

What do we mean by Catholic Charismatic Renewal?

The answer is rather clear in these two texts:

1. The preamble of the ICCRS-statutes (see below)
2. [What is the nature of the Catholic Charismatic Renewal? Charles Whitehead](#)

The preamble of the ICCRS-statutes

The Catholic Charismatic Renewal (CCR) is a grace of renewal in the Holy Spirit with a worldwide character and many expressions in the Catholic Church, but it is neither uniform nor unified. It does not have a single founder nor a group of founders, and has no membership lists. Rather it is a flow of grace that allows individuals and groups to express themselves in different ways and forms of organisation and activities, often quite independent of one another, in different stages and modes of development, with differing emphases. Nevertheless, they share the same fundamental experience and espouse the same general goals. This pattern of loose-knit relationships is found at the diocesan and national levels as well as at the international level. These relationships are very often characterised by free association, dialogue and collaboration rather than by integration into an ordered structure. Leadership is characterised more by offering service to those who want it rather than by governance. In several realities the CCR organises itself like an Ecclesial Movement, but there are also structures such as Communities, Networks, Schools of Evangelisation, Television Stations, Associations, Religious Institutes and Seminaries, as well as Publishing Houses, Musicians, Missionaries, and Preachers. All of these, though not formally associated in a specific structure have a "charismatic" profile.

The central goals of CCR, or Catholic Pentecostal Renewal as it is also called, include:

- 1. To foster mature and continuous personal conversion to Jesus Christ, our Lord and Saviour.**
- 2. To foster a decisive personal receptivity to the person, presence and the power of the Holy Spirit.**

These two spiritual graces are often experienced together in what is called in different parts of the world a baptism in the Holy Spirit, or a release of the Holy Spirit, or a renewal of the Holy Spirit. They are most often understood as a personal acceptance of the graces of Christian initiation and as an empowering for personal Christian service in the Church and in the world.

3 . To foster the reception and use of the spiritual gifts (charismata) not only in the CCR but also in the broader Church. These gifts, ordinary and extraordinary are abundantly found among laity, religious and clergy. Their proper understanding and use in harmony with other elements of the Church life is a source of strength for Christians on their journey towards holiness and in the carrying out of their mission.

4. To foster the work of evangelization in the power of the Holy Spirit, including the evangelization of the unchurched, the re-evangelization of nominal Christians, the evangelization of culture and social structures. CCR especially

promotes sharing in the Church's mission by proclaiming the Gospel in word and deed, and by bearing witness to Jesus Christ through personal testimony and through those works of faith and justice to which each one is called.

5. To foster the ongoing growth in holiness through the proper integration of these charismatic emphases with the full life of the Church. This is accomplished through participation in a rich sacramental and liturgical life, and appreciation of the tradition of Catholic prayer and spirituality, and ongoing formation in Catholic doctrine. This is guided by the Church's Magisterium, and participation in the pastoral plan of the Church.

The complete statutes are at www.iccrs.net/statutes.htm