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NEW PATTERNS OF FORMATION IN THE ROMAN CATHOLIC CHURCH AND THE ROLE OF CATHOLIC CHARISMATIC RENEWAL

Peter Hocken

This article examines how currents of renewal, particularly the charismatic movement, have been leading to new patterns of Christian formation within the Roman Catholic Church. I will look first at the overall context; secondly, at the first stage of reform and renewal in Catholic formation (1965–85) and then at the more recent period (1985 to the present). Finally, I offer some reflections on differences between Evangelical and Roman Catholic patterns of formation.

1. The Overall Context

Any consideration of changes in the Roman Catholic Church in recent times has to start from the Second Vatican Council (1962–65). Pope John XXIII had called the Council as an instrument for the renewal of the Catholic church.[1] Two words have been used to capture the goal of the Council: the French word *ressourcement* and the Italian word *nggiornamento. Ressourcernent* refers to a recentering of the Catholic tradition through a return to the sources, biblical and patristic; *nggiornamento* means an updating, a making relevant and effective of the Christian message in the world of our day. This renewal was to be both biblical and Christocentric, expressed first in a renewed liturgical worship, that would be communal and participatory. It would take seriously the dignity of every human person, and emphasize the call to holiness of all the baptized.

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[1] According to post-Vatican II Roman Catholic teaching, both the church and the Jewish people abide in covenant with God. We both therefore have missions before God to undertake in the world.

The reforms of the Second Vatican Council had their most dramatic effects in Catholic worship, with an immediate change from Latin to local languages, and in relations to "non-Catholics" (both Christian and non-Christian) with the decision for relationship and dialogue rather than hostility and denunciation.

The Council ratified and encouraged developments in the Catholic Church that had been gaining momentum in previous decades. These included the rise of new movements, predominantly of lay people, seeking a deeper Christian life and a greater impact on society. It deepened the commitment to biblical studies and biblical scholarship within the Catholic Church. It encouraged the vision of a renewal of the Church leading to a renewal of society and of culture.

2. The First Stage of Reform and Renewal in Catholic Formation (1965–85)

When the Council ended in December 1965, the Catholic Church faced a massive task of implementing its decisions. This task involved extensive institutional reform; for example, the revision of all the liturgical books and ceremonies, the setting up of new departments and committees,[2] the re-shaping of theology in the light of the Council's teaching, the revision of patterns of formation in the seminaries and religious houses.

The old textbooks of scholastic theology were no longer needed. Instead, more time would be given to biblical studies, to a dogmatic theology rooted in the scriptures, in touch with the whole tradition and in dialogue with the contemporary world, to a pastoral formation paying greater attention to conditions in the world. In consequence, the patterns of Catholic formation changed immensely in the ten years following the Council.

Another change in Catholic education was an openness to the writings of others, whether other Christian scholars, particularly biblical exegetes and historians, or non-Christian authors, often from the behavioral sciences. This new openness also made possible a learning from Evangelical Christians, though this developed more slowly.

[2] At the international level, this included the establishing in the Vatican of what are known as Pontifical Councils for promoting particular goals and relationships: the Pontifical Councils for the Laity. for the Promotion of the Unity of Christians. for the Family, for Justice and Peace, for Inter-Religious Dialogue. for Culture, for Social Communications.

Meanwhile, new movements in the Catholic Church continued to expand and to multiply [3] Ranked among these, though essentially different in character,[4] is the Catholic charismatic renewal (CCR), which manifested an explosive growth from its origins in 1967.

CCR was organized around the foundational experience of baptism in the Spirit as a personal submission to the lordship of Jesus Christ, manifested in the spiritual gifts or charisms listed in I Corinthians 12:8-10. Its major forms of expression were prayer groups, sometimes inter-denominational, and communities — generally called covenant communities — some of which also had a Protestant component within a Catholic majority. The communities, particularly in the United States, quickly became the organizing and promotional centers for CCR, producing magazines, books and courses of formation. The first formation instrument was the Life in the Spirit seminars, produced by the Word of God Community in Ann Arbor, Michigan, a seven-week course to prepare people to be baptized in the Spirit. In contrast to the later Alpha course, which is directed to the unchurched,[5] the Life in the Spirit seminars presupposed a knowledge of basic Christian teaching and sought to bring alive in the heart what had only been communicated to the head.

Since the communities represented a more committed and structured way of life, their members needed formation beyond the Life in the Spirit seminars. Various highly practical courses, taught by community leaders, were developed under the heading of "Foundations," touching on family life, prayer together, upbringing of children, and finances. Much of this new teaching was influenced by Protestant charismatic sources, covering areas on which there had been very little teaching in Catholic circles.[6]

[3] For example, Focolari (Italy), Cursillo (Spain), Neo-Catechumenate (Spain), Comunione e Liberazione (Italy), Foyers de Charitt (France), Oasis, later Light-Life (Poland).

[4] The major difference in CCR from other new Catholic movements is that CCR had no human founder, and so had to discover its own identity and significance over a period of years.

[5] P. Hocken, "Alpha Course," in *The New International Dictionary of Pentecostal and Charismatic Movements* (NIDPCM), eds. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids, MI: Zondervan, 2002), p. 312.

[6] The interaction of Protestant and Catholic practical teaching can be seen clearly from the early issues of *Pastoral Renewal*, a magazine begun in 1976 by the Word of God Community in Ann Arbor, Michigan.

Already in this period, we can see how several emphases of the Second Vatican Council became realities in CCR. I would signal out four aspects:

2.1 Bible-based Spirituality

The Council put an end to the lingering Catholic suspicion that the promotion of Bible-reading was Protestant and dangerous. "Access to sacred Scripture ought to be open wide to the Christian faithful."[7] However, it takes more than an official decree to change the habits of centuries. The huge increase in regular Bible-reading by Catholics owes much to CCR, which has awakened a thirst for the Scriptures among millions of ordinary Catholics.

2.2 Charisms

The Council's teaching on charisms also prepared the way for CCR: "Whether these charisms be very remarkable or more simple and widely diffused, they are to be received with thanksgiving and consolation since they are fitting and useful for the needs of the Church."[8] Here again it is in CCR that a teaching has become a manifest reality in the life of the Catholic Church.

2.3 Lay Leadership

The Council's teaching on the church sought to provide a theological basis for the active role and responsibility of every member of the Church: "the laity—no matter who they are—have, as living members, the vocation of applying to the building up of the Church and to its continual sanctification all the powers which they have received from the goodness of the Creator and from the grace of the Redeemer."[9] This equipping was rooted theologically in baptism.

In the new spiritual movements, and particularly CCR, Catholic lay people began to enter into positions of leadership. Most CCR prayer groups and communities are led by lay people, who give teachings, care

[7] *Dei Verbum* (1965), para. 22.

[8] *Lumen Gentium* (1964), para. 12. Charism here means all forms of divine grace given to some for the benefit of others, including but not limited to the spiritual or charismatic gifts.

[9] *Lumen Gentium,* para. 33.

for the members and pray over them for healing and other forms of blessing.

2.4 Evangelization

Evangelization was not a major emphasis in the documents of the Council, but it was in the logic of its teaching: in the emphases on the scriptures, on the laity,[10] on the Trinitarian mission of the church and in the paragraph on the charisms. It was Pope Paul VI's letter on Evangelization in 1975 that brought this issue to the forefront in Catholic consciousness.[11]

While Paul VI's letter did spur Catholic discussion of evangelization, the new movements and CCR were the main instigators of new evangelistic initiatives. The Word of God Community promoted campus evangelism in several countries, and the Emmanuel Community in France initiated street evangelism in central Paris.

The 1970s saw immense ferment in the Catholic Church. All in this ferment saw their renewal efforts as inspired by the Second Vatican Council. It was as though the Council had taken the lid off a tightly controlled system, and the new freedom was being exercised in many directions—theological, pastoral and spiritual. In these years the behavioral sciences were having a great influence in western countries. As a result, much pastoral work and spiritual writing was motivated by psychological insights and methods. There was a widespread assumption that the renewal of the church would come about through re-thinking, both theological and pastoral. At the same time, the new movements, including CCR, were developing within their own limited circles new patterns of formation with a more spiritual emphasis. Many were increasingly uncomfortable with the post-Vatican Two patterns of theological and pastoral formation, which they saw as too intellectual, and insufficiently rooted in a biblical conversionist spirituality.

[10] One paragraph does, however, mention the laity's role in evangelization: "Therefore, even when occupied by temporal affairs, the laity can, and must, do valuable work for the evangelization of the world." *(Lumen Gentium,* para. *35).* See also *Apostolicam Actuositatem* (1965), para. 6.

[11] This letter is known by the first words in the Latin original as *Evungelii Nuntiandi* (1975).

3. New Developments (1985 to the present)

3.1 New Context

The struggles of the 1970s had been between the protagonists of Vatican Two and the minimalists, who interpreted the reforms of the Council in restrictive terms. By 1985, it was clear that the protagonists of the Council were divided between the real "liberals" and those whom Cardinal Suenens of Belgium called the "radical center."

By the 1990s the Catholic scenery had changed. Largely by way of reaction to liberal "unbelief' and questioning of traditional doctrinal and moral formulations, there has grown up a range of conservative currents, the more moderate of which find some expression within CCR. The major characteristic of this neo-conservatism among Catholics is the desire to recover pre-Vatican Two emphases and patterns of devotion. It tends to be unenthusiastic about ecumenism, and to encourage a self-contained Catholicism uninterested in positive relations with other Christians. It tends to favor a triumphalist style in the presentation of Catholic history and Catholic life and to ignore Vatican Two's integration of the teaching on Mary into the teaching on the church, exalting again individualistic forms of devotion to Mary. It also tends to hark back to old models of church-society relationship, and to play down Catholic social teaching on matters of social morality, justice and peace. These milieux are not normally sensitive to the "irrevocable covenant" with the Jewish people,[12] and may even manifest anti-Semitic tendencies.

During this period, the liberal wing has been in decline, as its supporters have "greyed" and have largely failed to attract the younger generation. This is particularly evident in the failure of many religious congregations of sisters to attract new recruits.[13] Increasingly the main struggle at the heart of the Catholic Church is between the "radical center" and a conservative restorationism. In terms of education and formation, much is at stake in this struggle. At its core is the issue of a biblical renewal that is Christocentric and conversionist. A biblically-

"This was one of the most revolutionary teachings of Vatican Two, found in *Nostra Aetate* (1965), para. 4.

[13] The religious orders and congregations that have been attracting newcomers are the more contemplative orders, devoted above all to a life of worship and prayer, some new congregations with a radical life-style, such as the Missionaries of Charity founded by Mother Teresa of Calcutta, and some new congregations that have grown up within CCR.

grounded spirituality aimed at personal and ecclesial conversion is not high on the agenda of conservative Catholics, but is absolutely central to authentic renewal.[14]

3.2 The Role of John Paul 11

The pontificate of John Paul 11 (1978-2005) has had a significant impact. While his critics often argued that he was a conservative trying to undo the work of the Second Vatican Council, Pope John Paul saw his task as the implementation of the authentic renewal mandated by the Council. While wanting to undo the damage done by those who appealed to "the spirit of the Council" but who ignored its actual teachings and decisions, John Paul II was, in his overall understanding and vision, the chief protagonist of the "radical center."

John Paul II produced an extraordinary quantity of teaching, of which the core is found in his fourteen encyclical letters. As Pope, he was concerned to defend the heritage of traditional teaching, but he was committed to its recentering on the person of Jesus Christ.[15] John Paul II did much to foster a new integration of doctrine and spirituality, which he saw as most strongly embodied in the new Catholic movements.

Pope John Paul had a big impact on youth through the World Youth Days (WYD), a development that his biographer George Weigel calls "one of the signature initiatives of his pontificate."[16] WYD is an event lasting several days, drawing hundreds of thousands, even sometimes millions, of young people, in which John Paul II always participated personally.[17] The Catholic youth impacted at the WYDs are often those who enroll for the new patterns of formation.

[14] This does not mean that there are not deeply spiritual people among conservative Catholics, nor that they have no interest in conversion of life. But their focus is more on traditional piety than on the scriptures.

[15] See, for example, his first encyclical, *Redemptor Hominis* (1979).

[16] George Weigel *Witness to Hope* (New York: Harper-Collins, 1999), p. 493.

[17] The World Youth Days held under John Paul II, took place in Rome, Italy (1985), Buenos Aires, Argentina (1987), Santiago de Compostela, Spain (1989), Czestochowa, Poland (1991), Denver, USA (1993), Manila, Philippines (1995), Paris, France (1997), Rome, Italy (2000), and Toronto, Canada (2002). Pope Benedict XVI followed his predecessor's example by participating in the WYD in Cologne, Germany (August 2005).

3.3 New Developments

A second major change from the mid-1980s is the emergence of new institutions and programs corresponding to the developing situation. Both the radical center, who are committed to biblical, liturgical and spiritual renewal, and the more conservative groupings, who are more focused on inherited Catholic practices and emphases, have been developing their own institutions of education and their own programs of formation. Many within both these camps were feeling that the existing institutions were not delivering the goods they wanted. Alongside attempts to renew the existing institutions, renewalists have sought to develop new models of education and formation faithful to the vision and the documents of the Second Vatican Council, with a strong Christocentric teaching and a biblical conversionist spirituality.

There are three main areas of identifiable need. The first is for renewal in the training for ordained ministry; the second is the provision of over-all Christian college education and formation for non-ordained ministry (in Catholic language, lay education and training); and the third is for short-term training for practical service.

Of these areas, the first is common to renewalist and conservative groupings. It is also global in its application. In the second, the United States has been setting the pace, because the Catholic Church employs more full-time lay people in the USA than in any other country, and demands professional qualifications. The conservative groupings also have a strong interest in college education. The third area of practical training for lay people, particularly youth, is booming in the new movements, particularly CCR. These new patterns of formation generally focus on evangelization and related needs such as intercession, community formation and leadership. Because such needs are universal, and do not depend on high levels of education, new patterns and programs are springing up all over the world, particularly in Asia, Africa and Latin America.

3.4 New Patterns of Formation

I focus here on the third area, because it is significantly new for the Catholic Church and because it is developing strongly within CCR. A major impulse was given by Fr. Tom Forrest, an American leader in CCR, with his vision for the 1990s to be declared a "decade of evangelization."[18] Fr. Tom realized that there was nowhere for aspiring Catholic evangelists to be trained. As a key element in his project called Evangelization 2000, he launched a campaign to establish schools of evangelization. Current statistics are not available for the total number of Catholic schools of evangelization, but in 1995 Evangelization 2000 estimated a figure of 1,100 around the world.[19] In 1998, over 400 were reported from Brazil.[20] In early 2000, 150 coordinators of schools from 40 different countries met together in Rome. Many were established in Latin America, through the work of a Mexican layman, Jose Prado Flores, who was really the Catholic pioneer of schools of evangelization, having founded La Escuela S. Andres in Guadalajara, Mexico in 1980, before serving as Latin American director of Evangelization 2000 until 1993. One of the first schools in Africa was the Know and Tell the Gospel Catholic School of Evangelization in Ghana.[21] These schools would typically be directed by a full-time lay leader, some of whom then acquired a much wider ministry, as with Mark Nimo of the Ghana school in Takoradi.

Some Catholic Bible colleges have been founded within CCR. One of the first was founded in Mumbai (Bombay), India, in 1979. Another is the John Paul II Bible School begun at Radway, Alberta, Canada, in 1984.[22]

A major influence in CCR in the 1990s was the collaboration between Jose Prado Flores, Fr. Emilien Tardif, a French Canadian priest with a major healing ministry[23] and Fr. Ricardo Arganaras, an Argentinian priest working in Italy, founder in 1978 of a renewal community, Koinonia Giovanni Battista. Their cooperation gave rise in

[18] In 1987, Fr. Tom Forrest established an office in Rome for Evangelization 2000. A magazine under the same title was produced for some years until the source of their funds dried up. Fr. Forrest stated in 1987, "I believe we are on the verge of the collapse of Communism" (*International* Newsletter ICCRO XIV:1 [Jan-Feb 1988], p. 5.)

[19] See Kristina Cooper "Schools of Evangelisation," ICCRS Newsletter XXI:4 (Sept-Dec, 1995), p. 3.

[20] See Art Cooney. "Proclaiming the Good News through Catholic Schools of Evangelization," *CharisCenter* USA Newsletter 23:4 (Oct-Dec, 1998), p. 7.

[21] See ICCRS Newsletter XXIII:4 (July-August, 1997), p. 4. By then, 99 participants had been trained in 7 schools.

[22] See International Newsletter ICCRO XII:5 (Sept-Oct, 1986), p. 4.

[23] See P. D. Hocken "Tardif, Emilien" in NIDPCM, pp. 1114-15.

1994 to the KeKaKo schools (KeKaKo meaning Kerygma, Karisma, Koinonia). From Prado Flores came especially the kergymatic emphasis, from Fr. Tardif came the emphasis on charisms (a Catholic version of signs and wonders accompanying evangelization) and from Fr. Ricardo came the emphasis on Koinonia or community. The KeKaKo framework found expression in a number of courses of formation: the Paul course on how to evangelize others, the Philip course for evangelizing the unconverted, the John course on how to be a disciple of Jesus, the Apollos course on how to teach the scriptures. Koinonia Giovanni Battista continues to give a priority to evangelization and the formation of evangelists, and has run schools of evangelization in many countries, including USA (California), Mexico and India.[24]

Many new formation initiatives for young Catholics have come out of France. The larger charismatic communities such as Emmanuel[25] and Chemin Neuf have had a major influence: Emmanuel with its summer conferences at Paray-le-Monial and Chemin Neuf with one-year residential formation courses and the Cana course as a ministry to married couples with an evangelistic dimension. But the French work most focused on youth has come from Fr. Daniel-Ange, a monk for over 20 years, over half of them in Rwanda, then a participant in the beginnings of CCR in France in 1973, after which he lived as a hermit for 8 years, before hearing a call to give himself to the evangelization and formation of young people. In 1984, he founded a school of prayer and evangelization for young people between 18 and 28 years of age called "Jeunesse-Lumiere" (JL, "Youth-Light"). JL concentrates on formation in personal prayer, in community life, in communal liturgy and in evangelization. It combines elements from monastic wisdom and practice, from charismatic renewal and from evangelical experience (Daniel-Ange had been deeply challenged by YWAM's evangelistic

[24] Koinonia Giovanni Battista now has five branches in Italy, two in Slovakia, and one each in Czech Republic and Poland.

[25] Emmanuel's first school of evangelization was held in Paris in 1984, and moved to Paray-le-Monial in 1988. A second was begun at Birkenstein, Germany in 1991. See Bernard Peyrous and Hervé-Marie Catta, *Le Feu et l'Espérance* (Paris: Editions de l'Emmanuel, 1995), pp. 192-94.

impact)[26]. Young people are asked to give one or two years of their life to JL.[27]

In Italy, the dominant form of charismatic renewal in the Catholic Church is known as Rinnovamento nello Spirito Santo (RnS, "Renewal in the Holy Spirit"), which is quite highly organized and draws 25,000 to 30,000 people to its annual spring conference in Rimini. RnS has developed a national school of evangelization, together with a project called "Colonna di Fuoco" ("Column of Fire"), a kind of think-tank for renewing the methods and language of evangelization, focusing on alienated and neglected sectors of society.[28]

In the USA, from 1981 the St. Paul Catholic Youth Center in St. Paul, Minnesota, developed National Evangelization Teams (NET), specializing in ministry to high school students. In 1988, NET spread to Australia, and subsequently to New Zealand, Papua New Guinea and Singapore. NET training includes instruction in Christian personal relationships, Catholic disciplines, the power of the Holy Spirit, Christian character, prayer and Scripture, the content of evangelization, and basic evangelization skills.

Two significant youth training initiatives in the Catholic world have sought to adapt YWAM-style Discipleship Training Schools to the Catholic context. In 1985, two leaders Anna and Mario Cappello from the Glory to God Community in Malta established the International Catholic Program for Evangelization mission (ICPE). ICPE establishes communities of full-time missionaries, who themselves evangelize and train evangelists. They began with school centers in Malta and New Zealand (Wellington); but it has been steadily expanding with fully functioning centers in Germany (Allerheiligen), Philippines (Manila), India (Bangalore) and Poland (Czestochowa), with a new one in development in Indonesia (Jakarta).[29] ICPE claims to have trained 185,000 people, mostly young, up to the present.

The second instance has come directly from YWAM leaders seeking to develop renewal programs for use in a Catholic context combining

[26] See Frédéric Lenoir, *Les Communautés Nouvelles* (Paris: Fayard, 1988), p. 253.

[27] In the first four years of JL, 130 youth from ten nations had passed through their formation: Lenoir, *Les Communautés Nouvelles*, p. 247.

[28] See Salvatore Martinez, *Sulle Orme dello Spirito* (Rome: Edizioni Rinnovamento nello Spirito Santo, 2002), p. 305.

[29] ICPE is also establishing a hospital complex in Ghana.

practical discipleship-leadership formation with Catholic sacramental understanding.[30] This led to the concept of Kerygma Teams, whose Discipleship Training Schools have the following aims:

1) KT is committed to helping foster a new lay missions movement among Catholics by challenging Catholic laity - and in particular the youth - to become actively involved in world missions, and through offering them concrete avenues of service.
2) KT aims to promote the 're-evangelization' of the Catholic world. This would involve not only communicating the basic Gospel message (kerygma), but also helping to build new Catholic and ecumenical communities and fellowship groups, which can take on and nurture the newly evangelized.
3) KT desire to help make practical instruction about discipleship, ministry, missions, community and lay leadership development more available to Catholics through offering various training resources. These will include mission trips. short and long-term training programs, symposiums, magazines, books, periodicals and tapes.
4) KT is committed to spread a vision for true spiritual unity among Christian leaders and groups, and to demonstrate this through collaborative Christian projects that cross national, cultural and church lines.
5) KT will encourage the emergence of young Catholic lay-leadership for missions and communities through offering programs designed to develop & enhance the specific skills needed for these areas.[31]

Kerygma Teams are now functioning in Austria, Ireland (Dublin), Australia (Sydney), India (Pune), Belgium, Germany, the Netherlands (Helmond), Slovakia (Bratislava), Lithuania (Klaipeda) and the USA.

4. Differences between Evangelical-Pentecostal and Catholic Formation Patterns

There are some obvious contrasts between the formation patterns among Evangelicals and Pentecostals on the one hand and the Catholic

[30] The key leaders in the development of Kerygma Teams were Bruce Clewett (Austria) and Rob Clarke (Ireland).

[31] "Kerygma Teams Discipleship Training School Prospectus" (Pune, India, 2003), p. 4.

Church on the other. However, with the new patterns of short-term training emerging in CCR, there are obvious common concerns and emphases (on personal conversion, on evangelization, on a love of the Scriptures, on intercession) as well as a range of differences. This final section will identify and reflect upon some of these differences.

In Evangelical and Pentecostal circles, almost all formation programs have originated in the English-speaking world, particularly the United States. In the Catholic Church, many significant initiatives have arisen in other linguistic settings (e.g., JL in France, the KeKaKo courses, RnS in Italy).

Formation programs are geared to the church environments they aim to serve. Perhaps the biggest difference between Evangelical Christianity and the Catholic Church concerns what people are evangelized into: in the case of the Catholic Church, into one worldwide communion with a high level of coherence and a clear-cut authority structure. Evangelization and initiation are into an historical body with a long-standing tradition: traditions of liturgical-sacramental worship, traditions of doctrine and theology, traditions of pastoral organization, traditions of spirituality, traditions of church law.

4.1 Liturgy and Sacraments

The Catholic liturgical renewal of the twentieth century has been restoring a more biblical balance between body, soul and spirit. This moves Catholics away from a widespread mentality of despising the body, and treating it as irrelevant to spiritual life. In Catholic formation arising within CCR, there is a concern to integrate the spontaneous "open to the Holy Spirit" character of charismatic worship with the corporate richness of inherited liturgy. In JL, the great feasts of Christmas, Easter and Pentecost, together with the preparatory seasons of Advent and Lent, are celebrated together. JL structures each week according to the Passover of Jesus: each Thursday evening, the Eucharist is followed by a communal meal; each Friday there is silence and intercession for the world; each Saturday they celebrate the liturgical evening prayer of the resurrection,[32] and Sunday is the day of the Lord, with particularly festive worship.

[32] This consists of a hymn, psalms and biblical canticles, a biblical reading, the song of Mary (Luke 1:46-56), intercessions and closing prayer. There can be scope for spontaneous prayer and praise.

The liturgical-sacramental understanding, not to be reduced simply to ritual, leads to a different way of interpreting spiritual experience. The symbolic signs make present the whole saving work of Jesus; the signs of baptism and Eucharist, for example, point to the fullness of the age to come and the totality of the work of redemption. But the fullness that is signified is only partially realized in the present celebration. The work and the presence of the Holy Spirit is always more than we are conscious of. In this way, charismatic Catholics are giving a fresh importance to lived experience, but are trying to avoid the dangers of basing everything on experience, and of reducing experience to personal feelings or to private interiority.

4.2 Doctrine and Theology

The new Catholic programs coming out of predominantly Catholic countries usually have a higher theological-historical content than their Protestant counterparts. The courses originating in the English-speaking world are generally more pragmatic, as can be seen from the emphases of NET and Kerygma Teams. This reflects a greater element of Catholic-Evangelical interaction as well as the cultural pragmatism of the Anglo-Saxon world.

Modem Catholic teaching distinguishes between the initial proclamation of the gospel, what Evangelicals call evangelism, and catechesis, the formation of the person who has accepted Jesus Christ.[33] Catholic schools of evangelization necessarily include an element of catechesis in their training. This involves to some degree covering the whole creed, and maybe extending to areas of Catholic social teaching.[34] Essential here is the training in basic proclamation of the gospel, we might say evangelism before catechesis. Otherwise, there is the danger of giving young people a system of theoretical teaching, without bringing them to decisive conversion by the preaching of the core message.

4.3 Spirituality

Strange as it may seem to other Christians, the heritage of Catholic spirituality is not well-known among Catholics themselves, even among

[33] On this distinction, see particularly the Vatican Congregation for the Clergy document *General Directory for Catechesis* (1997), paras. 47, 49 and 61.

[34] For example on the order of society, the dignity of the human person, justice and peace, human rights, the place of family and work.

priests. The awakening of new life in the Spirit provokes an interest in the witness and teaching of great Christian masters from the past. Some of the new charismatic communities in Europe are cultivating a familiarity with classical spiritual wisdom, and a more conscious relating to the tradition. For example, classical Catholic spirituality speaks of three phases in spiritual growth: the purgative stage of purification, the illuminative stage of inner enlightenment, and the unitive stage of perfect or spousal union with the Lord. Some Catholics see the charismatic experience as changing the order, but not the elements: baptism in the Spirit brings an element of illumination to believers, who may be far from mature, who require a subsequent purification before the heights of spiritual union are reached.

As someone blessed to have contact with both Evangelical-Pentecostal and charismatic Catholic patterns of formation, I am convinced that a greater interaction between the two can only be an enrichment for all concerned.