



**CHARIS**  
**National Service**  
**of Communion of Canada**  
**(CNSC of Canada)**

Interim Statutes

October 25, 2024



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## INTERIM STATUTES

### PREAMBLE

Jesus Christ is the baptizer in the Holy Spirit, and it is through His lordship that we surrender to the love of the Father in the baptism of the Holy Spirit. Through yielding to the power of the Holy Spirit we allow the Holy Spirit to open up an intense desire for the Word of God which leads to maturity in Christ, unity in His body, evangelization of the world and service to the poor through an outpouring of the Father’s love. As Paul wrote to Timothy: “Rekindle the gift of God that is within you through the laying on of my hands” 2 Timothy 1:6, NRSV.

The Statutes of CNSC of Canada are based on the statutes of CHARIS INTERNATIONAL and CHARIS CONTINENTAL SERVICES of COMMUNION (CCSC) of AMERICA (Included in Annex 3 and 4). The desire of CNSC of Canada is to foster communion among all the widely varied groups, expressions and apostolates that were formed as a fruit of the outpouring of the Holy Spirit in our time. While many of these groups see the Catholic Charismatic Renewal (CCR) as their origins, others may not. For this reason, the Statutes of CNSC of Canada uses language that emphasizes the common action of the Holy Spirit to embrace all expressions and realities of the “current of grace.”

### Acronyms used:

AQCB	L’Assemblée des évêques catholiques du Québec
CCCB	Canadian Conference of Catholic Bishops
CCR	Catholic Charismatic Renewal
CCSC	Continental Service of Communion of CHARIS (of America)
CISC	CHARIS International Service of Communion
CHARIS	Catholic Charismatic Renewal International Service
CNSC	CHARIS National Service of Communion (of Canada)
CRSC	Catholic Renewal Services of Canada (Founder)
ICCRS	International Catholic Charismatic Renewal Services
ICCRO	International Catholic Charismatic Renewal Office
ICO	International Communications Office
SCCRC	Service Canadien de Communion du Renouveau Charismatique (Founder)

## **I. CHARIS NATIONAL SERVICE OF COMMUNION OF CANADA (CNSC of Canada)**

### **Art. 1. Objectives of the CNSC of Canada**

1. The main objectives of CNSC of Canada align with those of CHARIS which are:
  1. To help deepen and promote the grace of Baptism in the Holy Spirit everywhere in the Church. CHARIS aims to "share Baptism in the Holy Spirit with everyone in the Church" (Francis, Address to participants in the international conference of leaders of the Catholic Charismatic Renewal (Catholic Charismatic Renewal International Service - CHARIS), June 8th, 2019).
  2. To promote the ecumenical dimension of the Catholic Charismatic Renewal and encourage commitment in serving the unity of all Christians. CHARIS aims "to serve the unity of the body of Christ, the Church, the community of believers in Jesus Christ" (Francis, Address, June 8<sup>th</sup>, 2019)
  3. To promote service to the poor and social action through the Catholic Charismatic Renewal. CHARIS aims "to serve the poor and those in greatest need, physical and spiritual. These three things - baptism in the Holy Spirit, unity in the body of Christ and service to the poor - are the forms of witness that, by virtue of baptism, all of us are called to give for the evangelisation of the world" (Francis, Address, June 8<sup>th</sup>. 2019).
2. The general objectives of CNSC of Canada align with those of CHARIS which are:
  1. To promote the exercise of charisms not only in the Catholic Charismatic Renewal but also in the whole Church;
  2. To encourage the spiritual deepening and holiness of people who live the experience of baptism in the Holy Spirit;
  3. To encourage commitment to evangelisation, particularly through the new evangelisation and the evangelisation of culture, while respecting religious freedom;
  4. To encourage cooperation among all communities and apostolates born from the Catholic Charismatic Renewal, with a view to making the experience of particular groups available for the good of all;
  5. To identify and promote specific topics that can help deepen the grace of Pentecost;
  6. To encourage networking and cooperation between realities within the Catholic Charismatic Renewal in the areas of formation, evangelisation etc.;



7. To organize training and formation opportunities, according to the needs expressed by the General Assembly;
  8. To enable clerics and religious to deepen their experience of the Catholic Charismatic Renewal and to participate more fully in it;
  9. To foster communion: among persons involved in various realities within the Catholic Charismatic Renewal; with ecclesial movements that do not refer to this current of grace; and with other Christian Churches and Communities, especially those living the experience of Pentecost;
  10. To organize major events, colloquia, leader's gatherings, in order to share and exchange the various experiences flowing from the Holy Spirit.
3. Services offered by CNSC of Canada
1. To identify the different expressions or realities of the current of grace present in the country in order to include them. (See Art. 2.8)
  2. To attend to the pastoral needs of the different expressions, as well as of the new realities of the current of grace inspired by the Spirit and invite them all to communion.
  3. To liaise with the different international bodies:
    - a. CHARIS Continental Service of Communion of America;
    - b. CHARIS International Service of Communion in Rome;
    - c. CHARIS international office in Rome.
  4. To identify needs and provide the necessary information.
  5. To be the liaison between the country's expressions and realities of the current of grace and the Canadian Conference of Catholic Bishops (CCCCB).
  6. To appoint Canada's representative to the General Assembly of CHARIS every four (4) years.
  7. To appoint Canada's representative to the CCSC of America every four (4) years.
  8. To organize National Meetings of Leaders of all the expressions and realities. (See Art. 4)
  9. Faithful to the two founding constitutive groups and desiring communion, membership on CNSC of Canada includes expressions and realities from both official linguistic groups in Canada.  
“(May) the two linguistic groups come together yourselves to form CHARIS on Canadian soil. From that one body could arise the ways and means for implementing the projects envisioned by



Henri Lemay in his proposal to us dated 30 October 2020<sup>1</sup> and others as they develop.”  
Archbishop Pettipas.

10. The communion between the different expressions and realities lies at the center of the Statutes of CHARIS. That communion does not prevent each expression from maintaining its autonomy and its own structure as an organization. The CNSC of Canada is meant to serve that communion, not to govern it. It is important simultaneously to promote communion and to guarantee that the services already offered may continue and even expand. For that reason, all the charismatic expressions represented in the CNSC of Canada will continue to offer their own specific services.

## **Art. 2. Composition of the CNSC of Canada**

1. At the beginning, six (6) members are elected to the CNSC of Canada by the French-speaking SCCRC who must take into account, as much as possible, the diversity of expressions and realities. (See Art. 14.3)
2. At the beginning, six (6) members are elected to the CNSC of Canada by English-speaking CRSC who must take into account, as much as possible, the diversity of expressions and realities. (See Art. 14.3)
3. This group of twelve (12) people may elect up to six (6) other members from prayer groups, communities, networks, schools of evangelization, religious institutes, publishing houses, particular ministries, ecumenical initiatives, youth, etc.
  - a. They are elected by secret ballot requiring a two-third majority of those present to vote.
  - b. For the vote to be valid, at least three (3) appointees from SCCRC and three (3) appointees from CRSC with the right to vote must be present.
4. Members of the CNSC of Canada are elected to four (4) year terms, renewable only once consecutively by a vote of 2/3 of eligible electors of original electing bodies, i.e., the SCCRC, the CRSC or the CNSC of Canada.
5. The CHARIS Statutes promote the renewal of leadership positions. For this reason, the duration of each term of office is four (4) years (usually renewable only once), including roles for young people at the different levels of representation.
6. All expressions and realities have to be represented in the CNSC of Canada. The number of members should not exceed twenty (20).
7. If the Bishops’ Conference appoints a bishop or a priest to accompany the expressions and realities, he may be present at the CNSC of Canada meetings and at the other gatherings organized by it. (See Art. 7)

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<sup>1</sup> See proposal in Annex 1.



8. The CNSC of Canada needs to build and strengthen the wide and diverse family of the current of grace. It should therefore be as inclusive as possible and open to new and emerging realities. The model focuses on communion rather than government or structure. (See Art. 1.3, 2.10, 2.12, 4.2 and 14.3)
9. The guiding disposition of heart among the member groups of CNSC of Canada should therefore be that of a “family in which no one member is more important than another, neither in virtue of age, intelligence or ability, for all are beloved children of the same Father.” (Pope Francis, June 8, 2019)
10. The following should be taken into account:
  - a. That each reality should identify itself as being part of the current of grace through the experience of the outpouring or baptism in the Holy Spirit by bringing them into a personal encounter with Jesus as Lord and Saviour through the Holy Spirit.
  - b. That they should be in communion with the other realities and expressions of renewal.
  - c. That they should be in good standing with their respective bishops.
11. All members of the CNSC of Canada and of the National Coordinating Team, including the coordinator, are volunteers.
12. The CNSC of Canada should consist of representatives of expressions and realities of the current of grace who recognize themselves as fruit of the outpouring of the Holy Spirit in our time, and who are seeking to build communion with the wide and diverse family of the apostolates responding to the call of the Spirit. This may include prayer groups, communities, networks, schools of evangelization, religious institutes, publishing houses, particular ministries, ecumenical initiatives, youth etc. (See Art. 14.3)

### **Art. 3. Meetings of the CNSC of Canada**

13. The CNSC of Canada meets at least once every four (4) years.
14. The Coordinator, in cooperation with the leader of the other founding language group, sets the agenda, the dates and places of these meetings.
15. The Coordinator presides over the meetings of CNSC of Canada and the meetings of the National Coordinating Team.
16. The coordinator may invite resource persons to these meetings.

### **Art. 4. National Meetings of Leaders of all the Charismatic Realities**

1. Although not all expressions and realities in each country can physically participate in CNSC Canada meetings, all are invited to participate in national meetings of leaders organized by CNSC of Canada, according to the needs of communion and mission in our country. These meetings are a privileged place to build and live the communion that the Holy Father asks of us. All with one heart turned towards the Father to bear witness to unity in diversity. A diversity of charisms that the Spirit has



aroused over these 54 years. "Enlarge the space of your tent", as Isaiah says (54:2), so that all members of the same family can enter. A family where there is one Father God, one Lord Jesus Christ and one life-giving Spirit. (Pope Francis, June 8, 2019)

2. **CHARIS Regional Assemblies:** When it is time, the CNSC of Canada will set up CHARIS Regional Services of Communion in Canada's four regions (See Art. 14.5) in connection with the regional conferences of bishops. From then on, it will become possible to convene CHARIS Assemblies in each of these regions. The CNSC of Canada will then transition from receiving most of its members from the two (2) founding groups (See Art. 14) to receiving most of them from the four (4) regions taking into account Art. 14.12.
3. **General Assembly of CHARIS in Canada:** After 4.2 has been implemented, after all four (4) regions of Canada (See 14.5) have had at least one Regional Assembly, the CNSC of Canada will convene a General Assembly of CHARIS in Canada. The General Assembly is scheduled after the four (4) Regional Assemblies are held.
4. The link between the General Assembly of Canada and the (four) 4 Regional Assemblies will be clarified by the CNSC of Canada at the appropriate time.
5. If a CNSC is asked to register its Statutes for their civil or canonical recognition in the jurisdiction of its country, those Statutes will be approved by the CISC to ensure their consistency with the spirit of the CHARIS statutes.

#### **Art. 5. Elections of a National Coordinating Team**

1. The elections are held in a spirit of prayer and discernment. Each member of the CNSC of Canada has the right to speak and vote in the elections.
2. The CNSC of Canada elects a **National Coordinating Team** composed of seven (7) persons whose function is to facilitate the work of the CNSC of Canada. The Coordinator of the CNSC of Canada is one of the seven and presides. Each of Canada's four (4) regions (Atlantic, Québec, Ontario, and Western provinces) must be represented.
3. The National Coordinating Team meets at least once a year.
4. For the election of members of the Coordination Team, voting is by secret ballot, valid when at least fifty percent of those entitled to vote take part, a two thirds majority being required to secure election.
5. During their first meeting, the members of the Coordination Team elect, from their members, an Assistant to the Coordinator, a Secretary and a Treasurer.
6. When a member relinquishes a position on the CNSC of Canada, the replacement is chosen by the same group that chose him/her previously and will hold the position for the remainder of the term.



7. When a member relinquishes a position on the National Coordinating Team, the replacement is chosen from the members of the CNSC of Canada by the remaining members of the National Coordinating Team and the person chosen will hold that position for the remainder of the term.
8. Members of the CNSC of Canada and the members of the National Coordination Team serve a term of four (4) years, renewable only once consecutively. (See Art. 2.4)

#### **Art. 6. The Coordinator of the CNSC of Canada**

1. The functions of the Coordinator are:
  - a. To promote and develop the ongoing renewal in and by the Holy Spirit as a current of grace in the Church and for the Church;
  - b. To promote and maintain the work of unity in the Body of Christ nationally;
  - c. To ensure good communication between the ecclesiastical authorities and the expressions and realities represented by CNSC of Canada;
  - d. To convene, encourage and Coordinate the work of the CNSC of Canada;
  - e. To convene, encourage and Coordinate the work of the National Coordinating Team.
  - f. Maintain the link with CHARIS international (CISC and Rome office), CHARIS continental (CCSC) and other countries (CNSC) whenever beneficial.
  - g. With the consent of the CNSC of Canada, the Coordinator may delegate some of his/her responsibilities.
2. Election and mandate of the CNSC of Canada Coordinator:
  - a. The Coordinator is elected by the CNSC of Canada from amongst its members.
  - b. The election is by secret ballot, valid when at least fifty percent of those entitled to vote take part, with a two thirds majority being required to secure election.
  - c. The Coordinator is elected by the CNSC of Canada, once from its SCCRC delegates; the next Coordinator is elected from its CRSC delegates. Hence, francophone and anglophone members alternate four-year mandates as coordinators of the CNSC of Canada.
  - d. The Coordinator's mandate is four (4) years non-renewable sequentially.



- e. The Coordinator is by no means responsible for the work of all expressions and realities in Canada, but simply facilitates and encourages communion.
- f. The Coordinator is in the service of all, and diligently avoids the promotion of any specific expressions or reality.
- g. The Coordinator will submit these Statutes of CNSC of Canada to CISC in Rome for their approval.

## **II. THE ECCLESIASTICAL ASSISTANT**

### **Art. 7. The Ecclesiastical Assistant**

1. The Ecclesiastical Assistant is the bishop or priest tasked with accompanying all the activities promoted by CNSC of Canada from a doctrinal and spiritual point of view, and of guaranteeing the faithfulness of all actions undertaken by the CNSC of Canada to the magisterium of the Catholic Church.
2. The Ecclesiastical Assistant takes part in the CNSC of Canada meetings and in other activities where his presence is deemed helpful or necessary by the Coordinator of the CNSC of Canada and himself. He participates without voting rights.
3. The Ecclesiastical Assistant is appointed by the CCCB from a list of three candidates presented by the CNSC of Canada. For candidates who are priests, the prior consent of their Ordinary must be obtained.
4. Once CHARIS is set up in one of the four (4) regions of Canada, the conference of bishops for that region will be asked to appoint an Ecclesiastical Assistant.
5. The Ecclesiastical Assistant's term of office is four (4) years, renewable consecutively for one term only.

## **III. ADMINISTRATION OF FINANCES**

### **Art. 8. Origin of goods and property**

1. The CNSC of Canada is sustained by voluntary donations and financial contributions from the various realities and individuals involved in the Catholic Charismatic Renewal of Canada. Other sources of funding are the possible revenue from events, congresses, conferences, training courses, books and multimedia material, etc.
2. The two founding linguistic groups, the French-speaking SCCRC and English-speaking CRSC, ordinarily cover costs of their representatives on the CNSC of Canada.



3. The CNSC of Canada respects the laws of Canada, the provinces, and territories in which it carries out its work and activities.

#### **Art. 9. Annual budget and financial statement**

The Treasurer of the CNSC of Canada has the task of preparing the annual budget and the annual financial statement, in order to ensure the availability of sufficient resources for the ordinary management of the CNSC of Canada. The budget and financial statement must be approved by the CNSC of Canada by a majority vote.

### **IV. INTERPRETATION AND CHANGES TO STATUTES**

#### **Art. 10. Interpretation**

The CNSC of Canada has the competence of interpretation of its Statutes, through a vote with a two thirds majority.

#### **Art. 11. Changes to the Statutes**

The CNSC of Canada can make changes to these interim Statutes, except to Art. 2, 6, 7, 12 and 13 through a vote with a majority of two thirds of those eligible to vote. Changes to Art. 2, 6, 7, 12 and 13 require the consent of the two founding groups, SCCRC and CRSC. through a vote with a majority of two thirds. As soon as most of the officers of the CNSC of Canada are chosen by the four (4) regions, art. 11 will be modified accordingly.

### **V. DISSOLUTION**

#### **Art. 12. Dissolution**

A motion to dissolve the CNSC of Canada on its own initiative requires consent of the two founding groups, francophone SCCRC and anglophone CRSC with a majority of two thirds of its members. As soon as most of the officers of the CNSC of Canada are chosen by the four (4) regions, art. 12 will be modified accordingly.

#### **Art. 13. Destination of goods and patrimony**

In the case of dissolution, remaining goods and patrimony are to be divided 50/50 and given to the two founding groups, francophone SCCRC and anglophone CRSC by the CNSC of Canada; if not, they will be given to charitable organizations with purposes identical or similar to those of the CNSC of Canada with the prior consent of the two founding groups, the francophone SCCRC and the anglophone CRSC.

#### **Art. 14. Transitional Norms**



1. These Statutes come into force:
  - a. After the French-speaking SCCRC
    - has ratified them;
    - has appointed its six (6) delegates to the CNSC of Canada and
    - has sent Archbishop Gérard Pettipas (CCCB) and Archbishop Denis Grondin (AECQ) a French copy of these Statutes.
  - b. After the English-speaking CRSC
    - has ratified them;
    - has appointed its six (6) delegates and
    - has sent **Archbishop** Pettipas and Bishop McCaig an English copy of these Statutes.
2. Once these Statutes come into effect, the two founding groups must endeavor to set up the four (4) ecclesiastical regions of Canada as service organizations according to these Statutes.
3. During the interim period, the two founding linguistic groups, francophone SCCRC and anglophone CRSC, can add to themselves other people or groups that identify as part of the current of grace, with established leaderships in the charismatic renewal, inviting them to an alliance with the CNSC of Canada making theirs the objectives of the CNSC of Canada: this is the basis for the eventual General Assemblies of CHARIS in Canada, at the four regions level when these four regions would replace SCCRC and the CRSC as electors of members of the CNSC of Canada. New members may be selected from:
  - a. The four (4) regions of Canada: Atlantic, Québec, Ontario and Western provinces;
  - b. Some provinces with an established provincial CCR structure;
  - c. Diocesan service groups of the CCR;
  - d. All charismatic ethnicities (First Nations, European, Italian, Polish, Spanish, African, Asian, **Filipino**, Latino, etc.) and;
  - e. Other groups identified with renewal in the Spirit, e.g.: Covenant communities, schools of evangelisation, Retreat Centers, publishing houses, autonomous apostolates such as NET, CCO, etc.
4. All diocesan, parish and local realities and expressions of the current of grace called the baptism in the Holy Spirit will be encouraged to form an alliance with CHARIS in Canada, becoming partners, especially in the new evangelization.
5. The four (4) regional groups must work in concert with their respective regional conference of bishops.

These regional assemblies enable their members to deal directly with pastoral questions related to the Catholics in their regions.

  - a. The Atlantic Episcopal Assembly (AEA)
  - b. L'Assemblée des évêques catholiques du Québec (AQCB)
  - c. The Assembly of Catholic Bishops of Ontario (ACBO), and
  - d. The Assembly of Western Catholic Bishops (AWCB).
6. The CNSC of Canada will incorporate as a charitable organization and obtain from Revenue Canada a business number in order to give receipts for Income Tax purposes to Canadian benefactors.



7. In 2028, after a five (5) year inauguration period, the CNSC of Canada and the two founding groups, must initiate a collaborative evaluation of these Statutes in order to propose changes for the future.

### **Art. 15. Act of Foundation**

We, the undersigned, have approved these Statutes for the CNSC of Canada and submit them to the CRSC and to the SCCRC for approval and implementation.

Date of approval:

The six (6) members of English-speaking CRSC:

- Brian Sullivan, chairperson (Ontario)
- Gerard MacDonald (Atlantic Canada)
- Greg Moulaison (Atlantic Canada)
- Corrine (Cory) Yakimovich (Alberta)
- Melvin & Maria De Paz (Manitoba)

The five (5) members of French-speaking SCCRC:

- Archbishop Denis Grondin (Rimouski, Québec)
- Christine Simard, chairperson (Saguenay–Lac-Saint-Jean, Québec)
- Denise Bergeron (Trois-Rivières, Québec)
- Micheline A. Boisvert (Valleyfield, Québec)
- Henri Lemay (Ottawa, Ontario)



## ANNEX 1. Baptism in the Holy Spirit: A Current of Grace for the Whole Church<sup>2</sup>

By Bishop Scott McCaig

While speaking to a gathering of the Charismatic Renewal in Rome's Olympic Stadium early in his pontificate, Pope Francis gave clear direction to the movement: "I expect you to share with everyone in the Church the grace of baptism in the Holy Spirit, a phrase we find in the Acts of the Apostles."<sup>3</sup> Together with his recent predecessors in the Petrine ministry, he understands it as a "current of grace" and a concrete experience of the grace of Pentecost.<sup>4</sup> Unfortunately, even though considerably more than one hundred million Catholics have experienced this grace,<sup>5</sup> its place in the life of the Church and of each disciple is often misunderstood. As the Church struggles to adapt to a new pastoral reality with the recent demise of Christendom,<sup>6</sup> and the call to a radical pastoral conversion to respond to this new reality,<sup>7</sup> a deeper understanding of the biblical basis and profound pastoral significance of being baptized in the Holy Spirit is vital. It is hoped that this small contribution will help to explain the grace, and increase confidence and openness to the surprising ways of the Holy Spirit. It is hoped that all will see that it is a providential gift of God and a current of grace for the whole Church.<sup>8</sup>

Many Catholics today are puzzled by the following question: If, as our Faith assures us, we receive the Holy Spirit in Baptism and Confirmation, and his presence in us is strengthened in wonderful ways through the other Sacraments, why do our lives look and feel exactly the same afterwards? Why do so many newly baptized adults not notice any difference in their lives? Why do so many recently confirmed young adults stop practicing altogether instead of becoming courageous witnesses of Jesus? Why do so many who go to Mass and receive the Blessed Sacrament, eating along with it "Fire and Spirit,"<sup>9</sup> do so in such a perfunctory manner with no apparent fruits? It is hard to imagine a more vital or pressing question.

In order to properly address this key question, we need to notice that the Apostles experienced the very same problem. After Jesus had risen victoriously from the dead, we find the Apostles hiding in fear (Jn. 19:19).

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<sup>2</sup> Outside of the introductory and concluding paragraphs, this is taken from *Clothed with Power from on High: Charisms in the Life and Ministry of the Church*, by Bishop Scott McCaig, CC, 2022.

<sup>3</sup> Pope Francis, Address to the Charismatic Renewal at 37th Convocation, Roman Olympic Stadium, Rome, Italy, June 1, 2014.

<sup>4</sup> Pope Francis, Address to the Charismatic Renewal on the history and the future of this 'current of grace', Rome, July 7, 2015. cf. Pope Paul VI, Apostolic Exhortation, *Gaudete in domino*, May 9, 1975, chap. 7; Pope John Paul II, Audience with Renewal in the Spirit, May 30, 2004; Joseph Cardinal Ratzinger, *The Ratzinger Report*, 1985.

<sup>5</sup> Statistics from International Catholic Charismatic Renewal Services compilations. cf. Peter Hocken, "The Impact of the Charismatic Movement on the Roman Catholic Church," *Journal of Beliefs and Values*, vol. 25, no. 2, August 2004, 205-216.

<sup>6</sup> Pope John Paul II, *Novo Millennio Ineunte*, 40.

<sup>7</sup> Pope Francis, *Evangelii Gaudium*, 27.

<sup>8</sup> cf. Raniero Cantalamessa, *The Catholic Charismatic Renewal: A Current of Grace for the Whole Church, Part Two, "Charismatic."* He immediately adds to this statement the following: "I have to add that this is doubly the case for some national churches that for some time have been witnessing a painful hemorrhage of the faithful to other charismatic entities."

<sup>9</sup> St. Ephrem, *Sermo IV in Hebdomadam Sanctam*: CSCO 413/Syr. 182, 55, quoted by St. John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (April 17, 2003), n. 17.

Even after they had encountered the Risen Lord, they were still hidden away by themselves (Jn. 20:26). They looked exactly the same as they always had and were definitely not ready for the mission. They had no idea what to do ... so they went back to fishing (Jn. 21:3). They, too, had received the Holy Spirit. They had been Baptized, received Jesus in the Eucharist at the Last Supper, had been ordained as priests in the Upper Room, and the Risen Jesus had *“breathed on them and said to them ‘receive the Holy Spirit’”* (Jn. 20:22). But they still needed something!

Jesus knew that they were not ready, and consequently he did not immediately send them out on mission. He promised them something more and he prepared them to receive it: *“He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for ‘the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days, you will be baptized with the Holy Spirit’”* (Ac. 1:3-5). After the Ascension of Jesus, they did what he asked them to do. They *“devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers”* (Ac. 1:12-14). What Jesus had them praying, preparing, and waiting for became powerfully evident on the day of Pentecost. They *“were all filled with the Holy Spirit,”* charisms manifested, and, as St. Peter explained, *“this is what was spoken through the prophet Joel: ‘It will come to pass in the last days,’ God says, ‘that I will pour out a portion of my spirit upon all flesh’”* (Ac. 2:1-17). *“The Spirit of God was poured out in a superabundant way, like a waterfall able to purify every heart, to extinguish the flames of evil and ignite the fire of divine love in the world.”*<sup>10</sup> The “something more” that Jesus had promised and instructed them to prepare for was what he himself called being *“baptized in the Holy Spirit.”* It transformed the Apostles from confused and frightened men hiding for their lives into bold witnesses to all that they had seen and heard. They had three thousand converts their very first day. They went on to bring the Gospel to the whole known world just as Jesus had commanded them to do.

Being baptized in the Holy Spirit is not to be confused with the Sacrament of Baptism. *“The Lord himself affirms that Baptism is necessary for salvation.”*<sup>11</sup> By it we are given the Holy Spirit who communicates his divine life with us. *“Baptism not only purifies from all sins, but also makes the neophyte ‘a new creature,’ an adopted son of God, who has become a ‘partaker of the divine nature,’ member of Christ and co-heir with him, and a temple of the Holy Spirit.”*<sup>12</sup> Furthermore, *“the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace”*:<sup>13</sup> *“By Confirmation Christians, that is, those who are anointed, share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off ‘the aroma of Christ.’”*<sup>14</sup> The Sacraments are irreplaceable. Being baptized in the Holy Spirit is something different. It is a grace that *“helps to revivify the divine gifts received*

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<sup>10</sup> Pope Benedict XVI, Pentecost Greeting, May 11, 2008.

<sup>11</sup> CCC, 1257.

<sup>12</sup> Ibid., 1265.

<sup>13</sup> Ibid., 1285.

<sup>14</sup> Ibid., 1294.

in sacramental Baptism,<sup>15</sup> and “a quickening or an enlivening of faith which enables us to perceive divine realities in a new and life-giving way.”<sup>16</sup>

To clarify this distinction more precisely, it is important to understand that the Greek word *baptizo* simply means an ‘immersion.’ The baptism in the Holy Spirit that the risen Jesus instructed the Apostles to wait for, and then poured out upon them at Pentecost - and again in Jerusalem some time later (Ac. 4:31), is a spiritual ‘washing’ or ‘immersion’ in the Holy Spirit. Ideally, for those who are old enough, this happens at the same time one receives the Sacraments of Initiation. But it may happen at a later period, especially when one is experiencing an awakening in their faith. Whenever it happens, it is “a life-transforming experience of the love of God the Father poured into one’s heart by the Holy Spirit, received through a surrender to the lordship of Jesus Christ. It brings alive sacramental Baptism and Confirmation, deepens communion with God and with fellow Christians, enkindles evangelistic fervour and equips a person with charisms for service and mission.”<sup>17</sup> It unleashes the Holy Spirit and “is a call to permanent conversion, as on the day of the Pentecostal descent of the Spirit in Jerusalem. It is a new awareness of the Lordship of Jesus in our life, that Jesus who is Lord, and only through the Spirit can he be loved, adored, proclaimed, witnessed and shared.”<sup>18</sup> A provocative question attributed to the late Cardinal Suenens beautifully captures the difference that being baptized in the Holy Spirit makes: “you have the Holy Spirit, but does the Holy Spirit have you?”

Often this baptism in the Holy Spirit is received is through prayer ministry and the laying on of hands, but the manner in which it is received doesn’t matter. “Although the Spirit often comes in response to prayer, he comes in a way that is gratuitous, mysterious, and uniquely tailored to each individual.”<sup>19</sup> What does matter is a heart opening to God. Jesus assures us that “*If you then, who are wicked, know how to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who ask him?*” (Lk. 11:11-13). “Whether the experience is sudden and dramatic, or cumulative and quiet, the result is the same: you begin to seek God, to live as a disciple of Christ, and to open yourself to being used by the Holy Spirit. This is the soil that allows the seeds of the charisms to come into full bloom.”<sup>20</sup> As we see in the life of the Apostles, this effusion of the Holy Spirit may even be received more than once (Ac. 4:31). As St. Thomas Aquinas explains, there may be new sendings of the Spirit, particularly when there are special callings and missions.<sup>21</sup>

When we see the immense challenges facing the Church, the need for a new outpouring of the gift of God,<sup>22</sup> and the rich blessings that the grace of being baptized in the Holy Spirit brings into the lives of intentional

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<sup>15</sup> Fr. Francis Martin, *Baptism in the Holy Spirit: Reflections on a Contemporary Grace in the Light of the Catholic Tradition*, p. 33.

<sup>16</sup> Ibid.

<sup>17</sup> International Catholic Charismatic Renewal Services Doctrinal Commission, *Baptism in the Holy Spirit*, p. 13.

<sup>18</sup> Salvatore Martinez, Renewal in the Spirit, ZENIT, May 31, 2004.

<sup>19</sup> International Catholic Charismatic Renewal Services Doctrinal Commission, *Baptism in the Holy Spirit*, p. 73.

<sup>20</sup> Eryn Huntington & Sherry Anne Weddell, *Discerning Charisms*, The Catherine of Siena Institute, p. 12.

<sup>21</sup> St. Thomas Aquinas, *Summa theologiae* (ST) I, q. 43, a. 6.

<sup>22</sup> Pope Paul VI, Apostolic Exhortation, *Gaudete in domino* (On Christian Joy), May 9, 1975, chap. 7.

disciples of Christ, how can we not echo the beautiful and prophetic words of Pope St. Paul VI: “Nothing is more necessary to this more and more secularized world than the witness of the ‘spiritual renewal’ that we see the Holy Spirit evoking in the most diverse regions and milieux... How then could this ‘spiritual renewal’ not be a ‘chance’ for the Church and for the world? And how, in this case could one not take all the means to ensure that it remains so.<sup>23</sup>

+ Bishop Scott McCaig, CC  
Military Ordinary of Canada  
Feast of the Canadian Martyrs,  
September 26, 2022.

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<sup>23</sup> Pope Paul VI, Address to International Conference on the Charismatic Renewal, Rome, May 1975.

## **Annex 2. Brief History of CCR and Charis in Canada**

### **1. History of the English Charismatic Renewal in Canada**

Canada is a big and diverse country. The Renewal in English Canada had many roots but always the same spirit. These roots were formed by clergy and laity that encountered the movement of the Spirit while visiting, studying, or working in the northern USA. It exploded in most areas between 1970 and 1973.

In the fall of 1973, leaders of the Renewal from Canada and the USA met to discuss the advisability of a Canadian committee, and evaluate the North Eastern Regional Conference held in Montreal (Loyola Conference, August 17, 19, 1973). Canadian representatives included Archbishop James Hayes of Halifax; Fr. Faber MacDonald and Father Gerry Tingley, Charlottetown; Orval Mooney, Toronto; Audrey Guillet, Ottawa; Paul McAvoy, Kingston; Fr. Robert Michel, OMI, Ottawa; Father Jacques Custeau, SJ, Raymond Regimbal and Father Paul Sauve from Montreal. Father Gerry Tingley was chosen chairperson of a committee which also included Fr. Jacques Custeau SJ and Orval Mooney, to steer toward a Canadian Committee.

The Catholic Charismatic Renewal Services of Canada (CCRSC) was formed in 1973. It became evident that operating a national conference for all of Canada would not be possible due to the distances. The focus of this committee changed from a service provider to a communication body.

In 1976, the 5C's (Canadian Catholic Charismatic Communication Committee) was formed. The main role of 5C's. was to function as a communications link between and among the different regions of Canada; communicating ideas, suggestions, resources, gifts etc. whatever the Lord may raise up or bring to light in one region that may be usefully suggested or offered to another region for its growth as part of the Body of Christ in Canada. The 5 C's was supported financially by the regional Service Committees, and they met twice yearly in a central Canadian city. It was composed of eight persons, two from each of the Canadian Ecclesiastical regions. The representatives and regions were: Atlantic (ASC), Brother Aurele Melanson and Mr. Rick Hartnett; Quebec, (ACFRCC), Mr. Jean Noel Carpentier, and Father Roger Cyr; Ontario, (CCSO), Mrs. Mary Ann Molinari and Father Ed O'Reilly, CSB, WCSC, Father Denis Phaneuf and Father Eugene Raimbault.

With the breakup of the Western sector of the 5C's, the CCRSC evolved into a body composed of one representative from each province with 2 representatives from Maritime Canada. This body continues to do the work of the 5C's. They meet twice a year in different parts of Canada and cost share their travel expenses. When in a local area, they try to meet with local groups, offer workshops, and meet with the local Bishop.

### **2. History of the Francophone Charismatic Renewal in Canada**

#### **A. The Renewal is a current of grace from the Holy Spirit.**

In 1967, Sister Flore Crête, having experienced the Charismatic Renewal at Notre-Dame University, held the

first French-speaking charismatic meeting in Quebec. In 1970, Father Joseph Kane OMI., having experienced the Renewal in Seattle (U.S.A.), initiated in Montreal and Ottawa some priests (Joseph Takach, Paul Sauvé, Bernard MacDonald, Joseph MacKenty and Michael McKenna) who started the first English speaking charismatic meetings among Catholics. Father Jean-Paul Regimbal, having received the outpouring of the Spirit in Phoenix, Arizona from an Episcopalian, preached in California, Denmark, Spain, France, and Italy. He returned to Canada in 1970 to take charge of the Montplaisant Retreat House in Granby where the first charismatic meetings were held. Prayer groups began to form. In March 1971, Father Regimbal with Charismatic Anglicans organized a "Rally for Christ" at the Forum and at Saint Joseph's Oratory in Montreal. David DuPlessis was the main guest. The Renewal is now established in six regions of Montreal among the francophones and in Granby. In 1973, every Monday in Granby, the Montplaisant prayer meeting gathered over 1000 people with buses coming from Ottawa, Vermont and Trois-Rivières.

- B. In 1972, the Canadian Conference of Catholic Bishops (CCCCB)** formed a national study committee on the Charismatic Renewal with Bishop James Hayes of Halifax as chairperson, assisted by Bishop Leonard Crowley, Auxiliary Bishop of Montreal. In August 1973, the first English-speaking Charismatic Congress was held at Loyola College in Montreal, with five thousand English and French-speaking participants. On May 13, 1974, at the request of Bishop Crowley, the "Assemblée des répondants diocésains du Renouveau charismatique" (ARDRC) was born. Fourteen dioceses responded to the call of this meeting. In June, the "Assemblée des répondants diocésains" was given the mission to organize the first national Francophone congress. In October 1976, the Diocese of Quebec gathered 5,000 people for its annual conference. In August 1975, the Assemblée canadienne francophone du Renouveau charismatique catholique (ACFRCC) was founded and organized a second national French-speaking charismatic congress at the Olympic Stadium in the summer of 1977 which gathered 50,000 people.
- C. In 1977, the CLRCC (Liaison Committee of the CCR) was founded.** Quebec became one of the four ecclesiastical regions in Canada where a Bishop's Liaison and a delegate per diocese were represented. In 1978, the Assembly of Bishops of Quebec founded the Pastoral Committee for the Charismatic Renewal. The "Assemblée des répondants diocésains" asked the dioceses to contribute \$150 to support the Renewal. In 1979, a third national Francophone congress was held at the Olympic Stadium. The number of prayer group's increased considerably: for example, in 1981 in the diocese of Quebec there were 212.
- D. In 1987, Father Hermann Giguère** founded the Canadian Council for (the French) Charismatic Renewal (CCRC). Henri Lemay, Jacques Corriveau and Christine Simard succeeded him. The Assembly of Diocesan Delegates (ADDRC) replaced the ACFRCC. In 1990, the 4<sup>th</sup> national conference was held at Laval University with the participation of Bishop Paul Cordès, Pope John Paul II's liaison to the Charismatic Renewal, and Father Diego Jaramillo, a Eudist from Bogota, Colombia, who was the international president. More than 7,000 people filled the PEPS covered stadium at Laval University. In 2002, for the 35th anniversary of the Renewal, the Canadian Conference of Catholic Bishops (CCCCB) addressed a letter not only to those who are in the Renewal, but to all the faithful. In 2015, a first inter-Church conference is organized in Quebec City. In 2015, a first conference among the First Nations was organized. Nearly 600 people participated.

### **3. History of CNSC of Canada**

- a) The CNSC of Canada (CHARIS National Service of Communion of Canada) was established after consultation with the Most Reverend Gérard Pettipas, C.Ss.R., President of the Standing Committee for Relations with Catholic Movements and Associations of the Canadian Conference of Catholic Bishops.
- b) The two linguistic organizations of the Charismatic Renewal in Canada, the French-speaking *Service de Communion du Canada du Renouveau Charismatique* (SCCRC), chaired by Christine Simard and English-speaking *Catholic Renewal Services of Canada* (CRSC) chaired by Brian Sullivan, jointly reviewed the two documents “*Statutes of the International Service of Catholic Charismatic Renewal* (CHARIS)” and “*Guidelines for the Creation of a Charis National Service of Communion* (CNSC)” and determined the best way forward for establishing a CNSC of Canada.
- c) In November 2021, during a meeting at the Centre de Prière Alliance in Trois-Rivières, Quebec, as proposed by **Arch**bishop Pettipas, these two organizations decided that the CNSC of Canada will be created by the two linguistic branches of the Canadian Renewal in order to maintain what already exists in these particular organisms. Thus, in the interest of a beneficial relationship with the organization of the American continent and the international CHARIS organization at the Vatican, there will be a Canadian national organization that represents both language groups and that will be able to coordinate everything that is requested in order to best serve the charismatic groups in Canada. They have given themselves a structure similar to that of the Canadian Conference of Catholic Bishops, which brings together the churches of Canada grouped into four (4) regions and in two sectors (Francophone and Anglophone) in a spirit of reciprocity and parity.
- d) These two linguistic branches of CNSC of Canada will each be able to add other groups, such as the four Canadian regions, some provinces, ethnicities (Italian, Haitian, Latino, African, etc.), or other charismatic realities (NET, CCO, Retreat centers, ministries, new communities, etc.) to achieve the objectives of CNSC of Canada. (See Art. 2.8)

#### 4. Archbishop Pettipas’ Letter



CONFÉRENCE DES ÉVÊQUES CATHOLIQUES DU CANADA  
CANADIAN CONFERENCE OF CATHOLIC BISHOPS

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Date: 28 June, 2021

To: Christine Simard  
Brian Sullivan  
Most Rev. Denis Grondin  
Most Rev. Scott McCaig, C.C.

Dear Charismatic Renewal Leaders,

In recent months, the Canadian Conference of Catholic Bishops’ Standing Committee for Relations with Catholic Movements and Associations has worked with you in trying to

create a Canadian office of CHARIS, according to the desire and plan of our Holy Father, Pope Francis. The documentation from the Holy See on CHARIS envisions one National Service of Communion, in relation with a Continental Service of Communion, which in turn has a place on the International Service of Communion committee located in the Vatican.

In the process of trying to give birth to a National Service of Communion, we have become aware of the typically Canadian challenge of bringing French- and English-speaking bodies together, while also recognizing and honouring the two distinct linguistic and cultural paths that express the past and present realities in our country.

We have also come to realize the challenge of engaging the Canadian bishops in the very inception of CHARIS. While our discussions to date have focused on how to share with the bishops the dynamic, theology and spirituality of the Renewal, it would seem that a more practical way of proceeding in the creation of a Canadian expression of CHARIS is for the two linguistic groups to come together yourselves to form CHARIS on Canadian soil. From that one body could arise the ways and means for implementing the projects envisioned by Henri Lemay in his proposal to us dated 30 October 2020, and others as they develop.

With the formation of CHARIS in Canada, we recommend the following:

1. The two linguistic organizations in Canada collectively examine the document *Catholic Charismatic Renewal International Service (CHARIS) Statutes*, and determine a preferred path to take in establishing CHARIS in Canada.
2. We anticipate that you will continue to have two linguistic branches within the CHARIS fellowship, which will maintain what already exists in your particular bodies.
3. For the sake of a beneficial relationship with the continental and international bodies of CHARIS, there will be a national body that represents the two linguistic groups and is able to coordinate whatever is called for in the best service to Charismatic groups in Canada. We propose for your consideration a structure somewhat akin to the Canadian Conference of Catholic Bishops, which brings together the churches in Canada grouped in two sectors (French and English) in a spirit of mutuality and parity.
4. While we believe that the task is yours to accomplish, please feel free to call on this Standing Committee for any assistance. We would likewise appreciate periodic updates on your progress in your efforts in bringing about the National Service of Communion in Canada.

Sincerely,

Most Rev. Gerard Pettipas, C.Ss.R.

President

Standing Committee for Relations with Catholic Movements and Associations

+ *Herault* *ccip*. *cc*.

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## ANNEX 3 – STATUTES of CATHOLIC CHARISMATIC RENEWAL INTERNATIONAL SERVICE (CHARIS)

### PREAMBLE

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What we know today as Catholic Charismatic Renewal (CCR) is part of an ecumenical current of grace. It was born by the sovereign will of God in the Catholic Church in 1967 and emerged as a fruit of the Second Vatican Council.

Today it is estimated that there are more than 120 million people worldwide who will testify to a life-changing experience of the Holy Spirit through their contact with CCR. However, this grace of the Holy Spirit with a worldwide character and many expressions is not a single unified movement like others. It does not have a founder or founding group but is a sovereign work of the Holy Spirit. It is a current of grace that allows individuals, groups, communities, activities and ministries to express themselves in different ways with different forms of organization.

One of the characteristics of CCR is the wide variety of expressions and ministries that form a unity in diversity. The various expressions and realities in CCR may be at different stages of development with differing emphases, nevertheless they share in the same fundamental experience of 'baptism in the Holy Spirit'; and espouse the same general goals. In some places CCR organizes itself like an ecclesial movement but the very nature of CCR means it is different from other ecclesial movements. Indeed, Cardinal Leon-Joseph Suenens, who was appointed by Saint Pope Paul VI in 1974 as Episcopal advisor to CCR, quickly recognized what was happening as a 'current of grace'; inspired by the Holy Spirit for the whole Church. He said: "the Renewal is not a 'movement' in the usual sociological sense: it has neither founder nor statutes; it is not homogeneous; it includes a wide range of manifestations. It is a flow of grace, a renewing breath of the Holy Spirit, intended for all the members of the Church lay people, religious, priests and bishops. It is a challenge to us all." <sup>24</sup>

Generally, CCR focuses on relationships and networks rather than rigid structures. Therefore, patterns of informal relationships can be found at local, diocesan, national and international levels. These relationships are often characterized by free association, dialogue and cooperation. The nature of leadership in CCR is characterized by service rather than governance that demands obedience and conformity.

In 1972, the first international communications office (ICO) was established in Ann Arbor (USA) in order to facilitate communication between the various charismatic realities which were rapidly emerging in the Catholic Church worldwide. Then in 1976, the ICO office was transferred from the USA to Malines-Brussels

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<sup>24</sup> L.-J. SUENENS. *The Hidden Hand* QfG0d, Veritas, Dublin 1994, p. 253.

(Belgium), the diocese of Cardinal Suenens. He created a coordinating team for CCR, transforming the ICO office into ICCRO (International Catholic Charismatic Renewal Office) in 1978.

This office was moved to Rome in 1981. In 1984, Saint Pope John Paul II appointed Bishop Paul Josef Cordes as Episcopal advisor of ICCRO, in succession to Cardinal Suenens. Then, in 1985, at the invitation of the Holy Father, the ICCRO office was established in the Vatican.

In 1990, a network of CCR international covenant communities was recognized at Pontifical level as a private association of the faithful, under the name of Catholic Fraternity of Covenant Communities and Fellowships'. Its mission was to consolidate the bonds of these communities to the Catholic Church and to encourage evangelization.

In 1993 the Pontifical Council for the Laity granted pontifical recognition to ICCRO, approving its statute as an international organism of service. The name changed from ICCRO to ICCRS, thus emphasizing that it was a pastoral ministry service to CCR worldwide rather than merely an administrative office.

In April 2016, Pope Francis appointed Michelle Moran and Pino Scafuro to work on the new One Service and to carry things forward until its realization, with Julia Torres and Oreste Pesare as secretaries, and with the accompaniment of the Pontifical Council for the Laity.

For many years ICCRS and the Catholic Fraternity worked together presenting seminars on various topics specific to Charismatic Renewal. Together they organized the 50<sup>th</sup> anniversary of CCR in Rome at Pentecost 2017. It was at this time that the Constitutive Act of the One Service, leading to the establishment of CHARIS, was signed.

CHARIS was erected on December 8<sup>th</sup>, 2018, by the Dicastery for Laity, Family and Life, and its statutes came into effect on June 9<sup>th</sup>, 2019, the Solemnity of Pentecost. As of this date, all national, regional and continental committees of Catholic Charismatic Renewal were required to restructure themselves as service bodies, including all local expressions of Catholic Charismatic Renewal, in accordance with the new statutory composition of CHARIS.

## I. ECCLESIAL AND CANONICAL NATURE

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### *Art. 1. Name and Purpose*

§ 1. Catholic Charismatic Renewal International Service, also known as CHARIS, is the international service organism for all expressions of Catholic Charismatic Renewal (or CCR), a current of grace whose appearance in the Catholic Church in 1967 came as a fruit of the Second Vatican Council. Common to all expressions of Catholic Charismatic Renewal is the experience of the fruits of Pentecost through an outpouring of spiritual gifts called baptism in the Holy Spirit, involving a personal encounter with Jesus Christ as Saviour, an openness to the Word of God, to exercising the charisms and to

evangelisation in faithful service of the Church. CHARIS promotes and strengthens communion among all Charismatic realities, fostering a sense of the worldwide family of Catholic Charismatic Renewal.

- § 2. Recognizing Catholic Charismatic Renewal as part of an ecumenical current of grace, CHARIS is an instrument to promote and work for unity in the body of Christ, as expressed in the prayer of Jesus Christ (Jn:17).
- § 3. As an organism of service, CHARIS exercises no jurisdiction over Catholic Charismatic Renewal, since all expressions of CCR are directly under the jurisdiction of the competent ecclesiastical authorities. CHARIS's role of service does not limit the freedom of individuals or groups within CCR in their contacts with ecclesiastical authorities.

#### *Art. 2. Constitution and Canonical Erection*

- § 1. CHARIS was created by a Constitutive Act, signed in Rome on May 29<sup>th</sup>, 2017, by the persons nominated by the Holy Father Pope Francis on April 27<sup>th</sup>, 2016, as responsible for the creation of a new single service for all the expressions of Catholic Charismatic Renewal.
- § 2. CHARIS has been erected by the Holy See, through the Dicastery for Laity, Family and Life, with public juridical personality according to canons 116-123 of the Code of Canon Law. It is governed by these statutes and, by analogy, by canons 298-320 of the Code of Canon Law, as well as by the other universal norms of Church law.
- § 3. The CHARIS logo may be used only for the activities that are carried out by the International Service of Communion, the Continental Services of Communion and the National Services of Communion.

## II. OBJECTIVES

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#### *Art. 3. Objectives*

- § 1. The main objectives of CHARIS are:
  - a) To help deepen and promote the grace of Baptism in the Holy Spirit everywhere in the Church. CHARIS aims to "share Baptism in the Holy Spirit with everyone in the Church" (FRANCIS, Address to participants in the international conference of leaders of Catholic Charismatic Renewal (Catholic Charismatic Renewal International Service - CHARIS), June 8<sup>th</sup>, 2019).
  - b) To promote the ecumenical dimension of Catholic Charismatic Renewal and encourage commitment in serving the unity of all Christians. CHARIS aims "to serve the unity of the body of Christ, the Church, the community of believers in Jesus Christ" (FRANCIS, Address, June 8<sup>th</sup>, 2019)
  - c) To promote service to the poor and social action through Catholic Charismatic Renewal. CHARIS aims "to serve the poor and those in greatest need, physical and spiritual. These three things - baptism in the Holy Spirit, unity in the body of Christ and service to the poor - are the forms of witness that, by

virtue of baptism, all of us are called to give for the evangelisation of the world" (FRANCIS, Address, June 8<sup>th</sup>, 2019).

§ 2. The general objectives of CHARIS are:

- a) To promote the exercise of charisms not only in Catholic Charismatic Renewal but also in the whole Church;
- b) To encourage the spiritual deepening and holiness of people who live the experience of baptism in the Holy Spirit;
- c) To encourage commitment to evangelisation, particularly through the new evangelisation and the evangelisation of culture, while respecting religious freedom;
- d) To encourage cooperation between communities born from Catholic Charismatic Renewal, with a view to making the experience of particular communities available for the good of all;
- e) To identify and promote specific topics that can help deepen the grace of Pentecost;
- f) To encourage networking and cooperation between realities within Catholic Charismatic Renewal in the areas of formation, evangelisation etc.;
- f) To organize training and formation opportunities, according to the needs expressed by the General Assembly;
- g) To enable clerics and religious to deepen their experience of Catholic Charismatic Renewal and to participate more fully in it;
- h) To foster communion: among persons involved in various realities within Catholic Charismatic Renewal; with ecclesial movements that do not refer to this current of grace; and with other Christian Churches and Communities, especially those living the experience of Pentecost;

To organize major events, colloquia, leader's gatherings, in order to share and exchange the various experiences flowing from the Holy Spirit.

### III. SERVICES

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#### *Art. 4. Services Offered*

§ 1. CHARIS is at the service of all realities within Catholic Charismatic Renewal and is available to serve and assist bishops and priests who request its help.

§ 2. The permanent services of CHARIS are:

- a) Communion and Information: Ensuring communication with and between the national and continental services, and with and among all realities within Catholic Charismatic Renewal (prayer

groups, communities, networks, schools of evangelization, religious institutes, publishing houses and ministries);

b) Formation and Training: Meeting the training and formation needs expressed by the General Assembly or by other realities, inspired by the living experience of people and groups within Catholic Charismatic Renewal;

c) Advice: Through a Doctrinal and Canonical Commission.

§ 3. Temporary bodies can be created to respond to particular needs.

#### IV. STRUCTURE

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##### *Art. 5. Services of Communion*

§ 1. CHARIS is formed at worldwide level by the General Assembly and the International Service of Communion.

§ 2. Each continent has a Continental Service of Communion.

§ 3. Each Nation has a National Service of Communion.

§ 4. In each Service of Communion each reality may have only one representative with voting rights.

#### IV. 1. GENERAL ASSEMBLY

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##### *Art. 6 — Vision*

The General Assembly reflects the reality of Catholic Charismatic Renewal across the whole world. It seeks to share and discern what the Spirit is saying worldwide. It provides an opportunity to foster relationships and build communion within the worldwide family of Catholic Charismatic Renewal, sharing experiences, concerns and testimony.

##### *Art. 7 — Composition*

§ 1. The General Assembly is composed of: the members of the International Service of Communion, one representative of each association of the faithful with its origins in Catholic Charismatic Renewal, and the members of the Continental Services of Communion. The International Service of Communion can designate other realities that participate in the National Service of Communion of their respective countries to take part in the General Assembly without voting rights.

§ 2. The General Assembly is chaired by the Moderator of the International Service of Communion.

- § 3. The Moderator, with the agreement of the International Service of Communion, may invite to the General Assembly as special invitees or observers people capable of contributing to the common good without voting rights.
- § 4. The General Assembly meets every four years.
- § 5. Participation in the General Assembly does not signify canonical recognition of any participating reality. Canonical recognition remains the responsibility of the competent ecclesiastical authorities.

## IV.2. INTERNATIONAL SERVICE OF COMMUNION

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### *Art. 8 — Functions*

The International Service of Communion has the following functions:

- a) To uphold, expand and promote the objectives of CHARIS;
- b) To be in touch with and to study the situation of Catholic Charismatic Renewal in its many expressions at National, Regional and Continental levels;
- c) To ensure that the diversity of Catholic Charismatic Renewal is respected in the programmes, projects, relationships with other Churches and Christian communities, and activities of CHARIS;
- d) To discern and give attention to the needs of formation within Catholic Charismatic Renewal;
- e) To approve the National Services of Communion on the recommendation of the Continental Services of Communion;
- f) To elect, following the procedure set out in art. 1152, a temporary Moderator, who will serve until the next General Assembly, in the case of death, incapacity, serious illness or another just cause preventing the Moderator from carrying out his/her regular functions.

### *Art. 9 — Composition and meetings*

- § 1. The International Service of Communion is composed of eighteen elected members, all Catholic.
- § 2. Twelve members are Continental representatives: two for North America and the Caribbean (one English or French speaking, and one Spanish speaking); one for Central America (Spanish speaking); one for South America (Spanish speaking); one for South America (Portuguese speaking); two for Asia; one for Africa (French speaking); one for Africa (English speaking); two for Europe and one for Oceania.
- § 3. Six members are elected as follows: one from the diverse CCR ministries; one charismatic priest or religious; two from communities; one from associations of the faithful with Holy See recognition; one young Catholic under 35 years of age.
- § 4. The International Service of Communion meets annually and is led by the Moderator.

### *Art. 10 — Election Procedure*

- § 1. Members representing the Continents are elected by the Continental Services of Communion at least six months before the General Assembly.
- § 2. Candidates from ministries, charismatic priests or religious, communities, associations of the faithful with Holy See recognition, and youth, are nominated by the Continental Services of Communion at least six months prior to the General Assembly and are elected by this Assembly by secret ballot, valid when at least fifty percent of those entitled to vote take part, with a two thirds majority being required to secure election.
- § 3. Members of the International Service of Communion serve a term of four years, renewable consecutively for one term only.

#### *Art. 11. The Moderator*

- § 1. The functions of the Moderator are:
- a) To promote and develop Catholic Charismatic Renewal as a current of grace in the Church and for the Church;
  - b) To promote the work of unity in the Body of Christ;
  - c) To ensure good communication between the ecclesiastical authorities and Catholic Charismatic Renewal worldwide, and in particular with the Holy See through the Dicastery for Laity, Family and Life;
  - d) To convoke, encourage and co-ordinate the work of the International Service of Communion;
  - e) To convoke and lead the General Assembly;
  - f) To visit and serve international realities within Catholic Charismatic Renewal as the need arises. With the agreement of the International Service of Communion, the Moderator can delegate some responsibilities;
  - g) To oversee the work of the International Office.
- § 2. The Moderator is elected by the General Assembly from a minimum of three nominations, received from the Continental Services of Communion or from the outgoing International Service of Communion, and approved by the Dicastery for Laity, Family and Life at least three months prior to the General Assembly. The election is held in a spirit of prayer and discernment. The election is by secret ballot, valid when at least fifty percent of those entitled to vote take part, with a two thirds majority being required to secure election. The term of office is four years, renewable once. A moderator who has completed two terms may reintegrate the International Service of Communion only after a two-term (eight-year) vacancy and is not eligible for re-election as moderator (General Decree, The International Associations of the Faithful, June 11<sup>th</sup>, 2021, Article 2 54).
- § 3. The Moderator is in the service of all, and diligently avoids the promotion of any specific reality within Catholic Charismatic Renewal.

### IV.3. CONTINENTAL SERVICES OF COMMUNION

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#### *Art. 12 — Functions*

- § The functions of the Continental Services of Communion are:
- a) To build communion together through unity of hearts rather than rigid structures;
  - b) To reach out, embracing all realities within Catholic Charismatic Renewal and to live unity in diversity;
  - c) To create space for listening, sharing and discernment;
  - d) To facilitate training and formation;
  - e) To help nations establishing a National Service of Communion where currently this does not exist.
  - f) To establish and to provide the International Service of Communion with the list of National Services for approval.

#### *Art. 13 — Composition and meetings*

- § 1. There are five Continental Services of Communion, as follows: Africa, America, Asia, Europa and Oceania.
- § 2. Each Continental Service of Communion is composed of the members of the International Service of Communion representing that continent, the Coordinator of each National Service of Communion or his/her delegate; three representatives of communities or networks of communities and two young people under the age of 35, all Catholic.
- § 3. Each Continental Service of Communion meets at least once a year.
- § 4 Each Continental Service of Communion may invite other realities to take part in meetings of the Continental Service of Communion, without voting rights.

#### *Art. 14 — Elections*

- § 1. Each Continental Service of Communion elects a Continental Co-ordinating Team composed of seven persons whose function is to facilitate the work of the Continental Service of Communion. The Continental Co-ordinating Team meets at least once a year. The continental representatives who are members of the International Service of Communion are ex-officio members of the Continental team.
- § 2. The election is held in a spirit of prayer and discernment. Each member of the Continental Service of Communion has the right to speak and vote in the election. The team is elected from among the members of the Continental Service of Communion.

- § 3. For the election of members of the Coordinating Team, voting is by secret ballot, valid when at least fifty percent of those entitled to vote take part, a two thirds majority being required to secure election. The Coordinating Team elects from among its members a Coordinator who is also the Coordinator of the Continental Service of Communion.
- § 4. When a member relinquishes a position on the Service of Communion, the replacement will be the first of the non-elected candidates from the previous election.
- § 5. Members of Continental Services of Communion serve a term of four years, renewable consecutively for one term only.

#### IV.4. NATIONAL SERVICES OF COMMUNION

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##### *Art. 15 — Functions*

- § 1. The goal of National Services of Communion is to build and strengthen the wide and diverse family of Catholic Charismatic Renewal. They should therefore be as inclusive as possible and open to new and emerging realities. The model focuses on communion rather than government or structure.
- § 2. The National Service of Communion is an organization of service and not an organization of government. It has no pastoral duties. There is only one National Service of Communion per nation or per Bishops' Conference.
- § 3. The National Service of Communion represents the highest instance of communion of the current of grace of Catholic Charismatic Renewal in a country.
- § 4. The Continental representatives of the International Service of Communion accompany and assist the National Services of Communion.

##### *Art. 16 — Composition*

- § 1. National Services of Communion should consist of representatives from realities and expressions of the current of grace who identify themselves as part of Catholic Charismatic Renewal, and who are seeking to build communion within the wide and diverse family of Catholic Charismatic Renewal. This may include prayer groups, communities, networks, schools of evangelization, religious institutes, publishing houses, particular ministries, ecumenical initiatives, youth etc.
- § 2. National Services of Communion are confirmed by the International Service of Communion after consultation with the respective Continental Service of Communion.
- § 3. The members of National Services of Communion must be expressions of known realities and in communion with the competent ecclesiastical authorities.
- § 4. Each National Service of Communion shall elect its coordinator.

§ 5. The term of office of the coordinator shall be four years, renewable consecutively for one term only.

## V. THE ECCLESIASTICAL ASSISTANT

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### *Art. 17— The Ecclesiastical Assistant*

- § 1. The Ecclesiastical Assistant is the bishop or priest tasked with accompanying all the activities promoted by CHARIS from a doctrinal and spiritual point of view, and with guaranteeing the faithfulness of all actions undertaken by CHARIS to the magisterium of the Catholic Church.
- § 2. The Ecclesiastical Assistant takes part in the General Assembly and in the International Service of Communion meetings and in other activities where his presence is deemed helpful or necessary by the Moderator of the International Service of Communion. He participates without voting rights.
- § 3. The Ecclesiastical Assistant is appointed by the Dicastery for Laity, Family and Life from a list of three candidates presented by the International Service of Communion. For candidates who are priests, the prior consent of their Ordinary must be obtained.
- § 4. The Ecclesiastical Assistant's term of office is four years, renewable consecutively for one term only.

## VI. THE INTERNATIONAL OFFICE

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### *Art. 18 — Functions*

- § 1. In order to carry out its administrative functions, CHARIS has an International Office, situated in Rome in Palazzo San Calisto.
- § 2. The tasks of the International Office are:
- a) To facilitate collaboration and communion within Catholic Charismatic Renewal;
  - b) To deal with the day to day enquiries and requests made to Catholic Charismatic Renewal;
  - c) To maintain the flow of information with and between the many realities of Catholic Charismatic Renewal;
  - d) To facilitate the organization, facilities and resources required for training courses, programs, and events, as directed by the International Service of Communion;
  - e) To coordinate the practical organization of International Service of Communion meetings and of the General Assembly;

- f) To serve as the secretariat for administrative contact with the Holy See, and particularly with the Dicastery for Laity, Family and Life;
- g) To maintain a database of the realities forming part of Catholic Charismatic renewal worldwide;
- h) To assist with the publication, translation and distribution of specific resources relating to international Catholic Charismatic Renewal;
- i) To maintain an updated website and an adequate presence on social media;

To provide an efficient and transparent accountancy service for CHARIS.

*Art. 19 -- The Secretary of the International Office*

- § 1. The International Office is under the authority of the International Service of Communion. The Moderator of CHARIS is responsible for overseeing the International Office. In order to maintain the service, the International Office has a Secretary. The Secretary is tasked with the general coordination of the International Office and the operational services of CHARIS.
- § 2. The Secretary is appointed by the Moderator with the agreement of the majority of members of the International Service of Communion. The term of the Secretary of the International Office is of four years, renewable consecutively for one term only.
- § 3. It is the responsibility of the Moderator of CHARIS, in conformity with canons 231 and 281 of the Code of Canon Law, by way of contracts of employment, to guarantee for the persons serving in the International Office an adequate salary, health and pension cover, and other rights inherent to social security cover.

**VII. ADMINISTRATION OF FINANCES**

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*Art. 20 — Management and juridical nature of goods and property*

- § 1. The property and goods of CHARIS, following canon 1257 1 of the Code of Canon Law, are ecclesiastical goods and are governed by canonical norms.
- § 2. It is the responsibility of the Moderator, with the agreement of the International Service of Communion, to request from the Dicastery for Laity, Family and Life the permission required from ecclesiastical authority prior to making valid acts of extraordinary administration, that is to say acts that might involve a diminution in stable patrimony.
- § 3. Ordinary acts of administration can be undertaken not only by the Moderator but also by the Secretary of the International Office and by a delegate of the Moderator.

*Art. 21. Origin of goods and property*

- § 1. CHARIS is sustained by voluntary donations and financial contributions from the various realities and individuals involved in Catholic Charismatic Renewal worldwide. Other sources of funding are the possible revenues from events, congresses, training courses, books and multimedia material, etc.
- § 2. CHARIS respects the laws of the countries in which it carries out its work and activities. It is a service and is not responsible for legal or financial organization at national or continental level.

#### *Art. 22. Annual budget and financial statement*

The Secretary of the International Office has the task of preparing the annual budget and the annual financial statement, in order to insure the availability of sufficient resources for the ordinary management of CHARIS. The budget and financial statement must be approved by the International Service of Communion by a majority vote.

#### *Art. 23. Annual account to the ecclesiastical authority*

Before June 30<sup>th</sup> of every year, the Moderator of CHARIS will present to the Dicastery for Laity, Family and Life an annual financial statement concerning the administration of goods and the use of gifts and offerings received, in accordance with canon 319 of the Code of Canon Law.

### VIII. INTERPRETATION AND CHANGES TO STATUTES

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#### *Art. 24. Interpretation*

- § 1. The International Service of Communion has the competence of interpretation of the Statutes, through a vote with a two thirds majority.
- § 2. When the majority in the International Service of Communion considers it appropriate, it can request clarification on a point of interpretation from the Dicastery for Laity, Family and Life, which will then proceed to give a binding interpretation.

#### *Art. 25. Changes to the Statutes*

Changes to the Statutes, proposed by the International Service of Communion, require the consent of the General Assembly, through a vote with a majority of two thirds, after prior approval for proposed amendments from the Dicastery for Laity, Family and Life.

### IX. SUPPRESSION AND DISSOLUTION

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#### *Art. 26. Suppression*

In compliance with canon 320 of the Code of Canon Law, CHARIS can be suppressed only by the Holy See, through the Dicastery for Laity, Family and Life.

*Art. 27. Dissolution*

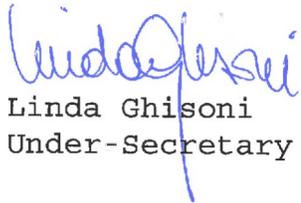
A motion to dissolve CHARIS on its own initiative requires consent of the General Assembly with a majority of two thirds of its members and, prior to this, the consent of the Dicastery for Laity, Family and Life.

*Art. 28. Destination of goods and patrimony*

In the case of suppression or dissolution, remaining goods and patrimony are to be destined by the International Service of Communion to entities with purposes identical or similar to those of CHARIS, with the prior consent of the Dicastery for Laity, Family and Life.

These Statutes, in their original form, have been deposited in the archives of the Dicastery.

From the Vatican, April 25<sup>th</sup> 2024

  
Linda Ghisoni  
Under-Secretary



## **ANNEX 4 – STATUTES of CHARIS CONTINENTAL SERVICES of COMMUNION (CCSC) of AMERICA**

### **Art. 1. The functions of the CCSC of America are:**

1. To build communion together through unity of hearts rather than rigid structures;
2. To reach out, embracing all realities within the CCR and to live unity in diversity;
3. To create space for listening, sharing and discernment;
4. To facilitate training and formation;
5. To help nations establish a National Service of Communion where currently this does not exist.

### **Art. 2. Composition and Meetings of CCSC of America**

1. There are four Continental Services of Communion, as follows: America, Africa, Asia/Oceania and Europe.
2. Each Continental Service of Communion is composed of one representative from each National Service of Communion;
  - a. One representative from each Network of communities present in the region;
  - b. One representative of each international network of evangelization schools present in the region;
  - c. Two representatives from specific ministries in the continent; and
  - d. Two Catholics under 30 years old.
3. Each Continental Service of Communion meets at least every four (4) years.

### **Art. 3. Elections of the Continental Coordinating Team**

1. Each Continental Service of Communion elects a Continental Coordinating Team composed of seven persons whose function is to facilitate the work of the Continental Service of Communion. The Continental Coordinating Team meets at least once a year.
2. The election is held in a spirit of prayer and discernment. Each member of the Continental Service of Communion has the right to speak and vote in the election.
3. For the election of members of the Coordination Team, voting is by secret ballot, valid when at least fifty percent of those entitled to vote take part, a two thirds majority being required to secure election.

4. When a member relinquishes a position on the Service of Communion, the replacement can also come from another country, although consideration must be given to the geographical area represented.
5. Members of Continental Services of Communion serve a term of four (4) years, renewable consecutively for one term only.