

Iuvenescit Ecclesia

The Church rejuvenates

THE RELATIONSHIP BETWEEN HIERARCHICAL AND CHARISMATIC GIFTS
IN THE LIFE AND MISSION OF THE CHURCH

Congregation for the Doctrine of Faith (2016)

What's an *ecclesial movement*?

- A reality capable of provoking a particular attraction to the Gospel and offering a proposal of the Christian life which touches every aspect of human existence
- By gathering the faithful into groups, it is a sign of the unity of the Church in Christ
- It bears also witness to the fact that the Church does not grow through proselytism but through attraction



Pope Francis, Evangelii gaudium

*“If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living **without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life**”*



Summary

1. Definition of **hierarchical** and **charismatic** gifts according to the New Testament
2. The **relationship** among the two
 - In the recent Magisterium
 - Its theological foundation
 - In the life and mission of the Church
 - In the ecclesial practice



1. Definition of hierarchical and charismatic gifts according to the New Testament

Charisma means **generous gift**: of healing, mighty deeds, tongues, teaching, service, beneficence, guidance of the community...

It can be given freely by the Spirit (charismatic gift) or through the imposition of the hands (hierarchic gift)

Difference – no opposition

“If they were all one part, where would the body be? But as it is there are many parts but one body” (1 Cor 12:19-20)

The same Spirit gives to the hierarchy of the Church the **capacity to discern the authenticity of the charisms**, to **welcome** them with joy and gratitude, to **promote** them generously, and to **accompany** them with vigilant paternity



2. The relationship among the two... in the Recent Magisterium



- *Mystici Corporis*, Pius XII (1943)
- *Lumen Gentium*, Paul VI (1964)

- *both are **co-essential** to the divine constitution of the Church founded by Jesus (John Paul II)*
- *It is **within the community** that the gifts the Father showers upon us **bloom and flourish** (Francis)*

2. The relationship among the two... **its theological foundation**

The bond in origin between the hierarchal gifts, conferred with the sacramental grace of Orders, and the charismatic gifts, freely distributed by the Holy Spirit, has its deepest roots **in the relationship between the divine incarnate *Logos* and the Holy Spirit.**

The two divine missions **mutually imply each other** *in every gift* bestowed freely upon the Church.

2. The relationship among the two... in the life and mission of the Church



Identity of the hierarchical gifts: given through the sacrament of **Orders**, they offer to the Church the grace of the **sacraments**, the **proclamation of the Gospel** and the **pastoral care**

Identity of the charismatic gifts: bestowed freely by the **Holy Spirit**, they make the **sacramental grace fruitful** in Christian life, give discernment of the **signs of the times**, bear authentic **witness** to the Gospel and create **spiritual families**



2. The relationship among the two... in the life and mission of the Church

The ecclesial authority has the **gift of discernment** of a charismatic gift

Some criterias:

- be at the service of the holiness of the whole Church
- commitment to spread the Gospel
- profession of the whole catholic faith
- **witness to a real communion with the whole Church**
- **recognition and esteem for other charismatic elements in the Church**
- acceptance of moments of trials in the discernment of the charisms
- spiritual fruits
- social dimension of the evangelization



2. The relationship among the two... in the ecclesial practice

The establishment of good relations between the diverse gifts in the Church requires the real integration of the charismatic entity within the pastoral life of the particular Church. This requires that the diverse groups recognize the authority of the pastors in the Church as a reality within Christian life itself, and that sincerely desiring to be recognized, received and eventually purified, they place themselves at the service of the ecclesial mission.

On the other hand, those who have been entrusted with hierarchical gifts, carrying out the discernment and accompaniment of the charisms, must cordially receive that which the Spirit inspires within the ecclesial communion, being mindful thereof in pastoral activities and esteeming their contribution as an authentic resource for the good of all.

On the one hand, the charismatic gifts are given to the whole Church; on the other hand, the dynamism of these gifts must actualize itself in the service of a concrete diocese.

Conclusion

- a) respect for the particularity of individual charismatic groups and avoid the danger that the various charisms might be considered as undistinguished resources within the Church
- b) respect for the fundamental ecclesial *regimen*, this way favoring the effective insertion of the charismatic gifts into the life of both the particular and universal Church

