

THEOLOGICAL AND PASTORAL
ORIENTATIONS
ON THE
CATHOLIC CHARISMATIC
RENEWAL

Prepared at
Malines, Belgium

May 21-26, 1974

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PREFACE

In order to help all those who must make judgments or take decisions about the charismatic renewal as it is evolving in the world today, Léon Joseph Cardinal Suenens invited to Malines, Belgium, from the 21st to the 26th of May 1974, a small international team of theologians and lay leaders.

These have tried to give theological and pastoral orientations in response to some of the most usual requests in the matter. They are very conscious that the present document is not exhaustive and that further studies are required.

Since the requests varied so much in the kinds of need expressed, it was difficult to know where to place the emphasis. Though others within the renewal might have somewhat different theological and pastoral views, the present statement represents one of the main streams of thought.

The first section indicates the theological roots; the second section the more pastoral implications of the charismatic renewal. Theological consultants of various countries have also read the document and have made written suggestions. They are cited below as consultants. Cardinal Suenens took an active part in the discussion and formulation of the text.

This text is offered as a tentative answer to the main problems raised by the charismatic renewal and its integration into the normal life of the Church.

The members of the international team wish to thank Paul Lebeau, S.J. and Marie Andre Houdard, O.S.B. for their secretarial services. The international team present in Malines has

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I. INTRODUCTION

A. APPEARANCE AND GROWTH OF THE RENEWAL

In 1967, a group of Catholic professors and students in the United States experienced a striking spiritual renewal accompanied by a manifestation of the charisms of the Spirit, including, but not limited to, those listed in 1 Corinthians 12.¹ This was the beginning of what is now known as the Catholic charismatic renewal. The renewal has spread to many parts of the world and in some countries is doubling in size every year. Among the participants are found laymen, religious, priests, and bishops. One sign of its growth was the first international leaders' conference, held in 1973 in the convent of the Franciscan Missionaries of Mary at Grottaferatta, a suburb of Rome, with representatives of thirty-four countries attending. A number of magazines and newsletters are being published, two of which have an international scope, namely, *New Covenant* in the United States and *Alabaré* in Puerto Rico. Another sign of growth is the number of research articles being published by well-known authors in theological reviews. The growth of the charismatic renewal is seen by observers of the religious scene as an indication of a vital new stream in the life of the Church. Indeed, it is seen by many not personally involved as being of major significance for the life of the Church.

B. EFFECTS OF THE RENEWAL

Even those not involved in this particular renewal have remarked on the evident change it has effected in the lives of those who have associated themselves with it. Among the fruits, one could mention a new personal (but not individualistic) relationship with Jesus as risen and present Lord and Savior through his Spirit. The experience of the power of the Holy Spirit effects a radical inner conversion and a deep transformation in the lives of

many. The Holy Spirit is experienced as the power to serve and witness, to preach the Gospel in word and deed with that manifestation of power which moves to faith and arouses faith. The power of the Spirit is manifested outwardly in diverse ministries to the Church and the world and is not seen exclusively in terms of inwardness and personal sanctification. The new relationship to Jesus through the Spirit often results in the healing of interpersonal relationships and of damaged marriages. Though deeply personal, this new relationship to Jesus is by no means private. Quite the contrary, it effects a move toward community. It fosters a new appreciation of the evidence for Mary's presence at Pentecost and of her relationship to the Church. Finally, the renewal is characterized by a great love of the Church, a commitment to its inner order, its sacramental life, and to its teaching authority. Like the biblical and liturgical movements, it fosters that love for the Church which wishes for her a renewal at the source of her life: the glory of the Father, the Lordship of the Son, and the power of the Spirit.

II. THE ECCLESIAL CONTEXT OF THE RENEWAL

A. RECENT CONCILIAR AND PAPAL TEACHING ON THE ROLE OF THE SPIRIT

One of the improvements made in the later drafts of the *Constitution on the Church* is the role assigned to the Holy Spirit. The day of Pentecost is presented as decisive for the Church, this event giving "access to the Father through Christ in one Spirit" (*Lumen Gentium*, art. 4). The Spirit gives to the Church "a unity of fellowship and service" (*Ibid.*). "He distributes special graces among the faithful of every rank. By these gifts He makes them able and ready to undertake the various tasks or offices advantageous for the renewal and upbuilding of the Church, according to the words of the Apostle: 'The manifestation of the Spirit is given for the common good' (1 Cor. 12:7). These charismatic gifts, whether they be 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" (art. 13). Pope Paul echoed this teaching in his general audience of November 29, 1972, when he said: "The Church needs to feel somehow, ascending from the very depth of herself, the praying voice of the Holy Spirit, who, in our stead, prays with us and for us with 'unutterable groanings' and expresses that which we could not ourselves say to God" (Rom. 8:26).² In his general audience of May 23, 1973, Pope Paul again took up the theme when he said: "All of us, we have to open up to the mysterious breath of the Holy Spirit."³

B. FAITH EXPERIENCE IS PERSONAL, NOT INDIVIDUALISTIC

Those involved in the renewal have experienced those charisms of which *Lumen Gentium* spoke and have experienced

the mysterious breath of the Holy Spirit. They experience that they have been introduced as individuals and communities into a personal faith relationship with God. This personal experience of God results in "a more vivid sense of God" (*Gaudium et Spes*, art. 7). In so far as this experience of God is social in character (1 Cor. 14:24), it reflects the ecclesial nature of the charisms. Charisms have to do with the inner structures of the Church's life and with her ministry as well as with personal experience.⁴ The renewal has come to recognize a false individualism which interprets the New Testament witness in terms of private faith, a private experience of God, and a narrow focusing on private interiority and inwardness. In sacramental terms, the charismatic renewal is based on a renewal of that which makes one belong to the Church, that is, a renewal of initiation (Baptism, Confirmation, Eucharist).⁵ The Spirit given in initiation is more fully appropriated at the personal and social level so that there is a continual *metanoia* throughout the life of the Christian.

In the New Testament the personal faith commitment is elicited by a direct, personal public faith witness of another believer. Therefore, what is called variously 'the release of the Spirit', '*l'effusion de l'Esprit*', or 'baptism in the Holy Spirit' has as one of its effects witness and ministry to others. This experience is not an end in itself, nor does it have as its sole purpose the enriching of the individual.

Private and individual should not be placed in opposition to social as though the Gospel is without its individual and inward meaning. Private should not be used in a pejorative sense, as though what is Christian is reduced to only its superficial social manifestations.

C. FAITH EXPERIENCE IS SOCIALLY COMMUNICATED

The renewal presupposes that experience, in the sense used here, begins with "seeing and hearing" (Acts 2:33; cf., 1 John 1:1-3) and is understood to be communicated socially as well as individually. This is to say, the faith experience is communicated by a faith which communally and individually witnesses to the

Lordship of Christ through the power of the Spirit. Beyond this beginning in "seeing and hearing," the experience is elicited by the impact of Christian witness (Acts 2:37) which lays hold of the "hearts" of people. When the Acts of the Apostles says that those who heard Peter preach "were cut to the heart," the author meant the totality of their humanity—that is, bodiliness, spirit, mind together with emotion, will, and understanding. Experience is not restricted to emotion, though it includes it.

In this statement, charism is understood to be a gift or aptitude which is liberated and empowered by the Spirit of God and is taken into the ministry of building up the body of Christ which is the Church. It is also presupposed that every Christian manifests one or more charisms. The charisms belong to a right ordering of the Church and to ministry, and therefore belong in an essential way to the life of the Church so that without them she is a non-Church. Even though this is true, there is an order of spiritual reality which is even more primary, that is, the love of God and fellow human beings (1 Cor. 13). This double love forms that radical, more primary, matrix which determines the worth of all ministry. Without love, ministry is an empty sound. However, Paul does not suggest that one choose between the charisms and love. One chooses them both.

D. RELATION TO THE CATHOLIC TRADITION

The charismatic renewal does not wish to promote a simplistic and quite unhistorical return to an idealized New Testament church, yet at the same time it recognizes the unique role of the New Testament communities. It wishes to continue the Catholic tradition which calls all to conversion and renewal. Whatever differences there are between the charismatic renewal and earlier renewals, the charismatic renewal stands and wishes to stand in the Catholic tradition which gave birth to the itinerant prophets of the ancient Church, the preaching apostolate of the mendicant orders in the Middle Ages, the Exercises of St. Ignatius, the giving of parish missions (CIC 1349), the liturgical, and other apostolic and spiritual movements. Though its accents differ, the charismatic renewal wishes to issue the same call to conversion

to all men and to renew the 'unbelieving believer' who is hindered by an atheism of the understanding and of the heart.

Some leaders have suggested that the goal of the renewal is the renewal of the Church so that the whole Church is renewed charismatically and no longer needs a distinct movement.⁶

III. THEOLOGICAL BASIS OF THE CHARISMATIC RENEWAL

A. *THE INNER LIFE OF THE TRINITY AND EXPERIENCE*

The theological basis of the renewal is essentially trinitarian. No one has heard the voice of the Father or seen his form (John 1:18; 5:37). Because the Father lives in unapproachable light, no one has ever seen him or will see him in this life (1 Tim. 6:16; cf., 1 John 4: 12, 20). It is only the Son who has seen and heard the Father (John 6:46). The Son is therefore the "Witness" to the Father. Jesus of Nazareth witnessed among us to the Father, and the person who has seen, heard, and touched Jesus has access to the Father (1 John 1:1-3). After Jesus' ascension to the Father we can no longer see and hear him himself. But he has sent us his Spirit, who calls to our minds all that he said and did, and also what his companions saw and heard (John 14:26; 16: 13). Therefore, we have access through Christ to the Father only in this same Spirit (Eph. 2:18).

The Father revealed himself as the personal source when he used the revelational form "I am who I am" (Exod. 3:14). Jesus reveals himself in the New Testament as the image or ikon of the personal source (Col. 1:15) when he took up and applied to himself the revelational form which the Father in the Old Testament applied to himself (John 8:24, 28). He and the Father are one, the Father in the Son and the Son in the Father (John 17: 21; cf. 10:30). Jesus is therefore the ikon and the manifestation of the "I am who I am" (2 Cor. 4:4; Heb. 1:3).

When Jesus uses a 'we' vocabulary in an exclusive sense (John 10:30; 14:23; 17:21), all other men are excluded: he intends this 'we' to refer to the Father and himself. The Spirit proceeds from this 'we', the Father and the Son, and is in some unutterable way one person in two persons. The Spirit is the final act of communion between Father and Son. It is also through the Spirit that

this communion in the Father and Son is communicated outside of the inner life of God. Indeed, the Church is defined in relation to this communion of persons. The identification of Jesus with Christians (Acts 9:4f) is only possible because of the identity of the same Holy Spirit in the Father, in the Son, and in the Christians (Rom. 8:9; cf. *Lumen Gentium*, art. 7). Christ “has shared with us His Spirit who, existing as one and the same being in the head and in the members, vivifies, unifies, and moves the whole body” (*Lumen Gentium*, art. 7). The New Testament speaks of the Church as an ecclesial ‘we’ only because the same Holy Spirit is in Christ and in the Church. Because the same Spirit dwells in both Christ and the Church, the Christian community can be called ‘Christ’ (1 Cor. 1:13; 12:12). The charisms are manifestations of the Spirit who dwells within (1 Cor. 12:7), ‘signs’ of the Spirit who temples in us (1 Cor. 14:22). The Spirit who dwells within comes to visibility in the gifts. He manifests himself in such a way that “what you see and hear is the outpouring of that Spirit” (Acts 2:33). At the final consummation when the Holy Spirit has gathered all into that ultimate communion, Christ will hand over the kingdom to the Father (1 Cor. 15:24). The Church is the first budding forth of this kingdom (*Lumen Gentium*, art. 5). Christ in the power of the Spirit will return all to the personal source who is the Father.

B. CHRIST AND THE HOLY SPIRIT

1. *Jesus Receives the Spirit*—Jesus himself both receives and sends the Spirit. First, Jesus receives the Spirit. The outpouring of the Spirit is the inauguration of the new messianic age, God’s new act of creation. From the first moment of his existence, Jesus was filled with the Holy Spirit. The conception of Jesus by the power of the Holy Spirit marks him as the Son of God and the Messiah. Jesus enters in a public way into that messianic role by receiving the Spirit in his baptism in the waters of Jordan. At the moment of Jesus’ baptism in the Jordan, John “saw the heavens open and the Spirit descending upon him” (Mark 1:10). The scriptural text therefore points to an experience of the Spirit. This act is a unique moment in history.⁷ By this public reception of the Spirit, Jesus is proclaimed as the Messiah and the messianic age,

the New Covenant, is given a public character. Jesus receives the Spirit not only in virtue of his public installation as Messiah. In the Jordan he also receives the Spirit as a personal endowment giving power and authority to fulfill his messianic mission (Acts 10:38). The Spirit of the Lord is poured out upon him because he was anointed to preach the Gospel to the poor (Luke 4:18). Referring to John the Baptist’s words, “The man on whom you see the Spirit come down and rest is the one who is going to baptize with the Holy Spirit” (John 1:33), the note in *The Jerusalem Bible*: says “This phrase sums up the whole purpose of the Messiah’s coming.” Jesus receives the Spirit, indeed the Spirit rests upon him (Isa. 11:2; 42:1; John 1:33), so that he can baptize others in the Spirit. In this context ‘to baptize with the Holy Spirit’ refers to the purpose of his whole ministry.⁸

2. *Jesus Sends the Spirit* — Having offered himself on the cross to the Father through the eternal Spirit (Heb. 9:14), Jesus, now the glorified and risen Lord, sends the Spirit. Having been lifted up and transfigured by the Spirit, and having gone to the Father, his body, now glorified, is fully endowed with the divine, life-giving power. The Spirit is poured out upon all flesh from this crucified and risen body as from an inexhaustible spring (John 7:37-39; 19:34; Rom. 5:5; Acts 2:17).

Between Jesus and the Spirit there is a mutuality of relationship. Jesus is the bearer of the Spirit, to whom the Spirit is given “without measure” (John 3:34; Luke 4:1), for the Father “anointed him with the Holy Spirit and with power” (Acts 10:38). Jesus is led by the Spirit, and it is the Father through the Spirit who raises up Jesus from the dead (Eph. 1:18-20; Rom. 8:11; 1 Cor. 6:14; 2 Cor. 13:14). Jesus sends the Spirit he received, and it is by the power of the Holy Spirit that one becomes a Christian. “Unless you possessed the Spirit of Christ you would not belong to him” (Rom. 8:9). The distinguishing feature of Christian initiation is the reception of the Spirit (Acts 19:1-7). On the other hand, it is the Spirit which leads one to the proclamation that “Jesus is Lord” (1 Cor. 12:3). The mutuality of Jesus and the Spirit is directed toward the glory of the Father. “Through Jesus we both have access in one Spirit to the Father” (Eph. 2:18).

3. *Special Functions of Christ and the Spirit*—This is not an attempt to blur the special functions of Christ and the Spirit. Christians are incorporated into the body of Christ and not into the body of the Spirit. On the other hand, it is the reception of the Spirit which incorporates one into the body of Christ and makes a person a Christian. It is the Spirit who creates the communion which is the oneness of the people of God. The Spirit gathers into unity because it is the Spirit who constitutes the Church as the body of Christ (cf., 1 Cor. 12:3). The Spirit constitutes the unity between Christ and the Church as well as the distinction between them. Through the Spirit Christ is present in his Church, and it is the function of the Spirit to bring persons to faith in Jesus Christ. As do the Son and the Father, the Spirit remains an integral person in himself. At the same time the Spirit remains the Spirit of Christ (Rom. 8:9; Gal. 4:6).

A special plea is made that the constitutive role of Christ and the Spirit not be dismissed as idle theological speculation. Whether Christ and the Spirit, each in his way, are constitutive of the Church has a profound affect on the mission of the Church, public worship, private prayer, evangelization, and the Church's service to the world.

C. THE CHURCH AND THE HOLY SPIRIT

1. *Jesus is the Prototype of the Church*—Since the Church is the sacrament of Christ (*Lumen Gentium*, art. 1), the pattern of her interior life, the prototype of her interior structure, is Jesus in his relationship to the Father and to the Spirit. As Jesus is constituted Son of God by the Holy Spirit, by the power of the most high which overshadowed Mary (Luke 1:35), as he is constituted in his messianic mission by the Spirit who descended and remained upon him at the Jordan, so, in a similar manner, the Church from its inception is constituted by the Holy Spirit and in a public way the Holy Spirit makes the Church manifest at Pentecost.

There is a tendency in the West to build up the Church in categories of Christ, and when the Church is already structured in these christological terms, to add the Holy Spirit as the Vivifier, the one who animates the already existing structure. In this

formulation the Spirit could appear as an additive brought to the already organized and structured Church. This is too late. In this framework Christ constitutes the Church but the Spirit only animates or vivifies it. In this framework the Spirit belongs to the second moment of the Church's existence while Christ alone belongs to the first moment.

If the Church is the sacrament of Christ, this must be a faulty conception. Jesus is not constituted Son of God and then vivified by the Spirit to carry out his mission, nor is Jesus constituted Messiah and then empowered by the Spirit to carry out that messianic function. This would indicate that both Christ and the Spirit constitute the Church, both are constitutive of the Church. Just as the Church is a non-Church if from the first moment she is without Christ, so also of the Spirit. The Church is the result of two missions, that of Christ and that of the Spirit. Christ and the Spirit constitute the Church in the same moment, and there is no temporal priority of either Christ or the Spirit. This in no way compromises the truth that the initial life of the Church in Jesus' ministry receives a new modality and force at Pentecost.

2. *The Church as the Extension of Christ's Anointing*—Because the Church is the sacrament of Christ, the Church is the extension to us of Christ's anointing by the Spirit. The Church is not simply an extension of the Incarnation. It is the anointing of Christ by the Spirit at his conception and baptism which is extended to the whole Church.⁹ If the action of the Church is efficacious, if she is effective in her sacramental life and in her task of evangelization, if lives are transformed, it is because Christ's anointing by the Spirit is extended to the Church. The unity of the Church and the communion of the faithful also flow from this same anointing of Christ by the Spirit. The Spirit who assures the unity between Christ and the Church also assures that the distinction between Christ and the Church is maintained.

D. THE CHARISMATIC STRUCTURE OF THE CHURCH

1. *No Special Class of Spirit-Bearers*—As the sacrament of Christ, the Church extends to us Christ's anointing by the Spirit.

The Holy Spirit dwells in the Church as a perpetual Pentecost, making the Church to be the body of Christ, the one temple, the people of God, filling her with his power, renewing her, impelling her to proclaim the Lordship of Jesus to the glory of the Father. The Spirit dwelling in the Church and in the hearts of the faithful as in a temple is a gift to the whole Church. "Do you not know that you are God's temple and that God's Spirit dwells in you?" (1 Cor. 3:16; cf., 6:19). The first gift is the gift of the Spirit himself. With the Spirit came the gifts of the Spirit, that is the charisms. The Spirit and the charisms belong to the Church only because she has received them as free gifts.

Though the Spirit manifests himself in different ministries which serve different functions, functions which may differ in kind and degree, the whole Church and all its members are partakers of the Spirit. There are no special classes of Spirit-bearers, no separate groups of Spirit-filled believers. Fullness of life in the Spirit, participation in the abundant life in the Spirit, is a common possession of the whole Church, although not appropriated in equal measure by all.

This Spirit, given to the whole Church, comes to visibility in ministries to the Church and the world. In this sense the Spirit and his charisms are inseparable but not identical. Though a manifestation (1 Cor. 12:7) of the Spirit, the charism is not the Spirit himself. A charism is a coming to visibility of the Spirit in a ministerial function. A charism therefore looks outward in ministry to the Church and world rather than inward to the perfection of the individual. Because the Spirit and his charisms belong constitutively to the nature of the Church as free gifts, it is not possible for the Church to be without either. Without the Spirit and his charisms there is no Church. Therefore, there is no group nor any movement within the Church which can claim the Spirit and the charisms in any exclusive way.

2. *Every Christian a Charismatic*—If the Spirit and his charisms belong to the nature of the Church, they also belong to the nature of the Christian life in its communitarian and individual expression. The plurality of charisms in the body of Christ belongs to the constitution of the Church and means that there is no

Christian without a charism. In the Christian community there is no passive member, no Christian without a service function, a ministry. "There is a variety of gifts but always the same Spirit; there are all sorts of services to be done, but always to the same Lord To each is given the manifestation of the Spirit for the common good" (1 Cor. 12: 4-7). In this sense every Christian is a charismatic and therefore has a ministry to the Church and world. There are lesser and greater charisms. Those which are more directly and centrally directed toward the upbuilding of the community have the greater dignity. "Now you together are Christ's body; but each of you is a different part of it. In the Church, God has given the first place to apostles, the second to prophets, the third to teachers . . ." (1 Cor. 12:27). A radical equality of charisms and ministries is not a principle of church life. One must also say that the charisms of the Spirit are without number. Finally, one of the bonds which binds laity and the hierarchy is the one Spirit manifesting himself in different service functions.

One does not place the institutional Church over against a charismatic Church. Irenaeus said: "Where the Church is, there is the Spirit, and where the Spirit of God is, there is the Church."¹⁰ The Spirit and his gifts are constitutive of the Church and of each person as a Christian. Even though the manifestation of the Spirit is not the same in function or kind in priest and lay person, each has his gift. The ministry of deacon, priest, and bishop is itself a charism. Charism is a principle of order in the Church in such a way that there is no distinction between the institutional Church and the charismatic church.

E. *THE PROCESS OF BECOMING A CHRISTIAN*

1. *To Receive the Spirit is to Become a Christian*—In the process by which persons become Christians, they all partake of the same truths, realities, and mysteries. They simultaneously are incorporated in Christ, enter the people of God, receive the Spirit, and become children of the Father. St. Paul defines the Christian in terms of both Christ and the Spirit: "Anyone who does not have the Spirit of Christ does not belong to him" (Rom. 8:9). In the Gospels, the main feature which distinguishes the

messianic role of Jesus from the role of John the Baptist is that Jesus baptizes in the Holy Spirit. Also, in the New Testament it is by receiving the sacrament of Baptism that one becomes a member of the body of Christ because in Baptism one receives the Spirit. “For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit” (1 Cor. 12:13).

2. *Different New Testament Expressions for Becoming a Christian*—The New Testament describes in a variety of ways the process by which one becomes a Christian. The process is under the aegis of faith. The anointing of faith precedes and accompanies conversion (1 John 2:20, 27), which is a “turning to God from idols to serve the living and true God and to await his Son from heaven, whom he raised from the dead . . .” (1 Thess. 1:9-10). For the adult, conversion leads to Baptism, the forgiveness of sins, and reception of the fullness of the Holy Spirit. This faith process is admirably summed up in the conclusion of St. Peter’s speech on Pentecost itself: “When they heard these things they were cut to the heart (Acts 15:9) and said to Peter and the other apostles, ‘What shall we do, brothers?’ and Peter said to them: ‘Be converted, and let each one of you be baptized in the name of Jesus Christ for the remission of your sins, and you will receive the gift of the Holy Spirit’ ” (Acts 2:37-38).

Around these steps of initiation and the subsequent “walking in the Spirit” (Gal. 5:16), we can group many of the other New Testament expressions that refer to the process of becoming a Christian:

—*Baptism*: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? . . . so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rom. 6:3-4),

—*baptized in the Holy Spirit*: “For John baptized with water, but before many days you shall be baptized with the Holy Spirit” (Acts 1:5),

—*to become a new creature*: “It does not matter if a person

is circumcised or not: what matters is for him to become an altogether new creature” (Gal. 6:15),

—*to be filled with the Holy Spirit*: “And they were all filled with the Holy Spirit . . .” (Acts 2:4),

—*to receive the Spirit*: “Did you receive the Spirit by works of the law, or by hearing with faith?” (Gal. 3:2),

—*receiving the gifts and call of God*: “For the gifts and the call of God are irrevocable” (Rom. 11:29),

—*entrance into the new covenant*: “But you have come . . . to Jesus the mediator of a new covenant . . .” (Heb. 12:22, 24),

—*new birth*: “You have been born anew . . . through the living and abiding word of God” (1 Pet. 1:23); “Truly, truly I say to you, unless one is born anew, he cannot see the kingdom of God” (John 3:3),

—*being born of water and the Spirit*: “. . . unless one is born of water and the Spirit he cannot enter the kingdom of God” (John 3:5).

There is, then, a variety of ways in which the New Testament refers to the process of becoming a Christian.

F. THE GIFTS AND CHRISTIAN INITIATION

1. *To Receive the Spirit is to Change*—The decisive coming of the Spirit by virtue of which one becomes a Christian is related to the celebration of Christian initiation (Baptism, Confirmation, Eucharist).¹¹ Christian initiation is the effective sign of the Spirit’s bestowal. By receiving the Spirit in initiation, one becomes a member of Christ’s body, is introduced into the people of God, and is joined to a worshipping community. There is evidence that in many of the early Christian communities, per-

sons not only asked for and received the Spirit during the celebration of initiation,¹² but they expected that the Spirit would demonstrate his power by the transformation he would effect in their lives. To receive the Spirit was to receive power. To receive the Spirit was to change. It was not possible to be joined to Christ and to receive the Spirit without a reorientation of one's life. If one did not change, if there were no *metanoia*, one was not yet a Christian.

Further, the early Christian churches expected that the power of the Spirit would come to visibility along the full spectrum of his charisms in the community, which included, but by no means was limited to, such charisms as helping, administration, prophecy, and tongues (1 Cor. 12:28; cf., Rom. 12:6-8).¹³ The manifestation of the Spirit in charisms was related more immediately to the life of the community than to the life of the individual Christian.

Though the charisms are principles of order and mission in the Church, the Church today is not sufficiently aware that some of the charisms are real possibilities for the life of the Christian community.

2. Essential Identity of Initiation in the Early Church and Today—In order to isolate the specificity of the charismatic renewal, a comparison could be made between the ongoing life of a community of Christians in the early Church and the life of a contemporary Christian community. Here we do not enter into the matter of the integrity of the celebration of initiation. For centuries the early Church maintained this celebration (Baptism, Confirmation, Eucharist) as an integral liturgical unit; whereas, today, the Western Church usually separates and celebrates independently of each other the three sacramental elements.

The Christians of the early Church would surely make no claim to a special endowment which would distinguish them from the Christians of later ages. In terms of interior reality, the celebration of initiation in the early Church in no way differs from the celebration of initiation today. In both the initiation which took place in the early Church and that which takes place in the Church today, the Spirit is petitioned and received. In both, the power of the Spirit comes to visibility in some of the gifts. For Paul, it did not seem possible that a Christian would receive the

Spirit but not receive some gift of the Spirit. The Christians of the early Church are like the Christians of the contemporary Church in that they celebrate essentially the same initiation (Baptism, Confirmation, Eucharist), receive the same Spirit, and all members receive some charism of service or ministry.

3. Early Church Was Open to the Full Spectrum of the Charisms—However, there are differences between a community of Christians in the early Church and a community of Christians in the contemporary Church. In the first place, this difference is to be found in a difference of awareness, expectation, and openness. By way of example, imagine for the moment that the full spectrum of how the Spirit comes to visibility in a charism extends from A to Z.¹⁴ This example has a built-in limitation. By saying that the Spirit will come to visibility along a spectrum which extends from A to Z, one has already limited the Spirit. Obviously what the Spirit has to offer is the unlimited expanse of his life and the unlimited possibilities of ministries and services. This weakness of the spectrum analogy is clearly recognized, but the analogy is nonetheless helpful in clarifying how early communities differ from contemporary parishes.

It is here supposed that in the section of the spectrum which extends from A to P are such charisms as generosity in giving alms and other acts of mercy (Rom. 12:8) and teaching activities of various kinds. Obviously the charisms in the A to P section of the spectrum are so numerous and varied as to be beyond the possibility of numbering and naming them. The section of the spectrum which extends from P to Z is supposed here to include such charisms as prophecy, gifts of healing, working of miracles, tongues, interpretation.

It is evident that in the life of the early Church the communities expected that the Spirit would manifest himself in ministries and services which might fall within the spectrum which extends from A to P, but they also expected the Spirit to manifest himself in the other ministries and services within the section of the spectrum which extends from P to Z. They were aware that prophecy, gifts of healing, working of miracles, tongues, and interpretation were real charisms, real possibilities for the life of the Church. The early Christian communities were aware that these gifts were

gifts to the Church, they expected that they would be manifested in their communities, they were open to them, and these gifts were in fact operative among them. In this they differ from most contemporary communities. Communities in the Church today are not aware that the charisms in the section of the spectrum which extends from P to Z are possibilities for the life of the Church. These communities do not expect the charisms in this section to be operative and manifest in their midst. To that degree they are not really open to them, and in most communities these charisms are, as a matter of fact, not operative.

For a community to have a limited expectation as to how the Spirit will manifest himself in its midst can profoundly affect the life and experience of that community. It can affect its public eucharistic worship, the private prayer of its members, the manner in which it proclaims the Gospel and serves the world. This is obvious when one recalls that charisms are ministries to the Church and the world. And if a community limits how the Spirit manifests himself there is some measure of impoverishment in the total life of that local church.

4. *Subjective Dispositions: Ex opere operantis as the Measure of What One Receives*—That awareness, expectancy, and openness can affect the life and experience of a local church should not be strange to Catholic ears. In a modified form, one found that concept in the doctrine of subjective dispositions with regard to the sacraments. It was called *ex opere operantis*. The effect of the sacraments is in some manner affected by the subjective dispositions of the recipient. If one approaches the eucharistic celebration with a thimbleful of openness and generosity, then that is the measure of what one receives, even though God offers the infinity of his life and love. Subjective dispositions affect what one receives in a eucharistic celebration. So subjective dispositions, awareness, expectancy, and openness of a given Christian community can affect both what that community brings to Christian initiation and what that community receives in that celebration.

To be more explicit, if a Christian community, a local church, is not aware that the charisms in the P to Z section of the spectrum even exist as real possibilities for the life of the community,

if they do not expect that these gifts will be manifest among them, and if they are therefore not open to such gifts, all of these subjective dispositions will affect the life of the community, will affect what the local church brings to the celebration of initiation, and what the local community receives. It would be highly unlikely that the charisms in the P to Z section of the spectrum will be operative in the life of such a community.

5. *The Spirit is Sovereign and Free*—Here a qualification must be made. It is true that ordinarily God takes communities and individuals where they are. If communities come to him with limited awareness and expectations, then ordinarily he deals with them at the level of their limited openness. However, there is a distinct danger in placing too much emphasis on subjective dispositions as determinants of what the local church receives and experiences. Alongside the declaration that subjective dispositions affect what one gives and receives is a companion declaration that in no ultimate sense is the Spirit of God radically dependent on the subjective dispositions of communities or individuals. Though ordinarily the Spirit deals with communities and individuals where they are, he is in no radical sense bound to do so. The Spirit is sovereign and free. He blows when, where, and how he wills. The Spirit can give to communities and individuals gifts of which they are not aware, which they do not expect and are not, in a general sense, open to. The Spirit has and retains the initiative at every moment of the community's life. This principle of the Spirit's ultimate freedom does not cancel out the other valid insight; namely, that ordinarily the Spirit takes communities and individuals at the point where they are, and that subjective dispositions in some sense affect experience, affect what communities and individuals bring to the celebration of initiation and what is there received.

G. FAITH AND EXPERIENCE

1. *New Testament Evidence*—The charismatic renewal evaluates positively the role of experience in the New Testament witness and in the Christian life.¹⁵ In the New Testament com-

munities, the Spirit was a fact of experience before there was a developed doctrine of the Spirit, the doctrine developing in the light of the experience. The experience of receiving the Spirit was not something of which persons were generally unaware. With some immediacy, the Spirit was perceived and experienced in himself and in his external manifestations: “Does he who supplies the Spirit to you and works miracles among you do so by the works of the law, or by hearing with faith?” (Gal. 3:5). “I give thanks to God always for you because of the grace of God which was given you in Christ Jesus, that in every way you were enriched in him with all speech and knowledge . . . so that you are not lacking in any spiritual gift . . .” (1 Cor. 1:4-8). The Spirit was experienced in the moral transformation which he effected: “We are bound to give thanks to God always for you . . . because God chose you from the beginning to be saved through sanctification by the Spirit and belief in the truth” (2 Thess. 2:13). “You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Cor. 6:11). There was a perception of the Spirit through the enlightenment which he brought: “Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God” (1 Cor. 2:12). Through the effects of joy and love the presence of the Spirit was experienced: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness” (Gal. 5:22); “And you became imitators of us and of the Lord, for you received the word of God in much affliction, with joy inspired by the Holy Spirit” (1 Thess. 1:6); “. . . and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit which has been given to us” (Rom. 5:5). Finally the Spirit was experienced as presence and power: “. . . for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction” (1 Thess. 1:5); “. . . my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power” (1 Cor. 2:4 f).

Here the evidence is limited only to the Pauline writings. The New Testament witness to religious experience is far more extensive than can be presented here.¹⁶

2. *Religious Experience Belongs to New Testament Witness*—The experience of the Holy Spirit was a mark of a Christian by which the early Christians in part defined themselves in relation to others who were not Christians. They thought of themselves as representatives not of a new teaching, but of a new reality, the Holy Spirit.¹⁷ This Spirit was a living, experienced fact which they could not deny without denying that they were Christians. The Spirit was poured out on them and was experienced by them individually and communally as a new reality. Religious experience, it must be admitted, belongs to the New Testament witness; if one simply removes from the life of the Church this dimension, one has to that degree impoverished the Church.

3. *Experience is Concrete Knowledge*—In more precise terms, what does experience mean in this context? No attempt will be made to enter into the broader area of religious experience where much work has yet to be done.¹⁸ Experience as used here does not mean something man does or something man causes to happen. Experience is concrete knowledge of the God who approaches man.¹⁹ Experience is knowledge which is perceived as factual and is a result of an act of God. This act of God is appropriated by man at the personal level. It is contrasted with the abstract knowledge one has, or claims to have, about God and his attributes: omnipotence, omnipresence, infinitude.

Experience is knowledge at the personal level and has in it some elements of the non-conceptual. This non-conceptual apprehension of God is part of the experience. One must not, without qualification, oppose thought to experience, as though the reflective process cannot also be involved in experience. In the same way, faith is not to be placed in opposition to experience. While the conceptual is not entirely absent from experience, experience is the acknowledgement at the personal level of the reality and presence of God who approaches man. It is the realization at the personal level of God’s claim.

4. *Experience of Jesus as Presence, the Holy Spirit as Power*—Applying this explanation to what is variously called ‘release of the Spirit’, ‘l’*effusion de l’Esprit*’, ‘baptism in the Holy Spirit’,

one can ask the question: “What is it that those involved in the renewal experience?” When the Spirit given at initiation emerges into consciousness, there is frequently a perception of concrete presence. This sense of concrete, factual presence is the perception of the nearness of Jesus as Lord, the realization at the personal level that Jesus is real and is a person, that he fills the believer with that personal “I” who is Jesus. With great frequency this sense of presence is accompanied with an awareness of power, more specifically, the power of the Holy Spirit. There seems to be a certain propriety about this awareness as the Scriptures often refer to the Holy Spirit in terms of power: “But you shall receive power when the Holy Spirit has come upon you” (Acts 1:8). “. . . God anointed Jesus of Nazareth with the Holy Spirit and with power” (Acts. 10:38). “May the God of hope fill you with all joy and peace in believing, that by the power of the Holy Spirit you may abound in hope” (Rom. 15:13; cf., 1 Cor. 2:4; 1 Thess. 1:5).

5. *Mission and Prayer*—This power is experienced in direct relation to mission. It is a power manifesting itself in a courageous faith animated by a new love which enables one to undertake and accomplish great things beyond one’s natural capabilities for the kingdom of God.

Another characteristic response to presence and power is an intensification of the whole prayer life, with a special love for the prayer of praise. For many this is a new event in their spiritual life.

6. *Cross and Resurrection*—The experience has a resurrection quality about it that is joyous and triumphant. According to St. Paul, the experience of the Spirit also takes place in human weakness and lowliness (cf., 1 Cor. 1:24-30), in the unpretentious, in sober minds, and in the context of the commonplace daily service (1 Cor. 12:28). The experience of the Spirit is also the experience of the cross (cf., 2 Cor. 4:10). It expresses itself in a continuing *metanoia* and in the acceptance of redemptive suffering.

The sum total of the experience is the personal immediacy of unqualified love and the power for mission.

7. *Experience and Emotion*—Once again, religious experience is not primarily an act of a human person. Rather, experience is what God does in a human person. It is, therefore, not primarily concerned with emotion or emotional elevation. Some outside the renewal mistake a deeply personal expression for an emotional expression. On the other hand, the faith experience embraces the whole humanity: the spirit, bodiliness, intellect, will, and emotions. Up until recently, there was a tendency to speak of the encounter between God and man as an encounter known only to faith, faith being understood in a very intellectualist sense. The faith encounter or religious experience includes the emotions. The attempt to divide reason from emotions, as though the latter were unworthy, is dangerous. Experience in the sense used here is something God does in the believer, and it effects the Christianization of the whole person, including the Christianization of the emotions.

8. *Experience as Growth or Crisis*—Experience in the sense used here may happen in a perceptible determined moment which one can date. This is called a peak or crisis experience. Or it may happen in a growth pattern, where the release of the Spirit received at initiation comes to conscious experience through a process of gradual unfolding.

Roman Catholics are less familiar with peak or crisis experiences. However, such experiences are not absent from the Catholic tradition. Though this is an authentic way in which one can experience God, it is recognized that there is present a possibility of deception.

Catholics are more familiar with growth categories, typified by the gradual growth toward union with God. This progressive unfolding within a person of the life of Christ, which may be without any transforming peak experiences, can also be experiential and is also an authentic way of attaining spiritual maturity.

9. *Charisms as Unusual Graces or as Usual Ministries*—Many persons feel threatened by religious experience and consequently they tend to judge the renewal within the framework of that fear. There are strong warnings in our later mystical tradition against

seeking unusual spiritual graces because the possibility of self-deception is ever-present.²⁰

One does not apply the norms of mystical theology in the same way to mystical experience as to charismatic experience. One is here dealing with two different, though not unrelated, orders of spiritual reality. Charisms are ministries to the Church and world, service functions directed outward to the good of the community rather than inward toward the perfection of the individual. These outward functions include those of apostle, prophet, teacher, preacher, evangelist, helper, administrator, almoner, and he who engages in works of mercy.²¹

The charism of tongues is the lowest of the gifts precisely because it is less immediately directed toward the building up of the community. Its functions tend to be more private than public. There are other gifts which Paul mentions: "To one is given through the Spirit the utterance of wisdom and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit who apportions to each one individually as he wills" (1 Cor. 12:8-11). "His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry for building up the body of Christ" (Eph. 4:11, 12; cf., Rom. 12:6-8). These are neither gifts of prayer nor personal devotional gifts. They are, rather, ministries, services.

This is not to say that the charisms are without a mystical element. They have an experiential dimension and can be (and frequently are) experienced as a call to greater holiness. The experience of presence and power may be accompanied by significant prayer gifts.

Nevertheless, charisms are essentially ministries which belong to the day-to-day life of the local church. For this reason they are not to be judged or evaluated as though they were unusual spiritual graces. To the degree that they are experiential and to the degree that they are accompanied by real mystical graces,

they are subject to the same norms for the discernment of spirits as are found in mystical theology. To the degree that they are ministries, services to the Church, they are subject to the usual doctrinal and communitarian norms for authentic ministry. Among these norms are the recognition of the Lordship of Jesus, distinction of functions, variety and inequality of ministries in terms of functions, equality in terms of goal (building up the community) and equality in terms of source (the Spirit), love as the matrix, relative importance of ministries as related to the immediacy with which they serve the community, mutuality of submission, discernment as a community process, obedience to legitimate authority, liberty, and good order (cf., 1 Cor. 12-14).

10. *Fear of Self-Deception*—Some fear charisms because of the subjective elements in them and the consequent possibility of self-deception. When dealing with religious experience, a measure of skepticism is always in place. But a systematic use of skepticism would deprive the Church of the experiential dimensions of her daily life in the Spirit, indeed it would deprive the Church of the whole mystical tradition. Fear of religious experience should not lead to a rejection of what belongs to the full life of the Church.

11. *All is not Experience*—Because there is attention within the renewal to religious experience, the impression is sometimes given that the whole of the Christian life is subsumed under experience. In this view, growth in Christ would be seen as a movement from spiritual experience to spiritual experience, a desperate attempt to maintain persons in a continual state of peak experiences.

The renewal, on the contrary, recognizes that there are doctrinal and obediential dimensions to faith as well as experiential. It also recognizes that just as there can be a tyranny of abstract dogmas or a tyranny of ritual formalism, so also there can be a tyranny of subjective experience. Nor do responsible leaders in the renewal conceive of spiritual growth as a movement from peak experience to peak experience. Here, as in any authentic expression of the Gospel, persons walk in darkness and unknow-

ing as well as in joy and light. Besides the experiential elements in the renewal, there are many objective elements, as in the whole Catholic tradition: liturgical celebration, Sacred Scripture, the teaching magisterium, and the discipline of the Church. Finally, experience should not be looked upon as detrimental to faith. What is given to experience is not taken away from faith.

IV. SPECIAL AREAS OF THEOLOGICAL CONCERN

A. *CHARISMATIC RENEWAL DOES NOT GIVE TO THE CHURCH SOMETHING SHE DOES NOT POSSESS*

It is evident from the indications of the theological basis of the renewal that in terms of theological reality it brings nothing new to the Church. The Church does not now possess because of the charismatic renewal something which she did not possess before. However, the renewal points to an expanded awareness, and this awareness and expectancy affect experience and the total life of the Church. Certain gifts of the Spirit, which were not evident in the life of the Church in any patterned way, such as prophecy, healing, tongues, interpretation, are now being viewed by increasing numbers of Christians as normal manifestations of the Spirit in the life of the local church. They are not looked upon as either unusual or extraordinary. Rather, they are recognized as belonging to the day-to-day life of a Christian community. It is further recognized that these are not the only gifts of the Spirit.

B. *AWARENESS OF THE CULTURAL*

However, the Catholic renewal in large part became aware of these gifts from renewal movements outside the Roman Church. Quite apart from the theological meaning of the gifts of the Spirit, the experience of presence at the conscious level, and the meaning of walking in the Spirit, there is a whole cultural dimension which must be taken into account. The manner in which the gifts were exercised in the renewal movements outside the Roman Church, the socio-cultural context in which those movements experienced the presence at a conscious level, and the religious vocabulary and style in which they expressed walking in the Spirit, generally differ from the theological-cultural style which

characterizes most of Catholic life. The style of Christian life, or the religious culture, of these renewal movements outside the Roman Church may have their own authenticity and integrity.

1. *Theological-Ecclesial Cultures*—For present purposes these styles or types of religious life and culture will be called theological-ecclesial cultures. A theological-ecclesial culture (which henceforth will simply be called a theological culture) is a composite of faith, theologies, confessional statements, liturgy, sacramental life, forms of folk piety, ministerial types, styles of church structure, law, and jurisprudence. A theological culture is not a static, finished product but, as all living realities, develops and rebuilds its life from its sources. However, this shared heritage, which forms a cohesive, organic whole, has a specific character which is different in many aspects from other theological cultures. Though theological cultures differ in many aspects, there are areas where they overlap. One and the same theological culture may have different modalities when it is situated in various countries having different histories and different sociological patterns.

Theological cultures are not absolutes, which is to say that they only imperfectly reflect the ultimate reality of the Gospel. Therefore, theological cultures always come under the judgment of the Gospel which Christ preached. Speaking of the Word of God in relation to the teaching authority, Vatican II said: “This teaching office is not above the word of God, but serves it . . .” (*Dei Verbum*, art. 10). Both the biblical witness and the Spirit who lives in the Church as in a temple confront the theological culture and judge it. In this sense, theological cultures are not absolutes.

2. *Theological Cultures Have Contact and Learn*—It is also possible that one theological culture can learn from another quite different theological culture. For instance, the theological culture of classical Pentecostalism or of Protestant neo-Pentecostalism may point to elements in the Catholic theological culture which belong to the foundation of that culture and to the nature of the Church but which are not a normal part of Catholic theological culture, at least as it is manifested in the day-to-day life of the local church. At the pastoral level, there are elements in classical

Pentecostal culture which are not a normal part of Catholic parish life, but which belong to the biblical witness, to the early post-biblical history, and even to significant witnesses of Catholic tradition, and therefore pertain to Catholic culture. However, the style in which these elements come to expression in the life of the local church are such that there is necessary a real reintegration and assimilation in an organic way into modalities and patterns of Catholic culture. On the other hand, these elements are not to be so totally subsumed under that Catholic culture as to suppress their distinctive charismatic characteristics. In brief, there is the necessity of reintegrating the charismatic renewal into the Catholic culture, but in such a way that nothing of the authentic biblical realities are compromised. Nor should it be thought that, in terms of sociological patterns and styles of life, Catholic theological culture is a closed and finished system with nothing to learn or assimilate from other theological cultures. On the contrary, the Catholic culture has much to learn from other theological cultures.

C. PROBLEMS OF VOCABULARY AS APPLIED TO ‘RELEASE OF THE SPIRIT’ AND ‘BAPTISM IN THE HOLY SPIRIT’ AND OTHER TERMS.

1. *The Same Terminology Used in Catholic and Protestant Groups*—When the same term or phrase is used in two quite different and distinct theological cultures, then the possibility of confusion arises. In both classical Pentecostalism (typified by such groups as the Assemblies of God) and in Protestant neo-Pentecostalism (charismatics who remain in their Protestant churches but who have adopted a charismatic way of Christian life), such terms as ‘conversion’, ‘baptism in the Holy Spirit’, ‘receiving the Spirit’, ‘Spirit-filled’ have meanings proper to their theological cultures.²² In the Catholic theological culture, they may well have a quite different, though not unrelated meaning. These differences are extremely important for our discussion. For instance, many classical Pentecostals and Protestant neo-Pentecostals have a two-level doctrine of sanctification. This doctrine speaks of a conversion experience and the experience of

the 'baptism in the Holy Spirit'. Without commenting on the theological meaning of such a doctrine, one would have to say that the Catholic doctrine of sanctification is conceived in quite different terms, though a different kind of two level doctrine is not absent from the Catholic theological tradition. These precise distinctions are, however, generally foreign to the Catholic culture. Receiving the fullness of the Spirit does not belong to a later stage of Christian life, but theologically belongs to its beginnings.²³ There are times and moments in the Christian life in which one takes on new functions in the community and therefore assumes a new relationship to the Holy Spirit. This was sometimes seen as a new imparting of the Spirit.

Sanctification is also conceived more in terms of a growth process and less in terms of a crisis moment, though crisis experiences are not absent from the Catholic tradition. This means that when the Catholic renewal takes over terms current in the charismatic renewal movements outside the Roman Church, there is a possibility that the Catholic renewal will also take over the theological content current in the theological culture of classical Pentecostalism and Protestant neo-Pentecostalism. One also finds both biblical and doctrinal fundamentalism in many of these groups. There is a danger that this biblical interpretation and doctrinal teaching may also be taken over uncritically.

2. *The Meaning of 'Baptism in the Holy Spirit' Among Catholics*—Within the Catholic renewal the phrase 'baptism in the Holy Spirit' refers to two senses or moments. First, there is the theological sense. In this sense, every member of the Church has been baptized in the Spirit because each has received sacramental initiation. Second, there is the experiential sense. It refers to the moment or the growth process in virtue of which the Spirit, given during the celebration of initiation, comes to conscious experience. When those within the Catholic renewal speak of 'the baptism in the Holy Spirit' they are ordinarily referring to this conscious experience, which is the experiential sense. One can defend this double usage, though it must be admitted that it does cause some confusion. The substitutes offered in place of 'baptism in the Holy Spirit' present their own problems.

To many not involved in the renewal, however, the phrase

'baptism in the Holy Spirit' seems to be referring to another baptism, to another sacrament. Though many classical Pentecostals and Protestant neo-Pentecostals are not uncomfortable with a theology which speaks of water baptism *and* 'baptism in the Holy Spirit', this vocabulary is offensive to many Catholics. Catholics in the renewal, as well as a sizeable number of Protestant neo-Pentecostals, would insist that there is "one faith, one Lord, and one baptism" (Eph. 4:5). If Roman Catholics then use the phrase 'baptism in the Holy Spirit', they ordinarily mean something different from what those involved in renewal movements outside the Roman Church believe. Classical Pentecostals and Protestant neo-Pentecostals generally use the phrase to indicate a second blessing posterior to conversion, a new imparting of the Spirit. In most cases it is not related to any sacramental context. On the other hand, when Roman Catholics use the phrase it usually means the breaking forth into conscious experience of the Spirit who was given during the celebration of initiation.²⁴ In the Catholic renewal 'baptism in the Holy Spirit' has these pronounced baptismal and sacramental accents which are not prominent in most other charismatic renewal movements.

The earliest leaders of the Catholic charismatic renewal in North America recognized these difficulties in their books and articles and in their lectures. They regularly used the phrase 'baptism in the Holy Spirit' in relation to its sacramental context. They also used other synonyms such as 'release of the Spirit' and 'renewal of the Spirit' in relation to sacramental initiation. From the beginning, an effort was made to instruct Catholics on how to relate all of these phrases to the sacramental dimensions of their faith.

3. *Biblical Evidence for the Use of 'Baptism in the Holy Spirit'*—In the United States and Canada, where the charismatic renewal had its beginnings, the phrase 'baptism in the Holy Spirit' has found general acceptance within the renewal. There is, on the other hand, a certain ambiguity in its current usage and in its biblical origins. The scriptural text does not speak of 'baptism in the Holy Spirit' but of 'being baptized in the Holy Spirit'. Further, when, through the pen of John the Evangelist, John the Baptist characterizes Jesus' ministry as that of one "who bap-

tizes in the Holy Spirit” (John 1:33), he is very likely not referring in any exclusive way to a particular act (water baptism) nor to a particular experience, but to the nature of Jesus’ whole ministry. Jesus’ messianic ministry is to send the Spirit. The giving of the Spirit at water baptism is also the symbol of Jesus’ whole ministry.

In Acts, Luke reports Jesus as saying during a post-resurrection appearance: “John baptized with water, but before many days you shall be baptized in the Holy Spirit” (1:15; cf., 11:16). This refers to the Pentecost experience of Acts 2. The receiving of the Spirit by Cornelius and his household and his subsequent baptism is explained in terms of the Pentecost experience. Peter asks: “Can anyone forbid water for baptizing those people who have received the Holy Spirit just as we have?” (Acts 10:47) In a later retelling of the experience in the house of Cornelius, Peter again related it to the Pentecost event. Peter says: “As I began to speak, the Holy Spirit fell on them just as on us at the beginning” (Acts 11:15). Luke clearly and repeatedly places the receiving of the Spirit in relation to water baptism: “On hearing this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came upon them . . . ” (Acts 19:5,6). “And Peter said to them, ‘Repent, and be baptized everyone of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit’ ” (Acts 2:38; cf., Acts 9:17, 18).

The reception of the Spirit is also accompanied with charismatic manifestations, tongues, and prophecy: “And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance” (Acts 2:4). “For they heard them speaking in tongues and extolling God” (Acts 10:46). “And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied” (Acts 19:6).

In summary, Luke sees the Pentecost experience as the moment when Jesus’ promise—“before many days you shall be baptized in the Holy Spirit”—is fulfilled. Pentecost with its baptismal and charismatic elements serves as a prototype or model in Luke for the subsequent baptismal events. The Lukan account

therefore gives some justification for speaking of being ‘baptized in the Holy Spirit’ in relation to water baptism.

One could also mention that the phrase ‘to be baptized in the Holy Spirit’ has ecumenical significance. Though the phrase has different theological meanings for Catholics and for classical Pentecostals, it functions as a common bond at the experiential level. When one describes what is experienced by both groups, there is a similarity of experience.

Leaders in the Catholic renewal still recognize that there are some problems with the phrase, some possibilities of misunderstanding. However, most Catholic leaders in the renewal in the United States and Canada feel that so far no alternative free of problems has been offered.

4. *Liberty of Choice But Unity in Meaning*—In this, as in so many other areas of the renewal, the North American experience is not necessarily normative. Other countries and continents have found that the problems which the phrase ‘baptism in the Holy Spirit’ raises are great enough to prompt the leaders to create a new vocabulary. In France *l’effusion de l’Esprit* is more generally used; *Firmerneuerung* is used in Germany. Some English speaking countries speak of ‘the release of the Spirit’. Another possibility is ‘renewal of the sacraments of initiation’. There may be situations in which it would be better to avoid the expression ‘baptism in the Holy Spirit’. Care should be taken that in the pursuit of an alternate or preferred vocabulary that which is essential to the charismatic renewal not be filtered out when the phrase ‘baptism in the Holy Spirit’ is set aside. Whatever the terminological decisions of each country it is important that all be saying the same thing, namely that the power of the Holy Spirit, given in Christian initiation but hitherto unexperienced, becomes a matter of personal conscious experience. The religious meaning of the renewal is not exhausted in what is variously called ‘the release of the Spirit’, *l’effusion de l’Esprit*, ‘baptism in the Holy Spirit’. The purpose of the renewal is not to bring persons to a one-time experience, but to an ongoing life in Christ through the Spirit, to continual growth.

D. PROBLEMS OF VOCABULARY AS APPLIED TO THE WHOLE RENEWAL

1. *Movement*—Some mention should be made of problems of terminology as applied to the whole renewal. Cultural anthropologists would quite legitimately call the renewal a 'movement', but for the general population such a term seems to imply that the renewal is something human persons do and organize and is therefore the result of human effort. For this reason there is a tendency not to use the term 'movement'.

2. *Charismatic Renewal*—The phrase "charismatic renewal" is used in some countries. This phrase has the advantage of pointing to one, but by no means the only one, of the concerns of the renewal, namely the reintegration of all the charisms into the total life of the Church at the local and universal level. It has several disadvantages. Some not personally involved suppose that the renewal wishes to appropriate to itself what belongs to the nature of the Church. The renewal rejects such a supposition, contending that it no more wishes to say that the charisms belong to a special movement within the Church than the liturgical movement wishes to say that the sacraments and liturgy belong to a special movement within the Church. To those not immediately involved in the renewal, it would seem that the word 'charismatic' refers only to the more prophetic gifts, such as speaking in tongues, prophecy, healing, etc. While the renewal wishes to point to the prophetic gifts as important elements in the life of the Church today, it also rejects the supposition that it is concerned only with these particular gifts of the Spirit. The renewal has to do with the full life in the Spirit and with the full spectrum of the gifts.

3. *The Spiritual Renewal*—In some countries the phrase 'charismatic renewal' is avoided and it is called 'the spiritual renewal' or simply 'the renewal'. While this avoids some of the above mentioned difficulties, some not involved in the renewal have pointed out that there are a number of spiritual renewal movements in the Church. To them the appropriation of 'spiritual' and 'renewal' would indicate that there is only one

renewal movement, and this they consider presumptuous.

Whatever terminology is used, care should be taken that the meaning of the terms does not mislead others as to the renewal's nature and goals. This very difficulty in deciding on a specific vocabulary to designate the renewal has a theological significance. It points to the fact that those in the charismatic renewal experience it as something that belongs to the Church as such and pertains to the core of Christian life.

E. THE DISCERNMENT OF SPIRITS

When one speaks of the Spirit breaking into consciousness and of religious experience, one is immediately faced with the problem of how one distinguishes true from false manifestations of the Spirit.

1. *Experience of the Spirit and Self-Experience*—The Holy Spirit is sent into a living person. The experience of his presence enters into the self-experience of that person. The self-experience is not erased but elevated. It is not possible to determine precisely where self-experience ceases and where the experience of the Holy Spirit begins, so intimately does the experience of the Holy Spirit enter into self-experience. Self-experience and the experience of the Holy Spirit cannot be dissociated, but neither can they be confused. Though the renewal represents a relatively new situation as regards some of the gifts of the Spirit, there are no norms for the discernment of spirits which are peculiar to the renewal. Insofar as the ministerial gifts are accompanied by religious experience, the norms for their discernment are to be found in traditional mystical theology. Insofar as charisms are service functions and ministries, they come under norms such as those Paul gave to the Corinthian community (1 Cor. 12-14).

2. *Role of the Community and the Bishop*—It is evident from St. Paul's teaching on discernment found in 1 Corinthians 12-14 that he considered all charismatic activity as ambiguous and therefore in need of examination.²⁵ The necessity of examination did not lead St. Paul to suggest that charisms were unimportant or

that the Church could just as well do without them. Nevertheless, every time a person speaks in tongues or prophesies it is not automatically and necessarily under the power of the Spirit. These may be manifestations of the Spirit or they may be expressions of pride.

St. Paul's first principle for discernment is: "No one speaking by the Spirit of God ever says 'Jesus be cursed' and no one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3). A person who curses Jesus cannot be speaking under the inspiration of the Spirit. A person who says "Jesus is Lord" may or may not be speaking under the inspiration of the Spirit. "Not everyone who says 'Lord, Lord' shall enter the kingdom of heaven" (Matt. 7:21). Not every prophet or teacher who says that Jesus is Lord is automatically a true prophet or teacher.

The norms of right doctrine, whether with regard to Jesus or to other revealed truths, must be applied in discernment with great care and sensitivity. Nor is the application of doctrinal norms the sum total of discernment. In addition to and simultaneous with these doctrinal norms, there is operative a charismatic gift of discernment (1 Cor. 12:10; cf., 1 John 4:1-6). The testing of the spirits is itself a gift of the Spirit. The whole process of discernment is of a charismatic order.

The community has a special role to play in discernment, and in the community certain individuals may play a special role. Because of the doctrinal elements in the norms for discerning spirits, it is recommended that those trained in theology be involved in the discernment process. The bishop has general pastoral care, and in those cases where it is deemed necessary, he exercises a decisive role in discerning. This means not only discerning what is wrong, but encouraging what is right and good: "Judgment as to their (the charisms') genuineness and proper use belongs to those who preside over the Church, and to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and to hold fast to that which is good" (*Lumen Gentium*, art. 12).

V. QUESTIONS FOR EVALUATION

Those who take pastoral responsibility for the charismatic renewal will want to be informed on those questions which the renewal raises. Here are some of the most important ones.

A. *ELITISM*

The renewal maintains that, in terms of theological reality, it has brought nothing new to the Church. Rather it points to a life in the Spirit which belongs to the very nature of the Church.

Because there is some attention in the renewal to religious experience and to the more prophetic gifts (such as prophecy, healing, and tongues), the renewal sometimes appears to create a special class within the Church. Those who have had the experience of the Spirit breaking through into consciousness or those who exercise some charism, such as prophecy, are perceived by those who have not had this experience or who do not exercise this charism of prophecy as making claims to being a special, higher class of Christians. Some not involved in the renewal think that the fact of having had a religious experience or of exercising a gift is a claim to greater sanctity.

The renewal recognizes that the presence of a spiritual gift is in no way a sign of spiritual maturity, though they are often experienced as a call to a life of greater holiness. Nor are the charisms seen in the renewal as restricted to the few. Rather, the renewal is saying that the Spirit is given to all at initiation, and every local church (and the Church universal) should be open to the full spectrum of the gifts. The renewal, then, does not represent an elitist movement.

B. *FEAR OF EMOTIONALISM*

Some persons feel uneasy with an expression of religious faith which is deeply personal. These personal expressions of religious

sentiment are thought to be signs of emotionalism. In most cases, there is not excessive emotionalism in the Catholic renewal. It should be pointed out that many Catholics outside the renewal mistakenly confuse a deeply personal expression of religious faith with an emotional one. They are not the same things. Nor are religious experience and emotionalism the same. Though distinct, the emotional element is not completely separate from experience. One experiences as a totality. In the West, religious expressions became increasingly restricted to the intellect and the will. It was thought improper to externalize religious feelings, even in moderation, in public. This overintellectualizing of worship forms has led to a certain sterility in theology, evangelization, and liturgical activity.

1. *Faith is More Than Assent*—The overintellectualizing of the faith seems to be based on a truncated view of man. It is not only the rational part of a person which is saved or called to worship. A human person is a thinking, willing, loving, fearing, hoping being, and that is what is saved, that is what should be engaged when persons gather for worship. No part of personal existence is to be excluded from worship.

The covenant bond between God and the New Israel is often spoken of as a marriage relationship. Or the relation between God and believers is one of fatherhood and sonship. The covenant bond and the father-son relationship quite properly elicits a total response involving the whole of a person as a thinking, willing, loving, fearing, hoping being. On the other hand, all emotional excesses, under the guise of a personal response to God, cheapen the faith of the believer and call into question his emotional balance.

2. *A More Personal and Explicit Adherence to Faith*—The renewal emphasizes that the personal dimension of faith is one of the areas where cultural Catholicism fails. Cultural Catholicism is found there, where persons maintain the outward forms without real interior assent, where the forms of faith are inherited without real personal commitment. As an adult, one cannot be Christian by proxy. As an adult, one can only be a Christian by a personal faith commitment. Each adult must say “Yes” to the

Baptism received as an infant. This move toward personal decision and commitment is in keeping with the more personal and explicit adherence to faith taught by Vatican II. The *Pastoral Constitution on the Church in the Modern World* speaks of “a more critical ability to distinguish religion from a more magical view of the world.” This more critical ability “purifies religion and exacts day by day a more personal and explicit adherence to faith. As a result, many persons are achieving a more vivid sense of God” (*Gaudium et Spes*, art. 7).

C. BIBLICAL FUNDAMENTALISM

One of the fruits of the renewal is a deep love of Scripture. The use of Scripture often has a devotional character, read and savored as an act of prayer.

When Scripture is used in a more public way by persons without specific exegetical training, a literalness of interpretation may become evident, with the danger of biblical fundamentalism. However, its roots must be correctly understood. Though the renewal has to do with the whole people of God, lay and clerical, it has a largely lay, populist character. It is lay in its rhetoric, in its procedures, and in the immediacy with which it approaches religious problems. This lay character is one of the major strengths of the renewal and should be guarded. However, because it is characterized by lay categories, it also has a lay approach to the Sacred Scriptures. This means that it tends to approach the text directly and to allow the text to speak without the aid of a formulated hermeneutic.

1. *Fundamentalism of the General Catholic Population*—It is true that this results in an interpretation which can be fundamentalistic. However, it should be noted that the manner in which lay people in the renewal approach the text does not differ from the manner in which the general lay population of the Church approaches the biblical text. Everyone who interprets the text without some kind of scriptural training will quite naturally interpret the Bible in this manner. Those in the renewal, therefore, do not differ from the general lay population. The difference is to be

found in the role the reading of the Bible plays in the renewal as distinct from that within the general Catholic population. While this general Catholic population is not characterized by the great attention it accords to the Scriptures as a major source of its spiritual food, great attention to the Scriptures does typify the renewal. If fundamentalism is more of a problem within the renewal, it is in large part due to the daily reading of the Bible, a practice repeatedly encouraged by the popes. The fundamentalism in the general population is not visible because there are so few occasions when they read the Bible. Whatever fundamentalism there is in the general Catholic population comes to expression when persons from that population involve themselves in the renewal. There the frequent and even daily reading of the Scriptures makes the fundamentalism evident. All of this is to say that the problem of fundamentalism is not a problem which is specific to the charismatic renewal, but is a broader problem in the general Catholic population, which only comes to expression in the renewal because it encourages the reading of the Bible.

2. *Interpretation of the Event as Historical not Necessarily Fundamentalistic*—While the problems inherent in a fundamentalistic interpretation of the Bible should not be minimized, they should also not be exaggerated. What is seen by some as fundamentalism might not be fundamentalism at all. Many recent exegetes have seen the healings of Jesus as symbols, without reference to any historic healing event. When lay persons without exegetical training interpret these events as historically true, their literalism is not fundamentalistic. This also suggests that professional exegesis is best based on both faith-experience and scientific skills.

Large numbers of prayer groups and communities have priestly participation. Those which do not have priest members earnestly seek their participation. Therefore, in this matter there is considerable guidance on the part of persons who have had formal scriptural training. Some of the lay leaders at the national and international level have had some formal or informal training, and would interpret the text in a way which would not be fundamentalistic. A growing number of theologians, including exegetes, are to be

found within the renewal who would interpret Sacred Scripture according to the historical-critical method taught in the seminaries. Their writings anchor the renewal in the broad Catholic exegetical tradition.

The rejection of fundamentalism need not mean that every believer who reads the Bible must be a trained exegete or that every prayer group must have an exegete as a member. Every believer can and should read the Bible in all simplicity, hearing it directly. As long as the believer is ready to stand in harmony with that interpretation which is found in the living faith of the Church there will be small danger of that private interpretation and literalism which defines fundamentalism.

D. *EXAGGERATED ROLE ATTRIBUTED TO TONGUES*

Polemics against praying in tongues are not always well grounded. Praying in tongues was very common in the early Church²⁶ and is very common in the renewal. Some take up a position against tongues which logically denies its existence in the early Church and denies the possibility of its existing today. This position cannot be defended exegetically or theologically.

Other outsiders view the renewal as being a 'tongues movement'; that is to say, they see the purpose of the renewal as being to initiate people into the experience of tongues. This is an erroneous conception which may have been brought about by the exaggerations of some people within the renewal. Some believe that praying in tongues belongs to the full life of the Spirit, and they identify the gifts of the Spirit with the 'speaking gifts' (tongues, prophecy, interpretation, word of knowledge, word of wisdom), forgetting that though these gifts belong to the full spectrum they do not exhaust it. The gifts of the Spirit are without number and include service functions and ministries which are by no means speaking ministries.

Again, praying in tongues has often been experienced as a catalyst or trigger which opens the soul to new dimensions of life in Christ. Having experienced this personally, people lacking in discretion or discernment have tried to force praying in tongues on newcomers, and this has inevitably discredited the movement.

As time goes on these exaggerations tend to disappear, and it is now generally recognized that what is called 'baptism in the Spirit' is not in any necessary way tied to tongues. The purpose of the renewal is fullness of life in the Holy Spirit, the exercise in the Church of all the gifts (not just tongues but including it) directed towards the proclamation that Jesus is Lord to the Glory of the Father.

E. SOCIAL ACCEPTABILITY AS A NORM OF BEHAVIOR

In many contemporary cultures the mores or behavioral patterns have determined that certain ways of behaving are not socially acceptable. In these cultures, prophesying, praying in tongues, interpreting, healing are not ways of behavior which the mores of these cultures expect from mature, responsible adults. Persons who act in these ways deviate from the expected behavior patterns and are therefore accepted in normal social contacts only with some embarrassment.

One could rightly ask whether social acceptability is a proper behavioral norm for a Christian. The Gospel proclaims truths and norms of behavior which are not socially acceptable. The question is asked: How does a Christian judge behavior? Do the mores of society fully determine morality for a Christian?

F. THE RENEWAL AND CHRISTIAN COMMITMENT IN TEMPORAL MATTERS

The question of the relation between a spiritual experience, such as represented in the renewal, and the Christian commitment to the construction of a more just and fraternal world must be faced. This complex question cannot be answered in detail here.

1. *Spiritual Experience and Social Commitment*—The close connection between spiritual experience and social involvement will emerge from the ongoing life of the renewal. In several places this close connection has clearly been seen. In Mexico and in

other Latin American countries, for instance, Christians who for years have been active in the struggle against economic and political oppression declare that they have found in the renewal new motives for their social commitment.²⁷ They have also found in the renewal the inspiration for a more responsible and fraternal social commitment. Others testify that the renewal was for them a revelation of the manner in which their Christian faith is at one with social concern. Some groups in North America and Europe have experienced the same reconciliation, at some depth, of spiritual experience and social involvement. In many groups, this reconciliation is still to be achieved.

2. *Elements of the Reconciliation*—It is desirable to extend and deepen this reconciliation. In such a process the following elements would have to be taken into consideration.

On the one hand the social teaching of the Church, especially as seen in the papal encyclicals and in the *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, is a clear sign that the Spirit calls the Church today, more than ever, to be actively present in the promotion of justice and peace for all men. On the other hand, the evident fruits of the charismatic renewal also bear the mark of a call of the Spirit to the whole Church. The Holy Spirit, as the divine power of communion and reconciliation, cannot contradict himself. These two calls of the Spirit to spiritual renewal and social commitment coinhere, the one in the other.

3. *The Renewal is not a Social Strategy*—The renewal is, it is true, essentially a spiritual event, and as such it cannot be considered as a program of Christian social and political strategy. Nevertheless, as the birth of the Church at Pentecost, the event which is the renewal has a public and communal character. It has occasioned the existence of diverse forms of communities, which are not 'purely spiritual' and can be sociologically identified. The renewal therefore appears to be the bearer of a powerful social dynamism.

4. *Community as the Bearer of a Social Dynamism*—Something more should be said about the dynamics of these com-

munities and prayer group as social forces. A community or prayer group constitutes an area of liberty, mutual confidence, and sharing, where interpersonal relations can reach a deep level of communion, thanks to a common openness to the Spirit of love. Of great importance to the dynamics of these groups is the factor of broad participation by all in the total life of the community.²⁸ Each of its members is called to contribute to the prayer and edification of the assembly or in some service or ministry to the group. This tends to make the group a community of intense participation. The large participatory character of the group makes it a highly significant social experience which cannot fail to have an impact on other areas of human relations, for instance, the economic one. The first Christian community was a remarkable example of an intense participatory group whose inner dynamics had economic implications. "All who believed were together and had all things in common. And they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:44, 45).

5. *Reconciliation: Penitential and Social*—Private and collective prayer has often been a powerful impetus to action, while purifying it from pride, hatred, and violence. Furthermore, the experience of charismatic prayer is a permanent reminder that the pursuit of social justice requires, together with political competence and social skills and resourcefulness, an ongoing conversion of the heart (*metanoia*) which can only be achieved through the action of the Holy Spirit and the proclamation of the Gospel. The Holy Spirit and the Gospel which reconcile politically opposed persons and groups in repentance, intercession, and praise prepare these individuals and groups to extend that reconciliation by concrete measures in the social, economic, and political order. In the Holy Spirit, the whole created order is brought into communion.

G. THE RENEWAL AS AN IMPORT FROM PROTESTANTISM

The existence of similar renewal movements (such as the classical Pentecostal movement and the Protestant neo-Pentecostal

movement) which predate the Catholic renewal suggests the possibility that the renewal is essentially a Protestant import. Though these Protestant renewal movements preceded the Catholic movement, the basis for the Protestant renewals is not something which they possess apart from the Catholic tradition. Rather the basis is found in the New Testament witness and in the life of the early Church, which they hold in common with Catholics. What the renewal represents, then, is as Catholic as the Scriptures and as the experience of the postapostolic church.

Though these Protestant movements preceded the Catholic renewal, from the beginning the Catholic renewal recognized the necessity of not taking over uncritically the fundamentalist exegesis and systematic theology which were found in some of these traditions.²⁹ Further, the cultural forms which are proper to these Protestant traditions had to be examined so that they were not uncritically transferred to the Catholic renewal.

The Catholic renewal nevertheless recognizes an ecumenical debt to its Protestant brethren for calling attention to elements which belong to New Testament witness and to the nature of the Church.³⁰ The Catholic renewal recognizes that the renewal among its Protestant brethren is an authentic move of the Spirit.

H. SOURCES OF RENEWAL ARE WITHIN THE CHURCH

It is well to reflect that the present charismatic renewal is not the first renewal movement in the history of the Church nor is it the only renewal movement at the present moment of the Church's life. Cardinal Newman wrote of 'the chronic vigor' of the Church to renew herself again and again.³¹ She does so out of those sources which are constitutive of her very nature and belong to her interior structures. These sources are pure gifts to her and belong to her because she is the people of God, the body of Christ, and the temple of the Holy Spirit.

VI. PASTORAL ORIENTATIONS

A. INTRODUCTION

No attempt will be made to treat all the pastoral aspects of the renewal. Rather, an attempt will be made to give some general principles, and then a few pastoral areas of special concern will be discussed. Quite naturally, these orientations have a tentative character and speak of the renewal according to the patterns which have emerged. What is said here is not intended to freeze the renewal in its present form, nor to prejudge the future inspirations of the Holy Spirit.

B. GENERAL PASTORAL PRINCIPLES

1. *In the Church and of the Church*—The Spirit and his gifts are freely given in such a way that they belong to the nature of the Church. Therefore, the renewal wishes to identify itself as in the Church and of the Church. As those in the renewal grow in Christ, the charismatic elements will become more and more integrated into the whole Christian life while losing nothing of their power and effectiveness. More and more, they will be identified as Christians and less and less as ‘Pentecostals’ or ‘Charismatics’.³²

2. *A Move Toward Integration*—Experience has shown that the maturation process resulting in a fuller integration into the life of the Church requires an initial stage characterized by the formation of groups whose primary focus is the charismatic renewal. While not claiming that charisms are operative only in charismatic prayer groups, a distinction can be made between spontaneous and shared prayer groups and those groups which have the focus of the charismatic renewal. Also, part of the maturation process will be the involvement of the renewal in new social and service

activities in the Church and society, or its involvement in already existing service programs. A mature renewal will witness to the full mystery of Jesus Christ and to the Gospel. It is therefore interested in the total liberation of mankind.

C. STRUCTURAL ELEMENTS

1. *No Juridic Structures*—Though it is necessary to have some minimal organizational structures, what is happening is best understood as renewal in the Spirit, and specifically as renewal of baptismal life (Baptism, Confirmation, Eucharist), rather than as an organized movement. For the present, what working structures exist in the renewal should be based on services performed, not on legal structures of a formal organization. The leadership vested in these working structures is therefore nonjuridical. It is thought desirable to have loose national and international structures which allow for larger possibilities of a truly ecclesial discernment of what is happening in the Church.

2. *The Move Toward Community*—One of the major developments in the Catholic renewal is a deepened sense of community. This move toward community has taken a number of forms: loose fellowships, prayer groups, covenant communities. Through these community expressions, the renewal wishes to say that life in Christ through the Spirit is social and communitarian, and not simply private and individual. In these communities there are instruments for instruction, mutual support, community prayer, counseling, and an outreach to the larger community. The renewal wishes to foster a variety of community structures. While welcoming the development of covenant communities (groups in which there is a specific commitment to the life of the group), many within the renewal recognize that a premature move toward covenant community can be detrimental.³³ The style of community life represented in the covenant community is not necessarily the ideal for all charismatic groups.

3. *Harmony and Plurality Without Divisiveness*—It should be taken for granted that a variety of approaches to a common goal,

the renewal of the whole Church, will be found within the renewal. Therefore, there will be legitimate differences as to how the teaching will be presented to those seeking to associate themselves with the renewal, and also differences in the structures or style of national or regional organizations.

Those in the renewal owe the same obedience to legitimate pastoral authority that other Catholics owe, and they also enjoy the same freedom of opinion and the same right to speak a prophetic word to the Church. Those in the renewal adhere to the structures of the Church insofar as they express the theological reality of the Church, keeping full freedom as far as the sociological aspects of those structures are concerned.

D. THE ECUMENICAL DIMENSIONS

It is evident that the charismatic renewal is a major ecumenical force and is *de facto* ecumenical in nature. Large numbers of Protestant neo-Pentecostals and classical Pentecostals share a similar experience, and therefore they come together to witness to what the Holy Spirit is effecting in other churches. Vatican II urged Catholics not to “forget that whatever is wrought by the grace of the Holy Spirit in the hearts of our separated brethren can contribute to our own edification” (*Unitatis Redintegratio*, art. 4). Without judging here the relative merits of other ecclesial cultures, it is recognized that each church, including those separated from us, will want to seek the renewal in terms of the modalities and patterns of its own history. This is also true of Catholics.

Great delicacy and discernment must be used lest what the Spirit is doing in all the churches to bring Christians together be extinguished. A similar delicacy and discernment must be exercised lest the ecumenical dimensions of the renewal be an occasion of divisiveness and a stumbling block. Sensitivity to the needs and views of those of other communions need not make Catholics or Protestants less authentically of their own tradition. In groups which are ecumenical in membership, it is recommended that an understanding be arrived at as how to preserve brotherly unity, yet safeguard the authenticity of each member's

faith. This agreement, worked out ecumenically, should be considered an integral part of the instruction given at some point of a person's involvement in the full life of the prayer group.

E. THE NATURE OF THE CHARISMS

At this point, something should be said about the nature of the charisms. Within the renewal there is a widespread supposition that the more prophetic charisms (prophecy, tongues, healing) are gifts in the sense that the recipient now has a radical capacity, a new faculty which was not present before the Spirit gave the gift. In this view, the emphasis is on the action of God equipping the Christian community with new capacities of a different order than those which belong to any other community of persons, new powers which are not just the redirection and supernatural elevation of natural abilities. God begins to act in the community, this view supposes, in a new way, a way which has about it the character of an intervention from beyond history. Some who hold this view see this new act of God in the community as miraculous. Clearly, this school of thought gives greater emphasis to the newness of the charisms and to the manner in which they are different from natural faculties elevated by grace.

There are others within the renewal, among whom one finds many of the theologians and exegetes, who tend to see the charisms as a new dimension of the life of the community under the power of the Spirit. The newness, however, is not found in the giving of a radically new capacity, but rather in the elevation, inspiration, infusion with the power of the Spirit of a capacity which belongs to the fullness of humanity. The scholastics spoke of something which was miraculous *quoad substantiam*—that is, miraculous in a radical and essential way—and something which is miraculous *quoad modum*—that is miraculous only in the manner in which something operates. If those who hold this view would modify this older scholastic vocabulary, they would say that the charisms are not supernatural *quoad substantiam*—that is, in a radical essential way—but are supernatural *quoad modum*—that is, in the manner in which they operate.³⁴ In this view, speaking in tongues and prophecy would not radically and

essentially differ from the verbalization which occurs in non-Christian cultures, but would differ from these non-Christian verbalizations as to mode and as to end. Praying in tongues and prophesying differ from what occurs in a non-Christian context in that, in a Christian community, these acts are performed in the power of the Spirit, glorify Christ, and are directed in some manner toward the building up of the Christian community. Praying in tongues and prophesying are supernatural in their mode, not only because they have a new finality that is the service of Christ's kingdom, but because they are done in the power of the Spirit.

Many in the renewal would wish to point out the danger of oversupernaturalizing the charisms, as though each manifestation of the Spirit constituted something miraculous. On the other hand, all would also warn against a conception of the gifts which would see them purely as expressions of psychological states, or as fulfilling only some sociological function. Though a charism is related to capacities which pertain to the fullness of humanity, it never belongs to a person as a property, and this because it is a gift, a manifestation of the Spirit (1 Cor. 12:7).

All wish to emphasize that the Spirit is sovereign in his gifts and that he operates with the demonstration of power. "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). "My speech and my message were not in plausible words of wisdom but in demonstration of the Spirit and of power" (1 Cor. 2:4). Those who take the approach represented by most of the theologians and exegetes do not intend to deny the reality of God's intervention in a miraculous way from within history in the past, nor to deny the possibility of such an intervention in the present and the future.

F. TONGUES

1. *As Prayer*—The most central function of the charism of tongues is prayer. More specifically it seems to be associated with the prayer of praise: "Cretans and Arabians, we hear them telling in our own tongues the mighty work of God" (Acts 2:11). "The gift of the Holy Spirit had been poured out even on the

Gentiles, for they heard them speaking in tongues and extolling God” (Acts 10:46).

Many of the charisms present no problems to persons not involved in the charismatic renewal. However, the charism of tongues does present a problem. Many outside the renewal attribute a centrality to tongues which is not reflected in most sectors of the renewal. On the other hand, persons in the renewal point out that the existence of such a gift is exegetically undeniable and that this charism was quite common in the New Testament communities. While attested to in the Pauline writings and in Acts, it is generally recognized that tongues receives attention in the Gospel tradition only from Mark and then only in passing, in a passage which is canonical but very likely not Markan: “These signs shall follow them that believe . . . they shall speak with new tongues” (Mark 16:17). Therefore, this authentic but humble and humbling gift does not belong to the center of the Gospel proclamation.

2. *As Non-Conceptual Prayer*—Those outside the renewal who are attempting to evaluate the charism of tongues will fail if it is not understood in the framework of prayer. It is essentially a prayer gift, enabling many using it to pray at a deeper level. This charism should be understood as the manifestation of the Spirit in a prayer gift. If persons esteem this charism, it is because they want to pray better, and the charism of tongues helps them to do just that. Its principal function is to be found in private prayer.

There is considerable spiritual value in having a preconceptual, nonobjective way of praying. It allows one to say in a different, preconceptual medium what could not be said in a conceptual medium. Praying in tongues is to prayer what an abstract, nonobjective picture is to painting. Praying in tongues requires intelligence,³⁵ discipline, and form, of which even children are capable. Under the power of the Spirit, the believer prays freely without conceptual forms. For people who pray in tongues this is only one of a number of forms of prayer.

Though praying in tongues engages the whole person and therefore also the emotions, the act of praying in tongues is not linked in any necessary way with emotional elevation.

This charism, whose existence in the New Testament witness

and in early postapostolic times is well attested, is becoming more and more frequent in the contemporary Church. It is therefore exegetically and scientifically a valid object of research for the specialists. Whether tongues, in certain cases, is a true language or not remains to be seriously investigated. It is clear, however, that the issue in the renewal is not tongues. It is also clear that the Catholic renewal does not tie tongues in any necessary way to the spiritual realities received in initiation.

3. *Tongues not the Object of the Renewal*—The charismatic renewal does not have as its object the introduction of all Christians into the practice of praying in tongues. It does, however, wish to call attention to the full spectrum of the gifts of the Spirit, of which tongues is one, and to open the local churches to the possibility of the full spectrum being manifested in their midst. These gifts belong to the normal, day-to-day life of the local church, and should not be looked upon as unusual or extraordinary.

G. PROPHECY

1. *Prophecy as Integral to the Church's Ministry*—In the Old Testament, the Spirit is so clearly tied to prophecy that when the last of the prophets died it was thought that the Spirit had departed from Israel.³⁶ According to the prophecy of Joel, the messianic age is the age when the Lord will pour out his Spirit upon all mankind: “I will pour out my spirit on all flesh. Your sons and your daughters will prophesy” (Joel 3:1). In the New Israel, the Spirit is poured out upon not just a few chosen prophets but upon the whole community: “And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance” (Acts 2:4). “And when they had prayed, the place in which they were gathered together was shaken; and they were filled with the Holy Spirit and spoke the word of God with boldness” (Acts 4:31). The primitive Church thought of the gift of the Spirit as a characteristically Christian possession. For many of the early Christians, though not for St. Paul, the supreme manifestation of the Spirit in the Church was the gift of prophecy. Since the New Testament witness consid-

ered the Spirit to be the constitutive factor of life in the Church, they did not hesitate to say, as even Paul did, that the Christians “are part of a building that has the apostles and prophets for its foundations” (Eph. 2:20). St. Paul considers the apostles to be the first of the charismatics, and repeatedly mentions the prophets as immediately following the apostles: “And God has appointed in the Church first apostles, second prophets . . .” (1 Cor. 12:28); “. . . the mystery of Christ which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit” (Eph. 3:5); “And his gifts were that some should be apostles, some prophets, some evangelists, some pastors . . .” (Eph. 4:11; cf., Rev. 18:20).

The Holy Spirit is the origin and the source of the corporate life of the Church. The prophet was seen as integral to the Church’s corporate ministry and mission.

2. *Prophecies are to be Tested*—Therefore, the charism of prophecy belongs to the ordinary life of a given local church and should not be looked upon as an unusual grace. Authentic prophecy proclaims God’s will and God’s word, and focuses God’s light on the present. Prophecy exhorts, warns, comforts, and corrects, and is directed to the upbuilding of the Church (1 Cor. 14:1-5). Extreme care is used with both predictive and directive prophecy. Predictive prophecy is not to be acted upon except as tested and confirmed in other ways.

As with all the gifts, prophetic utterance can vary in quality, power, and purity. It also undergoes a maturing process. Furthermore there is a great variety of prophecies as to types, modes, purpose, and expression. Prophecy can be a simple word of encouragement, an admonition, a prophetic act, or a decision for a new line of action. For this reason all prophecies are not to be understood or received at the same level.

The prophet is a member of the Church and is not set above it, even when he confronts the Church with God’s will and word. Neither the prophet nor his prophecy is self-authenticating. Prophecies are to be submitted to the Christian community: “Let two or three prophets speak, and let the others weigh what is said” (1 Cor. 14:29). They are also submitted to those who have

pastoral responsibilities. When necessary, they are submitted to the discernment of the bishop (*Lumen Gentium*, art. 12).

H. *DELIVERANCE: OVERCOMING THE WORK OF EVIL SPIRITS*

The New Testament authors were convinced that the power of Jesus over demons was a sign that the Kingdom of God was present (Matt. 12:8). The New Testament authors pointed to the particular messianic nature of the spiritual power wielded by Jesus as that which distinguishes him from others. Because he is the Messiah, he has power over demons. And because he is the Messiah, he exercises that power through the Holy Spirit (Matt. 12:28). When he sent out his disciples as heralds of the messianic kingdom, he gave them “authority over the unclean spirits” (Mark 6:10; Matt. 10:1). The postapostolic period incorporated this dimension of New Testament witness into the prebaptismal rites in the catechumenate, of which elements remain in our present baptismal rite.

The charismatic renewal calls attention to this aspect of New Testament witness and to that postapostolic history. To omit this element entirely from Christian consciousness is to reflect the biblical witness imperfectly. Experience in the charismatic renewal has shown that persons have been significantly helped by a responsible ministry directed towards the overcoming of demonic influence. This influence is hardly ever that which would be called possession. On the other hand, excessive preoccupation with the demonic and an indiscriminate exercise of deliverance ministries is based upon a distortion of the biblical evidence and is pastorally harmful.

I. *HEALING*

The renewal wishes to call attention to the role of healing in the ministry of Jesus. Among the full powers of the Messiah is his power to heal the sick: “Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for

joy . . . ” (Isa. 35: 5-6). “In that hour he cured many of the diseases and plagues and evil spirits, and on many that were blind he bestowed sight. And he answered them, ‘Go and tell John what you have seen and heard; the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the good news preached to them’ ” (Luke 7:21-22). The healing ministry is so integrally a part of his authority that it is linked with preaching the Gospel in depictions of his work: “And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people” (Matt. 4:23). “And Jesus went about all the cities and villages, teaching in their synagogues . . . and healing every disease and every infirmity” (Matt. 9:35). The healings are signs that in Jesus the Kingdom of God is begun.

When Jesus gave his disciples their apostolic commission, he commanded them to do as he had done: “Heal the sick, raise the dead, cleanse lepers, cast out demons . . . ” (Matt. 10:8). “He called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and infirmity” (Matt. 10:1; cf., Luke 9:1). The commission to preach the Gospel includes the power to heal the sick: “Whenever you enter a town and they receive you . . . heal the sick in it and say to them ‘the Kingdom of God has come near to you’ ” (Luke 10:8, 9).

After the resurrection and ascension of Jesus, the healings effected through the ministry of his followers were a sign that the crucified and risen Jesus was present in the Church through the power of his Spirit. “Now many signs and wonders were done among the people by the hands of the apostles They (the people) even carried out the sick into the streets and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them” (Acts 5:12, 15). “. . . many who were paralyzed or lame were healed” (Acts 8:7; cf., Acts 3:1f; 9:33, 34). The apostolic ministry of healing was also evident in the post-apostolic Church.

The renewal wishes to reintegrate this aspect of the biblical witness and the postapostolic experience into the life of the

Church today. The renewal encourages rethinking of the relationship between healing and sacramental life, especially the Eucharist, Penance, and the Anointing of the Sick. One of the tasks of the renewal is to provide models for exercising the ministry of healing both within a sacramental context and outside. There is a recognition that both physical and interior healing is the object of a healing ministry. Exclusive preoccupation with physical healing should be avoided, as well as public and printed claims of healing without reasonable medical verification. As long as irresponsible and inflated testimonies to healing are avoided, the witnessing in prayer groups can be a source of edification. It is widely recognized in the renewal that healing as a charism is not to be placed in opposition to medical care. Both the charism of healing and the science of medicine are instruments of the God who heals. While taking the New Testament witness to the healing ministry with new seriousness, a biblical fundamentalism in handling the New Testament texts will damage a reevaluation of the charism of healing. The healing ministry is not to be thought of as dismissing the mystery of redemptive suffering.

J. *LAYING ON OF HANDS*

The laying on of hands as practiced in the charismatic renewal is neither a magical rite nor a sacramental sign.³⁷ In the Scriptures, the laying on of hands can have a variety of meanings: a blessing, a prayer of petition for the healing of the sick, the imparting of functions (‘offices’) in the community, the prayer for the sending of the Spirit. In the charismatic renewal, the laying on of hands is a visible expression of solidarity in prayer and spiritual unity in the community.

When it is used in the context of petitioning the Holy Spirit, already given in initiation, to come to conscious experience, the laying on of hands is not thought of as a repetition of the sacramental laying on of hands which the priest performs in Baptism and the bishop in Confirmation. Rather it is an expression of a prayer that the Spirit already present come to full realization in the life of the individual and of the community. Also it is an

expression of those present of their personal and explicit self-giving to Christ through prayer and ministry to others. In dogmatic theology, this use of laying on of hands would be called a sacramental.

K. CONTRIBUTIONS THE RENEWAL MIGHT MAKE IN THE PASTORAL AREA

While it is too soon to speak definitively of the full fruits of the renewal within the Church, it might be possible to indicate those areas where the experience and theological reflection within the renewal could be of service to the Church both local and universal.

Programs of evangelization have been developed in various countries which present to individuals and societies outside the Christian fold the personal call of the Gospel to believe in and follow Jesus as Lord and Savior.

In various parts of the world, programs of catechesis for those who have already become Christians have been designed. These programs of catechesis, emphasizing both the content of faith and the need for a personal encounter with Jesus who is Lord, often lead to a renewed commitment.

The renewal has called attention to the contrast between Christian initiation as it is practiced in the Church today and the models presented by the churches of the New Testament and the early postapostolic period. The present pastoral practice of Baptism, Confirmation, and first Eucharist seems to fall short of these models. Some theologies of initiation current today idealize the subject in a way which does not correspond to pastoral practice, more especially does not correspond to the apparent effects among the people. On the other hand, the experience within the renewal indicates that it is not only possible but normal for Catholics to come to a most fruitful encounter with Christ through his Spirit in their celebration of initiation. This encounter itself leads to a mature participation in the worship and mission of the eucharistic community. The contemporary crisis of unbelieving believers and baptized pagans impels the whole Church to act in this important area.

Experience within the renewal has shown how fruitful it is to focus on the reality of the Risen Lord and the life of prayer and service when engaged in liturgical preaching and other forms of sharing of the Word.

One of the most important developments in the renewal is the move towards community. This emphasis upon Christian community, where clergy and laity alike share their lives, stands in contrast to the individualism of today. Such community life is marked by various ministries based on charisms where there is a mutuality of service. The large participatory character of community life and worship is a reflection of the nature of the Church where the charisms are the principle of order and structure. The renewal asks whether the revitalization of the structures of the Church is not to be found in this shared ministry.

The renewal points to these areas and asks those who have pastoral leadership in the Church to evaluate what the Spirit is saying to the Church in the renewal, to confirm what is good, and to move towards its actualization.

VII. CONCLUSION

A. *GOAL IS INTEGRATION NOT ISOLATION*

So brief an exposition quite naturally turns its attention only to certain aspects of the renewal. This brief explanation could do a disservice. It could give the impression that the renewal wishes to isolate certain New Testament doctrines, practices, and realities, more particularly the charisms, in order to attribute to them a greater role than they have in the New Testament witness. The renewal recognizes, and asks the Church today to recognize, that the Gospel in its New Testament expression did not isolate the Spirit and the coming to visibility of the Spirit in charisms from the Lordship of Jesus and the full proclamation of the Kingdom. Both the Spirit and the full spectrum of his charisms are integral to the Gospel of Jesus and were accepted by the New Testament communities as belonging to the meaning of a Christian and to ecclesial life. The renewal does not seek to create a special group within the Church which specializes in the Holy Spirit and his gifts, but rather the renewal of the local and universal Church through a rediscovery of fullness of life in Christ through the Spirit, which includes the full spectrum of the gifts.

B. *CHARISMS WERE ALWAYS PRESENT IN THE CHURCH*

Earlier reference was made to the more limited expectations of many in the contemporary Church in comparison to the wider expectations of the early Church. The return to the Church's sources, which all renewals represent, calls their attention with a kind of inevitability to the life of the New Testament churches. However commendable this return to the New Testament witness is, it should not be forgotten that in the course of the Church's history the Holy Spirit and his charisms were not ab-

sent. The Holy Spirit manifested himself in a multiplicity of ways in various epochs of the Church's history. One could mention the lay monastic movements, the founding of religious orders, the prayer gifts in the Church's mystical tradition, the social awareness as manifested in the papal encyclicals, the movements of social and political engagement. Though the modality in which the Spirit is manifesting himself today appears to take a new form, one cannot suggest that the charismatic manifestation began with what is called the Catholic charismatic renewal. One of the tasks of the renewal is to show how it is related to the whole life of the Church—past, present, and future. It also has the task of becoming integrated into individual and corporate lives so that it ceases to be so special either in the life of the individual or in the life of groups that it becomes set apart and isolated from the total life of the Church.

C. OPENNESS OF THE RENEWAL

The renewal has taken on certain forms such as prayer groups and covenant communities. These are looked upon as healthy developments. However, the renewal lives detached from present forms and structures, ready to move beyond them. It is open to what the Lord expects from it and therefore open to the ever-changing needs of the Church and the world. Whatever its outward form, it has as its ultimate goal the proclamation that Jesus is Lord by the power of the Spirit to the glory of the Father.

VIII. RESUME: A HOPE FOR THE CHURCH OF TODAY

The prayer of Pope John XXIII for the success of the Council contained these words: "Renew Thy wonders in this our day, as by a new Pentecost." In the general audience of November 29, 1972, Pope Paul VI said: "The Church needs an eternal Pentecost."³⁸ One manifestation of this Pentecost is the charismatic renewal. Those in positions of pastoral authority will wish to be open to this and other manifestations of the Spirit's presence and power. Those in the renewal invite the bishops and priests to be present at their meetings so that they might see the renewal from within and might have firsthand information on its character. It would be unfortunate if those in pastoral positions had an acquaintance with this renewal only from the outside and by hearsay.

The charismatic renewal is of the Church and in the Church and it is spreading. There is every indication that it will remain a permanent expression of the Church's life. Therefore, one is not dealing with a passing fashion. The renewal sees its theological basis as a renewal of baptismal consciousness (Baptism, Confirmation, Eucharist). Its concern is to renew the whole of Christian life through the power of the Spirit under the Lordship of Jesus.

Were one to look at the fruits of the renewal, one could mention the following. The rather formal relationships with Christ as risen Lord and Savior through his Spirit become deeply personal. There is a realization of the community nature of one's relationship to God. No person goes to God alone, but in community as a member of the body of Christ, the people of God. This is the reason for the deep love of the Church and the oft-repeated assertions of fidelity to its pastors found in the renewal.

The experience of the power of the Spirit leads not only to a realization that Jesus is real and present but also leads to a new kind of hunger: hunger for prayer, most especially the prayer of

praise; hunger for the Word of God. There is in the renewal a profound sense of the presence of God which moves those involved toward community and to a new depth of personal relationships. Many have experienced a healing of personal relationships in marriage, in the family, and in professional contacts. The experience of the graces of Baptism at the conscious level has brought many back to a new appreciation not only of Baptism and the Eucharist but of the whole of the sacramental life. The renewal sees in the social teaching of the Church a clear sign that the Spirit calls the Church to be actively present in the promotion of justice and peace for all men. Those already engaged in programs of social reform find that the renewal invites them to a service of others at a more primary level.

There is a new appreciation of the vocation to the priesthood and to religious life. Priests and religious have found a deeper sense of their ministry, new meaning to their calling.

A major strength of the renewal is in the area of evangelization. The reestablishment of a personal (though not individualistic) relation to Jesus through the experience of the power of the Spirit has made those in the renewal aware of that power as the basis for proclaiming the Gospel, arousing faith in others, and prompting that faith to unfold and grow. To receive the Spirit is to change (*metanoia*). To receive the Spirit is to be moved and to move others to the recognition that Jesus is Lord. To receive the Spirit is to be zealous for that kingdom which Jesus will hand over to the Father.

The renewal, then, makes the same request to the ecclesiastical authorities and to all concerned as that made by Popes John and Paul and repeatedly made in the council, namely that all "Be open to what the Spirit is saying to the churches!" *Lumen Gentium* asks those who preside over the churches "not to extinguish the Spirit, but to test all things and hold fast to that which is good" (Art. 12; cf., 1 Thess. 5:12, 19-21).

In this way the new and eternal Pentecost, for which Popes John and Paul prayed, is the hope of the Church of today.

NOTES

1. Edward D. O'Connor, *The Pentecostal Movement in the Catholic Church*, Ave Maria Press, Notre Dame, 1971; James Connolly, "The Charismatic Movement: 1967-1970," *As the Spirit Leads Us*, eds., Kevin and Dorothy Ranaghan, Paulist Press, New York, 1971, 211-232.
2. *La Documentation Catholique*, vol. 69 (1972), 1105.
3. *Ibid.*, vol. 70 (1973), 552.
4. Gotthold Hasenhüttl, *Charisma: Ordnungsprinzip der Kirche*, Herder, Freiburg, 1969; Karl Rahner, *The Dynamic Element in the Church (Quaestiones disputatae, 12)*, Herder and Herder, New York, 1964; Walter Kasper, "Die charismatische Grundstruktur der Kirche," *Glaube und Geschichte*, Matthias-Grünwald Verlag, Mainz, 1970, 356-361.
5. Kilian McDonnell and Arnold Bittlinger, "Baptism in the Holy Spirit as an Ecumenical Problem," *Charismatic Renewal Services*, Notre Dame, 1972.
6. Bert Ghezzi, "The End of the Catholic Pentecostal Movement," *Sign*, vol. 51 (1971), 10-12.
7. C.K. Barrett, *The Holy Spirit and the Gospel Tradition*, SPCK, London, 1947, 25-45.
8. Footnote to John 1:33 in *The Jerusalem bible*. Cf. Raymond E. Brown, "The Johannine Sacramentary Reconsidered," *Theological Studies*, vol. 23 (1962), 197-199; F.M. Braun, *Jean le Théologien: Sa Théologie: Le Mystère de Jesus Christ*, J. Gabalda, Paris, 1966, 86, 87.
9. Heribert Mühlen, "Die Firmung als sakramentales Zeichen der heilsgeschichtlichen Selbstüberlieferung des Geistes Christi," *Theologie und Glaube*, vol. 57 (1967), 280.
10. *Adversus Haereses*, III, 24, 1 (PG 7:966).
11. Jacob Kremer, "Begeisterung und Besonnenheit: Zur heutigen Berufung auf Pfingsten, Geisterfahrung und Charisma," *Diakonia*, vol. 5 (1974), 159.

12. Austin P. Milner, *Theology of Confirmation (Theology Today, 26)*, Fides, Notre Dame, 1971.

13. Irenaeus, *Adversus Haereses*, III, 24, 1 (PG 7:966); V, 6, 1 (PG 7:1136-1138); *The Proof of the Apostolic Preaching (Patrologia Orientalis, 12: 730, 731)*; Tertullian, *Adversus Marcionem*, V, 8 (*Corpus Christianorum*, Tervilliani Opera, pars I, 685-688). Cf. also Lucien Cerfaux, "The Gift of the Spirit," *The Christian in the Theology of St. Paul*, Herder and Herder, New York, 1967, 239-311; Heribert Mühlen, "Der Beginn einer neuen Epoche der Geschichte des Glaubens," *Theologie und Glaube*, vol. 64 (1974), 28-45.

14. Kilian McDonnell, "The Distinguishing Characteristics of the Charismatic-Pentecostal Spirituality," *One in Christ*, vol. 10 (1974), 117-128.

15. Donatien Mollat, "The Role of Experience in New Testament Teaching on Baptism and the Coming of the Spirit," *Ibid.*, 129-247.

16. James D. G. Dunn, *Baptism in the Holy Spirit (Studies in Biblical Theology, second series, 15)*, Alec R. Allenson, Naperville, 1970, 124, 125, 132, 133, 138, 149, 225.

17. Gerhard Ebeling, *The Nature of Faith*, Muhlenberg Press, Philadelphia, 1961, 102.

18. Kasper, "Möglichkeiten der Gotteserfahrung Heute," *op. cit.*, 120-143.

19. Franz Gregoire, "Note sur les termes 'intuition' et 'expérience'," *Revue Philosophique de Louvain*, vol. 44 (1946), 411-415.

20. Crisogono de Jesus Sacramentado, *The Life of St. John of the Cross*, Harper, New York, 1958, 157-159, 229; Saint John of the Cross, *Ascent of Mount Carmel (The Complete Works, vol. 1)*, ed. E. Allison Peers, Burns, Oates and Wasbourne, London, 1947, 172-184; Gabriel of St. Mary Magdalen, *Visions and Revelations in the Spiritual Life*, Newman Press, Westminster, 1950, 66.

21. One should avoid taking a particular text of St. Paul and building a generic concept of charism. It would seem unacceptable to place apostle and speaker in tongues in the same category, though they share with each other certain qualities. The apostolate, for St. Paul, is not one spiritual gift among others, not even the first of all the gifts, but is rather the totality of those gifts, the sum of that which is called mission. Further, the gift of prophecy seen as a constitutive function of the

Church can be distinguished from prophecy in the sub-apostolic Church, though they have characteristics in common. Prophets together with apostles have a constitutive function (Eph. 2:20) which later prophets do not have. They were also recipients of revelations (Eph. 3:5) which have a relation to the interior structure of the Church. This is not true in the same manner of the later prophets. Cf., H. Schürmann, "Les charismes spirituels," *Le Eglise de Vatican II*, ed. G. Baravna, du Cerf, Paris, 1966, vol. 2, 541-573. This position in no way is to be identified with dispensationalism which relegates the charisms to the apostolic age.

22. Walter J. Hollenweger, *The Pentecostals*, Augsburg Publishing House, Minneapolis, 1972; Vinson Synan, *The Holiness-Pentecostal Movement in the United States*, William B. Eerdmans, Grand Rapids, 1971; Christian Krust, *Was Wir Glauben Lehren und Bekennen*, Missionsbuchhandlung und Verlag, Altsdorf bei Nürnberg, 1963; Dennis and Rita Bennett, *The Holy Spirit and You*, Logos International, Plainfield, New Jersey, 1971.

23. The relationship of the Spirit to the Christian life is approached here through the unity of the rite of initiation. There is no intention of entering into the question of how many impartings of the Spirit there are. It is recognized that the patristic evidence would lend itself to a view that there are multiple impartings of the Spirit, even though the Fathers spoke within the context of the integrity of the rite of initiation. Joseph Lecuyer, "La confirmation chez les pères," *Maison Dieu*, no. 54 (1958), 23-52.

24. Kevin and Dorothy Ranaghan, *Catholic Pentecostals*, New York, 1969, 141-147; Dorothy Ranaghan, "Baptism in the Holy Spirit," *As the Spirit Leads Us*, 8-12; Stephen B. Clark, "Baptized in the Spirit," Dove Publications, Pecos, New Mexico, 1970, 63; Simon Tugwell, *Did You Receive the Spirit?* Paulist Press, New York, 1972, 50-58, 91; Josephine M. Ford, *The Pentecostal Experience*, Paulist Press, New York, 1970, 51. Donald Gelpi and Henri Caffarel relate the experience of the Spirit to Confirmation rather than to Baptism. Gelpi, *Pentecostalism: A Theological Viewpoint*, Paulist Press, New York, 1971, 180-184; Caffarel, *Faut-il Parler d'un Pentecôtisme Catholique?*, Editions du Feu Nouveau, Paris, 1973, 56-58. Heribert Mühlen in Germany also relates the experience of the Spirit to Confirmation. Cf. also F.A. Sullivan, "Baptism in the Holy Spirit," *Gregorianum*, vol. 55 (1974), 49-68.

25. Simon Tugwell, "The Gift of Tongues According to the New Testament," *The Expository Times*, vol. 86 (February, 1973), 137-140.

26. Cf. note in *The Jerusalem Bible* to Acts 2:4.

27. John Randall, "Social Impact: A Matter of Time," *New Covenant*, vol. 2 (October, 1972) 4,27; James Burke, "Liberation," *New Covenant*, vol. 2 (November, 1972), 1-3, 29; Francis McNutt, "Pentecostals and Social Justice," *Ibid.*, 4-6, 30-32.

28. Stephen B. Clark, *Building Christian Communities*, Ave Maria Press, Notre Dame, 1972.

29. Kevin Ranaghan, "Catholics and Pentecostals Meet in the Spirit," *As the Spirit Leads Us*, 136-138.

30. *Ibid.*

31. *As Essay on the Development of Christian Doctrine* (V, 7), Longmans, Green, London, 1894, 203-206.

32. Stephen Clark, *Team Manual for the Life in the Spirit Seminars*, Charismatic Renewal Services, Notre Dame, 1972, 2,3.

33. Bob Bell, "Charismatic Communities: Questions and Cautions," *New Covenant*, vol. 3 (July, 1973), 4.

34. George Montague writes in a similar vein in "Baptism in the Spirit and Speaking in Tongues: A Biblical Appraisal," *Theology Digest*, vol. 21 (1973), 351. This essay is reprinted as *The Spirit and His Gifts*, Paulist Press, New York, 1974.

35. William J. Samarin, *Tongues of Men and Angels*, Macmillan, New York, 1972, 34-43.

36. Barrett, *op. cit.*, 153.

37. Johannes Behm, *Die Handauflegung im Urchristentum in religionsgeschichtlichen Zusammenhang Untersucht*, A. Deichert, Leipzig, 1911; Joseph Coppens, "L' imposition des Mains et les Rites Connexes dans le Nouveau Testament et dans l'Eglise Ancienne," J. Gabalda, Paris, 1925; Nikolaus Adler, "Laying on of Hands," *Sacramentum Verbi*, Herder and Herder, New York, 1970.

38. *La Documentation Catholique*, vol. 69 (1972), 1105.

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