



Charismatic Spirituality in Catholic Form: ZZPW as a Pathway for Youth Catechesis and Ecclesial Engagement

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Abstract: This study explores the role of *Zelo Zelatus Praise & Worship* (ZZPW), a Catholic Charismatic initiative, as a catechetical medium for young people in the Diocese of Malang. Using a qualitative research design with theological-phenomenological and ethnographic methods, the study investigates religious experiences expressed in ZZPW and examines their alignment with Catholic doctrine and liturgical norms. Data were collected through four months of participant observation, focusing on liturgical celebrations, praise and worship sessions, and youth engagement. The findings reveal that ZZPW does not replicate Pentecostal Charismatic practices such as glossolalia or resting in the spirit but instead offers a Catholic expression of Charismatic spirituality rooted in Eucharistic reverence, meditative music, and communal prayer. Religious experience in ZZPW is not reduced to emotional enthusiasm but is deepened through reflection, sacramental awareness, and personal encounter with God. The study concludes that ZZPW provides a meaningful catechetical space where youth can integrate theological knowledge with lived faith, thus fostering ecclesial communion and personal spirituality. While limited by the scope of participant observation, this research highlights the potential of contextualized Charismatic prayer to revitalize youth engagement in the Church. Further empirical and psychological studies are recommended to strengthen pastoral accompaniment for Catholic youth in a plural and post-pandemic context.

INTRODUCTION

Religious experience refers to the existential human encounter with God. This experience is a meeting between the human person and a reality that transcends human capacity yet enters into the realm of human experience. It is an encounter between two subjects of different natures and essences, but the experience belongs to the human subject who undergoes it. Such experience is not always rationally acceptable, as it may not be shared or understood by others. The validation of the truth of such experiences remains open to debate. The dialectic regarding the truth of human experience of God has already been encountered by early Christianity. Existential experiences through certain forms of religiosity must always be tested. Religious history shows that such experiences can be used to legitimize certain actions, where a person claims to act under divine authority. This affirmation of divine authority may render an action absolutely right, even though it might stem from manipulative human claims. This was evident

in Israel's experience with false prophets who spoke in the name of YHVH. Likewise, in Church history, such claims have led early Christian communities into heresies. The certainty of a doctrine being heretical must be judged by a legitimate authority. The Church is that legitimate authority to determine the orthodoxy of a belief or teaching. The Church's judgment is rooted in the deposit of faith (*depositum fidei*) and its connection with Sacred Tradition, Sacred Scripture, and the Magisterium. By this, the Church essentially holds the charism of infallibility in teaching matters of faith and morals. Therefore, any claims related to faith and morals can only be rightly discerned by the Church under the guidance of the Holy Spirit.

Someone may claim to hear God's voice, see apparitions of God, angels, or Mary, or experience miraculous events. However, such claims may also originate from the devil who disguises himself as an angel of light. From a psychological perspective, supernatural-like religious experiences may be suspected as symptoms of schizophrenia or other psychological disorders. These religious experiences may feel like sensory experiences but are accompanied by a sense of connection with a supernatural being. The difficulty lies in determining the truthfulness of the supernatural being encountered. Moreover, religious experience is closely related to but not identical with religious feeling. A person may feel very close to God emotionally, but this might be influenced by psychological factors. Conversely, someone may have a genuine religious experience without any accompanying emotion, similar to the experiences of mystics. Nevertheless, the validation of such religious experiences always comes *post factum*. Even if an experience is genuinely from God, it may still be suspected or considered deceptive. Hence, religious experience must always begin from the content of faith itself (Firmanto, 2023).

The Catholic Charismatic Renewal (CCR) movement began with a religious experience. In 1967, a group of Catholic students experienced an outpouring of the Holy Spirit at Duquesne University in Pittsburgh, USA. This event, known as *The Duquesne Weekend*, occurred near the close of the Second Vatican Council in 1965. During the Council, Pope John XXIII had prayed, "Renew Your wonders in our time, as by a new Pentecost." In 1972, Cardinal Suenens personally experienced the Charismatic Renewal — a spiritual encounter of receiving the gifts of the Holy Spirit, similar to what the apostles had received. This kind of religious experience was marked by the gift of speaking in tongues or *glossolalia*. This cannot be rationally understood and therefore must be interpreted by someone who is also gifted by the Holy Spirit (cf. 1 Cor 12:10). Claims of religious experiences within the Charismatic movement can only be evaluated by their fruits. The truth of such experiences, especially regarding the Holy Spirit's power in them, remains a subject of theological debate. As with previous times when spiritual movements emerged that were not from the Holy Spirit and led to error, the Church is cautious in its discernment. However, in 1981, Pope John Paul II affirmed the Charismatic members as a "springtime for the Church." Therefore, the Charismatic movement has been validated by the Church's authority.

The CCR movement has since spread widely and manifested in many parish-based ecclesial groups. At first glance, its expressions may resemble those of Pentecostal Protestant churches.

Yet the core of the movement is the presence of the Holy Spirit. This is rooted in Jesus' own words that the time will come when people worship in Spirit and Truth (John 4:24). The Holy Spirit's presence ignites and moves those who undergo religious experiences. This results in a strong motivation to live "in the Spirit" or be "led by the Spirit" (Rom 7:19–25; 8:14; Gal 5:16–25). Such a life reveals the fruits of the Spirit (Gal 5:22–23). The Church believes that the goodness or truth of something is determined by its fruits. This is crucial when deviations appear in the life of faith itself. Religious experience does not always draw a person closer to God's goodness and greatness but can lead to spiritual pride. This pride arises from the belief that one is superior to those who have not had such experiences. Despite its recognition by Church authorities, the CCR still leaves room for potential deviation.

Aside from the possibility of deviation, the CCR remains a movement that elicits both support and criticism within the Church. This is not a matter of its legitimacy — which the Church has already affirmed — but concerns matters of expression and spiritual taste. Some faithful deeply rooted in Catholic tradition may feel alienated by the CCR's style. The movement can at times appear marked by emotionalism, syncretism, elitism, and fundamentalism (Wambugu, 2018). Others, however, see the CCR as fully compatible with Catholicism. These two perspectives keep the movement dynamic and constantly renewing itself. The positive and negative impacts of CCR require prudent response from the Church hierarchy. The hierarchy must ensure that CCR brings positive effects for the faith development of the faithful, while also guarding against potential harms. This way, the CCR remains faithful to Catholic doctrine while serving the spiritual needs of the people.

The CCR becomes especially attractive to young people influenced by contemporary culture, particularly music, who find resonance in the movement. Charismatic worship often leads people to praise and glorify God (*Praise and Worship*), expressed through dance and singing, inspired by 2 Sam 6:12–23. Through this form of prayer, young people may experience worship more fitting to their context (Aritonang, 2012). In such worship, they may feel a sense of religious emotion that draws them closer to God and reinforces their faith. This is beneficial to a certain degree, helping youth stay rooted in faith. However, the CCR must continue deepening the understanding of faith as lived in the Catholic Church. In doing so, young people who find a spiritual oasis in CCR will not become alienated or spiritually immature by depending solely on emotional experiences.

There have been previous studies discussing the Charismatic movement, both within the Catholic Church and in Protestant denominations. A study by M. Hari Sasongko titled "*Charismatic Church and the Inculturation of Music in Its Worship System*" sought to reveal how traditional cultural elements can be inculturated into Charismatic worship, particularly in terms of music (Sasongko, 2018). Sasongko emphasized that Charismatic churches tend to maintain their Western traditions to avoid incorporating traditional elements that are commonly found in local culture (Sasongko, 2018). The Charismatic movement itself is often referred to as Neo-Pentecostalism. Jan S. Aritonang, in his writing "*The History of the Growth of the Pentecostal Movement in Indonesia*", observed that the Charismatic movement is closely tied

to prosperity theology, which attracts many Christians (Aritonang, 2012). Silvester Manca, in "*The Charismatic Movement and Its Contribution to the Roman Catholic Church*", highlighted the importance for the Catholic Church to be open to the Charismatic movement without ignoring its potential weaknesses or negative impacts (Manca, 2014). Daniel Sutoyo provided a detailed overview of the history of the Charismatic movement in his writing "*The Charismatic Movement*". His comprehensive presentation covers the development process of the movement, the accompanying influences, and the impact it has had on the faithful (Daniel, 2009).

In addition to previous studies by Indonesian researchers, there are even more studies on the Charismatic movement within various cultural contexts abroad. Michelle Blohm studied phenomena within the Charismatic movement such as *resting in the Spirit*, which she argues should be evaluated as either genuinely divine or merely human reactions. Blohm found that the Catholic Charismatic Renewal must demonstrate unity and connection with prayer forms rooted in early Christianity (Blohm, 2021). Leo S. Villahermosa noted that the Catholic Charismatic movement in Cebu has not yet developed well, due to a lack of coordination between parishes and Charismatic groups and insufficient understanding of the movement, which leads to a focus more on the sacramental than on the sacraments themselves (Villahermosa, 2019). William Newton attempted to understand the Catholic Charismatic Renewal through the lens of St. Thomas Aquinas. Newton concluded that although the meanings of phenomena like speaking in tongues or glossolalia may differ, such differences should not lead to doubt about the authenticity of the renewal (Newton, 2019). Aquinas's theology, in fact, offers a framework to explain religious experiences such as baptism in the Holy Spirit, speaking in tongues, healing, and prophecy that occur within the movement.

Based on these previous studies — both from Indonesian and international scholars — a research gap emerges: no study has yet explored how the Catholic Charismatic Renewal (CCR) can become a means for young people to process and integrate their religious experiences within the context of their current lives, while also keeping them connected to the broader Catholic liturgical life. Existing studies tend to focus on foundational aspects of the movement or discuss policy responses to it. Meanwhile, the Charismatic movement today is being used as a pastoral tool to reach out to young people in worship, especially in response to their spiritual alienation during the Covid-19 pandemic. However, without proper catechesis and accompaniment, this may only become a temporary diversion and still leave young people disconnected from the life of Christian faith as lived through Catholic liturgy, sacraments, devotions, and sacramentals. The CCR must be positioned as a gateway for young people to engage more deeply with Church life.

Based on this research gap, the author proposes the study: "Religious Experience in the Zelo Zelatus Praise & Worship (ZZPW) Activities as a Means of Catechesis for Catholic Youth in the Diocese of Malang." The status quaestionis of this study includes: (1) What religious experiences are expressed in the ZZPW activities? (2) Is ZZPW a Charismatic movement aligned with Catholic Faith and Tradition? These two questions will guide the research. This topic differs significantly from previous studies, which have largely focused on the

foundational principles, historical development, and various issues related to the Catholic Charismatic movement. In contrast, this study centers specifically on the religious experiences in Catholic Charismatic activities and whether those experiences are in harmony with Catholic doctrine. Therefore, it is important to properly understand the CCR as expressed in ZZPW activities so that young people's religious experiences do not remain at the level of emotional feeling but become authentic encounters with God Himself.

METHOD

This study employs a qualitative research approach, focusing on the Catholic Charismatic activities of the *Zelo Zelatus Praise & Worship* (ZZPW) group. Data were collected through participant observation over a four-month period, documenting the liturgical and spiritual practices of the group. The research is framed within a theological-phenomenological perspective (Raharso & Yustinus, 2018) and grounded in an ethnographic methodology that seeks to describe events and community interactions as they naturally occur through immersion in the field (Riyanto, 2020). Observational data were recorded chronologically, capturing the flow and structure of religious activities in their natural context (Siyoto & Sodik, 2015).

The data analysis followed a process of data reduction, enabling the researcher to classify and categorize emerging themes in accordance with the study's focus. These themes were then analyzed to interpret patterns of religious experience, liturgical expression, and theological meaning as manifested in ZZPW events. Analysis was carried out after a substantial body of data had been collected through both observation and participation (Riyanto, 2020). This method allows for a contextualized understanding of how Catholic Charismatic spirituality is expressed and appropriated by youth within the framework of Catholic liturgical and doctrinal integrity.

RESULT AND DISCUSSION

Religious Experience in ZZPW

The religious phenomena observed in *Zelo Zelatus Praise & Worship* (ZZPW) may be viewed as a fragment of the broader reality of the Catholic Charismatic Renewal (CCR). This initiative was launched by the Carmelite Order (O.Carm) of the Indonesian Province as a pastoral effort to re-engage young people in Church life. Fr. FX. Hariawan Adji, O.Carm, the Provincial of the Carmelite Order in Indonesia, noted that after the pandemic ended, many young people still chose not to return to church or preferred to attend Mass via live streaming. This concern was taken seriously, and on January 17, 2023, a program was initiated to gather as many young Catholics as possible in the Diocese of Malang. The event was initially organized by Carmelite brothers, assisted by members of the *Komunitas Tritunggal Mahakudus* (KTM) and young volunteers from various backgrounds, including former seminarians and university students. The initiative was then named *Zelo Zelatus Praise & Worship*, popularly known as ZZPW (Christ, 2023).

ZZPW is not a program without foundations. It was developed through benchmarking with Catholic youth groups in Jakarta affiliated with the *Light of Jesus Family* (LOJF) and Catholic youth in Surabaya connected to *Heman Salvation Ministry* (HMS). Nevertheless, ZZPW offers

its own unique characteristics. While adhering to the Roman Catholic Church's liturgical norms concerning inculturation and sacred music, ZZPW seeks to present a Catholic worship experience infused with a Charismatic tone. The group is careful to align the theology of the songs used with the liturgical mystery being celebrated.

ZZPW is held every Saturday on the last weekend of each month. As of now, the program has been running for approximately four months, covering the liturgical periods of Ordinary Time before Lent, the Lenten Season, and the Easter Season. During this time, the author conducted ethnographic-style observations from January to April, documenting the details and directly participating in the events.

Each monthly ZZPW event maintains a consistent structure while offering something new in content. The event always begins with the Sunday Eucharistic Celebration corresponding to the liturgical calendar of that month. The Mass is celebrated simply, but accompanied by Charismatic-style music, particularly in the non-Ordinary parts of the liturgy. The ZZPW team ensures that the Mass remains faithful to Church norms while making it accessible and welcoming for young people. The priests involved are those who understand the context and struggles faced by today's youth. All of this is an effort to help young people genuinely feel united with the life of the Church, even when it is presented in a Catholic Charismatic tone.

The debut of ZZPW took place in January at the auditorium of St. Albertus Dempo Catholic High School (SMAK Dempo) in Malang. This first event successfully gathered over 400 young people from diverse backgrounds. The event began with the celebration of the Eucharist, followed by a *praise and worship* session in the style of Catholic Charismatic Renewal. The Eucharist was celebrated simply and accompanied by songs led by the Dempo Choir, while the *praise and worship* segment featured popular Christian music. The flow of praise followed a dynamic rhythm of enthusiasm (Sasongko, 2018). The event ran smoothly, guided by a Worship Leader (WL) and a band composed of Carmelite brothers (Sasongko, 2018). As is typical, the WL used repetitive phrases to build an atmosphere of worship—whether focused on repentance, love, or other themes. This lyrical repetition serves to emphasize key messages and build awareness of God's presence in daily life.

The February edition of ZZPW centered on themes relevant to youth relationships—specifically the bond between men and women and the presence of God who unites them in a relationship of love. This theme was selected in connection with Valentine's Day. During this session, ZZPW collaborated with teams from KTM (Komunitas Tritunggal Mahakudus) Malang and Surabaya. More young people attended than in the previous month. The increase in youth participation appeared to result from peer-to-peer promotion and word-of-mouth enthusiasm. Based on the attendance list and the number of chairs filled in the Dempo auditorium, it was evident that many first-timers were present. Moreover, the entire sequence of events was met with enthusiasm by the participants. The freshness of the event, combined with contextual relevance to youth culture, made ZZPW more meaningful and engaging. In this way, ZZPW functions as a platform for forming an authentically young and Catholic

community—a space where young people experience a positive and faith-filled atmosphere in their social lives.

In March, aligned with the Lenten season, ZZPW adopted a more contemplative tone centered on the mystery of Christ's suffering and resurrection. Youth participants were invited to encounter God through an atmosphere of repentance. This session included deeper spiritual reflections on conversion and offered moments of intercessory prayer. The highlight of this month's gathering was Eucharistic Adoration, which shaped the liturgical atmosphere in accordance with the Lenten season. Through this format, ZZPW became a catechetical moment that helped young people understand the Lenten mystery not through abstract theological concepts, but through lived liturgical experience. The presence of the Blessed Sacrament also deepened their reverence for the central role of the sacraments in Catholic spirituality.

In April, which coincided with the Easter season and the Eid holidays, the number of youth attending was smaller. Nevertheless, the event retained its vibrancy and positive energy. Once again, KTM assisted in the execution of ZZPW. This session focused on the theme of vocation. Young people were invited to discern God's plan for their lives, reflecting on various vocations—including priesthood, religious life, and marriage. Songs and reflections on Easter joy encouraged participants to see the beauty of their calling. This focus on vocation also served to promote religious and sacramental marriage, particularly important amid rising trends in interfaith relationships and the spiritual instability of youth in today's shifting cultural currents.

Out of the four ZZPW events, the author participated in three. Through *participant observation*, it was noted that the Catholic Charismatic elements expressed in ZZPW did not include typical features such as *glossolalia*, *resting in the Spirit*, prosperity theology, direct verbal communication with God, or other supernatural manifestations (Daniel, 2009, pp. 10–12). Rather, ZZPW embraced a distinctively Catholic tone, emphasizing silence, meditative music, and reverence for the Sacrament. The charismatic traits retained were mainly the *praise & worship* style—reflected in the musical genre, worship posture, and movement in dance. While Charismatic gatherings often involve meditation on the Word of God, ZZPW situates the proclamation of the Word within the dignified context of the Eucharist. This distinction creates a dual experience: in the Eucharist, the focus is Christ and His Church, while in *praise and worship*, the emphasis lies on the believer's personal relationship with Jesus. By integrating both elements in one liturgical sequence, ZZPW accommodates both the communal ecclesial relationship (*communio*) and the personal encounter with God (Brighenti et al., 2023).

ZZPW as a Charismatic Movement Based on Catholic Faith

The Charismatic movement is often referred to as a stream within Christianity that emphasizes the active role of the Holy Spirit through spiritual gifts and movements of the Spirit (Sasongko, 2017). In the context of the Catholic Church, this movement is considered a form of Christian prayer rooted in the gifts of the Holy Spirit and now widespread within the Catholic Church (Janet, 2003). The term "Charismatic" comes from the Greek word χάρισμα (*charisma*) (Wilfried J. Samuel in Sasongko, 2017), which appears frequently in the New Testament letters

(Rom 1:11; 5:15–16; 12:6; 1 Cor 1:7; 7:7; 12:4, 9, 28; 2 Cor 1:11; 1 Tim 4:14; 1 Pet 4:10). These passages refer to the actions of Jesus through the Holy Spirit (Martin & Wright IV, 2017). Therefore, the foundations of the Charismatic movement are not new in the Church. The Holy Spirit and the Church are united, for the One, Holy, Catholic, and Apostolic Church is animated by one Spirit, and it is the Holy Spirit who is the very origin of the Church (Bishops' Conference of Indonesia [KWI], 2009).

The practice of the Catholic Charismatic Renewal (CCR) is, in essence, distinct from that of Pentecostal Charismatic groups. The implementation of Charismatic worship in ZZPW reveals a practice that differs in form and spirit from typical Pentecostal expressions. The CCR must maintain some distance from Protestant denominations while holding firm to its connection with the Catholic Church (Fernandes, 2019). One clear distinction lies in the theology of prayer. In many Charismatic groups, healing is believed to occur through the laying on of hands by a “servant of the Lord”—a common self-designation among Charismatic leaders. However, Catholic teaching views healing as ultimately the work of God's will, not a technique or method. Catholic theology sees healing as *multi-layered*: spiritual, emotional, relational, physical, and social (Alva, 2016). Healing cannot be forced by rituals or conditions, but happens through God's free initiative (Alva, 2016). In Catholic tradition, the anointing of the sick and prayers for healing often involve natural elements such as water and oil—not because these substances possess magical powers *per se*, but because God chooses to act through them. Even when no instant miracle occurs, healing—whether physical, mental, or spiritual—often takes place in the Divine Presence during the celebration of the Eucharist (Onyinah, 2020).

The essence of the Charismatic movement lies in the powerful presence of the Holy Spirit. Religious experiences during *praise and worship*, which characterize Charismatic prayer (Aritonang, 2012), aim to express how humans encounter the Holy Spirit. According to Sutoyo, the Charismatic spirituality is often marked by intense enthusiasm, emotional fervor, and supernatural phenomena, while theological reflection tends to be minimized (Sutoyo, 2009). Yet religious experience must transition into a faith experience, and ultimately into faithful living (Firmanto, 2023). The critical question that arises is: *Are these religious experiences truly manifestations of the Holy Spirit?* This question is reasonable, considering the excesses and distortions sometimes associated with Charismatic movements. Nevertheless, that does not mean the movement lacks the presence of the Holy Spirit entirely.

One of the hallmarks of the Pentecost event is the baptism in the Holy Spirit, the evidence of which is often considered to be speaking in tongues. However, in Catholic understanding, *glossolalia* (speaking in tongues) does not have strong roots in Catholic Tradition and may, in some cases, pose a risk to Catholic faith integrity (Onyinah, 2020). Still, religious experience within the Catholic Charismatic movement is not reduced to phenomena like glossolalia. In fact, such expressions are entirely absent from ZZPW. Catholics have their own distinctive experience of Pentecost. Unlike general Charismatic movements that emphasize subjective experiences, spiritual gifts, and glossolalia, the Catholic Church views the gifts of the Holy

Spirit primarily as gifts for service (Daniel, 2009). Moreover, religious experience is not merely emotional; it must develop into a deeper internalization of faith values in daily life. In ZZPW, this transition is nurtured through prayer and contemplation that integrates faith knowledge with lived faith experience (Firmanto, 2023).

The Charismatic Movement Theology According to Catholic Teaching

The theology commonly used in Charismatic movements is often associated with prosperity theology, success theology, or "royal child" theology (*teologi anak raja*) (Aritonang, 2012). In the Catholic Church, however, the theology behind the Charismatic movement cannot be entirely different from Catholic teaching. Although there may be particular differences in practice compared to traditional Catholic liturgical expressions, theological foundations must remain consistent so as not to endanger the integrity of faith (Onyinah, 2020). Under the leadership of Pope Paul VI and through Cardinal Suenens, the Catholic Church gave room and support for the Catholic Charismatic Renewal (CCR). However, the movement was not accepted without discernment. Claims arising from the Charismatic movement often refer to Acts 4:23–35 and 2 Timothy 1:6. The signs depicted in the Pentecost event serve as theological grounding, suggesting that the Charismatic movement springs from the same source. This is why Charismatic adherents interpret their prayers as the fulfillment of Pope John XXIII's invocation of a "New Pentecost" (Blohm, 2021). Nevertheless, the theological foundations of the Catholic Charismatic movement should not be conflated with Pentecostal theology. As Ciciliot emphasized, Catholic Charismatics should not borrow theological terminology from Pentecostal churches, in order to maintain unity with Catholic spirituality (Ciciliot, 2019).

One of the most controversial phenomena is *resting in the Spirit*. Cardinal Suenens investigated this in relation to pastoral discernment for the renewal movement. He found that the manifestation of the Spirit in bodily expressions is ambiguous if claimed as direct workings of the Holy Spirit. Pastorally, such phenomena should not be prioritized in Charismatic Catholic practice (Blohm, 2021). *Resting in the Spirit* is an event where a believer falls to the ground, reportedly overwhelmed by the Spirit, entering a trance-like state. From a spiritual tradition standpoint, this resembles more of a Pentecostal tradition than the Catholic one (Fernandes, 2019). Such manifestations are common in Pentecostal-style worship but are inappropriate within the formal liturgy of the Catholic Church (Kasprzak, 2021). In Catholic spirituality, there is a related phenomenon known as *rupture*—an act of God in which the person is stilled and receives divine communication in a supernatural way (Newton, 2019). The Church acknowledges *rupture* as part of the spiritual tradition that can bring about profound transformation. While *rupture* and *resting in the Spirit* may differ in expression, both point to a transformative experience of God, although *rupture* often occurs more subtly in the context of discipleship (Murphy, 2018).

As a movement from within the Catholic Church itself, the Catholic Charismatic Renewal (CCR) does not present something entirely new. According to Wambugu's research, CCR simply manifests Catholic tradition in a different form (Wambugu, 2018). What makes it

distinctive is the emphasis on personal relationship with God (Siekierski, 2018). However, this should not be seen as a threat to the faith life of the Church, but rather as a spiritual richness. Knego affirms that CCR reaches its fullness only when it continues to integrate itself into the broader life of the Catholic Church (Knego, 2020). Thus, the CCR promoted through ZZPW must not be separated from the liturgical and communal life of the Church. This integration is essential, especially for the faith development of young people. The use of music and the arts in ZZPW serves as a catechetical method that communicates faith through beauty (Firmanto, 2023). Kgatle and Lephoto conclude that although CCR is still influenced by Pentecostal elements, it remains relevant and suitable for young people, especially those who might otherwise leave the Church due to its conservative character (Kgatle & Lephoto, 2023).

CONCLUSION

The Catholic Charismatic Renewal (CCR), as embodied in the *Zelo Zelatus Praise & Worship* (ZZPW) initiative, reveals the potential of Charismatic spirituality to enrich the Church without departing from Catholic doctrine or liturgical norms. While often perceived as controversial due to fears of deviation from orthodoxy, CCR—when properly guided—serves not as a separate movement but as a prayerful expression rooted in the life of the Church.

ZZPW demonstrates that Charismatic expressions need not imitate Pentecostal styles but can instead embody a distinctly Catholic spirituality through reverence for the Eucharist, silence, meditative music, and theological depth. It integrates communal ecclesial worship with personal spiritual experience, presenting a renewed form of catechesis for young people. Through experiential engagement, youth are not only emotionally touched but are led to encounter the richness of Catholic theology and tradition in a meaningful, embodied way.

Although the ethnographic method used in this study has limitations, particularly in accessing the psychological dimensions of participants' experiences, it opens the door for future research. Deeper empirical and interdisciplinary exploration is essential to support pastoral strategies that make the Church more responsive to the spiritual needs of young people. In an age where many feel disconnected from institutional religion, initiatives like ZZPW show how the Church can remain faithful to its identity while engaging youth with relevance, authenticity, and warmth.

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