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Catholic Charismatic Renewal

From Wikipedia, the free encyclopedia

The **Catholic Charismatic Renewal** is a movement within the [Catholic Church](#). While the hierarchy of the Roman Catholic Church makes no distinction between churches, some charismatic parishes may practice "worship outside of [Mass](#)," including [prayer meetings](#) featuring alleged [prophecy](#), [faith healing](#) and [glossolalia](#). Proponents of the charismatic experience put forth the belief that certain *charismata* (a [Greek](#) word for *gifts*), bestowed by the [Holy Spirit](#), such as the abilities to pray in tongues and to heal (which Christians generally believe existed in the early Church as described in the [Bible](#)) should still be practiced today.

A Catholic church in [Ann Arbor](#), [Michigan](#) describes charismatic prayer:

"A charismatic style of prayer is common at Christ the King. People are free to raise their hands in prayer and during songs, many pray their own prayers audibly, some pray in tongues, etc.... They pray with expressive or charismatic prayer at monthly parish prayer meetings, at the beginning of parish meetings, and most especially during certain moments in the Holy Mass. These are some of the external markers of a charismatic parish. Internal markers include a radical surrender to the Lordship of [Jesus Christ](#) in all parts of life, a strong adherence to the Gospel and the teachings of the Catholic Church, and the pursuit of strong friendships centered on Christ."^[1]



A [dove](#), symbolizing the Holy Spirit, who is believed by Christians to confer various gifts.

Critics of the movement accuse charismatic Catholics of misinterpreting, or in some cases violating, church teaching on worship and liturgy. Traditional Catholics argue that charismatic practices take the focus of worship away from communion with Christ in the [Eucharist](#), focusing instead on emotions and non-liturgical experiences as a substitute.

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The Catholic Charismatic Renewal as it exists today is the result of a movement of Protestant Pentecostalism from the early 20th century. The movement began in the Catholic Church following a retreat held from 17 to 19 February 1967 by several faculty members and students from [Duquesne University](#), a Catholic university in Pittsburgh operated by the [Congregation of the Holy Spirit](#) (a Catholic religious order founded in France in 1703). Many of the students - though not all - claimed to have experienced a movement of God's Spirit called being [baptized in the Holy Spirit](#). The professors had previously been baptized in the Spirit a week or two before. Believers felt that God's action was also prepared for in a very human way by the students' prayerful preparation in reading the [Acts of the Apostles](#) and a book entitled [The Cross and the Switchblade](#).^[2] What happened quickly spread to graduate students and professors at the [University of Notre Dame](#) and others serving in campus ministry. The movement was given a major endorsement by [Léo Joseph Cardinal Suenens](#) (1904–1996), a leading cardinal in the Catholic Church and one of four moderators of the Second Vatican Council.^[3]

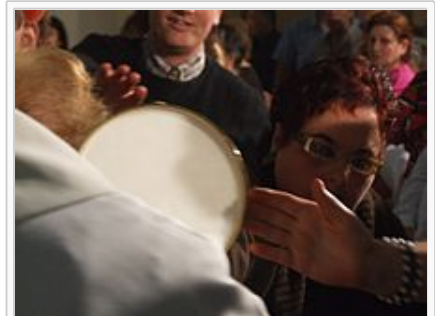
Catholic Charismatic Renewal today [\[edit\]](#)

As of 2003, the Catholic Charismatic Renewal exists in over 230 countries in the world, with over 119 million members.^[4] Participants in the Renewal also cooperate with non-Catholic ecclesiastical communities and other Catholics in providing a common witness for evangelization, as encouraged by the Catholic Church.^[5]

The Charismatic element of the Church is still as evident today as it was in the early days of Christianity. Some Catholic Charismatic communities conduct healing services, gospel power services, outreaches and evangelizations where the presence of the [Holy Spirit](#) is felt, and [healings](#) and [miracles](#) take place.^[6] The mission of the Catholic Charismatic Renewal is to educate believers into the totality of the declaration of the gospels. This is done by a [personal relationship with Jesus Christ](#); a one-to-one relationship with [Jesus](#) is seen as a possibility by the Charismatic. He is encouraged to talk to Jesus directly and search for what [The Lord](#) is saying so that his life will be one with Him; to walk in the [Fruit of the Spirit](#) in [Galatians 5:22-23](#) , this is what the Charismatic understands by giving his life to Jesus. [Conscience](#) is seen as an alternative voice of [Jesus Christ](#).^[7] The [charisms](#) identified in [Saint Paul's](#) writings, especially in [Romans 12:6-8](#) , [1 Corinthians 12-14](#) , and [Ephesians 4:11-12](#) , continue to exist and to build up the Church (see [Catechism of the Catholic Church](#), 2003). The nine charismatic gifts considered extraordinary in character include:



Pentecost by [El Greco](#)



The Eucharist being elevated during a Catholic Charismatic Renewal healing service, in which the faithful not only pray for spiritual and physical healings, but also for miracles. 



Praise and Worship during a CCR 

faith, expression of knowledge and [wisdom](#), miracles, the gift of [tongues](#) and their interpretation, prophecy, discernment of spirits and healing ([1 Corinthians 12:8-10](#) ; cf. Catechism of the Catholic Church, 2003).^[8] These gifts are related to the traditional seven gifts of the Holy Spirit described in [Isaiah 11:1-2](#) (wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord, as listed in Catechism of the Catholic Church, 1831). The nine charismatic gifts in [1 Corinthians 12:8-10](#)  are also related to the [spiritual](#) and [corporal works of mercy](#).^[9] Other references to charisms in the Catechism of the Catholic Church include Sections 688, 768, 799-801, 890, 951, 1508 (charism of healing) and 2035.

Reaction from the Church hierarchy [\[edit\]](#)

The initial reaction to the movement by the Church hierarchy was cautiously supportive. Some initially supported it as being a harbinger of [ecumenism](#) (greater unity of Gospel witness among the different Christian traditions). It was thought that these practices would draw the Catholic Church and Protestant communities closer together in a truly spiritual ecumenism. Today, the Catholic Charismatic Renewal enjoys the support from most of the Church's hierarchy, from the Pope to bishops of dioceses around the world, as a recognized ecclesial movement.^[10]

Three popes have acknowledged the movement: [Pope Paul VI](#), [Pope John Paul II](#) and [Benedict XVI](#). Pope John Paul II stated that the movement was integral to the renewal of the entire Catholic Church. Pope John Paul II (as well as then Cardinal Ratzinger, now Pope Emeritus Benedict XVI) acknowledged good aspects of the movement while urging caution, pointing out members must maintain their Catholic identity and communion with the Catholic Church.^[11]

[Pope John Paul II](#), in particular, made a number of statements on the movement. On November 30, 1990, The Pontifical Council for the Laity promulgated the decree which inaugurated the Catholic Fraternity of Covenant Communities and Fellowships. Brian Smith of Brisbane, elected President of the Executive of the Fraternity, called the declaration the most significant event in the history of the charismatic renewal since the 1975 Holy Year international conference and the acknowledgment it received from Pope Paul VI at that time, saying 'It is the first time that the Renewal has had formal, canonical recognition by the Vatican.'^[12]

In March 1992, [Pope John Paul II](#) stated

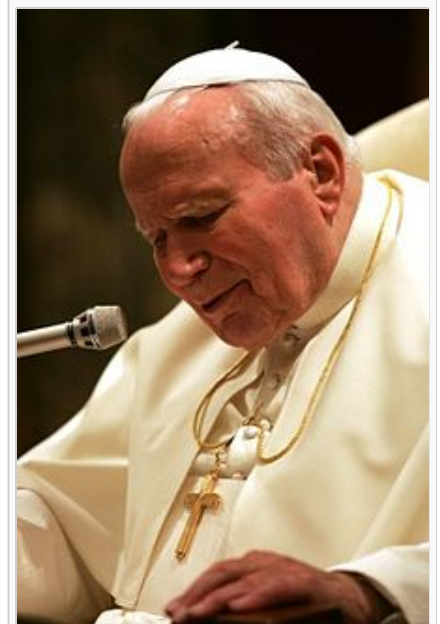
At this moment in the Church's history, the Charismatic Renewal can play a significant role in promoting the much-needed defense of Christian life in societies where secularism and materialism have weakened many people's ability to respond to the Spirit and to discern God's loving call. Your contribution to the re-evangelization of society will be made in the first place by personal witness to the indwelling Spirit and by showing forth His presence through works of holiness and solidarity.^[13]

Moreover, during Pentecost 1998, the Pope recognized the essential nature of the charismatic dimension:

"The institutional and charismatic aspects are co-essential as it were to the Church's constitution. They contribute, although differently, to the life, renewal and sanctification of God's People. It is from this providential rediscovery of the Church's charismatic dimension that, before and after the Council, a remarkable pattern of growth has been established for ecclesial movements and new communities."^[14]

The [Papal Preacher](#), [Rev. Fr. Raniero Cantalamessa](#), has written on the topic numerous times since 1986.^[15]

Criticism [\[edit\]](#)



Pope John Paul II



Charismatic Catholics and their practices have been criticised for distracting Catholics from authentic Church teachings and traditions, especially by making the worship experience more akin to Pentecostal Protestantism.

The Roman Catholic Church teaches that Christ is actually present on the altar in the sacrifice of the Mass, when a priest consecrates bread and wine to become [the body and blood of Jesus](#). Critics of the charismatic movement argue that such practices as faith healing draw attention away from the Mass and the communion with Christ that takes place therein.

Others denounce the charismatic movement for removing, or obscuring, traditional Catholic symbols (such as the crucifix and Sacred Heart) in favor of contemporary expressions of faith.^[16]

See also [edit]

- [Catholic Church](#)
- [Charismatic movement](#)
- [Pentecostalism](#)
- [Divine Retreat Centre](#)
- [Catholicism](#)
- [Church Movement](#)
- [Emmanuel Community](#)
- [Jesus Youth](#)
- [Frank Hammond](#)



Notes [edit]

- ↑ [Christ the King](#)
- ↑ René Laurentin, *Catholic Pentecostalism*, (Doubleday & Co. Ltd., 1977) reprinted in *Speaking in Tongues: A Guide to Research on Glossalalia*, Watson E. Mills, ed. (Grand Rapids: William B. Eerdmans Publishing, 1986), 235.
- ↑ Léo Joseph Cardinal Suenens, *A New Pentecost?*, (Darton, Longman & Todd, Ltd., 1974)
- ↑ according to [David Barret](#), head of Global [Evangelization](#) Movement in [Richmond, VA](#)
- ↑ [Ut Unum Sint](#), para. 40 (May 25, 1995)
- ↑ Marnatha Malta<http://www.maranathamalta.com/>
- ↑ See Frs. McDonnell & Montague (September 1990). Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries. Michael Glazier Books. But some see a new wave of wonders on the horizon; see, for example, the work of the Cor et Lumen Christi Community based in England at this [link](#) .
- ↑ [Catechism of the Catholic Church 2nd ed., 2003 \(1997\)](#)
- ↑ [Catechism of the Catholic Church 2nd ed., 2447 \(1997\)](#)
- ↑ See notes 9, 10, 11, and 12 below.
- ↑ ["Charismatic Renewal - General. Donovan, Colin B. Eternal Word Television Network."](#) Retrieved 2006-04-18.
- ↑ ["Fraternity of Covenant Communities: November 30, 1990"](#) Retrieved 2008-08-11.
- ↑ ["Address of Pope John Paul II to the ICCRO Council: March 12, 1992"](#) Retrieved 2007-07-14.
- ↑ [Pentecost Address 1998](#)
- ↑ ["P. Raniero Cantalamessa, ofmcap: Bibliography"](#) Retrieved 2007-07-14.
- ↑ ["Teresa Barrett, "Beware RENEW," Christian Order, February 2003"](#) Retrieved 2013-03-08.

Further reading [edit]

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- Stephen B. Clark (January 1994). *Charismatic Spirituality*. Servant Books. ISBN 1-56955-390-4.
- [Paul Josef Cardinal Cordes](#) (December 1997). *Call to Holiness: Reflections on the Catholic Charismatic Renewal*. Michael Glazier Books. ISBN 0-8146-5887-3.
- Wilson Ewin ([199-]). *The Spirit of Pentecostal-Charismatic Unity*. Nashua, N.H.: Bible Baptist Church. N.B.: Discussion of the charismatic movement's Catholic and non-Catholic increase in coöperation and at attempts for unity. Without ISBN

- Fr. Donald L. Gelpi, S.J. (1971). *Pentecostalism: A Theological Viewpoint*. Paulist Press. [ASIN B001M1YC7I](#) .
- David Mangan (Duquesne student at 1967 retreat) (April 2008). *God Loves You and There's Nothing You Can Do About It: Saying Yes to the Holy Spirit*. Servant Books. [ISBN 978-0-86716-839-6](#).
- Patti Gallagher Mansfield (Duquesne student at 1967 retreat) (1992). *As By A New Pentecost: The Dramatic Beginning of the Catholic Charismatic Renewal*. Proclaim! Publications, Lancashire, UK. [ISBN 0-9530272-2-8](#).
- Ralph Martin (December 2006). *Hungry for God*. Servant Publications. [ISBN 0-86716-801-3](#).
- Ralph Martin (2006). *The Fulfillment of all Desire: A Guidebook for the Journey to God Based on the Wisdom of the Saints*. Emmaus Road Publishing. [ISBN 1-931018-36-7](#).
- Frs. McDonnell & Montague (September 1990). *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*. Michael Glazier Books. [ISBN 0-8146-5009-0](#).
- Fr. George T. Montague, S.M. (Biblical scholar) (February 2008). *Holy Spirit Make Your Home in Me: Biblical Meditations on Receiving the Gift of the Spirit*. The Word Among Us Press. [ISBN 978-1-59325-128-4](#).
- Joseph Cardinal Ratzinger/Benedict XVI (October 2007). *New Outpourings of the Spirit*. Ignatius Press. [ISBN 1-58617-181-X](#).
- Fr. Michael Scanlan, TOR (March 1996). *What Does God Want?: A Practical Guide to Making Decisions*. Our Sunday Visitor. [ISBN 978-0-87973-584-5](#). Includes practical applications of Catholic teaching on discernment of spirits by a prominent charismatic leader in higher education.
- Dr. Alan Schreck (1995). *Your Life in the Holy Spirit: What Every Catholic Needs to Know and Experience*. The Word Among Us Press. [ISBN 978-1-59325-105-5](#).
- Léon Joseph Cardinal Suenens (1977). *A New Pentecost?*. Fount Publishers. [ISBN 0-00-624340-1](#). This book is available for free at the John Carroll University website (see external link below).
- Cardinal L.J. Suenens, *Une Nouvelle Pentecôte?* [s.l.]: Desclée de Brouwer, 1974. Sans ISBN
- Fr. Francis A. Sullivan, S.J. (1982). *Charisms and Charismatic Renewal: A Biblical and Theological Study*. Wipf & Stock. [ISBN 1-59244-941-7](#).

External links [[edit](#)]

- [Address of Pope John Paul II to the ICCRO Council](#) 
- [Dr. Peter Kreeft discusses the philosophy of the charisms \(visions, tongues, healing, etc.\), feat. Dave Nevins](#)
- [Writings of Léon Joseph Cardinal Suenens](#)
- [Renewal Ministries, founded by Ralph Martin](#)
- ["A Neuroscientific Look at Speaking in Tongues," New York Times, Nov. 7, 2006](#)
- [A 10-Country Survey of the Charisms](#)
- [LaVergne, Colin "Why Did God Start the Catholic Charismatic Renewal?" March, 2009](#)
- [Seminary Rector Fr. William Baer on the Charismatic Renewal, April, 2008, audio file](#)
- [Catholic Charismatic Renewal](#) on the [Open Directory Project](#)
- <http://www.maranathamalta.com/>

VTE	Catholic lay spiritual organizations
Lay movements (List) ^[<i>citation needed</i>]	
Apostolate for Family Consecration Catholic Worker Movement Communion and Liberation Community of Sant'Egidio Community of the Chemin Neuf Cursillo Focolare Movement Life Teen Neocatechumenal Way Regnum Christi Schoenstatt Movement	
Third Orders	
Lay Carmelites Secular Franciscan Order Secular Order of Discalced Carmelites Third Order of St. Francis Third Order of St. Dominic	
Confraternities	
Confraternity of Catholic Saints Confraternity of Christian Doctrine Confraternity of the Rosary	
Personal prelature	
Opus Dei ^[<i>citation needed</i>]	
International associations of the faithful with official recognition	
Apostolic Movement of Schoenstatt (Schoenstatt Movement) Chemin Neuf Community Couples for Christ	



Fraternity of Communion and Liberation International Federation of L'Arche Communities (L'Arche International)
Legion of Mary Neocatechumenal Way Regnum Christi Apostolic Movement Sant'Egidio Community SIGNIS
Work of Mary (Focolare Movement) World Organisation of the Cursillo Movement Worldwide Marriage Encounter

Other associations of the faithful not listed above as movements

Catholic Charismatic Renewal Fellowship of Catholic University Students Knights of Columbus Madonna House

Catholicism Portal

Categories: | [Charismatic and Pentecostal Christianity](#) | [Catholic lay societies](#) | [Revival movements](#)

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