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## The Pentecostal Movement in the Catholic Church

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*Ecumenism and Vatican II* was intended "to offer other ecumenical insights or elements in and from Vatican II, outside the *Decree on Ecumenism* itself, which may serve as points of reference and offer some new ecumenical 'perspectives'" (p. 13). In this very carefully edited study, editor and authors have succeeded in giving us some feeling of what is going on in the field of ecumenical dialogue. In his article "The Holy Spirit: Conceiver of Jesus," Dale Bruner expresses the conviction that we are "living today in that electric historical moment. . . between the beginning of courtship and the coming into the home" (p. 65). But the invitation to come in has not yet been made because the respective parties are not yet certain of one another's intentions. "The parents should not invite the boy until they know something more about him (and the boy should not ask to be invited in until he is sure about the girl)" (p. 65). This third publication in the series "Cardinal Bea Studies" presents an excellent introduction into that slow process in which Catholics and Protestants have to learn again about one another's intentions.

Lode L. Wostyn, C.I.C.M.

THE PENTECOSTAL MOVEMENT IN THE CATHOLIC CHURCH. By Edward D. O'Connor, C.S.C. Notre Dame, Indiana: Ave Maria Press, 1971. 301 pages, bibliography, appendix. \$1.95 paper.

Barely seven years old, Catholic Pentecostals now number 300,000 in America alone. If the annual conference at Notre Dame is an indicator, the growth has indeed been phenomenal. In 1968, there were only 100 in attendance; last year, there were 11,000; and this year (June 1-3), there were over 20,000. The movement has become international. At Notre Dame were representatives from Europe, Asia, Africa, South America and Australia. On the final day of the conference, around 600 priests concelebrated in the Mass presided by Archbishop James Hayes of Nova Scotia with L. J. Cardinal Suenens of Malines-Brussels as homilist. There were seven other bishops who concelebrated. The movement, which was begun by laymen and is still being spearheaded by them, has gone a long way in gaining the stamp of approval of the hierarchy.

The movement had an inauspicious beginning at Duquesne University in Pittsburgh. In the spring of 1966, two lay faculty members of the university, frustrated by their seeming inability to live the faith to the full, made a pact by which they would daily pray for each other the hymn to the Holy Spirit from the Mass of Pentecost in order that their Christian faith might become more operative in their lives. Little did they dream that their experiment would result in the outpouring of God's gifts for themselves and for others, gifts similar to what the disciples received at Pentecost — speaking in tongues, discernment of spirits, prophecy.

From Duquesne, the movement spread to the other universities — Notre Dame, Michigan State, University of Michigan, Holy Cross. Religious men and women became actively involved in the movement. One Benedictine monastery at Pecos, New Mexico was even reorganized along the lines of a pentecostal community. The movement has become an important phenomenon in the American Catholic Church that the questions it poses must be seriously faced.

And here precisely, it seems to me, is the value of Father O'Connor's work. After giving us a first-hand account of the origin and early growth of the movement in and around Notre Dame, he analyzes its doctrines and practices — baptism in the spirit, gift of tongues and other charisms, prayer meetings — in the light of the Church's authentic tradition. He has shown convincingly, I think, that the movement is in the line of sound Catholic tradition; American Catholics need not look with apprehension at the movement.

Another contribution of Father O'Connor is still to come. We eagerly await a companion volume to this present work where he promises to treat more fully his theological reflections. Anyone who has tried to delve deeper into the present theology of the Holy Spirit is appalled by the scarcity of available materials. Since theology is reflection on faith-experience, now that we have in the charismatic movement the necessary datum, we have reason to hope that we shall have a more satisfactory theology of the Holy Spirit.

There are already in the Philippines sprinklings of prayer groups which are charismatic in inspiration. Father O'Connor's book can provide them with the theological and scriptural basis by which they can better understand their experiences. It is too early yet to foretell whether the local movement will spread as fast as the Cursillo Movement did a few years back. Hopefully, if it spreads it is because of the fruits of the Holy Spirit in the lives of the people involved (Matthew 7, 16 and Galatians 5, 22-23).

*Amado S. Cruz, S.J.*

CINA DI MAO (1949-1969). Sullo sfondo della Cina di sempre. By Giorgio Melis. Milano: Longanesi and Co., 1971. 800 pages, analytic and chronologic indexes.

This Italian-language scholarly study of the first twenty years of the People's Republic of China, seen "against the background of age-old China," has merits which set it apart from, and above, most Western writings on this subject. Melis is well-known in the Philippines for he resided here six years.

The author is fully convinced of, but is not blinded by, the immense importance of China among modern nations and the singular political