‘BAPTISM IN THE HOLY SPIRIT’: A Phenomenological and Theological Study

By

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A thesis submitted in fulfillment of the requirements for the degree of Doctor of Ministry Studies

Melbourne College of Divinity
2011
Abstract

Catholic Charismatic Renewal (CCR) is one of the ecclesial movements recognised in the Catholic Church. Central to CCR (and every branch of Pentecostal Christianity) is a range of experiences commonly denoted as ‘baptism in the Holy Spirit’. Since the emergence of these movements in the mid-1960s it has become common to meet Catholics who claim to have received such an experience, so remarkable for them that it significantly and deeply renewed their lives and faith. In Indonesia, CCR has raised questions among non-CCR Catholics, particularly regarding ‘baptism in the Holy Spirit’, being ‘slain’ or ‘resting’ in the Spirit, and praying in tongues.

This study explores, articulates and analyses the meaning of this experience from the perspective of those within Persekutuan Doa Keluarga Katolik Indonesia (PDKKI), that is, the Indonesian Catholic Charismatic Renewal in the Archdiocese of Melbourne. In so doing, it engages this phenomenon from a Roman Catholic theological perspective. The research question for this study is thus: what is the phenomenological and theological meaning of ‘baptism in the Holy Spirit’? A twofold method is employed: within the Whiteheads’ threefold framework for theological reflection – attending, asserting, and pastoral response – Moustakas’ phenomenology is used to analyse interviews with ten volunteer members of PDKKI.

The thesis concludes that the essence or meaning of the experience of ‘baptism in the Holy Spirit’ for the participants is an affirmation or a connectedness with the reality of God. It argues that Catholics understand the significance of the experience differently from Pentecostals, though the range of opinion regarding ‘baptism in the Holy Spirit’ presents
itself as bewildering. Catholic Bishops’ Conferences and theologians have suggested a range of other terms to clarify pastoral practice, in particular recognising its non-sacramental and sacramental dimensions.

This study uncovered a number of dimensions of ‘baptism in the Holy Spirit’: biblical / theological and experiential / phenomenological, along with sacramental, non-sacramental, pre-sacramental and at-sacramental senses. The phenomenological meaning of the experience for the participants was a connectedness with the reality of God. The theological meaning was the reception of the Holy Spirit that could occur before, during, or after sacramental initiation. This conclusion leads to a number of pastoral recommendations for the Indonesian Catholic context. Further research involving those who have exercised the role of praying over someone seeking the experience is also recommended.
Statement of Originality

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university or other institution. To the best of my knowledge, this thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Gonti Simanullang

December 2011
Acknowledgements

To God, the Father, through Jesus Christ, the Son, in the Holy Spirit, the Paraclete, I am grateful for blessing me in many ways, including good health and a sense of frustration and dying during conducting this research. This thesis has only been possible with a great deal of guidance, support, and assistance.

First of all, I would like to gratefully acknowledge the invaluable guidance, encouragement, and dedication of my principal supervisor, the Revd Dr Charles Sherlock, of the Anglican Diocese of Bendigo, and my associate supervisor, the Revd Dr Michael Kelly, Postgraduate Coordinator of Yarra Theological Union.

I would like to thank deeply and sincerely all ten participants in this study for their willingness to be interviewed, and granting me permission to record and reflect on their lived experiences of ‘baptism in the Holy Spirit’.

I wish to acknowledge the support and encouragement of my Capuchin Franciscan friars of Our Lady of the Assumption Province of Australia. I thank my Capuchin brothers of St Anthony’s Priory, Hawthorn, Victoria, for their prayers and support, especially Fr Damian Colbourne for corrections of my English.

Last but not least, I wish to thank the staff of the Dalton McCaughey Library, Parkville; Whitley College Library, Parkville; St Paschal Library, Box Hill; Mannix Library, East Melbourne; and the Catholic Charismatic Renewal Centre Library, North Fitzroy, for their hospitality in serving me in borrowing and returning books.
**Abbreviations**

- **BHS**: Baptism in the Holy Spirit
- **CCC**: Catechism of the Catholic Church
- **CCR**: Catholic Charismatic Renewal
- **CIB**: Conference of Indonesian Bishops
- **FABC**: Federation of Asian Bishops’ Conferences
- **ICCRS**: International Council of Catholic Renewal Services
- **KKI**: Keluarga Katolik Indonesia (Indonesian Catholic Family)
- **KWI**: Konferensi Waligereja Indonesia (Conference of Indonesian Bishops)
- **LG**: Lumen Gentium (Second Vatican Council - Constitution on the Church)
- **NAB**: The New American Bible
- **NJB**: The New Jerusalem Bible
- **NSC**: National Service Committee
- **PCFL**: Pontifical Council for the Laity
- **PDKKI**: Persekutuan Doa Keluarga Katolik Indonesia
- **THCGJ2000**: The Theological-Historical Commission for the Great Jubilee of the Year 2000
- **USCCB**: United States Conference of Catholic Bishops
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1. **Background of the Study**

It was in the Archdiocese of Medan, North Sumatra, Indonesia, where I come from, that I first encountered those who have associated themselves with the Catholic Charismatic Renewal (CCR). I noticed that religious acts such as celebration of the Eucharist, adoration of the Blessed Sacrament, prayer meetings, spiritual reawakening, *Life in the Spirit Seminars*, annual retreat, and spiritual reawakening were attended by many charismatically inclined people. The celebration of Mass and Holy Hours lasts much longer than any traditional Catholic Sunday Mass, is performed exuberantly, and is accompanied by the singing of popular religious hymns with modern instruments. Speaking in unknown languages (*glossolalia*) is exercised at every prayer meeting. The reality is much the same as that of one of the meetings of the *Persekutuan Doa Keluarga Katolik Indonesia* (*PDKKI*) and some other CCR groups in the Archdiocese of Melbourne which I observed several times. For them, the CCR, especially its tenet of experience of what is called ‘baptism in the Holy Spirit’, seems to be “like treasure hidden in a field which someone has found” (Matt 13:44).

The milestone of the penetration of the CCR into the Catholic Church began in February, 1967, in the United States (see Chapter Four section 1). From that year onwards it has become common to meet more and more Catholics who claim to have received the experience of ‘baptism in the Holy Spirit’. I have myself encountered a good number of

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1. In this context the word “traditional” is used neutrally, and refers to the typical celebration of Sunday Eucharist in a parish context.

2. *PDKKI*’s name in English is ‘Praise and Worship of Indonesian Catholic Family’. More about this prayer group is presented in Chapter Four.

3. It appears that the term ‘outpouring or release of the Holy Spirit’ is more commonly used by Indonesian Catholic Charismatics in both Melbourne and Medan.
people within various Catholic Charismatic groups who say they have been ‘baptised in the Holy Spirit’ or have experienced the outpouring of the Holy Spirit. That experience was so remarkable for them that it significantly and deeply renewed their lives and faith.

The contents of the experience of being ‘baptised in the Spirit’ of those who have shared with me – not in formal interviews but in personal conversations – were rather different from one another. Some spoke in tongues at the time they received the experience, some not; some spoke in tongues at a later time, and others never do. Still some others felt physical accompaniments such as tears, sweating and trembling, whereas others did not. There was even a person who said to me that he had known someone who had been ‘baptised in the Holy Spirit’ before baptism with water. This observation and testimony is strongly underpinned by Christenson and Walsh who both claim that ‘baptism in the Holy Spirit’ sometimes happens before water baptism or sacramental baptism.⁴

What then is this experience of ‘baptism in the Holy Spirit’ all about? Some Catholics outside the CCR, including priests, are sceptical and reluctant to acknowledge the validity of the experience. For others, the CCR is so dangerous that they reject its reality. Some parents I knew tried their best to stop their children being involved in it. These Catholics are also confused about the use of the term ‘baptism in the Holy Spirit’. For them, there is only one baptism, namely, baptism with water, and there is no such ‘baptism in the Holy Spirit’. This argument implies that the term can in fact be misunderstood. Due to the ambiguity of the

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⁴ Larry Christenson, *Speaking in Tongues and Its Significance for the Church* (Minneapolis, MN: Bethany Fellowship, 1972), writes on page 38: “Sometimes the baptism with the Holy Spirit occurs spontaneously, sometimes through prayer and the laying on of hands. Sometimes it occurs after water baptism, sometimes before. Sometimes it occurs virtually simultaneously with conversion, sometimes after an interval of time. So there is considerable variety within the pattern.”

The same view is purported by Vincent M. Walsh, *A Key to Charismatic Renewal in the Catholic Church* (St. Meinrad, IN: Abbey Press, 1977), 46. He says that ‘baptism in the Holy Spirit’ sometimes occurs prior to sacramental baptism. If this happens, it “should, sooner or later, lead the person to be baptised sacramentally.”
term ‘baptism in the Holy Spirit’ Simon Tugwell is one among many Catholics who propose other terms such as ‘the discovery of the Spirit’ and ‘manifestation of baptism’.  

Central to all tenets of Pentecostal and Charismatic Christianity is ‘baptism in the Holy Spirit’. Yet from the outset of its use by Pentecostals right down to the contemporary Charismatic renewal, the term is still debated by scholars. It also appears that Catholics understand its significance differently from most Protestants. For those involved in Pentecostalism, however, the term refers to a personal, charismatic and religious experience which occurred at a moment in the past and has since renewed and transformed their lives and their faith. They emphasise personal experiences of God who is no longer abstract but real, present and at work in their lives. These Pentecostals and Catholic Charismatics claim that they have received an experience similar to that of the people on the first day of Pentecost. Some people within the Charismatic Renewal explicitly name the date of their reception of such a charismatic experience. Dorr categorises this type or pattern of experiencing of ‘baptism in the Holy Spirit’ as “the dramatic pattern,” seeing it an event.  

According to Christenson, the experience is of “a definite event, happening at a given moment in time”; it is “not purely subjective” but “has a definite objective aspect”. Others,

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8 Donal Dorr, Remove the Heart of Stone: Charismatic Renewal and the Experience of Grace (Dublin: Gill and Macmillan, 1978), 65. He describes three different patterns or forms of how one could experience baptism in the Holy Spirit: the dramatic pattern, the delayed-action pattern, and the cumulative pattern.
9 Christenson, Speaking, 47-52.
without explicitly naming the date of their charismatic experiences, admit confidently that they have received such a fruit-bearing experience of ‘baptism in the Holy Spirit’.  

The overall aim of this study is to explore, articulate and analyse the meaning of the experience named ‘baptism in the Holy Spirit’ from the perspective of those within Persekutuan Doa Keluarga Katolik Indonesia (PDKKI), that is, the Indonesian Catholic Charismatic Renewal in the Archdiocese of Melbourne, and to theologise about that meaning from a Roman Catholic perspective.

Against this background, the principal research question which this thesis aims to explore is: What is the phenomenological and theological meaning of the experience called ‘baptism in the Holy Spirit’?

The study employs two different, yet complementary methodologies: phenomenological and practical-theological reflection. Each has its own methods and ways of analysing data which are systematically and logically distinctive. The first methodology, however, is at disposal of the second, not the other way around, since the findings achieved through the first contribute to just one area of the three theological resources which the second calls for. Since the phenomenological method affects the data collection from persons, it is described first.

2. Moustakas’ Phenomenological Method

The study is interested in the lived experience of individuals in relation to ‘baptism in the Holy Spirit’. An appropriate methodology to understand the meaning of the phenomenon in question is thus necessarily qualitative, and that chosen for this project is the phenomenological method outlined by Moustakas. He recommends two key questions to be

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asked by phenomenological researchers: What are the experiences of people with a given phenomenon? And in what context or situations do they experience it?  

Moustakas’ model includes methods and procedures. Methods include preparation, data collection, and organisation and analysis of data. Procedures “make up a method, provide a direction and steps to be followed, and make a study into action.” The goal of the phenomenological approach is to describe the phenomenon under investigation, and to strive to find meaning in and from the actual experiences.

Moustakas maintains that the essential criteria for a research participant in a phenomenological study are that he or she:

has experienced the phenomenon, is intensely interested in understanding its nature and meanings, is willing to participate in a lengthy interview and (perhaps a follow-up interview), grants the investigator the right to tape-record, possibly videotape the interview, and publish the data in a dissertation and other publications.

The data for this study is derived from reports of people who have experienced the phenomenon called ‘baptism in the Holy Spirit’.

2.1 Preparation: Research Participants

2.1.1 Selection and Sampling Criteria

The primary source of data for this phenomenological research is those who were interviewed, describing their experiences in CCR. The researcher then studies these experiential descriptions and processes them through a series of operations.

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11 Ibid., 104.
12 Ibid., 107.
A purposive sampling strategy is commonly employed for selecting subjects in qualitative approaches. Sample subjects are chosen “not for their representativeness but for their relevance to the research question,” while in an empirical or statistical strategy sample units are chosen on the basis of their representativeness. Purposive sampling is the strategy employed in the selection of research participants for this study.

The invitation and opportunity to take part in this study was offered to those within the PDKKI. Participants were approached with these criteria: they

1. have to be over eighteen years of age in order to give consent for an interview

2. can express their experience in Indonesian because the interviews are in Indonesian as the interviewees’ language of the heart

3. are Indonesian and Catholic

4. are male or female with the age between eighteen to thirty; and

5. are or have been involved in the PDKKI

As regards sample size, Moustakas says nothing. Sandelowski believes that “[t]here are no computations or power analyses that can be done in qualitative research to determine a priori the minimum number and kinds of sampling units required.” However, sample size in qualitative inquiry tends to be much smaller than in quantitative inquiry. As a general rule,

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once the researcher ceases to hear new insights from interviewees, a sufficient number has been reached.\textsuperscript{15} Ten participants were interviewed in this study.

2.1.2 Recruitment of Interviewees

The researcher attended one of the PDKKI praise and worship services which take place in St Augustine’s Church, 631 Bourke Street, Melbourne every Saturday at 6:00 pm. The researcher distributed flyers (Appendix B), explained briefly the research after the service and made himself available for questions: a few attendees expressed interest. The researcher encouraged those present to give flyers to others not present, and emailed them to the Chair of PDKKI to be forwarded to its mailing-list.

All participants who expressed their willingness to participate were checked by the researcher as to whether they met the selection criteria; if they did, the purpose of the study was explained and opportunity was given for them to ask questions about it. The place and date for an interview was then scheduled.

<table>
<thead>
<tr>
<th>Names</th>
<th>Age</th>
<th>Gender</th>
<th>Status</th>
<th>Occupation</th>
<th>Experience of ‘Baptism in the Holy Spirit’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yue Wan</td>
<td>21</td>
<td>Female</td>
<td>Single</td>
<td>Unemployed</td>
<td>After initiation</td>
</tr>
<tr>
<td>Qiang</td>
<td>24</td>
<td>Male</td>
<td>Single</td>
<td>Banking Officer</td>
<td>After initiation</td>
</tr>
<tr>
<td>Xue Fang</td>
<td>26</td>
<td>Female</td>
<td>Married</td>
<td>IT Analyst</td>
<td>Before baptism</td>
</tr>
<tr>
<td>Peng Fei</td>
<td>24</td>
<td>Male</td>
<td>Single</td>
<td>Paraplanner</td>
<td>After initiation</td>
</tr>
<tr>
<td>Fang Yin</td>
<td>25</td>
<td>Female</td>
<td>Single</td>
<td>Pharmacist</td>
<td>After initiation</td>
</tr>
<tr>
<td>Ming Rong</td>
<td>30</td>
<td>Male</td>
<td>Married</td>
<td>Restaurant Owner</td>
<td>After baptism but before confirmation</td>
</tr>
<tr>
<td>Huang Fu</td>
<td>28</td>
<td>Male</td>
<td>Single</td>
<td>Human Resources Officer</td>
<td>Before baptism</td>
</tr>
<tr>
<td>Xiaobo</td>
<td>26</td>
<td>Male</td>
<td>Single</td>
<td>Research Assistant</td>
<td>After baptism but before confirmation</td>
</tr>
<tr>
<td>Li Mei</td>
<td>30</td>
<td>Female</td>
<td>Single</td>
<td>Graphic Designer</td>
<td>After initiation</td>
</tr>
<tr>
<td>Zhen Juan</td>
<td>22</td>
<td>Female</td>
<td>Single</td>
<td>Medical Student</td>
<td>After initiation</td>
</tr>
</tbody>
</table>

Table 1: Participants’ Identity with De-identified Names

These ten individuals, five females and five males, all Indonesian Chinese, participated in this study. All but two are in their twenties. Their names are de-identified to preserve their privacy.

2.2. Data Collection

Written informed consent was obtained prior to each interview. Participants were informed by the Participant Informed Consent Form (Appendix C) that their participation in the study was voluntary, and that they had the right to: not answer a question, terminate the interview or withdraw from the study at any time in the process. Participants were assured that their participation or non-participation or their refusal to answer the questions would have not have an adverse effect on their role or involvement in the PDKKI.

To begin the interview I encouraged the participant to say a short prayer, which they did willingly. An in-depth open-ended interview (Appendix D) was then conducted in Indonesian. Out of ten participants five were interviewed in a sitting room at the researcher’s monastery, two in their own residences, two in one of the rooms of St Augustine’s parish, and one in the state library of Victoria. The interviews with each participant lasted approximately forty-five minutes, were recorded, and concluded with a prayer by the researcher.

The researcher transcribed each interview and emailed the transcript to each participant, encouraging them to read and review the transcript, check it for accuracy and recommend any changes that would make the document more reflective of his/her experience. Three participants recommended changes and added further information. When the transcript was agreed as accurately describing his or her experience of the phenomenon ‘baptism in the Holy Spirit’ as he/she understood it, he/she signed the cover sheet of the transcript (Appendix E). Where parts of an interview were translated into English, the researcher undertook this task.
2.3 Organisation and Analysis of the Data

Phenomenological research relies on primary data from in-depth interviews with people who have experienced the phenomenon being studied. Phenomenology, as described by Moustakas, involves a researcher and research participants who provide data to construct textural and structural descriptions of the phenomenon. Moustakas maintains that the organisation and analysis of the data begins when the researcher studies the transcribed interviews according to the phases of phenomenological analysis described below.

2.3.1 Phase One: The Epoche

Epoche is “a Greek word meaning to refrain from judgment, to abstain from or stay away from the everyday, ordinary way of perceiving things.” It entails a suspension of all previously held preconceptions, theories, beliefs, and biases in order to effectively explore consciousness; it is a suspension of judgment until evidence is clear.\(^{16}\) Moustakas suggests that “no position whatsoever is taken…nothing is determined in advance,” no references to others, their perceptions and judgments.\(^{17}\) According to Schwandt, epoche is a suspension of the natural attitude “which is the everyday assumption of the independent existence of what is perceived and thought about.”\(^{18}\)

Epoche, the initial step of the phenomenological process, entails a deliberate attitude or approach the researcher takes at the beginning of the study, even before conducting the interview, in order that biases, prejudgments, or preconceptions can be put aside and not colour the interview process. In the epoche phases the researcher should be as open and


\(^{17}\) Moustakas, *Phenomenological*, 87.

\(^{18}\) Schwandt, *Dictionary*, 192.
receptive to the phenomenon with as unbiased a presence as possible, focusing on the views reported by the participants.

At this *epoche* process, I recalled and bracketed my personal experiences of conducting recollections for middle and high school pupils in which bodily accompaniments of tears, screaming and falling down are similar to those happening to Catholic-charismatic inclined people at *Life in the Spirit Seminars* and/or retreats. I also bracketed the information, knowledge and understanding I accumulated from reading individuals’ personal stories and witnesses of others on ‘baptism in the Holy Spirit’ and the views of various scholars. Conversely, I retained my non-experience of ‘baptism in the Holy Spirit’ and of being prayed over for it. This did help me as the researcher to remain receptive and focused on the participants’ reports.

### 2.3.2 Phase Two: Phenomenological Reduction

The task of phenomenological reduction as maintained by Moustakas is a textural [*sic*] description of the phenomenon. This reduction facilitates the researcher in deriving a textural description of the meanings and essences of the phenomenon, along with the constituents of the experience in each participant’s consciousness. The focus therefore is on the qualities of the experience.\(^{19}\) Schwandt maintains that phenomenological reduction is a turning away from things experienced to a description of their meaning, “from what is to the nature of what is.”\(^{20}\)

Several steps are involved in phenomenological reduction: horizontalisation, identifying significant statements, and discerning invariant meaning units or themes. Moustakas describes the horizon as “the grounding or condition of the phenomenon that gives it a

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\(^{19}\) Moustakas, *Phenomenological*, 34.  
distinct character." As the researcher thinks about each horizon and its textural qualities, they begin to understand the experience through their own self-awareness and reflection.

The process of horizontalisation, as the first step in the analysis of data, is the transcribing of the interview record in which every statement of the participant’s experience is granted equal value. It is from these horizontalised statements that significant statements are identified in the transcripts that provide information about the experiences of all the participants. These significant statements are gleaned from the transcripts and provided in a table so that a reader can identify the range of perspectives on the phenomenon. They must be non-repetitive, non-overlapping statements taken out of individual verbatim transcripts. They also reflect entire sentences and are a subjective extrapolation from the transcripts. At this stage, no attempt is made to group these significant statements or to order them in any way, they are just listed. In this phase of analysis, the researcher in this study wants to learn how individuals view their experiences of ‘baptism in the Holy Spirit’. Reading through their statements provides details about how individuals experience the phenomenon. From all ten participants’ transcripts the researcher identified eighty-one significant statements.

As every significant statement is initially treated as possessing equal value, the next step involves deleting those statements which are irrelevant to the topic, and others that are repeated or overlapping. Out of eighty-one significant statements the researcher identified seventy non-repetitive significant statements, the horizons or textural meanings. The researcher carefully examines the identified significant statements, then clusters them into themes or invariant meaning units. This phase of the analysis process is characterised by a division of the data into parts based on meaning discrimination.

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2.3.3 Phase Three: Individual Textural and Structural Descriptions in Imaginative Variation

An individual textural description of each participant is constructed from the invariant meaning units or constituents that have been clustered into themes. Textural description denotes the ‘what’ of the participants’ experience. Each individual textural description is then reflected upon in order to construct an individual structural description. Structural descriptions refer to ‘how’, in its context, the phenomenon is experienced. It can be achieved by considering textural descriptions and searching for additional meanings from different perspectives, roles, and functions. This process of imaginative variation leads to the essential structures of the phenomenon.

The aim of imaginative variation is to grasp “a structural description of the essences of experience…presenting a picture of the conditions that precipitate an experience and connect with it.”22 It endeavours to arrive at “the underlying and precipitating factors that account for what is being experienced…the ‘how’ that speaks to conditions that illuminate the ‘what’ of experience. How did the experience of the phenomenon come to be what it is?”23 It involves removing a theme, then asking if the essence of the phenomenon still stands. According to Burr, imaginative variation is “a kind of thought experiment, where the essence of an experience is revealed by considering how we would feel if certain features of it were changed.”24 In a similar way, Polt speaks about it in terms of a technique, a way to “imaginatively subtract one feature, then another, discovering in the process which features are essential and which are not,”25 those which are accidental. It helps to discard themes,

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22 Ibid., 35
23 Ibid., 97.
deeming them incidental, yet deeming others essential. Only essential themes define the essence of the phenomenon. Relating this idea to the experience of ‘baptism in the Holy Spirit’, the question that helps arrive at its essence is: What makes the experience to be ‘baptism in the Holy Spirit’?

2.3.4 Phase Four: Composite Textural and Composite Structural Descriptions

From the total group of individual textural descriptions, a composite textural description is then developed. The horizons or invariant meaning units, and the themes of each participant, are studied in order to depict the experiences of the group as a whole. From this composite textural description, once again employing imaginative variation, a composite structural description representing the group of participants as a whole is constructed, as a way of understanding how the participants as a group experience a given phenomenon.

2.3.5 Phase Five: Synthesis and Integration in Intuitive Integration

The final phase in the phenomenological method as indicated by Moustakas is the researcher synthesising and integrating the insights contained in the transformed horizons into a consistent description of the structure of the phenomenon. This synthesis requires an integration of the composite textural and composite structural descriptions which provide a synthesis of the meanings and essences of the experience.

This synthesis is constructed through the research process referred to by Moustakas as “intuitive integration.”26 This description becomes the essential, invariant structure of ultimate essence which captures the meaning ascribed to the experience. This is completed bearing in mind that essences of an experience are never completely exhausted, and that any fundamental textural-structural synthesis represents the essences at a particular time and

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26 Moustakas, *Phenomenological*, 100.
place, as seen from the vantage point of an individual researcher following an intuitive and reflective study of the phenomenon.\textsuperscript{27}

The fact that this phenomenological approach relies on individual experiences means that the stories told are from participants’ voices, not those of the researcher or individuals reporting studies in the literature. This approach is consistent with human science research where the use of imagination and intuition is acknowledged, but is disciplined and (as far as possible) restricted from affecting the participants’ experience.

3. \textit{The Whiteheads’ Practical-Theological Method}

The practical-theological reflection method used in this study is that of James and Evelyn Whitehead. The Whiteheads describe theological reflection in ministry as “the process of bringing to bear in the practical decisions of ministry the resources of Christian faith.”\textsuperscript{28} Kinast argues that theological reflection in ministry is one of five styles of theological reflection. Theological reflection in ministry is what he calls a ministerial style of theological reflection.\textsuperscript{29}

The Whiteheads’ theological reflection model calls for three resources: Christian tradition, experience, and cultural information. Each of these three resources has its own significant role in and contribution to theological reflection. The mode of theological reflection necessitates a conversation between the three resources.

\textsuperscript{27} Ibid.


\textsuperscript{29} Robert L. Kinast, \textit{What Are They Say about Theological Reflection?} (Mahwah, NJ: Paulist Press, 2000), 3, distinguishes five styles of theological reflection: ministerial, spiritual wisdom, feminist, inculturation, and practical. These five styles have the common form of theological reflection, namely, bringing into conversation experience and faith tradition for the sake of pastoral response or praxis.
3.1 The Three-Resource Model

3.1.1 Christian Tradition

Christian tradition is “our religious heritage embracing both Sacred Scripture and the long history of the Christian church with its multiple and changing interpretations of the Bible and of its own life.”\footnote{Whitehead, Method, 4-5.} Compared to the other two resources, Christian tradition holds a privileged role. This Christian heritage has accumulated along its long history richness, diversity, and contradictions in terms of dogmas, insights, interpretations, and practices. Still, new ideas and voices are emerging. This reality, in turn, makes itself more complex and challenging to draw insights in theological reflection for pastoral response or decision making action.

3.1.2 Experience

The Whiteheads underline experience both on the personal and communal level as the second source in their model. This experience is to be specific rather than generic, pointing to a given pastoral issue. The sense of the faithful (sensus fidelium) where tradition and experience meet is a lifelong event in the history of the churches, in which the community of faith in every generation endeavours to cling faithfully to their past as well as be able to respond to its current challenges. The community of faith is to engage actively and critically in bringing the tradition and contemporary issues into conversation.

3.1.3 Cultural Information

Cultural information embraces insights and new findings that arise from the social sciences. These sciences speak with “the attitudes, values and biases that constitute social milieu in which we live.”\footnote{Ibid., 11.} Although cultural information can be ambiguous, complex, and antithetical, and its influence can be negative and destroying, its role in and contribution to theological
reflection can also be equally positive and complementary. Paraphrasing the Whiteheads’ ideas, Kinast says that the complexity and ambiguity of cultural information “is not perceived as a thread or a problem to be overcome but as one of the conditions for carrying out honest, realistic theological reflection.”

3.2 The Three-Stage Practical-theological Method

Three stages are involved in the Whiteheads’ method: attending, asserting and pastoral response. The initial stage involves attending to the three resources, to seek out relevant information on a specific issue from them as thoroughly and accurately as possible. Important attitudes required of the truth seeker here are to suspend their convictions, prejudices, biases, interpretation, and judgment, and to explore honestly and carefully the information available in the three resources of the model.

Asserting, as the second stage, means bringing the relevant and diverse information gathered at the first stage into mutual conversation, interaction or interpretation “in an assertive relationship of challenge and confirmation” in order to produce new insight, truth, and meaning. The Whiteheads stress that “the success of this reflection depends on each source being allowed to assert its claims.” This stage requires sensibility and intellectual and spiritual maturity in bringing that information into mutual conversation. Asserting takes the decisive position of clearing the way for the reflective community of faith to be able to make appropriate and relevant pastoral responses. This instigates the third and final stage of the practical-theological reflection process, the moment in which insight is translated into concrete action including planning and its implementation.

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32 Kinast, What Are, 8.
33 Whitehead, Method, 14, 73.
34 Ibid., 15.
35 Ibid., 81.
The Whiteheads admit that there is the possibility that the community of faith concerned
would not be able to make ministerial decisions. In this case, they suggest that due to
"insufficient information or conflicting facts, a reflection accountable only to the criteria of
academic theology can decide not to decide."\textsuperscript{36}

This tripartite structure is employed to shape this thesis into three parts: Attending, Asserting
and Pastoral Responses, in conjunction with the phenomenological method to gain data that
can contribute to each of these parts.

\section*{4. Summary}

The research question of this study is thus approached using both phenomenological and
practical theological methods. The former involves research individuals who provide data to
be analysed through fixed procedures in order to achieve the essential meanings of the
experience named ‘baptism in the Holy Spirit’. Since in this study the former functions to
serve the latter, the former is integrated into the latter. Chapter One begins with Part A,
‘Attending’ as the first stage of the practical-theological method of reflection.

\textsuperscript{36} Ibid., 16.
PART A: ATTENDING

As the first phase of pastoral theological method, Part A engages with ‘attending’ to the meaning of ‘baptism in the Holy Spirit’ through the eyes of the New Testament, patristic testimony, and ecclesial movements, particularly CCR, in successive chapters. The transition from the use of the biblical verbal form ‘to be baptised in the Holy Spirit’ to the substantive form ‘baptism in the Holy Spirit’ in charismatic movements is noted in particular. This latter term has been used within the CCR to describe a lived experience of being touched and empowered by the Holy Spirit.
Chapter One: Attending to the Scriptures

The Scriptures of the Old and New Testaments are the tap-root of the Christian tradition – the first dimension of ‘attending’ in the Whiteheads’ practical-theological method of research. What does attending to the experience called ‘baptism in the Holy Spirit’ in this element of the Christian tradition disclose?

1. ‘Baptism in / by the Holy Spirit’: the Baptist and the Christ

The substantive form, ‘baptism in the Holy Spirit’, is not recorded in Scripture, but is derived from the verb form ‘to baptise with the Holy Spirit’, which is found in several places.

The four gospels record John the Baptist contrasting himself, as one who baptised with water, with the mightier One who would ‘baptise with the Holy Spirit’ (Mark 1:8; John 1:33), or ‘baptise with the Holy Spirit and fire’ (Matt 3:11; Luke 3:16). Luke uses both phrases: ‘baptise with the Holy Spirit and fire’ in the gospel and ‘baptise in the Holy Spirit’ in Acts. The question is which is the original form of the Baptist’s prediction: ‘to baptise with the Holy Spirit’ or ‘to baptise with the Holy Spirit and fire’?

Next, there are the words of Christ after the resurrection, promising to fulfil John’s prophecy: “[H]e had told them not to leave Jerusalem, but to wait there for what the Father had promised. ‘It is,’ he said, ‘what you have heard me speak about: John baptised with water but, not many days from now, you are going to be baptised with the Holy Spirit’” (Acts 1:4-5).

Finally, Peter’s words later in Acts concern the same promise of Christ: “I had scarcely begun to speak when the Holy Spirit came down on them [Cornelius and his household] in the same
way as it came on us at the beginning, and I remembered that the Lord had said, ‘John
baptised with water but you will be baptised with the Holy Spirit’” (Acts 11:15-16).

These texts are now examined in turn.

1.1 The Testimony of John the Baptist

Dunn provides two interpretations of these terms. Many contemporary scholars would
question whether the Baptist mentioned the Holy Spirit in his prophecy and they propose that
the metaphor of baptism is “equivalent to the metaphor of winnowing and destruction by fire
which immediately follows (Matt. 3.12; Luke 3.17).” Fire here signifies judgment. Based
on this interpretation, two alternatives are suggested, namely, either the Baptist “spoke of
baptism in fire alone, or else he spoke of baptism with wind (νευμα) and fire.”

Dunn argues that it is probable that John prophesied a baptism in the Holy Spirit and fire.
This view is strongly supported by Francis Martin who maintains that “the expression ‘to
baptise with/in (the) Holy Spirit and fire’ was original with John.” Two arguments of Dunn
focus his view: first, the preaching of John the Baptist contains both good news and
destruction, unlike interpretations which only refer to destruction; and second, John almost
certainly had some contact with, and, consequently or logically, was influenced by the

37 James D. G. Dunn, Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the
38 Ibid.
39 Ibid., 9.
40 Francis Martin, Baptism in the Holy Spirit: A Scriptural Foundation (Steubenville, OH: Franciscan
University Press, 1986), 5; cf. Kilian McDonnell & George T. Montague, Christian Initiation and
Baptism in the Holy Spirit: Evidence from the First Eight Centuries (Collegeville, MN: Liturgical Press,
1990), 4-5; Michael Green, Baptism: Its Purpose, Practice and Power (London: Hodder and Stoughton,
1987), 37.
Qumran sect that “talked freely of a, or God’s holy spirit (or spirit of holiness) as a cleansing, purifying power...”

If the wording ‘to baptise with/in the Holy Spirit and fire’, which is only recorded in Matthew and Luke, was originally derived from the Baptist, why then would the other New Testament usages of the prophecy reformulate it into ‘to baptise with the Holy Spirit’, excluding ‘fire’? To this question Montague replies that neither Mark nor John “presents the Baptist as an announcer of judgment.” Francis Martin argues that the expression ‘to baptise with/in the Holy Spirit’ is likely a subsequent development. In other words, the early Church reinterpreted the Baptist’s words in light of their fulfilment at Pentecost. According to Dunn, Mark’s omission of the Baptist’s reference to ‘fire’ reveals this new interpretation:

If Mark has consciously shaped the tradition of the Baptist’s prophecy to exclude the ‘and fire’, as indeed all talk of judgment, it implies that he ignored John’s own understanding of the future baptism and preserved the saying in the form most familiar to Christian experience, in which case he is almost certainly thinking of Pentecost.

Dunn offers another interpretation. It is clear that the prediction of the Baptist points to Jesus who would baptise in the Spirit. In order for Jesus to be able to baptise others in the Spirit, he had to fulfil the following ‘requirements’: baptism at Jordan and the Holy Spirit coming upon him, suffering and dying on the cross, being raised from the dead and exalted to God’s full presence, so as to be able to send the Spirit. At the Jordan, Dunn contends, Jesus was baptised in the Spirit, entered into the age of the Spirit, anointed with the Spirit as Messiah and Servant, and installed into the messianic office of servant and representative of his people. The culmination of Jesus’ work was his death on the cross, where “he accepted and endured

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the messianic baptism in Spirit-and-fire on behalf of his people.”45 On the basis of Luke 12:49-50, Dunn concludes that “Jesus’ ministry as Servant and Representative is consummated by his suffering the messianic baptism of fire on behalf of his people.”46 He further states,

(W)hen Jesus comes to baptize others it is a baptism no longer of Spirit and fire, but now only of Spirit: Acts 1:5 – ‘John baptized with water, but you will be baptized with the Holy Spirit’ – not with Spirit-and-fire, as John had said. Perhaps we may say that in some sense Jesus has exhausted the fire that was kindled on him, just as he drained the cup of wrath, so that the means of entry into the New Age is now only a baptism in the Spirit, not Spirit-and-fire, but a baptism in the Spirit of Jesus, he who endured the messianic tribulation which was necessary before messianic Kingdom could be established.47

Montague points out another important element of Jesus’ being baptised in the Holy Spirit. The reception of the Holy Spirit signifies a declaration of his divine sonship, as well as his anointing with divine power. It is by the Holy Spirit he “acts upon others or communicates to them.”48 It is by the empowerment of the Holy Spirit that Jesus heals, teaches, forgives sins, and performs exorcisms.49

What then did the Baptist’s prophecy of an imminent ‘baptism in the Holy Spirit and fire’ mean? To answer this question, Dunn refers to two traditional interpretations and then offers his own interpretation. ‘Baptism in the Holy Spirit’ and fire was understood as “either of an inflaming, purifying baptism – a purely gracious outpouring of the Holy Spirit, or of a twofold baptism, of the righteous with the Holy Spirit and of the wicked with fire.”50 Dunn judges these two interpretations inadequate, arguing that baptism with fire, due to the word

45 Ibid., 42.
46 Ibid.
47 Ibid., 43
49 Ibid., 8-14.
50 Dunn, Baptism, 10.
‘fire’ being prominent in Matthew 3:10-12, “cannot be solely gracious, and must at least include an act of judgment and destruction.”51

Before giving his interpretation, Dunn explains that to be baptised in the Holy Spirit and in fire does not mean two distinctive baptisms, but one ‘in Spirit-and-fire’.52 In explicating the Baptist’s understanding of this imminent Spirit-and-fire baptism, Dunn sees it as “the one purgative act of messianic judgment which both repentant and unrepentant would experience, the former as a blessing, the latter as destruction.”53 In short, a single baptism with a dual outcome.54

Compared with the Coming One’s baptism, the baptism administered by the Baptist would seem to be a very small affair. The former, however, is the complement and fulfilment of the latter. Both baptisms are to be administered to the same people by different authors. Spirit-and-fire baptism is not offered as an alternative to John’s water-baptism, nor does one accept John’s baptism in order to escape the messianic baptism. Rather, one undergoes John’s water-baptism with a view to and in preparation for the messianic Spirit-and-fire baptism.55 In the

51 Ibid.

> Does it refer to one baptism that is both wind and fire? Or is it a prophecy of what happened at Pentecost? Or is it a foretelling of two baptisms – a baptism of fiery judgment upon an impenitent nation, and a baptism of Spirit, of salvation, to those who receive it? I do not think we can be quite sure, but the possibility of this double baptism – a baptism of judgment being one thing, and the baptism of the Spirit being another – is at least suggested by the striking saying, later in St. Luke’s Gospel [12:49-50].

55 Dunn, Baptism, 11.
words of Montague, John’s baptism and Spirit-baptism, especially in Luke, are “not exclusive…but inclusive, i.e., not with water only but with the Holy Spirit as well.”

1.2 Which Preposition: with, in, of, or by?

The Greek phrase ‘baptise in the Holy Spirit’ is βαπτίζειν εν πνεύματι (baptisein en pneumati). The preposition en is commonly translated as ‘with’, but can also function as ‘in’ or ‘by’ – and each of these meaning affects the way this ‘baptism’ is understood. The Greek baptisein en pneumati is translated both in the active form, ‘to baptise with the Holy Spirit’ and the passive ‘to be baptised with the Holy Spirit’ in all six New Testament records of the expression (Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16).


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56 McDonnell & Montague, Christian Initiation, 27.


59 See Green, Baptism, 128-133. The Greek preposition en, according to Green, can only be translated as ‘in’ or ‘by’, though he also uses ‘with’.

In describing their pentecostal experience of the Spirit, Pentecostals usually prefer the designation ‘baptism in’ (or with) rather than ‘baptism of’ (or by) the Spirit. While every Christian has been baptized of or by the Spirit-as-agent (see 1 Cor 12:13a), Pentecostals believe that not every Christian has yet been baptized by Christ-as-agent in or with the Spirit-as-element (cf Mark 1:8 and parallels, 1 Cor 12:13b). That is, Pentecostals believe that the Spirit has baptized every believer into Christ (conversion), but that Christ has not yet baptized every believer into the Spirit (Pentecost).  

Lederle comments that “the expression ‘baptism of the Spirit’ was current at the time of and in the context of the Holiness movements and early Pentecostalism.” In sum, according to Ken Smith, the “Greek preposition en generally means in in English and cannot be translated of, as though it is possessive.”

Given its focus on investigating the experience named as ‘baptism in the Holy Spirit’ by charismatics, this form is used in this thesis to describe pentecostal-charismatic experiences, while recognising that the preposition (in the verb phrase) could be translated otherwise.

1.3 ‘The Experience of Jesus at the Jordan’

All the synoptic gospels record Jesus’ being baptised by John the Baptist in the Jordan, during which the Holy Spirit is revealed as descending ‘in the form of a dove’. What seems to be of interest to the evangelists is not so much Jesus’ desire to be baptised, nor John the Baptist’s reticence to baptise (only Matthew records this), nor of what happens during the ‘baptism of / with the Holy Spirit’, though he seems to regard them as synonymous and interchangeable. Cf. John F. MacArthur, *Charismatic Chaos* (Grand Rapids, MI: Zondervan, 1992), 230-236.

Bruner, *A Theology*, 60.


baptism – but of the events after the baptism itself. All the accounts report this, in which God’s intervention in eschatological terms is emphasised: the rending of the heavens, the coming of the Spirit in the form of a dove, and the heavenly voice (Matt 3:16-17; Mark 1:10-11; Luke 3:21-22 – in Mark and Matthew the Holy Spirit comes on Jesus at his coming out of the water, whereas in Luke this is after Jesus is baptised and while he is praying). These distinctive accounts point to the meaning of Jesus’ experience at the Jordan being his anointing with the Spirit by God. That this takes place after his baptism, not prior to and during the baptism itself, indicates that baptism by John places itself as preparatory, perhaps a necessary preparation. What counts most, however, is the intervention of the Father: this is essential and initiatory, without which the very significance of the events at Jordan would be missing and incomplete.

Jesus’ experience at the Jordan is nevertheless called his being baptised in the Holy Spirit or anointed with/by the Holy Spirit. What does it mean to describe the experience in these ways? Why is Jesus baptised in or anointed with the Holy Spirit? According to Luke, he is replete with the Spirit since his conception, so for what would this anointing with the Spirit be intended? The answer to these questions lies primarily in the role which Jesus is about to play in the economy of salvation, as initiated by the Father. Viewed from this perspective, Jesus’ being baptised in the Holy Spirit is the inauguration of a new epoch in the history of salvation, the beginning of the new covenant, the initiation of the messianic age. As Dunn summarises, “It is in fact the event which begins the new covenant for Jesus – it initiates the

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65 Dunn, Baptism, 31.
66 Ibid.; also Martin, Baptism, 13-16; McDonnell & Montague, Christian Initiation, 6-7, 16, 23-26; Green, Baptism, 40.
messianic age and initiates Jesus into the messianic age.”67 That Jesus begins his public life and ministry after his being anointed with the Spirit (cf. Acts 10:38) supports this argument.

Anointing with the Spirit also fulfils the sign of the coming of the hoped-for Messiah, “the eschatological hopes of the prophets for a Spirit-anointed Messiah.”68 The descent of the Holy Spirit on Jesus at the Jordan signified that this was the one who was to come, the Messiah (‘anointed one’), the beloved ‘Son of God’ (Matt 3:13-17; John 1:33-34). This does not necessarily mean that Jesus has become someone different from who he was before;69 rather, that he has entered the epoch where he was not before. Nor does it mean that the experience at Jordan led Jesus to a self-consciousness of his identity as Messiah and Son of God. Jesus is designated Messiah from his birth, yet his messiahship begins to reach its ‘completion’ through his baptismal experience at the Jordan, pointing to his death, resurrection and ascension.

The baptism of Jesus as Son was also his baptism as ‘servant of the Lord’: the words from heaven blend Isaiah 42:1, the opening ‘servant song’, with Psalm 2:7, the royal begetting of the Son. His being Son and servant come together out of the one baptism: the ‘Messianic Son was also the Suffering Son’.70 The evidence to all this is his suffering and death on a cross.

Viewed from the perspective of Jesus’ public ministry, which comes into effect soon after his baptism, his baptism at Jordan initiated the moment at which he was equipped and empowered with the power of the Holy Spirit for his messianic tasks of preaching, healing, teaching and exorcising. According to Dunn, this charismatic-divine empowering of Jesus is

67 Dunn, Baptism, 25.
68 Ibid., 27.
69 Jesus’ anointing with the Spirit at Jordan was a powerful assurance of his being the Son: Green, Baptism, 41.
70 Ibid.
not the vital and primary purpose of the anointing, but a corollary to it; for Montague, on the contrary, it is integral to the anointing itself. Whether integral or corollary to the baptism, the synoptic tradition unanimously affirms that it was by receiving of the Holy Spirit that Jesus “acts upon others and communicates to them.” Jesus is thus subject to the Holy Spirit in all aspects of his ministry. More precisely, according to John he is subject to the Father, who has anointed and endowed him with the Holy Spirit in order to fulfil the Father’s will (see John 4:34; 5:30; 6:38).


The Baptist prophesied that ‘one coming after me’ will baptise in/by/with the Holy Spirit. Acts portrays the events at Pentecost, and the conversion of the gentile centurion Cornelius, as the fulfilment of the Baptist’s prophecy and of Jesus’ promise of ‘power from on high’ (Luke 24:48-49; Acts 1:4-5). These two accounts, however, do not utilise the term ‘baptise’, and a variety of other phrases are in Acts used to describe the experience of the Spirit’s coming:

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72 McDonnell & Montague, Christian Initiation, 7.
Table 2: Phrases Used in Acts to Denote the Reception of the Holy Spirit

<table>
<thead>
<tr>
<th>Acts</th>
<th>Image</th>
<th>Expressions</th>
<th>Freq</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:5 11:16</td>
<td>baptised with</td>
<td>you are going to be <strong>baptised with</strong> the Holy Spirit</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>you will be <strong>baptised with</strong> the Holy Spirit</td>
<td></td>
</tr>
<tr>
<td>1:8</td>
<td>come on</td>
<td>the Holy Spirit will <strong>come on</strong> you</td>
<td>1</td>
</tr>
<tr>
<td>8:16</td>
<td>come down on</td>
<td>for as yet he [the Holy Spirit] had not <strong>come down on</strong> any of them</td>
<td>4</td>
</tr>
<tr>
<td>10:44 11:15; 19:6</td>
<td>come down on</td>
<td>the Holy Spirit <strong>came down on</strong> all the listeners</td>
<td></td>
</tr>
<tr>
<td></td>
<td>filled with</td>
<td>the Holy Spirit <strong>came down on</strong> them</td>
<td></td>
</tr>
<tr>
<td>2:4; 4:31 13:51 4:8; 13:9 9:17</td>
<td>filled with</td>
<td>they were all <strong>filled with</strong> the Holy Spirit</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>the converts were <strong>filled with</strong> joy and the Holy Spirit</td>
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<tr>
<td></td>
<td></td>
<td>Peter/Paul, <strong>filled with</strong> the Holy Spirit</td>
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<tr>
<td></td>
<td></td>
<td>Saul…be <strong>filled with</strong> Holy Spirit</td>
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<tr>
<td>2:17, 18 2:33 10:45</td>
<td>pour out</td>
<td>I [the Lord] shall <strong>pour out</strong> my Spirit (= Joel 3:1)</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>he [Jesus] has received from the Father the Holy Spirit, who was promised, and what you see and hear is the <strong>outpouring</strong> of that Spirit</td>
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<tr>
<td></td>
<td></td>
<td>astonished that the gift of the Holy Spirit should be <strong>poured out</strong> on gentiles too</td>
<td></td>
</tr>
<tr>
<td>2:38 8:15, 17, 19 10:47 19:2</td>
<td>receive</td>
<td>you will <strong>receive</strong> the gift of the Holy Spirit</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>they <strong>received</strong> the Holy Spirit</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>they have <strong>received</strong> the Holy Spirit as we have</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>did you <strong>receive</strong> the Holy Spirit?</td>
<td></td>
</tr>
<tr>
<td>5:32 8:18 11:17 15:8</td>
<td>give</td>
<td>the Holy Spirit whom God <strong>has given</strong></td>
<td>4</td>
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<tr>
<td></td>
<td></td>
<td>saw that the Spirit <strong>was given</strong> through the laying on of the apostles’ hands</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>God was giving them the identical gift that he gave to us when we believed</td>
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<tr>
<td></td>
<td></td>
<td>God…showed his approval of them by <strong>giving</strong> the Holy Spirit to them</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td></td>
<td>27</td>
</tr>
</tbody>
</table>

Table 2 shows that seven different expressions are used in Acts to describe the coming of the Spirit, with twenty-seven references in all. The most frequent *images* used are ‘receive’ and
‘filled with’ – six times each.73 According to Schneider, however, the most used phrases in Acts are “to be filled with the Holy Spirit,” “to pour out the Holy Spirit,” and “to receive the Holy Spirit.”74

Dunn offers two further observations. First, he notes that all seven images are used in relation to the Pentecost events (1:5; 1:8; 2:4; 2:17; 10:47; 11:17; 11:15); three for Philip and the Samaritans (8:15, 16, 18), three for Cornelius’ household at Caesarea (10:44, 45, 47) and two for the disciples of the Baptist at Ephesus (19:2, 6). Although there is no fixed terminology, all the expressions denote a similar experience – equivalent, interchangeable ways of describing the same coming of the Holy Spirit.75 As Dunn summarises, “they are not different operations or expressions of the Spirit… but rather different aspects of the same operation and experience – the first initiating, i.e. baptizing work of the Spirit.”76 Secondly, Luke only uses all seven images in relation to the initial coming of the Holy Spirit at Pentecost, and not for any other coming.77

Basing on the meaning of the Greek word *baptizo* which is “dip, immerse, sink, drench,” Sullivan argues that being baptised in the Spirit is metaphorically equivalent with being “immersed in, drenched with, the Holy Spirit.” He then concludes: “To ‘be baptised in the

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73 Dunn, *Baptism*, 70, excludes 10:38 “to pour out the Holy Spirit” from his list, “since it refers to Jesus’ anointing with the Spirit and not to a post-Pentecostal reception of the Spirit.” The same argument for exclusion should then also be applied to “to receive the Holy Spirit” in 2:33a.
74 Schneider, “Baptism,” 37.
76 Dunn, *Baptism*, 72 (italics in original). Saying this, Dunn contradicts himself: already on page 53 he argues that Acts 4:29-31 is an example of frequent requests for a renewed ‘filling’ with Holy Spirit.
77 Ibid., 71.
Spirit is to receive an outpouring of the Spirit, or, more literally, to receive the gift of the Spirit.”

2.1 The Essence of Pentecost

The events of the day of Pentecost are recounted in Acts 2, anticipated in Acts 1:4-5, and looked back on in Acts 11:15-16. It is clear that the essence of Pentecost is the coming of the Holy Spirit from heaven on the disciples, sent by the Father through the exalted and glorified Christ. Acts 2:4 is the key verse: “And they were all filled with the Holy Spirit.” What then does the Pentecost event have to say of ‘baptism in the Holy Spirit’?

The coming of the Holy Spirit was characteristic of the messianic era looked for by the Old Testament prophets, such as Joel (3:1), Isaiah (44:3-5), and Ezekiel (39:29), as well as by John the Baptist (who cites Isaiah 40 of his own ministry). By citing the words of the Baptist on the lips of Jesus (Acts 1:5) and of Joel (Acts 2:17-20) – both being integral to Peter’s speech (Acts 2:14-42) – Luke points to the arrival of this era at Pentecost. Accordingly, two conclusions can now be made. First, according to Luke-Acts, Pentecost is God’s act of fulfilling of the hoped-and-longed-for outpouring of the Spirit foretold by prophets. The prophets foretold it, looked forward to it, yet the time of its fulfilment at Pentecost depended totally on the Father and the Son.

Christ on several occasions promised the outpouring of the Spirit to his apostles, both in Luke-Acts (Luke 12:12; 24:49; Acts 1:5, 8) and especially John (John 3:5-8; 7:37-30; 14:16, 17). Different interpretations deal with the number of the ‘they’ in this verse. According to The New Jerusalem Bible, the ‘they’ is not the 120 in Acts 1:15-26, but the group mentioned in Acts 1:13-14. On the contrary, Dunn, Baptism, 40, 51 maintains that the ‘they’ or the ‘all’ refers to “the 120 and not just the twelve.” He is supported by McDonnell & Montague, Christian Initiation, 29. Based on Jesus’ commission to the apostles before his ascension, and the fact that it was Peter and the other apostles who stood up after the Pentecost, is it not likely to say that the group was that of Acts 1:13-14?

79 Different interpretations deal with the number of the ‘they’ in this verse. According to The New Jerusalem Bible, the ‘they’ is not the 120 in Acts 1:15-26, but the group mentioned in Acts 1:13-14. On the contrary, Dunn, Baptism, 40, 51 maintains that the ‘they’ or the ‘all’ refers to “the 120 and not just the twelve.” He is supported by McDonnell & Montague, Christian Initiation, 29. Based on Jesus’ commission to the apostles before his ascension, and the fact that it was Peter and the other apostles who stood up after the Pentecost, is it not likely to say that the group was that of Acts 1:13-14?
26; 16:7-15), including to the future faithful (John 7:38). According to the *Catechism of the Catholic Church*, this promise was fulfilled by Christ first on Easter Sunday and then more strikingly and abundantly at Pentecost.\(^8\) In this case we may thus say, secondly, that the coming of the Holy Spirit at Pentecost completely depends on the Father’s will and decision, who promises it and fulfils it; and who fulfils it because he has promised it, for he cannot deny himself (cf. 2 Tim 2:13). This fulfilment happens because God wants it, apart from human intervention. The coming of the Holy Spirit at Pentecost is thus the fulfilment of the promise of the Father, reiterated by Jesus to the apostles before his ascension.

Besides these two conclusions, drawn on the basis of scriptural evidence, theologians have explored and contended for other dimensions and meanings of Pentecost, particularly the significance it has in regard to believers at that time, and the foundation of the Church. In particular, Pentecost is viewed as the turning point of the ‘new age’ and ‘new covenant’ for all who remained loyal to Jesus, and stayed at Jerusalem in obedience to his command. Dunn thus states, “What Jordan was to Jesus, Pentecost was to the disciples. As Jesus entered the new age and covenant by being baptised in the Spirit at Jordan, so the disciples followed him in like manner at Pentecost.”\(^8\) In these terms of new age and new covenant, to be baptised in the Spirit is the convergence point both for Jesus and his disciples: Jesus alone was baptised in the Spirit at Jordan, and his disciples at Pentecost. By being baptised in the Spirit at Jordan, Jesus became the ‘man of the Spirit’; by being exalted to heaven and pouring out his Spirit to his disciples, Jesus became the ‘Lord of the Spirit’.\(^8\)

Another dimension of Pentecost related closely to the previous one is that it is the completion and culmination of Jesus’ entire mission for the disciples. On the one hand, Pentecost is the

\(^8\) CCC, # 1287.
\(^8\) Dunn, *Baptism*, 40.
\(^8\) See Ibid., 41-45.
continuation of what went before: Jesus’ ministry, crucifixion, resurrection and ascension. On the other hand, it is “a new beginning – the inauguration of the new age, the age of the Spirit – that which had not been before.” As the dawn of the new age, Pentecost is to be linked with what comes after it, rather than with the resurrection and what went before.

Pentecost is also viewed as the event which inaugurates / initiates / establishes the age of the Church. Paul’s term ‘body of Christ’, applied to the Church, came into existence not before but only after Pentecost. Pentecost is thus “in a special way the Baptism of the Church. Pentecost is the beginning of the Church and the coming into existence of the Church as the Body of Christ. And this is the work of the Spirit.”

2.2 The Experience of Pentecost

In sum, the essence of Pentecost was the coming of the Spirit from heaven upon the disciples, sent by the Father through the exalted and glorified Christ. This conclusion forms the background for critical questions about the experience of the Spirit’s coming. What did the outpouring of the Holy Spirit mean to all those who had received it at Pentecost? What difference did it make to them in their spirituality? Who were they before and after receiving the gift of the Holy Spirit? Did the coming of the Spirit at Pentecost have the same effect on each person? What did the outpouring of the Spirit at Pentecost mean to Mary, mother of Jesus, who (according to Catholic teaching) was ‘graced’ with the Spirit from the first moment of her conception? What did it mean for her to experience the Pentecost outpouring of the Holy Spirit as part of the body of believers (cf. Acts 1:14)?

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83 Ibid., 44.
84 Ibid., 44-45.
The apostle Peter acknowledged Jesus to be the Messiah at a key point in the synoptic accounts (Matt 16:16; Mark 8:29; Luke 9:20). To this declaration, Jesus responded that it was ‘my Father in heaven’ who had revealed this truth to Peter directly. Jesus then forbade his disciples from telling anyone about him. Before Pentecost, neither Peter nor any other disciples declared in public that Jesus was the Messiah (Matt 16:20; Mark 8:30; Luke 9:21). At Pentecost, however, Peter concluded his public address by proclaiming that Jesus is ‘Lord and Messiah’ (Acts 2.36), as the outcome of the Holy Spirit’s coming upon them (Acts 2.4).

In Johannine terms, the first Advocate, while still with them, forbade them from announcing himself as Messiah; at Pentecost, ‘another Advocate’ urged them to proclaim Jesus as Lord and Messiah. The first manifestation of the outpouring of the Holy Spirit upon the disciples is that “they…began to speak in different languages” (Acts 2:4). What is meant by “different languages”? Commenting on this verse, the New American Bible in its notes takes it as “ecstatic prayer in praise of God, interpreted in verses 6 and 11 as speaking in foreign languages, symbolising the worldwide mission of the church.”

In a similar vein, the New Jerusalem Bible commentary says:

> The phenomenon of Pentecost has elements common to speaking in tongues experienced by Cornelius (10:46seq.; 11:15) and by the disciples of John at Ephesus (19:6), which Paul discusses in 1 Co 14…what happens is praise of God (2:11; 10:46; 1 Co 14:2, 16) by ecstatic speech which surprises the listeners (2:13; 1 Co 14:23).

For Walsh, the meaning of ‘languages’ at Pentecost is twofold: ecstatic glossolalia (prayer tongues) based on 2:4, and either a miracle of hearing or xenolalia (an ability of a person to

87 The New Jerusalem Bible (London: Darton, Longman & Todd, 1985), 1801.
speak languages they do not know) based on 2:6.\textsuperscript{88} Collins notes some people support the latter.\textsuperscript{89} Acts 2:6, which says “each one was bewildered to hear these men speaking his own language,” would seem to mean that there was a miracle of hearing,\textsuperscript{90} i.e., people hearing the good news of Christ in their own languages. In other words, it was a public sign of the universality of the Gospel, not an individual experience: none of those who respond to Peter’s call are said to speak in tongues, though they are promised the Spirit – rather, their baptism adds them into a disciplined community life (Acts 2:41-47) – and note 4:31, a definitely non-initiatory experience.

But what does this mean in relation to the faith commitment of the disciples? Schneider concludes that the Spirit’s coming upon them meant they came to realise that Jesus was indeed Lord and Messiah, and “experienced the love of God and knew that they were saved and acceptable to God. They realized that this was not just for them but for all men who would turn to God through Jesus.”\textsuperscript{91}

Another view comes from Dunn. He contends that those who received the outpouring of the Spirit at Pentecost were the 120 of Acts 1:15, not just the group in Acts 1:13-14. Their spiritual state, he argues, and their experience of salvation and forgiveness prior to Pentecost, was precisely that of Cornelius prior to his reception of the Spirit. It was at Pentecost, more precisely, after being filled with the Holy Spirit, that they came to the decisive commitment by which they became Christians, believers in the Lord Jesus Christ, entering into the filial


\textsuperscript{90} Montague, The Holy Spirit, 281.

\textsuperscript{91} Schneider, “Baptism,” 39.
relationship of Jesus with the Father.\textsuperscript{92} That the disciples made an act of faith is not mentioned in Acts 2:1-13, but the evidence for this claim is found in the explanation by Peter to the community, after he had witnessed the coming of the Spirit to Cornelius and his household: “The Holy Spirit came down on them in the same way as it came on us at the beginning...God was giving them the identical gift he gave to us when we believed in the Lord Jesus Christ” (Acts 11:15, 17).

Taking all these essential characteristics into consideration, Pentecost is thus presented in Acts as a unique, once-for-all incident, the fulfilment of the outpouring of the Spirit foretold by prophets and promised by Jesus, who as a result of the Spirit’s coming is proclaimed publicly as Lord and Messiah. As a consequence, even though the terminology is not used, it is appropriate to describe the Pentecost event as one of being ‘baptised in the Holy Spirit’.

But three further incidents narrated in Acts, as noted in the Table 2 above, relate to the Holy Spirit coming in an experiential way – the Samaritans, Cornelius and his household, and the disciples at Ephesus. What does attending to these passages disclose about the experience of ‘baptism in the Holy Spirit’?

\textbf{2.3 The Samaritans (Acts 8:9-19)}

The Samaritans, as Acts 8 informs readers, in response to the preaching of Philip, had been baptised ‘into the name of the Lord Jesus’.\textsuperscript{93} For some reason, however, they did not ‘receive the Holy Spirit’ in or immediately after their baptism (Acts 8:16). Montague views this case

\textsuperscript{92} Dunn, \textit{Baptism}, 51-53.

\textsuperscript{93} It is not stated as to whether these Samaritans had received the baptism of John. After Pentecost, this practice was replaced by baptism into Christ, the former being contrasted with the latter, as associated with the gift of the Holy Spirit (Acts 2:37-39). See McDonnell & Montague, \textit{Christian Initiation}, 29-30.
of the Samaritans, along with the Cornelius incident, as an exception to the rule that the gift of the Holy Spirit normally accompanies or immediately follows baptism.\textsuperscript{94}

The point is not that the Samaritans were at fault,\textsuperscript{95} nor that a second experience (whether tongues or confirmation) is needed for full initiation, but that the Jerusalem apostles found it hard to accept that Samaritans could be Christians. They are still learning – and Peter has a lot more to learn, hence the dream that takes him to preach to Cornelius, a ‘God-fearer’ who is one step away from ‘Israel’. So, the Spirit ‘waited’ until Peter and John accepted the Samaritans as fellow-believers, as expressed by their laying on of hands to show they are both in solidarity in Christ.\textsuperscript{96}

2.4 The Ephesian ‘Disciples’ (Acts 19:1-10)

In view of the experiences of Philip, Peter, John, Paul, Barnabas and others, the non-Jews were responding to the Gospel, the Jerusalem Council resolved that no tests beyond faith in Christ should be placed on them belonging to Christ’s church (Acts 15:23-29).\textsuperscript{97} It therefore comes as somewhat of a surprise to find Paul encountering some dozen ‘disciples’ at Ephesus, whom he regards as ‘believers’ (Acts 19:1-2). They had received the Baptist’s water-baptism, and responded to his testimony to Jesus, but had never heard of, let alone received, the Holy Spirit. Upon their being baptised ‘into the name of the Lord Jesus’ and having Paul’s hands laid on them, “the Holy Spirit came upon them, and they began to speak

\textsuperscript{94} Montague, \textit{The Holy Spirit}, 293.
\textsuperscript{95} Ibid. One of the two possible explanations offered by Montague, however, is that “something was missing in the dispositions of the Samaritans which impeded the full normal effect of baptism.”
\textsuperscript{97} The requirements for sensitivity about eating habits and sexual behaviour would seem to conditions for effective fellowship between Jewish and Gentile believers, not ‘entry standards.’
with tongues and to prophesy” (Acts 19:2-7). What is to be made of this strange post-Pentecost, post-Council event?

A Christian community had emerged in Ephesus, through the preaching of Apollos, though his enthusiastic testimony to ‘the Way’ was corrected by Priscilla and Aquila (Acts 18:24-26). While Apollos was in Corinth in Achaia, Paul arrived in Ephesus, and found the group called ‘disciples’, being “about twelve of these men in all” (Acts 19:7). Dunn points out that the definite article is absent: the Ephesian dozen are referred to as disciples, not the disciples: they did not belong to the Christian community which had emerged around Apollos. As McDonnell and Montague put it, they are called disciples, “but do not yet belong to the disciples; that is, they are not yet Christians.” Acts describes them in this way because, though they were looking towards faith in Christ, the Holy Spirit was absent from their life experience.

The fact that they were (re)-baptised, into the name of the Lord Jesus, shows that the baptism they had received was insufficient for Christian initiation, since after Pentecost, John’s baptism was superseded by Christian baptism. Consequently, the Ephesian dozen were treated as new enquirers in the process of being initiated into Christ, which was completed in their baptism and receiving the Holy Spirit. As Bruner argues, “The missing link in the Ephesians’ spiritual formation, therefore, was not teaching on how to be baptised in the Holy Spirit, it was faith and baptism in Jesus.”

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98 Some commentators are in doubt of the Ephesians’ baptism by the Baptist. See Dunn, Baptism, 84-85. Some accept they were already baptised: McDonnell & Montague, Christian Initiation, 38.
99 Dunn, Baptism, 85.
100 McDonnell & Montague, Christian Initiation, 37-38; see Dunn, Baptism, 83-84.
102 Bruner, A Theology, 211.
2.5 The Conversion of Cornelius (Acts 10:1-48)

The conversion of Cornelius is the other event in Acts which points clearly to the fulfilment of the Baptist’s prophecy and of Jesus’ promise of being baptised in the Holy Spirit.\textsuperscript{103} Martin calls this event at Caesarea ‘the Gentile Pentecost’.\textsuperscript{104} Two arguments are given in support of this view. First, the wording of the Baptist’s prophecy is reiterated by Peter in his explanation of the event to the Jerusalem believers: “I remembered that the Lord had said, ‘John baptised with water, but you will be baptised with the Holy Spirit’” (Acts 11:16). Second, Peter’s report is that Cornelius and his household “have received the Holy Spirit just as we have” (10:47; cf. 11:15, 17; 15:8).\textsuperscript{105} These arguments pinpoint this event at Caesarea as the counterpart to Pentecost, and the way that Cornelius and his household received the Holy Spirit as being similar to that of the disciples at Pentecost.

These similarities, however, do not deny the great distinctions between them. The narrative of Acts 10-11 does accent the fact that salvation has been made available to the Gentiles, an outcome so unexpected that Peter had to be taught this through a dream. Those present in the upper room at Pentecost and at Cornelius’s house are clearly different in terms of their status prior to the experience of the Spirit’s coming. The former, if not yet many, had received the baptism of John, had been witnesses to the death and resurrection of Jesus (Acts 1:22), commissioned by him to be his witnesses “to earth’s remotest end” (Acts 1:8; cf. Luke 23:47; Matt 20:18-20; Mark 16:15) and Peter on their behalf had announced baptism into Christ as the means whereby others could “receive the gift of the Holy Spirit” (Acts 2:38).\textsuperscript{106} The latter

\begin{footnotesize}
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\item \textsuperscript{103} See Dunn, Baptism, 82; Schneider, “Baptism,” 38; Martin, Baptism, 22.
\item \textsuperscript{104} Martin, Baptism, 21.
\item \textsuperscript{105} See Dunn, Baptism, 79-82; Martin, Baptism, 21-23.
\item \textsuperscript{106} It is unlikely that the upper room group ever received Christian baptism – who would have administered it? Yet their identification with Christ’s death and resurrection – which Jesus calls his real ‘baptism’
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group in Caesarea, on the contrary, had received neither the Baptist’s baptism nor Christian initiation: Peter had come and spoken to them of Christ in response to Cornelius’ dream. The descent of the Spirit upon the upper room group clearly followed after their becoming disciples of Christ. In the Cornelius event, the Holy Spirit came first, and Christian baptism followed consequentially but immediately.

However, if Cornelius had been ‘baptised in the Holy Spirit’ prior to his Christian baptism, and if the reception of the Spirit marks the primary, essential, decisive, and ultimate element in Christian initiation, why then did the Cornelius group still need to be baptised in the name of Jesus Christ? Would it not seem to be superfluous – or even a re-baptism? What role do the elements of baptism with water and the Spirit (cf. John 3:5) play in the process of Christian initiation? Peter did not dissociate receiving the Spirit from becoming a disciple of Christ through baptism with water (Acts 10:47), but the issue remains a live one in seeking to understand the relationship between baptism into Christ with water and the experience of ‘baptism in the Holy Spirit’. Montague responds to these puzzling questions by holding that their Christian baptism, seen “as the visible sign of belonging to the new Israel to whom the Spirit is given,” was considered necessary “to complete the integral rite of initiation.”

What did this experience of the Holy Spirit mean to Cornelius and his household, then? It was their entrance into the Christian life, the completion of their initiation into becoming Christians.

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(107) Luke 11:49, and note the discussion earlier of relating to ‘fire’) – means they had experienced the reality which baptism into Christ represents (cf. Rom 6).

(108) Also, Acts 15:9 implies that uncircumcised and circumcised believers, having been given the Holy Spirit, had both been baptised into Christ with water, as ‘cleansed’, so there ‘no distinction’ between them.

3. The Experience of the Holy Spirit in 1 Corinthians 12-14

In this long section of 1 Corinthians 12-14, Paul discusses the unity and diversity of the believers through baptism and charism respectively. The reception, experience, and manifestation of the Holy Spirit are placed in the context of the risen body of Christ, i.e., the community of believers. Concerning the unity of the believers, a wealth of teaching is concentrated in verse 12:13 which says: “We were baptised into one body in a single Spirit, Jews as well as Greeks, slaves as well as free persons, and we were all given the same Spirit to drink.” This brief line means that the Holy Spirit is given in Christian baptism. Baptism unites and incorporates people into the one body and the one Spirit: i.e., they become “members of the Body of Christ” that dissolves and transcends “all natural or human limits of nations, cultures, races, and sexes.”¹⁰⁹

To each of the members of the body is distributed different charisms by the Holy Spirit as the Spirit wishes (cf. 1 Cor 12:11). It is these charisms, seen to be manifestations of the power of the Holy Spirit in every Christian and aimed at building up of the one and the same body (cf. 1 Cor 12:7), that are distinctive of the Christian. Charisms are distributed to each one for the use of all. Cantalamessa writes: “A charism is a manifestation, or epiphany of, the Spirit – a partial but genuine mode of manifestation.”¹¹⁰ In treating charisms in this section, along with those in Rom 12, Paul testifies that the power of the Spirit was a matter of experience for Christians in his day.

¹⁰⁹ CCC, # 1267.
¹¹⁰ Cantalamessa, Sober Intoxication, 68.
4. Conclusion

This chapter, through attending to the scriptural witness to the experience of the Holy Spirit, has reached the following major conclusions:

- there are a variety of experiential terms, but none ‘definitive’
- there is a unique place for Pentecost, especially in establishing belief in Jesus as Lord and Christ
- there is a ‘one-stage’ initiation pattern, normally seeing baptism as placing a person ‘into Christ’ and receiving the Spirit (with varied experiential outcomes)
- the coming of the Spirit cannot be ‘controlled’ (by baptism or laying on of hands)
- ‘tongues’ occur in some places: at Pentecost, it primarily means hearing identifiable languages; at Ephesus it can mean the ecstatic language ‘of men and angels’ or interpretable prophetic speech

The next chapter in this thesis continues the journey of ‘attending’ by looking at the witness of the Church Fathers, and of Symeon the New Theologian in particular, to the experience and manifestation of the Holy Spirit among believers.
Chapter Two: Attending to Perspectives from the Tradition

Attending to the scriptural evidence relating to ‘baptism in the Holy Spirit’ has offered some theological perspectives within which the experience may be interpreted. Yet several questions remain, especially in regard to how experiences of the Spirit’s coming are to be understood. The Church Fathers ministered and wrote in times close to the apostolic age, and in a variety of pastoral situations needed to wrestle with what authentic reception of the Holy Spirit meant, and its significance in relation to Christian baptism, faith, the laying on of hands, and the Spirit’s charismata. Is there anything in their writings which can be interpreted as referring to ‘baptism in the Holy Spirit’? If a Church Father uses this or a similar expression, what do they mean by it?

This chapter surveys a representative selection of perspectives from the Fathers, in chronological order, with particular attention to those whose writings bear on these questions.

1. Justin Martyr

Justin Martyr lived in Rome in the first half of the second century, and was martyred around 165 CE. In his First Apology, chapter 61, he comments on the practice and meaning of Christian baptism. The candidates were instructed to pray and fast for the remission of past sins before their baptism, which was said to bring about ‘illumination’. They “were brought by us where there is water, and are regenerated.” Baptism is understood to be intimately connected with the remission of sins, regeneration and illumination, but Justin makes no reference to the reception of the Holy Spirit.111

Justin’s *Dialogue with Trypho* is mainly concerned with Jewish-Christian relations. In chapter 29 he writes: “What need then have I of circumcision, who have been witnessed to by God? What need have I of that other baptism, who have been baptised with the Holy Spirit?” He does not explain what he means by “baptised with the Holy Spirit,” nor how this occurred in his case. Nor does he clarify what he means by “other baptism,” though given the document’s focus on Jewish-Christian relations, “baptised with the Holy Spirit” seems to refer to Christian baptism.

In various parts of the *Dialogue with Trypho* Justin speaks of *charismata* of the Spirit bestowed upon believers, “each as he is worthy.” In chapter 39 he lists such *charismata* as:

- “one receives the spirit of understanding, another of counsel, another of strength, another of healing, another of foreknowledge, another of teaching, and another of fear of the Lord” (cf. Isa 11:2)
- in chapter 82 he writes: “the prophetical *charismata* remain among us even to the present time”
- in chapter 87, these various *charismata* are those which “from the grace of his Spirit's power, [Christ] imparts to those who believe in him, according as he deems each man worthy thereof”
- in chapter 88 he says: “It is possible to see amongst us women and men who possess *charismata* of the Spirit of God”

It is clear from Justin’s writing that being ‘baptised in the Holy Spirit’ was important as a Christian distinctive, and probably viewed as the pneumatological dimension of Christian

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112 http://www.newadvent.org/fathers/01282.htm (accessed 10 June 2010). Unless indicated otherwise, from here on the downloading date of all references taken from this website is as written here.

113 http://www.newadvent.org/fathers/01283.htm

114 The quotations from the last three chapters can be found in http://www.newadvent.org/fathers/01286.htm
baptism. More significant for this study, however, is his testimony to the Spirit’s *charismata* continuing to be exercised in his day and the fact that he is explicit about them being received by women and men strengthens the likelihood that they are associated with baptism. Rather than using Paul’s descriptions in 1 Corinthians 12-14 or Romans 12, Justin cites the ‘sevenfold gifts’ of Isaiah 11, a text associated with Christian initiation. However, he does not explain how these *charismata* could be seen, what they may have meant in experiential terms (he does not mention tongues, for example), nor how they were received or transmitted.

2. *Irenaeus*

Irenaeus (c. 130-200 CE) ministered in Asia Minor and Gaul, and had to confront gnostic teachings as well as persecution. In *Against Heresies* he writes about faith, the laying on of hands, the reception of the Holy Spirit, and the *charismata* of the Spirit. First, he maintains that the reception of the Holy Spirit is subsequent to initial faith, and relates it to the laying on of hands. By this time the water rite had come to be separated from hand-laying in initiation: thus in discussing Acts 8 (the Samaritan episode), he views them as “those who believed in God” through Jesus Christ who was preached them by the apostles, and speaks of “their filling with the Holy Spirit, through the imposition of hands.”115 Also, in reference to 1 Corinthians 3:2, “I had to feed you with milk, not solid food, for you were not yet ready for it,” he writes:

> [T]he apostle had power to give them strong meat – for those upon whom the apostles laid hands received the Holy Spirit, who is the food of life – but they were not capable of receiving it, because they had the sentient faculties of the soul still feeble and undisciplined in the practice of things pertaining to God.116

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Irenaeus here not only associates the reception of the Spirit with the laying on of hands on believers in Corinth, but also views them as not yet capable of receiving the Spirit, due to their feebleness of soul and lack of discipline. To clarify his position, he draws a parallel between this situation and that of humankind at the beginning of creation. “So, in like manner, God had power at the beginning to grant perfection to man; but as the latter was only created anew, he could not possibly have received it, or even if he had received it, could he have retained it.”

Newly created humankind is not yet ready, or may lack capacity, for receiving and retaining the Holy Spirit (which is in line with his understanding of the ‘Fall’). Irenaeus further holds that one’s perfection relates both to the reception of the Spirit and speaking in all languages. He calls perfect those who “have received the Spirit of God, and who through the Spirit of God do speak in all languages, as he used himself also to speak,” seemingly an allusion to Pentecost.

On the other hand, reception of the Holy Spirit as a further stage beyond initial faith is not the only viewpoint Irenaeus proposes. In Against Heresies Book 5 Chapter 10 he speaks of the reception of the Holy Spirit in such close connection to initial faith as to seem inseparable from it. Our being grafted into Christ is like a wild olive tree grafted into the good olive tree (cf. Rom 11.17-24) and he adds that “man is grafted in by faith and receives the Spirit of God,” and so becomes fruit-bearing. Our engraftment onto Christ occurs by the Spirit through faith, for if one “does not receive through faith the engrafting of the Spirit...he cannot inherit the kingdom of God” nor bring forth fruit. However, in the previous section of the same chapter, he spoke of this reception of the Spirit as occurring through progress in faith: “if they

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117 Ibid.
118 Of perfection, Irenaeus says, “the perfect man consists in the commingling and the union of the soul receiving the spirit of the Father, and the admixture of that fleshy nature which was moulded after the image of God.”
do truly progress by faith toward better things, and receive the Spirit of God, and bring forth the fruit thereof, shall be spiritual”¹²¹ (cf. 1 Cor 2:13-15). It seems that the overall picture Irenaeus wishes to portray (echoing Paul’s perspectives) is that the life of faith is a process, and the reception of the Spirit occurs within the movement of faith, from its earliest beginnings through to being ‘perfect’.

As regards the charismata of the Spirit, Irenaeus sees a cause-effect relationship between receiving the Spirit and “speaking in all languages.” This leads him to mention prophetic gifts: “We do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God.”¹²² Other charismata / pneumatika attested by Irenaeus could be gathered from another passage:

For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God, in the name of Jesus Christ.¹²³

The reception of the Holy Spirit, according to Irenaeus, can happen through baptism and/or the laying on of hands, as well as within the movement or progress of faith. It is evident that the work and the presence of the Holy Spirit is essential for the lives of Christians. Yet, although he would seem to witness to an experiential dimension in the presence of the Spirit

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¹²² Book V, chapter 6, section 1, http://www.newadvent.org/fathers/0103506.htm

3. Tertullian

Tertullian (c. 155-225 CE) taught in North Africa, and in time moved from the Catholic to the Montanist Church, an apocalyptic and ultimately heretical sect. His On Baptism, written while a Catholic, speaks in chapters 4-8 of baptism, faith, anointing with oil, imposition of hands, and the reception of the Holy Spirit. He states that the waters of baptism are sanctified by the Holy Spirit and thereby bring about spiritual cleansing:

All waters...after invocation of God, attain the sacramental power of sanctification; for the Spirit immediately supervenes from the heavens, and rests over the waters, sanctifying them for Himself; and being thus sanctified, they imbibe at the same time the power of sanctifying. 124

In chapter six he adds, “Not that in the waters we obtain the Holy Spirit; but in the water...we are cleansed and prepared for the Holy Spirit.” Baptism is to be received through faith in God as Father, Son and Spirit, for the forgiveness of sins. 125 This cleansing, completed through faith and the sealing of the Triune God in the waters of baptism, did not lead Tertullian to say that the reception of the Spirit has occurred.

Following after the water-rite, Tertullian says, comes anointing with oil. “After this, when we have issued from the font, we are thoroughly anointed with a blessed unction.” 126 Along with baptism, this anointing has spiritual effects: “The unction runs carnally, (i.e. on the flesh) but profits spiritually; in the same way as the act of baptism itself too is carnal, in that we are plunged in water, but the effect is spiritual, in that we are freed from sins.” 127 Unlike his

124 Chapter 4, http://www.newadvent.org/fathers/0321.htm
125 Ibid., Chapter 6.
126 Ibid., Chapter 7.
127 Ibid. [Italics in the translation cited].
comments on baptism, Tertullian does not clarify what role anointing plays in relation to the Holy Spirit: this would seem to come through the laying on of hands: “In the next place the hand is (laid upon us), invoking and inviting the Holy Spirit through benediction,” and as a result, “Then, over our cleansed and blessed bodies willingly descends from the Father that Holiest Spirit…to our flesh as it emerges from the font, after its old sins flies the dove of the Spirit, bringing us the peace of God.”

Tertullian, in his elaboration on baptism, differentiates between the activity of the Holy Spirit in baptism with water, and the reception of the Spirit through the subsequent (though immediate) laying on of hands. The Holy Spirit is active in baptism as regards sanctifying the waters and cleansing body and soul, but it is only after both unction and the laying on of hands, seemingly as the candidate emerges from the font, that the Spirit is received. Tertullian sees a sequence of acts within or progressive movement through the one initiation rite: baptism in Spirit-sanctified water for the forgiveness of sins, anointing and imposition of hands for the reception of the Spirit by the cleansed person.

Reference to this progressive movement is also made in his *On the Resurrection of the Flesh*. Stressing the unity of soul and body, for both this life and the next, Tertullian demonstrates a progression commencing in baptism and climaxing with the Eucharist (presumably the final stage in the initiation rite), using a variety of images:

The flesh, indeed, is washed, in order that the soul might be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed (with the cross) that the soul too may be fortified; the flesh is shadowed with the imposition of hands that the soul may also be illuminated by the Spirit; the flesh feeds on the body and blood of Christ that the soul likewise may fatten on its God.  

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128 Chapter 8, http://www.newadvent.org/fathers/0316.htm
129 Ibid.
As with Irenaeus, there is some ambiguity in Tertullian’s understanding of the reception of the Holy Spirit. Alongside the above position, in other writings he holds that the Holy Spirit is received at the time of baptism, or through faith. In Against Marcion, for example, he suggests such effects of the sacrament of baptism as the reception of the Holy Spirit and the remission of sins, deliverance from death, and regeneration. Yet in A Treatise of the Soul, it is through “the mysterious gift of faith” that one attains the Holy Spirit: “By whom has the Holy Spirit ever been attained without the mysterious gift of faith?”

As regards the charismata of the Spirit, Tertullian underlines the necessity of asking for them as the culmination to all he has described in On Baptism. After chapters on the baptism rite, anointing and laying on of hands, he concludes:

Therefore, blessed ones, whom the grace of God awaits, when you ascend from that most sacred font of your new birth, and spread your hands for the first time in the house of your mother, together with your brethren, ask from the Father, ask from the Lord, that his own specialties of grace and distributions of gifts may be supplied you. “Ask,” says he, “and you shall receive.” Well, you have asked, and have received; you have knocked, and it has been opened to you.

Tertullian was aware of the presence of charismata of the Spirit in himself. Writing, Against Marcion, one argument he uses is that Marcion cannot exhibit such things as prophetic charismata, which on the contrary come forth from Tertullian’s side with ease.

Like Irenaeus, whether one receives the Spirit at baptism, through faith or the laying on of hands, it is evident that Tertullian underlines the key, decisive role of the Spirit in the life of

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133 Book V, chapter 8, http://www.newadvent.org/fathers/03125.htm
the believer from its very beginning. And again, like Irenaeus, he never uses the phrase ‘baptism in the Holy Spirit’.

4. Hippolytus

Hippolytus (c. 160-238 CE), in the *Apostolic Tradition*, chapter 21 describes the events of Christian initiation. Each candidate is exorcised, baptised by threefold immersion and anointed as they emerge from the water (by the presbyter, with ‘oil of thanksgiving’). This statement follows, which differs in the Latin and Egyptian sources (Arabic, Boharic Coptic, Ethiopian).\(^{134}\)

**Latin:** The bishop shall lay his hands on them and invoke, saying “Lord God, you have made them worthy to receive remission of sins through the laver of regeneration of the Holy Spirit: send upon them your grace that they may serve you…”

**Other:** The bishop shall lay his hands on them and invoke, saying “Lord God, you have made them worthy to receive remission of sins through the laver of regeneration: make them worthy to be filled with the Holy Spirit and your grace that they may serve you…”

The Latin associates the Spirit with the baptism itself, whereas the Egyptian sources imply that being ‘filled with the Holy Spirit’ will not necessarily be the case for every candidate. The variation in these sources shows that the precise relationship between baptism, laying on of hands, receiving and being filled with the Spirit had not been settled in the pre-Constantinian period – though (as with the other evidence) there is a high expectation that the Spirit’s presence is an experienced reality as well as a ritual one.

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5. Origen

Origen (c.185-254 CE) taught and wrote voluminously in Egypt and Palestine, in different contexts to the western Fathers thus far surveyed. In *On First Principles* Book I chapter 3 sets the Holy Spirit in a wider range of relationships than earlier writers, and (as on other areas of theological reflection) offers distinctive perspectives. Most generally, Origen sees the Spirit as present in humanity: “For, without doubt, everyone who walks upon the earth (i.e., earthly and corporeal beings) is a partaker also of the Holy Spirit, receiving it [sic] from God.”\(^{135}\)

Shortly thereafter, however, he differentiates the presence of the Spirit in humanity from his work which occurs only among believers.\(^{136}\)

Origen recognised a close relationship between baptism and being baptised in the Spirit (using this latter phrase); the latter is the inner reality of the former: “The one who has died to sin and is truly baptised into the death of Christ, and is buried with him through baptism into death, he is the one who is truly baptised in the Spirit and with the water from above.”\(^{137}\)

Elsewhere, however, it seems, in line with earlier writers, that he views the Spirit as bestowed through the imposition of hands after baptism,\(^{138}\) thus envisaging a notional time lapse between baptism and the bestowal of the Holy Spirit. With reference to Acts 8:12-16 he writes, “Philip baptised in water those becoming regenerated from water and the Holy Spirit,

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136 *On First Principles* book I, chapter 3, section 5. He continues: “[T]he operation of the Holy Spirit does not take place at all in those things which are without life, or in those which, although living, are yet dumb; nay, is not found even in those who are endued indeed with reason, but are engaged in evil courses, and not at all converted to a better life. In those persons alone do I think that the operation of the Holy Spirit takes place, who are already turning to a better life, and walking along the way which leads to Jesus Christ, i.e., who are engaged in the performance of good actions, and who abide in God.”


but Peter (baptised) in the Holy Spirit.”\textsuperscript{39} Here the work of the Spirit effecting regeneration in baptism would seem to be distinguished from being later received.

In his \textit{Homilies on Luke}, to be baptised in the Spirit \textit{or} fire are eschatological alternatives.\textsuperscript{40}

\begin{quote}
If you are holy, you will be baptized with the Holy Spirit. If you are a sinner, you will be plunged into fire. One and the same baptism will be turned into condemnation and fire for the unworthy and for sinners; but to those who are holy and have been turned to the Lord in total faith, the grace of the Holy Spirit, and salvation, will be given.\textsuperscript{41}
\end{quote}

Concerning the charismata of the Spirit, Origen makes a brief reference when warning against their misuse: “When, whether by baptism, or by the grace of the Spirit, the word of wisdom, or the word of knowledge, or of any other gift, has been bestowed upon a man, and not rightly administered, i.e., either buried in the earth or tied up in a napkin, the gift of the Spirit will certainly be withdrawn from his soul.”\textsuperscript{42}

For Origen, like those before him, baptism is, on the one hand, closely connected with the reception of the Holy Spirit. On the other hand, he also suggests that being filled with Spirit happens (or ought to happen) within the continuing life of faith, to the point where in the eschaton only those who are holy will be baptised in the Spirit, while sinners’ baptism will be one of condemnation, ‘baptism of fire’.

\textsuperscript{39} Fergusson, “Baptism,” 123.
\textsuperscript{40} Ibid., 123-124.
6. Cyprian

Cyprian (c. 200-258 CE), like Tertullian, ministered in North Africa and experienced the first widespread persecution of the Church. In the aftermath, questions arose as to the reality of baptism, and the authenticity of the ministry of those who had denied Christ. This context shapes his perspective on the activity of the Holy Spirit.

In his Epistles, Cyprian discusses the roles of baptism and of imposition of hands in close connection with the Holy Spirit, drawing on the Samaritans’ baptism in Acts 8. He argues that they “had believed with a true faith” because their baptism was legitimate, in that it had been by Philip, whom the apostles had sent. Afterwards, “prayer being made for them, and hands being imposed, the Holy Spirit should be invoked and poured out upon them,” and the same thing “now too is done among us, so that they who are baptised in the Church are brought to the prelates of the Church, and by our prayers and by the imposition of hands obtain the Holy Spirit, and are perfected with the Lord's seal.” Cyprian thus views baptism by ‘confessors’ (i.e., non-ordained Christians who had held firm under persecution) as invalid. However, since persecution saw the time-period for baptismal preparation shortened, and the number of bishops sharply reduced, baptism came increasingly to be administered by presbyters, with some time between that and the laying on of hands by the bishop. Cyprian elaborates that baptism makes one ‘fitted for’ the reception of the Holy Spirit, which happens through the imposition of hands:

For he who has been sanctified, his sins being put away in baptism, and has been spiritually reformed into a new man, has become fitted for receiving the Holy Spirit...But further, one is not born by the imposition of hands when he receives the Holy Spirit, but in baptism, that so, being already born, he may receive the

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143 Epistle 72, # 9 in http://www.newadvent.org/fathers/050672.htm Cyprian argues that the Samaritans “had believed with a true faith” because the baptism was administered them with a legitimate and ecclesiastical baptism by Philip, whom the apostles sent.
Holy Spirit...For the Spirit cannot be received unless he who receives first have
[sic] an existence...The birth of Christians is in baptism.144

The idea of baptism as a channel for the reception of the Holy Spirit is also present in
Cyprian. That baptism in water could work spiritual cleansing was due wholly to the presence
of the Holy Spirit: “For water alone is not able to cleanse away sins, and to sanctify a man,
unless he have also the Holy Spirit...there is no baptism where the Holy Spirit is not, because
there cannot be baptism without the Spirit.”145

Cyprian thus essentially holds the same opinion as Tertullian – his fellow African of rigorist
leaning – in respect of baptism and faith as necessary for the subsequent reception of the
Holy Spirit through the laying on of hands, albeit in response to the new post-persecution
situation. Thanks to the presence of the Holy Spirit in baptism, it becomes possible for the
baptised to be made new people. When hands are then laid upon them for the descent of the
Holy Spirit, they are ‘perfected’. This is the first time that a clear ‘two-stage’ mode of
initiation has been identified, in which baptism in water is distinguished from receiving /
being baptised in the Holy Spirit, though (as with Tertullian) the Spirit’s presence pervades
the whole process.

7. Cyril of Jerusalem

Cyril of Jerusalem (c. 315-387 CE) in his *Catechetical Lectures* offers the fullest teaching
about preparation for Christian initiation in the churches of the first four centuries. As regards
the place of the Spirit in the rite of baptism, chrism, and the laying on of hands (and
participation in the eucharist), the emphasis falls on the first two aspects rather than on the
imposition of hands. Only once does he refer to the laying on of hands to bestow the Holy

144 Epistle 73, # 5, 7.
145 Epistle 73, # 5.
Spirit: “In the days of Moses, the Spirit was given by the laying on of hands; and by laying on of hands Peter also gives the Spirit. And on you also, who art about to be baptised, shall his grace come.”

Furthermore, Cyril only refers to baptism and chrism in *Catechetical Lectures* 20 and 21. He speaks of the former as purging our sins and ministering the gift of the Holy Spirit; and the latter as impartation of the fullness of being of the Holy Spirit. Baptism “purges our sins, and ministers to us the gift of the Holy Spirit.” A little later he writes: “the Holy Spirit in the fullness of his being lighted on him [Christ],” so “to you in like manner, after you had come up from the pool of the sacred streams, there was given an unction.” The chrism ointment “after invocation...is made fit to impart his divine nature...while your body is anointed with the visible ointment, your soul is sanctified by the Holy and life-giving Spirit.” It is evident that Cyril views chrism as the climactic point for the reception of the Holy Spirit, but it is not the exclusive point of reception.

Two other features of Cyril’s catechetical teaching are relevant to this study. First, he requires inner dispositions of each candidate for baptism for although salvation comes by water and the Spirit, yet if the heart and attitude are not right there would be no renewal:

He casts not his pearls before swine; if you play the hypocrite, though men baptize you now, the Holy Spirit will not baptize you. But if you approach with...
faith, though men minister in what is seen, the Holy Spirit bestows that which is unseen.\textsuperscript{150}

Second, Cyril recognises the possibility of receiving the Holy Spirit both in part and in fullness. Commenting on Christ’s words, ‘Receive the Holy Spirit’ (John 20:22), Cyril says

But though He bestowed His grace then, He was to lavish it yet more bountifully, and he says to them, I am ready to give it even now, but the vessel cannot yet hold it; for a while therefore receive ye as much grace as ye can bear; and look forward for yet more; \textit{but tarry in the city of Jerusalem, until ye be clothed from on high. Receive it in part now; then, you shall wear it in its fullness.} For he who receives, often possesses the gift but in part; but he who is clothed, is completely enfolded by the robe.\textsuperscript{151}

This does not mean that the Holy Spirit is divided: “The Holy Spirit is not divided, but only the grace which is given by him.”\textsuperscript{152} In another passage, however, Cyril sees the bestowal of the Holy Spirit upon the apostles in fullness, not in part:

[The Spirit] came down to clothe the Apostles with power, and to baptize them…This grace was not in part, but his power was in full perfection; for as he who plunges into the waters and is baptized is encompassed on all sides by the waters, so were they also baptized completely by the Holy Spirit. The water, however, flows round the outside only, but the Spirit baptizes also the soul within, and that completely.\textsuperscript{153}

8. Summary: the Spirit and Initiation in the Patristic Period

This brief survey of key passages in the pre-Nicene Fathers, and Cyril of Jerusalem, can be summarised as follows: Justin associates the Spirit with baptism, and more especially with the exercise of \textit{charismata}. Irenaeus, Origen and Cyprian, in various ways, suggest that the rite of baptism confers the Holy Spirit. Yet, along with Tertullian and Cyril, they also view the Spirit as imparted through the imposition of hands or confirmation. This leads us to

\textsuperscript{150} \textit{Catechetical Lectures} 17, # 36.
\textsuperscript{151} \textit{Catechetical Lectures} 17, # 12 (italics in original).
\textsuperscript{152} Ibid. See also \textit{Catechetical Lectures} 16, # 25.
\textsuperscript{153} \textit{Catechetical Lectures} 17, # 14. The passage says that it is the Holy Spirit who baptised the apostles at Pentecost. “The Holy Spirit came down to clothe… and to baptise them… so were they also baptised completely by the Holy Ghost.” This idea is quite different from the common understanding that it is Christ who baptised the apostles with the Holy Spirit.
conclude that the Spirit is firmly associated with baptism itself, but chrism and hands, which took place at the same time, are associated with the ‘fullness’ of the Spirit.

It is generally presumed by this selection of Fathers that faith and baptism go together, both being as much the fruit of the Spirit’s work as the means of its being received. Only the absence of faith poses problems as is noted only by Cyril, in a Christendom context where this was much more likely than in the pre-Constantinian period.

There is general testimony to the presence and use of the charismata of the Holy Spirit by the believer, particularly in Justin, while according to Tertullian the gifts would be supplied to those who ask. Irenaeus links intimately the reception of the Holy Spirit with the gift of speaking in all languages. Origen makes brief reference to such charismata as ‘word of wisdom’ and ‘word of knowledge’. Their exercise would thus appear to have continued, but precisely what this meant in terms of experience, and their relation to ordained ministries, is not available from the evidence.

The expression ‘baptism / baptised in/with the Holy Spirit’ is used only by Justin Martyr and Origen, but for all the writers surveyed, it is intimately connected with baptism, to the extent that the Spirit is conferred in it. Only Origen views baptism in eschatological terms, viewing authentic baptism as inseparable from the Spirit, differentiating it from a baptism of fire which brings condemnation. When Justin and Origen make use of the expression ‘baptism / baptised in the Spirit’, they are referring to the bestowal of the Holy Spirit, closely associated with baptism – with which Irenaeus, Cyprian and Cyril agree.
9. Symeon the New Theologian

The above summary is reflective of the teaching of the Church, East and West, during the first millenium. One theologian of the Middle Byzantine period, however, needs to be attended to in relation to this thesis – Symeon the ‘New Theologian’ (c. 949-1022 CE), who is an Eastern monk and mystical author. He focused his theological reflection on the indwelling presence of the Holy Spirit in those who are baptised, and on their awareness of this reality. He sees the Spirit as present in all Christians, although they are generally unaware of it at the time of the rite of baptism (not least because by now most candidates were infants). Yet, he contends, it is possible for them to experience the Holy Spirit consciously. Symeon accentuates the necessity of this personal experience of God, beginning with conversion of heart, passing through deep repentance and sincere sorrow for one’s sins, to arrive at union with Christ.

In elaborating his theological reflection, Symeon proposes two forms of baptism: baptism with water, and ‘baptism in the Holy Spirit’. They are different yet closely related. The former, also called the ‘first baptism’, is sacramental and lays the essential, constitutive basis for the latter which is non-sacramental and also commonly termed ‘baptism of tears’ or the ‘second baptism’.

The phrases ‘baptism of tears’, ‘baptism in the Holy Spirit’ and ‘the second baptism’ used by Symeon are synonymous and interchangeable, for these reasons. It is termed ‘second’ since it is subsequent to the first, which is sacramental. It is referred to as ‘baptism of tears’ because it is tied to conversion of heart and repentance from post-baptismal sin, giving rise to tears from the soul’s depths, cleansing the individual from their post baptismal sin. It is called ‘baptism in the Holy Spirit’ because it signifies being ‘born of the Spirit’, ‘born from above’ (cf. John 3:3ff).

NB: From the second century onwards in the West, ‘second baptism’ is found in writers such as the Shepherd of Hermas to refer to what becomes ‘penance’ – this is not the particular concept behind Symeon’s thinking, though the underlying motives for reasoning in this way are similar.
Whichever expression one uses, here is the place and the moment of one’s personal experience of presence and action of the Holy Spirit. In other words, this ‘baptism’ brings into personal experience the efficacy of the first baptism.

Symeon is firmly rooted in the belief and tradition that Christian baptism bestows objective, actual effects, one of which is the reception of the Holy Spirit, upon the newly baptised at the time of baptism. What sets him apart from contemporary theologians is his understanding of what should occur after the reception of baptismal grace. Ideally, what is supposed to continue to happen after baptism is that the baptised, specifically those who are capable of exercising self-determination and free will, should live out their Christian life by remaining “in the commandments of Christ.” According to Symeon, the believer falls back into sin, deviating from baptismal grace and running back to the devil: “This deviation is something that everyone has done; we have all sinned in action and inaction, no one has escaped. So we all must turn to the second baptism.” In order to retain the grace of baptism, the believer needs to be purified from post-baptismal sin through the second baptism. “No one will ever...

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155 The objective effects of baptism for Symeon are the removal of sins, freedom from bondage to original sin, predestination of salvation, grafting into the vine of Christ (incorporation into the flock of the Shepherd), sanctification, and the reception of the Holy Spirit. Beyond the common expression “believing in Christ and receiving the Spirit”, Symeon opines that the believer not only receives the Spirit but also Christ at baptism. He even suggests that not all the baptised receive Christ at baptism: “Let no one say, ‘I have received and I possess Christ from the moment of baptism’. Such a person should recognize that it is not all the baptised that receive Christ through baptism, but only those who are strong in faith and in perfect knowledge.” Cited in Kallistos Ware, “Personal Experience of the Holy Spirit according to the Greek Fathers,” (paper presented at the European Pentecostal/Charismatic Research Conference, Prague 10-14 September 1997), http://silouanthompson.net/2008/08/personal-experience (accessed 23 June 2010).

156 Self-determination or free will, which is not removed by baptism, plays its crucial role in the continuing journey of faith of the believer after baptism. Symeon emphasises its significant role because of the practice of baptising infants in his time, who do not yet have the capacity for self-determination, but as they grow up, they will also arrive at the stage in which they can exercise it. It is either a negative or positive factor in respect of their Christian life, as argued by Symeon: “Baptism does not take away our self-determination or free will…after baptism it is up to us to decide to remain in the commandments of Christ…or else to deviate…and to run back to our adversary and enemy, the devil.” Symeon the New Theologian, The Practical and Theological Chapters and the Three Theological Discourses, trans. Paul McGuckin (Kalamazoo: Cistercian Publications, 1982), 99-100.

prove from the divine Scriptures that any person ever was cleansed without tears and constant compunction.\textsuperscript{158}

In portraying the proper roles of the first and second baptisms within the life of the Christian, Symeon writes as follows:

Just as it is impossible for one to be saved who has not been baptized by water and the Spirit (Jn. 3:5), neither is it for him who has sinned after Baptism, unless he be baptized from on high and be born again. If one is ignorant of the Baptism wherewith he was baptized as a child and does not even realize that he was baptized, but only accepts it by faith and then wipes it away with thousands upon thousands of sins, and if he denies the second Baptism – I mean, that which is through the Spirit, given from above by the loving-kindness of God to those who seek it by penitence – by what other means can he ever obtain salvation? By no means!\textsuperscript{159}

In order to further emphasise the important role of the second baptism, Symeon says, “In the first baptism, water symbolizes tears and the oil of chrismation prefigures the inner anointing of the Spirit. But the second baptism is no longer a type of the truth, but the truth itself.”\textsuperscript{160} In other words, what water and the oil of chrismation (inner anointing of the Holy Spirit) are for the first baptism, tears, conversion of heart (profound repentance and sincere sorrow for one’s sins) are for the second. What the remission of original and personal sin is for the first, the removal of the post-baptismal sin is for the second. What the hidden indwelling presence of the Spirit is for the first, personal, conscious experience is for the second.

The first baptism functions, among other things, to remove pre-baptismal sin; the second, ‘baptism in the Holy Spirit’ / of tears, works to uproot post-baptismal sin, washing away “the

\textsuperscript{159} Ibid., 336-337.
\textsuperscript{160} Symeon, \textit{The Practical and Theological}, 35; see also Mills, “The Baptism of Tears,” and Ware, “Personal Experience.”
dirt that accumulates in us after baptism.”¹⁶¹ Since ‘baptism in the Holy Spirit’ relates closely to the cleansing of post-baptismal sin, it relates clearly to renewal and turning away from a sinful life. As such, the baptism of tears is “necessary for a vital Christian life. To live without it is to forfeit the efficacy of the first baptism.”¹⁶²

Paraphrasing the appeal and insistence of Symeon to personal experience of the Holy Spirit, Kallistos Ware writes,

> Each of us...is called by God to experience the indwelling presence of the Spirit ‘in a conscious and perceptible way’, with what he [Symeon] describes as the ‘sensation of the heart’. It is not enough for us to possess the Spirit merely in an implicit manner.¹⁶³

The citation below indicates Symeon’s assurance of such experience of the Holy Spirit:

> Do not say, It is impossible to receive the Holy Spirit;  
> Do not say, It is possible to be saved without Him.  
> Do not say that one can possess Him without knowing it.  
> Do not say, God does not appear to us.  
> Do not say, People do not see the divine light,  
> Or else, It is impossible in these present times.  
> This is a thing never impossible, my friends,  
> But on the contrary altogether possible for those who wish.¹⁶⁴

The last word of the above citation, ‘wish’, is the key word here, and has an important role in making such experience possible. Taken literally, all the things previously mentioned would be impossible if one has no ‘wish’ to make them happen. On the contrary, they would be possible if there is a wish: “altogether possible for those who wish” them. As post-baptismal sin is related to one’s self-determination or free will, this wish must also relate to it. So, in order to have a personal, conscious experience of the Holy Spirit, according to Symeon, the Christian must first of all have a ‘wish’ for it.

¹⁶² Mills, “The Baptism of Tears.”
¹⁶³ Ware, “Personal Experience.”
¹⁶⁴ Ibid.
Closely related to the importance of ‘wish’ as regards personal experience of the Holy Spirit is active faith. In commenting on the reality and availability of the gifts of the Spirit in the apostolic era, and their scarcity or absence in the Christian community of Symeon’s time, Kallistos Ware writes, “If the Gifts of the Spirit are not as evident in the Christian community of our time as they are in the Book of Acts, there can be only one reason for this: the weakness of our faith.”

Regarding the outward manifestations that accompany a conscious awareness of the Spirit the following categories can be explicated in Symeon: the loss of self control or awareness (falling over the ground, prostrating, crying out and shouting), the gift of tears (weeping), the vision of divine light, and ecstatic phenomena.

A person who has within him the light of the most Holy Spirit, unable to endure it, falls prostrate upon the ground; and he cries out and shouts in terror and great fear, for he sees and experiences something that surpasses nature, thought and imagination. He becomes as one whose entrails have been set ablaze: devoured by fire and unable to bear the scorching flame, he is beside himself, and he cannot control himself at all. And though he sheds unceasing tears that bring him some relief, the fire of his longing is kindled to yet fiercer flames. Then he weeps more abundantly and, washed by the flood of his tears, he shines as lightning with an-every-increasing brilliance. When he is entirely aflame and becomes as light, then is fulfilled the saying, ‘God is joined in unity with gods and is known by them.’

In sum, it is first clear that for Symeon the New Theologian, an experience called ‘baptism in the Holy Spirit’ or ‘baptism of tears’ is subsequent to sacramental baptism — it is a ‘second’ baptism. It is not a sacrament, but a personal, perceptible, conscious experience of the indwelling presence of the Holy Spirit, “an extension and fulfilment of the first baptism bestowed sacramentally with water. ‘Spirit baptism’ is not to be seen as conferring an entirely new grace, different from that conferred through ‘water baptism’.”

165 Ibid.
166 Ibid.
167 Ibid. [Italics in the original].
Holy Spirit’ in this sense does not entertain any idea of receiving the Spirit anew. It is the fruit of baptism in the life of every seriously committed member of the faithful.

Second, this ‘baptism in the Holy Spirit’ is related to the washing away of post-baptism sin, to conversion of heart, repentance and sincere sorrow for sins. Doing this in tears, the faithful recognise they are unworthy of salvation, they are sorrowful, but the tears become tears of joy at the recognition of God’s grace.

Third, Symeon does not say anything about the relation of ‘this baptism in the Holy Spirit’ to the laying on of hands, nor with praying by others over one who is seeking it. Yet he does stress the necessity of willingness, expectant faith, repentance or conversion of heart, interior purification that may lead one to the experience of intimate and personal communion with God.

Fourth, Symeon explicates outward signs that accompany such experience: the loss of self-controlling awareness, the vision of divine light, gift of tears. In mentioning them Symeon does not seem to suggest a chronological order nor does he emphasise that all outward expressions must be met in order that one can justify that one has received ‘baptism in the Holy Spirit’. Yet tears in this case are deemed to be necessary.

10. Conclusion

The patristic era testifies that the experience and manifestation of the Spirit prevails in Christian believers. Symeon emphasises the necessity of the experience of ‘baptism in the Holy Spirit’ or ‘baptism of tears’ after baptism. While saying nothing about charismata, he stresses conversion of heart and expectant faith as necessary for such experiences and mentions physical phenomena such as tears and the loss of self-controlling awareness that may accompany it.
In view of this patristic testimony, what then does the Roman Catholic Church say about charismata, their exercise and the experience of ‘baptism in the Holy Spirit’ in the context of ecclesial movements, in particular CCR, which have emerged since Vatican II? It is to this topic that the following two chapters pay attention.
Chapter Three: Attending to the Catholic Church: Ecclesial Movements

Ecclesial movements have burgeoned within the Roman Catholic Church in recent decades, particularly in the wake of Vatican II, and it is this context that attention will be given to Catholic Charismatic Renewal (CCR). This chapter portrays their common features, theological nature, and the criteria of ecclesiality proposed by John Paul II in his Apostolic Exhortation Christifideles Laici. An understanding of this theological framework is a key step in ‘attending’ to the phenomenon, in the recent Catholic tradition, of the experience named ‘baptism in the Holy Spirit’.

1. Vatican II and Ecclesial Movements

The Second Vatican Council sparked a revolutionary shift in the Catholic Church. The Catholic Church began to open herself up more to the non-Catholic world and one of the many remarkable developments resulting from the Council was the encouragement of dialogue with non-Catholic traditions, Judaism and non-Christian religions. John XXIII, at the beginning of the Council, invited the whole Church to pray that the Holy Spirit would descend upon the Church and create in her a new Pentecost. The documents of the Council also made mention of charismatic gifts, which had been largely forgotten by Catholic theology, as being a channel of the Holy Spirit. A Council document that speaks clearly of the charisms the Spirit bestows upon the faithful as the Spirit wills is *Lumen Gentium*:

> It is not only through the sacraments and the ministrations of the Church that the Holy Spirit makes holy the People, leads them and enriches them with his virtues. Allotting his gifts according as he wills (cf. Cor. 12:11), he also distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake various tasks and offices for the renewal and building up of the Church, as it is written, ‘the manifestations of the Spirit is given to
everyone for profit’ (1 Cor. 12:7). 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. Extraordinary gifts are not to be rashly desired, nor is it from them that the fruits of apostolic labors are to be presumptuously expected.\textsuperscript{168}

In this conciliar text, the Church, under the guidance of the Holy Spirit during the Second Vatican Council, “rediscovered the charismatic dimension as one of her constitutive dimensions,” working together with her institutional 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.”\textsuperscript{169} Soon after the Council, new ecclesial movements and communities burgeoned and are believed to be “one of the most significant fruits of that springtime in the Church which was foretold by the Second Vatican Council.”\textsuperscript{170} It must also be added that some of these movements had already begun prior to the Council.

The existence of movements in the history of the Church, however, is not merely a phenomenon of the present era. The Church has experienced a great variety of movements at different times throughout her history. (Then Cardinal) Joseph Ratzinger outlined five successive waves of movements that followed early monasticism and preceded the modern-day ecclesial movements and new communities.\textsuperscript{171} In 2006, the Pontifical Council for the
Laity launched the *Directory of International Associations of the Faithful* listing 122 international associations that have been granted canonical recognition by Church authority. The list ranges over movements from the early thirteenth to the twentieth century. It includes Militia Christi, founded in 1209, the Society of St Vincent de Paul, established in 1833 and especially newer ecclesial movements and new communities such as Cursillo, Focolare, Communion and Liberation, Regnum Christi – and Catholic Charismatic Renewal (CCR).

Ecclesial movements vary widely in many aspects – structure, spirituality, formation, charisms, activities, apostolic methods, size, membership requirements and involvement or commitment. But “they are all united in the same communion and for the same mission.” These ecclesial groups designate and name themselves differently, some as a ‘movement’ others as a ‘community’, an ‘association’ or a ‘fraternity’. From a canonical point of view, movements and communities come under the broad category of ‘associations of the faithful’. The Church, however, looks upon, speaks about, and categorises these bodies as ‘ecclesial movements’ and ‘new communities’.

John Paul II, in his message to the 1998 *World Congress of Ecclesial Movements and New Communities* in Rome, said that a movement “indicates a concrete ecclesial reality with

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173 Ibid., # 4.

174 Joining Sant’Egidio, for instance, is much simpler than joining Regnum Christi. Just showing up for Sant’Egidio’s communal prayer or ministry makes one already considered as part of the movement, whereas one will have to go through extensive formation if one wants to join Regnum Christi. Renée M. LaReau, “Super Catholics? Sizing up the New Lay Movements,” *U.S. Catholic* (February 2006): 14.

175 “Speech of the Holy Father John Paul II” (footnote 166).
predominantly lay membership, a faith journey and Christian witness which bases its own pedagogical method on a precise charism given to the person of the founder in specific circumstances and ways.”

Similar to this description, Cardinal Joseph Ratzinger, after making interesting distinctions between “current,” “action,” and “movement,” proposes that “movements generally come from a charismatic leader and they take shape in concrete communities that live the whole gospel anew from this origin and recognize the Church without hesitation as the ground of their life without which they could not exist.”

Tony Hanna, Irish educator and theologian, distinguishes between the ‘what’ and the ‘who’ of an ecclesial movement. Before referring to John Paul II’s description of an ecclesial movement, which Hanna views as the ‘what’, he describes in his book New Ecclesial Movements the ‘who’ of new spiritual movements as “groupings, mostly comprising laypersons, but also clerics and religious, who are striving for an intense religious life in the community and a renewal of the faith in the Church.” To further explicate the peculiarities of these ecclesial movements, he differentiates them from religious orders and institutes and from spontaneous groups.

[Ecclesial movements] differ from the classical religious orders and modern forms of religious orders, since they are not founded on so radical a life decision, which – as in religious orders – is sealed with life-long vows and because they, therefore, have less institutional and constitutional elements. They show some similarity to secular institutes…but they tend not to be as tightly structured. The term ‘movements’ is appropriate because it implies well the flexible form of the communities. Yet, they are more structured and more committed than groups formed spontaneously.

176 “Message of Pope John Paul II” (footnote 167).
177 Ratzinger, “The Theological Locus,” 497.
179 Ibid., 3–4.
In explicating typical elements of a movement, Whitehead says that it has to have:

- a charismatic founder
- a particular charism
- some form of ecclesial reality and expression
- a predominantly lay membership
- a radical commitment to the Gospel
- a form of teaching or training closely linked to its charism
- a specific focus and a commitment to bringing its own emphasis or understanding into the life of the Church

In essence, what the various ecclesial movements offer is “a way of being a Christian today” with a more “responsible participation in the mission of the Church, to proclaim the gospel of Christ as the source of hope for mankind and renewal of society.”

2. World Congresses of Ecclesial Movements

Vatican II, as mentioned above, rediscovered, among others, the charismatic dimension of the Church, alongside her institutional dimension. Both dimensions are coessential, for without them the Church would not be Church, as acknowledged by John Paul II in his encyclicals, speeches, and messages.

In 1998, in order to further the understanding of the theological nature of these ecclesial movements, the Pontifical Council for the Laity organised a World Congress dealing with the theme Ecclesial Movements: Communion and Mission on the Threshold of the Third Millennium. The two-fold object of the Congress was to “examine the theological nature and missionary task of the movements and to encourage mutual edification through the exchange of testimonies and experiences.” At the Congress, (then Cardinal) Ratzinger presented an
address on the theological nature of the movements. He approached the relationship between
the movements and the permanent structures of the Church by contrasting institutional and
charismatic elements, Christology and Pneumatology, hierarchy and prophecy. In his view,
however, this approach is insufficient because it risks splitting sharply the two constitutive
dimensions of the Church. After all, Christ and Spirit, ministry and holiness, cannot be
split.184

This Congress, held in Rome in 1998, marked a monumental breakthrough in the history of
the movements (there had been three previous international conferences).185 The 1998
Congress was remarkable due to the fact that the movements’ founders and leaders as well as
hundreds of thousands of members of fifty-six of the new movements met for the first time
with John Paul II. He proclaimed their multifaceted existence “a hymn to the unity in
diversity” and the Holy Spirit affirmed “the soul of the marvellous event of ecclesial
communion.”186 Publicly and personally, John Paul II encouraged and promoted the
movements, followed their work attentively and accompanied them with prayer and constant
encouragement. He “had the opportunity to appreciate the results of their widespread and
growing presence,” and noted “their willingness to devote their energies to the service of the
See of Peter and the local Churches” as the fruit of their “mature self-knowledge.”187 He
described them as “signs of hope” for the good of the Church and humanity.

It seems clear that before making his assessments of the ecclesial movements, John Paul II
had taken some two decades to test their fidelity. He acknowledged “an unexpected newness”
that they brought to the Church’s life, but also their disruptiveness which gave “rise to

184 Ratzinger, “The Theological Locus,” 482-487.
185 The first international conference took place in Rome in 1981, the second in Rocca di Papa in 1987, and
the third in Bratislava in 1991.
186 “Speech of the Holy Father Pope John Paul II” (footnote 166).
187 “Message of Pope John Paul II” (footnote 167).
questions, uneasiness and tensions...prejudices and reservations.” That period he called “a testing period for their fidelity, [and] an important occasion for verifying the authenticity of their charisms.” Such a long period of testing and discernment eventually enabled him to announce in 1998 that a new stage for the movements had unfolded, a stage of “ecclesial maturity,” not because “all problems have been solved” but rather because the Church holds great expectation of their mature fruits of communion and commitment. He believed the ecclesial movements and new communities were a providential gift, and he expressed his approval of them.

Eight years later, in 2006, members of the ecclesial movements convened again at Rocca di Papa for the Second World Congress of Ecclesial Movements and New Communities with the theme *The Beauty of Being Christian and the Joy of Communicating It*. In his message to the Congress Benedict XVI (formerly Cardinal Ratzinger), like his predecessor John Paul II, offered a positive assessment.

> Today, the Ecclesial Movements and New Communities are a luminous sign of the beauty of Christ and the Church, his Bride. You belong to the living structure of the Church. She thanks you for your missionary commitment, for the formative action on behalf of Christian families that you are increasingly developing and for the promotion of vocations to the ministerial priesthood and consecrated life which you nurture among the members.\(^{189}\)

He also offered words to the movements on the importance of submission to ecclesial authority, both at the local and universal churches.\(^{190}\)

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\(^{188}\) “Speech of the Holy Father John Paul II” (footnote 166).


\(^{190}\) Benedict XVI stresses this point again in his Address to bishops and representatives of Ecclesial Movements and New Communities at Consistory Hall, 17 May 2008. See “Address of His Holiness
She [the Church] is also grateful to you for your readiness not only to accept the active directives of the Successor of Peter, but also of the Bishops of the various local Churches who, with the Pope, are custodians of truth and charity in unity. I trust in your members.

Over and above the affirmation of the right to life itself, the edification of the Body of Christ among others must always prevail with indisputable priority.

Movements must approach each problem with sentiments of deep communion, in a spirit of loyalty to their legitimate Pastors.

[He encourages them to] act so as to ensure that they are always schools of communion, groups journeying on in which one learns to live in the truth and love that Christ revealed and communicated to us through the witness of the Apostles, in the heart of the great family of his disciples.

He sees diversity and unity as a gift of the Holy Spirit to be cherished and nurtured:

In his gifts, the Spirit is multifaceted... If we look at history, if we look at this assembly [a prayer vigil at St Peter’s Square] then we realize that he inspires ever new gifts; we see how different are the bodies that he creates and how he works bodily ever anew.

But in him multiplicity and unity go hand in hand. He breathes where he wills. He does so unexpectedly, in unexpected places and in ways previously unheard of. And with what diversity and corporality does he do so! And it is precisely here that diversity and unity are inseparable.

He wants your diversity and he wants you for the one body, in union with the permanent orders – the joints – of the Church, with the successors of the Apostles and with the Successor of Peter.

He does not lessen our efforts to learn the way of relating to one another; but he also shows us that he works with a view to the one body and in the unity of the one body. It is precisely in this way that unity obtains its strength and beauty.

May you take part in the edification of the one body! Pastors must be careful not to extinguish the Spirit (cf. I Thes 5: 19) and you will not cease to bring your gifts to entire community.\(^{191}\)

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3. Ecclesial Criteria for the Movements

John Paul II reminded the movements that to safeguard and guarantee a charism’s authenticity, every movement needs to “submit to the discernment of the competent ecclesiastical authority,” as the Council stated clearly: “Those who have charge over the Church should judge the genuineness and proper use of these gifts, through their office not indeed to extinguish the Spirit, but to test all things and hold fast to what is good (cf. 1 Th. 5:12 and 19-21).” The importance of all of this for John Paul II is that “movements that are recognized by ecclesiastical authority offer themselves as forms of self-fulfilment and as reflections of the one Church.”

In his Apostolic Exhortation Christifideles Laici, John Paul II stipulates five criteria of ecclesiality that the ecclesial movements have to integrate in order to develop in a healthy way their genuine charism in and for the Church, because the ultimate purpose of charisms given by the Holy Spirit is for the common good, for the building up of the Church and of the world. The criteria take into consideration the Church’s view of communion and mission, and the freedom of the ecclesial movements to associate. They are:

1. The primacy given to the call of every Christian to holiness:

The main role the ecclesial movements play here is their calling “to be more of an instrument leading to holiness in the Church, through fostering and promoting ‘a more intimate unity between the everyday life of its members and their faith’. Concrete situations that would verify this criterion observed by the ecclesial movements are “renewed appreciation for

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192 “Speech of the Holy Father John Paul II” (footnote 166)
193 LG, # 12.
194 “Speech of the Holy Father John Paul II.”
prayer, contemplation, liturgical and sacramental life; the reawakening of vocations to Christian marriage, the ministerial priesthood and the consecrated life.”

2. The responsibility of professing the Catholic faith:

Each of the ecclesial movements, which is seen as “a forum where the faith is proclaimed as well as taught in its total content,” is bound to embrace and proclaim “the truth about Christ, the Church and humanity, in obedience to the Church’s Magisterium.” This can be expressed through “a commitment to catechesis and a capacity for teaching and forming Christians.”

3. The witness to a strong and authentic communion:

This criterion clearly contains the idea of preventing the ecclesial movements from the tendency to be a ‘parallel church’, on the one hand, and of fortifying their unity and communion with the Church, both local and universal, on the other hand, by being loyal, ready and eager to “embrace the doctrinal teachings and pastoral initiatives” of the Church. One concrete example John Paul II mentions in the Exhortation is “a readiness to participate in programs and Church activities at the local, national and international levels.”

4. Conformity to and participation in the Church’s apostolic goals:

It is hoped that missionary zeal will characterise ecclesial movements as a true expression of their charisms. They are, for instance, encouraged to have as a goal “conversion to the Christian life or the return to Church communion of those baptised members who have fallen away from the faith.”
5. A commitment to a presence in human society:

This touches the social doctrine of the Church to be implemented by the ecclesial movements, participating in the mission of the Church which is “at the service of the total dignity of the person.” Genuine expressions of this fifth criterion include “a desire to be present as Christians in various settings of social life and the creation and awakening of charitable, cultural and spiritual works; the spirit of detachment and evangelical poverty leading to a greater generosity in charity towards others.”

The third criterion was specifically stressed by Paul VI and John Paul II in their addresses both to ecclesial movements in general, and to a particular ecclesial movement. On the occasion of the CCR annual conference in Rome in 1975, Paul VI stated that observing this criterion firmly indicates “an authentic sign of the action of the Holy Spirit.” John Paul II paraphrased it as sentire cum ecclesia, that is, filial obedience to the teaching and guidance of the local and universal Church.

To what extent does CCR – and the wider charismatic movement in the Catholic Church – meet these criteria? Attending to this question forms a key aspect of this research, as is explored in the next chapter.
Chapter Four: Attending to the Catholic Church: Charismatic Renewal

The previous chapter considered ecclesial movements in general. Within this framework, CCR, as one of the many new ecclesial movements, is discussed in this chapter, first in terms of its origins, growth, current situation, and mission, taking account of relevant papal statements. The discussion is then focused on the Persekutuan Doa Keluarga Katolik Indonesia (PDKKI), the Indonesian CCR in Melbourne. This is one of eighty CCR prayer groups in the Archdiocese of Melbourne, as well as being an Indonesian Catholic group under the umbrella of the Keluarga Katolik Indonesia (KKI) in the archdiocese.

1. The Emergence of Catholic Charismatic Renewal

The CCR was birthed out of the zeal and longings of a handful of Catholic lay professors in the faculty of Duquesne University in Pittsburgh, Pennsylvania. In August 1966, a year after the Second Vatican Council ended, they came into contact with staff members of Saint John’s Student Parish in East Lansing, Michigan. They had become interested in Pentecostalism by reading David Wilkerson’s The Cross and the Switchblade, and John Sherrill’s, They Speak with Other Tongues, which deal with classical Pentecostal practice and teaching, in the hope of discovering something to enliven and empower their Catholic faith, and gain firsthand knowledge of Pentecostalism. At an inter-denominational prayer meeting in early

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196 The terms Catholic Pentecostals, Pentecostal Movement, and Catholic Pentecostalism, rather than Catholic Charismatic Renewal are used interchangeably during the first decade of the emergence of charismatic movement within the Catholic Church. Catholic Charismatic Renewal is used most commonly nowadays, though Catholic Pentecostal Renewal is still used along with Catholic Charismatic Renewal in the Preamble of the ICCRS-Statutes (revised in 2005). Cf. Oreste Pesare, A Sign of Hope for All People: The Catholic Charismatic Renewal in the Heart of Pope John Paul II. Present State and Challenges for the Third Millennium (Melbourne: ICCRS, 2005), 8.

This historical overview of CCR in this section is based on Kevin and Dorothy Ranaghan, Catholic Pentecostals (Paramus, NJ: Paulist Press, 1983), 6-57.

197 David Wilkerson, The Cross and the Switchblade (Westwood, NJ: Spire, 1964) and John Sherrill, They Speak with Other Tongues (NY: Spire, 1965).
1967 they asked to have hands laid upon them to receive ‘baptism in the Holy Spirit’: they spoke in tongues rather quickly and were reinvigorated in their faith. CCR began with this experience by these Catholic academics from Pittsburgh of ‘baptism in the Holy Spirit’. Prior to their pentecostal experience, the spiritual lives of these lay professors included these features:

1. As men of prayer, they had been committed to Christ for a number of years and involved in a number of apostolic activities. However, they felt something lacking and missing in their individual Christian lives: “[T]here was an emptiness, a lack of dynamism, a sapping of strength in their lives of prayer and action.” They were hungry and thirsty for the renewal and vitality of their spirituality that they believed only the Spirit of the risen Lord could give.

2. Every day they prayed “Come Holy Spirit,” the sequence for the liturgy of Pentecost Sunday, in order that “the Holy Spirit of Christ would renew in them all the graces of their baptism and confirmation, that he would fill up in them the vacuum left by human effort with the powerful life of the risen Lord.”

3. They studied the New Testament, “particularly the sections dealing with the life of the primitive Church.” This resulted in them being confident and expectant that the Holy Spirit would come upon them in the same way he had come upon the early Church.

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200 Ibid., 8.

201 Ibid.
4. On the occasion of the National Cursillo Convention in August 1966, they were introduced by their friends to the books by Wilkerson and Sherrill, which opened the door to a new world for which they had been searching.\textsuperscript{202}

In mid-February 1967, some thirty Duquesne students and faculty held a Catholic prayer meeting with the theme ‘\textit{The Acts of the Apostles or How to Become Christians}’.\textsuperscript{203} During this time more people received the experience termed ‘baptism in the Holy Spirit’ and more spoke in tongues.\textsuperscript{204} This date is held to be the birth of the CCR within the Catholic Church.

It is worth noting that participants were mostly led to receive the experience of ‘baptism in the Holy Spirit’ by praying personally, with only some through the laying on of hands. The signs accompanying the experience were also varied: some praised God in tongues, others wept for joy, yet others prayed and sang. Within seven years, the CCR had expanded so much that thousands, perhaps millions, of Catholics were involved worldwide, though estimates vary widely and are hard to pin down due to the informal nature of CCR.

Two years after the upsurge of the CCR, the \textit{United States Conference of Catholic Bishops} (USCCB), through its Committee on Doctrine, in November 1969 was able to affirm its good fruits,\textsuperscript{205} along with certain cautions, and stated theologically that it had legitimate reasons for existence and a strong biblical basis.\textsuperscript{206} This pastoral letter was followed by the 1984

\textsuperscript{202} Ibid., 9.
\textsuperscript{203} [Italics in original] Commadeur, \textit{The Spirit in the Church}, 28.
\textsuperscript{205} In the same year Paul VI publicly denounced “the illusion of a free and charismatic Christianity [which] does not build, but demolishes [and deplored those who] have recourse to gratuitous charismatic suppositions in order to fill up the interior emptiness created by their own loss of confidence in the guidance of the Church.” Likewise in 1972, Archbishop Robert Doyer of Portland, Oregon, bluntly regarded the CCR as “one of the most dangerous trends in the Church in our time.” For both references see http://www.tldm.org/Directives /d14.htm (accessed 10 January 2010). For the latter, see also James Likoudis, “The Pentecostal Controversy,” http://credo.stormloader.com/Doctrine/pentecon.htm (written in 1993, accessed 10 January 2010).

2. Catholic Charismatic Renewal Today

CCR attracts people from all walks of life and exists in many local Catholic communities throughout the globe, but the current reality of CCR varies from region to region. Every charismatic prayer group is unique, independent, and can be smaller or larger. “In some areas it is still enjoying vigorous growth; in others there has been a levelling off or a drop in the number of groups and participants.”208 In terms of the strength and composition of prayer groups, George Martin makes the following observation:

Some groups have only the loosest of ties among members, and really exist only during their weekly prayer meeting. Other groups have evolved into tightly knit communities, with their members committing their entire lives to each other. Some groups are exclusively made up of Roman Catholics. Other groups are to varying degrees ecumenical in their membership.209

Every prayer group is independent, for the CCR “is neither uniform nor unified. It has no membership lists. [I]t is a flow of grace that allows individuals and groups to express themselves in different ways and forms of organization and activities, often quite independent


of one another, in different stages and modes of development, with differing emphases.”

However the overall impression of the current state of the CCR is that it “is solidly rooted in the life of the Catholic Church and that it is not likely to fade away.”

At its twenty-fifth anniversary in 1992, worldwide Catholic involvement in the CCR was estimated to range from 50-65 million. Today there are an estimated 125 million charismatic Catholics in 235 countries, dispersed in various prayer groups or communities throughout the globe. At the national level in each country, prayer groups have a National Service Committee (NSC) and at international level the International Catholic Charismatic Renewal Services (ICCRS) operates as a network centre. ICCRS established the International Institute for Catholic Charismatic Leadership Formation in 2005. It is “a serious and concrete response to the mandate John Paul II gave to ICCRS to promote a ‘solid and profound Christian formation’ in the CCR in view of the ‘vocation and mission in the Church and in the world.’” The first course took place in Sacrofano, Rome, on June 5-25, 2005, and was attended by forty-three participants from sixteen countries of all the five continents. The second course was held on June 3-23, 2007, in Rome.

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213 ICCRS commenced as the International Communications Office (ICO) in Ann Arbor, Michigan, in 1972. The ICO was later located in Brussels, Belgium, in 1976, and in 1977 held its international Council to which Cardinal Suenens was Episcopal Adviser, appointed by Paul VI. The ICO became the International Catholic Charismatic Renewal Office (ICCRO) in 1981, and later its headquarters shifted from Brussels to Rome. In 1984 John Paul II appointed Cardinal Paul J. Cordes to succeed Cardinal Suenens as his representative to the Council. From 1993, ICCRO became ICCRS: since 1973 it has organised over a dozen international conferences. See http://www.iccrs.org/about_iccrs/brief_history/history.htm (accessed 14 May 2010).
There is no official papal teaching regarding the CCR, nor its distinctive tenets such as ‘baptism in the Holy Spirit’. Nonetheless, as a movement within the Catholic Church, it has been acknowledged and encouraged by Paul VI, John Paul II and Benedict XVI. On the whole, they approve of it and praise its positive effects on Catholics and on the Church.

Less than a decade after the CCR came into being in 1967, an International Leaders’ Conference was founded. At its first annual meeting on October 1, 1973, Paul VI gave the following positive evaluation:

Certain common notes appear in this renewal: the taste for deep prayer, personal and in groups, a return to contemplation and on emphasis on praise of God, the desire to devote oneself completely to Christ, a great availability for the calls of the Holy Spirit, more assiduous reading of the Scriptures, generous brotherly devotion, the will to make a contribution to the service of the church. In all that, we can recognize the mysteries and discreet work of the Spirit, who is the soul of the church.  

These observations seemed to have prompted the Pope to describe CCR as “‘a chance’ for the Church and for the world” and as one of the expressions of the continuing miracle of Pentecost in history.

In his audiences, messages, and addresses to CCR at its various gatherings, John Paul II referred to CCR with no fixed attribution. He called it interchangeably a ‘movement’, ‘charismatic renewal’, ‘Catholic charismatic renewal’, and ‘renewal in the Spirit’. He seemed not to be concerned about its name but its real and significant contributions to its members as well as to the Church in general. To the 1979 CCR international leaders’ council, John Paul II

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217 Unless otherwise noted, references to John Paul II are taken from http://www.iccrs.org/about_ccr/Popes/johnpaul_ii.htm (accessed 10 October 2009).
expressed his conviction that CCR was a sign of the action of the Holy Spirit. In 1981, paraphrasing Paul VI’s view as cited above, he said, “The Church has seen the fruits of your devotion to prayer in a deepened commitment to holiness of life and love for the word of God.” Congratulating it on the occasion of its twenty-fifth anniversary in 1992, at an audience to the ICCRO council John Paul II said CCR “was a particular gift of the Holy Spirit to the Church. Certainly one of the most important results of this spiritual reawakening has been that increased thirst for holiness.” And in 1996, he added:

How can we fail to praise God for the abundant fruit in recent decades the Renewal in the Spirit has brought about in the lives of individuals and in communities? Countless people have come to appreciate the importance of Sacred Scripture for Christian living; they have acquired a new sense of the value of prayer and a profound yearning for holiness, many have returned to the sacraments, and a great number of men and women have achieved a deeper understanding of their baptismal call, and have committed themselves to the Church’s mission with admirable dedication.

In his two addresses to CCR in 1998 he explicitly mentioned that it has helped “many people to rediscover the presence and power of the Holy Spirit in their lives, in the life of the Church and in the life of the world.”

Benedict XVI has known CCR, and been to some extent ‘involved’ in it for a long time. As Professor of theology at Regensburg University he was among the Theological Consultants for the Malines Document I: Theological and Pastoral Orientations on the Catholic Charismatic Renewal by Cardinal Suenens, published in 1974. He also wrote the Foreword to Suenens’ 1983 edition Malines Document VI: Renewal and the Powers of Darkness. He speaks specifically about Charismatic Renewal in a book written with Vittorio Messori, saying:

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The period following the Council scarcely seemed to live up to the hopes of John XXIII, who looked for a ‘new Pentecost’. But his prayer did not go unheard. In the heart of a worldwide desiccated by rationalistic scepticism a new experience of the Holy Spirit has come about, amounting to worldwide renewal movement. What the New Testament describes, with reference to the charisms, as visible signs of the coming of the Spirit is no longer merely ancient, past history – this history is becoming a burning reality today.²¹⁹

3. Catholic Charismatic Renewal in Indonesia

The milestone for the presence of CCR in the Catholic Church of Indonesia was in May of 1976.²²⁰ Mirifica e-news – the official electronic news of the Conference of the Catholic Bishops of Indonesia – of 16 June 2006 reported that CCR Indonesia had celebrated its thirtieth anniversary at a Mass with the archbishop of Jakarta Archdiocese, Julius Riyadi Darmaatmadja,²²¹ as the principal celebrant, along with fifteen concelebrant priests, held in the cathedral of Jakarta Archdiocese on June 3, 2006. Present were some fifteen hundred charismatic Catholics.²²² Two key figures from CCR contributed to this milestone: US Jesuit priests Paul O’Brien (from Bangkok, Thailand) and Herbert Schneider (from Manila, the Philippines) came to Jakarta, Indonesia, in May 1976, at the request of the archbishop of Jakarta Archdiocese, Leo Soekoto, also a Jesuit.²²³ Two reasons seemed to prompt Soekoto to invite these two men. The first was the emergence of several ecumenical prayer groups in the 1970s which captured a good number of Catholic followers. The second was a need to

²²¹ Julius Riyadi Darmaatmadja was archbishop of the Archdiocese of Jakarta from 1996 to 2010. Due to his age of 75 years he resigned on 28 June 2010. His successor is his coadjutor bishop, Ignatius Suharyo.
²²³ Leo Soekoto was the archbishop of the Archdiocese of Jakarta from 1970 to 1995. He resigned in 1995, died in the same year, and was then succeeded by Julius Riyadi Darmaatmadja in 1996.

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provide them with proper pastoral care.\textsuperscript{224} These two visiting Jesuits came to introduce charismatically-inclined Catholics into CCR. They spent almost the whole month of May giving talks to different groups and conducting *Life in the Spirit Seminars*.

The after-effects of these events were Soekoto’s consent to, and approval of, the presence and activities of CCR in the archdiocese. A charismatic prayer group was established, with some twenty Catholics, gathering regularly as Catholics, to pray. This small group enjoyed significant growth in numbers, and hosted *Life in the Spirit Seminars* in Jakarta from 14 January - 25 February 1977. This prompted Fr Sugiri, Jesuit parish priest of SS Peter and Paul, Mangga Besar, Jakarta, to invite them to initiate CCR prayer groups there. By the early 1990s, according to Subangun, only two of thirty-seven dioceses in Indonesia had not yet recognised CCR.\textsuperscript{225} Twenty years later, that reality seems unchanged for, on the occasion of the eleventh *Konvensi Nasional*\textsuperscript{226} of the CCR held in Bali on 15-18 October 2009, it was acknowledged that the presence of the CCR was in almost all dioceses.

The Indonesian Episcopal Conference has issued three documents and approved one document about CCR in Indonesia:

(1) *Pedoman Pastoral Para Uskup Indonesia mengenai Pembaruan Karismatik Katolik*, (Indonesian Bishops’ Pastoral Guidelines on Catholic Charismatic Renewal) issued on 11 February 1983

\textsuperscript{224} KWI, *Pembaruan Hidup*, # 19.
\textsuperscript{226} *Konvensi Nasional*, also acknowledged with its abbreviation *Konvenas*, is the National Conference of the Indonesian CCR leaders and representatives, and takes place once every three years, beginning in 1981.
The background of the release of the 1995 guidelines is twofold. First is the acknowledgment that the Church is always in need of renewal, which is seen to occur through dynamic interactions of all renewal movements together with all the faithful in the whole Church. The second is that the 1995 guidelines were to fulfill the claim of the National Service Committee of the Indonesian CCR that the pastoral guidelines of 11 February 1983 were in need of revision, and NSC’s request that they be refined. Hence the 1995 document is specifically addressed to all those within the Indonesian CCR.228

Together with the whole Church, the Catholic charismatic movements also continually need to renew themselves. For that purpose we, the bishops of Indonesia, also feel urged to issue new Pastoral Directives on Renewal of the Christian Life, by deepening our understanding of the charisms of the Spirit, as

227 The document is not drawn up by the CIB but leaders of Indonesian CCR. It takes effect after receiving the approval of the CIB.

228 KWI, Pembaruan Hidup, vii.
we presently focus upon ‘renewing our involvement in New Evangelization together with all the faithful.’

The bishops of Indonesia expressed their joy regarding the Indonesian CCR in at least five categories:

**Acknowledgment of the members of CCR as those having been reborn in and touched by the Spirit:**

We bishops are delighted to welcome so many who feel ‘reborn in the Spirit’, because you have experienced an extraordinary loving touch of the Spirit. This we consider an important source for your feeling united, as participants in the Catholic Charismatic Renewal. Your group has experienced the gentle touch of the love of Christ as your personal Savior. At the same time you have been impressed by Christ’s deepest concern for the salvation of all peoples.

**The CCR’s outreach to other people from different walks of life:**

We are pleased to know that so many among you – captured by God’s love – have spread out into the populated areas, university circles, industrial areas and commercial enterprises, which up to now have been thought devoid of any influence of spiritual life. There are even some among you who feel compelled often to courageously preach the Good News: usually prudently and considerately, but at other times also insisting too strongly, without due consideration of others or without tolerance.

**The dynamics of becoming Christ’s disciples:**

We are pleased to note that one aspect of faith very often stressed and deepened by the Catholic Charismatic Renewal is precisely the consciousness of their being Christ’s disciples.

**True devotion to the Blessed Mother Mary:**

We rejoice that devotion to Blessed Mother Mary in the Catholic Charismatic Renewal always brings with it the strengthening of faith in Jesus Christ.

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230 Ibid., # 17.
231 Ibid.
232 Ibid., # 21.
233 Ibid., # 24.
A sound growth of cooperation among the CCR in its various levels:

We are also pleased to note how the practice of local, regional and national conventions is steadily developing. Experience teaches that this practice should be continued and can be further developed to strengthen the sense of belonging, and to bring about a deepening of Christian faith through workshops and seminars. More use can be made of the contributions of theologians, psychologists and experts of other sciences in order to increase the quality of Christian community life.

These positive assessments of the bishops would suffice to prompt them to declare their approval of the Indonesian CCR as one of the many ways and forms in the Church in which human heart is being touched by the power of God’s Spirit.

It is in a situation of a pluriformity of ways and a variety of spirits in carrying out the mission of disciples of our Lord that we see how many of the faithful feel themselves called to join particularly the movement for Catholic Charismatic Renewal. Hence, we bishops see the Catholic Charismatic Renewal as one among so many ways and means in the Church, manifesting how the human heart is being touched by the power of God’s Spirit.234

The Charismatic Renewal, first of all, is to be considered an element in the life of the Church, which acknowledges that our lives on earth are to be lived in faith, itself a charism or gift of the Spirit.235

4. The Persekutuan Doa Keluarga Katolik Indonesia (PDKKI) in the Archdiocese of Melbourne

The PDKKI emerged in Melbourne as a local form of the Indonesian CCR of the Keluarga Katolik Indonesia (KKI) or Indonesian Catholic Family, which is not part of CCR. The KKI commencement stems from the initiative of two Indonesian lay Catholics, Marcus Soema and Rufinus Kedang, who in 1984 arranged for the Christmas Mass to be celebrated in Indonesian, at St Colman’s, Balaclava. It was presided over by (Jesuit) Fr Chris Durea, and was followed by similar Christmas events in 1985 and 1986. These three celebrations signaled a strong need to coordinate regular Indonesian Catholic community interactions,

234 Ibid., # 18, [italics in original].
235 Ibid., # 20.
including the eucharist. Thus came the decision to form KKI, inaugurated at a eucharist in St Colman's on September 5, 1987. It was presided over by the (then) Archbishop of Melbourne, Sir Frank Little, with concelebrants Fr John Murphy, coordinator of the Catholic Ethnic Community in the Archdiocese of Melbourne, and Fr Paul Gwynne OMI, who was appointed as chaplain of the KKI. Since the late 1990s, the chaplaincy of the KKI was entrusted to the Carmelite Order in Australia and Indonesia.

The PDKKI started with around ten Indonesian Catholic students in 1997. They had the desire to begin a charismatic prayer group similar to what they had been used to in Java, to stimulate and facilitate their gathering together for prayer, worship, and sharing their faith with one another. They decided to hold prayer meetings in homes every Saturday morning, calling it ‘Saint Mary’s prayer group’, with her as their patroness. The fire these Indonesian students had in their hearts was stoked by three nuns of the Daughters of Carmel of Indonesia who, at the students’ request, came to Melbourne in October 1997 to lead the first seminar of the new charismatic prayer group. This Life in the Spirit Seminars, with about twenty participants, ran for ten consecutive days in the Hotel Y in Melbourne. It stirred the participants immensely; they felt prompted to reach out to other Indonesian Catholic youth in Melbourne and invite them to join their regular prayer meeting.

On July 27 1998 this group was approved as a prayer group under the umbrella of the KKI, and later took the name PDKKI, ‘Praise and Worship of the Indonesian Catholic Family’, with Mary as their patroness. The PDKKI grew gradually and steadily. More and more Indonesian Catholics throughout Melbourne, in particular those who had been involved in

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Catholic charismatic prayer groups in Indonesia, including couples, went to its prayer meetings.\(^{237}\)

In September 1998, the Carmelite nuns came to Melbourne for a second time to conduct the first \textit{PDKKI} retreat, at the Carmelite Community in Donvale; it lasted for three days with thirty attendees. In September 1999 a second retreat at Campaspe Downs drew 180 attendees; in September 2000 the third retreat, at Licola, had 230 attendees. Due to the significant increase in the number of participants, the venue of prayer meetings moved from the South Melbourne Apartment Hall to St Francis’ Monastery Hall (the Carmelite Hall in Middle Park), and then to St Augustine’s, Melbourne where it continues to the present.

The activities of the \textit{PDKKI} include what it categorises as major and minor events. Major events comprise three annual activities: Catholic Spiritual Revival; Youth Camp Retreat; and \textit{Life in the Spirit Seminars}. Minor events make up activities such as regular prayer or praise and worship meetings every first, second, and fourth Saturday (with a band on fourth Saturdays), and Mass and adoration of the Blessed Sacrament every third Saturday.

\textbf{Catholic Spiritual Revival} is mostly an extended version of the weekly praise and worship meetings, featuring dance, a short play on a given theme, a visiting speaker, adoration of the Blessed Sacrament, and praying in tongues. The first Revival took place in September 1999, attended by some 650 participants, and it continues to attract large numbers. This evening gathering may last four to five hours: it is seen as a way to reach out to others, especially Indonesians living around Melbourne.

\(^{237}\) The \textit{PDKKI} is one of eighty prayer groups accredited with the CCR in the Archdiocese of Melbourne. They are localised in five regions – the numbers in parentheses indicate the number of groups in each region: Barwon (1), Southwest (12), Northwest (11), Northern (14), Eastern (19), and Southern (23). The \textit{PDKKI} is within the Eastern Region. See http://www.ccr.org.au/ccrprayergroups.html (accessed 20 March 2010).
Youth Camp Retreat is an annual three-to-four day event, usually facilitated by the nuns of the Daughters of Carmel of Indonesia. Its main elements are: three or four gatherings each day; prayer, including praying in tongues and praying for ‘baptism in the Holy Spirit’; the sacrament of reconciliation; Mass; and adoration of the Blessed Sacrament. Since the second retreat in 1999, the average number of participants has been about 200, most of whom are between twenty to thirty years of age.

Life in the Spirit Seminars are short reflective courses, based mostly on the scriptures, which continue for two consecutive days, and their specific objective is for participants to receive ‘baptism in the Holy Spirit’ by being prayed over, with the laying on of hands. The Seminars are conducted in Indonesian, and facilitated either by the Carmelite nuns and one or two other lay people, or by PDKKI personnel who have themselves received ‘baptism in the Holy Spirit’.

5. Conclusion

CCR, both at its emergence and spread throughout the globe including Australia and Indonesia, and the PDKKI in Melbourne, stems from a deep thirst of its members for a renewal of their Christian faith and life. This thirst seems to have been ‘saturated’ through their experience named ‘baptism in the Holy Spirit’.

The next chapter explores and analyses, through a phenomenological approach, the experience of ten PDKKI individuals.
PART B: ASSERTING

In Part A of this thesis, it was argued that there is a shift from the biblical term ‘to be baptised in the Spirit’ – having clear reference to Christian initiation, focuses around baptism – to the term ‘baptism in the Holy Spirit’ used by Pentecostal churches and Catholic Charismatic Renewal to describe a subsequent experience. The latter term was also used in the patristic era, though very infrequently, as referring to the reception of the Holy Spirit, and by Symeon the New Theologian as designating a conscious experience of the presence of the Holy Spirit in believers. Within CCR the term refers to a conscious experience of the presence and power of the Holy Spirit.

Part B, Asserting, as the second phase of the Whiteheads’ practical-theological reflection method, engages with relevant information derived from Part A in order to achieve new insight, meaning and truth regarding the phenomenon in question, namely, the experience of ‘baptism in the Holy Spirit’. This Part begins with chapter five presenting a phenomenological analysis of the participants’ experience of ‘baptism in the Holy Spirit’ in order to arrive at the essence or meaning of the experience. From this will be drawn issues of significance, in conversation with the previous chapters, within the framework of theologising about the experience from Roman Catholic perspectives, in chapter six.
Chapter Five: Participants’ Experience of ‘Baptism in the Holy Spirit’: Phenomenological Analysis

In the Introduction, it was noted that this Part analyses the participants’ experience of ‘baptism in the Holy Spirit’ using the phenomenological method, following Moustakas. The analysis focuses initially on significant statements drawn from the interviews, flows on into the identification of meaning units, formulation of composite textural and structural descriptions through imaginative variation, leading to a synthesis in intuitive integration. But first, I offer a brief, de-identified summary of each participant.

1. The Participants

Yue Wan was given the experience of ‘baptism in the Holy Spirit’ at Life in the Spirit Seminars. It was a turning point for her.

Qiang was baptised at the age of ten years and confirmed at the age of twelve. His experience of ‘baptism in the Holy Spirit’ occurred when he was eighteen years old.

Xue Fang was baptised and confirmed when she was twenty-five years old. Her experience of ‘baptism in the Holy Spirit’ happened prior to her baptism.

Peng Fei was baptised when he was two years old, and confirmed at the age of thirteen. He received the experience of ‘baptism in the Holy Spirit’ when he was fourteen. Six years later he joined CCR.

Fang Yin, twenty-five years old, was baptised at infancy and confirmed at the age of fifteen. She experienced ‘baptism in the Holy Spirit’ when she was twenty.
Ming Rong was baptised as an infant and confirmed at the age of twenty-eight. He received the experience of ‘baptism in the Holy Spirit’ when he was nineteen.

Huang Fu came to the experience of ‘baptism in the Holy Spirit’ at the age of twenty-four, prior to his baptism.

Xiaobo, twenty-six years old, was baptised when he was fifteen. One year after his baptism he received the experience of ‘baptism in the Holy Spirit’ and was confirmed at the age of twenty-five years.

Li Mei received the experience of ‘baptism in the Holy Spirit’ when she was fifteen years old. Since 1998 on she has been involved in the PDKKI. She claimed to have received the experience of ‘baptism in the Holy Spirit’ many times. She was not sure of it for a long time merely because she did not receive the gift of praying in tongues.

Zhen Juan was initiated at the age of twelve years. She was involved in the PDKKI when she was eighteen. Her perspective of seeing herself in reference to God and neighbour is for her the most significant meaning of her experience of ‘baptism in the Holy Spirit’.

Six of these ten participants acknowledged multiple experiences of ‘baptism in the Holy Spirit’, but only Xue Fang claims the sacrament of confirmation was also her (second) experience of ‘baptism in the Holy Spirit’; two participants received the experience prior to sacrament of confirmation and the other two prior to sacramental initiation. Table 3 below portrays the participants’ experiences of the Spirit.
### Table 3: Participants’ Experiences of the Spirit in PDKKI

<table>
<thead>
<tr>
<th>Participants</th>
<th>Things the participants experience when they are prayed over</th>
<th>Multiple experience of BHS prior to sacramental initiation</th>
<th>Experience of BHS after baptism but before confirmation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Experience of BHS</td>
<td>Experience of BHS 'Resting in the Spirit'</td>
<td>Praying in Tongues</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Y (including confirmation)</td>
<td>Y (baptised August 2008)</td>
</tr>
<tr>
<td>Yue Wan</td>
<td>Y</td>
<td>Y (4 years later)</td>
<td>Y</td>
</tr>
<tr>
<td>Qiang</td>
<td>Y</td>
<td>N/I</td>
<td>Y (5 years later)</td>
</tr>
<tr>
<td>Xue Fang</td>
<td>Y</td>
<td>N/I</td>
<td>Y (5 years later)</td>
</tr>
<tr>
<td>Peng Fei</td>
<td>Y</td>
<td>N/I</td>
<td>Y (5 years later)</td>
</tr>
<tr>
<td>Fang Yin</td>
<td>Y (at the 2nd retreat)</td>
<td>N/I</td>
<td>Y (5 years later)</td>
</tr>
<tr>
<td>Ming Rong</td>
<td>Y</td>
<td>Y</td>
<td>N/I</td>
</tr>
<tr>
<td>Huang Fu</td>
<td>Y</td>
<td>Y</td>
<td>N/I</td>
</tr>
<tr>
<td>Xiaobo</td>
<td>Y (the 3rd most convincing)</td>
<td>Y</td>
<td>Y (5 years later, but not when being prayed over)</td>
</tr>
<tr>
<td>Li Mei</td>
<td>Y (but unaware at that time)</td>
<td>Y (1 year later)</td>
<td>Y (5 years later, but not when being prayed over)</td>
</tr>
<tr>
<td>Zhen Juan</td>
<td>Y</td>
<td>N/I</td>
<td>Y (but not at the 1st time of being prayed over)</td>
</tr>
</tbody>
</table>

**Notes:**

- **BHS**: ‘Baptism in the Holy Spirit’
- **N/I**: No Information
- **Y**: Yes
- If a participant has **Y** in columns B, C and D without notes, it means he/she received the experiences of BHS, ‘resting in the Spirit’ and praying in tongues when they were prayed over for the first time. Qiang, for instance, has **Y** in columns B and D without notes. This means Qiang receives the experience of BHS and praying in tongues at the first time he was prayed over, but the experience of ‘resting in the Spirit’ occurred four years later when he was prayed over.
- The information in parenthesis at column B gives more information about a participant’s experience of BHS. Examples: **Y (at the 2nd retreat)** for Fang Yin means she receives the experience of BHS at the second retreat she attended; she was prayed over for BHS at the first retreat but did not receive it. For Xiaobo **Y (the 3rd most convincing)** means it is the third experience, rather the previous two, which is the most convincing experience of BHS. **Y (but unaware at that time)** for Li Mei means she receives the experience of BHS the first time she was prayed over yet she was unaware of it at that time.
- The information in parenthesis at columns C and D refers to the time when a participant experiences the thing indicated after the reception of BHS. Example: Li Mei experiences ‘resting in the Spirit’ a year later when being prayed over and praying in tongues five years later but not when being prayed over, meaning she experiences ‘resting in the Spirit’ (in the context of being prayed over) and praying in tongues (not in the context of being prayed over) one and five years respectively after the reception of BHS.
A note on terminology

*Tuhan* is the Indonesian for Lord, and in Christian circles is commonly used to refer either to the Father or the Son rather than the Holy Spirit. All ten participants mostly used *Tuhan* references in the interviews. It is sometimes clear that they used *Tuhan* to refer to Christ, for example, the real presence of the Lord in the Blessed Sacrament. At other times Jesus is explicitly mentioned. In most cases it is unclear whether they referred to the Father or the Son in using *Tuhan* reference. In this case I make reference to the Lord. In designating the Holy Spirit, they consistently used *Roh* or *Roh Kudus* which are Indonesian for ‘Spirit’ or ‘Holy Spirit’.

2. Data Analysis – Initial Stages

The *epoche* analysis began by listing every statement in the transcripts, granting equal value to each, some of which overlap. In the phenomenological reduction phase, I wanted to learn how the participants view their experiences of ‘baptism in the Holy Spirit’. From the ten participants’ transcripts the researcher identified eighty-one significant statements out of which seventy non-repetitive statements were identified and categorised into seven invariant meaning units, as presented below.

3. Meaning Units and Significant Statements

The seven invariant meaning units are listed below. In each case, numbers in parenthesis are the number of statements of each case.

But first, some details about what typically happens in CCR meetings at the point of personal experience are needed to appreciate their context. There are usually two people around someone being prayed over for ‘baptism in the Holy Spirit’. One prays *(ex tempore)* and the
other functions as a ‘catcher’. In case the person who is being prayed over ‘loses’ control over his/her body and seems to fall backwards, at that moment the catcher helps them lie down safely. The praying over someone seeking ‘baptism in the Holy Spirit’ usually ends when he/she falls backwards. However, it sometimes happens that two or more other people join the one who is praying over someone, particularly when the person seeking it has been prayed over for a long time and does not seem to be about to fall over. Falling over seems to be ‘evidence’ that one has received the experience of ‘baptism in the Holy Spirit’, because at that time the praying for ‘baptism in the Holy Spirit’ ends.

When being prayed over, the sense of God’s loving presence was strong (14)

I was enjoying the flow of Christ’s love within me. I was sure that the experience was an outpouring of the Holy Spirit which Christ had bestowed upon me.

While I was being prayed over, I felt I was really loved. There seemed a figure that made me valued.

When I was being prayed over, I just kept saying in my heart, “God the Father and Jesus, I love you.”

The experience was a moment at which I could feel that the Lord was so close and real for me.

God’s role in my experience was that he showed his love of me.

The outpouring of the Holy Spirit was an experience of the presence of the Lord, of being filled by him.

While I was being prayed over, I felt my body out of balance as if there were power pushing me backwards although no one was touching me. I then fell to the ground, feeling loved, peace and ease. That feeling of love was so deep that I burst into tears. I cried loudly even hysterically; all my worries were gone.

The experience of ‘baptism in the Holy Spirit’ is that in which I feel the Lord so close. There is a sense of awe why the Lord wants to be close to me. Yet I feel joyful and peaceful.

When I was being prayed over, I felt my body out of strength, unable to kneel longer. I fell backward and did feel peaceful and the Lord was so close. I sensed as if I were embraced by him.

In my experience of ‘baptism in the Holy Spirit’ I view the Lord as a good father who so loves me that he is present and embraces me through that experience. I praise him with all my heart.

My experience of the outpouring of the Holy Spirit was the gift of Christ as he had promised to give his Spirit.
When I was being prayed over, I felt warm, my throat trembled, and I was unable to control my tongue. Uncontrolled tongue and the feeling of warmth were not from me. The Holy Spirit embraced me through the person who embraced me and said to me, “Yes, Jesus does love you.”

Looking back to my experience, it was the Lord who played his role. I was unwilling to attend Life in the Spirit Seminars. The fact that I could eventually attend it was the Lord’s design and plan for me.

**Views on ‘baptism in the Holy Spirit’ (8)**

I thought the core meaning of outpouring of the Holy Spirit would seem to be like the Lord planted within me a seed of longing for him that would make me always come to him.

The experience of the outpouring of the Holy Spirit was my turning point.

It was the moment I felt in love with the Lord for the first time.

The experience of the outpouring of the Holy Spirit was a realisation of the presence of the Holy Spirit in my life. The Holy Spirit was released and became active in my day-to-day life.

The experience of the outpouring of the Holy Spirit was perhaps like a gateway to feel the greatness of the love of the Lord for me.

Perhaps it is a stepping stone which hopefully helps one become a better person. Some if not most people would need that stepping stone.

Many people say that the Holy Spirit is warm. However, I have once experienced him like water. Before that time I felt dry. I sinned and it seemed I had been inclined to that sin. At the moment of ‘baptism in the Holy Spirit’ it was as if water were overflowing within my belly. At that moment I recalled what Jesus says, “I am the living water, welling up within one who believes.”

I believe I have received the gift of the Holy Spirit at baptism. ‘Baptism in the Holy Spirit’ is an activation of the grace of the Holy Spirit received at baptism.

**Acknowledgment of multiple imparting of the Spirit (5)**

Confirmation was also the experience of ‘baptism in the Holy Spirit’ for me. At that time I was not in tears, yet my body was warm as I felt at the retreat. There is a difference; the feelings I experienced at the retreat were stronger than confirmation.

At every Life in the Spirit Seminars and retreat I attended I received an outpouring of the Holy Spirit. The first experience of outpouring of the Holy Spirit was the one which changed my life deeply, especially in living out my Catholic faith.

I have frequently received the outpouring of the Spirit.

Every outpouring of the Spirit is distinctive. Nor does it mean that I receive something new at the outpouring of the Spirit. It is like a car which is washed and tuned up. I receive a new outpouring of the same Spirit.
The experience gave me understanding and assurance that the Lord is compassionate. So when I sin, I try to go to confession without any delay.

Effects of the experience (15)

The experience of ‘baptism in the Holy Spirit’ renews my soul and enkindles my desire to love and serve the Lord more.

Outpouring of the Holy Spirit was life in the Spirit. It was a truly new dimension in my life. Because of it I began to treasure my spiritual life.

After the experience of outpouring of the Holy Spirit, I began to understand the meaning of the Mass.

Although I went to parties, clubbing, yet because of the experience I always felt pulled to go to PDKKI prayer meeting every week.

The effect of my experience was that I believed the Lord really did love me.

After the experience of the outpouring of the Holy Spirit, I was like, “I wanted to share this to others, my friends.”

The experience really did change and strengthen me.

The outpouring of the Holy Spirit seemed to open everything of me.

Based on my experience of the outpouring of the Holy Spirit I viewed that spiritual life was of great importance. It was not an ornament to my life.

Because of the outpouring of the Holy Spirit, I became more open to the Lord’s actions.

After the experience I was so eager to know the Lord more. It is like batteries have been recharged. I started to read scripture and replaced all cassettes of secular songs with those of religious hymns in my car. I read books to help me free from my inclination to sin. I go to daily Mass at least once a week, pray at least an hour a day and say morning and evening prayers.

I do not think the experience of ‘baptism in the Holy Spirit’ exclusively caused the changes happening within me. It is like a process.

Receiving the experience does not make my life different. Problems and difficulties come to me. But it renews my perspective of my life. I believe I am not alone. The Lord is always with me.

The experience of ‘baptism in the Holy Spirit’ has firstly shaped myself and set me free from the inclination to sin. It renews my prayer life and I have become more sensitive to sin.

After the experience of ‘baptism in the Holy Spirit’ I wanted others to feel what I felt. Perhaps there are a lot of people who are suffering more than I am. I then decided to serve in PDKKI community.
Subjective dispositions for the experience (10)

Based on my own experience I learnt that the Holy Spirit could not only be received at
the moment of praise and worship. Wherever you may be, if you focused on the Lord,
he would give you his Spirit.

Hymns, praise, worship, and retreat conditions would not be basic factors. We may
experience outpouring of the Holy Spirit if our heart is truly prepared.
The condition for experiencing the outpouring of the Spirit was an openness of my
heart to receive the Lord.
The experience was hard to put into words, yet so beautiful to be felt. Something I
could not receive in the market place.
I was not worried about outpouring of the Holy Spirit or his gifts, but I tried hard to
concentrate and have an open heart.
In my opinion, if I had received the sacrament of baptism as an adult and prepared
myself in the way similar to that of the retreat followed with the ceremony of
outpouring of the Spirit, it would be possible to experience the same as outpouring of
the Holy Spirit.
I did nothing in particular but going to confession. After confessing your sins, your
heart would be pure and easier to be filled with the presence of the Holy Spirit.
The conditions for experiencing ‘baptism in the Holy Spirit’ were to believe, pray, and
ask.
Preparations such as self examination are necessary. When we examine in depth, we are
reminded of the wrong we have done and also the unmeasurable love of God. Although
I am a sinner, the Lord is with me. He could be unhappy with my attitudes yet he
always loves me.
Praying and especially confession are necessary. After confessing my sins and
inclination to sins, I feel ready to receive ‘baptism in the Holy Spirit’. The more I can
be free from sin, the more exciting the experience of ‘baptism in the Holy Spirit’ really
is.

Relationship to praying in tongues (8)

The gift of tongues was not necessary. Those who did not pray or speak in tongues did
not mean they did not have the Holy Spirit.
I received the gift of tongues when I received the experience of outpouring of the Holy
Spirit. I could no longer argue. My tongue and mouth moved on its own. Would this not
be from the Spirit?
When I was praying in tongues, the person who prayed over me said, “Yes, the Holy
Spirit has come down upon you. Give thanks to the Lord.”
I was really pleased to praise the Lord not only with my own words but also with those
given to me personally by the Lord.
I prayed in tongues because of my heart’s impulse which I could not control.
I was in doubt when I prayed in tongues the first time. Yet I felt the Lord’s love flowing within me as I prayed in tongues. This made me convinced that the Lord gave me that gift.

According to me one would not necessarily receive the experience of ‘baptism in the Holy Spirit’ in order to be able to pray in tongues, nor does one need to pray in tongues for ‘baptism in the Holy Spirit’. Both are distinctive, independent, yet closely related. They support each other but do not need to happen at the same time.

I came to immediate contact with CCR through partaking in Life in the Spirit Seminars. At that time I did not know anything about ‘baptism in the Holy Spirit’. It was said that at ‘baptism in the Holy Spirit’ you would receive the gift of praying in tongues. At that time I did not receive it. I was confused.

**Relationship to bodily and emotional feelings (10)**

I did not think physical effects I felt, such as trembling and warmth, were from me, but from the Lord.

The power of the Lord was so mighty that my body was not able to bear it. That was why my body trembled.

The experience was proved through manifestations, for example, crying.

When you are being prayed over for ‘baptism in the Holy Spirit’ you could feel warm all over your body. Yet it would not necessarily be so.

When I was being prayed over, I felt peaceful, terrific, and wanted to love and serve the Lord more.

At the last session prior to that of ‘baptism in the Holy Spirit’ a deep longing for the touch of the Lord emerged within me.

At the ceremony of outpouring of the Spirit I had a very intense desire, “Lord, only one I need. I have been deadly longing, longing, longing for you. Please, hug me.”

Shortly before I was prayed over, I was feeling something like, “This is a most terrific moment.”

Although some were in tears and others screaming, I could still feel that the moment was tremendous moment when the Lord was present.

After having received the experience of ‘baptism in the Holy Spirit’ I felt ease and deep joyfulness.

4. **Composite Textural and Composite Structural Descriptions in Imaginative Variation**

From the above analysis, these composite textural and structural descriptions were formulated:
4.1 Composite Textural Description

The experience of ‘baptism in the Holy Spirit’ occurs for the participants either at retreat or *Life in the Spirit Seminars* by being prayed over individually, with the laying on of hands. The experience is felt as an intense, distinctive, fascinating, and permeating reality, involving physical, emotional, and spiritual sensations.

**Physical** sensations are varied. The body feels hot and shaky. There seems a loss of power over self until at a certain point they cannot but fall to the ground. In some cases, their heart pulse is sensed as faster and the tongue seems out of control. No one felt cold. One felt dry and experienced ‘baptism in the Holy Spirit’ like water which at that time led her to recall what Jesus said: “I am the living water, welling up within one who believes.” **Emotional feelings** range from tears and sadness to delight, peacefulness, and ease. Some participants cried hysterically. It would seem to be tears of joy, their worries gone. The feelings of joy, peacefulness and ease are dominant.

**Spiritual sensations** involve the feeling of being truly loved and/or embraced by God, who is sensed as close, present and real. Some participants are at first resistant to praying in tongues and unwilling to imitate the ‘prayer words’ of those praying over them, but most eventually pray in tongues and it flows easily. Others just willingly imitate praying in tongues and before long they actually do so. At some stage there is a doubt as to whether their praying in tongues is fake or genuine, then they believe it is the gift of God; one participant describes it as a praying in “the words” given by God. This spiritual awareness evokes awe, surrender, and thankfulness.

When the participants described their experiences of ‘baptism in the Holy Spirit’ they used a range of vivid images, such as “the Lord is like a good father who so loves me that he is
present and embraces me”; “the Lord planted within me a seed of longing for him”; “a stepping stone which helps one become a better person”; “it was as if water were overflowing within my belly”; “it is like a car which is washed and tuned up”; “it was not an ornament to my life”; “it is like batteries have been recharged”; and “it was perhaps like a gateway to feel the greatness of the love of the Lord for me.”

These feelings appear to become more intense as the activities progress, especially the ceremony of praying for ‘baptism in the Holy Spirit’. The feelings reach their zenith when one has received the experience of ‘baptism in the Holy Spirit’.

The prayerful atmosphere surrounding ‘baptism in the Holy Spirit’ is replete with heart-moving hymns, and music interspersed with singing in tongues, the exposition of the Blessed Sacrament, the renewal of baptism vows and the sacrament of reconciliation. All these precede praying for ‘baptism in the Holy Spirit’. Evening is deemed the best time to conduct these activities. Prior to being prayed over, some participants are already in tears, others excited, yet none of them fall to the ground. This falling phenomenon usually occurs while being prayed over.

The data collected, however, shows that the participants do not go to retreat or Life in the Spirit Seminars to receive the experience of ‘baptism in the Holy Spirit’. Their willingness and openness to it emerge there. Talks and a prayerful atmosphere work together with the receptiveness of the participants. God’s role is boldly admitted by the participants. God is believed to be the giver and the cause of their experiences and feelings. Christ is experienced as a loving God who is close, real and present.

The participants are aware that it is necessary to meet ‘conditions’ for the reception of ‘baptism in the Holy Spirit’. Along with an openness of heart to God, praying, asking,
trusting, and letting go, the confession of sin is strongly stressed. One participant believes that the more she can be free from sin, the more exciting the experience really is.

The effect of the experience is varied. It evokes eagerness to know and love God more, promotes reading scripture, praying regularly, attending Sunday and daily Mass, going to confession more regularly, renews and strengthens their belief systems, empowers their Christian commitment, energises their services and their continuous involvement in PDKKI, heals relationship with significant people, brings assurance of God’s care and presence, and causes a new perspective on life. One participant describes it as ‘a turning point’ and a moment of ‘falling in love with God for the first time’. Others such as parents and friends notice the changes that have happened in them. There is also a strong desire to share their experiences with others.

In time, the experience and its effects fade. Yet there are memories and longings that urge them to go back to God either by participating in a retreat or Life in the Spirit Seminars again or going to PDKKI prayer meetings and/or cell groups. “I thought the core meaning of outpouring of the Holy Spirit would seem to be like God planted within me a seed of longing for him that would make me always come to him,” describes one participant.

4.2 Composite Structural Description

The structural experience of ‘baptism in the Holy Spirit’ is readily expressed for the group through relations to self, others and God. Each has their role to play, yet it is ultimately God who plays the constitutive role.

Regarding the personal self in relation to the experience, however, the participants’ personal openness or attitude is significant. Their initial contact with CCR or PDKKI prayer meetings, and/or retreat, and/or Life in the Spirit Seminars ranges from the encouragement of friends,
curiosity, and/or feelings of guilt. Some participants were excited in hearing people praying in tongues and desired it when they were prayed over, whereas some others viewed it at first as really bizarre. One participant walked out from *Spiritual Reawakening* when the *PDKKI* assembly burst into praying in tongues. Yet before long he felt guilty. This feeling became an important factor for him to participate in a *PDKKI* retreat in which he received the experience and prays himself in tongues. The implication is that what matters when the participants are eventually prayed over for ‘baptism in the Holy Spirit’ is a personal openness. This personal openness works with the Lord’s action in them. They prepare and condition themselves to let God act in them. Most of the participants renew their faith, go to confession, pray, approach God with faith, beseeching God to inflame their hearts and life, and letting God do God’s will over them.

As related to others, all the participants receive the experience of ‘baptism in the Holy Spirit’ in the context of either a retreat or *Life in the Spirit Seminars*, both of which provide a prayerful session for ‘baptism in the Holy Spirit’. It is at this session where they are prayed over individually with the imposition of hands for ‘baptism in the Holy Spirit’, while the assembly sings hymns and in tongues. When speaking about their experiences, all the participants use very similar words about “when I was being prayed over,” while they were praying themselves. Eight of the ten participants are sure of receiving the experience of ‘baptism in the Holy Spirit’ when they are prayed over for the first time. One, however, was unaware of this at that time, and another one believes it was the third experience of being prayed over which was the most convincing rather than the previous two. One participant received the experience at the second retreat she attended but not at the first. All this implies that the experience does not occur by accident. Although one participant opines that one may receive the experience without being prayed over, he in fact received it himself in this way.
The experiences of praying in tongues and ‘resting in the Spirit’, despite not always happening at the moment of the experience of ‘baptism in the Holy Spirit’, are quite common among the participants. ‘Resting in the Spirit’ accompanies five participants’ experience of ‘baptism in the Holy Spirit’ when they were prayed over for the first time. Two experienced it either one or four years later in the context of being prayed over. Three say nothing about it at all.

Praying in tongues appears to be more common rather than ‘resting in the Spirit’. Six participants burst into praying in tongues when they received the experience of ‘baptism in the Holy Spirit’. Two received it five years later, one in the context of being prayed over and the other not. One did not receive it at the initial experience of ‘baptism in the Holy Spirit’. One participant seems not to pray in tongues at all.

The experience in relation to God is an intense immersion into the presence and action of God. All other things such as praying in tongues, ‘resting in the Spirit’, bodily and emotional sensations are viewed as expressions of this encounter with the Lord. God is the giver and the cause of the experience and all that accompanies it. “It was the gift of Christ as he had promised,” said a participant. This happens through and in his Spirit. Previously taken for granted, one’s faith in God is now renewed, with a new understanding and affirmation. Through the experience they rediscover who God is for them and who they are for God. God is like a loving and caring parent, who is with them always, not merely at the moment of the

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238 Cardinal Suenens conducted research on ‘resting in the Spirit’ involving participants worldwide both within and outside CCR. The results are published in his book, *A Controversial Phenomenon: Resting in the Spirit* (Dublin: Veritas Publications, 1987). On page 17 he describes the term ‘resting in the Spirit’ as referring to “a phenomenon of falling (usually backwards) and it is quite frequently connected with a healing or prayer service. Observed objectively, this visible body action can be described by a whole range of verbs: falling, sliding to the ground, collapsing, sinking down, letting go, lying down, swaying, becoming rigid. The habitual terms, inherited from Pentecostalism and habitually used in various charismatic circles, are: ‘slain in the Spirit’; ‘overpowering of the Spirit’; ‘resting in the Spirit’ or ‘the blessing.’” Of all these terms, he prefers the term ‘falling phenomenon’. 

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experience of ‘baptism in the Holy Spirit’. Sinful though they see themselves, they believe God never fails to love and take care of them. This enduring love of the Lord is reciprocated in turn by loving and serving him in many other ways.

The experience seems to be a breakthrough, mountain-top, crisis event for the participants. As time goes, however, they live in valleys, feeling empty again, yet believing the Lord is always there to refill them. The experience is thus not an end but a *turning point* or a *stepping stone* on their journey of faith and spirituality.

5. *Synthesis in Intuitive Integration*

The final phase of phenomenological analysis, intuitive integration, yielded the following summary. This seeks to state the participants’ viewpoint, without regard to the ‘attending’ phase of Part A, nor the researcher’s experience, which was bracketed out, as noted above.

The experience of ‘baptism in the Holy Spirit’ for the group as a whole is an *affirmation of or a connectedness with the reality of God*. For the group the Lord is not fictive, abstract, unreal, distant, untouchable, indifferent, but real, near, touchable, active and concerned. He is the Lord who loves and cares and whose love and care are felt. The participants feel God embrace, fill, and empower them as would a good, loving, and caring parent.

This God who loves and cares is not only a matter of faith but also a matter of experience. God is recognised as playing the constitutive role not only at the time of but also prior to and after the reception of the experience. *God* is the giver and the cause of the experience and all that accompanies it, not the people who pray over them. It is God’s response to those who come to God, seeking God’s face in prayer, petition, self-surrender, tears, conversion, and expectant faith, and longing for God’s real presence and action. *It is not the experience of the*
participants’ coming to God, but their experience of the God who comes upon them. The experience is the gift of God.

The experience is not an end in itself. Rather it is a ‘turning point’ or a ‘stepping stone’, with a momentum which causes a ripple effect. The experience gives them joyfulfulness, peace, and empowerment. It also energises them on their journey of faith, renews their perspectives on life. It enables them to respond to God with love and living faith. It prompts and urges them to come back to him in regular praise and worship, living out their Christian Catholic faith by attending Mass and going to confession, wanting to know God more, and to serve the Lord more by reaching out to others, friends. It is something precious to be shared and spread so that others may also experience the reality, presence and love of God.

6. Conclusion

The essence or meaning of the phenomenon known as ‘baptism in the Holy Spirit’ is for those interviewed in this study a connectedness with the reality, presence and action of God. It is a conscious experience of being in touch with God.
Chapter Six: ‘Baptism in the Holy Spirit’: Theology and Experience in Catholic Life

The previous chapter elaborated on the phenomenology of the ten participants’ experience of ‘baptism in the Holy Spirit’ utilising Moustakas’ phenomenological method. This data yielded the information that six participants claimed to have received the experience of ‘baptism in the Holy Spirit’ more than once; two prior to baptism and two others prior to confirmation. This chapter takes further the theological asserting about the experience of ‘baptism in the Holy Spirit’ by bringing into mutual conversation the previously attended to information, the data gleaned from the participants, the phenomenological meaning of ‘baptism in the Holy Spirit’, together with the Roman Catholic perspective. Alternative terms used as synonyms for the term ‘baptism in the Holy Spirit’ are also taken into account.

1. ‘Baptism in the Holy Spirit’ and Sacramental Life

Since the emergence of CCR in the Catholic Church two dominant views for theologising about the experience of ‘baptism in the Holy Spirit’ have emerged: sacramental / theological and non-sacramental / experiential. The former view looks at the experience of ‘baptism in the Holy Spirit’ in its relationships to baptism specifically or to baptism together with confirmation in the context of Christian initiation.\(^{239}\) Malines Document I in a section entitled, “The Meaning of ‘Baptism in the Holy Spirit’ Among Catholics” explicates this approach:

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 baptised 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.\(^\text{240}\)

If Roman Catholics use the phrase ‘baptism in the Spirit’ they ordinarily mean something different from what those involved in renewal movements outside the Roman Church believe. Classical Pentecostal 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.\(^\text{241}\)

This means that the experiential sense follows the theological sense of ‘baptism in the Holy Spirit’ which is already received at Christian initiation. Such a sacramental / theological approach is also strongly supported by a number of Catholic Bishops’ Conferences and other Catholics theologians.\(^\text{242}\) The American Bishops’ Conference, for instance, denotes ‘baptism in the Holy Spirit’ as “the reawakening in Christian experience of the presence and action of the Holy Spirit given in Christian initiation and manifested in a broad range of charisms.” As a pastoral encouragement, the bishops, citing McDonnell’s book *Fanning the Flame*, “encourage the whole Church to look into and embrace baptism in the Holy Spirit ‘as the power of personal and communal transformation with all the graces and charisms needed for the upbuilding of the Church and for our mission in the world.’”\(^\text{243}\)


\(^\text{241}\) Ibid., 40.

\(^\text{242}\) See footnote 231.

\(^\text{243}\) “Grace for the New Springtime.”
The Indonesian Bishops’ Conference holds the same view with more emphasis on baptism rather than Christian initiation. It says,

Fundamentally understood, Baptism contains an external element, i.e., cleansing with water, and a spiritual element, i.e., cleansing by the Spirit. It is this spiritual element – together with the entire deeply spiritual experience that goes with it – that is re-expressed, when in charismatic circles the term ‘Baptism in the Spirit’ is used.²⁴⁴

The Preamble of the International Catholic Charismatic Renewal Services’ revised Statutes, which were approved by the Pontifical Council for the Laity on May 9, 2005, refers to ‘baptism in the Holy Spirit’ as a “mature and continuous personal conversion to Jesus Christ [and] a decisive personal receptivity to the person, presence and the power of the Holy Spirit.” These spiritual graces “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.”²⁴⁵

This sacramental view links intimately the experiential sense of ‘baptism in the Holy Spirit’ to the sacraments, as if implying that there would be no experiential effect without sacramental ‘baptism in the Holy Spirit’. It is in this sense that ‘baptism in the Holy Spirit’ is seen as “a renewal of the sacraments of initiation that comes to a conscious experience.”²⁴⁶ Other terms used as synonymous with the term ‘baptism in the Holy Spirit’ are: ‘renewal / reviviscence of the sacraments of initiation’ and ‘actualization of gifts already received in potency’.

Theologising about the experience of ‘baptism in the Holy Spirit’ as a reawakening of sacramental grace might be influenced by the fact that those who received the experience at

²⁴⁴ CIB, “The Renewal of Christian Life,” # 25 [italics in original].
²⁴⁵ Pesare, A Sign of Hope, 8.
the emergence of CCR in the USA were Catholics. Their experience came subsequent to their sacramental initiation. This reality is different from that of some participants in this study because two of them, Xue Fang and Huang Fu, claimed to have experienced ‘baptism in the Holy Spirit’ prior to baptism. This matter has to be taken into consideration in theologising about the participants’ experience of ‘baptism in the Holy Spirit’ as a group. So, the sacramental-theological view of the experience of ‘baptism in the Holy Spirit’ as solely a reawakening of sacramental grace cannot be sustained in this case. Does the non-sacramental view have any insight in this matter?

The non-sacramental view, promoted by Sullivan, looks upon ‘baptism in the Holy Spirit’ as a new imparting of the Holy Spirit. He calls this view the biblical sense of ‘baptism in the Holy Spirit’ which includes the theological and the experiential senses. “[W]hat people are receiving in the charismatic renewal is a real imparting of the Spirit, a new ‘outpouring of the Spirit’ (the theological sense), which typically has effects that make them aware that the Spirit is working in a new way in their lives (the experiential sense).” This idea of Sullivan is to say that what those in the CCR are experiencing is the biblical sense of the term ‘baptism in the Holy Spirit’: the theological and experiential senses occurring simultaneously, not a release of the gift of the Spirit already received sacramentally. At first sight this non-

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248 Sullivan, *Charisms*, 63. For Charles Sherlock, *God on the inside: Trinitarian Spirituality* (Melbourne: Acorn Press, 1991) 87, the experiential sense or content of receiving the Holy Spirit is wider than Sullivan’s. To the question he himself raises, “Have you received the Holy Spirit?” he gives three interpretations, writing:

For many it means ‘have you consciously put your trust in Jesus the Christ, and so been given the Spirit he promises?’ For others it may mean ‘have you had a definite experience of God’s Spirit?’, perhaps with ecstatic utterance, or unusually intense feeling of divine love and care. For still others it may simply mean ‘have you been baptised into Christ, and so drunk of God’s Spirit?’ Each response can find support in the New Testament (see Acts 2:38, 19:1-7, 1 Cor 12:13 respectively). The point is that all three answers have a strong experiential content. Whether through conversion, ecstasy or liturgical rite, to receive the Holy Spirit means that something happens. Where the Holy Spirit is present, things change. [Italics added]
sacramental view appears to look at the experience of ‘baptism in the Holy Spirit’ as unrelated to any immediate sacramental context. However, the word ‘new’ in the term ‘a new imparting of the Spirit’ implies a post-initiation, not initial, imparting of the Spirit. In other words, this non-sacramental view acknowledges the initial imparting of the Spirit that takes place in baptism. That is why the subsequent imparting is termed a ‘new’ imparting.

2. Baptism

Huang Fu, one of the ten participants in this study, came to Christian initiation not long after his experience of ‘baptism in the Holy Spirit’. While he was in Malaysia he used to go with his friends to Christian churches and communities, including CCR, which seemed to attract him although he did not like charismatic style worship. In Melbourne he went to the Catholic Church regularly until he arrived at a point when he found that the Catholic Church he used to go to was not what he wanted. He gave up going to the Catholic Church but felt a lacuna within himself. Influenced by friends of different Christian traditions, he then wandered around different Christian churches and prayer groups such as Bethel and Bethania, none of which met his longings and desires. Afterwards he realised that the prayer group which had attracted him more than any other when in Malaysia was CCR. He then decided to attend the PDKKI prayer meetings. He expressed his search for God saying: “Lord, you know I am not a charismatic-tended person, but if it is your will for me to join the PDKKI, I will do so.” He then attended PDKKI prayer meetings for several months before he participated in the retreat where he received the experience of ‘baptism in the Holy Spirit’ which led him to his Christian initiation. At the time of his preparation for Christian initiation he said to himself: “If I have been initiated I know I will have responsibilities and obligations to live out my Catholic faith.” Since 2004 he has been actively involved in the PDKKI, the cell group and KKI.
In the tradition of the Church, the sacraments of initiation comprise baptism, confirmation, and eucharist. More relevant for this study, however, are baptism and confirmation, which are distinct yet related. “The two have a relationship of distinction-continuity because out of both flows the Spirit, but with a different aim.” What does this mean in reference to the experience of ‘baptism in the Holy Spirit’?

Baptism, according to the *Catechism of the Catholic Church*, is “the basis of the whole Christian life, the gateway to life in the Spirit.” More explicitly, “It is in Baptism that we first receive the Holy Spirit into our life.” So in baptism the Holy Spirit is given to the newly baptised and they thus become Christians. Due to the bestowal of the Holy Spirit in baptism, those baptised are also baptised in the Spirit. A Christian is thus one who has received the Holy Spirit through baptism. The grace of baptism is regarded as incomplete without confirmation. The *Catechism of the Catholic Church* says: “It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace,” and eucharist is the completion of Christian initiation. In a distinction-continuity link, Brian says: “At his baptism a man [sic] is made a Christian. At confirmation he is made a confirmed Christian.” And in the words of Suenens: “Confirmation is not some supplement to baptism; it confirms baptism.”

The post-Pentecost accounts of the reception of the Holy Spirit – Acts 8:9-19 (the Samaritans); Acts 10:1-48 (the conversion of Cornelius); Acts 19:1-10 (the disciples at

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250 CCC, # 1213.


252 CCC, # 1285.


254 Suenens, *A New Pentecost?*, 84.
Ephesus); and 1 Corinthians 12-14 (Paul’s theological reflection on baptism and charisms) – are seen in the context of Christian initiation in which the bestowal of the Spirit has the essential, constitutive position. In Acts 8:9-19 it was by the laying on of Peter and John’s hands that the Samaritans received the Holy Spirit; in Acts 10:1-48 the Holy Spirit came down while Peter was speaking, being followed immediately by baptism, no imposition of hands, nor praying for it; the Ephesians in Acts 19:1-10 received the Holy Spirit through re-baptism and the imposition of Paul’s hands.

This view is also that of the Fathers of the Church. The reception of the Holy Spirit is put in the context of baptism and confirmation, with confirmation seen as the completion of the grace of baptism for the full reception of the Spirit. It seems that there would be no experience of ‘baptism in the Holy Spirit’ apart from and prior to Christian initiation.

As noted in chapter one, scholars agree that in the final analysis the scriptural meaning of ‘to be baptised in the Holy Spirit’, along with verbs used synonymously with it such as ‘filled’, is to receive the Holy Spirit. Sullivan concludes: “To say that Jesus ‘baptizes’ in the Holy Spirit, then, is simply a biblical metaphor for saying that he sends or gives us the Spirit. To ‘be baptized in the Spirit’ is to receive an outpouring of the Spirit, or, more literally, to receive the gift of the Spirit.”255 He further says: “…when people received the gift of the Holy Spirit in the New Testament, they became consciously aware of the working of the Spirit in their lives.”256 He concludes that the biblical sense of ‘to be baptised in the Spirit’ includes both theological and experiential senses.257 “‘Baptism in the Holy Spirit’ in the New Testament was not only a real imparting of the gift of the Spirit (the theological sense), but

255 Sullivan, Charisms, 66. See also Bruner, A Theology, 59-60.
256 Sullivan, Charisms, 66; cf. Suenens, A New Pentecost?, 57.
257 Sullivan, Charisms, 62-70.
also meant a becoming aware of the power of the Spirit at work in those who received the Spirit (the experiential sense).”

A key point in relation to New Testament evidence on ‘baptism in the Holy Spirit’ is the simultaneity of its theological and experiential senses. There is no disjunction between them. The reception of the Holy Spirit and his appearance to consciousness happen simultaneously. The New Testament believers did not receive the Holy Spirit and then come to experience his presence in their life some time later. In receiving they experience; it is a receiving-experiencing event. McDonnell writes: “In the New Testament communities, 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.” Elsewhere he writes:

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. 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.

The New Testament analysis of the accounts of being ‘baptised in the Spirit’ fall into two categories, i.e., Pentecost and post-Pentecost events. The latter is related to Christian-initiation, the former not. In both categories the reception and experience of the Spirit is simultaneous, or expected to be so. These Pentecost and post-Pentecost accounts of ‘baptism in the Holy Spirit’ are discussed in relation respectively to confirmation and Christian initiation.

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258 Ibid., 68.
260 Ibid., 31.
3. **Confirmation and Its Relation to Pentecost**

Pentecost holds a unique place in relation to the experience of the Holy Spirit, as argued in chapter one. It is the fulfilment of the Baptist’s prophecy and the promise of Christ. As such, it has a specific meaning at least in the way it happened, distinct from all other post-Pentecost Spirit-outpouring incidents. Pentecost took place before all other Spirit outpouring accounts. It is the paradigm to all outpourings of the Holy Spirit, a once-for-all, never-to-be-repeated event. The manner of how the Holy Spirit was received and experienced by the disciples at Pentecost shows the singularity of Pentecost.

On the basis of the account recorded in Acts 2:1-4, there is no evidence that the group of the believers in the upper room were praying explicitly and intentionally for the ‘baptism in the Holy Spirit’. They were ‘tarrying’ as the Lord had commanded them before his ascension (cf. Acts 1:4-5) and praying (cf. Acts 1:14), probably for the fulfilment of Christ’s promise of sending of the Holy Spirit. Christ did not mention any date of the fulfilment of his promise. Neither imposition of hands nor praying for the outpouring of the Holy Spirit was mentioned. The outpouring of the Spirit occurred suddenly and unexpectedly, for a certain group of believers, in a certain place. That the event took place on the day of Pentecost is *post factum*, not *ante factum*.²⁶¹ What happened was utterly dependent on the Father and the glorified Son. It is the promise of the Father, fulfilled by him through his glorified Son Jesus Christ. God had promised it through the prophecies of the Old Testament prophets, crystallised by the Baptist, reiterated by Christ after the resurrection, before his ascension, and finally fulfilled.

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²⁶¹ Pentecost, the Greek word for fiftieth, was called the feast of Weeks and celebrated a week of weeks after the feast of the Unleavened Bread, with which it always kept the closest association (cf. Lev 23:15-22).
on the day of Pentecost. Pentecost is thus a peerless event. Dunn’s words are worth recalling here: “What Jordan was to Jesus, Pentecost was to the disciples.”

According to the *Catechism of the Catholic Church*, Pentecost is linked in particular to the meaning of the sacrament of confirmation. “It is evident from its celebration that the effect of the sacrament of Confirmation is the full outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.” In the subsequent section it lists numerous effects of confirmation:

From this fact, Confirmation brings an increase and deepening of baptismal grace: it roots us more deeply in the divine filiation which makes us cry ‘Abba! Father!’; it unites us more firmly to Christ; it increases the gifts of the Holy Spirit in us; it renders our bond with the Church more perfect; it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.

Pope Paul VI, in a similar vein, emphasised the close connection between Pentecost and confirmation:

Since that time the apostles, in fulfilling the will of Christ, communicated the gift of the Spirit to the newly initiated through the imposition of hands, destined to complete the grace of Baptism...This imposition of hands is rightly considered by Catholic tradition as the origin of the Sacrament of Confirmation, which in a certain sense renders the grace of Pentecost a perennial event in the Church.

These two quotes do not speak of ‘baptism in the Holy Spirit’ but the intimate link of confirmation to Pentecost with a bold stress on the full bestowal of the Holy Spirit. Confirmation is “the Pentecost of each Christian.” It carries forward and perpetuates the grace of baptism, first ministered at Pentecost, i.e., the gift of the Holy Spirit. Stephen Clark

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263 CCC, # 1302.
264 CCC, # 1303.
interprets the experience of ‘baptism in the Holy Spirit’ in its relation to confirmation; what happened at Pentecost happens now in confirmation. By rephrasing Dunn’s words cited above it can be said that what Pentecost was to the disciples, confirmation is to Roman Catholics.

None of the ten participants made any explicit references, in describing their experiences of ‘baptism in the Holy Spirit’, to Pentecost. Two received sacramental initiation subsequent to their experience of ‘baptism in the Holy Spirit’, and one of these believed that her confirmation, without any reference to Pentecost, was also her experience of ‘baptism in the Holy Spirit’, although the former was less ‘remarkable’ than the latter which she had received at a retreat. Two participants received the experience of ‘baptism in the Holy Spirit’ after baptism but before confirmation.

If Pentecost is perpetuated in confirmation, the Pentecost of each Christian and the primary locus of the full outpouring of the Spirit upon them, Pentecost may be said to be sacramentalised in confirmation. If so, and taking into consideration the data about the participants mentioned above, what is the experience of ‘baptism in the Holy Spirit’? From the raw data of the participants, the only conclusion that can be drawn would seem to be that their experience of ‘baptism in the Holy Spirit’ had no direct link to Pentecost. Yet looking at the essence and effects of the experience for them, the experience is like a Pentecost, to the extent that the experience assured them of the reality and presence of God within them, and strengthened their faith and Christian commitment or, in the case of two not-yet-initiated participants, their willingness to be initiated. For these two participants, I believe, the experiential is also the theological, yet not the sacramental ‘baptism in the Holy Spirit’. Both happened simultaneously, at least at the time when they were conscious of it. Some other

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participants who had been baptised or initiated before the experience of ‘baptism in the Holy Spirit’ referred to the experience as “an activation of the grace of the Holy Spirit received at baptism” or “a realisation of the presence of the Holy Spirit in my life. The Holy Spirit was released and became active in my day-to-day life.”

One other point which four participants experienced at ‘baptism in the Holy Spirit’, and can be related to Pentecost, is their desire to share their experiences with others, so that others might also experience what they experienced, that is, the reality, presence and action of God. This re-echoed what happened at Pentecost, where Peter and the other disciples proclaimed what they had experienced, that is, the glorified Christ, as the Lord and Messiah.

Several other terms used as synonyms with the term ‘baptism in the Holy Spirit’ seem to be linked to confirmation in Catholic discourse. The terms ‘release of the power to witness to the faith’ and ‘total surrender to the power of the Spirit’ match one of the effects of confirmation, namely “spreading and defending the faith by word and action as true witnesses of Christ.”

Other terms such as ‘effusion of the Spirit’ and ‘a new outpouring / sending of the Spirit’ seem to imply a ‘subsequent’, not initial, sending of the Spirit. Hence these terms point to confirmation and/or other sacraments rather than baptism which is the gateway to sacraments. The term most closely connecting Pentecost with confirmation and experience of ‘baptism in the Holy Spirit’ is ‘pentecostal experience’. By employing the word ‘pentecostal’ the term explicitly refers to Pentecost.

Regarding this connection of confirmation with Pentecost, the Fathers of the Church, attended to in chapter two, are silent. ‘Baptism in the Holy Spirit’, or more precisely the reception of the Spirit and charisms, is interpreted in the context of sacramental initiation together with a progression in faith. The presence and action of the Holy Spirit in the life of
Christians in the patristic era is shown through the manifestation of charisms which took place in the context of Christian initiation, rather than being associated directly with confirmation.

4. Experiencing the Holy Spirit before Christian Initiation

In the case of Xue Fang and Huang Fu, their ‘initial’ non-sacramental experience of ‘baptism in the Holy Spirit’ took place prior to the sacrament of baptism. At that time they were not yet Christians, for they had not been baptised. Though they saw themselves as ‘Christians’ in terms of relationship to God, the non-sacramental view cannot be maintained, because it implies a post-initiation imparting of the Spirit.

The possibility (or reality) of receiving or experiencing the presence and action of the Holy Spirit prior to baptism is also recognised by some Catholic theologians. One of these is Vincent Walsh, former Vice Chancellor of the Archdiocese of Philadelphia who was involved in CCR as early as 1971, and chaired the Regional Service Committee for Charismatic Renewal. Basing his interpretations on the episode of Cornelius in Acts 10:1-48, he wrote:

> It sometimes occurs that one has experienced the baptism in the Spirit and has never received sacramental baptism. This should sooner or later lead the person to be baptized sacramentally. When the Gentile Cornelius and his family experienced the full outpouring of the Spirit, Peter immediately baptized them into Christian community. ‘These people have received the Holy Spirit just as we did. Can anyone, then, stop them from being baptized with water?’

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268 Walsh, A Key to Charismatic, 46. The same view is also purported by Donald L. Gelphi, *Pentecostalism: A Theological Viewpoint* (Paramus, NJ: Paulist Press, 1971), 178: “Robert Z has been seeking to do the right thing religiously in his life. The son of agnostic parents, he has moved from one exotic religious cult to another. After considerable reflection on the Catholic religion, he asks for sacramental baptism and is under instruction. A week before his sacramental baptism, while attending a prayer meeting, he receives Spirit-Baptism and immediately begins speaking in tongues.”
This view can accommodate the experience of ‘baptism in the Holy Spirit’ (or any similar experience) prior to and apart from the sacramental context. How then is this experience of ‘baptism in the Holy Spirit’ prior to baptism interpreted? Is this reality similar to the account of Cornelius and his household in Acts 10? According to scholars, as attended to in chapter one, the reception of the Holy Spirit by Cornelius which happened before baptism is seen in the context of, not apart from, Christian initiation. The patristic witness is silent in this regard. Accordingly, the experience of ‘baptism in the Holy Spirit’ prior to baptism needs an interpretation beyond sacramental and non-sacramental views. It is now that we turn to the theology of grace to tease out the issue in question.

The tradition of the Catholic Church recognises that God communicates divine grace to humanity through a variety of channels: sacraments, prayer, worship, and good works of which sacraments are valued as the primary channels.269 This free gift of God “demands man’s free response.”270 A close re-reading of the transcripts of Xue Fang and Huang Fu shows that God’s grace was working in them, and they in turn were responding to this, enabled by the Spirit, prior to their baptism. Xue Fang had been involved in the PDKKI before her experience of ‘baptism in the Holy Spirit’. She recalled an event organised by the PDKKI to make use of Good Friday for spiritual reflection, in which there was a reflection on the wounds of Jesus on the cross. At that time Xue Fang was deeply touched by Jesus the Christ, saying: “Christ loves me although I am a sinner. I felt sorry with Christ on the cross.” This experience she called a ‘gateway’ Christ opened for her, and it was followed by her participation in a retreat where she received the experience of ‘baptism in the Holy Spirit.’


270 CCC, # 2002.
The theology of grace matches both God’s grace working within Xue Fang and the synthesis of the participants’ experience of ‘baptism in the Holy Spirit’ in this study. It is worth restating here that the essence of the experience of ‘baptism in the Holy Spirit’ for the group as a whole was articulated as an affirmation of or a connectedness with the reality of God. For the group, the Lord is not fictive, untouchable, but real, near, active and concerned. He is the Lord who loves and cares and whose love and care are felt. They feel God embrace, fill, and empower them, like a good, loving and caring parent.

The experience of the presence and action of God in one’s life can, through grace, happen to any person, whether or not they are Christian. The Holy Spirit is mysteriously active in the life of human beings. The Theological-Historical Commission for the Great Jubilee of the Year 2000 in the chapter entitled The Spirit and Humanity highlights that, due to the creation of humanity after the image and likeness of God (cf. Genesis 1:26; 2:7), “each human being is a true and proper locus theologicus.” The meaning of this phrase is explained as follows:

Scripture and Church tradition teach that each human is alive due to the current action of the Spirit. This is why each human is ‘spiritual’ only in the Spirit of God, who represents for humans the principle of life...By grace, the Holy Spirit belongs to the ‘spiritual’ structure of each person. The chapter then concludes: “[T]he primary role of the Holy Spirit plays in the formation of each human being: each person in the Holy Spirit becomes a living theology, a splendid manifestation of God because each human being ‘participates in the light and power of the divine Spirit’ (CCC, 1704).”

272 Ibid., 42.
273 Ibid., 47.
Xue Fang and Huang Fu came to their Christian initiation not long after their experience of ‘baptism in the Holy Spirit’. This reality corresponds to Walsh’s view cited above. The Holy Spirit blows where the Spirit wills (cf. John 3:8).

5. Multiple Impartings of the Holy Spirit

The idea of multiple impartings of the Holy Spirit seems also to be recognised in Catholic tradition. Jesus himself is believed to have experienced the outpouring of the Spirit at different moments. “The Holy Spirit was poured forth upon Jesus during different moments of his early life, especially at Baptism, transforming him into the Christ (the Anointed One, Messiah and Savior).” 274

The Catholic Church also recognises multiple impartings of the Holy Spirit upon the disciples. The *Catechism* says: “On several occasions Christ promised this outpouring of the Spirit, a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost.” 275 The outpouring of the Holy Spirit at Easter Sunday and Pentecost were both the fulfilment of Christ’s promise. At least one other occasion is mentioned in Acts where the outpouring of the Spirit occurred for the believers: Acts 4:23-31, which Montague coins “little Pentecost.” 276 It portrays the believers, including Peter and John, being filled, and not for the first time, with the Holy Spirit. 277 We are told previously that they had already received the outpouring of the Spirit on the day of Pentecost and here in Acts 4:23-31 they were again filled with the Holy Spirit. Accordingly, experiences of renewed reception of the Spirit are not unexpected in the Christian life.

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274 Ibid., 102.
275 CCC, # 1287.
277 See Dunn, *Baptism*, 53. The passage, according to him, does not deal with baptism in the Holy Spirit, but “the frequent request of the Christians for a renewed ‘filling’ with the Spirit.” Hence, for Dunn, ‘baptism in the Holy Spirit’ would seem to be different from and not interchangeable with filling with the Spirit.
This community, according to Acts 4:29, prayed to God, not for the outpouring of the Holy Spirit, but for boldness in proclaiming God’s message, for the gifts of healing, signs, and for wonders to be worked in the name of Jesus. “This is important data to incorporate into our conclusions about the modern phenomenon of the later coming of the Holy Spirit upon Christians already baptised.”

The idea of a further imparting of the Spirit is also supported by Cantalamessa. He denotes ‘baptism in the Holy Spirit’ as “a new imparting of the Holy Spirit, as a new sending of the Spirit by the Father through Jesus Christ or as a new anointing corresponding to a new level of grace.” This supports six participants’ recognition of multiple experience of ‘baptism in the Holy Spirit’, one of whom believed that her confirmation was also her experience of ‘baptism in the Holy Spirit’.


One figure from the ancient Church who sheds light on these issues is Symeon the New Theologian (949-1022). As attended to in chapter two, Symeon believed that the baptised receive the Holy Spirit at baptism, whose reception is one of the objective effects of baptism. However, he does not name water-baptism as ‘baptism in the Holy Spirit’, let alone equate them, which is one of the reasons why he terms ‘baptism in the Holy Spirit’ as ‘the second baptism’. ‘Baptism in the Holy Spirit’ is subsequent to ‘water baptism’ for Symeon, which is the first baptism: the experience of ‘baptism in the Holy Spirit’ is not a new imparting of the Holy Spirit. The Spirit has been received at baptism to dwell in the believer. ‘Baptism in the Holy Spirit’ is a conscious experience of the presence and actions of the indwelling Spirit.

Although Symeon does not explain ‘baptism in the Holy Spirit’ as a reawakening of

278 McDonnell & Montague, Christian Initiation, 31; also Sherlock, God on the inside, 98.
279 Cantalamessa, Sober Intoxication, 56.
baptismal grace it would not be wrong to call it so, because it brings into personal, conscious experience the efficacy of baptism. Further, given its characteristic of washing away post-baptismal sin or renewing baptismal grace, it can occur repeatedly. Along with it, the development of the sacrament of penance is of great importance when the penitent is assured absolution from their post-baptismal sin. However, Symeon makes no explicit reference of ‘baptism in the Holy Spirit’ to the sacrament of penance.

Symeon also says nothing of the context in which this ‘baptism in the Holy Spirit’ may take place. He does mention conditions such as sincere willingness, sorrowful repentance of sins, and active faith which are deemed to be necessary in order for this ‘baptism in the Holy Spirit’ to take place. Because the characteristic of these three conditions is a matter of personal disposition, it may occur personally as in the case of the first Catholics at the emergence of CCR, as described in chapter three.

Symeon’s theological reflection on ‘baptism in the Holy Spirit’ or ‘baptism of tears’ as a personal experience of God would seem to be most compatible with the experience of ‘baptism in the Holy Spirit’ of the participants of this study. The categories he uses such as subjective dispositions (expectant faith, openness of heart, repentance), outward manifestations (the loss of self-controlling awareness, shouting, falling over, vision, and gift of tears), and ‘sensation of the heart’ match most of the thematic meanings of the participants such as self-conditioning (confession, openness of heart, expectant faith, asking and seeking), bodily feelings (falling over, trembling, warmth), and emotional-spiritual sensations (tears, peace, joyfulness, ease, being loved and embraced by God, praying in tongues). Xiabao had a vision as part of his experience of ‘baptism in the Holy Spirit’.
Symeon mentions nothing, however, about the laying on of hands and being prayed over for ‘baptism in the Holy Spirit’, which were both exercised over the participants in this study. Symeon’s view regarding experiential ‘baptism in the Holy Spirit’ is subsequent to sacramental baptism; it does not entertain the notion of experiential ‘baptism in the Holy Spirit’ prior to sacramental baptism. For him, the possibility of receiving the experience of ‘baptism in the Holy Spirit’ prior to sacramental baptism is incompatible with or contrary to his theology of ‘baptism in tears’ which is the washing away of post-baptismal sins.

Most of the participants in this study had been sacramentally initiated before their experience of ‘baptism in the Holy Spirit’. Many were in tears before and during the moment of being prayed over for ‘baptism in the Holy Spirit’. They renewed their baptism vows, went to confession, and had a sincere willingness and receptiveness to be filled by God’s grace through Christ in the Spirit. The four following quotations describe how the participants prepared for the experience of ‘baptism in the Holy Spirit’ in which willingness and washing away from post-baptism sin are boldly expressed as it is stressed by Symeon.

- I did nothing in particular but going to confession. After confessing your sins, your heart would be pure and easier to be filled with the presence of the Holy Spirit
- The conditions for experiencing ‘baptism in the Holy Spirit’ were to believe, pray, and ask
- Preparations such as self examination are necessary. When we examine in depth, we are reminded of the wrong we have done and also the unmeasurable love of God. Although I am a sinner, the Lord is with me. He could be unhappy with my attitudes yet he always loves me
- Praying and especially confession are necessary. After confessing my sins and inclination to sins, I feel ready to receive ‘baptism in the Holy Spirit’. The more I can be free from sin, the more exciting the experience of ‘baptism in the Holy Spirit’ really is
7. Conclusion

The initial reception of the Spirit is believed and taught by the Catholic Church as taking place through sacramental initiation. This norm, however, does not necessarily deny the experience of ‘baptism in the Holy Spirit’ or similar experiences of divine grace preceding baptism. The Holy Spirit in the Spirit’s initiative and freedom prepares and draws a person to baptism and their particular experiences will relate to their circumstances. Hence the fact that a person can experience ‘baptism in the Holy Spirit’ without being baptised is not excluded. Along with this, the idea of a new imparting and multiple impartings of the Spirit have also been considered. But what does this mean for the regular life and ministry of Catholic Church, especially in Indonesia? This will be elaborated further in Part C, Pastoral Responses.
PART C: PASTORAL RESPONSES

Part A engaged with ‘attending’ to, as the first phase of pastoral theological method, the meaning of ‘baptism in the Holy Spirit’ through the eyes of scripture, patristic testimony and ecclesial movements, particularly CCR. The transition from the use of the biblical verbal form ‘to be baptised in the Holy Spirit’ to the substantive form ‘baptism in the Holy Spirit’ was noted in particular. This latter term has been used within the CCR to describe a lived experience of being touched and empowered by the Holy Spirit.

Part B focused on ‘asserting’ this experience of ‘baptism in the Holy Spirit’, beginning with a phenomenological analysis of the ten PDKKI participants’ experiences in order to arrive at the essence or meaning of the experience. The data from the participants and the information gathered in Part A were brought into mutual conversation leading to an analysis of the various dimensions and senses of ‘baptism in the Holy Spirit’.

The research question of this study is: what is the phenomenological and theological meaning of the experience called ‘baptism in the Holy Spirit’? This leads to a pastoral question: what does this mean for Catholic life and ministry, particularly in Indonesia? Part C, Pastoral Responses, seeks to give answers and is presented in two chapters. Chapter Seven deals with an analysis of the Indonesian bishops’ work on ‘baptism in the Holy Spirit’, followed by responses. Chapter Eight follows the research question of this study to address critiques, pastoral appeal, and encouragement to different categories of the Catholic faithful.
Chapter Seven: Pastoral Responses of the Indonesian Bishops

1. An Analysis of the Indonesian Bishops’ Work

The Indonesian bishops, as noted in chapter four, have issued four documents in which they state their pastoral responses to the Indonesian CCR. The 1993 *Various Charisms, One Spirit*, addressed to all Catholics of Indonesia, gives significant attention to CCR Service Committees at various levels and briefly the term ‘baptism in the Holy Spirit’.\(^{280}\) The 1995 *The Renewal of Christian Life*, was a revision of the 1983 *Pastoral Guidelines*, is particularly addressed to Indonesian CCR and speaks of issues among which are ‘baptism in the Holy Spirit’, praying in tongues, and Service Committees. These 1993 and 1995 documents will be reviewed since they speak, although briefly, about the issue of ‘baptism in the Holy Spirit’.

The 1995 document speaks in paragraphs 25-26 with their footnotes about baptism, ‘baptism in the Holy Spirit’ and/or effusion of the Spirit. Paragraph 25 begins as follows:

> We [the bishops] notice that the rich variety of ways the Church has of expressing itself is manifested by the many ways that charismatic faith is now being realized in the Church. E.g., our charismatic families are convinced that baptism since ancient times always has been a sacrament; and that people are thereby cleansed from sin that alienates them from God.\(^{281}\)

This quote reads as if only charismatic families believed that baptism is a sacrament, but all Catholics, not only charismatic families, believe this. What would seem to be stressed is that those within CCR continue to believe in baptism as a sacrament and do not substitute it with the experience of ‘baptism in the Holy Spirit’, which indeed is one of the tenets within the CCR, yet not a sacrament.

\(^{280}\) Service Committees are dealt with in more detail in the 2006 *Basic Directives*.

The above citation is followed with this statement: “Fundamentally understood, Baptism contains an external element, i.e., cleansing with water, and a spiritual element, i.e., cleansing by the Spirit.” Two elements of baptism are mentioned: “cleansing with water” and “cleansing by the Spirit” as the external and internal elements respectively. Both aspects are distinguished yet related as is said in the subsequent statement: “[T]he charismatic community reminds other faithful of the unity in Baptism between the external and internal aspects, while stressing that this spiritual dimension is to be truly lived out.” This citation is followed immediately by this statement: “The profound experience of being saved truly renews the human spirit to live in a new way.” Putting it in a nutshell, the experience of ‘baptism in the Holy Spirit’ is here seen as a profound experience of being cleansed.

What do the bishops mean, however, by placing “cleansing with water” and “cleansing by the Spirit” in parallel? Do they refer to “the washing of regeneration and renewal by the Holy Spirit”? Does “cleansing with water” mean “bath of rebirth...because it washes”?

I believe the bishops do not take “cleansing with water” literally. They do not refer it, for instance, to having a shower or bath which clearly has the external aspect of cleansing the body with water. Baptism indeed, along with the other sacraments, has the outward sign, namely, element and dominical form of words (cf. Matt 28:18ff). In the case of baptism water is the element, yet using water in baptism does not imply the understanding of cleansing with water, let alone cleansing the body with water (cf. 1 Pet 3:21). However, the document does

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282 Ibid., [italics in original]. The Indonesian version reads “membersihkan dengan air” and “membersihkan dengan Roh.” The preposition used is the same, that is, dengan, meaning with. Here air (water) and Roh (Spirit) are both seen as an instrument. This is different from the English version in which the word *dengan* is translated with in relation to water and by in relation to the Spirit so it says cleansing with water (water as an instrument) and cleansing by the Spirit (the Spirit as an agent). The word by is oleh in Indonesian, not dengan.

283 Ibid.

284 Ibid.

285 Ibid.

286 CCC, # 1216; cf. Titus 3:5; John 3:5
not elaborate any further on what it means by paralleling “cleansing with water” and “cleansing by the Spirit” which, according to the document, are fundamental for baptism.

The document, furthermore, speaks about ‘baptism in the Holy Spirit’, saying:

It is this spiritual element – together with the entire deeply spiritual experience that goes with it – that is re-expressed, when in charismatic circles the term ‘Baptism in the Spirit’ is used.\(^\text{287}\)

At footnote 38 it is then stressed that scripture does not speak of ‘Baptism in the Spirit’, but being baptised in the Spirit:

Being baptised in the Spirit [is] ‘baptised in water’ (as a sign of conversion; hence of being purified from sin); and this happens ‘in the Holy Spirit’ (not in superstition, or by a psychic motivation, or even for biological/health purposes).\(^\text{288}\)

Although the document stresses the scriptural term ‘being baptised in the Spirit’, it does not in fact deny the usage of the term ‘baptism in the Spirit’ as it says:

At the beginning of the Catholic Charismatic Renewal, its leaders found it difficult to discern both aspects of Baptism in the Spirit, so that, on the one hand it would not give the impression that there was another Baptism after the Sacrament of Baptism.\(^\text{289}\)

These three quotations need some comment. In the first quote ‘baptism in the Spirit’ is linked to the internal / spiritual aspect of baptism which is ‘cleansing by the Spirit’. Since ‘cleansing by the Spirit’ is a spiritual element of baptism with which ‘baptism in the Spirit’ is then associated, ‘cleansing by the Spirit’, as the spiritual element of baptism, is ‘baptism in the Spirit’. What is the experience of ‘baptism in the Spirit’ then? It is that of being cleansed by the Spirit “together with the entire deeply spiritual experience that goes with it.” Yet what exactly is meant by this statement? ‘Baptism in the Spirit’ is viewed as part of baptism, as is also stated in the 1993 document: “One who has been validly baptised has been also baptised

\(^{287}\) Ibid., # 25.
\(^{288}\) Ibid., footnote 38.
\(^{289}\) Ibid.
in the Spirit-and-water.” In the quotation above, however, where the scriptural term ‘being baptised in the Spirit’ is stressed rather than the term ‘baptism in the Spirit’, baptism is seen as part of being baptised in the Spirit. So ‘being baptised in the Spirit’ is different from ‘baptism in the Spirit’. The former would seem to be sacramental in character, and the latter experiential.

Secondly, the document says that “being baptised in the Spirit” includes external and internal aspects, which are “baptised in water” and that baptism itself “happens in the Holy Spirit” respectively. This is to say that baptism is always in the Holy Spirit, or there is no baptism apart from the Holy Spirit. These two aspects of ‘being baptised in the Spirit’ are similar to those of baptism, namely ‘cleansing with water’ and ‘cleansing by the Spirit’. Yet theologically, the term ‘baptised in water’ is deeper than the term ‘cleansing with water’.

Thirdly, the document also mentions the experiential sense of ‘baptism in the Spirit’ which is “the experience of being internally and externally purified again.” However, when the document speaks of baptism and links it to the experience of ‘baptism in the Spirit’, only the internal element of baptism is emphasised as part of the experience. The document does not further explore what it means by the external and internal purification, yet their intimate relation is highlighted: “It is very important that the ordinary faithful are helped to understand the concern accurately. Leaders of the Catholic Charismatic Renewal bear a co-responsibility for a correct two-fold understanding in this matter.”

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290 CIB, Various Charisms, # 13: “Maka semua orang yang secara sah dibaptis, juga terbaptis dalam Roh-dan-air.” I think the word “dan-air” (and-water) here is superfluous, because it is already included in baptism.


292 Ibid.
misunderstanding of another baptism happening after the sacrament of baptism, the bishops encouraged the usage of the expressions ‘renewal in the Spirit’ and/or ‘effusion of the Spirit’ as synonyms for ‘baptism in the Spirit’. Lastly, the bishops elsewhere reiterate the intimacy of the external and internal aspects of both baptism and ‘baptism in the Spirit’: “the same Spirit who vivifies all the faithful will renew our lives both externally and internally;” “the experience of being internally and externally purified again;” “to follow Christ is an internal-external process of [being] continually guided by the Spirit.” The external aspect of baptism is cleansing with water and the external aspect of ‘baptism in the Spirit’ is being baptised in water.

After speaking about baptism and ‘baptism in the Spirit’ in paragraph 25, the document then deals, in the subsequent paragraph, with ‘effusion of the Spirit’. It begins with these words: “In several charismatic activities the ‘effusion of the Spirit’ becomes an important element.” By using the term ‘effusion of the Spirit’ instead of ‘baptism in the Spirit’ the document seems to distinguish the former from the latter which has already been elaborated in the previous paragraph. It seems that the bishops are trying to avoid technical terms.

Biblically understood, according to the bishops, ‘effusion of the Spirit’ means the saving action of God:

From the whole Gospel we learn that the salvation brought about by God takes place in God’s act of sending his Spirit. This happened at the creation of the universe, as well as at the incarnation of the Son of God, and in the proclamation

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293 On my observation, sprinkling with water for an ‘external’ sign of renewal is not exercised in PDKKI circles.
295 Ibid., # 59.
296 Ibid., footnote 38.
297 Ibid., footnote 40.
298 Ibid., # 26 [italics in original].
of his Church. Rightly, therefore, the effusion of the Spirit is considered the moment [at which] God’s saving action is being experienced in a new way. Like ‘baptism in the Spirit’, the effusion of the Spirit is seen as the experience of being saved anew.

At footnote 39 the bishops make references to Acts 2:38; 10:47; 19:5.6 which “mention Baptism as well as effusion of the Spirit. There are differences between the two, but also a relationship. All agree that Baptism is a visible manifestation of an internal process, i.e., people receive salvation or sanctification by God.” In the same vein the 1993 document says: “New Testament passages [Mark 1:8; Acts 1:5; 1:8; 2:4; 8:15-17; 10:44; 19:6] do not equate ‘baptism in the Spirit’ with the sacrament of baptism.” When the term ‘effusion of the Spirit’ is placed in the context of CCR, it is used to highlight “the theological meaning of ‘receiving the love of the Spirit’ and the affirmation of our conviction about the primary role of the Spirit in salvation.” The bishops then conclude: “It is recommended that care be taken so that the faithful are not held to just one term, or to just one ceremony, or one action, but bound to the faith process, i.e., that to follow Christ is an internal-external process continually guided by the Spirit.”

In the same footnote the 1995 document lists several terms synonymous with the term ‘baptism in the Spirit’. In particular, they encourage the use of the term ‘effusion of the Spirit’ rather than ‘baptism in the Spirit’ in order to distinguish it from baptism.

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299 Ibid., # 26.
300 Ibid., footnote 39.
301 CIB, Various Charisms, 17-18: “Nas-nas Perjanjian Baru tidak menyamakan ‘Baptis dalam Roh’ dengan sakramen baptis.”
302 Ibid., # 26.
303 Ibid., footnote 40.
The 1993 document, however, seems to equate ‘baptism in the Spirit’ with confirmation. The bishops recognised that when charismatic renewals emerged in several Protestant churches which do not recognise the tradition of the sacrament of confirmation, it could be understood that they used the term ‘baptism in the Spirit’. It is not necessary for the Catholic Church because she has the sacrament of confirmation. It then describes what is meant by ‘baptism in the Spirit’:

The Church is now viewing ‘baptism in the Spirit’ as a profound faith prayer that in virtue of the graces of the sacraments of baptism and confirmation the life of the faithful may be enkindled and filled with the power of the Holy Spirit. That is the reason why the expression ‘effusion of the Spirit’ is rather used by CCR.

2. Critique

After reviewing baptism and ‘baptism in the Spirit’ and/or effusion of the Spirit in the documents, what follows is a critique.

The meaning of baptism or being baptised in water, to a certain extent, is clear, namely it is a sign of God’s saving action in Christ and the Spirit through which people are cleansed from sin which separates them from God. Baptism functions as an outward sign of grace which effects inward grace, namely rebirth. To another extent the 1995 document remains blurred and confusing, when it highlights baptism as containing external and internal elements which are ‘cleansing with water’ and ‘cleansing by the Spirit’ respectively. The emphasis is on the cleansing, external and internal. The bishops seem to say that baptism has an outward cleansing through water and an inward cleansing by the Spirit. Baptism indeed has water as

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304 CIB, Various Charisms, 17, footnote 3.
an outward sign, yet it does not mean that it involves an outward cleansing. Instead of the most common expression, the ‘reception’ of the Spirit in baptism, the 1995 document stresses the internal cleansing by the Spirit. These two elements of baptism need further explanation by the bishops because they relate to ‘baptism in the Spirit’ and are a key to understanding what it is that the bishops intend.

The experience of ‘baptism in the Spirit’ would seem to be seen by the Indonesian bishops as a re-expression of the spiritual element of baptism, namely cleansing by the Spirit, together with spiritual experiences which accompany it. In other words, ‘baptism in the Spirit’ is a re-expression of the experience of being internally cleansed by the Spirit. Concretely, what is meant by “the internal aspect and religious experience”? And since this expression is always underlined and reiterated, how concretely is the intimate relation between the internal and external aspects of baptism and of ‘baptism in the Spirit’ to be lived out?

3. Conclusion

By issuing three documents and approving one, the Indonesian bishops demonstrated their serious pastoral concerns and responses to CCR in Indonesia in particular and the Catholic faithful in general. Pastoral responses, especially in relation to ‘baptism in the Spirit’ and prayer in tongues, are particularly addressed in the 1995 document. It is clear that the bishops permitted the use of prayer in tongues in CCR services with ‘prudence’, which indeed can be interpreted differently by different CCR members. Yet the bishops would seem to believe that those within CCR would neither misuse nor abuse this permission.

In the analysis and understanding contended for in this thesis, the issue of ‘baptism in or outpouring of the Holy Spirit’, both in its theological and experiential senses as stated in the documents, is difficult to understand. Hence, this issue needs to be further elaborated in order
that the ordinary Indonesian Catholic faithful, both within and outside CCR, may understand it and misunderstanding and misdirection may be avoided.

The Indonesian bishops should follow the pastoral wisdom and appeal of Cardinal Suenens, to ask CCR to eliminate the ‘falling phenomenon’ from any liturgical services. Conversely, non-CCR Catholic faithful should respect those within CCR, while CCR members in turn should be more actively involved in the parish life, mixing with other faithful to build up the community for the greater glory of God, through his Son, in the Holy Spirit.
Chapter Eight: Pastoral Critique

1. ‘Baptism in the Holy Spirit’: Its Possible Senses

In the light of what has been explored so far the experience of ‘baptism in the Holy Spirit’, if it is permitted to use the term instead of the biblical term ‘to be baptised in the Spirit’, would appear to include the following possible senses: biblical, theological, sacramental, non-sacramental, experiential, pre-sacramental, at-sacramental, and phenomenological. For Sullivan the biblical sense includes both the theological and experiential senses, with the theological sense being identified with the sacramental. Based on the experiences of the participants in this study, this thesis concludes that the theological sense includes the sacramental and the non-sacramental senses, indeed it transcends this polarity. Now these senses are applied to the Pentecost episode, the post Pentecost passages on the reception of the Spirit and the participants in this study, in order to draw the threads of this study together.

The Pentecost event is portrayed in Acts as the fulfilment of John the Baptist’s prophecy and Christ’s promise of the coming of the Holy Spirit. The account of the Pentecost event includes no references to the laying on of hands, nor praying for the Spirit, but baptism is proclaimed by Peter as the immediate human response to the coming of the Spirit. The outpouring of the Holy Spirit on the group of people in the upper room was totally dependent on God’s will and without any human agent. The senses of ‘baptism in the Holy Spirit’ that Pentecost embraces are thus theological, experiential, and non-sacramental. This means that the reception and experience of the Holy Spirit happened at the same time, and not in a sacramental context. In other words, the group of people in the upper room received the Holy Spirit (the theological sense), not in a sacramental context (so in the non-sacramental sense),
and were aware of the Spirit’s presence and work in their lives (the experiential sense). This group never went through sacramental initiation to receive the Holy Spirit. The reception of the Spirit was their ‘sacramental initiation’.

In the post Pentecost accounts, both in Acts and Paul’s letters, the biblical sense of the term also embraces the theological and experiential senses simultaneously in the context of Christian initiation. In other words, the reception and experience of the Holy Spirit and the manifestations of the Spirit’s presence in the believers take place during or immediately linked with their sacramental initiation. They received the Holy Spirit and were aware of the Spirit’s presence and action. Though there is variety in the normal sequence of repentance, baptism and the reception of the Spirit, yet the reception and experience of ‘baptism in the Holy Spirit’ appears closely related to the celebration of their Christian initiation.

Against this background, what is to be made of the experiences of the participants?

2. The Participants’ Experiences of ‘Baptism in the Holy Spirit’

The ten participants’ experiences of ‘baptism in the Holy Spirit’ vary from one another in reference to their sacramental initiation. Two received it prior to sacramental initiation, two others after baptism yet prior to confirmation, and the rest subsequent to their sacramental initiation (one claimed that her confirmation was also an experience of ‘baptism in the Holy Spirit’). No one claimed their baptism as being their experience of ‘baptism in the Holy Spirit’, including the two who were baptised as adults and then confirmed. From this data the conclusion is that the experience of ‘baptism in the Holy Spirit’ may happen prior to, at the time of, or after sacramental initiation.

What conclusions can be drawn from these participants’ experiences?
The experience of ‘baptism in the Holy Spirit’ in the context of CCR is approached by Catholic theologians around two viewpoints: sacramental and non-sacramental. While the sacramental point of view sees the experience as a re-awakening of the graces received through sacraments, the non-sacramental view sees it as a new imparting of the Holy Spirit apart from the sacraments. Both viewpoints imply that the experience takes place after sacramental initiation, whether it be a re-awakening or a new imparting, neither prior to nor at the moment of the celebration of the sacrament. Hence they do not accommodate the experience of ‘baptism in the Holy Spirit’ occurring before or at the time of sacramental initiation. I will term the experience of ‘baptism in the Holy Spirit’ prior to and at the time of sacramental initiation pre-sacramental and at-sacramental senses respectively.

The sacramental sense of ‘baptism in the Holy Spirit’ is always theological, because every member of the Church who has received sacramental initiation has also been baptised in the Spirit, no matter whether or not this reception of the Spirit becomes a conscious experience. Two participants received the experience of ‘baptism in the Holy Spirit’ before sacramental initiation. Viewing it from the theology of grace, as elaborated in chapter six, the experience is also included in the theological sense, because they also received the Holy Spirit thanks to God’s initiative and action. Accordingly, the theological ‘baptism in the Holy Spirit’ for the participants may include sacramental, non-sacramental, pre-sacramental, and at-sacramental senses. One participant experienced ‘baptism in the Holy Spirit’ in the pre-sacramental and at-sacramental senses, one in the pre-sacramental sense, the others in the non-sacramental sense. But all these senses are theological, involving reception of the Holy Spirit. So, the theological meaning of ‘baptism in the Holy Spirit’ can be stated as the reception of the gift of the Holy Spirit that may occur through sacraments and/or otherwise. The essence of the
experience of ‘baptism in the Holy Spirit’ in the theological sense is that God gives his Holy Spirit to the person who receives him consciously.

What then of the phenomenological sense of the experience? The phenomenological essence of the experience of ‘baptism in the Holy Spirit’ is an affirmation of, or a connectedness with, the reality and presence of God. It does not explicitly relate to the reception of the Holy Spirit, but is experienced as being in touch with the reality and presence of God. The experience of the presence and action of God in one’s life may happen to any person, regardless of whether or not they are Christians. Recognising a person as having received the experience of ‘baptism in the Holy Spirit’ prior to his/her baptism does not replace baptism, nor make him/her a Christian. The former, to be genuine, should lead the person to the latter. In other words, the former demands the latter for its validity and growth.

The experience of ‘baptism in the Holy Spirit’ may be a reawakening of the Spirit already received at initiation, yet it does not have to be so. In fact, there are many Christians who have been baptised in the Spirit sacramentally, yet have not come to, and perhaps never will come to, its conscious reawakening during their life. In this regard, the experiential dimension may be integral,\textsuperscript{306} but not essential, to sacramental ‘baptism in the Holy Spirit’. What is essential and constitutive is sacramental ‘baptism in the Holy Spirit’, meaning the reception of the Holy Spirit sacramentally. Saying this, however, does not play down Symeon’s insistence on the significance of ‘second baptism’ for ‘first baptism’ nor underestimate the meaning of the experience of ‘baptism in the Holy Spirit’.

Experiential ‘baptism in the Holy Spirit’ can occur either prior to or subsequent to Christian initiation, or even during the celebration of Christian initiation. If it happens preceding

\textsuperscript{306} This is strongly underlined by McDonnell & Montague, \textit{Christian Initiation}, 349, 368.
Christian initiation, it should lead to and be 'completed’ with Christian initiation. If it happens subsequent to Christian initiation, it may be called a re-awakening or a new imparting of the Spirit. If this is the case, how can they be distinguished from each other – and how far does this matter? What criteria should be used to judge a re-awakening from a new imparting – and is this important? This leads us to say that experience is experience, and sacrament is sacrament: ideally they work together, but the sacraments, signifying the promise of Christ, remain superior to and irreplaceable with experience. Pastorally, there should be a mutual relationship between them, but it is neither essential nor normative. Hence if a Christian comes to experience what is called ‘baptism in the Holy Spirit’, it occurs not necessarily because they have been initiated.

3. Is the Term ‘Baptism in the Holy Spirit’ Appropriate to Refer to the Experience?

The term ‘baptism in the Holy Spirit’ is officially used in the Catholic Church, for example in The Divine Office, which uses the term for the evening intercessions of Pentecost Sunday: “Father, you want to unite all men by baptism in the Holy Spirit.” This term indeed refers not to the experience, but the sacrament of baptism which “constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church. Baptism therefore constitutes the sacramental bond of unity existing among all who through it are reborn.”

Catholic theologians, though still using the term, have diverse opinions, as has been seen. Some contend that Catholics should stop using the term and look for another. Suenens, for instance, was aware, from the outset of his analysis, of the ambiguity of the term ‘baptism in

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308 CCC, # 1271.
the Holy Spirit’ which for him appears to suggest its distinctiveness and separateness from baptism with water. For that reason, he stresses that there is only one baptism, “not a duality of baptisms, one in water and one in the Spirit” and insists on looking for another term. Others would like to retain the term, and some even believe it is scriptural.

There are also Catholic theologians who emphasise the need to differentiate between the expressions ‘baptism in the Holy Spirit’ and ‘being baptised in the Spirit’. According to Dorr, for example, the former suggests an event while the latter points to an enduring state. This distinction does not necessarily rule out ‘baptism in the Holy Spirit’ as an event. However, if it is seen as such, meaning the experience takes place at a given time, it should be recognised and maintained that “the importance of the event is that it is the beginning of the state.”

This leads Dorr to favour the phrase ‘being baptised in the Spirit’ to ‘baptism in the Holy Spirit’. For him, one of the characteristics of being baptised in the Spirit is its enduring, continuing state. Being baptised in the Spirit is primarily “to have entered into a particular state of consciousness rather than to have undergone some particular kind of event or process.”

The term usually contains two meanings, relating either to baptism or to experience. In relationship to baptism, ‘being baptised in the Spirit’ is its essential part, that is, dying with Christ and participating in his resurrection and the reception of the gift of the Holy Spirit, without which baptism would be meaningless. Thus, in the sacramental sense, ‘baptism in the Holy Spirit’ is baptism with water. As experience, the term refers to a type of religious

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309 Suenens, A New Pentecost?, 80.
310 Martin, Baptism, 55.
311 Walsh, A Key to Charismatic, 37.
312 Dorr, Remove, 51.
313 Ibid.
314 Ibid., 53, 66, 82.
experience - and authentic religious experience is possible only by the power of the Holy Spirit.

4. Pastoral Responses - General

The research question and the findings of this study have led to critique, pastoral appeal, and encouragement addressed to different categories of the Catholic faithful. Two features of charismatic renewal are addressed first, before responses to these various categories of Catholics are offered.

4.1 Glossolalia

Speaking or praying in tongues (glossolalia), taught and believed by CCR as a gateway to other charismatic gifts, needs to be countered if seen as definite evidence of the Spirit’s action. Glossolalia and the falling phenomenon need to be clarified since either or both seem to be used as a sign of the reception of the experience of ‘baptism in the Holy Spirit’. This response may be seen as unduly harsh, but arises from the ‘conversation’ in the research method between the sources attended to. It is followed through with recommendations to the participants in this study and to CCR members and leaders in parishes in which it is active, along with encouragement to PDKKI. Pastoral responses are then addressed to non-CCR Catholic faithful, priests, and the hierarchy. The contents of these appeals are different for the respective categories because each has distinctive pastoral concerns about CCR and comes at it from different perspectives.

In 2010 I attended all sessions of Life in the Spirit Seminars organised by PDKKI. At the last session, leading to the ceremony of praying for ‘baptism in the Holy Spirit’, one of the PDKKI speakers spoke about glossolalia (praying in tongues), its benefits, obstacles and
conditions to receive it, and what may happen when one engages in it, without mentioning other charismata at all. The speaker seemed to be certain that this event was a gateway to these others. At the coffee break, a fully committed senior member of Indonesian CCR, present at that time, supported the idea.

This explicit teaching raised significant questions for me. Is it true that glossolalia is a doorway to other special graces? What does the Catholic Church teach in this regard? The Church’s teaching on glossolalia is included in its treatment of charisms in general as stated in Lumen Gentium:

> Allotting his gifts according as he wills (cf. 1 Cor. 12:11), he also distributes special graces among the faithful of every rank...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. Extraordinary gifts are not to be rashly desired, nor is it from them that the fruits of apostolic labors are to be presumptuously expected.

This quotation says nothing explicitly about glossolalia, nor of other pneumatika, as a doorway to other charisms. Commenting on this conciliar text, Sullivan mentions two reasons for speaking of charismata as ‘special graces’, namely the way and the purpose for which they are given to the faithful.

According to the patristic testimony, as attended to in chapter two, the conferral of charismatic gifts is closely related to the sacraments of Christian initiation. Furthermore, the Catechism of the Catholic Church says that it is confirmation which is “the full outpouring of

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315 Its benefits mentioned were: a valuable aid for prayer, enlivening one’s prayer life, a gateway to other charisms, and giving peaceful and serene feelings; obstacles for receiving it: feeling afraid, ashamed, and unworthy, over-thinking, and pride; feelings that may happen: peace, wonder, and other manifestations; conditions mentioned were: openness of heart, mouth opened, and confession.

316 This notion is strongly supported by Walsh, A Key to Charismatic, 52, 56. He even sees glossolalia as the gateway: “This gift [praying in tongues or prayer tongues] usually is the first bestowed by the Holy Spirit and is the doorway to the other gifts” (page 52).

317 LG, # 12.

318 Sullivan, Charisms, 12.
the Holy Spirit as once granted to the apostles in the day of Pentecost.” This implies that confirmation is the ‘gateway’ to charismatic gifts.

Seeing glossolalia as a gateway to other gifts and “a concrete, external manifestation of God’s action within” is most probably the reason why novices in CCR, in particular, are encouraged to seek this gift at the ceremony of praying for ‘baptism in the Holy Spirit’. This ‘gateway’ approach to glossolalia can create a great deal of pressure over those seeking ‘baptism in the Holy Spirit’ to pray in tongues, and this in turn can be held as an ‘evidence’ that one has received the experience of ‘baptism in the Holy Spirit’. Li Mei, a participant in this study, in fact, was unsure of her experience of ‘baptism in the Holy Spirit’ merely because she did not pray in tongues when she was prayed over for ‘baptism in the Holy Spirit’ the first time. On the other hand, Huang Fu, another participant, was accused of pretending to pray in tongues so that he was ‘fully initiated and integrated’ into PDKKI. By stressing glossolalia as a gateway to other charisms CCR does injustice to other charisms and this is a misdirected teaching. The bestowal of each charism, including glossolalia, is totally dependent on the sovereign freedom of the Holy Spirit. Glossolalia might be viewed as a possible sign of the reception of ‘baptism in the Holy Spirit’. On the other hand, however, the falling phenomenon seems to be more ‘convincing’ than glossolalia.

319 CCC, # 1302.
320 Walsh, A Key to Charismatic, 57.
321 See New Life in God’s Spirit: An Eight Week Seminar on Receiving New Life in God’s Spirit through Jesus Christ, 2nd ed. (Melbourne: Catholic Charismatic Renewal, 2001) 37-38; Sullivan, Charisms, 141-145.
322 Other phrases most commonly used within CCR are ‘resting’ or ‘slain in the Spirit’. Bertolucci, Pastoral Answers, 102, prefers the phrase ‘overcome in the Spirit’.
4.2 The ‘Falling’ Phenomenon

Five of the ten participants in this study fell over when they were being prayed over for ‘baptism in the Holy Spirit’ the first time; for two others it happened at the subsequent times; three provided no information on this matter. None of the participants, however, claimed this falling phenomenon as a sign or evidence of his/her experience of ‘baptism in the Holy Spirit’. On the other hand, at least for the person who prays over them, this would seem to be the case, because at that time the praying over one seeking ‘baptism in the Holy Spirit’ ends. Why do they end the prayer at that time, if it is not a ‘sign’ that the prayer for the Spirit has been fulfilled? The prayer intention indeed is not the falling phenomenon, but ‘baptism in the Holy Spirit’. Yet, since they end the prayer when one has fallen over, this gesture gives a ‘confident impression’, at least for those who pray over, that the person being prayed over has received the experience of ‘baptism in the Holy Spirit’.323

On the other hand, leaders keep on praying over a person, at least for a period of time, where the one seeking ‘baptism in the Holy Spirit’ has already prayed in tongues. If the person being prayed over has fainted, no matter whether he/she has prayed in tongues before falling, the praying ends.

The New Testament passages on the reception of the Holy Spirit mention nothing of the falling phenomenon at the time of receiving the Holy Spirit. None of the New Testament believers fell over when they received, or were baptised with, the Holy Spirit. The conclusion, on the basis of attending to scripture, the Fathers and Catholic teaching in relation to the participants’ experiences, must be that the falling phenomenon is not part of, nor

323 Ibid. Bertolucci writes: “People may be baptised in the Holy Spirit and slain…in the Spirit at the same time, but the physical phenomenon of falling to the floor does not usually accompany being baptised in the Spirit.”
evidence for, ‘baptism in the Holy Spirit’. The falling phenomenon has no connection with ‘baptism in the Holy Spirit’, though it might be a corollary for a fresh reception of the Spirit.

Richard Bain, a Catholic priest, ministers a healing mass or service in which “as many as ninety percent of the people that [he] prayed over fall on the ground.” Cardinal Suenens, in *A Controversial Phenomenon: Resting in the Spirit*, tells of David du Plessis, a well-known Protestant charismatic leader, “who beseeched Catholics to avoid the mistake by Pentecostals in the past, and not to introduce the falling phenomenon which had given them nothing but trouble.” Having conducted some experiments in removing the falling phenomenon from healing services, Bain agreed with Cardinal Suenens, Heribert Muhlen, and Yves Congar who assert that the falling phenomenon is mostly psychological, and, because of that, strongly encouraged its elimination from liturgical events.

5. Pastoral Responses – Particular

5.1 Recommendations to CCR Leaders and Members

At the thirtieth anniversary of the Indonesian CCR in Jakarta, Indonesia, in 2006, several CCR members said that CCR was seen by non-CCR Catholics as an ‘exclusive’ group. In order to dispel such an image, CCR members were encouraged to be more actively involved in parish activities and wider society.

CCR does not intend be an exclusive group otherwise its purpose as found in its name renewal cannot be accomplished. In view of this study, CCR members need to realise afresh

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325 Ibid. For Bain, Suenens was the most authoritative person in the world in this matter of the falling phenomenon.
326 Ibid.
that they are looking to renew the Church and not to construct a special group within it – *ecclesiola in ecclesia*. The revised Statutes of ICCRS mention its fivefold goal two of which are relevant in this regard:

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.

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.  

To achieve this purpose, CCR members must be involved in parish activities and life. It is one thing to have regular internal prayer meetings, yet these must not make CCR turn away from parish life. CCR is called to renew the parish, because “it is there that the needs of the overwhelming majority of Catholics can be addressed.” According to George Martin, the very basic vision of the charismatic renewal “is to become fully integrated into the life of the Church.” In CCR’s vision of parish renewal, “a renewed parish is a community worshipping in vibrant liturgy, bonded together by the Holy Spirit, serving one another, committed to ongoing conversion and growth, reaching out to the inactive, the unchurched and the poor.” This vision explicitly includes the fundamental dimensions of the Church’s nature: community, worship, service, witness, and continuous conversion and growth in holiness.

The main contribution that the CCR can make to the renewal of parish life is personal spiritual renewal. This is its key value – and such personally renewed spirituality has to begin with one’s own self. According to Stephen Clark, personal spiritual renewal is the top priority that ecclesial movements, including charismatic movements, can make for parish renewal: “those who want to renew the Church have to begin with their own personal spiritual renewal.” The participants in this study, and hopefully other CCR members, have come to grasp a reason for believing in God. This is one of the most valuable realisations that CCR members can offer other Catholics to grow in their Christian faith and life.

This emphasis on personal spiritual renewal is the essence of the charismatic experience of ‘baptism in the Holy Spirit’. Personal spiritual renewal is a matter of personal and conscious commitment as a Christian. It is underlined in the theological statement concerning the nature of ‘baptism in the Holy Spirit’ and the CCR: “Charismatics emphasize the necessity of personal commitment. As an adult one cannot be a Christian by proxy. One can only be a Christian by personal commitment. Each adult must say yes to the baptism received as an infant.”

CCR members need to demonstrate to non-CCR Catholics that they have no intention to seek and create a separate group within the Church which specialises in the Holy Spirit and charisms, but rather the renewal of the local and the universal Church through a rediscovery of fullness of life in Christ through the Spirit, which includes the full spectrum of charismata. CCR leaders must participate in the parish life and activities. By doing so they model and encourage the participation of other CCR members.

332 Martin, Parish Renewal, 19; 102-103
Along with this, the adoration of the Blessed Sacrament in the parish domain, a traditional Catholic practice of significance to the participants in this study, can be conducted by CCR members. They should be sensitive to the people involved, including non-CCR Catholics, as praying or singing in tongues on this occasion might not be conducive to them. CCR members should remember that it is more important that people pray together than that they pray in tongues. It is more important that members of the parish draw closer to one another in Christ than that they become involved in charismatic renewal. The goal of both parish and charismatic renewal is a fully functioning body of Christ, comprised of Christians whose lives are flourishing in their relationship with God, in their relationships with one another, and in the growth of the fruits of the Spirit.

*PDKKI* is the Indonesian CCR group in Melbourne from which the participants in this study were drawn: the researcher cannot conclude this section without some words of encouragement. On-going evangelisation is one of the *PDKKI*’s constant agendas. An hour-long address with this intention has been given by various speakers, not only Indonesian, at every Saturday praise and worship service for years. Further, its anniversary mass is normally presided over by the Archbishop of Melbourne and a reflection or address is given at each *Annual Spiritual Reawakening*, mostly by an Australian bishop. These practices should be maintained for through them, *PDKKI* demonstrates that it has genuine concern to maintain and develop close relationships with and obedience to the guidance of the hierarchy of the local Church.

For the researcher personally, the warmth, joy, hospitality, enthusiasm, spirit of youth the *PDKKI* members bring and share with one another on various occasions, including weekly prayer meetings and annual retreat, are a sign of the presence and action of the Holy Spirit in and among them. The ways in which the leading singers sing at every prayer meeting, and the
active participation of the congregation, convey the strong impression that they worship in the Spirit and that the Spirit is present in their worship. The researcher continues his encouragement to PDKKI, reiterated on different occasions that: *bene cantat, bis orat* to sing well is to pray twice.

**5.2 Recommendations to non-CCR Catholic Faithful**

The practices and beliefs of CCR have provoked many questions in the minds of non-CCR Catholic faithful. ‘Baptism in the Holy Spirit’, ‘resting’ or ‘being slain in’ the Spirit, and praying or singing in tongues are the most frequently raised concerns. Some even associate praying in tongues with demonic utterance; others accuse CCR members of pretending to fall to the floor while they were being prayed over. Some regard charismatic Catholics as much like Pentecostals in the Catholic Church.

Pastoral responses arising from this study to these non-CCR Catholic faithful include the following:

First, although there is no official teaching of the Catholic Church on the above-mentioned issues, the Church is not silent. Catholics not part of CCR should remember that the universal Church has approved the canonical recognition of CCR and praised the good harvest of the experience of ‘baptism in the Holy Spirit’ in the lives of those within CCR. Various bishops’ conferences, along with Catholic theologians, have issued theological reflections and pastoral responses seeking to elucidate the range of issues entailed. The 1995 document from the Indonesian bishops, for instance, views the gift of praying in tongues as ‘tongues of the Spirit’ or ‘language of love.’ As noted earlier, these bishops recommend that the

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335 Bertolucci, *Pastoral Answers*, 98. He describes the gift of tongues as “special language of the heart.”
charismatic communities should use it ‘with prudence.’\textsuperscript{336} This means that the gift of tongues can be used among the Catholic faithful.\textsuperscript{337}

Secondly, Catholics outside of CCR should feel free to approach those within CCR and ask them about their experiences of ‘baptism in the Holy Spirit’, praying in tongues and the falling phenomenon. Prejudice must be set aside: religious experience is subjective and varied and as such the proper attitude with which to approach subjective and personal experience is to listen with openness, attention, alertness, curiosity. The aim of the conversation is to obtain information. Respect, openness, and sincere desire to learn and know, rather than discouragement and debate, should be the spirit of the conversation. Documents issued by the magisterium – Popes, Bishops’ Conferences, and individual bishops – can be used as one of the references in such a conversation.

It would be helpful for non-CCR Catholics to attend CCR prayer meeting groups in order to have immediate contact with them and find out for themselves how CCR members conduct a prayer meeting. Those within CCR are our Catholic brothers and sisters needing to be encouraged, rather than discouraged on their journey of faith.

\textbf{5.3 Recommendations to Priests}

A good number of Catholic priests are sceptical and unreceptive to CCR. Perhaps they are uncomfortable with praying in tongues, emotion and enthusiasm which are prominent in CCR prayer meetings.\textsuperscript{338} Though this might be true, it should not permit priests to refuse the

\textsuperscript{336} CIB, \textit{The Renewal of Christian Life}, # 29.

\textsuperscript{337} The exercise of glossolalia was recognised by John Paul II in his speech on \textit{The Spirit: Source of Spiritual Gifts} given at a General Audience on February 27, 1991. www.vatican.va/holy_father/john_paul_II/audiences/alpha/data/aud19910227en.html (accessed 22 April 2010).

\textsuperscript{338} Cf. Walsh, \textit{A Key to Charismatic}, 258.
faithful permission to participate in CCR. On the contrary, priests should realise that CCR needs them in theological, liturgical, sacramental and pastoral areas.

Priests should appreciate that religious experience is one of the key resources available in theological reflection.\(^{339}\) Lived experience has long been recognised as one of the ways God uses to reveal God’s self to people. Christians are not called to witness to human wisdom or philosophy of life, but to personal relationship with Christ, a relationship that manifests itself in charity, service, and community. Priests also need to accept that CCR has been given canonical status, as one of the officially recognised ecclesial movements within the Catholic Church.\(^{340}\) Furthermore, thousands of bishops, priests and religious have been actively involved in it and benefitted from it.

Some suggestions can be addressed to the parish priest faced with charismatic meetings in his parish. It would be of great benefit if CCR leaders are included in the parish team, particularly for the preparation of Catholics for confirmation and of adults for Christian initiation. The parish priest should actively participate, rather than just organising and knowing it happens. The significant contribution of CCR leaders in this area would be both their experiences of ‘baptism in the Holy Spirit’ and their skill in helping other people to come to a personal relationship with the living Christ and to a personal act of faith in him. The material used for *Life in the Spirit Seminars*, possibly adapted where its teaching is thin or superficial, can be used as part of the courses of instruction for confirmation and/or

\(^{339}\) Taking religious experience seriously is one of the pastoral responses strongly recommended by FABC in facing the challenge of Pentecostalism and CCR and responding more adequately to the felt religious need of Catholics. See John Mansford Prior, “Jesus Christ the Way to the Father: The Challenge of the Pentecostals,” *FABC Papers No. 119* www.fabc.org/fabc%20papers/fabc_paper_119.pdf (accessed 22 October 2010).

\(^{340}\) However, it should also be remembered that although the Church generally recommends CCR and appreciates its good harvest, such recognition and appreciation is not an endorsement of errors or imprudence of individual persons or groups.
Christian initiation. In this regard the appeal of Suenens that Catholics should not be merely sacramentalised but also evangelised may be achieved.

The Indonesian bishops, in the 1993 document *Various Charisms, One Spirit*, remind and encourage priests, not part of CCR, that they have ministerial duties in shepherding the faithful of diverse groups and walks of life. Priests in this category must not refuse nor oppose CCR. Even if they find an individual or a CCR group difficult, this should not be a motive for them to dismiss it. Each pastor is called to minister to all the faithful. Priests and lay leaders that sense they are called to join CCR are strongly encouraged to extend their ministries to other groups beyond CCR. In this context priests, whether part of CCR or not, must follow the pastoral guidelines issued both by local bishops’ conference at the national level and a diocesan bishop at the diocesan level.

### 5.4 Recommendations to the Catholic Hierarchy

As noted in earlier chapter, the phrase ‘baptism in the Holy Spirit’ as used officially in the Catholic Church refers strictly and exclusively to baptism, without any connection to the same term as used and understood within CCR. Since the emergence of CCR within the Roman Catholic Church in 1967, neither Paul VI nor John Paul II used the phrase in their talks to CCR. Although the current Pope, Benedict XVI, used the term ‘baptism of the Holy Spirit’, he referred it not to the term as it is believed and practised by CCR, but to the day of Pentecost as the fulfilment of Christ’s promise and the culmination of his entire mission.

The Indonesian Bishops’ Conference, on the other hand, clearly associates the term with CCR circles. Further, the Episcopal Conference of India in its 1997 *Pastoral Guidelines* recognises the experience of God in charismatic renewal, rather than the expression ‘baptism

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341 CIB, *Various Charisms*, 33.
in the Holy Spirit’, and recommends that this God-experience be promoted through prayer and liturgy. Unlike these two Episcopal conferences, the American Bishops’ Conference used the term inclusively and encouraged the Catholic faithful to embrace it.

It seems that the experience of ‘baptism in the Holy Spirit’, as it is understood, lived out and promoted by CCR, has not yet been officially recognised by the Catholic magisterium, although some Episcopal Conferences address the issue. After almost a half century of CCR’s existence within the Roman Catholic Church, and knowing that this renewal is a worldwide phenomenon, the universal Church authority should offer an official statement on this experience. This would help the Catholic faithful to speak about it with the same language and understanding.


343 “Grace for the New Springtime.”
Conclusion

Much has been written about Charismatic-Pentecostal issues. However, after searching published books, articles and web sites, I could not find work conducted to substantiate what constitutes the experience of ‘baptism in the Holy Spirit’ from a first-person perspective, or on a phenomenological basis. This study contributes to the phenomenology of the lived experience of ‘baptism in the Holy Spirit’ from the perspective of those who have experienced it. It did so in particular through interviews with ten PDKKI participants, and theologised about its meaning in theological terms from a Roman Catholic perspective. After an introduction concerned with methodology, this study consisted of three Parts – Attending, Asserting and Pastoral Responses, in eight chapters, as follows:

Chapter One explored scriptural testimony to the Holy Spirit which for the primitive Church, was a matter of experience. The biblical verbal form ‘being baptised in the Holy Spirit’, along with other equivalent expressions, includes both theological and experiential senses, i.e., receiving the Holy Spirit and experiencing the Spirit’s presence and action take place, and are expected to take place, at the same time. In other words, the experiential sense always goes with the theological sense, and vice versa. Speaking or praying in tongues and prophesying sometimes accompanied the reception of the Holy Spirit. Some writers, notably those from charismatic / Pentecostal backgrounds, employ the substantive form ‘baptism in the Holy Spirit’ as ‘equivalent’ to the biblical verbal form. Whatever the terminology used, biblically speaking, to be baptised in the Spirit means receiving the Holy Spirit and experiencing the Spirit’s power and action.
Chapter Two continued Part A by attending to patristic witness to the reception of the Holy Spirit in the context of Christian initiation. Of writers surveyed, only Justin Martyr uses the term ‘baptism in the Holy Spirit’, and that only once, without explaining what he meant. Symeon the New Theologian, on the other hand, although beyond the patristic era, used the term often, together with ‘second baptism’ or ‘baptism in tears’, as denoting experiences of the Holy Spirit subsequent to Christian initiation. Tears, among the other outward signs, are apparently necessary to accompany the experience of ‘baptism in the Holy Spirit’.

In Chapter Three, the active power of the Holy Spirit was seen particularly in the mushrooming of ecclesial, charismatic movements, including CCR, in the wake of Vatican II. Their emergence was believed to be one of the fruits foretold by the Council. The hierarchy began to pay serious pastoral attention to them, praising the good fruits they bought as well as cautioning about latent dangers. Their theological locus is to be seen in the charismatic dimension of the Church which is co-existent with its institutional dimension.

Chapter Four concluded Part A by looking at the emergence of CCR in the United States, its worldwide spread, and the experience of ‘baptism in the Holy Spirit’ among CCR members in general. Particular attention was given to CCR in Indonesia and PDKKI in the Archdiocese of Melbourne, from which the ten participants in this study were recruited and interviewed.

Chapter Five opened Part B by analysing the ten participants’ experiences of ‘baptism in the Holy Spirit’, employing Moustakas’ phenomenological method to discover the meaning or essence of the experience. This analysis concluded that for the participants, the essence of the experience of ‘baptism in the Holy Spirit’ is that God is real, present, active, at work, and concerned with them.
Chapter Six then brought the data, insights and essence of the experience analysed in Chapter Five into conversation with the information attended to in Part A. This chapter, entitled *Theology and Experience in Catholic Life*, discussed such issues as ‘baptism in the Holy Spirit’ in relation to Christian initiation, including baptism and confirmation, and what this might mean when it takes place prior to Christian initiation, and/or is followed by multiple impartings of the Spirit. In particular, this chapter added to the existent senses of the experience of ‘baptism in the Holy Spirit’ what are called the phenomenological, pre-sacramental and at-sacramental senses.

Chapters Seven and Eight (Part C) outlined pastoral responses, initially through an analysis of Indonesian bishops’ documented work on the content of ‘baptism in or outpouring of the Spirit’. In Chapter Eight, particular pastoral responses were addressed to CCR in general, to *PDKKI* leaders, non-CCR Catholic faithful, priests, and the hierarchy in turn.

### 1. Findings

What then has this research project concluded?

Sullivan contended that the biblical notion of ‘baptism in the Holy Spirit’ includes both theological and experiential senses, not only in the context of the primitive Church but also in CCR circles. In this sense Sullivan approached ‘baptism in the Holy Spirit’ from a non-sacramental vantage-point. On the other hand, most Catholic scholars view the experiential sense of ‘baptism in the Holy Spirit’ sacramentally, meaning that it is put in relation to baptism or Christian initiation. Both these views localised the experience of ‘baptism in the Holy Spirit’ as subsequent to Christian initiation.

Besides the above senses, this study has uncovered others: pre-sacramental, at-sacramental and phenomenological. Two of the ten participants experienced ‘baptism in the Holy Spirit’
in its pre-sacramental sense, that is, the theological and experiential senses of ‘baptism in the Holy Spirit’ occurred to them prior to their baptism. This finding supports Catholic scholars such as Vincent Walsh and Donald Gelpi, and the Lutheran theologian, Larry Christenson, who state that the experience of ‘baptism in the Holy Spirit’ can happen prior to baptism. Only Xue Fang claimed that her confirmation was also her second experience of ‘baptism in the Holy Spirit’. This is the at-sacramental sense. The other participants experienced it after either baptism or sacramental initiation.

Although the moment the participants received the experiences of ‘baptism in the Holy Spirit’ differed in reference to baptism or sacramental initiation, nevertheless the essence of the experience was found to be the same, namely:

an affirmation of or a connectedness with the reality of God. For the group the Lord is real, touchable, present, at work, and concerned. He is the Lord who lives and cares and whose love and care are felt. The participants feel him embrace, fill, and empower them. He is like a good, loving and caring father. And, just as the experiential sense goes with the theological sense, so also does the phenomenological sense. The effects of the experience on the participants were found to be truly meaningful as typified in this image: “it was perhaps like a gateway to feel the greatness of the love of the Lord for me.”

2. Limitations

This study does not offer explanations of the phenomenon called ‘baptism in the Holy Spirit’. It does not try to prove or disprove that the phenomenon can be verified as relating to the actual work of the Holy Spirit. Nor does it attempt to justify that one has been ‘baptised in the Spirit’ or not by having a particular religious experience. Nor does this study explain why the

344 A similar meaning is also seen by Edward O’Connor and Kerkhofs: respectively, The Pentecostal Movement in the Catholic Church (Notre Dame, IN: Ave Maria Press, 1971), 135; Catholic Pentecostals Now (Canfield, OH: Alba House Communications, 1977), 33.
participants experience ‘baptism in the Holy Spirit’, or not by having a particular religious experience. Also, this study does not explain why the participants experience ‘baptism in the Holy Spirit’. Its core concern was to discover the essence of what the experiences of ‘baptism in the Holy Spirit’ meant to the participants.

The findings of this study, although they support Catholic theological perspectives, cannot readily be generalised. This study attempted to offer a phenomenological description of the experience of ‘baptism in the Holy Spirit’ from a single prayer group whose members come from the same nationality, language, and culture. The essence of the phenomenon would no doubt be richer and more nuanced if participants from various prayer groups had participated in the study.

As regards the research methodology, the process of epoche was difficult to maintain. The researcher was sometimes unable not to influence participants to use terms with which he was familiar during the interview, especially when some participants found it hard to describe their experiences concretely and clearly. As a consequence, ‘closed’ questions occasionally replaced ‘open’ ones.

3. Recommendations for Further Research

This study attempted to discover what constitutes the experience of ‘baptism in the Holy Spirit’ from a first-person perspective. As such, this study does not engage the perspectives of people who have exercised the role of praying over someone seeking the experience of ‘baptism in the Holy Spirit’. Some of the participants might themselves have exercised it, yet it was not part of this study. A research project that engages those who have prayed over people seeking ‘baptism in the Holy Spirit’ is likely to broaden the findings of this study, to discover what they may regard as experiential signs of the activity of the Spirit. Discovering
answers to questions such as: “What reasons might lie behind the fact that they stop praying over someone seeking ‘baptism in the Holy Spirit’ when the person being prayed has fallen on the ground” would enrich the findings of this study.

Further, the participants in this study were not formally trained in theological reflection. This is likely to have affected the way they described their experiences which were greatly influenced by their feelings. Engaging participants who have experienced ‘baptism in the Holy Spirit’ and also been trained in theological studies, may well bring out distinctive and significant nuances to the experience of ‘baptism in the Holy Spirit’.
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Appendices

Appendix A: Individual Textural Descriptions

The following descriptions are English translations of the Individual Textural Descriptions derived from the transcripts of the Indonesian language interviews.

1. Yue Wan

My experience of outpouring of the Holy Spirit occurred on the second day of *Life in the Spirit Seminars*. Chanting heart-moving hymns during the ceremony of ‘baptism in the Holy Spirit’ was a touching situation for me. At that moment I was moved to tears and deep down in my heart I had a strong longing to be touched by God. Although I did not want to cry, yet I could not help it. The more I tried to stop crying, the more I cried. While I was being prayed over, I kept crying and did not want to follow “the words” of the person who prayed over me. On the contrary, I prayed on my own in my heart, “God the Father and Jesus, I love you.” Yet, to my surprise what flew out of my mouth was the sound *labalabalaba labalaba*. I did not understand why that sound came out while I was still in tears. Being aware of what was happening to me, I then surrendered myself to God. I then felt a strong longing to be hugged by God and this became my prayer, “Lord, please hug me. If all these things within me are your will, please hug me. I am in need of your hug. Lord, please hug me.” This prayer was an expression that I wanted something real from God. Soon then the catcher said to me, “Yes, God loves you. He does love you,” and the person, herself in tears, embraced me tightly. I was convinced that it was the Lord who hugged me through the person. I was certain that the Lord who did love me met my strong longings by embracing me. I felt peaceful and was grateful for that experience. This experience of ‘baptism in the Holy Spirit’ was for me an experience of truly falling in love with the Lord for the first time. It did change and fortify my life. It was a turning point for me.

2. Qiang

I received the experience of ‘baptism in the Holy Spirit’ and the gift of tongues at a retreat. I was on my knees with palms upward while one was praying over me in tongues and intelligible languages with the imposition of hands. At that moment my body was trembling
and warm, I was in tears yet I felt peaceful. A bit later, I could not control my tongue; it moved on its own to which I referred as praying in tongues, and the person who was praying over me, said, “Yes, the Holy Spirit has come upon you. Give thanks to the Lord.” The experience of ‘baptism in the Holy Spirit’ and the praying in tongues convinced me that I would no longer argue it was not from God. My tongue and mouth moved on its own. Would this not be from the Spirit? At every *Life in the Spirit Seminars* and retreat I attended I received an outpouring of the Holy Spirit. However, the first experience was extraordinary and second-to-none.

3. Xue Fang

I received the experience of ‘baptism in the Holy Spirit’ at the second retreat I attended. At the session of ‘baptism in the Holy Spirit’ I felt manifestations for the first time: my heart pumped so quick that I could feel it on my throat, my body trembled and felt warm all over. At that moment I focused on the love of God. I said, “Dear Lord, I am here to bless and glorify your name, for you are so good and almighty.” I was enjoying the flow of God’s love within me. I was sure that the experience was an outpouring of the Holy Spirit which God had bestowed upon me.

In receiving that experience I saw God as a mighty father who gave his Son to die for me a sinner. He was so near that he embraced me through that experience.

At that time I was under preparation for the sacrament of baptism. Two months after baptism, I received the sacrament of confirmation. It was the most beautiful Mass I had ever attended. It was also another experience of ‘baptism in the Holy Spirit’ for me in which God gave me his love. Based on my own experience I learnt that the Holy Spirit could not only be received at the moment of praise and worship. Wherever you may be, if you focused on God, He would give you His Spirit. Hymns, praise, worship, and retreat conditions would not be necessary.

“Resting in the Spirit,” according to me, would be only an external expression of our incapacity to receive the glory of God totally. We may experience the outpouring of the Holy Spirit if our heart is truly prepared.
4. Peng Fei

I received the experience of ‘baptism in the Holy Spirit’ at a *Youth Camp Retreat* in Indonesia, when I was fourteen years old. The sessions of adoration of the Blessed Sacrament and of the healing of inner wounds preceded that of ‘baptism in the Holy Spirit’. At the adoration of the Blessed Sacrament I saw participants cry which was for me an expression of their spiritual life. I wanted to feel what they felt. After the adoration of the Blessed Sacrament, I was enquiring about the reality that I could not pray. This inquiry was answered by one of the hosts saying, “Close your eyes; don’t let yourself get distracted; try to concentrate on what the nuns are saying.” I complied with the suggestions at the session of the healing of inner wounds. This made me feel the presence of God. I became delighted and empowered.

The subsequent session was that of ‘baptism in the Holy Spirit’. I knew nothing about the work and the person of the Holy Spirit. However, when I heard people pray in tongues, there emerged within me a strong desire to receive the gift. When I was being prayed over for ‘baptism in the Holy Spirit’, I just really wanted the gift of tongues, yet simultaneously I felt I was really loved. There seemed a figure that made me valued. I did feel I was really loved. It was the Lord who I felt loved me. I did not receive the gift of tongues at that time. Yet I believed that I had experienced ‘baptism in the Holy Spirit’. I thought the core meaning of outpouring of the Holy Spirit would seem to be like God planted within me a seed of longing for Him that would make me always come to Him. The gift of tongues was not necessary. Those who did not pray or speak in tongues did not mean they did not have the Holy Spirit.

I think outpouring of the Holy Spirit might occur without being prayed over.

5. Fang Yin

The first time I came to know what is called outpouring of the Holy Spirit was at spiritual recreation hosted by *PDKKI*. At the adoration of the Blessed Sacrament I was prayed over and felt nothing particularly different but peace. I would not call it the experience of outpouring of the Holy Spirit.

The following year I attended another retreat and was prayed over for outpouring of the Holy Spirit. The ceremony of ‘baptism in the Holy Spirit’ was included in the adoration of the
Blessed Sacrament. Hymns of praise and worship were chanted and candles lit instead of lights. At the moment of the exposition of the Blessed Sacrament I began to feel something mighty and my heart was joyful. It was the moment where I was really expecting something and praying in my heart, “Lord, I beseech of you the gift of tongues. But if it is not in accordance with your will, give me whatever gift you judge the best for me.” Prior to being prayed over, I was encouraged to follow the “prayer words” of the person praying over me. At that time I felt my whole body was warm, arms trembled. I followed the “prayer words” of the person praying over me. It sounded like nanananana and I kept repeating it on my own after having been prayed over. I was convinced I had received the gift of praying in tongues. My heart was filled with peace and joy.

I was not in the position of what is called “resting in the Spirit,” yet I was happy I could pray in tongues. I was really pleased to praise God not only with my own words but also with those given to me personally by God. The experience was hard to put into words, yet so beautiful to be felt; something I could not receive in the market place.

I did not think the bodily effects I felt, such as trembling and warmth, were from me, but from God. The power of God was so mighty that my body was not able to bear it. That is why my body trembled. Because of that experience I wanted other people to feel what I felt. The experience seemed to effect all of me and gave me courage.

6. Ming Rong

My experience of outpouring of the Holy Spirit occurred at a retreat. I was not worried about outpouring of the Holy Spirit or His gifts, but I tried hard to concentrate and have an open heart. Shortly before I was prayed over, I was feeling something like, “This is a most terrific moment.” Although some were in tears and others screaming, I could still feel that the moment was a tremendous moment when God was present. While I was being prayed over, I followed the “prayer words” of the person praying over me as encouraged by the nuns who gave talks at the previous sessions. I then prayed myself in tongues and was in the position of being “rested in the Spirit.” I felt a second-to-none joy. At that time my ears, breast and arms were warm; my whole body was warm, yet it brought joy. All this made me convinced that I had experienced the outpouring of the Holy Spirit. The experience brought me an extremely extraordinary feeling. It was a moment at which I could feel that God was so close and real
for me. Based on my experience I viewed that the spiritual life was of great importance. It was not an ornament to my life. That joy of that experience lasted for days. I found it hard to describe in words, but it could truly be experienced.

In my opinion, if I had received the sacrament of baptism as an adult and prepared myself in the way similar to that of the retreat followed with the ceremony of outpouring of the Spirit, it would be possible to experience the same as outpouring of the Holy Spirit.

I could see clearly that CCR and being charismatic were two different things. Becoming charismatic did not imply being involved in CCR. But anyone who was involved in CCR had to be charismatic. A charismatic one did not mean they spoke or prayed in tongues or had gifts of the Holy Spirit, but their life was really for God and they really followed the guidance of the Holy Spirit.

7. Huang Fu

My experience of outpouring of the Holy Spirit occurred at a retreat hosted by PDKKI. It was my first retreat. It occurred at the moment of the adoration of the Blessed Sacrament which included praise and worship, individual blessing with the Blessed Sacrament, and prayer for outpouring of the Holy Spirit. I was on my knees when I was blessed with the Blessed Sacrament and was feeling something special that moved me to tears. I was then prayed over and I prayed in tongues. Praying in tongues and being in tears were for me a proof of my experience of outpouring of the Holy Spirit.

Not long after the retreat someone came to me and said, “You were masquerading to pray in tongues. Others prayed in tongues and you were pretending to do the same.” To that judgmental comment I responded, “I prayed in tongues because of my heart’s impulse which I could not control.”

The outpouring of the Holy Spirit was for me an experience of the presence of God, of being filled by God. It was a realisation of the presence of the Holy Spirit in my life. It was perhaps like an entry to feel the greatness of the love of God for me. The Holy Spirit was released and became active in my day-to-day life. I, in turn, have become more open to God’s actions.
8. Xiaobo

The most convincing and distinctive experience of the outpouring of the Holy Spirit for me occurred at *Life in the Spirit Seminars* at Port Melbourne Catholic Church. When I was being prayed over and the person was praying over me in tongues closely to my right ear I was on my knees with hands facing upwards and felt my ears warm beyond the normal. The person said to me, “Follow the words I am saying” which I did. I then felt my body out of balance as if there were power pushing me backwards although no one was touching me. I then fell over the ground, feeling loved, peace and ease. That feeling of love was so deep that I burst into tears. I cried loudly even hysterically; all my worries were gone. I felt I was really loved with a love I had never had before. While being in tears I prayed in my heart, “Lord, thank you for the gift of this tremendous experience.” While lying on the ground with closed eyes, which I referred to as what was called resting in the Spirit, I saw a vision. The roof over the altar of Port Melbourne Catholic Church was open and became bright blue skies. A number of angels then came down and up again. I did not understand what it meant and why the Lord gave me it, but I felt a distinctive love.

When the vision finally disappeared, I tried to get up but had no enough capacity to do so. Hence, I remained lying on the ground for awhile and expressed my gratitude to the Lord, “Thank you O Lord, this experience is wonderful.” I could then get up and, still in tears, went back to my seat.

Prior to this distinctive experience, I would say I had experienced an outpouring of the Spirit at least twice. The first happened at *Youth Camp Retreat* in Indonesia when I was a first-year higher school student, the second at *Life in the Spirit Seminars*. At these moments I felt peaceful and at ease, yet this experience was far less dramatic than what I described above.

9. Li Mei

My involvement in CCR began with participating in *Life in the Spirit Seminars* in Jakarta in 1993. The term ‘baptism in the Holy Spirit’ was alien to me. It was said that one would possibly receive the gift of praying in tongues at ‘baptism in the Holy Spirit’. I was prayed over for ‘baptism in the Holy Spirit’ but did not pray in tongues. I can recall what a speaker encouraged us to do during worship at the *Life in the Spirit Seminars*, “During worship,
stretch out your hands with palms facing upwards and pray, saying ‘alleluia, alleluia, alleluia’. I did, yet I did not receive the gift of tongues.

From 1993 to 1998 I participated in retreats and *Life in the Spirit Seminars*, all together about eight times. I was after the gift of praying in tongues during that time but did not receive it. Looking back, I grew in my understanding of ‘baptism in the Holy Spirit’. It, in fact, has affected me. I was unaware of it for years due to one thing, namely, not receiving the gift of praying in tongues.

I received the gift of praying in tongues for the first time at a retreat in Melbourne in 1998. A nun taught us that when praying try to imitate someone else close to you. I did. While someone by me was praying in tongues saying *riarayarariarayara*, I imitated saying *riarayarariarayara* until at a certain point I felt as if my tongue were being pulled, meaning it moved on its own. I doubted, ‘Is it true or fake? Is it from God or from me myself?’ It seemed it was not from me because my tongue seemed to move on its own.

I have experienced the outpouring of the Holy Spirit many times. When I was being prayed over, I felt warm and not strong enough to stay on my knees until at a certain time I fell backward which is called “resting in the Spirit.” At that moment I felt really peaceful and close to God as if he were embracing me.

My latest experience of ‘baptism in the Holy Spirit’ was in Melbourne in September 2010. I just ‘rested in the Spirit’. I then got up and went back to my seat. I had no special feelings. The following day, however, walking down to St Francis’ Church for Mass, I kept smiling, feeling really joyful. When I looked at the Blessed Sacrament all of a sudden I stopped smiling and started crying. I then stopped crying suddenly and started smiling again, as if I was falling in love.

I ‘rested in the Spirit’ for the first time in 1994. While I was being prayed over, I felt as if the person praying over me touched my forehead and pushed me backward. I felt warm and ‘being pushed backward.’ I then ‘rested in the Spirit’ and felt peaceful.

Many people say the Holy Spirit is warm. Yet I have experienced him like water. I was dry within and inclined to sin. At the moment of praying for ‘baptism in the Holy Spirit’ I felt extremely dry. I prayed as if I was praying through a wall, I saw God behind the wall and my
prayer could not reach him. When I was baptised in the Spirit, I felt from below my belly to my heart was full of water. At that moment I recalled Jesus’ words, “I am living water.” I did believe it. I was in tears at that time because of sin and not being in God’s grace. When I received the experience of ‘baptism in the Holy Spirit’ the wall disappeared and I was close to God again and grateful. Living in sin at the moment was like living beneath a deep well in which I was unable to rescue myself. It was the Lord who stretched out his hand to lift me up from the well. My prayer life changed and I was truly empowered to free myself from the inclination to sin.

I think praying and going to confession are necessary conditions for reception of ‘baptism in the Holy Spirit’. A prayerful atmosphere such as retreats and *Life in the Spirit Seminars* are factors leading to the experience. Yet the effect of the experience is a process. It renews my prayer life, makes me more sensitive to sin, and increases the longing within me to be closer and closer to God. I am also becoming a more loving person.

I believe I receive the gift of the Holy Spirit at baptism. The experience of ‘baptism in the Holy Spirit’ for me is an activation of the grace I have received at baptism.

10. Zhen Juan

My experience of ‘baptism in the Holy Spirit’ happened at a *PDKKI* retreat. I knew nothing about it and was sceptical about praying in tongues. Yet since I was there at the retreat I began to be open and receptive. When being prayed over in tongues for ‘baptism in the Holy Spirit’, I also prayed myself saying, “Lord, if it pleases you to grant me the gift of praying in tongues, I will receive it. If not, grant me whatever gift you see to be the best for my spiritual welfare.” At that time I did not speak or pray in tongues, yet I received joyfulness, which in my mind was greater than what I asked. The feelings of joyfulness and peacefulness lasted for several days and at the same time I wanted to share my experience with others.

Although I was not given the gift of tongues at my initial experience of ‘baptism in the Holy Spirit’, yet I prayed in tongues in the subsequent experiences and at *PDKKI* prayer meetings. I believe not all who receive the experience of ‘baptism in the Holy Spirit’ speak in tongues at the same time. In my opinion, one does not need to be baptised in the Spirit in order that they pray in tongues. It seems to me that the experience of ‘baptism in the Holy Spirit’ and praying in tongues support each other yet they do not necessarily happen at the same time.
The conditions I made for the reception of the experience were praying and opening myself to God.

I do not see any important changes in my life, only my perspective. Problems, challenges, and temptations still happen. I still commit the same sins. Since that experience, according to my parents, I have become more patient. Even if I have changed it would not be exclusively due to that experience.
Appendix B: Participant Recruitment Letter

‘Baptism in the Holy Spirit’:
A Phenomenological and Theological Study

Researcher: Gonti Simanullang

You are invited to participate in a research study about the experience of ‘baptism in the Holy Spirit’.

The project, which involves research towards a doctoral degree of the Melbourne College of Divinity, aims to describe and analyse the experience of ‘baptism in the Holy Spirit’ in the lives of the PDKKI in the Archdiocese of Melbourne, and reflect theologically on this.

If you are interested and willing to participate in the research project, or if you need further information, please contact me at:

St Anthony’s Friary
182 Power Street
Hawthorn 3122

or by email to

gonti.sim@gmail.com

or by calling me at

(03) 9819 3775

or 0421 739 805

Thank you!

Gonti Simanullang
Appendix C: Participant’s Information and Consent Form (PICF)

The Title of the Research Project:
‘BAPTISM IN THE HOLY SPIRIT’: A PHENOMENOLOGICAL
AND THEOLOGICAL STUDY

My name is Gonti Simanullang. I am conducting research towards a doctoral degree of the Melbourne College of Divinity. The research project aims to describe and analyse the experience of ‘baptism in the Holy Spirit’ in the lives of the PDKKI in the Roman Catholic Archdiocese of Melbourne, and to reflect theologically about this.

This document explains how the project works, and what your participation in it would mean. Thank you for being willing to read through it, and consider becoming involved. You have been selected for recruitment in this research project by a purposive sampling strategy. To be a participant, you need to be a person meeting these criteria:

1. Having received the experience of ‘baptism in the Holy Spirit’;
2. Being intensely interested in understanding its nature and meanings;
3. Being willing to participate in an interview of up to 75 minutes (and perhaps a follow-up interview);
4. Granting the researcher the right to tape-record and publish the findings in a dissertation and other publications;
5. Being over 18 years of age;
6. Being able to express your experience in Indonesian;
7. Being Indonesian;
8. Being a Catholic Christian;
9. Having been involved in the CCR and/or PDKKI for at least 4 years.

Participation in the research project

Your participation in this study is voluntary, and you will receive no monetary compensation. You may withdraw from the project at any time, without stating any reason. If you withdraw
before data collection is completed, all information which you have provided will be returned to you, or destroyed.

However, I hope that you do receive an indirect benefit by participating. As a Catholic who has experienced the ‘baptism in the Holy Spirit’, and been always encouraged by the Church to ‘discern the spirits’, I trust that through your involvement you will become more reflective about, and gain more understanding of, your personal experience of ‘baptism in the Holy Spirit’.

The research will also potentially add to a body of knowledge called ‘a phenomenology of lived experience’. This serves as a basis for much current work in contemporary spirituality, allowing people within and outside the Catholic Charismatic Renewal (CCR) to understand more deeply the experiential dimensions of Christian faith.

The research project

The process of research for this project is as follows:

1. You will be interviewed by myself for a maximum of 75 minutes, in Indonesian.

2. The interview will take place in a private sitting room at St Anthony’s Friary. The venue can be altered if you so request.

3. I must have your consent to audio-tape the interview.

4. I plan to transcribe each interview, but if external transcribers are required, each will be required to sign a confidentiality agreement before beginning this work.

5. Where the original transcripts have to be translated into English, I will translate them, but if external translators are needed, each will be required to sign a confidentiality agreement before beginning this work.

6. You will be asked to review the transcript of your interview, checking for accuracy, and recommending any changes that would make the document more reflective of your experience. These changes will be considered at a second meeting with you, in the same room as the interviews, lasting about 30 minutes.

7. The total time needed from you will be no more than two and half hours.

8. The research project data collection phase will run for a period of 16 weeks.
All information in the transcripts that can be linked directly to you as a participant will be kept strictly confidential. The data will be stored securely in a locked file cabinet at St Anthony’s, and will be available only to me, unless you give permission in writing to do otherwise. Once you have been interviewed, you have up to five weeks to withdraw your permission for the interview to be used in the project.

No personal reference will be made in oral or written reports that could link and/or identify you as a participant in the study. You may request a copy of any personal information which is collected in the course of my research project. The original recordings, transcripts and other information gathered will be destroyed in the fifth year after the submission of the doctoral thesis. When the project is completed, you will be given a summary of its outcomes.

Possible risks

The Melbourne College of Divinity seeks to minimize any risk to the well-being of researchers and research participants. The only potential risk I can foresee is that in discussing deep spiritual experiences, you may feel that your private spiritual life is being invaded. If such were to happen, it could affect your whole attitude to life, so it is important that such an eventuality be considered.

During the interview, you will have the freedom to abstain from answering any question, and to ask that the interview stop: any such request will be immediately granted. If the interview becomes a source of stress or pain, then Susan Sandy of K’nexion Counselling will be available for counselling: 0422 416 894, 2 Sunrise Drive, Greensborough, Victoria, 3008, knexion01@optusnet.com.au.

Any questions regarding this project may be directed to the MCD Administration, (03) 9853 3177. If you have any complaints or queries that the researcher has not been able to answer to your satisfaction, you may contact the Liaison Officer, MCD Human Research Ethics Committee: phone 03 9853 3177, e-mail admin@mcd.edu.au.

My postal address is St Anthony’s Friary, 182 Power Street, Hawthorn 3122, Victoria.

Phone (03) 9819 3775 (residence)  0421 739 805 (mobile).
Appendix D: Interview Questions

1. Can you share with me any details you can remember about your experience of being baptised in the Holy Spirit?

Coba ceritakan secara mendetail segala hal yang Anda ingat tentang pengalaman Anda akan curahan Roh Kudus.

Possible probes:

a. Tell me about the circumstances under which the experience occurred.

Tolong ceritakan tentang suasana dengannya pengalaman itu terjadi.

b. How did you feel about the experience?

Bagaimana perasaan Anda atas pengalaman itu?

c. Who were the key people who influenced you and what did they say to you?

Siapa orang-orang kunci yang mempengaruhi Anda dan apa mereka katakan kepada Anda?

d. What other things were going on in your life at that time: spiritually, physically, and socially?

Hal-hal apa terjadi dalam hidup Anda pada saat itu: secara rohani, fisik, dan sosial?

e. Looking back, what part do you believe God played in that sequence of events?

Mengingat pengalaman itu kembali, bagian mana Anda yakini peran Allah dalam alur peristiwa-peristiwa itu?

2. What factors do you believe led up to your experience of being baptised in the Holy Spirit?

Faktor-faktor apa Anda yakini menuntun Anda ke pengalaman akan curahan Roh Kudus?

3. What, if anything, has changed in your Christian life since you had the experience of being baptised in the Holy Spirit?

Hal-hal apa telah berubah dalam hidup kristiani Anda sejak Anda mengalami curahan Roh Kudus itu?

Possible probes:

a. Did the experience of ‘baptism in the Holy Spirit’ make any difference to your relationship with God?

Apakah pengalaman curahan Roh Kudus itu menimbulkan perubahan dalam hubungan Anda dengan Allah?
b. Did the experience of ‘baptism in the Holy Spirit’ make any difference to your relationship with the Church?
   Apakah pengalaman curahan Roh Kudus itu membarui hubungan Anda dengan Gereja?

c. Did the experience of ‘baptism in the Holy Spirit’ make any difference in your relationship with significant others?
   Apakah pengalaman curahan Roh Kudus itu membarui hubungan Anda dengan orang-orang yang penting bagi Anda?

d. Did the experience make any difference in your day-to-day routines?
   Apakah pengalaman curahan Roh Kudus itu membarui kehidupan harian Anda?

e. Did the experience have any influence on your belief system?
   Apakah pengalaman curahan Roh Kudus itu berpengaruh pada sistem kepercayaan Anda?

4. How, if at all, do you relate your experience of being baptised in the Spirit to your Christian baptism with water and Spirit?
   Jika mungkin, bagaimana Anda mengaitkan pengalaman curahan Roh Kudus itu dengan permandian dengan air dan Roh?

5. Do you think there were certain conditions which needed to be met in order for you to experience being baptised in the Holy Spirit? If so, how would you describe them?
   Menurut Anda, apakah ada kondisi (syarat) tertentu yang perlu Anda persiapkan/buat agar Anda mengalami curahan Roh Kudus itu? Jika memang demikian, bagaimana Anda melukiskannya?

6. What literature about ‘baptism in the Holy Spirit’ have you found helpful?
   Bacaan (sumber tertulis) apa tentang curahan Roh Kudus yang Anda lihat menolong?

7. Is there anything else which you would like to add to what you have already told me?
   Apakah ada hal-hal lain yang ingin Anda sampaikan kepada saya di samping hal-hal yang telah Anda ceritakan kepada saya?
Appendix E: Cover Sheet for Transcript of Interview

I, the undersigned, am satisfied that the following document is an accurate transcript of my experience with the phenomenon of ‘baptism in the Holy Spirit’ as I currently understand it.

Name of participant (in block letters):

Signature: _______________________________ Date: __ / __ / ____