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PHD THESIS SUMMARY

**THE CHARISMATIC MOVEMENT IN CATHOLICISM,
PROTESTANTISM AND ECCLESIOLOGICAL IMPLICATION FOR THE
ENTIRE CHURCH. MISSIONARY PERSPECTIVE**

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ABSTRACT:

The present thesis seeks an analytical, theological and missionary exploration of the harismatic movements recorded to the attention of the public space at the beginning of the 19th century. It is undeniable that today, in the logic of a global secular society, religion does not disappear from the attention of contemporary man. Instead, there are new forms of religiosity and spirituality that remove religion from its traditional identity and relate it to new socio-cultural, even economic trends. Contemporary harismatic movements are essential to this complex reinterpretation of the religious dimension in new folding patterns of human mentality today and tomorrow.

KEYWORDS: syncretism, harismatic, charisma, glossolalia ecumenism, holistic healing

There is in contemporaneity an illegitimate trend, although it is a conjunctural motivation to separate the two-great current of thought: Western and Eastern. Although it is a "procustian" vision, it has been amplified by the various divisions of the church, starting with the Great Schism of 1054, which led to the collapse of the ancient Byzantine Empire and which generated a sense of eclipsing the values of the East, continuing with the Protestant Reformation, which was the engine of an entire mechanism determined for a series of "schisms and separations", which led to a typology of syncretic, grated thinking for the mental typology of modern man. On the one hand,

the Eastern (Orthodox) accurate and faithful to the Christian historical values and the other side, the western stance fractional by the Catholic-Protestant dispute, coerced the church into finding a formula that would shorten the conflict of consciousness of the Postmodern man lost in the phrase "unity in diversity", in this manner is justified the extraordinary momentum of the harismatic phenomenon, which is seen as a kenotic phenomenon, of knowledge and relationship with the Divinity. Although it capitalizes on the same Christian historical tradition, each current of thought prompted a different behavioral typology in the fact that: the orthodoxy chose the contemplative pattern by choosing to internalized in the "mystery", protecting the kenotic aspect of harisma, The West has chosen the externalization, amplification, activism, of harisma recovery, thus risking, diluting the charismatic kenotic phenomenon to mere sensory perception lacking the upscaling phenomenon of living life in communion with God.¹

Petre Tutea (1902-1991) presents us with the drama of the autonomous man, of the man who "makes the smart, eventually arriving to live in the drama of his own imaginations."²³ This typology of thought constitutes the problem of the study of the harismatic movements, the diverse palette of colors of thought of the harismatic man, adept of perpetual adoptions is in antithesis with *Potchos Pneumati* (poor with the spirit), whose meaning appear to be lost in the modern mentality, or the words of Saint Isaac who defines, "Living with God" as a "*the life of humility*",⁴ they hear more and more muffled in the noise The *clashes of personal opinion* of the Harismatic West.

The research of the Harismatic phenomenon reveals the presence and manifestation of charisms throughout the entire existence of the church. There is a preconception spread in the mind of many modern historians, which concern the charismatic phenomenon from the perspective of their own doctrinal influences and thus the charismatic phenomenon is not objectively described. On the other side, the lack of Pentecostal or harismatic theologian to perform a deep research has determined that the opinions of non-harismatic historians prevail as a measure of faith. A highlighted aspect of the present study is the observation and analysis of the conflict between the sacerdotal institutions of the church and the mysticism of those who promote the freedom of the Holy Ghost. Perpetuating this conflict throughout the history of the church, either led to the excommunication of some as heretics, either to consider the charismatic

¹ See: Răzvan Cantrell, *The right Spirit*, Cristiana Publishing House, Bucharest, 2018, pp. 15-17;

² Petre Tutea, "All about bias and intelligence," article published in *Of the Winds*, 1933, collection cared for by Mircea Eliade, national Culture publishing house, Bucharest, 193, pp. 222-225;

³ *Ibidem*.

⁴ Saint Isaac Sirul, *Words about the holy need*, Trad. Pr. Dumitru Stăniloae), in *Filocalia X*, Ed. The Biblical and Mission Institute of the Romanian Orthodox Church, Bucharest, 1981, p. 63;

phenomenon as a taboo subject, or at least as an isolated phenomenon. Without a claim for exhaustive treatment of the charismatic phenomenon, however, we can assert that he has historical legitimacy.

Eddie L. Hyatt in his book *2000 years of Charismatic Christianity*, suggests that: "Instead of being on the edge of Orthodox Christianity, Pentecostal-charismatic Christianity is the main current that crosses Biblical and historical Christianity."⁵

A question that brings light to the writings of the harismatic movements is: What is the difference between Pentecostals and Charismatics? The most important distinction is time the different historical context of the formation of the two movements. Pentecostalism originated in Bethel Bible School led by Charles Parham where we recorded the first records of baptism with the spirit of the Holy Ghost, and we also formulated the first classical Pentecostal doctrine concerning the Harisma of glossolalia., the beginning of the Harismatic Catholic movement identified in 1960 with the first harismatic manifestations as Dennis Bennet, from Van Nuys, claimed to have "been baptized in the Holy Ghost and manifested glossolalia by forming a accepted movement in the churches Traditional under the designation of "the Harismatic movement of Catholic Renewal".⁶

The historical framework of the harismatic phenomenon begins with the poaching of the Holy Spirit over the apostles on the day of Pentecost in Jerusalem, so we can consider that the early church was a Charismatic Church. Luca, describes thoroughly in the Acts of the Apostles, the abundance of harismatic phenomena that accompanied their life and work. The charisma became an integral part of their ministry, they were common to Christian living. (Acts 1:8; 10:19; 13:2). Gordon D. Fee shows that in Paulin thinking the Holy Ghost Manifestation was "the key to all things in Christian life".⁷

In the Post-apostolic century, the Harismatic phenomenon is known to the Church Father an example is the dialogue of St. Justin with Trifon:

"For prophetic gifts remain with us and at present." "Now we can see among us women and men who have gifts of the spirit of God. There are many demons possessed throughout the world and in your city, many of the Christian men releasing them in the name of Jesus Christ, who was crucified under Pontius

⁵ Eddie L. HYAT, *Op.cit.* p.12

⁶ *Ibidem*, p. 810

⁷ Gordon FEE, *The First Epistle to the Corinthians*, Eerdmans, Grand Rapids MI,1988, p.35

Pilate, healed and cured, helping them powerless and taking out demons from people.⁸

St. Irineu speaks of the same subject showing, "for there are some who surely bring out demons, so that those who have been cleansed of evil spirits in this way often and believe in Christ, and join the church. Others have a precognition of things that are to happen: they have visions and speak prophetic words. Others still heal the sick by putting their hands on them. " "In the same way we hear many of the brethren in the church, brethren who have prophetic gifts, and who by the spirit speak in other languages, and bring to light for the benefit of all the hidden things of men, and speak the mysteries of God."⁹¹⁰

Tertullian in his writings speaks of the harismatic phenomenon: *about the Soul* "because seeing that we recognize the harismata, or the gifts, we deserve and the acquisition of prophetic gift." In ¹¹*the scapula*, "And God knows how many people, not to mention the common people, have been healed, freed from demons, or healed from their diseases." In ¹²*about baptism*, "Not in the water we receive the spirit, but in the water, we are cleansed and prepared for the Holy Spirit." He also says that after baptism "the hands are put upon us, citing and inviting the Holy Spirit through blessing."¹³

We note that patristic thinking set Christ, as the center of the Holy Trinity and the whole cosmos, He is "the person in whom God reveals himself and communicates to creation through an invariable explosion of untold energies." St. Gregory of Nyssa formulate the concept of the distinct persons of trinity and later the doctrine was perfected by Dionysius Pseudo-Areopagite and "unwrapped" by St. Gregory Palama, who distinguishes the Divine Being (*ούσια*), which is uncommunicable and inexplicable, and the Divine Energies (*ένεργεια*), that is, the real attributes, which manifest themselves with a special dynamicity that leads us to the knowledge of God, "without cancelling them, however, its impenetrability by His Nature.¹⁴ Only the man with a clean Soul and a sincere heart, it will be able to reach *The sight* of the One that is not seen through the wires, but seen "through its energies, which appear somewhat around all of us."¹⁵.

⁸ Saint JUSTIN THE MARTYR *Second apology in favor of Christians* In *Greek-language Apolocliffe*, col PSB 2, trad. și note de Pr. Prof. Dr. N. BUSBY D. IBMBOR, Bucharest, 1980, p. 190

⁹ SAINT IRINEU „Against Heresies” flight, 1, In *the Ante-Nicene Christian Library* rev. Alexander ROBERTS și James DONALSON, T&T Clark, Edinburgh, 1975 p.190

¹⁰ *Ibid*, p.92

¹¹ HOLY TERTULLIAN, „About the Soul”, In *Latin apologetic*, col. PSB 3, trad. Pr. Nicolae CHIȚESCU, Eliodor CONSTANTINESCU, Paul PAPADOPOULOS, note, the indices, Nicolae CHIȚESCU, Ed. IBMBOR. Bucharest, 1980, p. 270

¹² Idem, „For Scapula”, In *Dogmatic and apologetic treaties*, Bilingual edition, trad. and notes by Dionisie Pârvilescu, ed. Polirom, Iași, 2007, p.219

¹³ idem, "On Baptist", vol.3, The Ante-Nicene Christian Library, p.672

¹⁴ St. Gregory of Nyssa, , Homily XV, PSB29, Ed. IBMBOR, Bucharest, 1982, p. 320.

¹⁵ D. Stelian-Alin, Saint Gregory of Nysse – contemplative theologian of Capadocia, in Altarulbanate, Nr. 7-8/2014, p. 91

The context of the excessive institutionalization of the church led to the emergence, the heresies which from the perspective, the harismatic movements, are also called "*the first movement of spiritual renewal*". And then as in contemporaneity, the renewal movements were made up of disputes and "turmoil of parties" so they call them the apostle Paul. We see thus generating two current thinking, on the one hand that wanted the institutionalization of the church accepting the sacerdotal authority, and the structure of the church, and by the other side those who emphasized the freedom of spiritual gifts, the tension Of the two sides manifested themselves in mutual accuses, and especially by mutual recognition, the church's lions were accused of occupying these functions without being accompanied by gifts, and on the other side appeared the prosecution of heresy, this problem has been Solid valences with the emergence of Montanism especially in terms of prophetic Harisma.¹⁶

In the context of institutionalization, the threat of Montanism to the ecclesiastical authority pushed the church to strengthen the bishop's authority, and implicitly to accelerate the institutionalization process.

Saint Cyprian emphasizes that "the churches of the century I were led by appointed elders and bishops or vipers." The need for protection against heresy from within and outside has prompted the church to distinguish between truth and heresy, thus bishops begin to be regarded as ¹⁷*successors of the Apostles, the Harisma Veritas.*

The institutional abuse orientation caused a separation within the church between clerics and laymen exacerbated by the pressure of the Gnostic herds, the harisma were increasingly less present in the life of the church, the liturgical type cultic element was increasingly Thus pronounced the framework of manifestation of the Harismatic phenomenon has been narrowed down, increasingly, leading to the emergence of Monasticismului, which is considered the second phenomenon of renewal of the church. In this context, monastic remains the only true guardian of the missionary's ideal and practice. This movement is emancipating and grows a lot numerically

¹⁶ EUSEBIUS, *History of Churches...*, P. 222. Eusebius retains the letter of Apollonius, who accuses the Montaniști, but he recognizes the harisms and refers specifically to the gift of prophecy which he says must be throughout the church until the Messiah returns, this denotes the conflict with. The montanists were of a social and not a doctrinal order.

¹⁷ THE SAINT CAMPBELL, Letter Vol 51 of *Parents of the Church*, p. 103, Highlights the role of the bishop In an attempt to prevent schisms inside the church by making a parallel between the priesthood authority of the ancient Executrix and the authority of the bishop. Thus appears the office of Bishop based on the texts of Levitic, as the premise for the authority of those who have the mystery of the mirunction by ordination and are the only carriers of Harisma Veritus.

in the fourth century so by missionary activity will lead to the total disappearance of paganism in the rural areas of the Greek-Roman world.¹⁸¹⁹²⁰

The new framework in which the charismatic phenomenon is practiced resulted in a paradigm shift, namely, if now that the manifested in the daily Christian day they were identified by the lives of the saints who separated from the daily just by this separation Be awakened and enlightened the mind of the faithful eager to experience the comforter grace of the Holy Spirit. St. Antoine (251-356) is considered the founder of Monasticismului and Saint, Athanasius the great in his work the Life of the *fit and our Father Antoine*, shows that the work of Harisma did not cease but is present in the life of the Holy So he tells us. "His prayers brought healing to the sufferers and liberation of those possessed by demons. On a certain occasion when more people gathered at the entrance of Anton's cave, waiting for him to pray. Anton came out and through him the Lord healed the bodily pains of many of the present, and cleansed others from evil spirits. "²¹

Within the harismatic phenomenon, it gains another turn with schismatic confrontations each fraction trying to prove that it is the keeper of *Harisma veritas* So in the new paradigm we have to deal with "special" phenomena such as Stigmata, wound phenomena, laughter or trembling. Descriptive to describe this period of extremes is the famous dialogue between Toma D'Aquino and Pope Innocent IV "see Well that the church is no longer in a time when it can say silver and gold I have not. It's true, but he can't even tell the skinny get up and walk. "²²

In the context where the harisma were still encountered only where they were found, within Monasticismului, mysticism develops as a form of protection and verification of heretical influences and exaggerations. Very soon the mystical will become the standard, the norm of faith and life in the monastic space.

Saint Dionysius the Areopagite asserted describing in a special way the time in which the living and the state of spiritual lethargy in which the church was found.

¹⁸ The monastics were devoted believers who lived ascetic lives in an effort to experience God's power in a very personal manner. The initial stage of the movement was individualistic being represented by these ascetics who lived as Herers. Around the year 320 d.Hr, they began to gather in communities that had a totally autonomous lifestyle. During the Middle Ages (600-1517 d.Hr), these communities or *Monasteries*, as they were called, they became learning centers and monks served as carers of books and manuscripts. In a total devotion to God, they devoted themselves to study, prayer and meditation. Indeed, they proved to be bright lights in this period of pronounced social decadence known as the Dark Ages (about between 500-1300).

¹⁹ Cardinal Leon Joshep SUENES A *New Pentecost*, Ed. Seabury, New York, 1975, p. 38

²⁰The history of the first three centuries of Christianity differs deeply from that of the beginnings of other great religions. He began hesitant, threatened, cumbersome, Christianity was forced to begin in the clandestinity, broken in his expansion of all authorities, condemned to carefully investigate before he had the writings of the Saints (Encyclopedie of Pleiade, "Histoire des Religions ", vol. II, Editions Gallimard 1972, p. 186)

²¹ SFWORD. ATHANASIUS THE GREAT „The life of our Father Antonie”, Part II, Col. PSB 16, trad. and notes, Pr. Dumitru STĂNILOAIE, ed. IBMBOR, Bucharest, 1988, p. 201

²² Adam KLARKE, *The New Testament of Our Lord and Savior Jesus Christ*, With a Commentary and Critical Notes, Nelson and Philipe, New York, p. 705

"My advice is that in the sincere exercise of mystical contemplation, ignore the senses and activities of the intellect and all that senses and intellect can perceive. By putting aside your understanding, strive as much as possible to reach a unit with the one that no being, no understanding can contain. Thus, you will be led to the radius of that divine darkness that outweighs all existence. "²³

Thus the continuing eastern mysticism of the righteous faith becomes the standard of verification of the charismatic phenomena, in the face of the assault of the influences of the western rationalist theologian, which we will emphasize in the last chapter of the paper as Answer, to the main objective of finding those elements whereby we can make an objective assessment of the charismatic actions.

The God is the Lord of the Holy Spirit has never been confessed and always acknowledged in eastern theology. However, in the history of the church, there were also appeals and distortions of the teachings of the Holy Ghost. The main heresy that disputes the godhead of the Holy Spirit is certainly the subordinate, and its main exponent was Macedonian. The consequences of rejecting the godhead of the spirit are dramatic, both on the Trinitarian plane and in the Economic plan. In the Trinitarian plan, contesting the godhead of the Holy Ghost means the dissolution of the Trinity; In the Economic plan, the same challenge makes human salvation impossible because it removes the source and the cause of the entire work of sanctification and Transfiguration of Man. Despite all the kenosis and ferrets of the Eastern theology as we will see, it remained faithful to the divine revelation, and "confesses the Holy Ghost as" The Lord of Life Maker ", as the true God who proceeds from the father and is sent to the world at Fifteenth of the son and who in the Old Covenant has spoken through the prophets. We therefore have a property (a purge) and a predicate (sending in the world) that are fundamental to the understanding and preaching of the godhead of the Holy Spirit. "²⁴

Theology is a "harisma" of the Holy Spirit, as a gift of God, the spiritual knowledge of godly realities and their presentation in the word of wisdom whereby the theologian discovers new spiritual meanings of God's Word. "By its very nature, theology must always be adapted to the needs of the Church and society: even if by dragging the sap of Holy Scripture and from the thinking of the fathers of the saints, it must be anched in the realities of every era Historical. Thus, although the same great themes of theology remain unceasingly, it is appropriate to be updated and capitalized, adapted to the new realities of society, otherwise remaining simple theories without existential relevance. " Leaving from the biblical passage

²³ SAINT DIONISIUS, "About mystical Theology", In flight. *Complete Works andAnd the scolies of the Holy Maxim the Confessor*, Ed. Pleiada, Bucharest, 1996, p. 248

²⁴ Prof. Univ. Dr. Istodor Gheorghe "The Godlord of the Holy Ghost between confession and contestation. Inter-confessional perspectives "in *Faith and confession-history and topical*, No. 4-6 November, 2010, Ed. University Press Cluj Napoca, 2012, pp. 285-308

of the Corinthians: "The gifts are all but the same spirit²⁵" (1 Cor. 12.4), which shows that: "The manifestations of the divine gifts have been manifestly, especially in the time of the first Christians. " As the ²⁶Redeemer says: "Those who believe these signs will see, in my name Demons will cast off, speak in new tongues, cast out snakes, and drink something poisonous, will not be harmed, and the sick, whom they will put their hands, will heal" (Mark 16,17-18).

A defining coordinate of the framework of the ongoing Christian mission is "religious pluralism", a consequence of globalization. The abolition of borders, the dissolution of national sentencing and the primacy of the federated economic Force rushed the affirmation of a wide range of religions, confessions and denominations, many of them penetrating into spaces where they had no Representativity until yesterday. We can state that, "outside of the fundamentalist Muslim states, all over the world is accepted religious pluralism as a state of fact."²⁷

Doctrinal chaos is another defining side of postmodernism traditional teaching is relativized, are denied universally valid doctrines, are challenged unique paradigms and absolute religious values. Thus, it practically destroys confidence in the centralized ecclesial structure, being much better received centrifuge fractions. It's promoted, unqualified feminist movement. It is spoken, increasingly confusing, by an ecumenism similar to all syncretism. "In syncretism, the assumption is that every religion has something positive with which to contribute and bring about the various contributions reaching a whole, to an integer, in fact giving itself a new religion."²⁸

The proliferation of Harismatic movements in the last century, from the meetings on *Azusa Street*²⁹which are considered as the beginnings of Pentecostalism, until the catholic renewal movement, is perfectly folded in the mind of the postmodernist man.

Prof. Dr. Istodor Gheorghe captures eloquently in the preface of the Study on the "Christian" sectarian phenomenon the necessity:

"The church give an answer based on the prayer of the Savior who prayed for the unity of faith (primarily the fundamental faith in the Holy Trinity which implicitly contains faith in the Savior Jesus Christ)" The sectarian phenomenon is described as Being a parasitic one, accompanying the religious life of the church, imitates it, condemns it, speculates the

²⁵ *Ibidem*.

²⁶ Pathetic *The gifts of the Holy Spirit*, translation and notes from the Greek language by Drd. Cristina Băcanu, Ed. Sofia, Bucharest, 2003, p. 3

²⁷Pr. Prof. Univ. Dr. Mihai Hincinsci, 'Mission mind city Testimony. Look Missionary" in *Society Current*, Reunification Publishing House, Sunrise Iulia 2008, p. 46

²⁸ *Ibidem*.

²⁹ Pentru o mai buna intelegeri vezi Cecil M Robeck Jr., *The Asusa Street, Mision and Revival, The Birth of the Global Penticostal Mouvement*, Nashville, 2006. P.8

dissatisfaction of some or the vulnerabilities of others and constructs in parallel a ³⁰revelation , history or doctrine according to the specifics Own ".³¹

If the Pentecostal awakening in general was regarded with reluctance, Dr Cecil Robeck describes the phenomenon of Azusa Street, as having four fundamental values: "Social movement of emancipation and promotion of human rights, clear and concrete vision (declared by Seymour's faith), which states this position: "We stand and fight for the faith that has been given to the Saints." The church is the expression of Pentecost, in which the power of the Holy Ghost manifests, equality of all in Christ regardless of ethnicity, color or sex. The Pentecostal awakening was not accepted either by the traditional churches or the Protestant ones due to the segregate element of the weather, and due to the presence of undisputed harisma.³²³³

Catholic renewal movements on the other hand, although they enroll perfectly in the family of harismatic movements, yet they have the peculiarity of view phenomena as defined by Prof. Istodor Gheorghe. "The RCR appeared parasitic to the traditional churches, but also seized the charismatic Pentecostal phenomenon, constituting in what Pope Francis called the new Empire Ad on Dei Gloria quoting from the statement of the general Jesuit congregation of 1966."³⁴³⁵

The treatment of the charismatic phenomenon from the missionary perspective implies defining the "mission," in the context of today's world, the mission of the Church has a diverse range of connotations and the very term "mission" is associated with the Apostles, evangelism, Testimony or service, in the spirit of ecumenist, and inter-theological and even inter-religious dialogue and is founded on the five constituent elements of the primary Christian community: The worship of God, Communion, teaching, Ministry and Testimony (FA 2, 42; 4, 33-35; 6, 1) The mission (from the Latin word missio-onis, which derives from the verb "mitto", ere, missus, Sum, a – to which it corresponds to the Greek αποστολη, which derives from the αποστέλλωτειν) implies a variety of works of the Church, both Inside and outside. As I was saying, the missionary vocation and the essence of Christianity must be sought in the person of the Lord Jesus Christ on

³⁰ Fr. Prof. Univ. Dr. Istodor Gheorghe, *The Christian sectarian phenomenon*, Ed. Domino, 2009, pp.5-6,

³¹ *Ibid.*

³² Dr. Cecil M Torn Jr, *Op.cit.* p.9,

³³ *Ibid.*

^{34 34} William Bangert, *History of the Jesuits*, Trad. by Marius Taloş, Ed. ARS Longa, Cluj Napoca, 2001 P,708,

³⁵ Fr. Prof. Univ. Dr. Istodor Gheorghe, *Christian sectarian phenomenon*...,p.14

which the church is founded and whose revelation constitutes a truth of a godly nature.³⁶³⁷

That is why I must remember the words of the Redeemer Jesus Christ: "Who is not with me, is against me, and who does not gather with me, dispel" (Matthew 12, 30). Also, Holy Apostle Paul, in (1 Thessalonians 5.21-22) "All try them; Keep What's right; Beware of any appearance of evil, "and St. John, in (1 John 4:1-2)" Lovers, do not give credence to any spirit, but beg the spirits if they are of God, for many false prophets have gone out into the world. In this to know the spirit of God: any spirit that confesses that Jesus Christ came into the flesh, is of God. "These passages urge us to cultivate spiritual discernibility related to all aspects of life. Which of the types of harismatic movements are dangerous?, how are they affected, from the reception of spiritual view, the people who adhere to these movements? which are objective criteria, inspired by Scripturistice and patristic texts, which could make Possible an evaluation, from missionary's perspective, to the harismatic phenomenon?, what are the side/negative effects that will be resigned to the church? To all these questions, I will try to respond, through an objective assessment, from a missionary perspective, to the whole "Pleiades" of harismatic movements. On this land they built the conditions of accession, the new pseudo-religious movement, in the case with the thaumaturgical elements, coming into the "help" of the secularized postmodern Man, as the new "offers" do not constrained the new adherent necessarily to believe in The existence of a personal God, because even he "adherent" can substitute God, arriving to be the author of his own liberation or "salvation".³⁸

We proposed to treat the Harismatic phenomenon from the perspective of the church mission, but also from the perspective of Church History, this experience is to be historical with a chronological conduct, and It is the reality of man, in individual plan, by context of Society in the General plan, regardless of the time and space, represents one aspect of this exuberant subject and it intersection of theology with the mission, is nothing but the unspoiled preservation of the divine experience.

³⁶ Martin Goodman has four different uses of the word "mission" in the scientific work of the history of religions, and as a result, four different understandings of what has been labeled as "Christian Mission": The informative mission – missionaries of this kind They felt they had a general message they wanted to share with others; The educational mission – certain missionaries have sought to change the recipients of their message by making them more moral or more fighting, so the mission distinguishes less from the desire to win converts, the first monks, without taking into account the motivation they began their action, exercised this type of mission; The apologetic mission – certain missionaries asked others to recognize the powers of a certain divinity, without waiting from their listeners to grant them adoration, its purpose was to protect the cult and beliefs of missionaries, clearly the first You apology to Christians belonging to this type of mission; The universal mission of modern times-the origins of this type of mission can be traced to St. Paul. (Martin Goodman, *Mission and Conversion. Proselytism in the Religious History of the Roman Empire*, Oxford, Clarendon Press, 1994, p. 3-4)

³⁷ Jean Zizioulas, *Metropolite de Pergam, L'Euharistie, L'Eveque and L'Eglise* During the first trios of the first century, translated from Greek by Jean Louis Palierne, Desclee de Brower, Paris, 1994, p25, apud. Gh. Petraru, op cit, 32.

³⁸ Pr. Prof. Dr. Nicolae Achimescu, *New Religious movements*, ed. a II-a, Cluj-Napoca, 2004, pp. 8-9.

In an attempt to limit the vast subject of harismatic movements, we considered it appropriate to assess the harismatic movement on the coordinates proposed by the great Mircea Eliade, which proposes the assessment of the comparative phenomenon – typologically on the three coordinates: " History, phenomenological and Hermeneutics ".³⁹

The division of my research into the three directions of study underpins the structure of the table by giving the assessment of the harismatic movements not only historically but also an approach to the Harismatic phenomenon as a "religious phenomenon". The structure of the charismatic *symbolism* becomes coordinated by interpretation and significance in terms of which it is perceived. The paradigmatic structures of this symbolism are hermeneutic either as myth, rite or habit, quantified differently depending on the subjective perception of the receiver that can be an individual, or a well-defined and structured conglomerate.

The first part of the work (Chapters 1 and 2) we devoted to the historical study of the Harismatic phenomenon, in an attempt to identify the various current thinking that are the origin of the current Harismatic phenomenon.

In the second part of the work (Chapters 3) We analyzed the charismatic phenomenon from the perspective of its symbolism and its quantitative evolution, pursuing in the vast coloration of the charismatic teologumene, synthesis and identification of the main doctrines.

The last part of the work (Chapter 4) We dedicated to an objective analysis from the mesological perspective of the charismatic phenomenon and ecclesiological implications on the entire church.

The Harismatic phenomenon is an intensely treated subject in the literature especially in the doctrinal aspect, but also from the perspective of missionary expansion and teachings about baptism with the Holy Spirit and harisma. It is a phenomenon that still has much interest among contemporary theologians although the phenomenon encompasses almost a century. Theologians like Jack W Hayford call it the "charismatic century" scientific approach-the continued impact of awakening on Azusa Street.⁴⁰

Sociological studies show that the harismatic movements quickly expanded globally in the twentieth century, devoting any other religious movement. It is estimated that nearly 500 million Christians embraced one of the harismatic movements, which means that in the last century a quarter of the Christian population was part of these movements.⁴¹

³⁹ Douglas Allan , *Eliade,s Hermeneutics and Reception of the History of Religion*, Terbuont, Brepuls, 2004, p.245

⁴⁰ For a more detailed clarification of what the harismatic movement means in the current century see Jack W Hayford and S David More, *The Charismatic Century*, Waner Fait, New York, și Winston Saynan *The Century of the Holy Spirit 100 year of Pentecostalism*, Ednelson, Nesvil, 2001;

⁴¹David B. Barrett, and alii, *Missionetrics 2008:Reality Checks for Christian World Communions*, International Bulletin of Missionary Research, 31:1, (Ianuarie 2008), p. 30.

Taking into account the wave of the spread of Charismatics and in the former communist countries, after the years 90, the current number, almost a century from the birth of the harismatic communities, is even greater. Many of the foreign theologians draw attention to how the changes brought about by the harismatic movements, affect inter-Christian and inter-religious relations, at the global level. There is even talk of a future of Christianity marked by the "harismatic phenomenon". The momentum, the interaction and the interference of the charismatic phenomenon increasingly among classical Christianity, which on the one hand led to the interior revitalization of the Protestant and Catholic Church, but also to disputes and split among orthodoxy. The charismatic mysticism and sentimentalism may seem attractive to the contemporary believer, with an effervescent effect of revitalizing, but there is a danger of reductions in dogmatic values and principles only to a sensory experience.

The Holy Maxim confessor by the words of the psalmist "deep calls deep, in the voice of the fall of water, shows that the mind of man can be deep not by itself but by the fact that it is the place of the divine depths." This "deep" is explained by the harismatic leaders as a place of the manifestation of harisma by birth again and by baptism with the Holy Spirit. For these reasons, I have chosen to approach the theme from the perspective of the Church mission in order not to fall into the Cesationism trap, but also in the exaggerated emphasis of the harismatic sensory mystical manifestations. Gheorghe Remete correctly defines the harisma as "being exceptional gifts that strengthen the church to an entirely special extent, if the gifts are true, living members of the church."⁴²⁴³⁴⁴⁴⁵

Conclusions:

The research of the Harismatic phenomenon reveals the presence and manifestation of harisma throughout the existence of the Church, there is a widespread preconception in the mind of many modern historians, which concern the phenomenon from the perspective of doctrinal influences Its own and thus the charismatic phenomenon is not objectively described, on the other side the lack of Pentecostal or charismatic theologian to perform a thorough research has

⁴² Saint Maxim the Confessor, *Ambiguous* Translation of Pr. Prof. Dumitru Stăniloae, Ed. IBMBOR., Bucharest, 2006. The mind is presented by the Holy Father as a place of divine knowledge by revelation not through sensory experiences.;

⁴³ For a detailed understanding See American author Bill Jonson's book *When Heaven Invades Earth –The Supernatural Power of a Transform Mind*, In the conception of the author Mintea's Where the revelation occurs. Following some ex-Estatic psychosomatic Periences, which make it possible to further manifest the harisms independently of the Will și reason.;

⁴⁴ *Cesationismul* It is the theory that the miraculous gifts of the Holy Ghost, that is, the prophecy, the Gift of Wonders, the gift of healing and that of tongues, ceased from the time the writing of the new Testament was completed. The word "cesationism" comes from the English language, where to di means "to cease".;

⁴⁵ Pr. Lect. Univ. Gheorghe Remete, *Dogmatic theology*, Ed. Alba Orthodox episcopate, Iulia 1997, p. 262;

determined that the opinions of non-harismatic historians prevail as a measure of faith. A highlighted aspect of the present study is the observation of the conflict of the sacerdotal institutions of the church and the mysticism of those who promote the freedom of the Holy Ghost. Perpetuating this conflict throughout the history of the church, either led to the excommunication of some as heretics, either to consider the charismatic phenomenon as a taboo subject, or at least as an isolated phenomenon. History thus outlines itself as a succession of events of the orderly and progressive Church at various stages of the iconomic of the Holy Ghost. This unified vision of history is reflected in the unified reading of the Holy Scriptures. Affirming the canon of the Holy Scriptures gives us the guarantee of the full understanding of Christ, which would not have been possible if it had not been explained according to the scripture revealed by the Holy Ghost. "The Holy Spirit is therefore the guarantor of the unity of the history of salvation as well as his record in scripture. From creation to eschatology as from event to word, everything is fulfilled under the breath of the Spirit, "director" wise and Powerful, invisible and present. "⁴⁶

Both during the period of the apostles of the Fathers of the church, even before being solemnly defined in Constantinople (381), Faith in the Holy Ghost was a reality experienced in the church's experience, a universally confessed certainty was constituted and Celebrated. For generations of Catholics to entry into the Christian community was made by the solemn confession of the basic formula of the creed and by baptism "in the name of the father and the Son and the Holy Spirit". Let the *Didache* tripartite formula be seen (7, 1-3, even if a little further is preserved the phrase "baptized in the name of the Lord" 9, 5). To see the formula of the oath at Clement the novel ("As God lives and the Lord Jesus Christ lives and the Spirit is holy" 58, 2) as the question also: "We do not have one God, one Christ, and one spirit of grace poured out upon Our? " (46, 6). Let the holy Ignatius of Antioch and the ⁴⁷*martyrdom of Polycarp* be seen. ⁴⁸Starting with St. Justin⁴⁹ is used exclusively the Trinitarian baptismal formula. This is even more significant if we think that, while for the first two terms of the baptized formula could have exhibited quite well the contents of the Catechesis received, but for the teachings of the Holy Ghost many were unable to provide an answer coherent. However, the treasure of faith remained unaltered without letting the article fall on the Holy Ghost, which, although it was more obscure, was considered an intangible element of the teachings received.⁵⁰

⁴⁶ Fr. Prof. Univ. Dr. Istodor Gheorghe *The Godlord of the Holy Ghost....*, p.3

⁴⁷ St. Ignatius of Antioch, *Epistula ad Magnes* 13, 1-2; Pr. Prof. Dr. Ștefan Buchiu; Pr. Asist. Dr. Sorin Șelaru, God-the father and the life of the Holy Trinity, Trinitas Publishing House, Bucharest, 2010, p. 312

⁴⁸ St. Polycarp of Sмирна, *Martyrdom Polycarpi*, 14, 2; Pr. Prof. Dr. Ștefan Buchiu; Pr. Asist. Dr. Sorin Șelaru, op. cit., p. 312

⁴⁹ St. Justin, *Apologia*, 1, 61,2; Pr. Prof. Dr. Ștefan Buchiu; Pr. Asist. Dr. Sorin Șelaru, op. cit., p. 312

⁵⁰ See F. Bolgiani, *Theology of the Holy Spirit. From the end of the 1st century after Jesus Christ to the Council of Constantinople*, in., God revels in the Spirit, (QF9), Paris, 1979, p. 39; Pr. Prof. Dr. Ștefan Buchiu; Pr. Asist. Dr. Sorin Șelaru, op. cit., p. 313

The consideration of the event-Christ as the culmination of the history of salvation, which is part of the nucleus underlying the neo-testamentary Kerygmei, is resumed and exposed by the Holy Fathers especially in the anti-Jewish debate and in the polemics Anti-Gnostic. In this perspective, the recollection, already begun by the new Testament, of the entire Vetero-testamentary history, seen as the Great "prophecy" of that spirit that anticipated and prepared through his redemption's interventions, especially through the prophetic mission Historical History of Christ.⁵¹ "The assertion that the spirit is not only a gift of the divine grace, but also with the father and the son-the divine and personal person of life and holiness-was made especially towards the end of the Aryan disputes of the fourth century"⁵², in the writings of some parents Of the church, such as Athanasius the Great, Gregory of Nazians, Vasile cel Mare, Didim the Blind and the Ecumenical Council of 381.⁵³ "After Pentecost the relationship with Christ is carried out only through the Holy Spirit." The Spirit personalizes the work of Christ, circumscribed objectively, temporally and spatially, in the history of salvation, for every man willing and thirsty by the truth of truths, loving union and full of the joy of transfiguration with and through God, and a Universalizes in the perspective of ecclesial temporality, the interval between incarnation and Parusie.⁵⁴ But the Spirit is unseparated from Christ⁵⁵ and "restitution to the world The interiorized presence of Christ and now reveals not before but inside the disciples", this from the apostles and then throughout the human history, when those who share the communion The Trinitarian Grace experiences "The intimacy of the Infinite love of God", love that "irradiates upon us paradoxically and ineffable through the person of the Holy Spirit in the church-the Body of Christ, which by this also the" temple and place of the spirit. " After St. Irineu, "Where is the church there is the spirit and where is the spirit there is the church."⁵⁶

⁵¹ For the "prophetic" role of the spirit that inspired the prophets and continues to speak in the church, cf. Clement man who ascribe to the spirit the inspiration of the Scriptures (45, 2), the Preaching of the Prophets (8, 1), the Courage of the Apostles (42, 2-3); Justin: "The Holy Ghost Foretold by prophets the entire history of Jesus" (then. 1, 61, 3; cf. and Dial. 7, 1-2); Athenagoras has a very rigid notion of inspiration, which would imply a high Pentation of rational Conscience: "The Holy Spirit has set the lips of the prophets in motion as some instruments... The spirit was serving them as the flautist blowing in the flute. " (Suppl. 9.1); Pr. Prof. Dr. Ștefan Buchiu; Pr. Asist. Dr. Sorin Șelaru, op. cit., p. 313

⁵² See F. Bolgiani, Theology of the Holy Spirit. From the end of the 1st century after Jesus Christ to the Council of Constantinople, in., God revels in the Spirit, (QF9), Paris, 1979, p. 39; Pr. Prof. Dr. Ștefan Buchiu; Pr. Asist. Dr. Sorin Șelaru, op. cit., p. 313

⁵³ 1600 years after the Ecumenical Council, "Orthoxia", XXXIII (1981), Nr. 3 Pr. Dr. Gheorghe Petru, new protestant sects and new religious movements in Romania, p. 179

⁵⁴ Paul Evdochimov, The presence of the Holy Spirit in the Orthodox tradition, Translation, preface and notes of Pr. Dr. Vasile Răducă Ed. Anastasia, 1995, p. 110; Pr. Dr. Gheorghe Petru, new protestant sects and new religious movements in Romania, p. 180

⁵⁵ John Meyendorf, The newness of the Spirit, Bregole en Mauges, 1977, p. 255; Pr. Dr. Gheorghe Petru, New protestant sects and new religious movements in Romania, p. 180

⁵⁶ John Meyendorf, The Catholicity and the Church, St. Vladimir's Press, New-York, 1983, p. 16; Pr. Dr. Gheorghe Petru, Neoprottestant sects and new religious movements in Romania, p. 179

The Holy Spirit is a person and is the principle of distinction and personal differentiation of each member of the church, the communion of persons, where the spiritual ascent of participation in the Godly fire provides paradox the personal identity to the richness Harisma, gifts of the spirit.⁵⁷ With all this pnevmatological clarity of the racial theology, the Western Theology is a tribute to the Augustinian thinking and the essential, substantial ponder of God, to the detriment of the country-specific personality, misunderstood the person and the role of the Holy Spirit. This thought manifests its consequences until today in theological and spiritual plan.⁵⁸

The context of the excessive institutionalization of the church led to the emergence, heretic of the first of the calves, which for the harismatic movements, are models constituting themselves in the *first movements of spiritual renewal*. And then as in contemporaneity, renewal movements occurred from disputes and *Parties' turmoil* with the holy Apostle Paul calls them. We see in the charismatic phenomenon generating two current thinking, on the one hand, who wished to institute the Church of the Sacerdotal authority, the structure of the church, and the other part those who had the freedom of gifts Spiritual, the tension between the two slopes has manifested itself in mutual accuses and especially by mutual recognition. The church's leaps were accused of occupying these functions without being accompanied by gifts, and on the other side appeared accused of heresy, this problem has captured solid valences with the emergence of Montanism especially in terms of the use of harisma.⁵⁹

Although in the primary church the teaching of the Holy Ghost and Harisme created a context of unity, the Holy Apostle Paul writing to the church in Corinth Ascites the Harisma in association with the bodies of the body, the harisma were toward the mutual masonry "the appearance of the Spirit is For the benefit of all "(1Cor. 12.7), we observe that pnevmatologic problems throughout history are numerous and they amplify according to the proliferation of sections of all kinds. In Catholicism, the addition Filioque, breaks the link and the doctrinal unit between ORTHOCOSM and Catholicism. In Protestantism, we see a depersonalization of the Holy Spirit virtually the Holy Spirit, the whole revelation becomes substituted by human subjectivity. In the harismatic movements, the Holy Spirit is also customized, is seen as an expression of Sabelian modality, and through the concept of "open revelation" legitimates the claims of the harismatic religious leaders, Christianity is pushed towards Syncritic crusting, everything is reduced to the syllogism of syncretic thinking, the overwhelming for the mental

⁵⁷ Timothy Ware, The Orthodox Church, Penguin Books, 1978, p. 246; Pr. Dr. Gheorghe Petru, Neo-protestant sects and new religious movements in Romania, p. 180

⁵⁸ John Meyendorf, Byzantine Theology, Mowbrays, London and Oxford, 1975, p. 174; Pr. Dr. Gheorghe Petru, Neoprottestant sects and new religious movements in Romania, p. 181

⁵⁹ Sf. Irineus, op. cit., III, 24, 1, P. G, 7; Pr. Dr. Gheorghe Petru, New protestant sects and new religious movements in Romania, p. 181

typology of modern autonomous man. the church is forced to find a formula that will soothe the conflict of postmodern man's consciousness lost in the phrase "unity in diversity", in this sense it justifies the extraordinary momentum of the harismatic phenomenon, which is seen as a kenotic phenomenon, knowledge and relationship with the divine.⁶⁰

The waves of awakening and renewal in the twenty-century resulted in an unprecedented proliferation of the harismatic gifts in the church. The movement currently has six hundred million adherents worldwide and grows at a rate of nine million a year. It is found in nine thousand different ethnic groups that speak eight thousand different languages. Its universal impact comes from the fact that sixty percent of the Christians of developing countries identify the Harismatic phenomenon. The amazing insertion is due to the fact that denominations, regardless of their seniority, reassess their attitude towards spiritual gifts. Among the Protestant, all but a few fundamentalists gave up the theory that charismatic gifts ceased at a certain point in history, and now acknowledge that spiritual gifts can express themselves in any age or period of time. In the same spirit, the Catholic Church gave up its position according to which these gifts are only for a small part of the more Holy Believers (elitism), and now declares that harisma can be found among the faithful of any rank. In the face of this variety of influences, the eastern theology managed to retain its balance, overcoming the eccentric or heretical mindset that faced the ages, the uncalled divine energies constituted, the link by which God descends to man in order for man to ascend to God, this connection is of particular importance both for life and for the mission of the church, which is struggling with which he has never faced, thus in a world immersed in passion and Under the mastery of the sensational, the uncreated energies of the Holy Spirit give the believer the opportunity to be light and salt in a world enclosed in his own immemorial in which he lost the meaning of spiritual perfection. Without spiritual rebirth, in Christ and in the Church, through the work of the Holy Ghost, and by the goodwill of the father, man cannot become a new creature, capable of spreading the light around him, nor can he share the kingdom of God.

We see the harismatic movements produced by the Catholic-Protestant battles starting with the reform-contra reform dispute that continues today in the ring of the ecumenism. Ideologically this fight has produced two current of thinking in the harismatic phenomenon: on the one hand the pedestrian as the fundamental doctrine of harismatic then we face the problem of paradigm shift, from the dogmatic truth, and formulated by the parents Of the Church, on a truth centered the individual experience on his religious autonomy and on the other side philetism as the fundamental doctrine of harismatic, then we have the reduction of the dogmatic truth to elitism. This problem cannot be resolved by merging the two streams into ecumenism because it would lead to a

⁶⁰ See: Răzvan Cantrell, *The right Spirit*, Cristiana Publishing House, Bucharest, 2018, pp. 15-17;

deepening and greater distance between the two camps, thus in favor for the harismatic thinking becomes religion, and this religion prints values Epistemic Ecclesiology, valences that threaten the sacred, eternal, only God, and the postmodernity of this current of thought has not diminished, but through modern harismatic movements continue to defeat and break from the tantric body of Christ. I Have personally started in this scientific endeavor to seek the truth, about the harismatic phenomenon, the problem of discern between truth and lie, spiritual or evil work, constituted the purpose of this scientific endeavor. The diverse variety of harismatic offerings, as well as interference with traditional Christianity makes us like Pilate to ask: What is the truth?, looking at the testimony of the Scriptures, to the wonders made by the Holy Apostles I was tempted to say that only this is The true harisme, but the testimony of the holy parents of the desert, of those described in the Pateric proved to me that the harisma did not stop at the Apostolic period, and the testimonies continue and today not knowing whether those who confess are real or are heretics, we have come I personally conclude that the charismatic phenomenon changes the question: What is the truth? "What is the truth among so many" truths? " And the answer especially to the researchers of the Harismatic phenomenon must be the words of the Redeemer "I am the path of truth and life..." (Ioan14, 6).

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