

America. Illich is fully aware of the situation in our countries and he knows perfectly well that the missionaries in fact become an instrument of foreign penetration. If you look at the case in Haiti you realize that no missionary has the chance to set himself in opposition to Duvalier's regime.

Looking at the whole Church in Haiti I cannot but say that it has today largely compromised with the established authority. In Haiti it is not a matter of eliminating certain ecclesiastical structures. It is the very kind of presence of the Church that is under examination.

Has the Council changed the situation of catholicism in Haiti?

Perhaps yes at the liturgical level, as regards a few external manifestations. But the position of the bishops and the priests has not changed greatly and the peasant masses know nothing about the new openings and orientations brought about by Vatican II.

Is there a crisis among priests in Haiti?

It is a phenomenon very much present in our country. The expulsion of the Holy Ghost fathers and of a group of secular priests decreed by Duvalier in 1970 has magnified the fact. The priests that remain in Haiti have either to join in with the regime or leave. In Haiti it is sufficient to be a priest to be considered one of the Tontons Macoutes. Even in Haiti, however, the wind of 'reform' has been felt.

Uneasiness is felt especially by the seminarians. But the thick veil that smothers the country makes it difficult to see the disagreements, the resignations, the abandonment of religious life.

Are you for revolution or for a Helder Camara-type of non-violence?

In Haiti we have to face a situation of continuous violence. The response of the masses—if it comes—cannot but be revolutionary. The only way to smash the existing dictatorship is to organize ourselves.

It is not the masses that have chosen violence. Violence comes from those, whoever they may be, who bolster-up the present regime.

Prophecy and the Gift of Tongues by Simon Tugwell, O.P.

'If you have faith', St Cyril of Jerusalem tells his catechumens, 'you won't only receive remission of your sins, you'll also do things beyond the power of man. Please God, you'll receive the gift of prophecy.'

In the previous two articles, we have been dissecting the Pente-

costal doctrine of 'baptism in the Spirit', and concluded that the strict New Testament teaching is that the experience and the manifestation of the Spirit belong to sacramental baptism. However, even in the New Testament there is the puzzling case of the Samaritan converts who were baptized but didn't receive the Spirit (which means, for Luke, simply that they did not show any visible sign of the Spirit; we should not interpolate Pauline considerations into the story). So spiritual writers of east and west have always had to allow that, all too often, baptized Christians live and feel as though they were still living under the Law, before the coming of faith. In any number of different ways, they seek to lead Christians into the full awareness and power and experience of that conversion, *metanoia*, which is given to them, hiddenly, by virtue of their baptism. This has been called the 'manifestation of baptism'.

In the last article we considered several accounts of this experience. In many of them there was an insistence on compunction and tears; one was centred on humility. The hesychasts, as we saw, devoted themselves to getting religion 'out of the head'. All of these are perfectly valid, and contribute indispensable elements to the whole picture. But is there, perhaps, something else, something more central, which we have tended to overlook?

In his book, *Visions and Prophecies*, Karl Rahner laments that 'it can be said with but little exaggeration that the history of mystical theology is a history of the theological devaluation of the prophetic element in favour of non-prophetic, "pure", infused contemplation'. Surely he has put his finger on something fairly basic here. For Judaism of the time of our Lord, the Spirit was, almost to the exclusion of all else, the prophetic Spirit, and the text chosen to interpret Pentecost is that from Joel about the eschatological outpouring of the Spirit upon all flesh 'and your sons and daughters shall prophesy'. And so precisely is this what Luke wants to emphasize that he actually adds an extra reference to prophecy to the text of Joel. This is at last the realization of Moses' wish: 'Would that all the people were prophets' (Num. 11, 29). In Jesus the Prophet we are a prophetic people. Matthew is quite explicit about this (5, 12: 'For so they persecuted the prophets who were before you.' The implication in the Greek is quite unambiguous, that those he is addressing are also prophets). We are those to whom 'It has been given to know the mysteries of the kingdom' (Matt. 13, 11). Like Moses, to whom God spoke 'As a man speaks with his friend' (Ex. 33, 11), we are those whom God in Christ calls 'No longer servants, but friends, because all that I have heard from my Father, I have made known to you' (John 15, 15).

If we are to let these texts speak to us, I think we must give heed to Rahner's point. Our spirituality has for a very long time been heavily conditioned by a mystical theory centred on God's eternal being, in one form or another. Some writers have even encouraged us to leave behind all consideration of the Incarnate Christ, let alone prayer of

petition. Vincent McNabb was quite right to denounce this as 'almost blasphemous'. (It is interesting that scholars are reminding us, incidentally, that prayer of petition, and especially intercession, is a prophetic function, to be exercised only by those endowed with the divine Spirit. Cf. Gen. 20, 7: 'He is a prophet and will pray for you'.) By contrast, the mystical knowledge that the New Testament knows of is knowledge of 'the mystery of God's will', that is to say, of 'the economy of the fullness of the times', the plan God had in Christ from the beginning for the salvation of men and the recapitulation of all things in Christ, the breaking down the wall of separation between Jew and gentile, male and female, slave and free. At one stroke, we are compelled to see that the object of contemplative knowledge is incarnational (to do with God's action in the world) and Trinitarian (the will of God *is* Christ, and his plan is 'produced' down the ages by the Holy Spirit).

And this knowledge, as St Thomas insists, is not simply speculative; it is highly practical. To know the mystery of God's will includes the knowledge of what he is doing in me for my own salvation, and through me for the good of men. And this carries with it both promise and precept; it involves me in the whole unfolding of his plan in time, which is the life of the Church.

And God's eternal plan does not come to us all at once. It is 'administered' to us, according to a divine 'economy'. It is therefore an integral part of our knowledge to know where we have got to individually and in general. And clearly the coming of Christ, his passion and his glorification, have introduced a new and decisive element into the situation. Prophetic, contemplative knowledge must be decisively different before and after the 'coming of faith'. It is a sufficient test of a prophetic spirit to note whether or not it confesses the Lordship of Jesus Christ. Though we still walk in hope, and therefore there is still prophecy which points ahead, this is now based on what has already, definitely, come to pass. Henceforth the basis of all contemplation, all prophecy, is the faith that Jesus is Lord and Christ; it is the *metanoia* made possible by his exaltation. Therefore, just as now our prayer to God is made in the name of Jesus, in whom already all things are ours (I Cor. 3, 21), and accordingly is prayer with thanksgiving (Phil. 4, 6), so all prophecy is, first and foremost, the proclamation of what God has done in Christ, it is praise of his mighty deeds.

This is the explanation of an apparent *non sequitur* in Luke's account of Pentecost. At first sight, it is unclear how the text from Joel explains the curious goings on in the upper room. One hundred and twenty people had suddenly started shouting their heads off in 'other tongues', making such a noise that a huge crowd gathered, and was amazed to hear them all declaring the 'mighty deeds of God' in all the different languages. Tongues, clearly, and praise; but where is the prophecy? In fact, as I have tried to show, praise is, in this eschatological age, itself a prophetic function. 'Blessed

be the Lord, the God of Israel, who has fulfilled with his hand what he promised with his mouth' (I Kings 8, 15).

But it is still very much a *prophetic* function. It is in *metanoia*, in the coming of faith, that the exaltation of Jesus, the fulfilment of the Father's promise, is made manifest. And this 'the world neither sees nor knows' (John 14, 17). It is we who have received, not the spirit of the world, but the Spirit of God, who 'know what we have been given by God' (I Cor. 2, 12). This makes us, inevitably, unintelligible to the world (*Ibid.* 14; John 15, 19), and we can expect to be persecuted by it, like the prophets who came before us. 'But do not be afraid: I have overcome the world' (John 16, 33—'and this is the victory which has overcome the world, your faith', I John 5, 4). We are not accountable to the world, as St Paul, with incredible audacity, argues: 'For "Who has known the mind of the Lord and will constrain him?"; well, *we* have the mind of Christ' (I Cor. 2, 15f, the implication being, clearly, that therefore no one can constrain *us*). 'The wind blows where it likes . . . so it is with everyone who is born of the Spirit' (John 3, 8). The prophet, and that should mean us, is not bound by the world's canons of propriety and intelligibility; reversing the text from John, we might say, 'we have believed, therefore we do not and cannot accept glory from men' (John 5, 44).

This is the kind of person who can praise, because this is the kind of person who really knows that the victory has been won, and whose 'hope' therefore 'does not disappoint us, because the love of God has been poured out in our hearts by the Holy Spirit' (Rom. 5, 5).

Praise, then, is a prophetic function, in these last days; it is also (let us recall what was said about overcoming the various psychological and mental blockages preventing the full manifestation of baptism) a sign that we have indeed begun to enter into the freedom of the sons of God, that we have reached the point of the 'coming of faith', that *metanoia* has become a reality for us.

And, of course, this comes round full circle! The outpouring of the prophetic Spirit at Pentecost was first manifested, as we saw, in praise ('Sing, O heavens, for the Lord has done it!'—Isaiah 44, 23). But this outpouring of the Spirit is itself the fulfilment of God's promise. It is in the transformation of their own lives that the disciples know that 'the Lord has done it'. As always, the prophet is called not just to speak, but also to *be* a sign for the people. It is 'in the Church' that God is glorified (Eph. 3, 21), because the Church is the manifestation that he 'has done it'. As Irenaeus has it, 'man alive is the glory of God'. It is in submitting to the coming of faith, to *metanoia*, that the disciple manifests the glory of God, and attests that Jesus is Lord and Christ.

And it is at least appropriate that the first manifestation of this should be the gift of tongues. For 'he who speaks in tongues speaks mysteries in Spirit' (I Cor. 14, 2), and this is a prophetic function, even if not normally, without interpretation, a public one ('he who speaks in tongues speaks to God', *Ibid.*). Also, as many people have

experienced, tongues is a gift of praise. Further, to return to the 'manifestation of baptism', it provides an excellent way of pin-pointing the moment of spiritual breakthrough, parallel to tears, or the prayer of quiet, or Brother Masseo's reception of humility. You cannot pray in tongues, unless you are prepared to make a fool of yourself, and let something happen to you over which your mind has no control. You cannot engineer tongues, any more than you could engineer the kind of weeping that Isaac or Symeon was talking about, or St Theresa's prayer of quiet.

Nor should we be too perturbed by the apparent unintelligibility of it. Tongues is a gift for our own upbuilding (I Cor. 14, 4); and perhaps we might see our growth in Christ as the gradual permeation of more and more of our being by the divine life implanted in us at our baptism. At any given moment, there will be much in us as yet untouched, or only partially touched, much that is still 'world', and therefore unable to appreciate, let alone evaluate, the working of the Holy Spirit in us. We should indeed hope for a 'renewing of our minds', but first we must 'present our bodies' as a living sacrifice to God (Rom. 12, 1-2). In tongues, we surrender one little bit of our body to him. And that should not be the end of the story. 'I want you all to speak in tongues, but much more that you should prophesy . . . let him who speaks in tongues pray that he may interpret' (I Cor. 14, 5, 13). As the Greek Fathers would say, first comes heat, and only then, light.

Of course, there should be no question of anyone claiming that tongues is the only way into genuine contemplation, even prophetic contemplation. But it is one way of giving body to that step of faith which both attests and initiates the experience of the Spirit, and it is, in fact, if we may believe the scriptures, the way in which the Holy Spirit first manifested himself in the Church. As the first part of prophecy, with which it has always been linked, it is, at least, a suitable way into the supernatural life: it specifies a quite definite and unmistakable supernatural act, to which one can, in prayer, aspire, and it is an act which involves faith, humility, the spiritual and psychological courage to 'let go', all of which, as we saw, are essential elements in any spiritual growth. And it involves a positive attitude to the non-rational in us (both the bodily and the subconscious), in a way which is exposed to exceptionally few hazards. Jung is reported to have regarded the reception of tongues as a hopeful sign in his patients; even from a psychological point of view, it makes possible a gradual harmonization of conscious and subconscious, mind and body. It should lead to the natural growth of the psychic faculties which are usually repressed (this being, according to St Athanasius, a normal and proper development in any genuine spiritual life), but under the pressure of the Spirit, rather than from any morbid interest in the occult for its own sake. (The importance of this in an age which is so obsessed with the occult should be obvious). In fact, it can and should ultimately lead to a

human wholeness, in which one is entirely open, at every level, to be used and led by God, with no subconscious blockages or distortions. But, of course, it isn't magic, and if it is allowed to pull away from the wholeness of the Christian life, and the unity of the Church, and the integrity of her doctrine and practice, anything might happen! In other words, the further you go with the Lord, the more blessed it is to persevere, and the more perilous to turn aside or call a halt (to stand still is to go backwards, as St Bernard and the Red Queen agree).

Of course, those who receive the gift and develop it will find that there is far more to it than this. It is not just a beginners' toy, it remains an invaluable part of the spiritual equipment of the believer, for praise, for intercession, for spiritual combat in the power of the Lord. But the Spirit himself will guide people, far better than I could, into the fullness of his own gifts.

So, let me just conclude with a few points that can cause confusion. First, the gift of tongues was not invented by Pentecostalism, although they have brought it into the limelight in an unprecedented way. It is known, for instance, that the Curé d'Ars prayed in tongues, as did St Martin de Porres before him.

Secondly, speaking in tongues is neither ecstatic nor mediumistic. The speaker retains full consciousness throughout, his mind being alert and sober, though of course it may feel left out (or exhilarated). It remains his choice throughout whether to speak or to stop speaking; only, unlike normal talking, his mind does not control the words that are uttered—he speaks, as the Spirit gives him utterance. He will find that he is speaking words in a language not known to himself; it may be identified by someone else present, and even if that does not occur, it is usually possible to discern, if one cares, a genuine linguistic pattern. Sometimes a person's first experience of tongues just comes to him out of the blue, so that at first he may not even realize what he is doing; but thereafter and normally one decides for himself to start speaking. (One may at times feel that one is required to do so, but there is no compulsion). In no case is there any suggestion of being 'taken over'; this is the classic hallmark of true prophecy, distinguishing it from hysterical and mediumistic phenomena. God's action makes us more free, more ourselves, than we were before; the devil, by contrast, or stray bits of our own unconscious, make us less free, less integrated, and leave a nasty taste in the soul, however exciting the experience they produce at first. Of course, this is not to say that there will never be any alarming or disordered manifestations! When the Holy Spirit gets down to a bit of spring-cleaning in our souls, some pretty ugly lumber is likely to be thrown up. The essential thing at all times is, for oneself, to hold fast to the rule of faith (cf. Rom. 12, 6), and for all of us to hold together in love, especially holding ourselves deeply in unity with anyone who seems to be out of order. This love is stronger than death, and, sometimes even without anything being said, can lead a person

through to a deeper and truer openness to the Holy Spirit.

Finally, how does one set about getting the gift of tongues? Well, you ask for it. Just place yourself in prayer, and, as simply as you can, pray to the Lord, who never refuses his Holy Spirit to us when we ask (Luke 11, 13). Ask for tongues, and then, in faith, just *start*. You do the speaking, the Lord chooses the words. You may find it helpful to get somebody else, or a group, to pray with you, and lay hands on you, but this is not essential. If nothing happens at first, don't worry. It may come to you in prayer a few hours later, or a few days; it may take years. Don't worry, and don't turn back: you have made your petition, now stick to it. Don't wonder whether you are going to get it or not, or whether you have been wrong to ask. 'Everything that you ask for in prayer, believe that you have received it, and it shall be yours' (Mark 11, 24). Continue to pray for it, and to yearn for it (the Lord may hold it back for a time, to increase your desire), until it is yours. Then persevere in it; it is a good gift, and the devil will probably try to take it away from you, and your old Adam is likely to kick back too, with all the resources of your subconscious. You may find that, after a blissful week or month, tongues will become utterly repugnant. Don't worry! Just persevere, and the joy will come back all the deeper. Fight back—and tongues is, in fact, an excellent weapon in prayer. Remember, every time you pray in tongues, you declare mysteries in Spirit, you assert the kingship of Christ, you praise God. And that is one thing that the devil cannot stand. So, praise God! 'And all the people said, "Amen", and praised the Lord' (I Chron. 16, 36).

Remembering Gandhi

by Agnes Yendell

Gandhi is much too easily dismissed, sweepingly over-simplified, decried as an unpractical idealist, and thought to have failed in what he set out to do. It depends on what you call failure. Jerusalem stoned the prophets, the Messiah was crucified, Gandhi and Martin Luther King were assassinated, and their teaching seems only to survive precariously. But as Horace Alexander writes,¹ 'The impression he has made in circles where people are trying to break away from the hideous tyranny of violence and counter-violence, which threatens quickly to destroy the whole world, is specially worth examining'. This interest seems to be more in his philosophy of life than in this or that political action, but Gandhi himself never separated politics from his religious philosophy. He is a world

¹*Gandhi Through Western Eyes*. Asia Publishing House, London, 1969. 211 pp. £3.