

## *The Roman Catholic Charismatic Movement*



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We begin our lecture today in a sense shifting our topic. What I would like to do in the next couple of lectures is to take up the topic of the Catholic charismatic movement. What we have tried to argue thus far in our course could perhaps be summarized this way: The classical Pentecostal movement burst upon the American religious scene in 1906 from embryonic beginnings in 1901. Out of that movement, due to cultural, social, political, and theological factors both within and without, came the neo-Pentecostal movement in the late 1950s. With religious meaning through experientialism at a premium, Pentecostalism's Spirit baptism began to penetrate the mainline Protestant denominations.

In 1967, the surge for religious meaning through the experience of baptism became evident in two rather unique places: in the anti-disestablishmentarian Jesus Movement in San Francisco and in the Roman Catholic Church at Duquesne University in Pittsburgh. It is to the last of these movements that our attention focuses on this lesson. Having begun in 1966 to 1967 at Duquesne among Catholic students and faculty, by the summer of 1971 the movement swelled to between 250,000 and 300,000 with some 65,000 involved overseas. It is to the historical causes and course of this movement that our attention turns now.

So what I am trying to say is this: very simply, that the classical Pentecostal movement was born 1901 to 1906 depending on your choices. In the late 1950s that form of the Latter Rain, sometimes called the first wave, began to sputter for various reasons, and out of that context of declining hope in the Latter Rain, it was recast, refocused in another sphere, this time not in separatists' ex-Methodist Holiness context but in the mainline traditional, often liberal, mainline denominations, and beginning in the late 1950s/early 1960s that second wave has been commonly denominated as the renewalist movement or the charismatic movement.

I've chosen not to use the word *charismatic* because the entire movement made up of several movements is indeed a profound charismatic movement or movements. I've rather chosen to use the word *Renewalism* because it seems to me that that's the intent of the charismatic emphasis where it found itself in the mainline churches. It was an attempt to renew, to produce unity, not only within denominations but also between denominations. It was an attempt, a second wave, a second Latter Rain Movement to bring holiness and godliness and unity in the body of the Savior.

That renewal movement has two foci: one in Protestant mainline denominationalism as we have tried to describe it, and second, several years later in the Roman Catholic Church. That is what I'm seeking to describe in this lecture, the renewal movement as it penetrates the Roman Catholic Church, and the fruit of it will be an enormous surge of godliness, an enormous surge of piety, an enormous surge of allegiance and loyalty, a spiritual ecumenical movement that leaps across the boundaries of the divisions created in the great Protestant Reformation. I would like to tell that story today.

First, the Catholic Church in the era of Vatican II, the fortunes of the Roman Catholic Church, like those of any religious body, cannot be divorced from their world context. The church maintained its orthodoxy by avoiding the issues and relying upon a long tradition of steep hierarchicalism. In 1869, the papacy issued the celebrated Syllabus of Errors which sent dissent liberalism underground within the Roman Catholic Church and in 1952 declared the Immaculate Assumption of Mary. Rome, like the orthodox Protestant world, hoped its problems would be solved apart from confrontation through credo-reaffirmation.

On the 25th of January of 1959, Pope John XXIII announced plans for the convening of the Second Vatican Council to be held in Rome as soon as plans would allow. His purposes were to promote Christian unity and to reform canon law. John hoped to annul the influence of the growing militant progressive wing of the church that questioned traditional dogma. By compromise, he hoped to give the church a forward look on the old foundation.

Carson has written in Vatican II, "Pope John was himself a blend of the traditional Catholic approach and the new forward-looking attitude which was to be such a marked feature of the council. The impact of a kindly and genial personality, the obvious concern with people, the desire to let a breath of fresh air into

the torrid atmosphere of the Vatican, on the one hand he gave the progressives a mandate for action which is [an] oft quoted distinction between the unchanging representations. On the other hand, he came firmly down on the side of the traditional doctrines of the mass and of Mary and made his appeal both to Scripture and tradition.”

In this context, that is, the context of the gathering of what would become Vatican II, John began to speak frequently of church renewal and the doctrine of the Holy Spirit. At a speech on Pentecost Sunday, June 5th, 1960, he spoke of the supernatural Spirit being for all Catholics and then stated in “Pope Speak,” summer of 1960, “It is easy for us to liven up our spirits toward the Holy Fountain of Grace, the Holy Spirit. Indeed, it is in the light of the teachings of the Spirit of Pentecost that this great council takes on life and substance.”

So my point is that given the difficulties, the turmoil within the Catholic Church is numerous pulls and tugs which are not really abnormal. The pope, John XXIII, calls for a council, and in calling for this council to heal the church, he makes several references to the Holy Spirit. Then on the 25th of December 1961, a year prior to the convening of the council, John issued an invitation to prayer in which he specifically asked for new Pentecost, a new Jerusalem experience in which the Catholic Church might again realize the power and comfort of the ministrations of the Spirit.

“Indeed,” he stated, “may there be repeated thus in the Christian families the spectacle of the apostles gathered together in Jerusalem after the Ascension of Jesus to heaven. When the newborn church was completely united in communion of thought and prayer with Peter and around Peter, the shepherd of the lambs and of the sheep, and may the Divine Spirit deign to answer in a most comforting manner the prayer that arises daily to him from every corner of the earth. Renew your wonders in our time as though for a new Pentecost and grant that the holy church preserving unanimous and continuous prayer together with Mary, the mother of Jesus, and also under the guidance of St. Peter may increase the reign of the divine Savior, the reign of truth and justice, the reign of love and peace. Amen.”

Vatican II was convened in Rome on the 11th of October, 1962, where the pope spoke to the point that the church was on the threshold of a new era. He said, “The aim of the council is to make the clergy on every level shine with a new holiness, to bring the

main points and precepts of Christian doctrine to the people of God in the best possible way and to nourish a deep missionary spirit, the kind of Spirit that will make it clear to everyone that each and every person is our brother and our friend.”

As the council proceeded amid the large press coverage and numerous international observers, Catholics were daily asked to pray this prayer: “Oh, Holy Spirit, sent by the Father in the name of Jesus, who art present in the church and doth infallibly guide it, pour forth, we pray, the fullness of thy gifts upon this Ecumenical Council. Renew thy wonders in this our day as by a new Pentecost. Grant to thy church that being of one mind and steadfast in prayer with Mary, the mother of Jesus, and following the lead of blessed Peter, it may advance the reign of our divine Savior, the reign of truth and justice, the reign of love and peace. Amen.”

So my point is simply that as John XXIII anticipated the convening and the execution of Vatican II, he saw that the trouble within the church, its dissensions, could be healed by a renewal of the mercies of the Holy Spirit, so that in his prayers, in the repeated prayers that laymen were to pray to God, there’s references to renewal, to signs and wonders, to a new Pentecost, to a new profound mercy from God. In the midst of the council, John died on the 3rd of June, 1963, and was succeeded by Giovanni Battista Montini, commonly known as Paul VI.

Paul’s position on the council and the church differed little from that of his predecessor. The goals and prayers were the same. The council subdivided into committees that formulated the doctrines of Vatican II. Of major importance to us and central to the entire council was the discussion of the Spirit in the church. These things can be said: First, the council (meaning Vatican II) causatively linked renewal with the charismatic gifts and ministries of the Holy Spirit.

The documents of Vatican II state: “In order that we may unceasingly be renewed in Him, He has shared with us His Spirit who is existing as one in the same being of the head and in the bodies, in the members revives, unifies, and moves the whole body.” And again, in the documents of Vatican II,

Allotting His gifts to everyone according as He will, He distributes special graces among the faithful of every rank. By these gifts, He makes them fit and ready to undertake the various tasks of offices advantageous for the renewal

and upbuilding of the church. These Charismatic gifts whether they are the most outstanding or the more simple and widely diffused are to be received with thanksgiving and consolation for they are exceedingly suitable and useful for the needs of the church.

Secondly, the council also recognized that the Spiritual gifts were given to unify the church both errant and true, that is, the Roman Catholic Church and the Protestant Churches, the church was received as the depository and sole interpreter of Revelation through the ministry of the Spirit. Using the guiding light of the Spirit of Truth, Revelation is thus religiously preserved and faithfully expounded in the church

according to the documents in Vatican II.

Third, the council also decreed quite significantly that “the Spirit ministers directly to the laity.” What I’m trying to do in this early preliminary stage of beginnings is put things in your mind that help us to understand it. Vatican II, references to the Holy Spirit, renewal, and Pentecost, emphasis upon the gifts of the Spirit, and now emphasis upon the gifts of the Spirit given directly to the laity.

The documents state: “Since the supreme and eternal priest, Christ Jesus, wills to continue His witness and serve through the laity, too, He vivifies them in His Spirit and unceasingly urges them on to every good and perfect work. The laity dedicated to Christ and anointed by His Holy Spirit are marvelously called and equipped to produce in themselves evermore abundant fruits of the Spirit. And again, from the reception of these charisms or gifts, there arise for each believer the right and duty to use them in the church and in the believer for the good of mankind and for the upbuilding of the church.”

On the 8th of December 1965, [the Second] Vatican Council ended, having conducted four major sessions, one under John, three under Paul; the focus was upon church renewal to a reconsideration of the Holy Spirit and the doctrine of the church. Steps were envisioned for Christian unity through the Spirit, the *modus operandi* obviously being the Holy Spirit. With that as a background, we can now talk about the beginnings of Catholic Pentecostalism.

Vatican II was over. John Paul was gone. Pope Paul led the church into the future, toward the reassessments and goals outlined in the council. It is now less than two years later. The setting is Duquesne University, where in the fall of 1966 a number of men gathered together, including several faculty concerned about the missing spiritual qualities in their lives compared with the early church.

Ranaghan, who is pivotal in our story, writing in a book called *Catholic Pentecostals*, one that I will refer to frequently, wrote: "In the fall of 1966, several Catholic laymen, all members of the faculty of Duquesne University in Pittsburgh, were drawn together into a period of deep prayer and discussions about the vitality of their faith. The group sought for renewal within the boundaries of the graces of their baptism and confirmation. As they prayed, they began to study the New Testament again, particularly the sections dealing with the primitive church."

To give direction to their searchings, the Duquesne Group, as it was commonly later called, was aided by the reading of two books. The first one is called *The Cross and The Switchblade* by David Wilkerson, an Assembly of God minister who labored in New York City and was the founder of a very influential and useful youth ministry called Team Challenge. Wilkerson credits the work of the Spirit in baptism with a power which overcame insurmountable odds in his ministry. The Duquesne Group concluded that they could not be Christians in any sense unless the Spirit anointed them in the same way. It's like pieces of a puzzle I'm trying to gather together.

The story begins with Vatican II and the decline of the church and an attempt to bring renewal and revivification to the Roman Catholic Church by John and later Paul. The key, they felt, was the Holy Spirit and the gifts of the Spirit and giving the gifts of the Spirit to the laity of the church for mutual ministry. In that context in America, a group gathers at Duquesne University seriously concerned, and they read David Wilkerson's *The Cross and The Switchblade*. Second, they read a very influential book by John Sherrill called *They Speak with Other Tongues*. *They Speak with Other Tongues* by John Sherrill was then read by Ralph Keifer, instructor in theology, who shared it with the group. This book had a major impact on the group and as some estimate was the seed from which the movement at Duquesne was engendered.



The pronouncements of Vatican II and renewalism coupled with these two books appear to have been the catalyst for Catholic Pentecostalism. So this group meeting at Duquesne, reading these books with Vatican II looming in the background, that's the context. The group then was put in contact with a priest who put them in contact with an Episcopalian lady who was involved in a charismatic prayer group. By February 1967, four had received the baptism, and plans were made for a weekend of prayer and meditation, what we would now call the famous Duquesne weekend.

If you remember our comments about the central importance of the charismatic fellowship Bible study group and the weekend retreat methodology and technique that we saw when we read portions from John Gunstone, that same methodology is now being applied at Duquesne University. Weekend Bible study, intense interpersonal relationships, things of that nature.

On Saturday, the group, numbering about thirty, met for study and prayer. That evening the Spirit fell upon the group. Kevin Ranaghan writing in *Christian Life* magazine says in May 1968: "But one couple had heard Keifer tell about the Holy Spirit. They asked him to pray with them that the Holy Spirit would become fully active in their lives. Quietly they stepped up to the chapel away from the crowd and there in prayer they were touched deeply by the Spirit of Christ."

Meanwhile, a Duquesne co-ed, Patti Gallagher, had felt drawn to the chapel and there had felt the almost tangible presence of the Spirit of Christ. In awe, she left the chapel and urged others in the building to join her there, and as they were gathered together there in prayer, the Holy Spirit poured Himself out upon them.

Now note, with the baptism came the manifestation of the gifts, particularly of tongues. "It seemed to serve as a threshold," says Kevin Ranaghan, "through which one passes into the realm of the gifts and fruits of the Holy Spirit. The gifts which serve to conform and more closely to Christ."

I think what they're saying at this point is this: that the Holy Spirit was initially given at baptism; it's more fully realized later at a confirmation. The meaning of baptism is Spirit baptism symbolically given at the initiation but actualized at a baptism of the Spirit. The evidence of the initial gift of the Spirit is water baptism.

The evidence of the confirmation of your gift is a gift or a charism of the Spirit, sometimes or normally tongues.

In other words, at initiation in a Catholic setting, the work of grace was given in seed form, but at Spirit baptism the work of grace having been given in seed form is now released in fullness and power in one's life.

So it seems to me that it's an organic theory of baptism that is set and adapted to a Roman Catholic understanding of the relationship between water baptism and a later Spirit baptism. As a result of the weekend experience, the group was gripped with three results: First, it produced a conviction that God was working in their lives.

Kevin Ranaghan, in another article in *Christian Life*, says, "We all experienced and witnessed in each other the breakthrough of the love of Christ in our lives and with this love and the peace and joy, the faith and boldness of all these things, we call the fruits of the Spirit. The next day when some of the group expressed it to friends, they said, 'We have seen the Lord.'"

Second, it led to a new interest and zeal for the Scriptures, and third, the experiences seemed to confirm their previous Catholic practices and beliefs. These experiences were seen within a theological framework of Catholicism. They did not detract from Catholic practices but rather supplemented and encouraged them. As one witness stated, "Further, it was in no way considered a sacrament of the church much less a replacement for the sacraments. On the contrary, everyone experienced a greater desire for participation in the sacramental life of the church than before."

Overall, it resulted in a new and fresh hope for renewal in the Catholic Church, and this movement beginning at Duquesne would mushroom as we've seen other manifestations of Latter Rain mushroom. It resulted in a new and fresh hope for renewal in the Catholic Church, more earnest prayer for the hierarchy, and the major hope for the recovery of the ills of the church.

Catholic scholars view it as a renewal of what had already existed within Romanism. Edward O'Connor, in a sense the theologian of the movement, wrote in *Ave Maria* in 1967: "At first sight, it gives the impression of something new and odd."



He is describing the birth of Catholic charisms, but when examined carefully it is nothing but the gospel taken seriously. It has no new doctrine but a lively belief in the traditional Christian doctrines. It dares to believe in earnest that Christ is keeping the promises He made. It has no new practices. Prayer meetings, invocation of the Holy Spirit, and even the gesture of laying on of hands are time-honored in the church. It is a revival movement in the theological sense of the word. It is a renewal by a simple rediscovery of the life-giving waters that have ever been ready to flow from Christ's ancient institutions.

So it began at Duquesne. It began with Kevin Ranaghan. It began with Patti Gallagher. It began with Ralph Keifer. Within the early months of 1967, the news and impact of this fledgling movement spread from Duquesne westward to South Bend, Indiana, home of the Fighting Irish [Notre Dame University]. The locus of the initial movement focused upon Kevin Ranaghan, who was then a doctoral student in theology at the university. He heard of the reports of baptisms but was quite skeptical when he opened his home for prayer meetings.

A word about Kevin Ranaghan: Kevin Ranaghan and his wife, Dorothy, were prominent in the early Catholic renewal movement from 1967. Both are graduates of Notre Dame, Kevin with a PhD in 1974 and Dorothy an MA in 1966. Kevin has been the coordinator of the People of Praise, an ecumenical community in South Bend, Indiana, since 1971. He has served in the organization of national and international conferences such as the International Catholic Charismatic Renewal Office and the National Service Committee. He figures enormously large in this movement.

Also, in the 1960s, there was a renewal of interest in the Catholic Church that predates Vatican II, and I need to make reference to that. In the 1960s, there was a renewal of interest in Bible study, particularly in 1963 and 1964. In addition, the Cursillo movement was active, a movement that stressed small group involvement and religious commitment. By the spring of 1967, many of these activities were dying the slow death of little or no community interest. Ranaghan's prayer group was a move to halt this digression.

Little of significance happened on March 4, 1967, as the group discussed the events at Duquesne and the Scriptures. But on the following evening in the home of Bert and Mary Lou Ghezzi, a few began to speak in tongues.

This group then made contact with Ray and Mabel Bullard. Ray was a deacon in the Assemblies of God church and president of the local chapter of the Full Gospel Businessmen's Fellowship.

Kevin Ranaghan recounts this story: "We had heard of this group and thought it good to share our experience with them. If the Pentecostal Movement were merely a human fiction or even a form of religiosity created out of the wills of men, it would've crumbled to dust that evening. Never would we have thought it possible for men and women so radically different from each other in countless ways to unite in the love of Christ yet we were united by Christ."

The real climax to the developments at Notre Dame during the spring of 1967 came during the weekend of April 9, 1967, April 7-9, called the Michigan State Weekend. Again, it's the small group, it's the intimate fellowship, it's people being in contact with people at an intimate level. It's the weekend retreat, the weekend seminar, the weekend Christian advance.

Some forty [people] from Michigan State joined an equal number from Notre Dame for a weekend of discussion, prayer, and activities that captured the attention of the community and media on a large scale. The Holy Spirit fell. Ranaghan again says, "Throughout the weekend, a large number of people from Michigan State and Notre Dame sought the laying on of hands so that the Holy Spirit would come to the surface of their lives and ever and ever again did we witness prayer remarkably answered and while we were all growing in confidence and expectation that the Lord would come, there was always the thrill and joyous surprise as Christ dealt with each individual who opened himself or herself to Him and His will." By the end of that weekend, the Pentecostal movement among Catholics was flourishing at Duquesne, Notre Dame, Michigan State, and offshoots began at Iowa State and Holy Cross. So it's a burgeoning movement within the Catholic community that just sweeps beginning in 1966 to 1967.

That summer, 1967, about three thousand students attended various courses and seminars at Notre Dame representing both laity and hierarchy. Ranaghan expressed the purpose of these seminars when he stated: "Our purpose was not to propagate it but to explain it to these incoming students and to answer questions about it in an academic way. The story had been carried in the *National Catholic Press* and many summer students were curious to learn just what had happened.

Five of us spoke as a panel to an audience of over 300 people.” As the summer progressed, the movement spread rapidly. In *Christian Life*, Kevin Ranaghan wrote: “Though those summer meetings, the Holy Spirit of Christ moved groups of Catholics in Dayton, Cincinnati, Cleveland, Ohio, Kansas City, Conception, Missouri, Portland, Oregon, Denver, Colorado. Across the United States the mystery of the Risen Christ became more powerfully present in the lives of hundreds of Catholics.” The results were identical as to those at Duquesne: a new spiritual sensitivity, prayer, love for the church.

Kevin again says, “It is most important to note that the outpouring of the Holy Spirit in these days has occurred to Catholics within the Catholic Church. The Pentecostal Movement has not separated or excluded Catholics from their church; rather, it has renewed their love of the church and has built up a lively faith in the Catholic Community.”

Now, Catholicism since 1967. Although the movement began dramatically at Duquesne and South Bend, it was still quite small by the end of the conferences in 1967. The headquarters appeared to have been in South Bend, where the Ranaghans and the O’Connors were the leaders. In 1967–1968, a second conference was held informally at Notre Dame, but nothing of uniqueness occurred. About 100 to 150 appear to have attended. By 1969, there was enough public interest that the meeting took the designation of The Annual Catholic Charismatic Conference. The conference attracted 450 participants, which included 25 priests.

In 1967 or 1970, the conference drew over 1,200 registered participants in this Fourth National Conference on Charismatic Renewal and the Catholic Church and attracted 30 priests. The purpose of these annual conferences were to do the following: 1. To proclaim the message of Catholic Pentecostalism beyond the context of a few universities. Second, to develop leadership within the movement a long and formal yet public line, Kevin Ranaghan, Edward O’Connor, Bert Ghezzi, Jim Cavnar, and Ralph Martin conducted panel discussions and prayer meetings. David du Plessis began attending the conferences in 1969.

A word about two people that are very prominent in our story. One is Ralph Martin, whom we have mentioned before. Ralph Martin, converted in the Cursillo movement, was Spirit baptized in the spring of 1967 having heard of the Duquesne weekend.

He started a prayer meeting in Ann Arbor, Michigan, that grew into the Word of God Community. He served as the first editor of *New Covenant* from 1971 to 1975 and thereafter as the rector of servant ministries. He continued as one of the most important leaders in Catholic renewalism.

The other important figure, among others, is Edward O'Connor. He was the most prominent churchman as opposed to laity in the Catholic renewal movement and the first priest to be rebaptized in 1967. He has taught theology at Notre Dame since 1952.

So the purposes of these annual conferences were: 1. Proclaim the message of Catholic Pentecostalism beyond the universities; 2. Develop leadership; 3. To spawn other meetings and discussions on a more localized sphere; and 4. To provide a basis for an organized outreach in social programs. In other words, the movement was getting huge is what I'm saying.

In 1971, the conference brought another change. Now the conferences were called international, thus the Fifth International Conference of Charismatic Renewal. Participants numbered over five thousand from over the Western Hemisphere with an estimated forty thousand in the movement.

In 1972, the Sixth International Conference took place at Notre Dame and St. Mary's College with over eleven thousand participants. Joseph McKinney, the keynote speaker, stated: "We must love the leadership of the church. We must be one with the Catholic Church so He will be able to renew the Catholic Church." Estimates suggest that over two hundred thousand were in the movement in 1972.

In 1973, twenty thousand participated in the annual conference. A spin-off of this was the First International Leader's Conference that year in Rome. The International Leader's Conference purposed to 1. Focus on pastoral guidance for those in the movement, 2. To assess the growth of the movement, and 3. To bring the hierarchy into contact with the movement.

In 1974, thirty thousand attended the conference at Notre Dame in which the Mass was served to a crowd by seven hundred priests. The most remarkable response to the conference was reserved for a talk given by Ralph Martin in which he said in part: "Three mighty Pentecostal rivulets, Classical Pentecostalism in 1900, Neo-Pentecostalism in 1957, and Catholic Pentecostalism in

1967 have begun flowing, but God wants to bring them together. I believe in a very deep way God is beginning to work on the river beds to make them be able to flow together to present a united witness to the church and to the world.”

This was followed by three regional conferences that were collectively attended by twenty-two thousand people: one in St. Paul, Minnesota, another in Atlantic City, New Jersey, and a third in Dallas, Texas.

In 1975, the Ninth International Conference was held in Rome during Pentecost weekend, May 16–19 with ten thousand pilgrims present. Vinson Synan captures the moment as the charismatic movement arrived at Saint Peter’s by saying, “Pentecost Sunday 1975 will live in church history as the day when the Charismatic Movement in the Catholic Church arrived at St. Peter’s with full force. During the Pontifical Mass presided over by Paul VI on May 18, the sound of tongues and charismatic singing filled the massive nave of the ancient mother church of Roman Catholicism.” The pope thus put his official imprimatur upon the movement. Dave du Plessis called it “the greatest Charismatic and Ecumenical event in Ecclesiastical history.”

In 1976, the annual conference returned to Notre Dame, where thirty thousand gathered. In 1977, the Conference on Charismatic Renewal in the Christian Churches [CCRCC], and that’s the new name that it took, it seems that in 1977, the distinctly Catholic cast of the movement was dropped. It sounds like it’s a fruit of what Ralph Martin was saying in 1974, and the movements become broad-based, more ecumenical.

In 1977, the Conference on Charismatic Renewal in the Christian Churches was held in Kansas City with fifty thousand in attendance. Fifty-six percent were Roman Catholics. One person estimated that there were six hundred thousand Catholic charismatics by that time in the United States.

In 1978, the sixteen thousand registrants gathered at the RCC at Notre Dame with a topic of a pro-charismatic successor to the deceased Paul VI. It addressed more than twenty-two thousand persons in the closing meeting with a Mass conducted by five bishops, 350 priests, and with live TV coverage over two hundred stations. As in the Protestant charismatic movement, the locus of the Catholic charismatic movement is in the care group or small prayer meeting.

The centers of the Catholic charismatic renewal have been two: Ann Arbor, Michigan, the Word of God Community; South Bend, Indiana, the People of Praise. In addition to giving national organization to the movement, in 1970, the Catholic Charismatic Service Committee was formed on the leadership of the Ann Arbor and South Bend groups. *The New Covenant* magazine became its literary voice.

In 1972 at Ann Arbor, the International Communications Office was established under Ralph Martin. In 1982, it became the International Catholic Renewal Office.

So I say in summary, the Catholic Pentecostal movement is a product of the cultural, political, and theological turmoil and reassessments of the postwar era. The immediate context is Vatican II and John XXIII's attempt to bring harmony to the church by renewing the church's study of pneumatology and ecclesiology, a new Pentecost. That Pentecost appears to have emerged in the Duquesne and Michigan State weekends leading to a strong and ever-growing Charismatic movement within a Romish theological structure as witnessed by the International Conferences on Renewal held annually. The hope of unity was in the church and Christendom is seen in this growing bridging movement.