

JAKUB WALCZAK O.Carm

TOWARDS HARMONIOUS RELATIONSHIP BETWEEN HIERARCHICAL AND CHARISMATIC GIFTS

A b s t r a c t. The document *Iuvenescit Ecclesia* issued by the Congregation for the Doctrine of the Faith draws attention to the existence in the Church of two different gifts: hierarchical and charismatic. The former refer to her institutional dimension, the latter to the charismatic. Mutual existence and dialogue of two different entities is always a challenge. Each of them brings something of its own and characteristic for itself. Each should also take into account the existence of the other with its features as well as mutual dependencies and circumstances of the encounter. It may lead to tensions and difficulties in mutual relationships. Thus, the question of how to strive to make this relationship harmonious is still valid and of great importance. We are trying to take up this challenge in the case of hierarchical and charismatic gifts in the Church and to propose a path to the aim of their mutual harmonious relationship.

Key words: hierarchical gifts; charismatic gifts; relationship with God; openness; good intention.

On the 15th of May 2016 the Congregation for the Doctrine of the Faith issued a letter entitled *Iuvenescit Ecclesia*. By means of this letter, in the light of the relationship between hierarchical and charismatic gifts, the Congregation wanted to encourage the ordered and fruitful participation of the new religious movements and communities in the communion and mission of the Church.¹ In this article we will propose a path towards a more harmo-

Dr JAKUB WALCZAK O.Carm. – Istituto di Spiritualità, Pontificia Università Gregoriana, Piazza della Pilotta 4. Roma; adres: Via Sforza Pallavicini 10, 00193 Roma, Italia; e-mail: domokrazca@gmail.com

¹ Cf. THE CONGREGATION FOR THE DOCTRINE OF THE FAITH, “Letter *Iuvenescit Ecclesia* to the Bishops of the Catholic Church Regarding the Relationship Between Hierarchical and Charismatic Gifts in the Life and the Mission of the Church (15th of May 2016)”, *L’Osservatore Romano* 135(15th of June 2016), 3. From now on, we will use the following abbreviation: Iuv.

nious relationship between these two kinds of gifts that are present in the life of the Church. We will do this in three steps. Firstly we will focus on the distinction between the hierarchical and charismatic gifts. Secondly we will focus on the condition of the human person who receives them and thirdly we will underline some of our human attitudes that we consider to be crucial for harmonious cooperation between the institutional Church and charismatic groups of different kinds.

1. HIERARCHICAL AND CHARISMATIC GIFTS

The dogmatic constitution, *Lumen Gentium*, distinguishes between hierarchical and charismatic gifts. Its fourth number reads:

When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that He might continually sanctify the Church, and thus, all those who believe would have access through Christ in one Spirit to the Father. He is the Spirit of Life, a fountain of water springing up to life eternal. To men, dead in sin, the Father gives life through Him, until, in Christ, He brings to life their mortal bodies. The Spirit dwells in the Church and in the hearts of the faithful, as in a temple. In them He prays on their behalf and bears witness to the fact that they are adopted sons. The Church, which the Spirit guides in way of all truth and which He unified in communion and in works of ministry, He both equips and directs with hierarchical and charismatic gifts and adorns with His fruits. By the power of the Gospel He makes the Church keep the freshness of youth. Uninterruptedly He renews it and leads it to perfect union with its Spouse. The Spirit and the Bride both say to Jesus, the Lord, "Come!" Thus, the Church has been seen as "a people made one with the unity of the Father, the Son and the Holy Spirit."

The hierarchical gifts pertain to the sacrament of Orders and above all to the fullness of the sacrament of Orders. The Apostles were enriched with a special outpouring of the Holy Spirit who came upon them. They passed on this spiritual gift to their helpers, that is, the priests, by the imposition of hands. Episcopal consecration together with the office of sanctifying confers the office of teaching and of governing which is exercised in hierarchical communion with the head and the members of the college. Priests are consecrated to preach the Gospel, to be shepherds for the faithful and to celebrate divine worship. They sanctify and govern under the bishop's authority. In the context of hierarchical gifts there are deacons upon whom hands are imposed unto the ministry of service. They are strengthened by sacramental grace and serve in the diaconate of the liturgy, of the word, and of charity to the Peo-

ple of God. These hierarchical gifts in the diverse grades of sacrament of Orders enable all the members of the Church to have access to the sacraments, to the proclamation of the Gospel and to the pastoral care (Iuv 14).

The general meaning of the word *charism* is *generous gift* that comes from God. Its distribution, however, is differentiated. As St. Paul declares, God distributes them as He wishes (cf. 1Cor 12:11) because we form one body that contains different parts that have different functions. This diversity between the members of the body is necessary and productive. The charisms manifest the multiform grace of God (cf. 1P 4:10) (Iuv 4). They are given for some benefit. The charism of speaking in tongues may be useful for a person who has received it. The charisms of the word (of wisdom, of knowledge, of prophecy, of exhortation) or of action (of powers, of ministry, of governance) are for common usefulness. However they have also a personal usefulness as they promote the growth in charity of those who possess them. St. Paul teaches that *everything should be done for building up* (1 Cor 14:26) (cf. Iuv 5). The charismatic gifts are given so that sacramental grace can bear fruit in our Christian life in different ways and at every level. They enable the human person to give a response to the gift of salvation in complete freedom, in a way suited to the times, becoming a gift of love for others and authentic witnesses to the Gospel (cf. Iuv 15). The charisms should be received with consolation and thanksgiving. The one who accepts them, however, has the right and duty to use them in the Church and in the world for the good of people and for building up the Church (cf. Iuv 9).

The above quoted constitution, *Lumen Gentium*, underlines that the sacraments and the ministries of the Church are not the only way through which the Holy Spirit leads and sanctifies the believers. He distributes special graces among the faithful of every rank making them fit and ready to undertake various tasks and offices in a way that contributes to the renewal and building up the Church (cf. Iuv 10). The letter of the Congregation reflects the teaching of popes John Paul II, Benedict XVI and Francis, emphasising that there is no conflict or opposition in the Church between the institutional dimension and the charismatic dimension but rather a coessentiality of the gifts. Since the essential institutions in the Church are also charismatic, the charisms have to be in some way institutionalised to have coherency and continuity. These two dimensions originate from the same Holy Spirit for the same Body of Christ and together make visible the mystery of Christ and His salvific work in the world. Since the Holy Spirit creates a harmony between the diverse gifts, the various kinds of charismatic groups are called to a missionary openness, to the necessary obedience to pastors, and to maintain ecclesial communion (cf. Iuv 10). There cannot be a contraposition or juxta-

position between hierarchical gifts and charismatic gifts, because every gift comes from the Father, through the Son, in the Holy Spirit. The Holy Spirit distributes efficaciously the salvific grace offered by Christ through the sacraments and He is the one who bestows the gifts (cf. Iuv 11-12). Recognising the authenticity of the charisms, even if this is not an easy judgement, belongs to the ecclesiastical authorities. The process of discernment is time-consuming. An adequate period of time has to pass in order to authenticate the charisms and to recognise them as genuine or otherwise (cf. Iuv 17).

2. THE CONDITION OF THE HUMAN PERSON

One of the parables Jesus left us is about a sower who went out to sow. And we know from it that some seed fell on the way side, some on stony ground, some among thorns, and some on the good ground. Only those which fell on the good ground eventually bore fruit. Both hierarchical and charismatic gifts might be seen in the analogy of this parable. These gifts are given to the human person in order to bear the fruit of spiritual growth, that is, the growth of charity. Our internal condition seems to be crucial for how they are received and how these two dimensions cooperate together. This is why, in this section, we will focus on the general condition of the human person after original sin.

As we remember from the book of Genesis our first parents engaged in dialogue with the serpent and ate the fruit which was prohibited. As a result they were expelled from the Garden of Eden (cf. Gen 3). St. Paul expresses the consequence of original sin in words we all probably know by heart: I do not do the good I want, but I do the evil I do not want (Rm 7:19). In the letter to the Galatians he writes about the desires of the flesh which are opposed to those of the Spirit. He marks out in this way the way of life according to the flesh and according to the Spirit, which are opposed to each other. Both of them bear fruit. The first one bears immorality, impurity, licentiousness, idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies, and the like. The second one bears love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control (cf. Gal 5:16-23).²

² For Pauline anthropology and the life according to the flesh and according to the Spirit see for example Glen MARSHALL, "Some Implications of Pauline Anthropology for Contemporary Pastoral Care", *Vox Evangelica* 17(1987), 23-34, James G.D. DUNN, *La teologia dell'Apostolo Paolo* (Brescia: Paideia Editrice, 1999), Ugo VANNI, *L'ebrezza nello Spirito*

St. John of the Cross follows this idea using different language. Generally, John recognises two parts in our human nature: the lower that is sensual and the higher spiritual part. In the lower part he distinguishes flesh, external senses (sight, hearing, taste, smell and touch) and internal senses (phantasy, imagination, sensual memory). In the higher part he distinguishes intellect, memory and will.³ This is not the complete structure, but it is enough for our purposes. What he notices is that these two parts do not have the same aspirations. They do not work as a unity from a functional point of view. Each part has its own ideals, strives for them, wants to impose them on the other and seeks to arrange its activity according to them. This means that there cannot be agreement between them because each part wants to reign over the other and over the whole person. This internal conflict is actually the battle of each human being with him or herself and we all experience it. For example, when someone wakes up in the morning tired and having underslept. The first idea this person has is: I want to sleep longer, I do not want to get up, just another few minutes. This is what the flesh says and wants from this person. After second thoughts another idea appears: I do not have time, I have to get up and go to work, to school or whatever the reason might be. And this is what the intellect says. In the end the decision must be made: to get up or to stay longer in bed. During the day we have a lot of situations like this and we have to make decisions about these situations. Some of these situations are more complex, where making the decision is not so easy. If we multiply the number of situations by days, by weeks or by months, we will see that this conflict, this battle of the person with himself, is everywhere. John distinguishes between those who organise their lives

(Roma: Edizioni AdP, 2008); Albert VANHOYE, *Lettera ai Galati. Nuova versione, introduzione e commento* (Milano: Edizioni Paoline, 2000); Silvano FAUSTI, *La libertà dei figli di Dio, commento alla lettera ai Galati* (Milano: Ancora, 2010); Udo BORSE, *La lettera ai Galati* (Brescia: Editrice Morcelliana, 2000).

³ There are three models of human structure in *the Spiritual Canticle* and they are associated with three symbols: the hill (*la montiña*) (cf. CA 25,6; CB 16,10), the city and its outskirts (*la ciudad y sus arrabales*) (cf. CA 31,7; CB 18,7) and “strength” (*el caudal*) (cf. CA 19,4; CB 28,4). Taking into account all the elements specified by St. John of the Cross in these models it is possible to reconstruct a detailed image of the psychological – ontological human mechanism. CA and CB mean the *Spiritual Canticle*, Redaction A and Redaction B respectively; the numbers that follow the abbreviation refer to the chapter and to the paragraph respectively. The human structure in the writings of St. John of the Cross is discussed for instance in: Eulogio PACHO, “La antropología sanjuanista”, *El Monte Carmelo* 69(1961), 49-90; Mirosław KIWKI, “Las estructuras básicas del ser humano en el pensamiento de san Juan de la Cruz”, *San Juan de la Cruz* 33(2004), 5-78; Henri SANSON, *L’esprit humain selon saint Jean de la croix* (Paris: Presses Universitaires de France, 1953).

according to their sensual or according to their spiritual part. He is not afraid to call the person that is sensual and earthly an animal.

Here we can notice how important our human will is, because it is the will which makes these decisions. And the will tends to do what appears to be more attractive for the human person. When we go back to the statement of St. Paul and to the consequences of the original sin, we can see that we are not always attracted to what is good, or to say it better to what is good in God's eyes. After some years of Christian education we have some general knowledge about what is morally good and what is morally wrong. Even if it might be difficult, it is possible to know the Bible by heart, to know the Catechism of the Church by heart, to know all the documents of the Church from the last two hundreds of years and to know the Codex of Canon Law by heart and at the same time to live in a completely different and opposite way to what all these documents suggest should be our model of life. Our memory and our human intellect are not enough, because if there is no will, no willingness, if we are attracted much more by something else than by the word of God, we will act accordingly.

St. John of the Cross writes about three enemies: the flesh, the world, and the devil (cf. *Cautelas 2*).⁴ Under the term flesh, the Saint includes one's own self and sensuality (cf. *Cautelas 14*). Sometimes the pressure of the environment in which we live is more influential than divine teaching. Sometimes the desires of our flesh are more dominant. Sometimes we submit ourselves to the devil's temptations. After original sin we are all born as little egoists and Christian education helps us to leave our egoism behind and to head towards charity. Sometimes we are so concentrated on ourselves that there is nothing more important than what we want.

Original sin does not destroy our ontological union, we would be different beings than we are. Hence, we can talk about a psychological or affective discontinuity in the sense that both parts of the soul, the higher and the lower, do not operate in an ordered or integrated way.

This is the general condition of the human person who is a potential receiver of the hierarchical or charismatic gifts. It will depend on his or her attitude how these gifts will be received and how fruitful and harmonious will be the cooperation between these two hierarchical and charismatic dimensions.

⁴ See JUAN DE LA CRUZ, "Cautelas", in SAN JUAN DE LA CRUZ, *Obras completas*. Novena Edición Preparada por. E. PACHO (Burgos: Monte Carmelo, 2011). The precautions are numbered using Arabic numerals. *Cautelas 2* means the second precaution.

3. TOWARDS HARMONIOUS INTER-RELATIONSHIP

In this section we will propose a path to harmonious relationship between the hierarchical and charismatic gifts. We would like to emphasise three human attitudes that should help to make this relationship harmonious: willingness, openness and welcoming, and a good intention.

a) **Willingness**

The first thing as in any other aspect of our human life is our willingness. Both of the sides, the hierarchical and the charismatic, need to look for and care for harmonious relationship. In the light of the previous paragraph this is not as banal as it might sound. The paragraph demonstrated that we might remember something, we might understand it, but, in the end, it is our will which makes the decision to do something or not to do something. And our will is strictly connected with our heart. It is what Jesus says in the gospel: where your treasure is, there your heart will be also (Mt 6:21). Even if we normally know what is morally good and what is morally bad, this does not mean that we always do what is morally good. Our sins show us all the areas of our life in which some of our Christian values are not rooted enough in our hearts. In consequence, something else is more attractive and is chosen by us. It demonstrates that sometimes the human person cannot find the strength or will within him or herself to choose what is morally good. The rules, norms, and commandments on which the Christian life is based do not, of themselves, give anyone of us the strength to obey them. They merely indicate the right choice, what is good and what is evil. They do not give us, however, the strength to choose the good or to refuse the evil.

In our case the members of both the institutional and charismatic dimensions know and understand that they have to operate together in an integrated and harmonious way. Yet this is merely one more rule or norm that has to be observed and which of itself gives neither the members of the institutional dimension nor the members of the charismatic dimension the strength to obey it. If it remains merely the law which they have to obey, it might occur that one day they will not have the strength or the will to do this.

If all these rules, norms and commandments do not give us strength to obey them and if within us we are sometimes lacking in this strength, there is a natural question about the source of the strength which enables us to choose what is good and to refuse what is wrong, in particular to look for harmonious and integrated cooperation between the hierarchical and charismatic dimensions. And the answer is, as we might expect, that it is God Himself who helps and gives what is needed to look for a good relationship

between the two dimensions discussed in the letter of the Congregation. God must, however, be given first place in the hearts of their members, which means that each of them has to care for and make stronger their own relationship with God.

To do this they have to find time for meeting God, because where there is a meeting, there is space for a relationship. We can notice this in our human relationships. If we cannot find time to meet each other, our relationship suffers and might even be broken up. It is almost impossible to have a relationship without meeting. It may be that we do not look on our relationship with God in the same way because we are in a different situation to the Apostles, because we cannot see Jesus as they could see Him. This does not mean that we cannot meet God, however. We have at least three possibilities: the Eucharist, the prayer, and the Bible. The members of the two discussed dimensions have to find time for Holy Mass, time for prayer and time for reflecting on the biblical passage.

These three possible ways to meet God help them to stay with Him, to speak to Him, and to listen to Him. They should also help them in their relationship with God. It is something important, because to understand something, to remember something is not enough. They have to also live according to what they understand, know and remember. The way from the human intellect to the human heart is sometimes the longest journey that the divine word has to go through. Once God's word is placed in the human heart and takes the first place there, all Christian values, commandments, rules and norms are no longer the law we are obliged to live, but become part of human life. Something that becomes part of our human identity and with which the human person is internally identified. The accent or emphasis shifts then from effort to joy. Harmonious relationship will no longer be something the members of institutional and charismatic dimensions have to search for, something that is not connected merely with an effort they have to make, but it becomes something they want to do and that is the joy of their activity. And the Letter released by the Congregation will not be another one which was merely read, understood and remembered, but also profoundly applied in daily life.

b) Openness and Welcoming

Mutual openness and welcoming on the part of the members of respective dimensions is suggested in number 20 of *Iuvenescit Ecclesia* that reads:

Above all, 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 (Iuv 20).

To a certain extent we can compare this situation with hospitality that consist in the host opening the door, revealing to the guest to his own identity and giving a welcome to the guest who sometimes might be a stranger, a foreigner to the one who opens the door, or someone unknown to the master of the house. It involves both interdependence and independence, the giving of oneself to the other but also the preservation of clear boundaries between the self and the other. The guest might me not named, whoever the guest may be, he or she influences the host and might introduce something foreign into the house of the host.⁵ This encounter between host and the guest might be the source of anxiety, rivalry, or even hostility, in which the host's power over the guest is conceived in a threatening manner, or in which it might be the guest who threatens to overtake the host's place as master by usurping his home.⁶ It might happen that the host who receives the guest might be made the hostage of the one who is being given a reception. The guest might actually be the host's enemy and this is why hospitality poses a question about the stranger, someone who is unknown, who comes from abroad.⁷ The host might also be imprisoned in his own house, in the metaphorical house of his particular ideas, subjectivity or projections and it might be the guest who liberates him. The encounter constitutes a space for reciprocity.⁸

We can notice the ambivalent nature of hospitality. Emphasising it, the French philosopher, Jacques Derrida explores the concept of *hostipitality*

⁵ Cf. Jakub WALCZAK, *Christian Life as Spousal Hospitality. An Implicit Theme in the Writings of St. John of the Cross* (Roma: Editrice Pontificia Università Gregoriana, 2016), 46-47.

⁶ Cf. Ana M. MANZANAS, Jesús B. SANCHEZ, *Cities, Borders and Spaces in Intercultural American Literature and Film* (New York: Routledge, 2011), 22.

⁷ Cf. Claudio MONGE, *Dieu hôte. Recherche historique et théologique sur les rituels de l'hospitalité* (Bucarest: Zeta books, 2008), 7.

⁸ Cf. Henri J.M. NOUWEN, "Hospitality", *Monastic Studies* (1974), 10:8; Cf. Henri J.M. NOUWEN, *I tre movimenti della Vita spirituale. Viaggio spirituale per l'uomo contemporaneo* (Brescia: Edizioni Queriniana, 2002), 59; Cf. Jacques DERRIDA, *Of Hospitality* (Stanford: Stanford University Press, 2000), 123-125.

(*hostipitalité*). He is referring to the ambiguous Latin word *hostis* which means both a guest and an enemy, depending on how we want to receive an arriving stranger, an alien, a foreigner.⁹ John Caputo underlines the close relationship between “hostility” and “hospitality”:

The *hospes* is someone who has the power to host someone, so that neither the alterity (*hostis*) of the stranger nor the power (potential) of the host is annulled by the hospitality. There is an essential “selflimitation” built right into the idea of hospitality, which preserves the distance between one’s own property and the stranger, between owning one’s own property and inviting the other into one’s home. So, there is always a little hostility in all hosting and hospitality, constituting a certain “hostil/pitality”.¹⁰

Hospitality, therefore, is connected with the risks involved in openness and welcome. We need to consider the question of the extent to which the host ought to welcome the other: the guest, stranger or foreigner, the one without a proper name, without any identity marker. There emerges the problem of conditional or unconditional hospitality.¹¹

The German philosopher, Immanuel Kant, for instance, sees hospitality as an agreement of non-hostility between the host and guest. Despite the fact it is regarded as a universal right, Kantian hospitality is conditional and temporal. His idea of hospitality is only possible owing to an agreement between states, and it is, therefore, limited by the time for which particular states exist. The host has the right to reject the guest or to force him to leave after a certain period of time. Kant’s vision of “universal” hospitality is actually quite limited.¹²

We have to admit that sometimes there is a danger that certain “guests” may pose a threat to an unwary host and in that case the hospitality should be refused.

In our case the position of the institutional dimension is similar to the host of the house who sets the rules of hospitality and gives a welcome to the guest or refuses it. The charismatic dimension is similar to the guest who knocks to the door asking to be received. As the Congregation emphasises

⁹ Cf. J. WALCZAK, *Christian Life as Spousal Hospitality. An Implicit Theme in the Writings of St. John of the Cross*, 47.

¹⁰ John D. CAPUTO, *Deconstruction in a Nutshell. A Conversation with Jacques Derrida* (New York: Fordham University Press, 1997), 110.

¹¹ Cf. J. WALCZAK, *Christian Life as Spousal Hospitality. An Implicit Theme in the Writings of St. John of the Cross*, 47-48.

¹² Cf. Immanuel KANT, *Perpetual Peace* (New York: Liberal Arts Press, 1957), 20.

in the Letter, it is the institutional dimension that has to discern and decide about acceptance or refusal of the request on the part of the charismatic dimension (cf. Iuv 20).

Openness on the part of the institutional dimension has nothing in common with naivety. They have to think logically, critically, and in a realistic way, and they have to discern whether a charism should be considered as genuine or not. They have to be, however, free from prejudices and stereotypes. Their openness should be also openness to the light of the Holy Spirit who distributes divine gifts as He wishes. You need to translate this! This is why discernment is suggested. Openness also means to be open to something new, to something that does not fit to the scheme. In the context of hospitality reciprocal openness means that the host is also open to what the guest might offer. The new charismatic movements are able to introduce something new to our daily piety what might enrich the community of the Church and help its members to grow and strengthen their own relationship with God. It is not that only the institutional dimension is guided by the Holy Spirit. Through the new charismatic movements the Holy Spirit may introduce fresh air into the Church and only someone who is open to Him is able to give Him welcome and accepts the fact that He acts in an unexpected way.

The charismatic dimension is similar to the guest who asks for a welcome. And, as in hospitality, it has to accept its dependence on the institutional dimension who, as it were, sets the rules of hospitality or of welcoming and has its own criteria of discernment. It has a right to give a welcome as well as to refuse it even if find this difficult to accept. A welcoming attitude on the part of charismatic dimension is revealed here as the openness of charismatic dimension to recognition on the part of the institutional dimension. As the Letter suggests, the charismatic movements might also be purified by the institutional dimension and this requires openness on the part of charismatic dimension. In this way a reciprocal aspect is revealed as the charismatic dimension has something to offer as well as the institutional (cf. Iuv 20).

c) Good Intention

The intentions that accompany our actions are important. *Iuvenescit Ecclesia* uses two biblical passages that emphasise it. One from the hymn of love from the first letter of St. Paul to the Corinthians (cf. 1Cor 13:1-3) and the other from the Gospel of St. Matthew (cf. Mt 7:22-23). In the first, St. Paul observes that even the highest charisms do not help their recipient if one lacks charity. The second emphasises the fact that the exercise of the more visible charisms like prophecy, miracles or exorcisms can unfortunately coexist with a lack of authentic relationship with God (cf. Iuv 5). St. Faustina

writes in her diary that great love can change small things into great ones and that it is only love which gives value to our actions.¹³ An example that demonstrates this well is Sunday Mass. Some people attend Mass because it is fitting to do so, others because it is what is commanded in the third commandment, others because their parents expect it of them, others because they were educated in this way, others because the priest is nice, others because the organist and choir make beautiful music, others because it is politically correct, others because they can meet other people, others because their neighbours come and it would be expected of them to be there also, others because they can listen to a good homily, and finally others because they can meet with God. What we are trying to say is that we can all attend the Holy Mass, but the intention behind it is what gives it value and that ennobles our coming to Mass.

Our intention is normally hidden from others but, sooner or later, it will be reflected in our actions. Jesus reminds us that we will be known by our fruits (cf. Mt 7:16). We can also notice that there are still a lot of people who use their gifts, talents or capacities of various kinds in a destructive and antisocial way. Probably the most spectacular and visible are the hackers who are extremely talented people and yet they use their talents in a bad way. If we look at modern burglars, for example, we might notice that they are quite intelligent and capable people who have to train themselves in order to be up to date with modern security systems, but they use their knowledge and capacities in an antisocial way. All the achievements of contemporary technology might be used in a good way and in a bad way. St. Paul, for example, was aware of drawbacks that a disordered exercise of the charisms can provoke in the community of the Church (cf. Iuv 7). The problem is that sometimes it is not a pure charity but our own egoism that motivates us. Someone might do a lot for charity but only because of the praise and esteem it brings from others. In other words it can be one's own egoism or pride and not charity that motivates the person. This is a problem for all Christians but, in particular for the members of the institutional and charismatic dimension. The institution might abuse its power over the charismatic dimension and the charismatics might be tempted to assume an attitude of pride and arrogance. Federico Ruiz, commenting on the notion of negation in the teaching of St. John of the Cross, points out that negation is not some kind of indifference towards the gifts of God but rather an expression of deep appreciation

¹³ Cf. Faustyna Maria KOWALSKA, *Diary of Saint Maria Faustina Kowalska, Divine Mercy in my Soul* (Stockbridge: Marian Press, 2005), 98.

of the Person who gives those gifts. In other words those who love are centred on the Person much more than on that Person's gifts (including supernatural graces) that they have received from Him¹⁴.

Without a pure intention, namely charity, the cooperation between the two dimensions will be very difficult if even possible. It will be similar to two parts of the soul depicted by St. John of the Cross. They will not work together in an integrated way simply because each of them will have different ideas and will like to arrange the activity of the other side according to them.

This means that there cannot be agreement between them because each dimension will want to rule over the other. There will be internal conflict that will not be able to bear fruit.

CONCLUSION

The beginning of the letter to the Hebrews reminds us that in times past, God spoke to our ancestors in partial and various ways (cf. Hbr 1:1). Similarly he distributes his gifts in various ways so that the human person could grow spiritually. Among them we can distinguish hierarchical and charismatic gifts. Both of them serve the good of the Church and its members. These two dimensions, the institutional and charismatic, should cooperate in a harmonious way for the common good of the Church. It is important however, that another responsibility or duty will need to be fulfilled, but something that is rooted in the hearts of the members of these dimensions. Because, if something remains merely a law that has to be obeyed, sooner or later one will do everything in order to avoid it. It has to become part of our life, something with which the members of the institutional and charismatic dimension internally identify themselves. In order to achieve that our relationship with God is crucial. Both those who represent the institution and those who represent the charismatic dimension have to grow in their own relationship with Him. Otherwise all that the Congregation for the Doctrine of the Faith wrote in its letter will become another law that has to be obeyed and which will be read and understood, sometimes remembered and not necessarily put into practise.

The members of these two dimensions should remain mutually open and welcoming, one to another. The hierarchical dimension cannot remain closed in the world of its own ideas, imagination, thoughts, fear of all that is new,

¹⁴ Cf. Federico RUIZ, *San Giovanni della Croce. Mistico e maestro* (Bologna: Edizioni Dehoniane, 1989), 95-97.

but has to remain open to the light of the Holy Spirit who sometimes acts in a completely unexpected way. This openness has to correspond with critical and logical thinking in order to discern well whether what seems to be a charisma is genuine or not.

Similarly the charismatic dimension should remain open to the Holy Spirit as well as to the institutional dimension which has a right to pronounce on whether something is a genuine charisma or not and has a right to decide in what way and under which conditions a particular charismatic movement might be incorporated to the Church.

A pure intention should accompany both dimensions in order that they continue to share the same aspirations and aims that is, the common good Church and all her members.

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KU HARMONIJNEJ RELACJI MIĘDZY DARAMI HIERARCHICZNYMI
I CHARYZMATYCZNYMI

S t r e s z c z e n i e

Dokument Kongregacji Doktryny Wiary *Iuvenescit Ecclesia* zwraca uwagę na istnienie w Kościele darów hierarchicznych związanych z Jego wymiarem instytucjonalnym oraz darów charyzmatycznych związanych z Jego wymiarem charyzmatycznym. Wzajemne istnienie i dialog dwóch odrębnych podmiotów jest zawsze wyzwaniem. Każdy z nich wnosi coś swojego i charakterystycznego dla siebie. Każdy z nich powinien uwzględnić również istnienie tego drugiego podmiotu z jego cechami, jak również wzajemne zależności i okoliczności spotkania. Może to prowadzić do napięć i trudności we wzajemnych relacjach. Stąd pytanie o to, jak dążyć do tego, aby ta relacja była możliwie najbardziej harmonijna, jest nie tylko ciągle aktualne, ale przede wszystkim ważne. Staramy się podjąć to wyzwanie w przypadku darów hierarchicznych i charyzmatycznych w Kościele i proponujemy drogę do osiągnięcia celu, jakim jest harmonijna relacja między nimi.

Słowa kluczowe: dary hierarchiczne; dary charyzmatyczne; relacja z Bogiem; otwartość; dobra intencja.