation were to become more and more institutionalized as time went on. Perhaps this is one of the reasons that John Calvin was a "cessationalist"-maintaining that virtually all of the charisms ceased in the post-apostolic Church once the canon of Scripture had been established. Such notions are characteristic of strict Calvinists down to our own day. When one studies the history of early pentecostalism, one is struck by the strident and condemnatory attitudes of the "conservative" protestant theologians of the day.

THE QUAKERS

While such ignorance is certainly not justified, I would venture to guess that most people today have derived their ideas about Quakers mainly from a smiling face on a cereal box. However, the original Quaker, George Fox, was in his own day anything but non-controversial:

In 1650, a judge sentenced young George Fox, who later founded the Society of Friends, to six months in prison for preaching a blasphemous message in the

form of his own testimony in which he claimed that he was free from sin. Fox's Pendle Hill vision later reinforced his belief in perfectionism. His vision was that of a "people to be gathered to the Lord", who would be freed from the power of sin in their lives. There was a strong apocalyptic theme to Fox's messages. He believed that the world had entered "a new age of the Spirit"...Fox emphasized the uniqueness of his perfectionist beliefs ... indeed, he viewed as his mission in life bringing people out of the carnal sects and into a "spirit-filled" life: "I was to bring them off from all the worlds fellowships, and prayings, and singings, which stood in forms without power; that their fellowship might be in the Holy Ghost, and in the Eternal Spirit of God; that they might pray in the Holy Ghost, and sing in the Spirit, and with the grace that comes by Jesus." (Ruth A. Tucker, *Another Gospel: Alternative Religions and the New Age Movement*, Academie Books, Zondervan Publishing House, Grand Rapids, MI, 1989, pge. 39)

At any rate, the most prominent doctrine of Fox and the Quakers is that of the inner light, a kind of "spark of divinity" within each human being, which is to be listened to and heeded, above and beyond the teaching and traditions of any church, or even of Scripture itself. It is obvious that Fox's final appeal was to subjective religious experience, as is that of most persons who claim to have their whole lives guided by the Holy Spirit. Some of the manifestations among the Quakers are quite similar to those which one witnesses today at the so-called "revivals":

Whether or no the Quakers derived any of their rigorism from the Anabaptists, they certainly resemble them in their enthusiasm, and in the effects it produces-warnings, exorcisms, judgments, miraculous healings, and so on. 'There is no doubt Fox was perfectly earnest in believing that he had power both to work miracles and to discern spirits ... As the discerning of spirits was a gift claimed by many of the Anabaptists, Fox's pretensions excited no surprise-' Bickley is well inspired in thus calling attention to the milieu in which Fox moved, and its habits of thought. It was only to be expected that, in such a milieu, religious 'convincments' would be accompanied and attested by strange spiritual manifestations. 'I was taken with the Power', Aldam writes to Fox, 'in a great trembling in my head, and all of the one side while I was speaking to them.' And the Lancashire Petition, uncontradicted by Nayler and Fox, claims against the Quakers that 'Men, women and little children at their meetings are strangely wrought upon in their bodies, and brought to fall, foam at the mouth, roar and swell in their bellies.' (Knox, opus cit., pge 150)

Glossalalia, or tongue speaking, was also reported to have occurred quite frequently in the early days of Quakerism. The Quakers are now known as the Society of Friends.

THE FRENCH PROPHETS OR "CAMISARDS"

I went (having long been importuned thereto) ...to a house where was one of those commonly called French prophets. She seemed...of an agreeable speech and behavior. She asked why we came. I said, "To try the spirits, whether they be of God." Presently, after she had leaned back in her chair, and seemed to have strong workings in her breast, with deep sighings intermixed. Her head and hands, and, by turns, every part of her body, seemed to also to be in a kind of convulsive motion. This continued about ten minutes, till, at six, she began to speak (though the workings, sighings, and contortion of her body were so intermixed with her words that she seldom spoke half a sentence together) with a clear, strong voice, "Father, thy will, thy will be done. Thus saith the Lord, If anyone of you that is a father, his child ask bread, will he give him a scorpion? Ask bread of me, my children, and I will give you bread. I will not, will not give you a scorpion. By this judge of what ye shall now here."

She spoke much (all as in the person of God, and mostly in Scripture words), of the fulfilling of the prophecies, the coming of Christ now at hand, and the spreading of the Gospel all over the earth. Then she exhorted us not to be in haste in judging her spirit, to be or not to be of God; but to wait upon God, and he would teach us, if we conferred not with flesh and blood...(John Wesley

in his Journal, entry of Sunday, February 28, 1739)

The French Prophets, Camisards, or Cevennes, as they were known (since they wore a black shirt, or camise, while prophesying, and were from the Cevennes region of France) were a sect of Huguenot extremists who arose in the late seventeenth and early eighteenth centuries. Militant anti-Catholics who preached an imminence of the millenium, as a movement they were ultimately to foment out acts of violence and destruction against Catholic parishes in the region, including the murder of priests and the burning of Catholic churches. This in turn led to a violent repression against them by the kingdom of France, and many of their number were forced into English exile, where they were to become known as the "French Prophets", as is noted in the above extract from John Wesley's journal.

It is not difficult to imagine the spiritual environment in which the French Prophets were to take root; the Saint Bartholomew's massacre and the revocation of the Edict of Nantes were undoubtedly fresh on the minds of those marginalized pockets of Huguenot dissenters who populated the rural regions of the south of France. This region could safely be said to be a perpetual cradle of heresies for the western Church- as evinced by the medieval Albigensian (Cathar) kingdom.

A "siege mentality" and the fear of persecution were undoubtedly factors in whipping up both their expectations of an imminent millenium and their characteristic spirituality of direct inspiration and revelation, which characterized the manner and mode of their prophesying:

Despite surveillance, the Huguenots tried to preserve their religious traditions ... In Languedoc and Dauphine, as nowhere else in France, arose lay preachers (predicants) to meet the needs of 150,000 Huguenots bereft of a regular ministry. The predicants convened the faithful in illicit assemblies whose format was that of the Protestant service: a psalm, scriptural exegesis, a sermon. The assemblies were held late at night in wilderness places where the singing of psalms might not carry to prowling royal troops. Such was the origin of the "Desert", a metaphor at once for the spiritual desolation of Huguenots in southeastern France...Sustained by Desert meetings, Huguenots were also consoled by the possibility that their trials were part of God's scheme for the coming of the Millenium. (Hillel Schwartz, *The French Prophets: The History of a Millenarian Group in Eighteenth Century England*, University of California Press, Berkeley and Los Angeles, CA, 1980, pp. 14-15)

It is interesting to note the striking parallels between the influence on the nascent Pentecostal movement in the nineteenth century exercised by the millenarian speculations of individuals such as John Nelson Darby (whom we shall consider below), and that of similar ideas on the first Camisards:

Early in the century, Pierre du Moulin ... had examined St. John's Revelation for clues to the divine chronology. ..it was clear to du Moulin that the Beast would endure for 1260 years...and from other passages it was equally clear to him that the Beast was the Pope...of more immediate interest, du Moulin ascertained that the persecution of the True Church by the Beast (the Pope) would end with the resurrection of the two witnesses of Revelation 11 in 1689. (Ibid, pge. 15)

It would not be long until such a tinderbox of spiritual expectation and religious tension would be set ablaze. Indeed, the accounts of the first French Prophets, (formerly known as Cevennes) are nothing if not truly remarkable for their similarity to the subsequent descriptions of revivals, camp meetings, and, if I may say, the alleged "manifestations of the Spirit" in both the Pentecostal and Charismatic movements:

When the first prophets appeared among them in 1688, the people of the Desert exulted, for truly, then, were these the last days, and persecution could not last much longer. The prophets were messengers half-expected, and they were only children.

They prophesied while asleep...The ecstasy of the first prophet, a sixteen year

old shepherdess in Dauphine, seemed at the beginning to be "a sort of apoplexy, or natural lethargy, into which she fell without any appearance of a violent motion."...Isabeau Vincent had been baptized as a Catholic, but now she returned to original faith of her parents. On the night of February 3, 1688...asleep in the home of her uncle...she suddenly cried out and began to sing the Ten Commandments. (Ibid, pge. 17)

These manifestations, which were either the results of a somnambulistic trance, or of demonic possession, continued to draw the attention and veneration of the Huguenot communities all throughout the region:

Isabeau lay on her back and fell asleep swiftly. She sang the Ten Commandments in rhyme, then a psalm. After a pause, she preached fluently. Her gestures were as rapid as her speech, and sometimes the "Natural Lethargy" gave way to full agitations. She woke in the morning, and did not remember what had occurred during the night. ... "It is not I who speak, but the Spirit that is within me," she proclaimed, reciting the prophecy of Joel which is repeated in Acts 2:17: "In the latter days your young people shall prophesy, and your old men shall dream dreams."...[ibid, pge. 18)

Interestingly, this is the same prophecy that most Pentecostals and Charismatics quote regarding their movements appearance, "a new Pentecost." (The true and complete fulfillment of this prophecy, as acknowledged by St. Peter himself, occurred on the day of Pentecost.)

After the bountiful harvest of 1688...more than sixty had received the Holy Spirit by the years end. By January, 1689...the inspires became more violent and apparently more irresistible...Enemies...said that a glassmaker taught children to "beat their hands on their heads, to throw themselves down on the ground on their backs, to close their eyes, to puff up their stomachs and throats, to rest unresisting [assoupi] in this state for some moments, and then, waking up with a start, to spout out anything that came out of their mouths." The myth of the glassmaker's shaping children into prophets has been discredited, but the description of physical symptoms was accurate. Shaking, falling, choking and convulsions would characterize future inspires and also the prophets in London. (ibid, pge. 19)

As is the case with nearly all such movements, transformation was inevitable. From being a phenomenon mainly associated with children, adults began to "catch the Spirit" as well. The "prophetic spirit" of the Camisards was translated from France to England, via the exiles, and many novelties were proposed in the alleged prophecies. One of these is eerily similar to the Pentecostal claims nearly two-centuries later. One of the emigres, Elie Marion, was the center of events eerily similar to those of the beginning of the Pentecostal-Charismatic movement nearly two centuries hence:

He was granted a vision of a new Pentecost and promised signs and miracles in answer to those who demanded proofs of his divine commission...The new Pentecost began upon the publication of Marion's Avertissements on April 8. In the subsequent week seven French men and women discovered their prophetic gifts. The presence of the new prophets called for constant attention on the part of all followers and for more time spent with the group. Both the millennial state, and the evidence of the Holy Spirit now had London referents... (ibid, pge 82 My italics)

Anyone familiar with the Charismatic renewal will recognize the phrase "new Pentecost", which has lately been appropriated by that movement. There is no question, therefore, that the idea of a "new Pentecost" is a totally unique concept that sprang out of the head of John XXIII in 1960, as did Athena from the head of Zeus!

The Prophets, with their paroxysms and fantastic speculations were bound to produce controversy among the English clergy; such is evinced by the circulation of this declaration by the Huguenot clergy in London: ...the agitations of these pretended Prophets are only the Effects of a voluntary Habit, of which they are entirely masters, though in their fits they seem to be agitated by a Superior Cause...But the way in which they make the Spirit

speak is still more unworthy of him, which is by perpetual hesitations, childish repetitions, unintelligible stuff, gross contradictions, manifest lies, conjectures turned into predictions...or some moral precepts which may be heard every day much better expressed, and have nothing new but the grimaces with which they are expressed. (ibid, pge 80)

It was inevitable that the appearance of this group in the Huguenot circles of England would arouse interest in a nation where similar sects, such as the Quakers and the Ranters proliferated.

As is documented by Hillel Schwartz in the work which I have so copiously cited, the French Prophets made many converts in England. One of these, John Lacy, apparently was able to speak in tongues; he spoke Latin on one occasion, Greek on another, and also, like Agnes Ozman, the first person to officially undergo the "Pentecostal experience" practised the occult form of mediumship known as automatic writing.

The following quotation brings to mind the "dumbing down" of spirituality throughout much of the so-called Renewal. As we mentioned before, anti-intellectualism plays a large part in such movements, and the idea that "letting go" of oneself, and acting like a fool, cavorting, dancing, etc. somehow makes one a more decorous "temple of the Holy Spirit", as if the Holy Spirit were a divine puppet master pulling the strings of the human beings whom He loves and indwells in a capricious and violent, gratuitous manner. The French Prophets indulged in such mystical practices, and, interestingly enough, anticipated the so-called "holy laughter" lately popularized in such spurious manifestations of spirituality as the "Toronto blessing" and the "Pensacola revival" :

The wild physical movements of the inspired recalled the countryside. ..City women who experienced agitations were able to escape social restraints on physical expression...Educated men equipped themselves with a new vocabulary in which they could be happily simple-minded and yet eloquent of body...the French prophets opened up a space in which believers were at liberty to play and to involve the body in play. So there could be a holy laughter, a joyful dialogue at which opponents might be shocked. (ibid. pge. 229)

So much for the stern Sola Scriptura of Calvin! In much the same way as the Convulsionary Jansenists, (whom they probably influenced) the French Prophets were the "anointed" of their day. The movement was eventually to die out, giving way to the more discreet, yet unmistakable emotionalism of the Wesleyan revival, and the period of classic revivalism, which was to be the cradle of the Pentecostal movement.

THE PHILADELPHIANS

The Philadelphians actually preceded the French Prophets in time, but they were by no means as influential on the course of future developments, nor as notorious as the latter group. The two groups undoubtedly influenced one another. There are unmistakable similarities between this group and the Pentecostals and charismatic movements. There is not likely to be a direct historical link between them, but their similarities outweigh the areas in which they diverge.

The names of those involved at the inception of the Philadelphians reek of occultism:

The history of the Philadelphians...might begin with the eminent antiquarian and astrologer, Elias Ashmole, who granted Dr. John Pordage (1607-81) the clerical living at Bradfield...(ibid, pge. 45)

Although the name of Elias Ashmole probably does not ring a bell with most readers, he is renowned in occult circles as being the first officialy enrolled "speculative" Freemason, as well as a Rosicrucian and founding member of the British Royal Society. Anybody familiar with the issue knows that Freemasonry and Rosicrucianism are irreconcilable with orthodox Christianity. As such, the whole matter begins in an ambience of Hermetic anti-Christianity.

Let the reader take note of the following:

Pordage, a student of medicine and alchemy, had a wife who was a spirit medium, and he was ejected from his living in 1654 for convoking spirits and claiming the power to bestow gifts of the Spirit upon whom he pleased. (ibid)

So, as early as 1654, in a totally occult environment, we find an individual offering to bestow the "gifts of the Spirit" on whom he pleases! As indicated by Schwartz, Pordage then attempted to develop a system of thought based on the writings of Jacob Boehme, a heterodox German mystic whose theological tenets sound surprisingly similar to New Age ideas about an age of Aquarius, of millennial bliss-which he termed the Enochian age. Boehme also posited a theory about a "natural language" which supposedly pre-dated Adam's fall, and which may have influenced the developing ideas with regards to speaking tongues. Boehme also had some very heterodox notions of the divine spirit, as a kind of pantheistic, female principle immanent in the entire universe.

Boehme explicitly taught that, as he was created in the Divine image, Adam was androgynous-both man and woman-as a reflection of the reality of the Divine Nature, wherein the alchemical conjunctio oppositorum (the uniting of the opposites) had its true fulfillment. It may have been at this juncture that the first stirrings of the feminine, Gnostic concepts of Sophia, or Divine Wisdom, as a supplanter of the Holy Spirit of the orthodox Trinity were to worm their way into the mainstream of Christianity. One is struck by the similarities of the speculative work of the occultist Pordage and many so-called Catholic thinkers today, who, in their rush to placate radical feminist notions, introduce a "femininity" to the Blessed Trinity; upon consulting the works of Boehme, Pordage went even further than the heterodox Lutheran: ...he came away with a slightly different treasure: the image of the Virgin Sophia, or Wisdom, female counterpart to male divinity...Pordage embroidered upon Boehme's image of Sophia, discerning a role from Wisdom as an organizing force in human progress toward the millenium. (ibid, pge 46)

Incredible as it may seem, such rhetoric is mirrored by a prominent theologians of the Charismatic Renewal, Heribert Muhlehn, who goes to great pains to excoriate the Angelic Doctor in order to justify his own immanentist and androgynous vision of the Holy Spirit:

Since both the ancient and medieval systems of thought viewed the feminine, maternal principle as passive and receptive...Thomas was forced by the logic of his system to eliminate any maternal aspect of being from analogical description of the divine life...The God of the Bible...goes out beyond himself; he acts upon the history of men, even to the extent of becoming fully involved in it. This occurs precisely through that dynamis, which is called Pneuma. (Heribert Muhlehn, Power and the Holy Spirit: The Catholic Charismatic Renewal, cited., pge.

After Pordage's death, the leadership of the organization begun by Pordage, devolved upon a certain mystic named Jane Lead:

Stirred by Lead's inspiration that there was "much to be done in the Kingdom of this World by a plentiful effusion of the Spirit than yet hath been," the Philadelphians...prepared to give public, open testimony to their private faith and their Enochian walk into the "Celestial Globe of Eternity." (ibid, pge 48)

In language that would reappear with the advent of the "ecumenical Charismatic movement nearly two hundred and fifty years later, and repeating the old heresy of the "spiritual super church", the Philadelphians announced themselves thus: ...the germ of the commencement of the sole true Church, Virgin Bride of Jesus Christ, whose members, dispersed among the diverse Religions of the World, are soon to appear and unite with them, in order to form this pure and holy Church, such as the church of Philadelphia was a the birth of Christianity...

In their own statement of purpose, the Philadelphians announced that their public assemblies would keep the spirit of love burning and would nourish apostolical faith... "We design not to set up any Form, or to lay any burden

either upon our Selves, or upon others; but to maintain the Liberty of Propheying, to all those that are, or shall be, Anointed with the Spirit of Christ." (ibid, pp. 48-49)

As noted above, the exact same sentiments were expressed at the inception of the "Charismatic Renewal proper. No longer were those "anointed" by the Spirit to let the walls of denominationalism divide them; they were to enjoy the free reign of the "Spirit" regardless of dogma, doctrine or discipline.

Another "mystic" who was prominent during the period of the Philadelphians, and undoubtedly influenced by both the French Prophets and Philadelphians was Hannah Wharton. Again, we observe the same so-called "outpouring of the Spirit", the same feverish millenarianism, the same prophetic utterances:

In her forty days' ministration at London (April 23-June 2, 1730), Hannah Wharton...spoke of "spiritual moisture", "outgoings" and "indwelling" of the Spirit, "centers of fullness," the "Blessings of power," the Gospel of "power, wisdom, and love."...Her theology was that of continental pietism: divine communications enriched personal movement toward God; where the indwelling Spirit was known, it was more and more desired. ..

Wharton used language in her spiritual discourse that is virtually indistinguishable from that of many modern day "Pentecostal-Charismatic" revivalists:

"This indwelling Power which is Spirit, which is the Revelation of Jesus, as each one must have to Witness to the Revelation, and know that the Witness in them is indeed that of the Spirit, which Spirit is life and power, and it is to be known an indwelling Power, notwithstanding this inward life knows not at all times the same exercise of Power in itself, but yet the Witness remains, and this Witness, which is of God holds all the Senses and Faculties of the inward Mind in that Conformity of a passive humble waiting as that every Moving of divine Power may be known...."

Each disciple was to wait, "until in waiting he finds the Increase of this Power, which is putting on Knowledge as a Garment." There was now a "Blessing of Waiting" in which the Spirit operated as it had never done before, even in Apostolic times. (ibid, pp 196-197)

"The Power" is something referred to by Pentecostals and Charismatics quite often. As a matter of fact, it was the desire to obtain this "power" that led the first group of Bible students in Topeka Kansas to seek the baptism in the Holy Spirit "with evidence" for the first time. One characteristic that the above groups share with the current "renewals and revivals" is that perennial desire to "walk by sight and touch, and not by faith," requiring the reassurance of outward manifestations of the so-called "Spirit", not being content with that faith which , as the Book of Hebrews points out, is the "substance of things hoped , the evidence of things not seen."

Such groups, deprived of the true faith in its fullest expression, require outward signs, and an emotionally charged fervor to dull the restlessness of which St. Augustine spoke. Such will characterize those who are sincerely seeking the truth, and not yet in its full possession.

For those not willing to go the full distance towards the acceptance of the Catholic faith, this restlessness pushes them on, and incites a feverish desire for "signs and wonders" and "blessed assurance." They are unwilling to face the intellectual Calvaries of an Augustine or a Newman-their distrust of Catholicism outweighs their desire for truth. So they fall into pseudo-mysticism, and into an emotionally charged euphoria which is evidence enough that what they adhere to is the truth. Their experience becomes the religion.

I have no right to pass judgment on the individual adherents of such movements; perhaps these phenomena and beliefs were the devil's sparrows swooping down on the seed sown on the road. It could very well be that in doing so, he prevented these obviously fervent and well-meaning souls from arriving at the fullness of truth which is found only in the Catholic Church.

JOHN WESLEY "MANIFESTATIONS OF THE SPIRIT" IN CLASSICAL REVIVALISM

Revivalism was certainly not always considered as a mere vehicle for emotionalism or supernatural manifestations; it was at first undoubtedly a venue for eminent preachers (usually of the Calvinist variety) to travel about their respective countries issuing a stern message repentance and judgment. But hysterical manifestations, much like those witnessed at today's so-called revivals, were invariably to accompany such 'fire and brimstone' preaching. The first preachers of revivalism (including John Wesley) were certainly no strangers to such things:

The question naturally suggests itself, Was it only Wesley's preaching that produced these strange phenomena? Or was it a common experience of his fellow Evangelists? The question is evidently of importance, for if Wesley stood alone in this respect, we might be led to conjecture that there was some literally hypnotic power in th eman which carried his audiences away. But it seems clear that other preachers of the revival were accustomed to similar interruptions. Daniel Rowlands sermons in Wales made many 'cry aloud in the most awful manner'; a heckler at Bristol, on being called a contemptible little worm', by Howell Harris, fell down in a trembling fit from which (it is said) he never recovered. Cennick, when he was a lay preacher at Bristol in Wesley's own connexion, had people lying before him with swollen tongues and necks, held down sometimes, and with difficulty, by as many as seven men. (Knox, opus cited, pp. 525-526)

There was one important difference, though, between the incipient days of revivalism and our own-such manifestations were by no means unanimously considered to be evidence of the Holy Spirit's presence; as a matter of fact, such men were often at a loss over how exactly to categorize these things. Some revivalists, like Jonathan Edwards, were suspicious and downright hostile to such demonstrations; others, like Wesley were more ambiguous towards the phenomena.

John Wesley and his principal collaborators, such as his brother Charles, and the evangelist Whitefield, (with whom he was to separate, due to their differences on the question of election and the distribution of grace) are certainly sympathetic and admirable figures. Certainly nobody with an open mind could read John Wesley's journals and come away not liking the man-or fail to be in awe at his perseverance and his devotion to what he considered to be the true gospel of Christ.

At the same time, it was primarily Wesley's interjection of the conversion experience characterized by emotional fervor and "blessed assurance of salvation" into mainline protestantism, that was to give the great era of the two revivals greatest impetus, and it was his popularisation of the "born-again experience" , and "second experience of sanctification" that was to exercise such an enormous influence on Protestant Christianity (and via the Charismatic Renewal, on millions of Catholics) in the succeeding centuries. Interestingly enough, it was a friend of Wesley's who was the first to popularize the notion of the "Baptism in the Holy Spirit":

In the matter of experiential salvation, Wesley was influenced considerably by the Moravians, a sect of German Pietists, who trace some of their origins to Jan Hus, and some to Luther; they professed the Lutheran idea of justification by the mere imputation of Christ's righteousness to the believer. They also accepted the doctrine of the "eternal security of the believer" (the idea that "once you have been saved by being 'born again' you can never lose that salvation"). Although their "feeling of assurance of salvation" was by no means as violent or emotional as it was to be in its revivalist expression, it was on this point that they probably most influenced Wesley. The founder of Methodism, although he had been living the life of a devoted Christian, was, up to 1738, still experiencing pangs of doubt and fears of death. It was his in particular his correspondence with a Moravian preacher by the name of Peter Bohler, that led him to seek this "assurance of salvation". In his journal entry of May 24, 1738, Wesley, after providing a brief spiritual autobiography, describes his conversion experience:

By absolutely renouncing all dependence, in whole or in part, upon my own works or righteousness; on which I had really grounded my hope of salvation though I knew it not, from my youth up.

2. By adding to the constant use of all the other means of grace, continual prayer for this very thing, justifying, saving faith, a full reliance on the blood of Christ shed for me; a trust in Him, as my Christ, as my sole justification, sanctification, and redemption.

In the evening I went very unwillingly to a society in Aldersgate-Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: And an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death. (John Wesley, Journals, May 24, 1738)

In a way it could be said that the greater part of the modern evangelical movement owes its existence to this moment in the life of Wesley; for this is the true origin of the modern day revival per se-the altar call, the testimonies, the "commitments to Christ", et al. Wesley's experience was to lay the groundwork for the great period of classical revivalism which was to subsequently sweep the English speaking world. Emotion or feeling was now a virtually indispensable element in the born-again experience:

Now this it is certain a man may want, although he can truly say, 'I am chaste; I am sober; I am just in my dealings; I help my neighbor, and use the ordinances of God.' And however such a man may have behaved in these respects, he is not to think well of his own state till he experiences something within himself, which he has not yet experienced, but which he may be beforehand assured he shall, if the promises of God are true. That something is a living faith; 'a sure trust and confidence in God, that by the merits of Christ his sins are forgiven, and he reconciled to the favor of God.' And from this will spring many other things, which till then he experienced not; as, the love of God shed abroad in his heart, the peace of God which passeth all understanding, and joy in the Holy Ghost; joy, though not unfelt, yet 'unspeakable, and full of glory.'

"7. These are some of those inward fruits of the Spirit, which must be felt wheresoever they are; and without these, I cannot learn from Holy Writ that any man is 'born of the Spirit.' I beseech you, Sir, by the mercies of God, that if as yet you know nothing of such inward feelings, if you do not 'feel in yourself these mighty workings of the Spirit of Christ,' at least you would not contradict and blaspheme. When the Holy Ghost hath fervently kindled your love towards God, you will know these to be very sensible operations. As you hear the wind, and feel it too, while it strikes upon your bodily organs, you will know you are under the guidance of God's Spirit the same way, namely, by feeling it in your soul...(Wesley's Journals, cit., entry for July 31, 1738)

So it was unlikely that Wesley would not askance at so called manifestations of the "Spirit", even if they involved rather violent or questionable concomitants:

Mon. JANUARY 1, 1739. — Mr. Hall, Kinchin, Ingham, Whitefield, Hatchins, and my brother Charles, were present at our love-feast in Fetter-Lane, with about sixty of our brethren. About three in the morning, as we were continuing constant in prayer, the power of God came mightily upon us, in so much that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of his Majesty, we broke out with one voice,

"We praise thee, O God; we acknowledge thee to be the Lord." (ibid)

Such an attitude of acceptance on the part of Wesley led to an amiable disagreement with Whitefield, as the preacher who he refers to in the following passage of his Journal:

Saturday 7-I had an opportunity to talk with him of those outward signs which had so often accompanied the inward work of God. I found his objections were chiefly grounded on gross misrepresentations of matter of fact. But the next day he had an opportunity of informing himself better: For no sooner had he begun (in the application of his sermon) to invite all sinners to believe in Christ, than four persons sunk down close to him, almost in the same moment. One of them lay without either sense or motion. A second trembled exceedingly. The third had strong convulsions all over his body, but made no noise, unless by groans. The fourth, equally convulsed, called upon God, with strong cries and tears. From this time, I trust, we shall all suffer God to carry on his work in the way that pleaseth Him. (ibid, Saturday, July 7, 1739)

One particularly telling episode in Wesley's long and productive life were the famous manifestations at Everton:

.Saturday Feb 21-I preached at Weaver's Hall: It was a glorious time. Several dropped to the ground as if struck by lightning. Some cried out in bitterness of soul. I knew not where to end, being constrained to begin anew, again and again. In the acceptable time we begged of God to restore our brethren, who are departed from us for a season; and to teach us all, to "follow after the things that make for peace," and the "things whereby one may edify another." (February 20, 1742)

May 20. Being with Mr. B—ll at Everton, I was much fatigued and did not rise. But Mr. B. did, and observed several fainting and crying out while Mr. B—e was preaching. Afterward, at church, I heard many cry out, especially children, whose agonies were amazing: One of the eldest, a girl ten or twelve years old, was full in my view, in violent contortions of body, and weeping aloud, I think incessantly during the whole Service. And several much younger children were in Mr. B—ll's view, agonizing as this did. The church was equally crowded in the afternoon, the windows being filled within and without, and even the outside of the pulpit to the very top; so that Mr. B—e seemed almost stifled by their breath. Yet feeble and sickly as he is, he was continually strengthened, and his voice for the most part distinguishable, in the midst of all the outcries. I believe there were present three times more men than women, a great part of whom came from far; thirty of them having set out at two in the morning, from a place thirteen miles off. The text was, 'Having a form of godliness, but denying the power thereof.' When the power of religion began to be spoke of, the presence of God really filled the place. And while poor sinners felt the sentence of death in their souls, what sounds of distress did I hear! The greatest number of them who cried or fell, were men; but some women, and several children, felt the power of the same almighty Spirit, and seemed just sinking into hell. This occasioned a mixture of various sounds; some shrieking, some roaring aloud. The most general was a loud breathing, like that of people half strangled and gasping for life. And indeed almost all the cries were like those of human creatures dying in bitter anguish. Great numbers wept without any noise; others fell down as dead; some sinking in silence; some with extreme noise and violent agitation. I stood on the pew seat, as did a young man in the opposite pew, an able bodied, fresh, healthy countryman. But in a moment, while he seemed to think of nothing less, down he dropped, with a violence inconceivable. The adjoining pews seemed shook with his fall. I heard afterward the stamping of his feet, ready to break the boards, as he lay in strong convulsions, at the bottom of the pew. Among several that were struck down in the next pew, was a girl who was as violently seized as him. When he fell, B—ll and I felt our souls thrilled with a momentary dread; as when one man is killed by a cannon ball, another often feels the wind of it. "Among the children who felt the arrows of the Almighty, I saw a sturdy boy, about eight years old, who roared above his fellows, and seemed in his agony to struggle with the strength of a grown man. His face was red as scarlet; and almost all on whom God laid his hand, turned either very red, or almost black. When I returned, after a little walk, to Mr. B—e's house, I found it full of people. He was fatigued, but said he would nevertheless give them a word of exhortation. I stayed in the next room, and saw the girl whom I had observed so particularly distressed in the church, lying on the floor as one dead; but without any ghastliness in her face. In a few minutes we were informed of a woman filled with peace and joy, who was

crying out just before. She had come thirteen miles, and is the same person who dreamed Mr. B— would come to her village on that very day whereon he did come, though without either knowing the place or the way to it. She was convinced at that time. Just as we heard of her deliverance, the girl on the floor began to stir. She was then set in a chair; and, after sighing awhile, suddenly rose up, rejoicing in God. Her face was covered with the most beautiful smile I ever saw. She frequently fell on her knees, but was generally running to and fro, speaking these and the like words, 'O what can Jesus do for lost sinners! He has forgiven all my sins! I am in heaven! I am in heaven! O how he loves me! And how I love him!' Meantime I saw a thin, pale girl, weeping with sorrow for herself, and joy for her companion. Quickly the smiles of Heaven came likewise on her, and her praises joined with those of the other. I also then laughed with extreme joy; so did Mr. B—ll; (who said it was more than he could well bear;) so did all who knew the Lord, and some of those who were waiting for salvation; till the cries of them who were struck with the arrows of conviction, were almost lost in the sounds of joy. (ibid, May 20, 1759)

Although some present day defenders of Wesley insist that he was eventually enlightened to the point of deeming such incidents as spurious and counterfeit manifestations, the evidence is to the contrary, as is evinced by Wesley's Journal entry for June 4, 1772, nearly twelve years after the foregoing passage:

...At our meeting on Tuesday, eleven more were filled with the peace of God. Yet one young man seemed quite unconcerned. But suddenly the power of God fell upon him; he cried for two hours with all his might. On Saturday evening God was present through the whole service, but especially towards the conclusion. Then one and another dropped down, till six lay on the ground together roaring...That evening, six were wounded...and indeed all of them were in such agonies, that many feared they were struck with death...Edward Farles...was struck to the ground, so distressed that he was convulsed all over. (ibid, June 4, 1739 quoted in Knox, op. Cit., pge 530)

Wesley seems to have accepted most of these manifestation as evidence of a kind of "wounding and healing" wrought by the Holy Spirit, leading to repentance, justification and salvation. However, there is no question in my mind that his (and other's) acceptance of such paroxysms would undoubtedly lead, via the revivalism of the nineteenth century, to both the founding of Pentecostalism and the Charismatic movement, and the wild exaggerations of the revivals and "blessings" of the present day. The vast majority of such phenomena were undoubtedly attributable to hysteria, temporal epilepsy, suggestion and self-hypnosis, although in some cases there may have been a "preternatural" or demonic element. And it was Wesley's teaching on a "second blessing of sanctification" which would, via the Holiness Churches, eventually metamorphose into the Pentecostal idea of a "baptism in the Spirit":

But what is it to be justified? What is justification? This was the Second thing which I proposed to show. And it is evident, from what has been already observed, that it is not the being made actually just and righteous. This is sanctification; which is, indeed, in some degree, the immediate fruit of justification, but, nevertheless, is a distinct gift of God, and of a totally different nature. The one implies what God does for us through his Son; the other, what he works in us by his Spirit. So that, although some rare instances may be found, wherein the term justified or justification is used in

so wide a sense as to include sanctification also; yet, in general use, they are sufficiently distinguished from each other, both by St. Paul and the other inspired writers. (John Wesley, Sermon V, Justification by Faith, II-1)

One of the foremost scholars of Pentecostalism, Dr. Vincent Synan, certainly considers Wesley and Wesleyism as the direct lineal ancestor of Pentecostalism:

Perhaps the most important immediate precursor to pentecostalism was the Holiness movement which issued from the heart of Methodism at the end of the Nineteenth Century. From John Wesley, the Pentecostals inherited the idea of a

subsequent crisis experience variously called "entire sanctification," "perfect love," "Christian perfection", or "heart purity". It was John Wesley who posited such a possibility in his influential tract, *A Plain Account of Christian Perfection* (1766). It was from Wesley that the Holiness Movement developed the theology of a "second blessing." It was Wesley's colleague, John Fletcher, however, who first called this second blessing a "baptism in the Holy Spirit," an experience which brought spiritual power to the recipient as well as inner cleansing. This was explained in his major work, *Checks to Antinomianism* (1771). During the Nineteenth Century, thousands of Methodists claimed to receive this experience, although no one at the time saw any connection with this spirituality and speaking in tongues or any of the other charisms. (Vinson Synan, *Origins of the Pentecostal Movement*, Oral Roberts University, Tulsa Oklahoma, 1997)

Not all revival preachers accepted such behavior as befitting the presence of the Holy Spirit. Charles Finney, the renowned American revivalist of the nineteenth century, warned of the abuses and dangers which were often the direct consequence of the hysterical fervor which accompanied many revivals:

The preaching is very much in a strain of vituperation, and this begets, almost of course, the like spirit and strain in everything else connected with the excitement. There seems to be in it a deep, turbid, and bitter current of feeling that is the very essence of fanaticism. The spirit of Satan, instead of the Spirit of God, has, no doubt, been poured out on the people. It has been an outpouring of a spirit, but not the Holy Spirit of God. It seems to be a going forth of infernal agencies, a letting loose of the powers of darkness, a season of deep delusions; and what is surprising is that even good people are often for a time carried away with it, and for weeks, and perhaps for months, do not consider their mistake. As a brother, who had himself been laboring under this mistake expressed it, "I have been trying to cast out devils through Beelzebub, the prince of devils." (Charles Finney, *Revival Fire*, letter viii, *Excitement in Revivals* pge. 40)

Finney goes on to describe how this atmosphere of feverish expectation goes on to distort, even totally obfuscate, the Gospel message of a true revival. These are words I believe that even the great St. John of the Cross would approve of:

The particular thing to which I would now call the attention of the brethren is this: There is a class of persons, in a season of deep excitement, and especially when there is a good deal of preaching on the necessity and reality of Divine influences, the spirit of prayer, being led by the Spirit, being filled with the Spirit, etc., who are extremely apt to give themselves up to be led by impulses. Mistaking the true manner in which the Spirit of God influences the mind, and not realizing that He enlightens the intelligence, and leads the Christian who is under His influence to be eminently reasonable and rational in all his views and movements, they are looking for the Spirit to make direct impressions on their feelings, and to lead them through the influence of their feelings, and not through their intelligence. Hence they are very full of impressions...-in short, there is no end to the forms in which these delusions appear. (ibid, pge. 43)

Finney was certainly no stranger to the disruptive, even chaotic nature that revivals could take on, when deprived of a solid and sound doctrinal and Biblical foundation. (What it is important for the Catholic to remember here is that the Bible is a "proper gift" of the Church, and insofar as Protestants rightly interpret it and preach it, they are preaching truth. When a Protestant minister, for example, exhorts his flock to repent of their sins and ask forgiveness of God through His Son Jesus Christ, he is preaching truth, even if such is only a partial truth. Therefore, it could certainly be said that there is a positive side to sound Protestant revivals, insofar as they cause Protestants to repent of their sins, and trust the mercy of God and (perhaps) preparing them for the fullness of truth which is to be found only in the Catholic Church. On the other hand, any so-called revival which would exhort Catholics to in essence abandon their membership in the one true Church, and embrace the Protestant notion of salvation could not be good at all.)

No doubt Finney's words were a response to the excesses of the "second great awakening", a wave of religious fervor which had swept over the United States in the early decades of the twentieth century. Revivalism, especially in America, was to be characterized by manifestations which became wilder and wilder as the years progressed. There would be talk of people, who, "falling under the power" would "bark up the devil"; people would howl, roar, break out in spontaneous prophecy, etc. The era of revivalism would produce two great revivals in the United States: the first great awakening, which was generally a traditional Calvinistic revival to repentance and "Godliness", and the "second great awakening", less characterized by the Calvinism of its forerunner, more sensitive to the promptings of the "Spirit":

At the beginning of the new century, a fresh wave of revivalism broke over the country, unexampled, perhaps, in its religious history. You read of people

Trembling, weeping and swooning away, till every appearance of life was gone, and the extremities of the body assumed the coldness of a corpse. At one meeting not less than a thousand persons fell to the ground apparently without sense or motion...Towards the close of this commotion, viz., about the year 1803, convulsions became prevalent...The rolling exercise consisted in doubling the head and feet together, and rolling over and over like a hoop...The jerks consisted in violent twitches and contortions of the body in all its parts...When attacked by the jerks, the victims of enthusiasm sometimes leaped like frogs, and exhibited every grotesque and hideous contortion of the face and limbs. The barks consisted in getting down on all fours, growling, snapping the teeth, and barking like dogs. Sometimes numbers of people squatted down, and looking in the face of the minister, continued demurely barking at him while he preached to them. These last were particularly gifted in prophecies, trances, dreams, visions of angels, of heaven, and of the holy city.

Men and women fell in such numbers that it became impossible for the multitude to move about without trampling them, and they were hurried to the meeting house. At no time was the floor less than half covered. The preachers would at times creep along the ground, crying out that they were the old serpent who had tempted Eve, and exhorting their hearers to agonize and be saved.

Such, in Kentucky at least, was the pattern of the revival. (Knox, op. Cit., pp. 560-561)

As Knox goes on to relate, one of the illegitimate offspring of this second great "revival" was to be the heterodox movement of the Shakers. This was also the religious milieu which young Joseph Smith was so immersed in. It is a well known fact that Palmyra, New York, where Smith was raised, had been a hot bed of revivalism during the "second great awakening". Smith drank deeply of the enthusiastic atmosphere promoted and encouraged by the revival, and it was his search for the "true denomination" that ultimately led him into his conferences with the demon who called himself "Moroni." It is also interesting to note that both movements, Shakerism and Mormonism, practiced glossolalia, or speaking in tongues, long before the advent of modern or classical Pentecostalism, which certainly does not speak well for the Pentecostal (or Charismatic) claims that the movement represents a unique latter-day outpouring of the Holy Spirit.

THE IRVINGITES

The Irvingites were an early and mid nineteenth century sect gathered around the preaching and teaching of Edward Irving, a Scottish Presbyterian minister. Irving would eventually break away and form his own congregation, the Catholic Apostolic Church, and teach the heretical doctrine that human nature was totally evil. But in the meantime, through means of his preaching and prophesying, he was to exercise quite an influence over the religious climate of nineteenth century Britain:

... Irving was already a well-known preacher, and had become even better-known among those who shared an extreme interest in end-times ideology. Regent

Square was not a poor-man's church; it had among its regular attendees members of Parliament, authors, insurers, bankers and such. Leading religious figures in the United Kingdom would visit there when they were in London...Irving decided to teach classes regarding the power of evil in the world. It appears that, as part of the course, he instructed these parishioners to seek the Holy Spirit, and that if they did, the Spirit would become manifest in them. Soon, his students began speaking in known tongues and giving words of knowledge... It didn't take long before this started to show itself on Sunday, with an escalating series of happenings that we today would think of as being typically 'charismatic' or even 'Pentecostal'. For the first few months, he tried to get those going through the experiences to go outside before letting loose, so as not to disturb worship (and get him fired). This, despite the fact that this behavior was the direct result of his teachings....Irving did tell one parishioner not to return until she could control herself.

In the spring of 1832, he had decided to stop fighting it and allow these gifts to show themselves in the Sunday worship services. This got him thrown out post-haste. He and a bit over half his flock left and formed their own congregation and denomination, the Catholic Apostolic Church...(ibid)

What was the nature of Irvingite glossolalia? From most of the contemporaneous accounts, it would appear that it was virtually identical to what passes for "the gift of tongues" in the Pentecostal and Charismatic movements, along with the so-called gift of interpretation:

It must be expressed that the characteristic specimens of Irvingite glossolaly which have been preserved to us are beyond the reach of any lexicon. Such utterances as 'Hippo gerostos niparos boorastin farini O fastor sungor boorinos epoongos menati' or 'Hey amei hassan all do hoc alors loore has heo massan amor ho ti prov his aso me' hardly bear out the claim that the 'languages are distinct, well inflected, well compacted languages'...if we are to judge these results by merely human standards, we must admit that a child prattles no less convincingly. (Knox, op. Cit., pge 553)

Knox is quoting Dr. Drummond, the prominent banker and member of the sect, who claimed that the glossolalia which was being practised among Irving's congregation had all the characteristics of a true language. This is the perennial argument of modern day tongues speakers-at first they maintain that the gift of tongues which they possess is a true foreign language. When proof of this is not forthcoming, they almost invariably fall back on a second argument-that the tongues are 'unknown languages, or languages of angels'. And when it is demonstrated that the tongues in question obey no linguistic rules at all, but are merely a meaningless bunch of random syllables, they fall back on their extreme subjectivist argument: the tongues are a private, therapeutic prayer language, and not miraculous at all. When faced with these facts, Pentecostal and Charismatic apologists for the "end times restoration of tongues" will engage in a verbal "dog and pony show" in order to defend the movement:

Tongue speaking is also a (modest and peaceful) challenge to the limitations and platitudinous character of everyday language. It represents an escape, a non-violent release...At a deeper level, glossolalia reverses the ordinary religious process in which men move, often unsuccessfully, from language to life...

As a preconceptual type of utterance, glossolalia meets the need for an ineffable language that attempts to reach God through discourse of the apophatic (negative, or "beyond language") kind, or in a more positive way, by imitating "the tongues of angels" in Paul's phrase (1Co. 13:1) From this point of view, glossolalia may rightly be said to be a nonlanguage. (Laurentin, op. Cit. pge 81)

Laurentin pulls out all the stops and employs all the high sounding excuses he can to justify the fact that modern glossolalia is not xenoglossia, or true foreign language. It was the same with Irvingite glossolalia, which also went through a similar phase. When it was adequately proven that none of the "tongues" spoken in Irving's congregation were in fact human languages, a new

raison d' etre had to be found for their existence:

It was easy for the cynic to infer that that the whole notion of 'angelic tongues' was a mere subterfuge of propaganda...(Here Knox quotes the Cyclopaedia of Religions) 'After much diligent inquiry, no satisfactory evidence could be found that it was a real language spoken by any portion of mankind. It was then concluded to be, in the literal sense of the expression, an unknown tongue, and viewed merely as a sign of the Holy Ghost...' (Knox, op. Cited, pge. 553)

Knox does not, however, agree with the conclusions expressed by the Cyclopaedia with regards to the tongues being a totally unknown language-as is evident, the prominent glossalalists, the Macdonald brothers, expected their tongues to be understood only under the inspiration of the Spirit; thus, they introduced into the the notion of tongue speaking the "mediumistic or telepathic type of interpretation" totally at variance with the Pauline concepts of eJrmhneu>w, or the idea of rational interpretation or translation of languages, which is undoubtedly what is referred to in 1 Corinthians.

Such a mediumistic role for the "interpreter" is now the rule in Charismatic prayer assemblies-but nowhere in Christian tradition does one find such a manner of interpreting tongues. Whenever anyone begins speaking in an unknown tongue, another "inspired" member of the assembly will claim that the person is saying such and such-but such interpretations never amount to anything more than platitudes or truisms; except in certain exceptional cases where there may be a preternatural agency involved. This may be the manner in which the Pythoness at Delphi was interpreted by the priests of Apollo, or the way in which Shamans operate, but it is emphatically not a Christian mode of prayer or prophecy. St. Paul exhorts the Corinthians to pray for the gift of interpretation, or translation; and it was not until the Irvingites came on the scene that the gift of tongues was considered anything but an articulate, understandable and existing human language-Laurentin himself admits as much (ibid. pge 67). The gift of tongues itself will be dealt with further on. ...it looks as if the Macdonald brothers did not expect their utterances to be interpreted by any natural means. James Macdonald 'when repeating over the concluding words of what he had spoken in the tongue, which were disco capito, said...The shout of a King is among them.'...

It seems that a certain Mr. Pilkinton attended the Regent Square church, and was so carried away by the atmosphere of it that he broke into prophecy himself. But he was something of a linguist, and thought he could translate some of the phrases he had heard used by other speakers. He identified Gthis dil emma sumo as meaning, 'I will undertake this dilemma'; Hozehamenanostra as 'Jesus will take care of this house';...no doubt he expected Irving to be pleased by his disclosures. Instead of that, he was severely lectured on the impiety of attempting to interpret the unknown tongues when you were not 'in the spirit'. Evidently Irving and his colleagues regarded the interpretation of tongues , no less than the tongues themselves, as dictated by 'the Power' to certain gifted persons without any appeal to the understanding.

The gift of tongues, when so understood, loses its main evidentiary value; nobody who is present in a merely inquiring spirit will be impressed by the sight of A talking gibberish and B saying the gibberish means this and that. (ibid, pp 554-555)

It would appear that little has changed with respect to this controversy in the nearly two centuries which separates our generation from that of the Irvingites. Interestingly enough, some of the tongue speaking practiced by the sect sounds almost identical to the glossolalia I heard while in a Charismatic prayer group in Mexico:

'Look to it, look to it! Ye have been warned! Ye have been warned! Ah Sanballat, Sanballat, Sanballat! The Horonite, the Moabite, the Ammonite! Ah, confederate, confederate with the Horonite!' (Mrs. Oliphants' Life of Irving, in ibid, pge. 556)

The person who speaks in tongues in a prayer group almost always begins in

this fashion-emitting repetitive acclamations of praise, or supplication, or hymns, or something similar. Then, in the middle of the repetitive phrases or chants, the glossolalia will begin with syllables like those above, or ha na na, shama na, shama na, or any number of vowel combinations-often influenced by a few words in Hebrew, or Greek the person picks up in Bible study classes. In my experience, there was very seldom any interpretation done of the tongues.

Although the vast majority of the Irvingite tongues and prophesying must have been due to euphoria or hysteria, there may have been cases of diabolical influence:

Sometimes, at least, they seem to have worked themselves up to prophesy, in a disconcertingly mediumistic fashion. This is Pilkington's description of it:

Her whole frame was in violent agitation, but principally the body from the hips to the shoulders, which worked with a lateral motion. The chest heaved and swelled, the head was occasionally raised from the right arm, which was placed on the forehead, while the left hand and arm seemed to press and rub the stomach. She was but a few seconds in this state when the body swayed, the neck became stiff, the head erect; the hands fell on the lap, the mouth assumed a circular form, the lips projected, and the Tongue and English came from her in an awful tone. (ibid, pge. 556)

As is the case with most of the groups we have seen so far, both Protestant and "Catholic", the Irvingites preached, and more importantly, prophesied, the imminence of the Second Coming of Christ. In Irving's case, such ideas probably began with the following prophetic utterances of his acquaintances, the aforementioned Macdonald brothers:

"On April 20, 1830, in the first recorded instance in modern times, James MacDonald spoke in tongues, and his twin, George, interpreted: "Behold, he cometh-Jesus cometh-a weeping Jesus." In fact, almost all the subsequent interpretations in England centered on the theme "the Lord is coming soon, get ready to meet him." (Vinson Synan, Proto-Pentecostal Time Line,)

The consequences of Irving's interest in eschatological prophecies, and his own speculations on the matter would have staggering consequences on the future of evangelical Protestantism. It is known that, apart from the prophecies of his own sect, Irving was influenced by the writings of a Chilean Jesuit by the name of Manuel De Lacunza y Diaz, a converted Jew, who wrote a book entitled The Coming of the Messiah in Glory and Majesty under the pseudonym of Juan Josafat Ben Ezra, and the work itself became known as Ben-Ezra. The book was eventually condemned by the Holy Office because of its hyper-semitism and its millenarianism.:

The Ben-Ezra document laid the foundation for Edward Irving's millenarianism ...Though historic "Chiliasm" has always been around, that faith had fallen into the background. It was revived by Lacunza, Irving and Darby, each adding his unique ideas, and, with those added ideas, re-energized "Chiliasm" had been circulating for over a hundred years before Scofield published his book. That faith had been gaining gradual acceptance, but it was Scofield's notes that injected it into Christian society as the major Christian "doctrine." (www.preteristarchive.com)

Irving, aside from having Ben-Ezra translated into English, also wrote a 200 page introduction to the work, in which he put forth his speculations on the end-times, and in which he posits the perennial "end times restoration of the Spirit's gifts":

Irving's contribution to the subject was his discussion of the charismatic outpouring he expected to occur just prior to the Lord's return a "latter rain." (.....)

This is critically important, since it establishes that the concept of a "latter rain" outpouring of the gifts of the Spirit near the time of the Lord's return can be traced directly to the Irvingite cult. "Latter-rain" is

well known in Pentecostal and Charismatic circles as the a virtually interchangeable phrase for "New Pentecost". Not only the phrase, but the concepts are virtually identical:

Isabella Campbell, a young woman ill with the tuberculosis that took her life, Isabella Campbell, spontaneously burst forth in ecstatic speech in communion with God. After her death, her sister Mary began to look for the gifts of tongues and prophesy in order to equip her to do missionary work. In March of 1830 she spoke in tongues, and soon was added the gift of "automatic writing" (writing in strange characters with amazing speed while in a trance-like condition)... others also received the gift. A few miles from the Campbell home in Gare Loch, in the town of Port Glasgow lived the Macdonald family. The influence of Scott and Irving, and of another, Mcleod Campbell, had stirred up their expectations for the gifts as well. Margaret Macdonald was reportedly healed upon the command of her brother James. But before this took place, according to her narrative, she had lengthy visions of the end times.

A record of these visions is given in Dave MacPherson's, *The Unbelievable Pre-Trib Origin*.¹⁸ The meaning of her recorded visions is at many points difficult to decipher because of the meandering style of her descriptions, but she seems to speak of a secret coming of the Lord for the saints that cannot be seen by the natural eye. She then speaks of the appearance of "THE WICKED" (one individual) "with all power and signs and lying wonders, so that if it were possible the very elect will be deceived." It is difficult to determine whether this one is to appear before or after the Lord comes for His own. Therefore it seems that MacPherson's thesis that this is the origin of the pre-trib rapture theory is surrounded by questions.

Several incidents before and after this visit seemed to confirm Scott's teaching. Two or three years earlier, Isabella Campbell, a young woman ill with the tuberculosis that took her life, Isabella Campbell, spontaneously burst forth in ecstatic speech in communion with God. After her death, her sister Mary began to look for the gifts of tongues and prophesy in order to equip her to do missionary work. In March of 1830 she spoke in tongues, and soon was added the gift of "automatic writing" (writing in strange characters with amazing speed while in a trance-like condition). News of these things spread like wildfire. And others also received the gift. A few miles from the Campbell home in Gare Loch, in the town of Port Glasgow lived the Macdonald family. The influence of Scott and Irving, and of another, Mcleod Campbell, had stirred up their expectations for the gifts as well. Margaret Macdonald was reportedly healed upon the command of her brother James. But before this took place, according to her narrative, she had lengthy visions of the end times...

A record of these visions is given in Dave MacPherson's, *The Unbelievable Pre-Trib Origin*.¹⁸ The meaning of her recorded visions is at many points difficult to decipher because of the meandering style of her descriptions, but she seems to speak of a secret coming of the Lord for the saints that cannot be seen by the natural eye. She then speaks of the appearance of "THE WICKED" (one individual) "with all power and signs and lying wonders, so that if it were possible the very elect will be deceived." It is difficult to determine whether this one is to appear before or after the Lord comes for His own. Therefore it seems that MacPherson's thesis that this is the origin of the pre-trib rapture theory is surrounded by questions... However, this is not the only theory that associates the beginning of the secret rapture theory with the charismatic revival of the early nineteenth century. In September of 1830 a party of Londoners was sent to examine the Gare Lock phenomena for themselves, and upon receiving their positive report, a number of people in Irving's church began praying for the same. In April of 1831 the answer came, . P. Tregelles, known for his scholarship in the history of the Greek text, and one of the early leaders in the Brethren movement, tells us in *The Hope of Christ's Second Coming* (1864) that a secret coming of Christ had its origin in an "utterance" in Irving's church. He writes:

"I am not aware that there was any definite teaching that there should be a Secret Rapture of the Church at a secret meeting coming until this was given forth as an 'utterance' in Mr. Irving's church from what was then received as

being the voice of the Spirit. But whether anyone ever asserted such a thing or not it was from that supposed revelation that the modern doctrine and the modern phraseology respecting it arose."

(Mark Sarver, *Dispensationalism: The Genesis and Development of Dispensationalism in Nineteenth Century England: The Millenarian Revival*)

John Nelson Darby, the founder of the Plymouth Brethren, knew Irving personally, and was undoubtedly influenced by the prophecies of the Irvingites; it was Darby who was the first to popularize the idea of a "pre-tribulation" rapture (as prophesied by the female trance medium, Margaret Macdonald), and was essentially the first to proffer the idea of a separate covenant with the Jews whereby the nation of Israel would be totally restored during the last times, in order that the Old Testament prophecies regarding "national Israel" could be fulfilled before the end-times. The Church has always taught, following St. Paul, that the Jews will be converted to the Church at the end of the world, and once again return to Palestine. However, this clearly has nothing to do with the present secular State of Israel. It is precisely this teaching of dispensationalism which, by means of the Schofield Reference Bible, has so influenced the thinking of Evangelicals (and Pentecostals) world-wide. Such books of eschatology fiction as the *Late Great Planet Earth*, exercise an undue influence, via the Charismatic movement, on Catholics as well, who ignore the true, Catholic teaching on the end-times:

Large numbers of contemporary Catholic pentecostals firmly believe the Second Coming of Christ is imminent. This expectation seems to be based on a borrowing from classical Protestant pentecostalism rather than on a specific prophecy delivered to a Catholic prayer group. (Fichter, op. Cit., page 125)

Some of these "Catholic" Pentecostals even go so far as to defend un-Catholic concepts such as the rapture-in deference to their no doubt wiser Protestant brethren. The tragedy in all this is that, due to the enormous infusion of such spurious and false eschatology into the body of the Catholic faithful, via the influence of the Charismatic movements' more extreme members, that the true Catholic teaching on this matter has all but been relegated to oblivion, lost amid an avalanche of endless speculations spurred on by visions, "prophecies", alleged apparitions of the Blessed Mother, of the saints, and the infusion of Protestantized teachings on the end times.

PART 4

THE HOLINESS MOVEMENT

The Holiness movement, which was officially inaugurated in the United States in 1867, soon after the Civil War, was essentially an extension and elaboration of the Wesleyan concept of experiential sanctification, with many doctrinal novelties in their regard. Since it was directly from the Holiness Movement that pentecostalism was to emerge, I think it is important to consider the movement in some detail.

Wesley, it should be recalled, was generally favorable to emotional and experiential reactions among his followers as genuine evidence of spiritual regeneration and sanctification. Due to his enormous influence on evangelical Protestantism during the nineteenth century, this generally favorable attitude on his part may have been taken by his spiritual followers as an unconditional acceptance of such emotional manifestations. However, despite such an attitude, it would be erroneous to ascribe to the person of John Wesley responsibility for the more extravagant claims which were subsequently to be made in the name of "salvation and sanctification" and eventually to the "Baptism of the Holy Spirit" in a Pentecostal/Charismatic sense. Wesley tended to view such manifestations and spasmodic behavior more from the standpoint of "conviction of sin, or wounding of the conscience" which would lead the believer to repentance and conversion, wherein the believer would be led to cooperate freely in his or her own sanctification. Such concepts would be perfectly consonant with Wesley's Arminianism. On the other hand, further developments and distortions of the Wesleyan doctrine, via the Holiness Movement, would place such hyper-emotional phenomena in a category all their

own, as "empowerment in the Spirit", or as evidence of a "Latter day outpouring of the Spirit". It was of the hyper-spiritualism of the Holiness Movement which the incipient Pentecostalism drank deeply, and which it would eventually come to overshadow, assuming it's place as the most flourishing and vigorous of all the Protestant sects and movements:

"Since Pentecostalism began primarily among American holiness people, it would be difficult to understand the movement without some basic knowledge of the milieu in which it was born. Indeed, for the first decade practically all Pentecostals, both in America and around the world, had been active in holiness churches or camp meetings. Most of them were either Methodists, former Methodists, or people from kindred movements that had adopted the Methodist view of the second blessing. They were overwhelmingly Arminian in their basic theology and were strongly perfectionistic in their spirituality and lifestyle.

In the years immediately preceding 1900, American Methodism experienced a major holiness revival in a crusade that originated in New York, New Jersey and Pennsylvania following the Civil War. Begun in Vineland, N.J in 1867 as the "National Holiness Camp Meeting Association," the holiness movement drew large crowds to its camp meetings, with some services attracting over 20,000 persons. Thousands claimed to receive the second blessing of sanctification in these meetings. Leaders in this movement were Methodists such as Phoebe Palmer, (also a leading advocate of womens' right to minister); John Inskip, a pastor from New York City, and Alfred Cookman a pastor from New Jersey." (Vinson Synan, Origins of the Pentecostal Movement,...)

No doubt many strict Wesleyan Methodists were disturbed by the exaggerations and doctrinal aberrations of the incipient Holiness Movement-such as the recurring heretical concept of "the Church" as a spiritual communion of the sanctified and saved, as opposed to the true and traditional teaching of the Church as a visible institution; some of the bolder members of the Holiness Movement went so far as to posit the idea of two parallel churches, an esoteric "Church of the sanctified and elect" and an exoteric and institutional church for the neophytes and the unregenerate:

"Both parties, as good Methodists, believed in the doctrine of personal holiness, but the more aggressive members of the holiness movement went a step further, and insisted on a holy church. The holiness movement was pressing Methodist concepts of the church toward the revivalistic patterns common to most evangelical churches in America at midcentury. The church was to be primarily a company of recruits committed and equipped for Christian witness and warfare, not a school for the uninitiated or partially committed. The one could remain a relatively open community of some diversity of faith...In the holiness movement the professed belief in holiness by a crisis of evangelical faith constituted the ideal for Christian community; commitment to a disciplined homogenous group of believers either experiencing or seeking the fullness of the blessing was to be both goal and governor of the whole." (Melvin E. Dieter , The Post Civil War Holiness Revival: The Rise of the Camp Meeting Churches, chapter 4, in Reformers and Revivalists: History of the Wesleyan Church, Wayne E. Caldwell, editor, Wesley Press, Indianapolis, IN 1992 pp. 157-158)

Another point of contention between the Wesleyan Methodists and the early holiness movement was the considerable number of preachers involved in the latter who were freemasons. The strict Wesleyans had been in the forefront of the anti-masonic crusade which had played such a significant role in American electoral politics in the first half of the nineteenth century:

"The Wesleyan Methodists were not as greatly involved with the National Holiness Association in the early years as might have been expected. This appears to have been due to the heavy involvement of ministers and members from the major northern and southern branches of Methodism, many of whom were lodge members and therefore persons with whom Wesleyans refused fellowship." (Lee M. Haines, A Grandeur, Nobler Work, Wesleyan Methodism's Transition 1867-1901, in *ibid*, pp. 126-127)

This is a significant fact. Freemasonry, as should be well known to any professing Christian, is both in its' beliefs and aims fundamentally opposed to true Christianity. It accepts no religious doctrine as universally true, save its' own skeletized version of natural religion and "tolerance"-it accepts all religions as equally worthy, and therefore, as equally worthless. Such indifferentism is bound to be a breeding ground for all sorts of doctrinal and spiritual aberrations; if there is no higher arbiter of truth than a man's "inner illumination", or his search for an undefined Masonic "light", is it any surprise that a mason or those whom he influences would exalt the subjective "spiritual" experience, and deprecate the dogmatic expression of truth?

Although not established on any ecclesiastical basis until 1867, formal elements of the movement's theology could be said to have originated with Phoebe Palmer, whom Synan refers to above. Indeed, Palmer can, in a sense, be considered the "founding mother of the Holiness Movement."

"The holiness movement had begun in the 1830's with the establishment of the Tuesday Meeting for the Promotion of Holiness in 1835 by Phoebe Palmer and her sister, Sarah Lankford... Phoebe Palmer had a surprising impact, for a nineteenth century lay-woman, on the theology of the holiness movement. She taught that once consecration was complete the believer should then exercise faith, and without any sensible evidence, lay claim to entire sanctification. One of her favorite texts was 'The altar sanctifieth the gift' " (Matt. 23:19; cf. Exod. 29:37). This led to the development of what was termed "altar terminology" or "altar theology." While some opposed her view as encouraging a claim of entire sanctification before it was actually experienced, the majority of holiness advocates adopted both her view and her terminology" (ibid., pp. 126, 129)

Palmer was going the Wesleyan experientialists one better- she was substituting, under the aegis of her "altar theology", a presumptuous faith in "faith" which was in essence a bypassing of the Wesleyan experience of sanctification. It is perhaps at this point that we can begin to discern the seeds of the "name it and claim it" wishful thinking faith of the present day "word of faith movement"-not to say that Palmer would have gone that far, but every distortion in doctrine, however slight, will ultimately begin a process of divergence from the truth, much like the geometrical lines not quite parallel with one another. One can glimpse here the logical development of the Wesleyan concept of salvation and sanctification qua experience combined with the vitiated concept of faith inherited from the Reformers- in place of the theological and infused virtue of supernatural faith, which in order to be efficacious is inextricably linked to the higher virtue of charity, we have in its place a mere emotional "trust" in the imputation of Christ's merits to our totally sinful and hopeless nature. This will eventually become, in extremist circles, a presumptuous "claim" to salvation, and the "second blessing" of sanctification, and subsequently of "healing", "empowerment in the Spirit", etc.

In light of the foregoing, it is not difficult for one to imagine how the holiness churches would be subsequently characterized by being a group of believers united around a common personal experience such as the "fullness of the blessing," rather than around a common magisterium, a common liturgical life, and a unity in doctrine and sacrament which characterizes all of the historical Christian denominations, whether Protestant, Catholic, or Orthodox. While such groups, in the beginning, were not likely to depart in a doctrinal sense from the essentials of the historical christian faith, little by little, as the charismatic elements and appeals to experiential religion begin to hold sway, errors will inevitably follow, one after the other. Such was the case with the modalistic, even pantheistic language which was adopted by many holiness preachers to describe the work of the Holy Spirit in the life of the believer, expressing concepts far removed from the Church's traditional theology with regards to the loving indwelling of the Third Person of the Blessed Trinity:

"Inexorably mingled with the movements' chief concern for the experience of entire sanctification and perfect love was a corollary proclamation of God's

readiness to demonstrate his Spirit's presence and power in the world by a renewal of signs and wonders. Evangelists and pastors increasingly raised the theme that the powers released at Pentecost would be demonstrated anew in the church, which would put itself under the full command of the Holy Spirit." (Dieter, cited, pge. 154)

So we are faced once again with the Joachimist concept of an "age" or church led exclusively by the Spirit, in contradistinction to the previous church, a benighted, legalistic and pharisaic institution, a rationalistic cadaver, as it were. Another factor of such "power seeking" which I have failed to mention up to this point is that whenever men seek the "power of the Spirit"- the generation looking for a sign-they expose themselves to the deadly powers of the age old adversary, the evil one. Seeking the "power" as some kind of a shortcut to spiritual maturity and holiness, is the quintessential filling of the old skins with new wine. There are bound to be disastrous consequences. As we shall see later on, St. John of the Cross is most adamant in his discouraging of any wish or desire for extraordinary manifestations of God's power- since the devil, adept at his art as Simio Dei, is more than happy to oblige the lust for power, signs and wonders. One should first know the identity of the giver before one accepts the gift. God can choose to work miracles through a donkey if he so desires- but a deep personal communion with the Third Person of the Divine Trinity should be sought for by anybody who desires the true fruitfulness of his or her faith. True miracles are only a shadow of the true wonder which is sanctifying grace. To possess the truth in the fullness of charity is greater by far than even the greatest of miracles. So it is no wonder that in their misguided search for "the power of the Spirit" that many adherents of the Holiness movement would begin to employ language which is frankly modalistic, if not pantheistic with regards to the Holy Spirit. Such language is little different than that which the Tantrists employ when speaking of the Serpent Power or Kundalini, that of the Mesmerists with regards to the "animal spirits" or than that of the Jehovah's Witnesses who speak of the Holy Spirit as the "active power of God":

"The leaders of the revival expected God to respond to the miracles and power which science and technology were demonstrating with a display of His own signs and wonders of new supernatural power. Electricity, dynamite, telephones and railroads would be used again and again as analogies for the miraculous power which the new "age of the Spirit" was bringing to the church in its mission to save the world." (ibid, pge. 155)

There was even a book published around this time called something like, Spiritual Shocks from Pentecostal Batteries. Terms like electricity, dynamite, with regards to the putative presence of the Holy Spirit are still in use today among modern-day charismatics -even among Catholic theologians, who appear unwilling to contradict any of the modern "anointed prophets" of the false "spirit" of today's signs and wonders movement. One such example, cited by renowned Catholic journalist John Vennari, has the head of a prestigious Catholic educational institution employing equally crude conceptual language to describe the "power of the 'spirit'":

"In this speech, Father Scanlon spoke of his "three conversions"...the third "conversion" was his entry into Pentecostalism in 1973. He explained that he felt it his duty, as Rector of 170 Franciscan seminarians, to make his men holy, and was perplexed on how to achieve this. A Carmelite nun told him "You need to be baptized in the Holy Spirit." A week later, one priest and two laymen laid hands on him. He claims that there he received "A R-R-RUSH OF THE SPIRIT". He recounted, "after that, my preaching changed, people started getting healed in the confessional. People started flying in to go to confession." He gave accounts of spiritual and bodily healings he had been involved with. He also shouted, "I EXPERIENCE A GREATER POWER OF THE SPIRIT, A GREATER RUSH TODAY THAN I DID THEN" (in 1973). (John Vennari, op. Cit.)

Such terminology represents the age old confusion of a certain euphoric or emotional response, with a concomitant actual sensation or tingling of the body with something like an electric charge or a wave of energy with the presence of the Holy Spirit. The overwhelming consensus of Catholic tradition, as well as that of most traditional Orthodox theologians and conservative

Protestants, has been to disregard such sensations, if not to openly discourage them. Most great mystical writers and doctors, especially St. John of the Cross, consider such "spiritual highs" as means whereby the devil may take advantage of the spiritual pride felt by the individual in such cases, and strictly enjoin the faithful to avoid them.

One important step in the development of the Holiness teachings which eventually led to Pentecostalism were the Keswick conventions. These conventions were to a great degree responsible for infusing Calvinism into the Holiness movement. The movement had until now been characterized by an Arminian doctrine of free cooperation in sanctification. Wesley himself had favored the Arminian doctrine of free grace and the universal call to salvation, which approximates, to a certain degree, the Catholic teaching on such points. Arminianism generally held the freedom of the human will in cooperating in salvation and sanctification, whereas the Calvinist denied free grace, the universal call to salvation, and the freedom of the will, and preached the total depravity of human nature. Consequently, the Keswick spirituality expressed more emphasis on a "higher life of endued power of the Spirit": "...the Keswick Conventions. Keswick became Britain's annual hub for Holiness teachings of a mostly non-Wesleyan kind. At Keswick, they spoke of being given victorious power by the Spirit over inward sin, where a Wesleyan might talk of Christ's gradual 'eradicating' it (removing it, root and all). Keswick viewed baptism as an anointing more than a cleansing. Any later spiritual experience did not make for inner perfection but for perfection (or at least, near-perfection) of what one does and how one lives. US teachers had an influence on Keswick (especially Robert and Hannah Smith), and Keswick had influence in the US, especially in the Alliance (C&MA) churches and at the Moody Institute; also in Foursquare and Open Bible/Gospel Lighthouse churches. Keswick's influence is still felt today on the British charismatic scene." (A Proto-Pentecostal Timeline, Cit.)

Therefore, we see once again the emphasis on "power" as evidence of sanctification, as opposed to the ancient ascetic road of Catholic tradition, deemed so indispensable by the great St. Paul, not to mention the great fathers, doctors and mystics of the Catholic Church. Whatever its doctrinal and mystical deviations, Wesleyism, with its doctrine of entire sanctification, in a moral and ascetic sense, was at least a step in the right direction. The Keswick conventions were to mute the Wesleyan emphasis on entire sanctification, and essentially replace it in the foreground of the movement with the automatism of neo-Calvinism and its emphasis on power, signs and wonders as the evidence of being among the "predestined":

"The Keswick understanding of the experience of holiness and life in the Spirit represents a reshaping of the American Methodist holiness revival's emphasis of entire sanctification ...The first Keswick Convention for the Promotion of Scriptural Holiness grew out of the American lay holiness evangelist, Robert Pearsall Smith and his noted wife, Anna Whitehall Smith. Anglicans...continued the Keswick Convention after the American leadership faltered because of rumors which surfaced about Smith's doctrinal and moral integrity." (Dieter, op. Cit., pge. 173)

As is noted by Dieter in the work just cited, the particular nature of the accusations against Pearsall Smith had to do with his concept of "spiritual wifery" whereby he drew rather graphic sexual metaphors to describe the relationship of his women followers to Christ. It is important to note that Pearsall Smith eventually lost the Christian faith completely:

"The bitter failure of his ministry...eventually contributd to his complete loss of faith. Hannah Whitehall, his wife and coworker, remained stalwart in her faith until her death in 1911." (ibid, note 33, pge 184)

We saw above that the Keswick Conventions were largely responsible for the infusion of certain Calvinist notions with regards to human nature and free will into the Holiness Movement. This, in turn, paved the way for creating a spiritual milieu where a sort of a mitigated "possession spirituality" (control by the "Spirit") would take the place of the gradual Wesleyan-Arminian eradication of sin, the "entire sanctification":

"The consequent reformulation of the holiness message of victory over sin and the victorious Christian life and witness under the Keswick banner allowed holiness teaching to penetrate the non-Methodist churches of America more broadly than had been possible under the original revival movement with its heavy Methodist perfectionist flavor. The experiences of daily victory over sin was the promise of both theologies. The Calvinistic Keswickians, however, would claim only that in the fully consecrated believers life, the power of the old nature of sin was countered and overcome by the presence of the indwelling Spirit; it was not cleansed away as commonly maintained by their Wesleyan compatriots. Keswick spirituality, strongly tinged with Wesleyan understanding and experience, still colors the self-understanding, or even forms the basis of the prevailing ethos, of many of contemporary evangelicalism's institutions and movements, such as Campus Life, Moody Bible Institute...The Assemblies of God denomination...and even significant elements within the Southern Baptist Convention." (ibid, pge 175)

The quotation above is important in light of the fact that the Assemblies of God are the chief "trinitarian-Pentecostal" denomination in the world today, and that the Southern Baptists are the largest Protestant denomination in the United States. The Keswickian terminology has passed into the mainstream of the Charismatic movement as well, with all their claims of "victory over sin" (a presumptuous claim, see I Corinthians 9:27) and the theologically erroneous notion that the indwelling of the Holy Spirit somehow "supresses" human nature, this being totally corrupt. Such notions veer periously close to the ancient heresy of the Messalians, (see above, chapter 2) since it has never been a teaching of the Catholic Church that God "suppressed" or abolished human nature in effecting the sanctification of individuals. As St. Thomas Aquinas teaches, God does not abolish nature, He perfects nature. He perfects our nature by means of sanctifying grace, in which the faithful become, through an ever increasing perfection of charity, ever more fitting and decorous temples of the Holy Spirit. In this way, His Divine Presence in them is increased without measure. The Holy Spirit is not some kind of dog trainer who holds human nature on a leash, or who muzzles and enchains his charges. He is the Spirit of Truth Who testifies to the Truth, and Advocate and Guide of those who seek to do His will, united to the one Body of Christ, the Church, through sanctifying grace. His presence is loving, abiding and gracious providing His faithful children with a ceaseless and divine dialogue, in which He exhorts those indwelt by His presence to cooperate in His divine "mission" of sanctification. He instructs, encourages, nourishes (through the sacramental graces) chastens as a loving parent is wont, and inspires all that is worthy, holy and noble, so that the nature He has created may bear fruit to eternal life. How different from the concept of the supressing of human nature, or of a triumphalistic "victory over sin" which is in essence nothing else but automatism! Yet this is a very common notion today, especially in the more Protestantized versions of the Charismatic Renewal. At some "Life in the Spirit Seminars" (the Charismatic initiation course), even within a "Catholic" context, the speakers will harangue the audience as "sinful worms" in need of total supression of their human nature, thereby leading them into erroneous, Calvinistic concepts of nature and grace.

B. H. IRWIN AND THE "BAPTISM OF FIRE, OR OF THE HOLY SPIRIT"

During the nearly two millenia which preceded the Holiness Movement, historical Christianity had acknowledged but one baptism-the new birth referred to by Our Lord Himself in His encounter with Nicodemus-the begetting from above, of water and the Spirit. (St. John 3:5) These words of Our Lord have been interpreted by the Church infallibly and definitively to refer exclusively to the first sacrament of Christian initiation, whereby one is incorporated into the body of Christ, the Church, whether by means of immersion, infusion, or aspersion with the pronouncing of the valid Trinitarian formula-"I baptize you in the name of the Father, of the Son, and of the Holy Spirit." St. Paul himself recognized that there is but, "one Lord, one faith, and one Baptism." (Ephesians 4:5) Whatever controversies regarding the one baptism which arose during the Donatist and Novatianist heresies, or subsequent to the rise of the Reformers, with regards to the rebaptism of adults had nothing to do with a "second baptism" or with the idea that there

were multiple baptisms to be undergone in the course of a believer's life. The concept of Baptism in the Holy Spirit, or of the Holy Spirit, was actually put forth for the first time by an associate of John Wesley named John Fletcher during the former's lifetime. This can, however, be regarded merely as a neologism to describe the Wesleyan experience of the "second blessing" of sanctification, and had little to do with the notions subsequently developed of an "endowment of spiritual power" or a granting of miraculous powers. The idea of a "Baptism of the Holy Spirit" did not capture the popular Protestant imagination until the publication of a book by Holiness Preacher Asa Mahan in 1870 entitled, "Baptism of the Holy Ghost." Again, I must add that although the terminology employed by Mahan undoubtedly had great influence on the subsequent development of the Holiness doctrine of spiritual empowerment, Mahan no doubt chiefly had in mind merely the Wesleyan "second blessing of sanctification" and not necessarily any extraordinary manifestations or paroxysms, except those which Wesleyan experimentalism would consider as "conviction of sin" or a "wounding of the conscience." It was with the birth of the idea of yet a "third work" of spiritual experience, distinct from Wesley's salvation and sanctification (first and second blessings) which, in my view, ultimately gave rise to the phenomenon we now know as the "Baptism in the Holy Spirit." During the 1880's this novelty became quite defined:

"The Western Kansas Ministerial Association discussed sanctification, and some of its members thought that there were three works: regeneration, sanctification, and the baptism of the Spirit. W.H. Kennedy, later to serve as general mission secretary, distinguished at one time between entire sanctification on the one hand, and the baptism with the Holy Ghost on the other, saying they were distinct experiences which might or might not occur at the same time; he declared this baptism to be a special impartition of power, repeatable many times." (Haines, op. .cit. , pge. 136)

At this point we encounter the birth pangs of what can be considered Pentecostalism proper. Contrary to many of the Charismatic propagandists, the movement did not spring forth all of a sudden on the morning of Jan. 1, 1901 in Topeka Kansas. As we can see, there was a gradual erosion of Christian concepts, like sanctification, baptism, salvation etc. which occurred within certain Holiness Churches, taking these denominations further and further out of the pale of orthodox Christianity. Such developments were by no means welcome within all the Holiness Churches themselves, whose leaders must have recognized that such notions were leading many adherents and into the realm of cult theology, of novelties with respect to Biblical teaching and traditional doctrine:

"The most damaging aspect of the "third work" teaching for Wesleyan Methodists was in the form of the baptism of fire. This teaching apparently originated with Benjamin Hardin Irwin of Lincoln, Nebraska, a former Baptist minister who became a member of the Iowa Holiness Association. He became convinced that there was a distinction between the baptism of the Holy Spirit at entire sanctification, and the baptism of fire which subsequently brought down power to the believer. He sought, and claimed to receive such a baptism...It was in Anderson, South Carolina, that Irwin organized the Fire-Baptized Holiness Church, which later merged into the Pentecostal Holiness Church." (ibid, pp. 136-137)

Renowned Pentecostal scholar Harold Hunter provides us with an illuminating account of how B. H. Irwin developed his "Baptism of Fire" doctrines, beginning with his becoming acquainted with the writings of Wesley's associate, John Fletcher. (Fletcher, it will be recalled, was the first divine to actually use the phrase, "Baptism in the Holy Spirit.)

"It was through the ministrations of the Iowa Holiness Association that Benjamin Harden Irwin was won to the holiness ranks...Irwin then decided to enter the ministry and was ordained by the Baptist Church. In the early 1890's, Irwin came into contact with one of the "Bands" of the Iowa Holiness Association and was convinced about the reality of the second blessing...Irwin devoured the works of John Wesley, but became more interested in John Fletcher, Wesley's successor in the English Methodist Societies. Irwin was especially impressed with John Fletcher's Checks to Antinomianism. According

to his reading of Fletcher, many early English Methodists testified to an experience beyond salvation and sanctification, which they called "the baptism of burning love."...Published in Way of Faith by 1895, Irwin constructed the doctrine of a "third blessing" for those who had already been sanctified. This was the baptism of the Holy Ghost and with fire, or simply the baptism of fire. This would be the enduement of power from on high through the Holy Spirit." (Dr. Harold Hunter, International Pentecostal Holiness Church, published in The Acts of Pentecost, edited by Yung-Chul Han . Seoul: Han Young Theological University, 1998).

One will notice the confluence of trends at work in Irwin's novelty of "fire baptism"-the Keswick doctrines of an "endowment of spiritual power" grafted onto the Wesleyan / Holiness concept of sanctification.

"Setting aside the Way of Faith and The Guide, J.H. King declared that Irwin's 1899 Live Coals of Fire was the first publication in the nation to teach that the baptism of the Holy Ghost and fire was subsequent to sanctification. While perhaps not imitating the exact turn of phrase, other North Americans preceded Irwin in this basic concept." (Ibid)

Although, as Dr. Hunter acknowledges, the idea of the baptism of the Holy Spirit occurring after sanctification did not originate entirely with Irwin's "baptism of fire", it was Irwin's ministry which was to bring the teaching to real prominence in the holiness circles- and it was Irwin, after all, who established the first "Fire Baptized Holiness Association" in 1895:

"In 1895, the controversy in Iowa over the new doctrine [Irwin's third blessing] became so heated that Reid and the older leadership of the Iowa Holiness Association invited Irwin and his followers to disassociate themselves from the organization. Irwin then quickly formed a local chapter of Fire Baptized Holiness Associations to counter the negative influence of the older group. The first such organization was effected at Olmitz, Iowa in 1895. " (Ibid)

The "Fire Baptized Holiness Associations" adopted a statement of belief which bore little resemblance to the creeds of historical Christianity, concentrating on the experiences of "sanctification" and "baptism of the Holy Ghost", rather than any statements of dogmatic or doctrinal truth. They thus turned away from any objective basis of faith (such as Sacred Scripture or Tradition) towards the uncharted waters of experientialism:

The following was included in the Constitution:

"We believe also that the baptism of the Holy Ghost is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer. We believe also that the baptism with fire is a definite, scriptural experience, obtainable by faith on the part of the Spirit-filled believers. We do not believe that the baptism with fire is an experience independent of, or disassociated with the Holy Ghost." (Ibid)

As will be seen presently, B.H. Irwin would later cross paths with Azusa Street via the influence of two prominent Pentecostal, A.J. Tomlinson and the putative founder of the movement, Charles F. Parham. It is beyond dispute that the doctrine of "fire baptism" exercised a preeminent influence on the early Pentecostal "Baptism in the Spirit"-perhaps the difference between the two is no more than a change in terminology.

What exactly was the experience of "fire baptism" to which Irwin and his like minded colleagues gave such critical importance? While it is risky to speculate on the nature of anyone's subjective experiences, I believe that what the first "Fire baptized" believers were undergoing was a phenomenon common in all the world's religious traditions and practices - and among many of the parallel movements which we have examined so far. Certainly, Irwin's mention of falling into a "trance" is significant, as it suggests the pseudo-mystical, psychosomatic euphoria which could also be termed the "spiritual high"-though it is not spiritual, and has nothing to do with the heavenly heights at all. This experience consists generally of a kind of "spiritual

warmth" which spreads throughout the body, causing a feeling of exhilaration and euphoria, of empowerment, an explosion of spiritual energy, somewhere midway between mere auto-suggestion and a true preternatural phenomena. It can be seen being produced by stage hypnotists and among audiences at rock concerts. It takes place quite frequently in the possession cults of the Caribbean, and in the studio audiences of televangelists. Of course, it would be unfair to imply that all of the early Pentecostals or Charismatics had this type of experience. At the same time, however, it does seem rather curious that so many so called mystical states (irregardless of denomination or religious belief) coincide in the matter of their psychophysical concomitants- and that they virtually all talk about a trembling of the body, a sensation of spiritual power tingling in their torso, and of a very convincing feeling of empowerment and of an intense heat. No doubt the first experiences of the "Fire Baptized" and those of the first Pentecostals were extremely similar, as is implied by this personal testimony of a follower of the Azusa Street revival in 1906:

"I now began to go to the altar and earnestly seek for the Lord to have His way with me. Soon the power of God began to work with me. The Holy Ghost showed me that I must be clay in the Potter's hands, an empty vessel before the Lord. I laid aside all doctrine, all pre-conceived ideas and teachings and became absolutely empty. The Holy Ghost now settled down on me, and I could feel the power going through me like electric needles. The Spirit taught me that I must not resist the power but give way and become limp as a piece of cloth. When I did this, I fell under the power, and God began to mold me and teach me what it meant to be really surrendered to Him. I was laid out under the power five times before Pentecost really came. Each time I would come out from under the power, I would feel so sweet and clean, as though I had been run through a washing machine.

I now had come to the place where I was completely submitted to the whole will of God. I had been seeking about five weeks, and on a Saturday morning I awoke and stretched my arms toward heaven and asked God to fill me with the Holy Ghost. My arms began to tremble, and soon I was shaken violently by a great power, and it seemed as though a large pipe was fitted over my neck, my head apparently being off. I was now filled with the Holy Ghost. I cannot describe the power I felt. The nearest description that could be given would be the action of a pump under terrific pressure, filling me with oil. I could feel the filling in my toes and all parts of my body which seemed to me to swell until I thought I would burst. I do not know how long this continued but it seemed to me a long time. The ressure was now removed and my soul and spirit seemed to leave the body and float in the air just above. My body seemed hard and metallic like iron. This was undoubtedly the baptism into the death of Christ." (The Apostolic Faith Edition 3, copyright 1999 by Dunamai)

It seems hightly likely that the phrase "Fire baptism" was more than a metaphor; it was a trenchant description of a literally hot and tingly experience.. Perhaps these observations by Father Seraphim Rose, may be enlightening:

"Besides laughter and tears, and often together with them, there are a number of other physical reactions to the "Baptism of the Holy Spirit," including warmth, many kinds of trembling and contortions, and falling to the floor... One does not know at what to marvel the more: at the total incongruence of such hysterical feelings and experiences with anything at all spiritual or at the incredible light-mindedness that leads such deceived people to ascribe their contortions to the "Holy Spirit," to "divine inspiration," to the "peace of Christ." These are clearly people in the spiritual and religious realm, are not only totally inexperienced and without guidance, but are absolutely illiterate. The whole history of Orthodox Christianity does not know of any such "ecstatic" experiences produced by the Holy Spirit. It is only foolishness when some "charismatic" apologists presume to compare these childish and hysterical experiences, which are open to absolutely everyone, with the Divine revelations accorded to the greatest Saints, such as to St. Paul on the road to Damascus or to St. John the Evangelist on Patmos. Those Saints fell down before the true God (without contortions, and certainly without laughter), whereas these pseudo-Christians are merely reacting to the

presence of an invading spirit, and are worshipping only themselves. The Elder Macarius of Optina wrote to a person in a similar state: "Thinking to find the love of God in consoling feelings, you are seeking not God but yourself, that is, your own consolation, while you avoid the path of sorrows, considering yourself supposedly lost without spiritual consolations" . . . Bishop Ignatius gives several examples of such physical accompaniments of spiritual deception: one, a monk who trembled and made strange sounds, and identified these signs as the "fruits of prayer"; another, a monk whom the bishop met who as a result of his ecstatic method of prayer felt such heat in his body that he needed no warm clothing in winter, and this heat could even be felt by others. As a general principle, Bishop Ignatius writes, the second kind of spiritual deception is accompanied by "a material, passionate warmth of the blood"; "the behavior of the ascetics of Latinism, embraced by deception, has always been ecstatic, by reason of this extraordinary material, passionate warmth" -... This material warmth of the blood, a mark of the spiritually deceived, is to be distinguished from the spiritual warmth felt by those such as St. Seraphim of Sarov who genuinely acquired the Holy Spirit. But the Holy Spirit is not acquired from ecstatic "charismatic" experiences, but by the long and arduous path of asceticism the "path of sorrows" of which the Elder Macarius spoke, within the Church of Christ." (Extracted from: Father Seraphim Rose, Missionary Leaflet #E90, Holy Protection Russian Orthodox Church, 2049 Argyle Ave., Los Angeles, CA 90068. Editor: Archimandrite Alexander Mileant)

Although one cannot agree with Father Seraphim on all points-especially not with the disparaging remarks he makes about great saints of the Church like Francis of Assisi and Ignatius of Loyola- and about The Imitation of Christ- I do believe that his observations are extremely valuable, coming from a man who is deeply learned in the ways of the eastern monastic tradition, which represents the accumulated wisdom of nearly two thousand years of ascetic struggle. As such, Father Seraphim is certainly familiar with the lives of the saints, and with the criteria employed by the great Catholic Fathers of monasticism. He is well aware that such physical manifestations as intense heat and trembling can proceed either from nature, or from the evil one, and of themselves have no significance one way or the other with relation to true holiness.

Certain apologists for the Charismatic view will inevitably point to great mystics such as St. Teresa of Avila, who reported experiencing certain states which bear a resemblance to those described by the proto Pentecostals and the Charismatics. However, such experiences were only concomitants to authentic, Church approved, mystical states, under the careful guardianship of holy spiritual directors, men who were well versed in asceticism and the holy life.

And even if we occasionally find, scattered here and there throughout the vast panegyric literature of the Church certain anomalous phenomena, we must say, with Cardinal Newman, "one divine does not make a catena." Such phenomena are never accorded much importance by the saints, and are totally subordinated to the higher faculties of the human soul, being genuine only in a few extraordinary cases. No saint, doctor, or true mystic has ever counseled the faithful to seek such states, or, for that matter, to seek any spiritual power at all. We are only to seek the Lord in an increase of charity. True miracles and mystic states will come only if they lead to the salvation of souls and the growth of the Church. Such things are emphatically not to be sought out actively merely to bolster self-esteem, or as a method of winning a following for oneself.

In the Holiness context, such phenomena were undoubtedly provoked by an attitude of extreme spiritual expectation, maybe of remorse, or fear of hell, accompanied by a repetitive, yet inspiring hymnology, by the cadence of the preacher's sermons, and by the general ambience of spiritual expectation in the crowd. This is merely this universal pseudo- religious experience's Protestant American context. Such things can be observed happening all over the world, in quite distinct circumstances. The nature of such events, both then and now, would from all appearances seem to be identical. This is true whether we are discussing the so called "fire baptism" of Irwin or the so called "stirring of the Spirit" or "rekindling of the Spirit" of the present day Catholic Charismatic theologians- such happenings bear little or no

resemblance to the true and sanctifying presence of the Holy Spirit, any more than do the almost identical manifestations among the Kundalini yogis of Hinduism, or those of cult Subud. Just the other day I came across a web page published by a self described "Catholic mystic" which relates that individuals experience of "Baptism in the Holy Spirit" after having hands laid on him by a Pentecostal minister. Word for word, the description is indistinguishable from the Kundalini power flowing into the yogic chakras.

The fundamental problem with all these experiences is attributing to the Holy Spirit, the third person of the Blessed Trinity, actions totally unbecoming the Divine Nature in which He shares co-equally with the Father and the Son. As we observed earlier, the Holy Spirit cannot be compared to an electrical current or a "shock" who "zaps" or "slays" people and whose primary interaction with human beings is that of an mysterious, channeled physical force acting for the most part in a corporeal manner. This was the error undoubtedly committed by the "fire baptized" people like Irwin and the later Pentecostals-and which continues today among many Charismatics and Pentecostals-the confusion of bodily feelings and emotions with the true actions of the Holy Spirit. Compare the early "Fire Baptizer's" and Pentecostal's descriptions of the so called presence of the Holy Spirit, as well as that of their spiritual descendants, the modern day Charismatics, who openly approve of any and every tingling, heat, burning, shaking, jumping, dancing, etc. as long as it is done under the aegis of the "New Pentecost", with the words of the great father of the Greek Church, St. Basil:

"Now the Spirit is not brought into intimate association with the soul by local approximation. How indeed could there be a corporeal approach to the incorporeal? This association results from the withdrawal of the passions which, coming afterwards gradually on the soul from its friendship to the flesh, have alienated it from its close relationship with God. Only then after a man is purified from the shame whose stain he took through his wickedness, and has come back again to his natural beauty, and as it were cleaning the Royal Image and restoring its ancient form, only thus is it possible for him to draw near to the Paraclete. And He, like the sun, will by the aid of thy purified eye show thee in Himself the image of the invisible, and in the blessed spectacle of the image thou shalt behold the unspeakable beauty of the archetype. Through His aid hearts are lifted up, the weak are held by the hand, and they who are advancing are brought to perfection.

Shining upon those that are cleansed from every spot, He makes them spiritual by fellowship with Himself. Just as when a sunbeam falls on bright and transparent bodies, they themselves become brilliant too, and shed forth a fresh brightness from themselves, so souls wherein the Spirit dwells, illuminated by the Spirit, themselves become spiritual, and send forth their grace to others.

Hence comes foreknowledge of the future, understanding of mysteries, apprehension of what is hidden, distribution of good gifts, the heavenly citizenship, a place in the chorus of angels, joy without end, abiding in God, the being made like to God, and, highest of all, the being made God. Such, then, to instance a few out of many, are the conceptions concerning the Holy Spirit, which we have been taught to hold concerning His greatness, His dignity, and His operations, by the oracles of the Spirit themselves." (St. Basil the Great, On the Holy Spirit, IX, 23)

This great and venerable father of the Church makes it clear that the presence of the Holy Spirit in the life of the believer has nothing to do with the "circumscribed corporeal presence" claimed by so many Pentecostals and Charismatics (and no doubt by their Fire Baptized forerunners) but His presence is comensurate and increases in us as we grow and increase in holiness, in the virtues which serve as the true channels of His sanctifying presence. The joy which the saint here speaks of has nothing in it of the theatrical and sensualistic "r-r-rush!" of Father Scanlon, or of the "zapping" experienced by the modern day revivalists in Toronto, or Pensacola.

Where is the "Royal Image"? Is it zapped, or shocked, or knocked to the ground by an unseen force field? Such pantheistic concepts, little different in

essence from the "force" of the Star Wars series, merely serves to lead true Christians further away from the traditional teachings of the Church, and into the terra incognita of dangerous spiritual experimentation. Though this may not have been the intention of most of the early "Fire Baptists", their erroneous conceptions would ultimately lead to downright absurdities, such as the one I witnessed the other day while casually channel surfing. "Word of Faith" preacher Kenneth Copeland and a colleague of his whom I did not recognize were encouraging the television audience to receive the "anointing" which, they assured everyone, was literally hanging over the television studio like fog. They claimed to be able to transmit this "anointing" through the television sets of their viewers! If this is not occultism of the first magnitude, then I do not know how such can be defined.

There is no doubt that the "fire baptism" was the direct precursor to the classic "Pentecostal experience" or "Baptism in the Holy Spirit"; it is equally true that this experience has nothing to do with the "revivifying of the sacramental graces" which is spoken of nowadays by Catholic Charismatic theologians who desire a reconciliation between the true Catholic mystical tradition, and the spurious so-called Pentecostal experience.

The constant craving for spiritual experience, as is attested to by all the great mystics of the Church, is addictive, like a drug. If the experiences are indeed spurious, they will never ultimately satisfy the soul that hungers after them, and will be required in stronger and stronger doses. In light of this, it is no surprise that Irwin himself was no longer content with merely the "Baptism of fire" but went further and further down the road of absurdity and fanaticism:

"The Fire-Baptized movement almost disappeared in 1900 after Irwin backslid and abandoned the church. Before this he had taught several more baptisms including the baptisms of "dynamite," "liddite," and 'oxidite.'" (Vinson Synan, Whence the Pentecostal Holiness Church?)

"August 1st, 1898, I was pardoned of my sins. On the following Sunday at 11 o'clock, God sanctified me wholly. A few days later I received the Comforter. Later on, in October, God gave me the Baptism of fire. The devil, and all the hosts of hell cannot make me doubt this. When my sister Mattie was married, I fell into a trance and saw a vision. During services a night or so afterwards, God showed me that I needed more power for service; so I made my wants known and prayer being offered my faith took hold of God's promises, and I received the Dynamite. A few nights after this I received the definite experience of Lyddite." (Vinson Synan, The Old-Time Power: A History of the Pentecostal Holiness Church (Franklin Springs: Advocate Press, 1986) 81f. as quoted in Hunter, The Pentecostal Holiness Church, cited)

The trance was an all too common occurrence with regards to the early Pentecostals. In light of the bizarre terminology employed by Irwin, as well as his self confessed trance, it is not unlikely that he may have fallen victim to a preternatural influence. His language is the language of one who is addicted to such experiences, in the same way that a drug addict is addicted to narcotics. When the ordinary "fire baptism" no longer satisfied Irwin's craving for "empowerment", he had to seek ever stronger doses of such experiences, terminating in the absurd and unchristian notion of "Lyddite" baptism.

Among those who fell under his influence, we may include, significantly, the father of Pentecostalism, Charles F. Parham:

"It is documented that Charles Parham met up with Fire-Baptized enthusiasts in Topeka upon arriving in 1898 and encountered Irwin himself at some point before 1901." (Hunter, The Pentecostal Holiness Church, cited)

Not practicing what one preaches is an all too familiar event in the lives of cult figures- there is an all too common tendency among such people to "strain the gnat and swallow the camel" as it were, with regards to their devotees, and certainly Irwin was no exception. It was precisely such hypocritical behavior on his part which led to his general repudiation by the Holiness

movement from which he sprang.

I do not wish to be judgmental with regards to Mr. Irwin's conduct, since I have certainly been guilty of grave sin myself. Leaving doctrinal considerations aside for one moment, I can only insist on this point- that if the "Fire Baptized Movement" had been truly inspired, it is not illogical to conclude that God would have had least led its founder to sincere repentance and a holy lifestyle especially after having received the "baptism of fire." The movement itself was a definitive and indispensable link in the chain which leads to the classical "Baptism of the Spirit" practiced by both Pentecostals and modern day Charismatics. It is generally acknowledged that subsequent to all his extraordinary claims, Irwin became a public lecher and drunkard and this (along with all of his false dogmas and occult language) positively excludes the "Fire Baptized Movement" as a genuine movement of the Holy Spirit:

"The precise nature of Irwin's indiscretion is not often repeated, but C.E. Jones, "Benjamin Hardin Irwin," Dictionary of Christianity in America, 583, passes on the 1900 announcement by H.C. Morrison in his Pentecostal Herald that Irwin had been seen on an Omaha street drunk and smoking a cigar. This was followed by divorce and a marriage to a young woman. J.H. King, "Pentecostal Holiness Church," 23, lamented that an alluring woman had tempted Irwin. But more pointedly, J.H. King, "Unity," Advocate 6:14 (August 3, 1992) p. 5, wrote:

"His [Irwin] life for many years alternated between the pulpit and the harlot house. He would go from the pulpit to wallow with harlots the rest of the night. During this time he was preaching fiercely against wearing neckties, eating pork, and drinking coffee."

(Harold D. Hunter, Director of Archives and Research Center, International Pentecostal Holiness Church, "Beniah at the Apostolic Crossroads: Little Noticed Crosscurrents of B.H. Irwin, Charles Fox Parham, Frank Sandford, A.J. Tomlinson note 56" Cyberjournal for Pentecostal Charismatic Research)

EARLY FAITH HEALERS

The idea of Faith healing as a corollary to the Holiness experience exercised an important influence on the "power endued" Holiness movement and by implication on the first Pentecostals; one actually observes an almost inevitable evolutionary leap of the early Holiness oriented healers into incipient Pentecostalism. According to the Dr. Synon, one of the most important early events in the "restoration of healing" occurred not in America, but in Europe:

1843: Johann Blumhardt began praying on a dying girl, placed his hands on her, and she was healed. This created a sensation which drew people from all over Western Europe. This, even though Blumhardt himself insisted that it was not his hands that healed, but God's response to honest prayer. Blumhardt saw sickness as a way that our 'fallen' existence bore the Devil's power into human life. He believed that the way to resist sickness is to confess our sin and repent. As years went by, he emphasized soul-searching to find the 'hidden sin' that could be making us ill. However, he did not believe that one could become perfect or sin-free before God in this lifetime; this means that all of us become ill. (Synan, op. Cit)

There seems to be something of the old errors of the Messalian's in Blumhardt's doctrine of sickness as a manifestation of the devil's power; such errors continue today in the "Word of Faith Movement." The influence which Blumhardt's ministry apparently exercised over the first faith-healers of the Holiness may have also contributed to one of the great misunderstandings about the role of the "laying on of hands" in the Church, since there were those (see above) who attributed healing properties to Blumhardt's hands themselves.

The "laying on of hands" has now become the standard, almost indispensable method of transferring the "anointing" or "baptism of the Holy Spirit" today,

and it is certainly used in healing services also, as though power were flowing from the fingers themselves to the body of whomever is touched. This superstitious attribution of a magical power that is physically transferred via the hands is at total variance with the traditional Catholic and Biblical understanding of the laying on of hands as a symbolic or sacramental transference of authority, power, or blessing-and with the case of the animals to be sacrificed at the Jerusalem temple, of guilt. In the case of the Lord Himself, it is certainly possible that actual contact with His Sacred Humanity could itself be efficacious, as in the instance of the miracles He performedumaniHu , since His humanity was truly and irreversibly united to His Divinity through the Incarnation, but there was never any question of an actual, renewable, transfer of power through His touch, only of its efficacious manifestation. This was also the case when the Apostles laid hands on those whom they confirmed, and who subsequently received certain extraordinary gifts of the Holy Spirit. The Holy Spirit was not received physically through the hands, like an electric shock, but by means of the sacrament itself, invariably producing its supernatural effects.

Although some would consider that I am again proffering a straw man argument only in order to strengthen my conclusions-that the overwhelming majority of Charismatics would reject such a concept of actual, physical transference- I would reply that at the grass roots of the movement itself, the "power in the hands" idea is the one that prevails. Time and time again, people I have known talk of the trembling hands of the Charismatic healers transferring a healing heat, of the "slain in the Spirit" being brought about by contact with the hands of the "anointed", of electric shocks, blinding light, etc. The tragic aspect of all this is that certain individuals hands may indeed carry a force which can be transmitted, but this force has nothing to do with the Holy Spirit. Many of the old Mesmerists were able to transmit a physical energy through their hands, as well as many Hindu Yogis. The Yogis even have a term to express the "power through the hands"-they call it Shaktipat, and it can consist of a light touch on the forehead or on the chest, and the devotee may experience something almost identical to the so-called "Baptism in the Holy Spirit." or "slain in the Spirit". Physical healings may often result from shaktipat as well.

In Christian tradition, however, the laying on of hands is principally for the purpose of administering the sacraments of orders, confirmation, and the anointing of the sick, and these are the true channels of graces both ordinary and extraordinary. The words of Our Lord, enjoining the laying on of hands for the healing of sickness, are directed to the Apostles and their immediate collaborators, the presbyters, and this is borne out in the epistle of St. James, chapter five. It is clearly the presbyters of the Church who are to lay hands on the sick and anoint them with oil, not some spurious "anointee." No one but a validly ordained priest or bishop may impose his hands in a sacramental manner, and the laying on of hands is never attributed magical properties in either the New Testament or the early Fathers:

Neither do we permit the laity to perform any of the offices belonging to the priesthood; as, for instance, neither the sacrifice, nor baptism, nor the laying on of hands, nor the blessing, whether the smaller or the greater: for "no one taketh this honor to himself, but he that is called of God." For such sacred offices are onferred by the laying on of the hands of the bishop. But a person to whom such an office is not committed, but he seizes upon it for himself, he shall undergo the punishment of Uzziah. (The Apostolic Constitutions, bk III, ch. 10, 4th century a.d.)

(The reader will recall that King Uzziah ,whose story can be found in the second book of Chronicles, was the Israelite king who arrogated the priestly office to himself, and offered incense at the altar of the temple. For this he was punished by God with leprosy.)

Miraculous healings, of course, do occur, but almost never in an ambience of theatricality, suggestibility, or of unnatural fervor. They are to be attributed principally to the omnipotence of God, who oftentimes chooses to work through the intercession and instrumentality of a particular saint, or holy man or woman. There is no such thing as a "miracle ether" which somehow

lies around inert until "activated" by the laying on of hands, or by hand passes, or by speaking phrases or key words over and over. Such ideas come from occultism, from the kundalini of the tantrists, and from vague Theosophical speculations, and are repudiated by traditional Christianity. Nevertheless, such absurdities are openly promulgated and accepted by millions within the Pentecostal and Charismatic movements today, and anybody who has the courage to question such ideas is disparaged as an unbeliever or a blasphemer.

Whatever he himself personally thought about the laying on of hands, Blumhardt's healing doctrines were soon to exercise an enormous influence over the Holiness movement and incipient Pentecostalism: ...the widening understanding of the Spirit-filled life revived the expectation of the reactivation of the gifts of the Spirit in the lives of Christians for ministry in the Church and in the world. In most instances divine healing teaching found friendlier acceptance within those holiness associations which were most ecumenical in make up...John Inskip testified to a miraculous healing by faith as R. Cullis prayed for him...Cullis, an Episcopalian homeopathic physician, was the father of the healing revival in the holiness movement as well as in the Pentecostal movement. The latter movement eventually gave it more prominence than did the former...William Boardman joined him in strong promotion of the doctrine.

A.J. Gordon, prominent higher life Baptist pastor, and most significantly of all, A.B. Simpson, founder of the Christian and Missionary Alliance were strongly influenced by Cullis and Boardman's work. All of them in turn were influenced by the work of Pastor Blumhardt (or Blumhardt) and Dorothea Trudel in Switzerland... (Dieter, op. Cit. pp 175-176)

It was at this juncture that one of the most heterodox elements to have come out of the Pentecostal world-view first saw the light of day- the idea that bodily sickness is caused almost exclusively by a lack of faith in the person of the afflicted. Today, this is repeated ad nauseam by the "Word of Faith" preachers, who berate their audiences for their lack of faith- "all you have to do is claim the healing, or repeat over and over, 'I rebuke the sickness in the name of Jesus', to be healed." As for those sick who are not healed, they are sinners through lack of faith. (Most prominent "Word of Faith" preachers do not hesitate, however, to avail themselves of the very best doctors and hospitals when it is they themselves who are ill. I say "most", because it was the prominent "Faith" preacher Hobart Freeman's misfortune to take his own doctrine seriously, and refuse to seek medical treatment. This led eventually to his death from heart disease.) For those who insist that such teachings are a latter day aberration, which has somehow crept into the Charismatic world by stealth, historical facts clearly demonstrate the contrary, as still another controversy erupted between the more "power oriented" holiness preachers and the more orthodox Wesleyans over this novelty:

The early teaching of the holiness healing movement, influenced by such leaders as Cullis and Boardman, was that healing now by the prayer of faith was assured to all who would believe in the finished redemptive work of Christ... The nature of the prayer of faith for divine intervention, consequently, divided holiness teachers. These differences continue to the present. The understanding of most of the holiness churches was to be rooted in the later understanding of healing as providential and subservient to God's higher wisdom and providence...the more radical position, which may more properly be called "faith healing" developed into the healing theology common to the Pentecostal movement of the twentieth century. In that tradition, to end a prayer for healing with "Thy will be done" constitutes a sign of unbelief and defeat...(ibid, pp 176-177)

I myself once heard this very same error expressed by one of the most prominent lay leaders of the Charismatic Renewal, Jose (Pepe) Prado Flores, at a Charismatic convention or conference in Navojoa, Sonora, Mexico in 1986. Pepe Prado insisted that God did not ever wish for anybody to be sick, and that all that the Christian had to do was "claim" the healing, on faith. At this same conference, Prado spoke somewhat contemptuously of Catholics who put the virtue of charity before the "empowerment" or anointing in their lives.

JOHN ALEXANDER DOWIE

Perhaps the most prominent member of the faith healing fraternity in the nineteenth century holiness movement was the controversial John Alexander Dowie. He popularized end times "restorationism", the idea that, as the Church was now in the final age of the world, immediately preceding the second coming of the Lord, the extraordinary signs and wonders of the apostolic age were to be granted it anew; and preeminent among these would be the gift of healing. A disciple of the radical "faith healing" which we read about above—the idea that divine healing is the Christian's to claim, as spiritual as well as physical health was won for Christians through the atonement; therefore, as noted above, to pray for healing conditional to God's will was for Dowie a lack of faith, as was seeking medical treatment. Hence Dowie refused to permit his followers to consult with physicians or avail themselves of any medical treatment. This was to be one of the factors which would eventually contribute to his downfall, as he established a faith healing center known as "the city of Zion" near Chicago, and would actually prohibit the ill under his charge to seek medical assistance. There have since been many such "faith healing centers" in the United States and around the world, and Dowie is generally considered the true father of the faith healing movement. Dowie was also to exercise an enormous influence on the nascent Pentecostal movement, as many of the prominent leaders of its first generation were actually members of Dowie's commune:

Those who arose from Zion City to become influential in the Pentecostal movement included F.F. Bosworth, John Lake, J. Rosewell Flower, Daniel Opperman, Cyrus Fockler, Fred Vogler, Marie Burgess Brown, William Piper, F.A. Graves, Lemuel Hall, Martha Robinson, Gordon Lindsay, and Raymond Richey. Influential Assemblies of God minister Gordon Lindsay, editor of Voice of Healing, wrote Dowie's biography and gave him credit for influencing "a host of men of faith who have had powerful ministries," referring to generations of Pentecostal preachers. (Extracted from: The Strange History of Pentecostalism, distributed online by: Way of Life's Fundamental Baptist Information Service, copyright 1998)

In light of the following, this is a startling and significant revelation, as it is documented that not only many of the Pentecostal pioneer elite were once adherents of a bizarre and cultish commune, whose founder preached a totally heterodox doctrine of healing and of apostolic restoration, but also that eight of the founding members of the Assemblies of God, the world's largest trinitarian Pentecostal denomination, were also devotees of Dowie. This should give pause to all adherents of classical Pentecostalism and of the Charismatic movement, since God would never ratify the message of a false prophet. That so many leaders of incipient Pentecostalism fell under the spell of Dowie attests to the fact that not only was he a peripheral figure in the beginnings of Pentecostalism, but his influence with regards to the movement's adoption of the faith healing banner was probably decisive. This taken by itself represents should represent a devastating blow to the propagandists of a new Pentecost, but when coupled with the other little known facts about the origins of Pentecostalism should lead any and all Christians desirous of being led to the truth that this movement was nothing but a successful deviation of historical Christianity.

Dowie's attitude towards divine healing would lead him to deny those under his "care" any access whatsoever to doctors or medicine. Such actions are generally not in the interest of the public good, and the state of Illinois was soon to charge Dowie with the crime of manslaughter. Around this time a group of followers approached Dowie and attempted to convince him that he himself was the prophet Elijah, come in the spirit and power to restore all things before what they were sure was the imminent parousia. Dowie initially rejected such ideas, but as time went on and his following increased, it was inevitable that the spiritual pride that goes with being regarded by so many as a great healer would play on his manifest spiritual immaturity—not to mention the absence of any check on such illusions by the salutary intervention of a religious or ecclesiastical authority. Dowie, like most such cult figures, was answerable to no religious authority or board, merely to the

power of the state. As time went on, these factors were to produce the inevitable march from spiritual pride and pseudo-religiosity to downright diabolical deception and delusion. Dowie eventually made the public declaration, in 1901, that he was indeed the prophet Elijah, and dressed himself in the robes of the Jewish high priest, whereupon he lost much of his following. However, since common sense or logical consistency is seldom in abundance wherever charlatans such as Dowie are revered, most of his previous devotees, in particular those who were most prominent in the subsequent Pentecostal revival, did not deny that he had once possessed the "anointing", or that the Holy Spirit had enabled him to work miracles. The farthest they were willing to go was to maintain that Dowie's spiritual pride had led to his downfall.

However, there are charlatans and there are charlatans, and it is important to consider that men like Dowie do not gain their considerable followings merely on account of their fanciful oratory, or their generic "charismatic personality"- not if they claim to be divine healers and to work miracles. Did Dowie possess some kind of real power? At this juncture, one can only speculate, but it would appear that he did indeed "heal" certain individuals, most significantly the wife of John Lake, who was later to become the founder of Pentecostalism in Africa. Lake was to have some rather strange paranormal experiences himself (which we will document further on). But any faithful and sincere Christian should know that recognize whatever powers Dowie did exercise on occasion could not have been of God, since God will not ratify the message of a false prophet, and there should be no doubt in any sincere Christian's mind that Dowie was a false prophet. Dowie was not only revered by early Pentecostals such as Lindsay and Lake- he exerted a considerable influence on the founding father of Pentecostalism, Charles Fox Parham either directly or via the religious commune of Shiloh, founded by another cult leader, Frank Sandford, and which will be considered further on. Dowie was to die an embittered and generally forgotten figure, destroyed by the same illusions of spiritual pride and generally ignored (but by no means repudiated) by most of the members of the movement that he himself was instrumental in laying the foundations of.

TMARIAH WOODWORTH ETTER

Another figure in the healing movement who was to have a profound impact on the beginnings and development of the "healing tradition" or movement within Pentecostalism and, by implication, the Charismatic movement, was Mariah Woodworth Etter.

Born in 1844, Maria Woodworth-Etter lived in Lisbon, Ohio. God called her to preach at a time when people did not believe that women should preach. In fact, at this time women were not even allowed to vote. She saw the death of her little children one by one until she decided to obey Jesus Christ and go and preach the Gospel. It has been recorded that she had one of the most powerful ministries and anointings - with astounding healings, miracles and wonders - that has ever been documented in the history of the church. Reports state that she would come into a town after sleeping in a tent, and within days there would be approximately 20,000 people in her meetings. At times, God would give people working in the fields in a fifty-mile radius around her meetings visions of heaven and hell, and they would fall to the ground under tremendous conviction. It was like a "blanket" anointing that would come down upon the whole area. It has been reported that for whole blocks around her meetings, people would be falling to the ground and repenting. (Andrew Strom, Great Healing Revivalists: How God's Power Came: Mariah Woodworth-Etter, copyright 1998, by Andrew Strom)

Woodworth Etter is cited in Hank Hannegraaff's illuminating and fascinating Counterfeit Revival as the forerunner of such female revivalists as Katherine Kuhlmann and the notorious Aimee Semple Macpherson, especially with regards to popularizing the so called "slain in the Spirit" (euphemized for more discrete sensibilities by Francis Macnutt as "resting in the Spirit") phenomenon. Both Macpherson and Kuhlmann will be considered in detail further on. A cursory reading of Woodworth-Etter's biography demonstrate that Woodworth-Etter, while she may have been sincere, put preternatural phenomena, especially the so

called "falling under the power" first on her list of priorities while supposedly preaching repentance and the "gospel of Calvary." While she may indeed have been sincere, this itself proves nothing. Edgar Cayce, the demonically obsessed "sleeping prophet" was also sincere-and less vindictive, apparently, than Woodworth-Etter. One reads of continuous victories by this woman over sinners and doubters, brought about by the so called "anointing" which supposedly hung about this woman like a cloud hugging a mountainside:

The Lord revealed wonderful things to me in a few moments; my fears were all gone. Those who were lying over the house as dead, after lying about two hours, all, one after another, sprang to their feet as quick as a flash, with shining faces, and shouted all over the house. I never had seen such bright conversions, nor such shouting. They seemed as light as a feather. The ministers and old saints wept and praised the Lord with a loud voice. They said it was the Pentecostal power; that the Lord was visiting them in great mercy and power, and there was great victory coming. (Mariah Woodworth-Etter, Signs and Wonders, ch. 4)

It is quite obvious from the words of Woodworth Etter herself that such manifestations went well beyond the emotional outbursts that Wesley had described:

Those who fell would lie, some fifteen minutes, some half an hour, some one or two hours, some a day and night, and others longer. They would all come out praising God. I commenced the meetings at nine o'clock in the morning, and continued till twelve at night. We could not close, there were so many outside; when one went out, one came in. Sinners were struck down at their homes, and along the highways. They were saved for miles around. (Ibid, ch. 5)

It should be obvious, (if her accounts are to be believed) that Woodworth-Etter was no ordinary "woman preacher." Indeed, the argument can be made that her powers, which were potent and real, bore more resemblance to those acquired by the Shamans and Magicians of primitive cultures, who are able, on occasion, to wield tremendous preternatural powers; such powers can be wielded at times even over certain geographical regions, and it is well known that certain black magicians or sorcerers have the power to project actual images (much like movies) before an audience, and to exert hypnotic powers over those who willingly become their disciples and open their powers of suggestion up to such individuals. People being "struck down along the highways," who happened to be in the vicinity of this woman does not testify to her being anointed by the power of the Holy Spirit, but most likely to the fact that she was able, through the power of suggestion, manipulation, or diabolical intervention to project power. Woodworth-Etter, as is well documented, would preach to Quakers and Mormons and Universalists, and seemed to have considered doctrine a secondary issue, unlike the apostles, for whom doctrine was the supreme test, even, as St. Paul insisted, of an "angel from heaven." (to the Galatians, 1:8) As has been reiterated throughout this book, the Holy Spirit does not act as a force field or an "anointing" that throws people down, or puts them into a rigid or corpselike trance.

What is described by Woodworth-Etter is decidedly not the ecstasy of mystics such as St. Teresa or St. John of the Cross, and attributing such actions to the Holy Spirit would therefore be going against the overwhelming consensus of Catholic tradition. This does not imply, however, that in Woodworth-Etter's case, there was not a certain spirit at work, although it was most certainly not the Holy Spirit. The point is that such actions as those described by Woodworth-Etter (and by most of the early Pentecostals and Charismatics) could be in certain instances the work of evil spirits. This is very trenchantly illustrated by St. Cyril of Jerusalem: ...this name of spirit is common to many things; and every thing which has not a solid body is in a general way called spirit. Since, therefore, the devils have not such bodies, they are called spirits: but there is a great difference; for the unclean devil, when he comes upon a man's soul (may the Lord deliver from him every soul of those who hear me, and of those who are not present), he comes like a wolf upon a sheep, ravening for blood, and ready to devour. His coming is most fierce; the sense of it most oppressive; the mind becomes darkened; his attack is an injustice also, and so is his usurpation of another's possession. For he makes forcible

use of another's body, and another's instruments, as if they were his own; he throws down him who stands upright (for he is akin to him who fell from heaven; he twists the tongue and distorts the lips; foam comes instead of words; the man is filled with darkness; his eye is open, yet the soul sees not through it; and the miserable man gasps convulsively at the point of death. The devils are verily foes of men, using them foully and mercilessly.

Such is not the Holy Ghost; God forbid! For His doings tend the contrary way, towards what is good and salutary. First, His coming is gentle; the perception of Him is fragrant; His burden most light; beams of light and knowledge gleam forth before His coming. He comes with the bowels of a true guardian: for He comes to save, and to heal, to teach, to admonish, to strengthen, to exhort, to enlighten the mind, first of him who receives Him, and afterwards of others also, through him. And as a man, who being previously in darkness then suddenly beholds the sun, is enlightened in his bodily sight, and sees plainly things which he saw not, so likewise he to whom the Holy Ghost is vouchsafed, is enlightened in his soul, and sees things beyond man's sight, which he knew not; his body is on earth, yet his soul mirrors forth the heavens. He sees, like Esaias, the Lord sitting upon a throne high and lifted up; he sees, like Ezekiel; Him who is above the Cherubim; he sees like Daniel, ten thousand times ten thousand, and thousands of thousands; and the man, who is so little, beholds the beginning of the world, and knows the end of the world, and the times intervening, and the successions of kings, - things which he never learned: for the True Enlightener is present with him. The man is within the walls of a house; yet the power of his knowledge reaches far and wide, and he sees even what other men are doing. (St. Cyril of Jerusalem, Catechetical Lectures XV, 15-16)

The true enlightenment which the great Father of the Church here speaks is brought about by the gentle and life giving presence of the Comforter and Spirit of All truth in the soul, infused thereby by means of the Sacraments which are the true channels of divine grace. This obviously has nothing to do with the puppet master spirit who would slay Woodworth-Etter's hearers en masse:

The class-leader's little boy fell under the power of God first. He rose up, stepped on the pulpit, and began to talk with the wisdom and power of God. His father began to shout and praise the Lord. As the little fellow exhorted and asked the people to come to Christ they began to weep all over the house. Some shouted; others fell prostrated. Divers operations of the Spirit were seen. The displays of the power of God continued to increase till we closed the meetings, which lasted about five weeks. The power of the Lord, like the wind, (And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting . . . and they were all filled with the holy Ghost. (Acts 2. 2, 4.)) swept all over the city, up one street and down another, sweeping through the places of business, the workshops, saloons and dives, arresting sinners of all classes. The Scriptures were fulfilled. The wicked flee when no man pursueth. Men, women and children were struck down in their homes, in their places of business, on the highways, and lay as dead. They had wonderful visions, and rose converted, giving glory to God. When they told what they had seen their faces shone like angels'. The fear of God fell upon the city. The police said they never saw such a change; that they had nothing to do. They said they made no arrest; and that the power of God seemed to preserve the city. A spirit of love rested all over the city. There was no fighting, no swearing on the streets; the people moved softly, and there seemed to be a spirit of love and kindness among all classes, as if they felt they were in the presence of God. (Woodworth-Etter, op. Cit,)

The first night of the meeting, while we were singing, I reached over to shake hands with a man who was standing in the aisle. I asked him to come to Christ. He began to tremble and fell backward. I thought I would not talk to any one else for fear the people should attribute the power to me instead of God. As I stepped back one of the ministers on the pulpit, the pastor of the church, threw up his hands and fell... They thought if the ministers had to go down there was no chance for them to escape...When the minister came out of the trance he told of the wonderful vision he had, of the horrors of hell and the beauty of heaven. He said heaven was a real city. (Except a man be born from

above he cannot see the kingdom of God. (John 3. 3.)) He saw many of his friends there, and talked with them. He saw the hosts of angels. He saw the people in hell that he knew on earth... The ministers came to the altar for a baptism of power. Nearly all their members followed.

One night there were one hundred and fifteen converted. Nearly all who were saved during this revival when the Spirit of God came in their hearts, fell under the power, or sprang to their feet, shouting the praises of God. Those who fell would lie, some fifteen minutes, some half an hour, some one or two hours, some a day and night, and others longer. They would all come out praising God. I commenced the meetings at nine o'clock in the morning, and continued till twelve at night. We could not close, there were so many outside; when one went out, one came in. Sinners were struck down at their homes, and along the highways. They were saved for miles around.

...One day fifteen doctors came from different cities to investigate the power and trances. When they came I was lying under the power of the Holy Ghost. I remained several hours. God used me and others that were in a trance at the same time in a way that convinced them that it was the power of God. One of the doctors was a class-leader. He did not want to admit the power was of God. He would have been glad if they could have proved it was something else. He came to investigate the trances but he was called to another part of the house; he went expecting to find something new. To his surprise he found his son at the altar, and wanted his father to pray for him. He could not pray. God showed him what he was, and what he was doing. He began to pray for himself. While praying he fell in a trance, and saw all the horrors of hell. He was falling in. After a terrible struggle God saved him...Not less than five hundred were saved in one week, and hundreds after the meeting closed, as the result. Men and women were converted miles from the church. Many were struck down, and lay like dead men, on their way home, and miles away from the meeting. Would to God the people could see that it is the mighty moving power of God we need to save the people, as on the day of Pentecost, when three thousand souls were saved. (Ibid)

After one hears these descriptions of the lady's power, it is not difficult to imagine why she was deemed the "Voodoo priestess" and the "trance evangelist" by a number of the Protestant clergymen of her day. She eventually established something like a "temple" in Indiana, took it upon herself to establish her own church and ordain her own ministers (something which is clearly opposed to both scripture and tradition-St. Paul, inspired by the Holy Spirit, forever precludes the possibility of women as exercising a leadership role in the Church.) She also prophesied that San Francisco would be completely destroyed by an earthquake in 1903. Certainly such a prophecy represents an enigma- there was, of course, a major, devastating earthquake in the area in 1906, but it hardly wreaked total destruction. This raises the question of why people such as Woodworth-Etter, Edgar Cayce, Nostradamus, etc. are sometimes able to successfully "prophesy" future events with a certain accuracy, yet, unlike the Biblical prophets, are never entirely accurate. Anyone who is familiar with the writings of such individuals must admit that they make-like Woodworth-Etter- many false prophecies and perhaps a few accurate ones. Where a preternatural agency is at work, this may be due to the fact that the prophecies inspired by evil spirits are based upon the knowledge which such spirits possess by reason of their natures. They possess a greater intelligence than humans by nature, and their mode of acquiring such knowledge does not depend primarily on discursive learning or reasoning. It is quite possible that an evil spirit could lead his human "channeler" to intimations of his highly superior, advanced knowledge which far surpass the human knowledge of the day-say, with regards to the science of geology of Woodworth-Etter's day. Such individuals would be empowered to prognosticate with a "greater than human" faculty, yet in a manner totally inferior to the inspired prophets, saints and mystics of Sacred Scripture and Catholic Tradition. These latter are the immediate recipients of God's Divine Revelation, or the truth's immediately related to it, and their prophecies, being truly inspired by the Holy Spirit, cannot err.

Despite the fact that Woodworth-Etter's ministry was accompanied by so many elements which can be considered occultic in nature, she is still considered

an important pioneer in the Pentecostal healing circuit- an important forerunner of people like Aimee Semple Macpherson, Kathryn Kuhlmann, Oral Roberts, Paul Cain, and scores of other Pentecostals and Charismatics who have the "anointing". Her participation in, and acceptance by the early Pentecostal movement is beyond dispute-and it was inevitable that, as the Holiness-Pentecostal movement gradually lost the elements which, although incomplete, approached the truths of Catholicism, such as a thorough, expositional grounding in the Bible, and the primacy of sanctification in a strict Wesleyan sense, etc.- that it would eventually admit heterodox elements, and go further and further into the realm of occult notions and practices. Once the pursuit of spiritual power replaces the striving after Charity, which must always be the master of any power which God grants to those whom He has chosen to "spread and communicate His Son"-then the floodgates have been opened up and it is only a matter of time before there will be an overwhelming confusion of spirits, and error and division will be the order of the day. Persons like Dowie and Woodworth-Etter, as well meaning as they may have been, precipitated this sad degeneration by confusing the seeking after "power" with the following of Jesus. The consequences, in the case of Woodworth-Etter, were disastrous, and there were many among the more conservative Holiness clergy who spotted the dangers:

Reports of trances were rather frequent. In Indiana they were no doubt encouraged by the presence of Mrs. Marie Woodworth-Etter, the noted "trance-evangelist" who conducted services in Fairmont and Kokomo. Later, "A Word of Warning" concerning Mrs. Woodworth-Etter was printed in the denominational periodical, citing her as a Zinzendorffian, a church splitter, a liar, and a person seeking economic benefit for herself. Still later, after 1906, she associated herself with the emerging pentecostal movement. (Haines, op. Cit., pge. 1310)

Despite these warnings, and the obvious occult nature of her so called "signs and wonders", Woodworth-Etter is still held in great esteem by most of the pentecostal-charismatic world today. She is acknowledged as a great and anointed prophetess of the "latter rain" or the "new pentecost."

PART SIX

FRANK SANDFORD AND "SHILOH"

Frank Sandford's cult like commune near Durham, Maine, known as Shiloh, was to be the location where divergent trends in the Holiness movement were to have their confluence, and thus prepare the movement for its birth, growth and expansion. Sandford was an ex-professional baseball player and Holiness preacher who happened to fall under three important and needless to say, heterodox influences in his spiritual life- one of which being the "restorationism" of John Alexander Dowie, who, as we know, preached that all the extraordinary powers which Christ had granted to His apostles would be restored to the Church immediately preceding His second coming. There was, as we have noted, throughout a general sense of the imminence of the second coming of the Lord in Protestant America during the nineteenth century. This was no doubt due in part to the influence of Holiness pre-millennialism and in part to the Millerite and Russelite Biblical prophecy movements. Since Dowie did apparently have some degree of healing power, and claimed to possess the fullness of the Apostolic gifts (this was before Dowie's claiming to be Elijah), it was not unnatural that a religious innovator such as Sandford, certainly not deeply attached to any particular dogma or theology, would be influenced by his teachings. Sandford had witnessed Dowie's preaching during his visits to the Midwest and accepted Dowie's powers as miraculous- as is witnessed by a quotation in Sandford's Journal (entitled: Tongues of Fire) in March of 1897:

"Dr. Dowie of Chicago prays with or for as many as 70,000 sick people a year, and thousands of the most astounding and remarkable miracles have taken place."

Therefore, it is only reasonable to suppose that a man like Sandford would emulate Dowie, and even develop his teachings, eventually developing a body of

teaching which go far beyond even the latter's wild and distorted deviations from orthodox Christianity.

Sandford was also intimately familiar with the writings of A.B. Simpson, the founder of the Christian and Missionary Alliance, which no doubt led to his radical pre-millennialist views:

But in spite of such respected defenders as Steele, by the end of the century postmillennialism began to give way to premillennialism..The influence of A.B. Simpson, founder of the Christian and Missionary Alliance, is very obvious here in that his "Fourfold Gospel" of salvation, sanctification, healing, and the second coming eventually became the doctrinal standard for many of the organized groups which later consolidated into holiness churches. (Dieter, op. Cit, pge 178)

Simpson's group also believed in universal healing, adopting the heterodox ideas of Blumhardt, Boardman and Cullis, etc.

Another formative influence on Sandford were the writings of Charles Totten, a "bible scholar" and professor at Yale, who fervently taught the racist doctrine of British Israelitism (which we are familiar with today through the ravings of the late Herbert W. Armstrong), the belief that the modern day Anglo-Saxons were in reality the "ten lost tribes of Israel" who were subsequently scattered when the Kingdom of Israel was conquered by the Assyrians (IV Kings 17). This teaching may have influenced racist philosophers like Josiah Strong, who considered that it was the destiny of the Anglo-Saxons (as the "stronger race") to subdue the other peoples of the earth and to exercise over them something like a paternalistic "benign slavery". In other words, it was the "anglo-saxon's burden", as the chosen race of Jehovah, to lay even heavier burdens upon the non-chosen of the earth. This was only for the latter's betterment, of course. By "Anglo-Saxons" were meant, no doubt, the British Empire and its' allies among the Yankee imperialists, who could now possess their empire under the aegis of "Biblical Christianity". The looting of their "racially inferior" brethren could now be carried out with a clear conscience, thanks in part to theorists like Totten. Although some will object that this is a reach, to equate colonial exploitation with religious British Israelitism, it would appear that such theories were amenable to such paladins of British world empire as the arch-exploiter and monopolist Cecil Rhodes. These ideas certainly attracted Sandford, and the fact that he hailed from one of the old, moneyed families of the New England "aristocracy" may also have helped him to adopt such ideas. That particular social class is well known for its elitism, its anglophilia, its deviation from religious orthodoxy, as well as its role in colonial exploitation of the "colored peoples of the earth"-whether yellow, brown or black. It is interesting to note here that Totten had a rather syncretistic religious past, before his conversion to so called "British Israelite" Christianity. He was by turns, an Adventist, and a Zionist, which is undoubtedly where one of the inspirations for his lost tribes theory was to originate. He was also apparently a Swedenborgian, a follower of the Swedish spirit- channeler Emmanuel Swedenborg, who, despite his apostasy, probably possessed one of the greatest intellects of all time. Swedenborg was at first an orthodox Lutheran, but he later became a spirit medium, and channeled information from the "angelic spirits" who communicated with him, which he recorded voluminously in numerous books, wherein he described "heaven", the afterlife, the "true nature of Christianity", etc according to the messages of the spirits. It is no surprise, therefore, that Totten also dabbled in the nascent spiritualism of his time, reborn only recently in the United States with the table rapping Fox sisters. But it was the pseudo-scientific pyramidology of Piazzzi Smith that would lead Totten to his theories on Bible prophecy and the lost tribes. Though this is a totally unchristian and superstitious act of divination, pyramid sortilege was found to be a fascinating way for individuals such as Totten to justify their speculations on the "lost tribes", and the end times. Much the same thing is happening now, with so much pseudo-scientific speculation being accorded the so -called "Bible codes". Popular in "word of faith" circles, these are supposed to reveal, via the application of arcane decoding, the dates for the Second Coming of Our Lord, the rapture, etc.

Totten's theories were apparently so attractive to Sandford that the latter took them to heart and greatly magnified their implications. When on a trip to Jerusalem in 1898, Sandford made a declaration of his Anglo-Israel convictions. Such doctrines which were at considerable variance with the doctrines of much of the Wesleyan Holiness movement, as it had been in the forefront of the fight against slavery. Not surprisingly, those who most influenced Sandford in the Holiness movement were affiliated with the "Higher Life" or "Higher Lines" segment-individuals such as Hannah Whitehall Smith those most preoccupied with signs and wonders rather than with the Wesleyan concepts of sanctification; and it was within these groups that Sandford's grafting of Anglo-Israelitism would find the greatest acceptance:

"To be sure, with the ideas and doctrines from so many sources, he bridged some substantial theological chasms...since the millenarians were looking for a worldwide catastrophe, they generally did not approve of the notion of American or English manifest destiny which appealed to optimistic millennialists; Sandford would successfully merge the two doctrines by viewing Anglo-America as the "lost tribes of Israel," stiff-necked, rebellious, deserving of God's punishment, yet still God's chosen people and rod for the nations." (...Hiss... p.77)

Sandford had accepted the imminent pre-millennialism of Darby, (which he no doubt imbibed via influence of A.B. Simpson) and, by inclusion, its occult inspired Irvingite doctrine of the rapture. He thus took considerable pains to develop his theological synthesis which would combine Dowie's end times restorationism, the Holiness movement's emphasis on experiential sanctification and Spirit Baptism. The resurgence of speaking in tongues, and his own strict authoritarianism, were also major factors in his movement.

His conviction that the end of the world was near, and the fact that he considered himself come in the spirit and power of Elijah, led him to establish Shiloh in 1897. To the contemporary reader, the doomsday orientation of the group sounds strikingly familiar, in light of many such present day cults; the scenario which was played out in Mr. Sandford's case turned deadly. A newspaper in upper state New York, in the immediate wake of the Jonestown massacre in 1978, draws parallels with Jim Jones' People's Temple commune and Sandford's group: "... few may remember the religious cult, "The Holy Ghost and Us," in the early 1900s at Ridge Mills. This story also is almost unbelievable. The "Holy Ghost Station" was established in 1901 by a Rev. Frank W. Sandford, later was to be convicted and sentenced for the death of six persons, one of Ridge Mills. He had founded the cult nine years before in eastern New York... Sandford and his followers declared they had found the path to salvation, and that there was to be an end of the world in the near future and that only those on their side would survive in the "life hereafter...In April of 1905, some of the 'saints,' as they called themselves, left Ridge Mills for Shiloh, Maine, many of them selling the property and giving most of it to Sandford. Twenty two persons left Ridge Mills in a body, 'to wait the end of the world.' In all, 25 of the Rome area, 14 of them children, 'answered the call.' Meetings at Ridge Mills continued, with leaders exhorting others to join those in Maine.

"The end of the world did not come but most of those who went to Shiloh remained there to experience sufferings which led to a state investigation. Preacher Sandford, at one time a Baptist pastor of a wealthy parish, said mysterious voices told him to take all his possessions and go to Shiloh, Maine. He said he was broke when he arrived there but soon the property in Shiloh was worth more than \$250,000 as followers in numerous places, including Ridge Mills, poured in contributions.

"The Shiloh community put all earnings into a common purse and drew all supplies from a common larder. Soon poor crops caused reports of hunger in the commune. Meanwhile, Sandford was some place on his yacht, searching, he said, for another Shiloh and a new end-of-world date.

"One member broke away and reported: "I have endured the tortures of hell since I joined. . . They have taken all my money, deprived me of my family, ruined my health and were starving me to death."

Then Sandford was charged with manslaughter in causing the death of a boy by refusing to permit administration of medicine while the boy was suffering from diphtheria. A jury disagreed in the first trial, he was convicted in the second but the verdict was set aside on the grounds that public opinion was unfriendly to him. Meanwhile, another refugee from Shiloh, a Ridge Mills man, declared they had been permitted only one meal a day, usually mush and milk, and that sickness was ravaging the disciples. A state investigation uncovered what were called cases of cruelty to children, it being declared that Sandford was, "ruling his people with fear, they following his merest suggestions implicitly." Sandford was called "insane."

Then in August of 1910 came news that the bark Kingdom, flagship of the Holy Ghost and Us squadron then at sea, had been wrecked of Yarmouth, Maine. On August 3, 1911, the yacht Coronet, with 48 men, women and children of the cult aboard, was reported in distress off West Africa and short of provisions. None knew where they were supposed to be going. That same year in October, Sandford was arrested in Portland, Me. on complaint of a woman ex-follower who alleged she had been illegally detained aboard the Kingdom. In December, Sandford was indicted on six counts for causing deaths among his people and convicted. He was sentenced to 10 years in prison and in 1918, seven years later, was paroled on good behavior. (THE ROME, NEW YORK SENTINEL, editorial opinion of Tuesday, November 21, 1978)

Events similar to this are repeated ad nauseam in the history of "Christian cults"-a charismatic (in the generic sense) leader, claiming a special calling, and extraordinary powers, will, little by little, gain control over people's hearts, minds, and (significantly) their property. Impressing upon their followers the imminence of the Second Coming, or some global catastrophe, and assuring them that they alone will be the survivors, they assure these followers that they will occupy a position of power and influence in the new world to come. Readers will note that this has just happened again in Uganda, where thousands of innocent persons lost their property, their freedom, and finally their lives in a hideous fashion after being duped by devil worshipping "Marian" seers into believing that the end of the world was imminent, and that they alone were to survive.

Sandford was to preach many cultish doctrines; one of the most remarkable was that he claimed to be the chosen vessel of the "restored" baptism of the "latter days", having come in the spirit and power of Elijah. (Thereby aping one of his mentors, Alexander Dowie.) The reader is invited to consider the diabolically manipulative language that Sandford employs while making his claims. He first makes the case to his readers that the true, valid sacramental baptism, using the trinitarian formula of either immersion, aspersion or infusion, was a false baptism. He thereby negates the constant usage of every historical Christian denomination from the time of the Apostles to his own:

You had better forget what your neighbor says and what your own brain thinks, and substitute in their stead exact obedience to what God plainly states. Nothing but "burial," absolute is the baptism authorized by Jesus Christ.

The baptism authorized by the Son of God was not immersion three times in water. The Scripture nowhere states that God the Father died and rose again, or that the Holy Ghost died and rose again. The man Christ Jesus did die and rise again, hence, one immersion in water correctly represents that event. If the three Persons of the Trinity died, then plainly Satan, the god of this world, was the only god while the true One was in the grave...This is a lie of the devil, and every person who teaches or preaches it is teaching falsity, magnifying Satan's power, belittling the true God and administering a baptism "not sealed" as the voice of God has declared. (Frank W. Sandford, Authoritative Baptism, pp. 5,6)

Next Sandford was to propose himself, a la Dowie, as a new Elijah, specially chosen to restore the true Baptism to the divided Christian world, and in essence save the Church from the strife of "denominationalism." Modern day Charismatics should compare their own language about a "new Pentecost" with

the unfettered dawnism of Sandford:

During the first year of the twentieth century a voice was heard saying "The mantle of Elijah is fallen upon thee" - a little later in the year - "Wash My lambs" - and September 30th in the evening, "Be ready against tomorrow," a message indicating that the time for a "special baptism" had come and that it was to be held on the date signified - October 1, 1901. (Ibid, pge 8)

In language that is more reminiscent of a possessing demon than of the usual rhetoric of Protestant fundamentalism, Sandford employs twisted and cult like language to indict the Catholic Church (also known as "the Dark Ages") for "perverting the true baptism"; at the same time he virtually presents himself as the prophet Elijah, the great restorer:

Elijah's is the washing of Christendom from its denominational schisms and errors to prepare His people for the One "coming in power and greate glory" in a word, it is the restoration of the Master's baptism which has been perverted through the Dark Ages and which is now restored by a prophet sent of God "to make ready for a people prepared for the Lord."

You, like "the eunuch of Ethiopia," may be on your way to another continent. Yet this is your opportunity. Be loyal to the kingdom of God in its formative period. Join that which is based upon the Word of God, with the authority of the ME behind it; it its days of weakness rather than in its day of strength, in its days of humiliation rather than in its day of worldwide and glorious triumph. I would advise every honest soul who desires the real thing on this earth to "Press" forward here and now into these waters - these waters of the greatest opportunity man ever knew or ever will know. (Ibid, pp. 9, 13)

Anyone who has studied cults to any considerable degree will note that the founders of such groups-like Sandford- will not go very far in increasing their membership by making ordinary or everyday claims - they must promise something extraordinary. Seeing as Sandford was promising the "greatest opportunity man ever knew or ever will know", it is not surprising that he attracted a considerable following.

The question remains, as to whether, on the matter of a restored baptism, Sandford influenced Charles F. Parham, who was certainly well acquainted (professionally as well as personally) with Sandford, or vice versa. Since the so called "voices" which announced a "new restoration of the true baptism" were not heard by Sandford until October of 1901, whereas the Topeka outpouring, presided over by Parham occurred on January 1 of that same year, this is certainly an open question. Unlike the Catholic Church of antiquity, founded by Jesus Christ Himself explicitly on Peter and the twelve Apostles, the early history of Pentecostalism was not overshadowed by one dominant individual, but was characterized by a complex intermingling of new spiritualities, theological concepts and religious novelties. On the other hand, the movement in its formative stage can be said to be highly incestuous, as one constantly observed the same small group of individuals (with a select and expanding group of new devotees) interact with one another, exchange ideas and support, and finally diverge into well defined, competing sects. For example, both Parham and Sandford were influenced by Dowie, A.B. Simpson, and Anna Whitehall Smith. Both in turn exercised influence over people like A.J. Tomlinson and Charles Lake. It would not be surprising if both influenced one another. However, there is no question that at first it was Sandford who was the prophet to be looked up to and admired by Parham and the others. The direct links between Sandford and the founders of Pentecostalism will be documented further on in this chapter.

Restoration of healing was also one of the cardinal tenets of Sandford's new sect, and as has been observed, his gross fanaticism with regards to the miraculous was to result in his (just like Dowie!) being tried for manslaughter. Sandford apparently believed that in these final days before the parousia and the millenium, healing would be open to all-all that is, who lived a holy life, in accord with Sandford's idea of holiness. In other words, if someone in Sandford's commune was not healed by his or his lieutenant's prayers, then something was obviously amiss with the individual's life. This

was a ruse which was very convenient for Sandford, as it could explain any failure's on his part to obtain the "throne of God" to the sinfulness of the individual who has not been healed; however it was to backfire on Sandford, just as was the case with Dowie. Like Dowie, he forbade his followers to make use of medicine or seek the care of a physician. This led to cruel and morally repulsive incidents like this one:

"...Albert Field, the jeweler from Brunswick, disappeared from the hill with his family. The decisive element in Field's defection, as he finally told the newspapers, was an episode earlier that winter, while Frank Sandford was still at Shiloh. Sandford's sister Annie and her second husband, Nat Brown, had lost their one-year old son to what was thought to be cholera-infantum, a digestive problem not uncommon among infants. Sandford apparently tried to revive the baby, remembering perhaps that the Elijah of the Old Testament had brought to life the young son of the widow Zerephath. But the baby named Brown did not revive. Its body was taken to one of the cold turrets and kept there for sixty days, while the Browns and Sandford and the ministers continued to pray for its restoration to life. One night the child was finally buried, the funeral held in the dark. The incident was kept a secret at Shiloh with only partial success ... If the resurrection of Olive Mills had been claimed as the seal of apostleship, did this failure then mean the unsealing? Or did it throw the miracle of Olive Mills into the shadow (or light) of a completely natural event, without extraordinary overtones?" (extracted from Fair Clear and Terrible by Shirley Nelson, an unpublished account of Shiloh, p. 277)

It should be obvious to any sincere and sound Christian that if Sandford had any true contact with "voices" extraneous to those emanating from his own boundless megalomania, then the voices emanated from hell and not heaven. These types of incidents are the hallmark of dangerous cults the world over, and the truly tragic thing aspect with regards to them is that the true believers in such individuals cannot be swayed even in the face of such obviously sadistic, cruel and deceptive behavior. Unfortunately, individuals like Sandford are not the exception among the founders of Pentecostalism, they are the rule. There is absolutely no possible scenario in which the Holy Spirit could be invoked to bear witness to such manifestly false convictions. Accordingly, Sandford the person and ministry of Sandford remain in relative ignominy among the overwhelming majority of Charismatics today, having been condemned to oblivion in the movement's collective memory. His preeminence and influence at the birth of the "New Pentecost" represent an uncomfortable reality which is difficult for the Charismatic movement to justify, it being the direct lineal descendant of Pentecostalism. One of those who fell under the direct influence of Sandford was an early, prominent Pentecostal leader, A.J. Tomlinson:

Sandford's influence on A.J. Tomlinson from at least 1897 can be handily documented. Ralph Gleason, a Sandford surrogate, baptized Tomlinson at Lisbon Falls, Maine on October 30, 1897... A collection of periodicals left behind by Tomlinson included the August 1, 1897 edition of Tongues of Fire 3:15. Tongues of Fire 3:21 (November 1, 1897) seems to identify Tomlinson as a student at Shiloh ...Tomlinson's diary recorded a visit to Shiloh in October 1901, where he was baptized for the third time, now by Sandford himself... ..

It is known that Tomlinson spent time at the Mount of Blessings before 1899 and read all these periodicals. An insert on Alvin York in Tomlinson's The Faithful Standard (1922) said:

"Many of the Pentecostal people know the Bible School at Mount of Blessings. They are sanctified people. Many who now have the baptism were once connected with the Mount of Blessings. And about two months ago one of the Church of God preachers stopped over to talk with the leader at that place and that leader said to him, 'After all, I think we all ought to seek the Baptism like you have it...'"

(Dr. Harold D. Hunter, "Beniah at the Apostolic Crossroads: " Little Noticed Crosscurrents of B.H. Irwin, Charles Fox Parham, Frank Sandford, A.J. Tomlinson")

Tomlinson represents an important link between B. H. Irwin, of "fire and dynamite" fame, and went on to become general overseer of the Church of God in 1909, and kept that position until his death in the 1940's. The Church of God is known to this day as one of the most prominent of the Pentecostal denominations.

It was through the medium of tongue speaking or glossolalia, however, that Sandford's Shiloh was to have its greatest influence on the nascent Pentecostal movement. As will be documented, Shiloh was, during the late 1890's, host to many past and future leaders of Pentecostal/Fire Baptist circles like Tomlinson, but perhaps his most most significant influence was to be exercised through his association with Charles Fox Parham. This influence on Parham was mainly in the area of tongue-speaking. Tongues were most certainly a part of Sandford's "restored" world view. However, it would appear that tongue speaking in the manner it was practiced by disciples of Sandford, was understood as miraculously imparted true foreign languages, and this was confirmed by Sandford himself in his book entitled Tongues of Fire, published around 1897. As Sandford was to live until well into the 1950's, he was later to repudiate the idea of tongues restoration, but the documentation for his sect's practices before the turn of the century are simply overwhelming:

It was this "outbreak" of foreign tongues which undoubtedly influenced Charles F. Parham, and his subsequent role as the father of Pentecostalism. Parham had been closely associated with Sandford from at least early 1900, as Sandford himself testifies:

"At Kansas City...The services Saturday and Sunday were richly blessed, and Brother Parham, a religious leader who had come from Topeka to attend the services, insisted that we accompany him home. The bond of union Sunday afternoon which had united the the three leaders of three great movements, one in the extreme west, another in the extreme east and the third in the center of our vast country, must have brought rejoicing among the angels...here was my Brother Parham from Topeka, leader of a work similar to our own, divine healing, church, Bible School, and publisher of a paper..." (Tongues of Fire, July 1 & 15, 1900, p.111 and 115)

Indeed, so enthusiastic was Parham about the tongue speaking he witnessed at Shiloh that he actually included an enthusiastic endorsement of such in the first publication of his Holiness oriented journal, The Apostolic Faith. (This is not to be confused with the Azusa Street publication of the same name.)

Charles Parham's first Apostolic Faith (May 3, 1899) drew from Sandford's tract "The Everlasting Gospel" thereby recounting that Jennie Glassey could "read and write, translate and sing" in missionary tongues... The April 1, 1900 edition of Apostolic Faith 2 carried a report about Brother and Sister Hamaker tarrying at Beth-el Healing Home for a "heathen tongue" before they embark on the mission field... The greatest enticement to see Sandford came from ambassadors Edward Doughty and Victor Barton's invasion of Topeka in early 1900... (Hunter, op. Cit.)

According to the renowned Pentecostal scholar Harold Hunter, it was at Shiloh that Parham first actually witnessed "tongues" being spoken, and this occurred a full six months prior to the "Topeka outpouring", which is considered the true point of origin of the modern Pentecostal movement:

From an interview with Parham conducted by C. W. Shumway, we know that Parham not only studied under Sandford, but was witness to tongues being spoken during that summer of 1900. Parham indicated to Shumway that he first heard tongues being spoken by two male students as they emerged from one of the prayer towers. This chronology would indicate tongues "breaking out" at least six months prior to Agnes Ozman's experience. " (Ibid)

It would appear that Agnes Ozman herself , the first individual to undergo (under the leadership of Parham) what would henceforth be described by Pentecostal theologians as "glossocentric pneumatobaptism"-spirit baptism as evidenced by speaking in tongues- was also familiar with and amenable to the teachings of Sandford: ...Yet to be explored adequately is to what extent Agnes

Ozman represents a synthesis of these same influences. Agnes evidenced at least a kinship to Sandford by recounting her time with Dowie, classes at Nyack with Stephen Merritt and an evangelistic excursion into Old Orchard, Maine. This 1890's exposure preceded the rupture between Simpson and Sandford. Menzies argues that Agnes, who affiliated with the Fire-Baptized after Topeka, had Fire-Baptized contact prior to 1900. After her xenolalic pneumabaptism at Bethel Bible College, Agnes was part of a group that started out for Shiloh, but stopped short. (Ibid)

This is especially revealing, as it is obvious that her "Pentecostal experience" of January 1, 1901 in Topeka was virtually identical, in form and content, with that of Jenny Glassey, the student of Sandford described above. From here on in it appears that Parham was to borrow copiously from the message of Sandford, while distancing himself from the messenger. It is important to recognize that there is no evidence that Parham would ever regard the Shiloh manifestations as spurious or demonic; he merely opposed the exclusivism of the Sandfordites, and wished to make their experiences more available to more mainline Protestant denominations:

In September of 1900 Parham returned to Topeka, Kansas, dissatisfied spiritually with what he had seen, and opened the Bethel Healing Home. "I returned home fully convinced that while many had obtained real experience in sanctification and the anointing that abideth, there still remained a great outpouring of power for the Christians who were close to this age." Parham criticized those centers of holiness and healing spirituality on two counts. Not only did they fall short of "the account in Acts" in Parham's estimation, but they also spawned an offensive sectarian spirit. He censured those "Bible Schools" (presumably including Simpsons Nyack) "Zions", (and) "colonies" (Shiloh?) he had toured because they adhered to the doctrines "of one man" which caused them to become narrow, selfish...self advancing; until denouncing and un-Christianizing all others, they came to believe they [were] the only people." (Charles W. Nienkirchen, A.B. Simpson and the Pentecostal Movement.)

Far from a criticism of the method, or spiritual content of the manifestations among the Sandfordites- this declaration by Parham represents an explicit acknowledgement on Parham's part that the experiences among the Sandfordites were the "genuine anointing." It is clear that Parham has his own agenda, and his own sectarian fish to fry, as it were. The fact that Parham would eventually criticize Sandford is not surprising-in the world of cults and the ambience of unfettered "spirit power" there are bound to be rivalries, claims and counterclaims. The Catholic Church is often criticized for its rigid authoritarianism and its use of anathemas; but the fact is that it is not a "charismatic consensus" or some vague experiential unity that has protected the Church. On the contrary, the words of Our Lord Himself manifest that it is the institutional and hierarchical authority of the Church that is the heir of His promise of indefectibility and infallibility, as well as of unity. Such authority, exercised in His name and guided by the Holy Spirit has kept the Church from the divisiveness and sectarianism which is characteristic of individuals like Dowie, Sandford, Woodworth-Etter, Irwin, etc. Once the process of division has begun, their respective movements will multiply ad infinitum, and the resultant branches will spread out further and further from the trunk of doctrinal and disciplinary soundness of which the Catholic Church alone is the guarantor.

Error by its very nature is divisive, and truth unitive. Error mixed with a combustible pseudo-spiritual empowerment and magnetism has constantly proved a deadly mixture. Unfettered by truth and unmoved by charity, which is not mere affectation, or emotional attachment, it will breed jealousy, rivalry, quarrels and sects, and fulfill the demonic purpose, which is the further fragmentation of the Christian world. Ironically, the Charismatic movement, descended from the divisive sects of Pentecostalism, is now in the forefront of the today's ecumenical quest for so called Christian unity. Of course, the unity which the movement longs for is not a unity of doctrine or authority; rather it is a unity centered around the "Pentecostal experience" and not true unity, which is found only in the Catholic Church. "Ordo ab chao", order out of chaos, seems to be the word of the day for much of the "ecumania" or false ecumenism so rampant today. Movements like the radical Charismatic Renewal

thrive on doctrinal confusion and fragmentation in order to advance the agenda of false "unity in the Spirit". There is not, nor can there be, "unity in the Spirit" where error is involved, where false doctrines rise to the forefront, and the truths of Divine Revelation, taught infallibly and authoritatively by the Church are considered of secondary importance.

C.W. Shumway projected tongues-speech as starting among Sandford's followers in 1893. Sandford's *Tongues of Fire* 8:5 (March 1, 1897) carried a remarkable report on a young missionary to Africa, Jennie Glassey, from her adopted mother, Mrs. Black:

One foreign language after another has been given to her. She has sung in the Spirit, African tunes, and even written strange characters which the Holy Ghost taught her as an alphabet. (14) (Hunter, op. Cit)

What is significant here are two things: what were considered tongues among Sandford's followers were obviously true foreign languages, and there was no thought given to a "private prayer language." And second, if we are to believe the account relating to Mrs. Black, automatic writing, which we have encountered so often in this study, is also involved. Automatic writing is clearly mediumistic in character, and has never been acknowledged as being one of the Holy Spirit's gifts—quite the contrary, it is a forbidden method of divination, little different than the ouija board. Therefore, if these accounts are true, they point to demonic intervention rather than a "New Pentecost." As any serious student of demonology knows, one of the signs of possession by evil spirits, explicitly stated in the *Rituale Romanum*, the Roman Rite of Exorcism, is the sudden ability to speak or understand a foreign language fluently, with no prior training or instruction. This manifestation bears all the signs of either auto-suggestion or diabolical intervention, and none of the signs of the true gifts of the Spirit, since this would imply that the Holy Spirit would bear witness to the false prophet Sandford, and his false cult. The devil, as Simio Dei, the ape of God, will counterfeit the true gift of the Holy Spirit in an especially alluring manner, and this indeed have been the case with the first "outbreaks" of tongues speaking preceding the birth of Pentecostalism. As we will see in the next chapter, the Catholic Church has traditionally held no other tradition with regards to tongues than that of a miraculously imparted true and articulate foreign language.

The former interpretation was undoubtedly the interpretation of the gift from the point of view of Sandford and the "Sandfordites" as well, as the following attests:

Proof positive of the authenticity of this xenolalia and xenographia was seen in the reaction of a sailor named Jack who had been a prisoner of an African tribe. Jack was so amazed at her ability to converse with him in an unidentified dialect that he became a Christian. Frank Sandford interviewed a clergyman from St. Louis who had recently been with the missionary party in England: He declared there was 'no doubt whatever that the work was of God,' and added, 'They have now about thirteen different dialects.' He related how she had heard Africans on the street talking their native dialects, and understood what they said.

Tongues of Fire 3:6 (March 15, 1897) and *Tongues of Fire* 4:7 (April 1, 1898) record Sandford's personal arguments for speaking in tongues. Sandford linked with the Blacks and Jennie Glassey en route to Jerusalem and defended the legitimacy of their claims in *Tongues of Fire* 4:12 (June 15, 1898). The same verdict was printed in *Tongues of Fire* 4:14 (July 15, 1898) by W.N. Gleason who kept the missionary band in Jerusalem after Sandford's departure. Gleason believed that the xenolalia extended to Greek, French, Latin, German, Hebrew, Italian, Japanese, Chinese, while the xenographia was primarily Hebrew and Greek that had been recognized by proper authorities. *Tongues of Fire* 4:12 (June 15, 1898) cited "The Amherst Daily News" in Nova Scotia as follows: "Miss Glassey, July 8th and 9th 1895, received a wonderful language lesson. " The Spirit empowered her to read the Croo language and write the Khoominar language, some of which was verified by a native African who knew dialects from Sierra Leone. In any event, the later repudiation by Sandford of this phenomenon and the movement so centrally known thereby would account for

omission of such things in standard Shiloh sources. (Hunter,op.cit)

THE AZUSA STREET REVIVAL

The "Topeka Outpouring" or whatever else it is called, skyrocketed Charles Parham to prominence in the Pentecostal/Holiness circles. Since it was through Parham's ministry and teaching on the Baptism of the Holy Spirit that William Seymour was to "get the Spirit" and eventually establish the Azusa Street Mission, it can certainly be said that Parham is the true father of the Pentecostal movement, and therefore the grandfather of the modern day Charismatics, although few if any "Charismatics" prefer to claim Parham as their spiritual ancestor, for reasons which should become obvious very shortly. At any rate, Parham's influence upon Seymour was to have truly staggering consequences, and literally changed the face of much of Protestant Christianity. How the rather unique spiritual relationship between the two men came about is truly intriguing:

The first major black personality in the Pentecostal movement was a woman, Lucy Farrow. .. She must have been among the black people attending the Bryan Hall meetings since she seems to have gone with Parham when he returned to Kansas in May, 1905, and helped care for the children until Mrs. Parham and the family came to Houston in October. ..While in Baxter Springs, in the summer of 1905, she received the Baptism of the Holy Spirit becoming the first black person to come into Pentecost. ..We know very little about her really: She was said to be pastor of the Holiness church in Houston to which Neely Terry came from California to visit and where she met Seymour...Her rise to prominence followed her receiving the baptism of the Holy Spirit. It is usually assumed that through her influence, Seymour came in contact with Parham's teaching, leading to the mythical, "sitting outside the door listening to Parham teach." (Bills, opus cited)

Bills, in mentioning what he terms the 'mythical' "sitting outside the door listening to Parham teach" is referring to the fact that Parham observed the local segregation laws to the letter, and certainly not unwillingly. Parham was a zealous segregationist and white supremacist, and, since Seymour was black, he was not allowed into the presumably enlightened Parham's classroom. However, where there is a will there is a way, and William Seymour was not one to let a little inconvenience like Jim Crow stand in the way of becoming the mighty messenger of the New Pentecost:

This must have worked well because Seymour is said to have preached Parham's sermons word for word in the Azusa Street revival. .. However, Texas laws concerning educational services were less flexible. Hyatt correctly says that Parham "skirted the legal restrictions" to allow Seymour's attendance at the school (Hyatt, 1996, p.155). Seymour went to Los Angeles, arriving February 22nd, still without experiencing the Baptism of the Holy Spirit. During the following weeks, he arranged for Lucy Farrow and A.J. Warren to come to California. On April 9th, Farrow was guest in the home of "Irish" Owen Lee, the "Fighting Irishman", a white man, who worked as a bank janitor (Ewart p.74), and at Lee's request, after much heart searching, she laid her hands on him and he broke out in tongues. He left immediately for the Bonnie Brae Street prayer meeting at the Asberrys' home (did Farrow go with him?) and when he walked through the door with his hands raised, speaking in tongues, the fire fell on those present (Ewart, p.76 ? see also Pentecostal Evangel, 1956). (Ibid)

Henceforth, the story of Pentecostalism becomes inextricably linked to the Azusa Street Revival-and Seymour did more than any other individual to bring the Revival to world wide attention:

Without question, William J. Seymour was the central figure in the Azusa Street Revival and will always be remembered as the vessel chosen of the Lord to spark the worldwide pentecostal revival. (Vincent Synan, in the introduction to Frank J. Bartlemann's Azusa Street, Logos International, Plainfield NJ 1980, pge. xi)

Subsequent to the initial "outbreak" at Azusa Street, Charles Parham was

warmly receptive to the new prominence to which Seymour and the doctrine of the New Pentecost had risen, as is attested to in the very first edition of The Apostolic Faith, the official newspaper of the Azusa Street revival:

Bro. Charles Parham, who is God's leader in the Apostolic Faith Movement, writes from Tonganoxio, Kansas, that he expects (D.V.) to be in Los Angeles Sept. 15. Hearing that Pentecost had come to Los Angeles, he writes, "I rejoice in God over you all, my children, though I have never seen you; but since you know the Holy Spirit's power, we are baptized by one Spirit into one body. Keep together in unity till I come, then in a grand meeting let all prepare for the outside fields. I desire, unless God directs to the contrary, to meet and to see all who have the full gospel when I come." (The Apostolic Faith, edition 1, copyright 1999 by Dunamai)

It is quite interesting to note here that the above quotation leaves no room for doubt regarding Parham's leadership, founding and preeminence in the "Apostolic Faith Movement" as the incipient Pentecostal movement was then referred to. According to The Apostolic Faith's first edition, as the "New Pentecost fell", testimonies of miraculous cures and miraculous tongues abounded:

The meetings in Los Angeles started in a cottage meeting, and the Pentecost fell there three nights. The people had nothing to do but wait on the Lord and praise Him, and they commenced speaking in tongues, as they did at Pentecost, and the Spirit sang songs through them. The meeting was then transferred to Azusa Street, and since then multitudes have been coming. The meetings begin about ten o'clock in the morning and can hardly stop before ten or twelve at night, and sometimes two or three in the morning, because so many are seeking, and some are slain under the power of God. People are seeking three times a day at the altar and row after row of seats have to be emptied and filled with seekers. We cannot tell how many people have been saved, and sanctified, and baptized with the Holy Ghost, and healed of all manner of sicknesses. Many are speaking in new tongues, and some are on their way to the foreign fields, with the gift of the language. We are going on to get more of the power of God... (Ibid)

We can also see the Azusans being swept up into the same misconceptions about their "miraculous tongues" as the Irvingites, Sandfordites and Topekans before them, which is not surprising, considering the acknowledged (at least initially) spiritual parentage of Charles Parham:

The gift of languages is given with the commission, "Go ye into all the world and preach the gospel to every creature." The Lord has given languages to the unlearned Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu and languages of Africa, Hindu and Bengali and dialects of India, Chippewa and other languages of the Indians, Esquimaux, the deaf mute language and, in fact the Holy Ghost speaks all the languages of the world through His children. — A minister says that God showed him twenty years ago that the divine plan for missionaries was that they might receive the gift of tongues either before going to the foreign field or on the way. It should be a sign to the heathen that the message is of God. The gift of languages can only be viewed as the Spirit gives utterance. It cannot be learned like the native tongues, but the Lord takes control of the organs of speech at will. It is emphatically, God's message. (Ibid)

Of course, as subsequent events show, no real human languages were miraculously imparted to facilitate Pentecostal missionary activity; and this was to lead to what should be familiar to us by now- the Pentecostal/Charismatic "changing horses in midstream"-the substitution of the miraculous gift of languages by the novelty of a private prayer language. This was no doubt due largely to the fact that none of the initial missionaries sent out from Azusa Street were to benefit from their so called gift of tongues in spreading the Pentecostal religion to foreigners. They subsequently had to rely on the more pedestrian and time tried method of actually studying foreign languages.

If we are to believe the original chroniclers of the movement, the tongue

speaking practiced at Azusa Street bore no resemblance to the gift of tongues which are recorded in the New Testament-on the contrary, there is present a very explicit mediumistic element in Azusa Street from the very beginning:

You do not have to strain to interpret. You do not use your mind at all. The Lord God uses your vocal organs and the words come out without your having anything to do with it. When God is speaking, no flesh can take a part in it. ..(edition 5)

Without wishing to be repetitive, I would invite the reader to recall the words of Pope Benedict XIV which we have already cited twice, with regards to ecstasy and extraordinary phenomena, to which what is described in the above quote certainly belongs:

"Ecstasy is of diabolical origin when the mind and the speech of the ecstatic are confused, as if he were being spurred on by someone else, or as if another were speaking through him...(cited)

Also present among the alleged miracles was the not uncommon occult practice of "automatic writing" which, if we may recall, was practiced on occasion by the Irvingites, at Shiloh, and by Agnes Ozman. Also present among the "miraculous manifestations" was another phenomenon directly related to occult mediumship, the ability to play musical instruments without any prior musical training or perceived ability:

The Lord has given the gift of writing in unknown languages, also the gift of playing on instruments. (The Apostolic Faith, edition 1)

Azusa Street was undoubtedly the vehicle for the propagation of this occult method of mediumism, and it proliferated far and wide, thanks, no doubt, to the international acclaim that the "revival" had by now acquired:

"I am still talking and writing in tongues. A missionary interpreted what I have been writing in Syriac and Armenian. I was singing Chinese one night, a missionary said. I am busy every day and going from place to place. Strong opposition from many, but God gives the victory. Glory!" Andrew G. Johnson, Address, 48 Skofde, Sweden (ibid, edition 6)

"I received the Holy Ghost in San Jose, in November, and came to Kelseyville, in December. And when I received the January paper and read what the Lord was doing in other places, the power of God came on me mightily. I was alone and was lifted to my feet and stood on tiptoe with both arms extended above my head, and began to speak in tongues and to interpret, which I never had done before except a very little. Since I came here, one lady has received the Holy Ghost with a tongue, also the gift of writing some unknown language and the deaf mute signs. Another lady came from Healdsburg and has also received the Holy Ghost with a tongue, also the gift of writing some unknown language and the deaf mute signs. " (ibid,6) "One sister received the gift of writing and also the interpretation of her languages. She has spoken and interpreted the soon coming of Jesus."-Elizabeth M. May, Whittier, Cal. (ibid,6)

In Calcutta, India. 55 Creek Row-God is spreading Pentecost here in Calcutta, and thirteen or fourteen missionaries and other workers have received it. The Spirit is giving the interpretation, song and writing in tongues, and other wonderful manifestations of His presence among us. O we do praise Him that the way ever opened for us to come to India. (ibid, edition 7)

Father Poulain, S.J., a priest renowned in the Catholic Church for his authority on Mystical discernment, recorded the case of a trance medium performing the same kind of automatic writing as that practiced by the adherents of Azusa Street:

..We know already that in the somnambulistic state the memory undergoes a prodigious development at times. In the case of Helene Smith, the imagination was equally powerful; during her crises, she had created a new language, of 160 words, which she spoke fluently, but which she did not understand when she was not in a trance. She claimed that this was the language in use on the

planet Mars. (Poulain, opus cit., pge. 69)

Although none of the "Azusites", as far as I know, claimed to have received a new language from the planet Mars, it can, I feel, be safely inferred from what Father Poulain has concluded, that most of what the adherents of the revival claimed to be a new language was in reality the fruit of an overactive imagination. However, this in no way mitigates the seriousness of indulging in an outright occult method of divination, which, as a direct consequence of spiritism, was forbidden by the Catholic Church's magisterium:

...a decree of the Holy Office in 1898 explicitly forbade the practice of automatic writing in which the psychic allows his hand to be guided to take down messages, the content of which is independent of his volition... (Father Herbert Thurston, S.J., Spiritism, Copyright (c) Trinity Communications 1995. The Catholic Resource Network Trinity Communications Manassas, VA 22110)

Therefore, another problematic aspect has reared its head for those who trace a large part of their spiritual heritage from Azusa Street. How is it possible that what they regard as a "true and totally unique renewal of Pentecost" (I am certainly not making this phraseology up out of thin air) and a "mighty work of the Holy Spirit" had at its core very manifest and unmistakable occult and mediumistic elements? With regards to the automatic writing, this was ultimately admitted in the tenth edition of The Apostolic Faith:

We do not read anything in the Word about writing in unknown languages, so we do not encourage that in our meetings. Let us measure everything by the Word, that all fanaticism may be kept out of the work. We have found it questionable whether any real good has come out of such writing. (edition 10)

So, in a somewhat roundabout way, with no explanations given, the official journal of the New Pentecost all of a sudden repudiates what it had been openly promulgating throughout its previous editions!

(Nevertheless, the occult form of divination known as "automatic writing" has gained a certain popularity among Catholic Charismatics of late-the names of Fathers Laurentin, Edward O'Connor, Ken Roberts, and the late Emiliano Tardif, all leading proponents of the Catholic Charismatic Renewal. They have all embraced, contrary to declarations by the Church, the false "Orthodox" mystic Vassula Ryden, who openly engages in this forbidden practice of occult mediumship-purporting to be the medium of Jesus Himself!)

In the available editions of The Apostolic Faith, one can also read false prophecies uttered by the devotees of Azusa Street, which characteristically concern the Parousia. It is important to reemphasize the fact that those involved in the Azusa Street revival all regarded it as an authentic "restoration" of the Apostolic gifts of the Holy Spirit, as the Second Coming of Christ was literally imminent:

The Lord showed me the earthquake in San Francisco just a year before the day it came to pass. He showed me an earthquake coming to Los Angeles. He showed ** eagle flying over Los Angeles and lighting on the highest building, and as it lit, the building began to crumble. I asked the Lord what it meant, and He said: "The eagle means death and the crumbling is an earthquake. There will be a violent shock in the morning and one at night. There will be mangling and tangling with wires, and the street car rails will bend and twist, and the telegraph poles will come down." He showed me the cars and people mangled up together and the live wires setting fire to the buildings. I asked Him if this was coming to pass, to show it to me again and He showed it to me again.

And I saw a death angel flying over the city and fire falling on the city. The Lord showed me the land was going to sink and I saw water. Then five weeks after this earthquake, He said that Pasadena would be shaken, and many cities would be destroyed, and Chicago would be one of them. I fasted two days and asked the Lord when it was coming, and He told me: "It will come on Sunday," but He did not tell me when it would be. He says: "Be ready and look for it." I believe He will either save us or come and catch us up to heaven. The Lord said to me ten years ago: "If you are faithful, you shall never see death." I

said: "Lord, when are you coming?" He said: "Be ready when I come, saith the Lord." (The Apostolic Faith, edition 2)

One wonders how Azusa Street and its' spiritual offspring can be considered as truly the work of the Holy Spirit, when Sacred Scripture itself establishes the criteria for true and false prophets-(e.g., Deuteronomy 18:22)-and the woman who uttered this prophecy was certainly not a true prophet of God; yet she was so considered by the supposedly "anointed" leadership of Azusa Street. When God begins a work truly His, He will not allow such mistakes. Of course, we should not be too severe in our judgments of such people. They were obviously led astray by the expectant, almost feverish spirituality which was prevalent among the adherents of the new sect.

Another aspect of the revival in its' incipient stage, was the classical Protestant animosity towards Catholicism-or, as The Apostolic Faith would put it, to Romanism:

Sister Wettosh, a German sister of Pasadena, who was in the darkness of Romanism and in great physical suffering about a year ago, but who has marvelously saved and healed, has been baptized with the Holy Ghost, received the gift of tongues, and has gone out to carry this Gospel. Her destination was Reno, Neb. (edition 1)

A young man who a year ago was in the chain gang, is now baptized with the Holy Ghost and preaching everywhere. He was a Catholic but God took all the Romanism out of him. He is telling the Catholics to get their own Bibles and the Protestants to get to God and not lean on preachers (ibid)

Rev. Adolph Rosa, a Portuguese brother from Cape Verde Islands, was baptized with the Holy Ghost in Oakland and is now in Los Angeles preaching the full Gospel. He was a Catholic and his father had expected to have him educated as a Catholic priest; but God had His hand upon him. He came to America, was converted from the power of Romanism and captivity about six years ago in a Portuguese Methodist church in New Bedford, Mass., and entered the ministry of the Methodist church as a missionary to the Portuguese in the state of California. He was sanctified about four years ago, and is now conducting Pentecostal offerings in the People's church in Los Angeles. (edition 2)

Apparently, by the time the third edition of The Apostolic Faith was published, a more ecumenical sentiment had made its' way into the movement, and "Romanists" could now be referred to as Catholics, even though their religion remained a "darkness":

A Catholic who received Pentecost

Bro. Lee, whom God so wonderfully saved from darkness and a life of sin, and baptized him with the Holy Ghost, testified, "I praise God for this old barn. This is my confession box right here. My priest was Jesus Christ. I praise God for justifying me and sanctifying me wholly, and baptizing me with the Holy Ghost. Jesus Christ is the head of my church. It was Jesus who did the work for me. When the Holy Ghost comes in He speaks for Himself and sings His own songs. Friends, I did not go to college to get this language. It is the Holy Ghost that speaks. He can talk the languages of the nations. It makes no difference what judges or policemen say, this Irishman is saved by the grace of God. Glory to God. It settles a man when he gets the baptism. It gives you a sound mind. This salvation keeps me out of the saloons and jails and red light district. Jesus Christ gave his life for us that we might be saved. Glory to God for a salvation that keeps me night and day. This means persecution. Hallelujah." (edition 3)

I would be curious to know if those Catholic Charismatics who are proud to trace their spiritual lineage to Azusa Street-which they must undoubtedly do if they do not wish to distort historical fact-would concede that the Holy Spirit, in his new "outpouring" would actually lead individuals out of the one true Church founded by Jesus Christ, and into a heretical sect. After all, a Catholic, in order to remain a Catholic, must believe that the "Roman" (a.k.a. "Romanist") Catholic Church is exclusively that Church. Can Charismatics

really believe that the Holy Spirit, who is the Divine Witness to the truth, would lead people into the error of false religion? However, since the Catholic Church barely took note of the existence of the Azusa Street revival during the first years of the twentieth century, most of the criticism of such phenomena which took place at Azusa Street (and by association in the sister denominations throughout the world) was directed by the secular press, as articulated in this by now famous article published in the Los Angeles Times of April 18th, 1906:

Breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand, the newest religious sect has started in Los Angeles. Meetings are held in a tumble-down shack on Azusa Street, near San Pedro Street, and devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories and work themselves into a state of mad excitement in their peculiar zeal. Colored people and a sprinkling of whites compose the congregation, and night is made hideous in the neighborhood by the howlings of the worshippers who spend hours swaying forth and back in a nerve-racking [sic] attitude of prayer and supplication. They claim to have "the gift of tongues;" and to be able to comprehend the babel. Such a startling claim has never yet been made by any company of fanatics, even in Los Angeles, the home of almost numberless creeds. Sacred tenets, reverently mentioned by the orthodox believer, are dealt with in a familiar, if not irreverent, manner by these latest religionists.

Stony Optic

Defies An old colored exhorter, blind in one eye, is the major-domo of the company. With his stony optic fixed on some luckless unbeliever, the old man yells his defiance and challenges an answer. Anathemas are heaped upon him who shall dare to gainsay the utterances of the preacher. Clapsed in his big fist the colored brother holds a miniature Bible from which he reads at intervals one or two words-never more. After an hour spent in exhortation the brethren [sic] present are invited to join in a "meeting of prayer, song and testimony." Then it is that pandemonium breaks loose, and the bounds of reason are passed by those who are "filled with the spirit," whatever that may be.

"You-oo-oo gou-loo-loo come under the bloo-oo-oo boo-loo;" shouts an old colored "mammy;" in a frenzy of religious zeal. Swinging her arms wildly about her, she continues with the strangest harangue ever uttered. Few of her words are intelligible, and for the most part her testimony contains the most outrageous jumble of syllables, which are listened to with awe by the company.

Let Tongues Come Forth

One of the wildest of the meetings was held last night, and the highest pitch of excitement was reached by the gathering, which continued to "worship" until nearly midnight. The old exhorter urged the "sisters" to let the "tongues come forth" and the women gave themselves over to a riot of religious fervor. As a result a buxom dame was overcome with excitement and almost fainted.

Undismayed by the fearful attitude of the colored worshipper, another black women [sic] jumped to the floor and began a wild gesticulation, which ended in a gurgle of wordless prayers which were nothing less than shocking. "She's speaking in unknown tongues;" announced the leader, in an [sic] awed whisper, "keep on sister." The sister continued until it was necessary to assist her to a seat because of her bodily fatigue.

One who possesses even a passing familiarity with the mystical life and theology of the Catholic Church would be hard put to attempt to extrapolate from these scenes of obviously dionysiac frenzy anything even remotely resembling the Pentecost as described by St. Luke in the Acts of the Apostles, by the Apostle Paul in his epistles. Nowhere in the New Testament or the early Church Fathers do we read of any of the authentic "charismata" or gifts of the Holy Spirit coming about in this manner. Rather, one is reminded of the Convulsionary Jansenists, or a wild group of Santeria practitioners in frenzied anticipation of being "mounted" by the so called saints. Nevertheless, Azusa was the means whereby the Pentecostal movement was able to

broadcast its presence to the world.

It was not only the secular press that was to voice opposition. Many conservative Protestant clergymen were to engage in criticism of the movement with a polemical vehemence that would make the harshest auto de fe appear by contrast as an invitation to a Kiwani's picnic, as is documented in a book on Pentecostalism by Michael L. Brown entitled *From Holy Laughter to Holy Fire* :

G. Campbell Morgan described the Azusa Street activities as "the last vomit of Satan."

R.A. Torrey declared that this new Pentecostal movement was "emphatically not of God, and founded by a Sodomite." (Michael L. Brown, *From Holy Laughter to Holy Fire: America on the Edge of Revival*, Destiny-Image, 1997, pp. 197-198)

(Torrey is not referring to Seymour here, but to Parham, who was charged with and convicted of multiple counts of sodomizing several of his male pupils, for which he was to spend several years in prison. It was never made clear if Parham was actually guilty of the crimes or the victim of false accusations.)

H.A. Ironside said both the holiness and Pentecostal movements were "disgusting ... delusions and insanities." In 1912 he said of their meetings "pandemonium's where exhibitions worthy of a madhouse or a collection of howling dervishes," were causing a "heavy toll of lunacy and infidelity."

W.A. Godbey said of the Azusa Street participants "Satan's preachers, jugglers, necromancers, enchanter, magicians, and all sorts or mendicants," and he claimed the movement was the result of spiritualism.

Clarence Larkin: "But the conduct of those possessed, in which they fall to the ground and writhe in contortions, causing disarrangement's of the clothing and disgraceful scenes, is more a characteristic of demon possession, than a work of the Holy Spirit. From what has been said we see that we are living in "Perilous Times," and that all about us are "Seducing Spirits," and that they will become more active as the Dispensation draws to its close, and that we must exert the greatest care lest we be led astray." (Ibid)

Notwithstanding the vituperation employed above by these members of the Protestant clergy, perhaps the harshest condemnation of Azusa Street was forthcoming from the one who was the indubitable "theological father of the event", none other than Charles F. Parham himself! Despite his initial enthusiasm with the revival, for reasons which are not totally clear, Parham later denounced the Azusa Street Revival in the strongest terms imaginable:

I hurried to Los Angeles, and ... I found conditions even worse than I had anticipated ... spiritualistic controls, saw people practicing hypnotism at the altar over candidates seeking baptism, though many were receiving the real baptism of the Holy Ghost...Let me speak plainly with regard to the work as I have found it here. I found hypnotic influences, familiar spirit influences, spiritualistic influences, mesomeric (sic) influences, and all kinds of spells, spasms, falling in trances...The Holy Ghost does nothing that is unnatural or unseemingly, and any strained exertion of body, mind or voice is not the work of the Holy Spirit, but of some familiar spirit, or other influence ... (Mrs. Charles Parham, *The Life of Charles F. Parham*, Commercial Printing Co., Birmingham, Alabama 1930, pp. 163-170 as quoted in Roberts Liardon, opus cited. pge.)

As time went on, Parham's criticisms were to become more and more strident, and he died having virtually repudiated the work at Azusa Street:

He never changed his opinion. To the end of his life, Parham, often called "the father of Pentecostalism," denounced Azusa Street as a case of "spiritual power prostituted." Thus the "father of Pentecostalism" roundly rejected the Azusa Street meetings as phony, manipulated, and demonic, even though practically all Pentecostal denominations trace their heritage directly from those meetings! (David W. Cloud, opus cited)

This is not an insignificant fact when considering the nature of the Pentecostal revival. How is it possible that the Holy Spirit would inaugurate a work which according to both Pentecostals and Charismatics is nothing less than a second Pentecost-under the undisputed leadership of Charles Parham, yet allow His chosen instrument, Parham, to later repudiate the one event that was most responsible for bringing this movement to world-wide attention and fruition? The Holy Spirit is not a capricious or arbitrary Spirit; He is the Spirit sent by the Son Who has been poured into the hearts of the faithful, through whom we have access to the Father. He does not choose His human instruments for a great work that is preeminently His only to discard them.

The history of the Church, especially of the Church in the apostolic generation immediately subsequent to Pentecost, provides us with a scenario which is totally the contrary to what was to take place after the beginnings of Azusa Street. It is important to recognize that there were differences of opinion and disciplinary practice among the Apostles, yet they were dealt with in response to the true promptings and intervention of the Holy Spirit, as was the case with the vision of St. Peter in Acts X, in the Council of Jerusalem in Acts XV. St. Paul's forceful yet charitable and edifying upbraiding of St. Peter in Galatians II is no exception. Throughout the New Testament, unanimity of heart, mind, doctrine and sacrament is the rule practiced by the Apostles and their closest collaborators and successors. Nowhere do we find their unbridled criticism or vituperation of one another. This is also true with regards to the great saints and true movements the Catholic Church; there is no turning upon one's own, no "cannibalizing" criticism among former colleagues and collaborators, as was the case with Azusa Street and its leading lights.

Subsequent to the outbreak at Azusa Street, Charles Parham was to try his hand at any number of activities:

In 1908 Parham raised funds to travel to the Holy Land on an archaeological expedition to search for the lost ark of the covenant. He claimed to the press that he had information about its location and that his finding the ark would fit into the end times biblical scheme. By December he announced that he had sufficient funds and he traveled to New York allegedly to begin his journey to Jerusalem. He never purchased a ticket to the Middle East and returned home dejectedly in January, claiming he was robbed after arriving in New York. (David Cloud, op. cit., part 1)

Apparently, Parham never got over the British Israelitism so vociferously propagandized by his elder associate, Sandford; and was not only interested in that doctrine and its attendant "pyramid occultism", but was a freemason as well, which would explain, to a degree, his fascination with the lost ark and its mystico-magical relationship to the end times. (Thus there is a possible relationship point of convergence between the Pentecostal movement at its incipient stage and the current fanatical "Armageddon watchers" who seem to think that they can precipitate the Second Coming and the rapture by helping in the search for the ark of the covenant.) And the fact that the founding father of the "New Pentecost" was also a freemason should cause some consternation among the more Catholic members of the renewal.

Parham ended his days in a rather indecorous manner, especially as someone who gets most of the credit for the founding of Pentecostalism:

The man whom Seymour extolled as his "father in the Gospel of the Kingdom" went on to spend "the later years of his life as an avid supporter of the Ku Klux Klan." (Hanegraaff, op. cit., pge 128, quoting Vinson Synan's The Holiness-Pentecostal Movement in the United States, pp. 109, 180) Parham's Klan associations are well documented, and they certainly predate Azusa Street and the Topeka "outpouring." These facts about Parham are not simply gratuitous ad hominem attacks, as some might contend. When one is dealing with putative works of the Holy Spirit, all facts regarding the individuals involved are to be considered, since one is exhorted by Sacred Scripture to "put all things to the test". One should also bear in mind the words of Our Lord regarding good springs not bringing forth bad water, and good trees not giving good fruit, since supporters of Pentecostalism and Charismatic Renewal

never cease to point to the good fruits of the movement from the beginning. There are direct causal and historical links between Parham, Azusa Street, and the Charismatic Renewal movements, which are admitted by most prominent Catholic renewalists, and there is no point in trying to disassociate the present day movement from the "spirit" of its founders, whatever that may be. However, it has been my experience when dealing with certain true believers in the movement, that no fact or reality will suffice to dislodge them from their firm belief that all of this was in reality a New Pentecost, unique in history and world-wide scope.

Parham was not the only prominent Pentecostal pioneer to publicly repudiate Azusa Street. Among its detractors we also find one of the founders of the Assemblies of God, William H. Durham, who originally received his "tongue experience" at Azusa Street:

But Parham was not the last adversary Seymour would confront. ..one of his early white supporters, William H. Durham, also returned to Los Angeles. Seymour, of course, invited him to preach. But Durham, like Parham a few years earlier, chose the occasion to launch a polemical attack on Seymour. He argued that the "finished work of Christ on the cross" required a supplementary baptism by the Spirit, but that sanctification was not a "second work of grace." ...Seymour himself, and most of the members of the Azusa Street congregation, were devastated. Durham had undercut the entire theological rationale for the revival. It was as though a visiting preacher had spoken from Martin Luther's pulpit in Wittenberg and told his listeners that "justification by faith", the key idea of the Protestant Reformation, was not really true after all. (Harvey Cox, opus cited, pge. 62)

As Cox notes, Seymour began to suspect that, despite all the theological disputes, the relatively uninhibited racial mixing then prevalent at Azusa Street may have been behind much of the criticism, and this would eventually lead Seymour to rethink his position on tongues as "initial evidence" of the Spirit baptism:

During his first years at Azusa Street, he had put central emphasis on the gift of tongues both as the clearest evidence of baptism in the Spirit and as a harbinger of the Last Days. But now he began to change his mind. Finding that some people could speak in tongues and continue to abhor their black fellow Christians convinced him that it was not tongue speaking but the dissolution of racial barriers that was the surest sign of the Spirit's pentecostal presence... (Ibid, pge. 63)

Therefore, the overt racism of individuals like Sandford, Parham, etc., was not to be overcome by the new Pentecostal outpouring-if anything it would harden, eventually leading to Azusa Street becoming a nearly all black congregation. Another collaborator of Seymour's, Charles H. Mason, was to form the largest mostly black Pentecostal denomination, The Church of God in Christ. Other devotees of Azusa Street would separate to form all white or white dominated congregations, including the aforementioned Durham who was instrumental in founding The Assemblies of God, the largest trinitarian Pentecostal denomination in the world.

The irony in all this is that the tongues of the true Pentecost, as we have seen, served to unify the Church and unite the elect, regardless of language or racial barriers, thus undoing the divisive confusion of languages at the tower of Babel, as St. Gregory of Nazianzen expressed in that passage which was previously cited:

"But as the old Confusion of tongues was laudable, when men who were of one language in wickedness and impiety, even as some now venture to be, were building the Tower; for by the confusion of their language the unity of their intention was broken up, and their undertaking destroyed; so much more worthy of praise is the present miraculous one. For being poured from One Spirit upon many men, it brings them again into harmony. "

Although there is no question that racial animosity played a role in the divisiveness which was to plague Azusa Street and its' offshoots, the fact is

that there were many other elements present there which would serve to bring the place's orthodoxy into question. The hyper-spiritual atmosphere ultimately led to Azusa Street being a stopping off place for spirit mediums, hypnotists, fortune tellers and all manner of quacks and frauds. Although Seymour protested more and more against the invasion of his congregation by such individuals, there was little he could do to stem the tide of occultism and suggestion which was now submerging the renowned revival site. Yet, Seymour cannot be absolved from all responsibility for such a state of affairs. This was, after all, partly due to the uncritical acceptance of any and every strange experience and paroxysm purported to be a manifestation of the Holy Spirit.