

Document on the Baptism in the Spirit

■ Dr. Mary Healy

Three years ago the ICCRS Council commissioned Bishop Joe Grech, Fr. Peter Hocken and myself to create a theological document reflecting on baptism in the Holy Spirit. The document would have a twofold purpose. First, it would serve as a reference point within the Renewal by clearly articulating the grace of baptism in the Holy Spirit in light of Scripture and Tradition. Second, it would be a resource for ecclesial authorities, including bishops and priests, who have pastoral responsibility for Renewal groups and the more than 120 million Catholics worldwide who have been baptized in the Holy Spirit.

Our first step was to create a draft document, which was completed in 2009 and sent to about thirty theologians and Renewal leaders worldwide for comment. We received detailed feedback and incorporated much of it into the revised document. In the middle of this process our beloved Bishop Joe was unexpectedly called home to the Lord, and I am convinced his prayers are supporting us in this work even now.

In March 2011 the document was presented at an international colloquium in Rome, organized by ICCRS and attended by theologians and Renewal leaders from 44 countries. The participants discussed baptism in the Spirit in depth and offered further input on the document. Afterward the document was again revised, and it has now been submitted to the ICCRS Council for final review and publication.

In preparing this document and conversing with many people on this topic over the last several years, I find in my own heart a renewed excitement to understand, live out and share with others the amazing, transforming grace of baptism in the Holy Spirit.

As the Catholic Charismatic Renewal fast approaches our jubilee anniversary in 2017, I believe the document is especially needed for three reasons:

First, there is a need to continually foster and deepen the reception of baptism in the Spirit within the Renewal, especially through good formation. Unlike other movements in the Church, the Renewal has no human founder, no centralized structure and no unified process of formation. This is part of its uniqueness, a gift of God, but it also means that we have to strive to ensure that solid formation occurs wherever the Renewal exists, so that the flame of Pentecostal fire is kept burning and baptism in the Spirit is deeply integrated into the whole of Christian life.



Good formation also helps avoid pastoral mistakes, which over the years have given the Renewal a bad reputation in some parts of the world. Thus there is need for teaching materials that can serve as a foundation to be used and adapted by different groups around the world.

Second, theological reflection is part of the ongoing process of growth in ecclesial maturity. Like Christians in every age, we are called to reflect on what God is doing in our time in the light of the deposit of Catholic faith. The beautiful diversity of the Renewal, in all its rich variety of expressions around the world, also means there is ongoing need for theological dialogue with one another and for resources that express a basic consensus.

Finally, part of God's purpose in raising up the Renewal is to spread the "culture of Pentecost" and the "spirituality of Pentecost" throughout the Church. Indeed, Popes Benedict XVI and John Paul II have given us this mandate. This is already being done to some degree, but there is much more to be done. There are many misunderstandings in the Church about baptism in the Spirit and the gifts of the Spirit. There is a resistance to the Renewal in some parts of the world. At the same time, in some areas there is a new openness and interest where previously we found only closed doors. The time is ripe for us to develop a clear, unified and well-thought-out strategy of communication, so that doors may be opened even wider to the Holy Spirit and his gifts.

The document has four parts which cover the following key areas.

Part I: Characteristics and Fruits

This section answers the question: What are the visible, concrete fruits of baptism in the Spirit as it is experienced today? How has this grace changed the lives of individuals and the Church? Our answer was aided in part by the many encouraging state-

IN THIS ISSUE

ICCRS Newsletter

Document on the Baptism in the Spirit

Mary Healy

About ICCRS:

ICCRS Project Fund Committee

Fr. Emmanuel Tusiime

ICCRS Leadership Formation

The Armour of God:

Prayer in the Spirit

Peter Thompson

Testimony on Intercession:

Africa

Jean Pliya

Questions to the ICCRS

Doctrinal Commission:

Can a recently converted person be a leader/servant?



There is a need to continually foster and deepen the reception of baptism in the Spirit within the Renewal.



ever the Renewal exists, so that the flame of Pentecostal fire is kept burning and baptism in the Spirit is deeply integrated into the whole of Christian life.



Document on the Baptism in the Spirit *(continued)*

ments on the Renewal published by bishops' conferences around the world, which are remarkably consistent in their description of baptism in the Spirit and its effects.

The section begins with a definition of baptism in the Spirit, which we refined on the basis of input received at the colloquium: Baptism in the Spirit is a life-transforming experience of the love of God the Father poured into one's heart by the Holy Spirit, and received through a total surrender to the lordship of Jesus Christ. This grace brings alive sacramental baptism and confirmation, deepens communion with God and with fellow Christians, enkindles evangelistic fervour and equips a person with charisms for service and mission.

Part II: Biblical and Patristic Foundations

One of the most important tasks of the Renewal is to help others in the Church recognize that baptism in the Spirit is not a marginal phenomenon—a group of Catholics over in a corner who happen to like Pentecostal styles of worship. Rather, it is a 'coming to life' of what is already at the heart of Christian life as presented in Scripture and Tradition, but which, over time, has sometimes become obscured and forgotten. Part II of the document shows this by presenting the biblical and patristic foundations of baptism in the Spirit.

The biblical section explains the background and meaning of the term "baptism in the Spirit," the significance of the Pentecost event as narrated in the Acts of the Apostles, and St Paul's teaching on the Christian life, as life in the Spirit.

The patristic section shows the ways in which baptism in the Spirit today corresponds to the experience of the early Church, especially in connection with the sacraments of initiation.

Part III: Theological Reflection

Part III was perhaps the most challenging part of the document to write, because here we sought to bring together diverse views that have been expressed since the early days of the Renewal. As we worked on this part, I found myself more and more appreciating the different views by which theologians have sought to explain baptism in the Spirit. The reality is richer and deeper than any one explanation, and each contributes something significant. So, rather than choosing one view and discarding others, we sought to incorporate some aspects of each.

I like to use this analogy: Is light a wave or is it a particle? As physicists know, the answer is... yes! It is irreducibly both. We cannot reduce light to either a wave or a particle, because otherwise we leave some of its behaviour unexplained. Part of the richness of our faith is the Catholic 'both-and'. Is Jesus God or man? Is our faith based on Scripture or Tradition? Is the Bible the word of God, or the words of men? Is the kingdom of heaven now or not yet? Both!

I think we can apply this principle fruitfully to baptism in the Spirit and the Renewal. For example, some theologians describe baptism in the Spirit as a revitalization of the sacraments of baptism and confirmation; others describe it as a new sending of the Spirit

into one's life. Both views express something important. Similarly, some see the Charismatic Renewal as a current of grace meant for the whole Church; others see it as a movement among other movements. Again, these views are complementary and each contributes something important.

Part IV: Pastoral Issues

This section offers some basic pastoral principles that can be adapted by various groups according to their own local needs. The document does not impose a specific program for baptizing people in the Spirit (such as the Life in the Spirit Seminar), since part of the mission of ICCRS is to maintain great respect for the principle of subsidiarity. That is, it allows as much freedom as possible for initiatives at the local level.

The pastoral oversight of the Renewal is not without its challenges. Fr. Peter Hocken mentioned the danger of turning baptism in the Spirit into a kind of quasi-sacrament and of making the preparations quasi-liturgical. To over-institutionalize the work of the Spirit—to subtly place it under our control—would be to betray the very grace we have been given. Yet, as Pope Benedict has said, the charismatic must to a certain degree be "institutionalized" (that is, develop stable forms and structures) if it is to remain and bear fruit over time.

At the same time, the institutional must always be charismatic (that is, dependent on the Spirit). There is a delicate balance between creating programs that foster the work of the Spirit, and yet allowing the wind of the Spirit to blow freely, to surprise us and even sometimes upset our plans.

The document places a strong emphasis on formation. Some of the problems in the Renewal—for instance, people leaving

the Church, immature people establishing ministries of healing and deliverance, misplaced emphasis on resting in the Spirit and other phenomena—can be minimized by good formation. As Cardinal Rylko has noted, one of the outstanding features of the new ecclesial movements is their capacity to provide a solid and deep formation in which the Christian faith is not a veneer placed over an essentially secular interior life, but a transformation of the deepest core of the personality, impacting all a person's choices and behaviour.

There is a great need for charismatic saints—people who live the grace of baptism in the Spirit fully and allow it to mature into heroic holiness. We should pray that God would raise up such saints in our midst to model for us what Charismatic Renewal holiness looks like. These saints will be men and women who love both the charismatic and institutional aspects of the Church, who experience, understand, and communicate to all the grace of God found in baptism in the Holy Spirit.

To be sure, one document will not completely answer all questions about baptism in the Holy Spirit. Indeed, as the document was being created, I grew more aware of the enormity of the subject we were considering. One cannot fit the ocean into a single jar! Yet it is a beginning, one that we hope will lead to further reflection and dialogue.

“
**There is a great need
 for charismatic saints
 —people who live the
 grace of baptism in the
 Spirit fully and allow it
 to mature into heroic
 holiness.**
 ”

About ICCRS:

ICCRS Project Fund Committee

■ **Fr. Emmanuel Tusiime**

Guided by the spiritual principle of communion in Charity, whatever is given to us (ICCRS) in joy and generosity, we must always regard as a common possession that has been given for the common good. “Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common” (Acts 4:32). Therefore, ICCRS Council shares out 10% of its resources to bring about God’s healing in the world.

Mission

In seeking to unite itself with the social mission of the church, the Project Fund supports ministries and services that undertake to put a particular gift or gifts to the service of solidarity as a Christian virtue. Pope Benedict XVI, in *Deus Caritas Est* said that the Spirit is the energy which transforms the Church to make it an “expression of love that seeks the integral good of man” (19). The integral good of man is evangelization through Word and Sacrament, and “love that attends constantly to man’s sufferings and his needs, including material needs”.

Foundations

- The committee aims to fulfil one of its main objectives: To foster the work of evangelization in the power of the Holy Spirit.
- It is a significant venture of the ICCRS Council in its efforts to help the spreading of the Good News and the spread of the Pentecostal experience and culture in the Catholic Church.
- The ICCRS Project Fund is an act of solidarity,

a strong and persevering determination to bring about God’s gifts to a suffering world.

Current members of the Committee

- Fr. Emmanuel Tusiime (Chairperson), Africa
- Mrs. Michelle Moran – ICCRS President, England
- Mr. Oreste Pesare – ICCRS Director, Italy
- Br. James Shin, South Korea

Methodology

- The Project Fund is financed and supported by a tithe on all the voluntary contributions received by ICCRS through its various generous supporters around the world.
- Through evaluation and discernment the applications that conform to the administrative guidelines are short-listed and the proposals are overseen by the ICCRS Project Fund Committee, which presents its conclusion to the Council for a final decision.

ICCRS Partnership Projects

At present ICCRS Council has selected two projects which fit the guidelines. That is, Myitta Phyo Wai Association and Mirror of Charity in Myanmar-Burma, Asia; and House of love, a home in Uganda, Africa, for children who are orphaned and abandoned and are HIV/AIDS positive. This partnership is now supported by the HIV/AIDS fund that was received from the Conference in Kkottongnae, South Korea.

Donate to ICCRS Project Fund!

I call upon readers to donate to ICCRS or donate directly to the Project fund. 🙏

UPCOMING EVENTS

Visit www.iccrs.org or e-mail events@iccrs.org for more information about our events.



World Youth Meeting of CCR

“In his Name all the nations will put their hope.” (Mt 12:21)

■ **July 10 – 15, 2012**

The World Youth Meeting of CCR is one of the activities promoted by ICCRS in preparation for the Golden Jubilee to be celebrated in the year 2017, but it also serves to introduce the Catholic Charismatic Renewal youth to the entire world.

Taking place in Foz do Iguazu, Brazil, from the 10th to the 15th of July, 2012, it will gather about five thousand young people from 120 different countries.

The programme is varied, including several meaningful activities for youth. The first activity programmed is a pilgrimage with a cross as a great public manifestation of faith. The programme also offers pre-conference activities for the participants from abroad, who will be able to choose from four missionary activities.

On the following days, the programme will include prayer and worship sessions, talks, formation activities and masses during the day, whereas in the evenings there will be cultural and artistic presentations by the different countries participating in the Conference.

Providing an opportunity to enjoy the natural beauty of Foz do Iguazu, there will be a different activity on Saturday: the participants will go on a walk to the National Park of Iguazu. It will be a pilgrimage that includes spirituality, sharing of experiences and contact with nature!

Join now! Registration is available on-line at www.mundial2012.rccbrasil.org.br.

Please, send us news from your Group, Community or NSC to newsletter@iccrs.org

"WHEN THEY SAW
THE STAR,
THEY REJOICED
EXCEEDINGLY WITH
GREAT JOY."
MT 22:10



MERRY CHRISTMAS

FELIZ NAVIDAD

BUON NATALE

JOYEUX NOËL

FELIZ NATAL

FRÖHLICHE
WEIHNACHTEN

Youth and WYM Brazil 2012 websites officially launched!

Introducing to the worldwide Catholic Charismatic Renewal the first World Youth Meeting, ICCRS and CCR in Brazil officially launch two new websites:

ICCRS Youth website (www.iccrsyouth.org), a communication tool managed by the ICCRS Youth Commission.

WYM Brazil 2012 website (www.mundial2012.rccbrasil.org.br), containing detailed information regarding the upcoming world meeting of Charismatic youth to be held in Foz de Iguaçu, Brazil from July 10th to 15th, 2012.

2nd Pan-African Congress of CCR

The 2nd Pan-African Congress of CCR organised by AFSCI (African Sub-Committee of ICCRS) took place in Yaoundé, Cameroon from August 22nd to 26th. It gathered more than 6,000 participants from 30 countries, including 2,000 youth, 200 priests, 6 bishops and 2 cardinals, and was followed by a two-day evangelisation rally that assembled 15,000 people at the main stadium of the city.

The speakers, welcomed by Fr Emmanuel Tusiime and Julienne Mesedem (Chairperson and Vice-Chairperson of AFSCI, respectively), were all qualified and experienced. Among them: H. E. Card. Peter Turkson (President of the Pontifical Council for Justice and Peace at the Vatican), H. E. Bp Yves Lesaux from France, Fr Rufus Pereira from India, Sr Anna Mary Mukamwezi from Uganda, Dr Edo Olotu from Nigeria, Mr Jean Pliya from Benin and Mr Oreste Pesare (ICCRS Director) from Italy. They all shouted repeatedly the theme of the congress: "Africa Rise! Be Holy. Be authentic Apostle of Reconciliation and Peace". It has sounded at times as an evaluation, a challenge, a prophecy and a strong support for Africa. They stressed that the Lord has given to Africa the Church and the CCR as a chance, so that life and love may speak louder than hatred and death. The experience of Baptism in the Spirit was presented as a means to journey into holiness and fullness. A message sent by the ICCRS President, Michelle Moran, was delivered by Oreste Pesare on her behalf.

After this event all the national leaders who were present held an AFSCI meeting, and the next meeting was scheduled for 2014 in Uganda, on the occasion of the first worldwide ICCRS event in Africa.

Visit www.rcc-cameroun.org for more information.

ICCRS FORMATION

Leadership Training Course (LTC)



LTC Lomé, Togo

■ January 22 – 29, 2012

■ Jean-Christophe Sakiti → jsakiti@yahoo.fr

LTC Singapore

■ June 10 – 16, 2012

■ Gerard Jess → gerard_jess@singnet.com.sg

The ICCRS Leadership Training Courses are a way for ICCRS to help foster leadership in the worldwide Catholic Charismatic Renewal. In partnership with local Charismatic entities, ICCRS provides this week-long programme which will call and empower new leaders, as well as strengthen and encourage current ones.

Take strength from the grace which is in Christ Jesus. Pass on to reliable people what you have heard from me through many witnesses, so that they in turn will be able to teach others.
2 Tim 2:1-2

ICCRS International Catholic Charismatic Renewal Services

The ICCRS Newsletter is an international publication released in English, Spanish, Italian, French, Portuguese and German for the Catholic Charismatic Renewal. Its purpose is to provide information about the growth and development of CCR throughout the world, as well as the events organized by ICCRS.

Please contact the ICCRS Office for reprint permission.

The ICCRS Newsletter is free to receive by e-mail, and costs € 10 to receive by post. In addition, the ICCRS Leadership Formation is available for a subscription of € 15 per year, by e-mail or post.

Start or renew your subscription to the ICCRS Newsletter and Leadership Formation today!

You will receive the most current news and topics of discussion in the Catholic Charismatic Renewal.

Postal Address: Palazzo San Calisto, 00120 Vatican City – Europe
Telephone: +39 06 69 88 71 26/27
Fax: +39 06 69 88 72 24
Website: www.iccrs.org
e-mail: newsletter@iccrs.org

ICCRS Council Members

Michelle Moran, *England (President)*
Cyril John, *India (Vice President)*
Denise Bergeron, *Canada*
Robert Canton, *USA*
María José C. de Ortiz, *Chile*
Maria Eugenia F. de Góngora, *Guatemala*
Dn. Christof Hemberger, *Germany*
Dariusz Jeziorny, *Poland*
Julienne Mesedem, *Cameroon*
Jude Muscat, *Malta*
Br. James Shin, *South Korea*
Fr. Emmanuel Tusiime, *Uganda*
Marcos Volcan, *Brazil*
Ann Brereton, *Australia*
Oreste Pesare, *Italy (Director)*
Claude Lopez, *Australia (Advisor)*