

<p>ISSUE 285 December, 7th 2015 THE EUROPEAN CATHOLIC CHARISMATIC RENEWAL INFO-LETTER (Eucril)</p>	<p>IZDANJE 285 7. prosinac 2015. god. This is an unofficial Croatian translation, made by B.V. *ovo je neslužbeni prevod na hrvatskom jeziku od B.V.</p>
<p>In this issue: <i>What are charisms? An extensive teaching in ten points by Mary Healy (a part of her speech in our European conference in Warsaw, October 2015). We should not hesitate to ask for a charism because we think we are not worthy. Not for our personal benefit. Your charism is about the person the Lord wants to touch through you.</i></p> <p style="text-align: center;">Powerful tools for evangelization <i>Paul's teaching on charisms</i></p> <p style="text-align: center;">Dr. Mary Healy</p> <p>There are no more powerful tools for evangelization than the charisms, gifts by which the Holy Spirit equips the Church and every Christian for our mission to be Christ's witnesses in the world. Yet how many are seeking to evangelize and live the Christian life without charisms! To evangelize without using charisms is like trying to push a car uphill.</p> <p>To use charisms effectively, it is important to learn what Scripture teaches about them. What are charisms? First, they are distinct from the sanctifying gifts of the Spirit, listed in Isaiah 11: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. Catholic tradition holds that these gifts are given to every Christian at baptism and confirmation, for the purpose of making us holy (CCC 1831).</p> <p>The charismatic gifts or charisms, in contrast, are distributed by the Spirit in different measures to different people. They are not primarily for personal sanctification but for building up the body of Christ. They are by definition gifts that are to be given away, gifts to be used for others. No one has all the charisms, precisely because we need one another, just as the organs in the human body cannot function without one another (1 Kor 12:17-21).</p> <p>Charisms are also distinct from human talents. A charism is not a natural ability but a supernatural gift of the Holy Spirit. It either enables one to do what is humanly impossible (such as prophecy or healings) or elevates a natural endowment (such as teaching or hospitality) to a supernatural level of efficacy for building up the body of Christ. In 1 Corinthians 12:8-10 Paul lists some of the more obviously supernatural gifts such as healings, prophecy, and miracles. In other passages he lists gifts that seem more ordinary but are no less important: service, teaching, exhortation, contribution, administration, and acts of mercy (Rom 12:7-8). Paul gives an extensive teaching on charisms in 1 Corinthians 12-14, which can be summed up in ten points.</p>	<p style="text-align: center;">U ovome izdanju: <i>Što su to karizme? Jedna važna pouka u deset točaka od Mary Healy (dio njenog govora na našoj Europskoj konferenciji u Varšavi, u listopadu 2015.). Ne trebamo oklijevati moliti za karizme zato jer mislimo da ih nismo dostojni. One nisu za našu osobnu korist. Vaše karizme su za osobu koje Gospodin želi dotaći preko vas.</i></p> <p style="text-align: center;">Snažno oruđe za evangelizaciju <i>Pavlova pouka o karizmama</i></p> <p style="text-align: center;">Dr. Mary Healy</p> <p>Ne postoji snažnije oruđe za evangelizaciju od karizmi, darova kojima Duh Sveti opskrbljuje Crkvu i svakog kršćanina za svoju misiju da bude Kristov svjedok u svijetu. Ipak, koliko ih ima koji žele evangelizirati, a žive kršćanski život bez karizmi? Evangelizirati bez korištenja karizmi je kao da pokušavate gurati auto uzbrdo.</p> <p>Da bi učinkovito koristili karizme važno je naučiti što nas Sveto Pismo poučava o njima. Što su karizme? Prvo, one su zasebne od <i>posvećenih darova</i> Duha, koje su nabrojane u Izaiji 11: mudrost, razum, savjet, jakost, znanje, pobožnost i Strah Božji. Katolička tradicija drži da su ovi darovi dani svakom kršćaninu na krštenju i krizmi, svrha im je da nas učine svetima (KKC 1831).</p> <p>Suprotno od toga, <i>karizmatički darovi</i> ili karizme, Duh dijeli u različitoj mjeri različitim osobama. Njihova svrha nije za osobno posvećenje nego za izgradnju tijela Kristova. Po definiciji darova oni postoje da se daju drugima, kao što i organi u ljudskom tijelu ne mogu funkcionirati jedni bez drugih (1 Kor 12,17-21).</p> <p>Karizme su također zasebne od ljudskih talenata. Karizme nisu prirodna sposobnost nego <i>nadnaravni</i> dar Svetoga Duha. On ili osposobljava nekoga da čini ono što je ljudski nemoguće (kao što je prorokovanje ili ozdravljenje) ili uzdiže prirodnu darovitost (kao što je pouka ili gostoljubivost) do jedne nadnaravne razine učinkovitosti za izgradnju tijela Kristova. U 1Kor 12,8-10 Pavao navodi listu najočiglednijih nadnaravnih darova kao što su iscjeljenje, proroštvo i čudesa. U drugom poglavlju nabroja darove koji se čine više uobičajenima, ali ne i manje važnima: služenje, pouka, tješjenje, dijeljenje, starješinstvo i djelo milosrđa (Rim 12,7-8). Pavao daje opsežnu pouku o karizmama u 1 Kor 12-14, koja se može sažeti u deset točaka.</p> <p>1) Karizme su objava Duha Karizme su "objava Duha" (1 Kor 12,7) – to jest,</p>

1) Charisms are manifestations of the Spirit.

Charisms are "manifestations of the Spirit" (1 Cor 12:7) - that is, they make evident the presence and power of the Holy Spirit. This means that every time you exercise a charism, God the Holy Spirit is operating through you. Charisms are not something you own or control; you cannot give a prophecy or heal someone whenever you feel like it. Rather, you are like a musical instrument on which the Holy Spirit plays according to his will and his timing. The more you are surrendered to him, the more freely he will play.

2) Every Christian receives one or more charisms.

"To each is given the manifestation of the Spirit" (1 Cor 12:7; cf. Eph 4:7). Every Christian has an indispensable role in building up the body of Christ, and every one is equipped by the Holy Spirit at baptism and confirmation with charisms in order to fulfill that role. There is no unemployment in the kingdom of God! Yet sadly, many Christians don't exercise their charisms because many are not even aware that they have charisms.

3) Charisms are given freely.

We are given charisms by the very fact of being baptized (1 Cor 12:13), not because we deserve them. Charisms are thus not a measure of holiness. Jesus said, "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers'" (Matt 7:22). This warning demonstrates that it is possible to exercise a charism and yet be far from God. Therefore we should never assume that a powerful charism such as healings or miracles is a measure of someone's holiness. Even the high priest Caiaphas, who wished to put Jesus to death, prophesied (John 11:49-50). In Numbers, even a donkey sees a heavenly vision! (Num 22:23-33).

Therefore we should not hesitate to ask for a charism because we think we are not worthy. If God can speak through a donkey, he can use me. It is also true, however, that the more united we are with the Lord, the more freely the Holy Spirit will be able to operate through us.

4) The purpose of a charism is to build up the body of Christ.

Charisms are "for the common good" (1 Cor 12:7). A charism is a gift that is to be passed on to others; it is not for the personal benefit of the one who receives it. For example, Paul describes charisms used in a prayer gathering: "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification" (1 Cor 14:26). However, Paul does make an exception for the gift of tongues as a prayer-language: "he who speaks in a tongue edifies himself" (1 Cor 14:4).

5) Charisms are efficacious for evangelization.

one čine očitim prisustvo i snagu Svetoga Duha. To znači da svaki put kada koristite karizme, Bog Duh Sveti djeluje kroz vas. Karizme nisu nešto što vi posjedujete ili kontrolirate; ne možete prorokovati ili iscijeliti nekoga kada god vi to hoćete. Nego, vi ste prije kao muzički instrument na kojem Duh Sveti svira po svojoj volji i po svome vremenu, kada On to želi. Što ste više predani Njemu tim više On će slobodnije svirati.

2) Svaki kršćanin prima jednu ili više karizmi.

"Svakomu se daje objava Duha" (1Kor 12,7; usp. Ef 4,7). Svaki kršćanin ima jednu prijeko potrebnu ulogu u izgradnji tijela Kristova, i svatko je opremljen Duhom Svetim na krštenju i krizmi karizmama kako bi ispunili tu ulogu. Ne postoji nezaposlenost u Božjem kraljevstvu! Ipak, na žalost, mnogi kršćani ne koriste svoje karizme jer mnogi nisu čak ni svjesni da imaju karizme.

3) Karizme se daju besplatno.

Nama su dane karizme kada smo kršteni (1Kor 12,13), ne zato što smo ih zaslužili. Prema tome karizme nisu mjerilo svetosti. Isus kaže: "*Mnogi će mi u onaj dan reći: 'Gospodine, Gospodine, zar nismo pomoću tvoga imena prorokovali, pomoću tvoga imena izgonili zle duhove, pomoću tvoga imena čudesa činili?' Tada ću im kazati: 'Nikad vas nisam poznavao. Odlazite od mene, zlotvori!'"* (Mt 7,22). Ovo upozorenje pokazuje da jeste moguće koristiti karizme, a ipak biti daleko od Boga. Zato nikada ne smijemo pretpostaviti da su snažne karizme poput iscjeljenja ili čudesa mjerilo nečije svetosti. Čak i veliki svećenik Kaifa, koji je htio Isusa ubiti, je prorokovao (Iv 11,49-50). U Knjizi Brojeva, čak je i magarica vidjela nebesku viziju! (Br 22,23-33).

Zato ne bi trebali oklijevati moliti za karizme misleći kako ih nismo dostojni. Ako Bog može govoriti kroz magaricu, On može koristiti i mene. Ipak, također je istina da što smo više sjedinjeni s Gospodinom, to će slobodnije Duh Sveti moći djelovati kroz nas.

4) Svrha karizme jest izgraditi tijelo Kristovo.

Karizme su "*za opću korist*" (1Kor 12,7). Karizma je dar koji se treba prenijeti na druge; to nije za osobnu korist onoga koji je primio dar. Na primjer, Pavao koristi da opiše karizme za zajedničku molitvu: "*Kad se god sastajete, svaki od vas može imati hvalospjev, pouku, objavu, govor u tuđem jeziku ili njegovo tumačenje; neka sve bude tako da bude na izgradnju!*" (1Kor 14,26). Međutim Pavao čini jednu iznimku za dar govora u jezicima kao govor-molitve: "*Onaj koji govori tuđim jezikom izgrađuje sam sebe*" (1Kor 14,4).

5) Karizme su djelotvorne za evangelizaciju.

Karizme su često znakovi koje Bog dijeli svjedocima Evandelja (Heb 2,4). Pavao je iskusio u svome životu snagu nadnaravnih karizmi koje su doticale ljudska srca i koja su ih uvjerila u istinu onoga što je propovijedao. Njegova čudesa su dovela do mnogih obraćenja: "*Ne usuđujem se reći nešto od onoga što Krist nije po meni*

Charisms are often signs by which God bears witness to the gospel (Heb 2:4). Paul experienced in his own life the power of supernatural charisms to touch people's hearts and convince them of the truth of what he preached. His miracle wrought many conversions: "I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Holy Spirit" (Rom 15:18-19). Even in a prayer gathering, charisms can have a powerful effect on unbelievers: "if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed; and so, falling on his face, he will worship God and declare that God is really among you" (1 Cor 14:24-25).

6) Charisms are to be eagerly desired.

Paul says, "Strive eagerly for [or 'be zealous for'] the greatest spiritual gifts" (1 Cor 12:31; cf. 1 Cor 14:1). We should not be reluctant to pray for, desire, and practice using charisms out of a false sense of humility. Since a charism is a gift to be given away, my charism is not about me. It is about the person the Lord wants to touch through me. "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you" (Mt 7:7).

7) All have a responsibility to exercise their charisms.

Using the charisms we have been given is not optional. The world and the Church need them. Paul exhorts, "Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness" (Rom 12:6-8). The First Letter of Peter gives similar advice: "As each has received a gift, employ it for one another, as good stewards of God's varied grace" (1 Pet 4:10).

8) The role of leadership in the Church is to call forth charisms

The role of leaders in the Church is not to do all the ministry but "to equip the saints for the work of ministry, for building up the body of Christ" (Eph 4:12). Equipping the members of the Church for ministry includes teaching about charisms, discerning them, calling them forth, guiding them, correcting mistakes, and overseeing their harmonious interaction. Paul emphasizes that leaders are not to hinder charisms but foster them. "Do not quench the Spirit, do not despise prophesying, but test everything; hold fast what is good, abstain from every form of evil" (1 Thes 5:19-22). "So, my brethren, earnestly desire to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order" (1 Cor 14:39-40).

učinio za obraćenje pogana riječju i djelom, snagom čudesnih znakova, silom Duha Svetoga." (Rim 15,18-19). Čak i u zajedničkoj molitvi, karizme mogu imati snažan učinak na nevjernike: "ako svi prorokuju a uđe kakav nevjernik ili neupućeni, svi ga opominju, svi ga ispituju i prosuđuju: otkrivaju se tajne njegova srca. I tako, past će ničice, pokloniti se Bogu i priznati da je doista Bog među vama." (1Kor 14,24-25).

6) Za karizmama treba vruće čeznuti.

Pavao kaže: "Čeznite [ili "vruće čeznite"] za većim darovima" (1Kor 12,1; usp. 1Kor 14,1). Ne trebamo se opirati moliti za njih, čeznuti ili prakticirati korištenje karizmi bez lažnih osjećaja poniznosti. Pošto su karizme dar koji se treba davati dalje, moja karizma nije o meni. Ona je o osobi koju Gospodin želi dotaći kroz mene. "Molite, i dat će vam se! Tražite, i naći ćete! Kucajte, i otvorit će vam se!" (Mt 7,7).

7) Svi imaju odgovornost koristiti svoje karizme.

Koristiti karizme koje su nam dane nije po izboru. One su potrebne svijetu i Crkvi. Pavao preklinje: "Imamo različite darove već prema danoj nam milosti. Tko ima dar proricanja, neka proriče u omjeru s vjerom! Tko ima dar posluživanja, neka poslužuje! Tko ima dar poučavanja, neka poučava! Tko ima dar tješjenja, neka tješi! Tko dijeli, neka dijeli darežljivo! Tko čini milosrđe, neka ga čini veselo!" (Rim 12,6-8). Prva Petrova Poslanica daje nam sličan savjet: "Služite jedan drugoga – svaki milošću kakvu je primio – kao dobri upravitelji mnogovrsne Božje milosti." (1Pt 4,10).

8) Uloga vodstva u Crkvi je pozvati naprijed karizme

Uloga voditelja u Crkvi nije činiti sve službe nego "da priprave svete za djelo službe, za izgradnju Kristova tijela" (Ef 4,12). Opremiti članove Crkve za službu uključuje pouku o karizmama, razlučiti ih, pozvati naprijed na djelovanje, voditi ih, ispravljati pogreške, te nadgledati njihovo skladno međudjelovanje. Pavao naglašava kako voditelji nisu tu da sprječavaju karizme nego da ih potiču. "Duha ne gasite! Proročke govore ne prezirite, nego sve provjeravajte, što je dobro, zadržavajte. Uklanjajte se svakom zlu!" (1Sol 5,19-22). "Zato, braćo moja, vruće čeznite za darom prorokovanja i ne branite govoriti tuđim jezicima! Ali sve neka bude pristojno i uredno!" (1Kor 14,39-40).

Sv. Ivan Zlatousti dodaje: "Najosnovnija zadaća crkvenog vođe je razlučivati duhovne darova kod svijetu onih koji su pod njegovom ovlašću, te poticati te darove da se koriste na punu korist svima. Samo osoba koja može razlučivati darove drugih i koja se može ponizno radovati uspjesima tih darova je podobna voditi Crkvu."²

9) Ljubav je "put".

2 Ivan Zlatousti, *Šest Knjiga o svećenstvu*, prijepis G.W.Butterworth (Crestwood,NY: Tiskara Sjemeništa Sv. Vladimira, 1964.), str. 44

St. John Chrysostom adds, "The most basic task of a church leader is to discern the spiritual gifts of all those under his authority, and to encourage those gifts to be used to the full

benefit of all. Only a person who can discern the gifts of others and can humbly rejoice at the flourishing of those gifts is fit to lead the Church."¹

9) Love is the "way."

At the center of Paul's teaching on charisms is his great hymn to love (agapē) in 1 Corinthians 13. "Earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal..." (1 Cor 12:31-13:1). This may seem to be a digression, but it actually provides the foundational principle on which to discern and pastor the exercise of charisms. Love is the measure; love is the aim of every use of a charism. It is not a question of choosing between charisms and love—rather, charisms are the tools of love.

10) Exercising charisms gives glory to God.

We who believe in Christ "have been destined and appointed to live for the praise of his glory" (Eph 1:12). Charisms give glory to God because they reveal his love and power at work in the world. "As each has received a gift, employ it for one another... whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ" (1 Pet 4:10-11).

Dr. Mary Healy,
chair of the ICCRS doctrinal commission

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U središtu Pavlovog učenja o karizmama je veliki himan ljubavi (agapē) u Prvoj Korinćanima 13. "Čeznite za većim darovima! A pokazat ću vam još uzvišeniji put. Kad bih ljudske i anđeoske jezike govorio, a ljubavi ne bih imao, bio bih mjed što ječi, ili cimbal što zveči..." (1Kor 12,31-13,1). Ovo može izgledati kao odstupanje, ali u stvari omogućuje temeljno načelo kojim se razlučuje i kojim župnik vježba karizme. Ljubav je mjerilo; ljubav je cilj svakog korištenja karizmi. Nema pitanja u izboru između karizmi i ljubavi – nego prije, karizme su oruđe ljubavi.

10) Uporaba karizmi daje slavu Bogu.

Mi koji vjerujemo u Krista "smo predodređeni da budemo na hvalu slave njegove" (Ef 1,12). Karizme daju slavu Bogu jer one otkrivaju Njegovu ljubav i snagu djelovanja u svijetu. "Služite jedan drugoga, svaki milošću kakvu je primio,...Ako se tko služi darom govora, neka je svjestan da govori riječi Božje! Ako se tko služi darom služenja, neka je svjestan da radi snagom koju Bog daje, da se u svemu hvali Bog po Isusu Kristu." (1Pt 4,10-11).

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1 John Chrysostom, Six Books on the Priesthood, trans. G. W. Butterworth (Crestwood, NY: St. Vladimir's Seminary Press, 1964), 44.