

"I think the key thing for people looking at this movement today is that it's not a finished product. It's a growing development. I think if you compare it to human life, you don't look at a baby starting to walk and expect him to be an adult out there, making a living and raising a family. There's going to be a lot of areas for growth and development, but I really think we've got a healthy

In August 1970, Bishop McKinney was in prayer with a group of priests. He had been nallenged some time previousi by a layman to present the central "theme" of the Church, and the bishop was looking for that theme.

irony of the faith returning to the land from which a great deal of it came.

A significant development will draw the bishop to Ireland later this year. In Belfast there are Protestant-Catholic prayer meetings. The bishop said that he has heard of a militant Protestant. minister's wife inviting Catholics to prayer, and the minister subsequently shedding his militancy.

"Dissension," he remarked several times in the course of the conversation, "is not of the Spirit."

This woman is happy to have ample food, clothes, and a place to call home at a Catholic Mission Home for the Aged. Thousands of other elderly poor people in mission countries know only hunger, illness, and agonizing loneliness.

Missionaries want to reach out with their love to those yet in need.



In the course of his prayer he requested Father George Kosicki to pray over him, and at that point the bishop experienced the truth that "Jesus Christ is Lord."

"I found the answer to a key question and a direction for the development of my spiritual life that has enriched my life ever since he once said of that moment.

The astonishing growth of the movement in the United States. where it originated, is a "surprise of the Holy Spirit," the bishop says He wonders "whether this may not be our greatest religious. export."

Everything about this developed in movement has America," he says

"In 1900 it started. We called them Holy Rollers and we laughed at them and we weren't going to roll on floors. In 1950 it hit traditional churches and they had a lot of resistance too. Some ministers were ostracized but it survived; and, in 1967 it hit the Catholic Church

The bishop sees a theoretical hope for serving the black through community the charismatic movement. A hope, whose fulfillment is not presently evident and which puzzles him.

His experience of the black community is through seminary days in Rome where he came into great contact with students from Ăfrica.

He postulates that the the American experience of slavery and the subsequent rise of black power may have vitiated for the present the impact the movement may have.

Whereas, in Africa, he says, the movement is spreading "like wildfire.

While Bishop McKinney's first devotion is to his parish, St. Stephen's in Grand Rapids, his second love is to encourage his fellow bishops in charismatic renewal

"Right now I don't know of an American bishop that's negative, he says, "I think the question is now How can I get them to take a closer look at it. I don't know of anyone who's taken a closer look and not come out shaking his head and saying it's good.

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