
In this issue: *A presentation of two very important church documents on charisms that appeared this year. The Congregation for the Doctrine of the Faith published 'Iuvenescit Ecclesia'. Pontifical Council for Promoting Christian Unity published 'Do not quench the Spirit' (mentioning the Catholic Charismatic Renewal/Renewal in the Spirit three times and contributions from dr. Mary Healy and dr. Peter Hocken).*

JEWELS TO THE CHURCH

Agreement about the charisms between Catholics and Pentecostals

'Catholics and Pentecostals rejoice in the renewed emphasis given in recent decades to charisms in the life and mission of the Church. Over the past century the experience of charisms has taken a more central role, thanks largely to the witness of the Pentecostal and Charismatic movements.' This and other conclusions are published in 'Do not quench the Spirit', the final report of a dialogue, published by the Vatican. 'It is the first bilateral document in which charisms have been examined in any depth' (112).

The dialogue has been co-sponsored by the Catholic Church, through the Pontifical Council for Promoting Christian Unity, and by a team of Classical Pentecostals. The report include 114 short paragraphs.

'Catholics recognize that Pentecostals have awakened a greater sensitivity to the outpouring of the Holy Spirit and the exercise of spiritual gifts in the Church in the contemporary era.' Pentecostals 'are thankful that Catholics and other Christians have recognized the Pentecostal witness to the significance of charisms in the life of the Church' (14).

What are charisms?

They describe charisms as 'jewels to the Church' (111), 'expressions of God's love for his people and manifestations of his living presence among them' (9) and of 'the creativity of the Spirit' (11). They state that 'both the more extraordinary charisms (such as healings, miracles, prophecy, and tongues) and those that seem more ordinary (such as service, teaching, exhortation, contribution, administration, and acts of mercy) are vital for the life and mission of the Church.'

Special attention

The participants in this dialogue gave special attention study three charisms which are important for the life of the Church but which can be sources of misunderstanding or tension: prophecy, healing, and the discernment of spirits.

Healing

'Pentecostals and Catholics are united in affirming that Christ continues to heal today, even in miraculous ways' (65), but see 'also a need to prepare the sick in case their prayers are not answered the way they expected them to be. Sometimes healing may come in the form of joyful acceptance of one's suffering (cf. 2 Cor 12:8-10), or even of imminent death' (72).

Discernment of spirits

'The charism of discernment is exercised by the ordained ministry especially in the spiritual guidance of the faithful, including the sacrament of reconciliation. As a charism, however, discernment of spirits may be bestowed by the Holy Spirit on any of the faithful. Discernment is an exercise in which clergy and laity have complementary roles' (88).

Distinguishing real words of the Lord

'Pentecostals and Catholics often need instruction in distinguishing real words of the Lord from their own pious wishes. Thus, the Church must continue to test charisms, in order to discern whether they are from God' (90).

Theological education and formation

'Pastoral oversight includes welcoming and fostering charisms, discerning them, coordinating their harmonious exercise among

believers, and guiding them to best serve the mission of the Church' (92).

With their distinctive starting points, Catholics and Pentecostals accept the opportunity to learn from one another's traditions, and integrate into their respective approaches what they have learned' (98) and they 'agree that there is a great need to provide theological education and formation at all levels' (99). The

report itself is offered as a document for this education and formation (112).

The whole report as PDF with content table is 0417uk (English) and 0417fr (French) on www.stucom.nl.

Kees Slijkerman,
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SOME CHARISMS NEED PARTICULAR REGULATIONS

Document on is the relationship between hierarchical and charismatic gifts

Pentecost 2016 the Congregation for the Doctrine of the Faith published a document on charisms: [Iuvenescit Ecclesia](#), on the Relationship Between Hierarchical and Charismatic Gifts in the Life and the Mission of the Church.

In [Iuvenescit Ecclesia](#), a letter to all the Catholic bishops, the Congregation for the Doctrine of the Faith describes the great variety of charisms as mentioned in the Bible and says: 'Among the charismatic gifts, freely distributed by the Holy Spirit, many are received and lived out by persons within the Christian community who have no need of particular regulations.'

Special attention

'When, however, a gift presents itself as a "founding" or "originating charism", this requires a specific recognition so that the richness it contains may be adequately articulated within the ecclesial communion and faithfully transmitted over time. Here emerges the decisive task of discernment that appertains to the ecclesial authorities.' (17) *Iuvenescit Ecclesia* gives special attention to this "founding" or "originating charism". It explains: 'The relationship between the personal character of the charism and the possibility of sharing it expresses a decisive element in its dynamic, insofar as it touches upon the relationship that, in the ecclesial communion, always links person and community. The charismatic gifts, when exercised, can generate affinities, closeness,

and spiritual relationships. Through these the charismatic patrimony, originating in the person of the founder, is shared in and deepened, thereby giving life to true spiritual families. The new ecclesial groups, in their diverse forms present themselves as shared charismatic gifts.' (16)

Receive what the Spirit inspires

The final subject of *Iuvenescit Ecclesia* is the relationship between hierarchical and charismatic gifts. The term 'hierarchical gifts' comes from the Vatican II document *Lumen Gentium* (LG 12). Hierarchical gifts are linked with the sacrament of Orders (12 and 14). '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' (20).

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Iuvenescit Ecclesia in English as PDF with content table: [0413uk](#) on www.stucom.nl.
In other languages: [DE](#) - [EN](#) - [ES](#) - [FR](#) - [IT](#) - [SL](#) on www.vatican.va; [NL](#) on rkdocumenten.nl.

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