



"Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world" (Matthew 28: 19-20).

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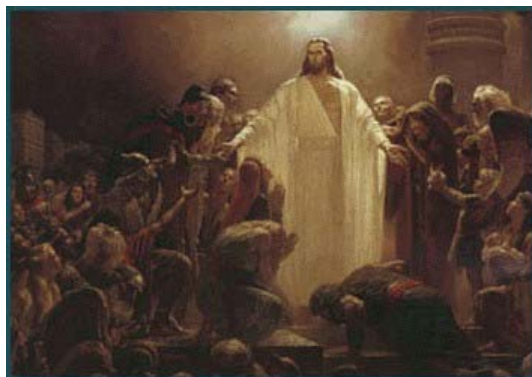
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#### CATHOLIC CHARISMATIC MOVEMENT

*"We have experienced the grace of a new Pentecost. There are many signs of hope which have flourished for the mission of the Church" among which are "the discovery and the appraisal of charisms ... the renewed zeal for evangelisation and the advancement of lay people."*  
Pope John Paul II, 1 March 1999, address to Pontifical Council for the Laity

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#### Messages from the Vatican, Pope John Paul II and other sources

"Come, Holy Spirit, come and renew the face of the earth! Come with your seven gifts! Come, Spirit of Life, Spirit of Communion and Love! The Church and the world need you. Come, Holy Spirit, and make ever more fruitful the charisms you have bestowed on us. Give new strength and missionary zeal to these sons and daughters of yours who have gathered here. Open their hearts; renew their Christian commitment to the world. Make them courageous messengers of the Gospel, witnesses to the risen Jesus Christ, the Redeemer and Saviour of man. Strengthen their love and their fidelity to the Church."

*Pope John Paul II May 30 1998*

- Pope John Paul II Address of Pope John Paul II to the ICCRO Council, March 14, 1992
- The New Testament testifies to the presence of charisms and ministries inspired by the Holy Spirit in the various Christian communities
- Pope John Paul II - To Catholic Charismatics, 1996
- Holy Father's Message to the Catholic Charismatics, 1996
- Pope John Paul II Speaks on Charism, General Audience, March 9, 1994
- Pope's address May 30 1998  
Speaking to a crowd of 200,000 to 300,000 gathered in Rome for a meeting of the lay movements within the church. They prayed that they would be blessed by a fresh outpouring of the Holy Spirit.
- HOLY FATHER'S SPEECH FOR THE WORLD CONGRESS OF ECCLESIAL MOVEMENTS AND NEW COMMUNITIES
- Grace for the New Springtime  
A Statement from the United States Catholic Conference of Bishops on the Charismatic Renewal
- National Conference of Catholic Bishops Ad Hoc Committee On Charismatic Renewal - 30th Anniversary
- Interview with Bishop Sam Jacobs- CCR in the Church.
- "...Pope John Paul II has stated boldly that "movements are the hope of the church."...Cardinal Ratzinger has noted a similar significance and has called the time we're living in "a Pentecostal hour."
- Seek to be active in life of your local Church by Pope John Paul II
- Pope John Paul II Preparation for the Great Jubilee
- Pope John Paul II Speaks About Apostleship.
- Pope John Paul II Speaks About Christian Love
- Pope John Paul II Speaks About Christian Love and Service.
- Pope John Paul II Speaks About Christian Unity
- Pope John Paul II Speaks About Forgiveness
- Pope John Paul II Speaks About Mary

#### Ministries & Links

- [Johannesburg - Find a Church](#)
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#### Downloads

- Publications
- Presentation Ministries
- The Way Home Catholic TV
- Holy Spirit Missionary Assoc.
- Holy Spirit Interactive - Catholic Information Resource
- Companions of the Cross - A Roman Catholic Community of Priests

#### Evangelisation Features

- Fr. Tom Forrest
- The Gospel of Life
- Savior of the World
- His Healing Love
- Loving, Caring, Sharing
- Launch Into the Deep
- The Holy Spirit in our Lives
- Icon of the Blessed Trinity
- Personal Witness
- New Evangelization
- The Holy Spirit in our Lives
- Status on Evangelization
- A Blessing People
- Fr. Raniero Cantalamessa
- I'm Hungry for ... God
- Overcoming the Fear of Man
- Who, Me- An Evangelist-
- Pentecost- Power for Witnessing
- The Kingdom of God is at Hand
- Tithing A Catholic Perspective

#### Pope John Paul II on the Charismatic Movement

From the very beginning of my ministry as the Successor of Peter, I have considered the movement as a great spiritual resource for the church..Within the Charismatic Renewal, the Catholic Fraternity has a specific mission, recognized by the Holy See. One of the objectives stated in your statutes is to safeguard the Catholic identity of the charismatic communities and to encourage them always to maintain a close link with the Bishops and the Roman Pontiff. To help people to have a strong sense of their membership in the Church is especially important in times such as ours, when confusion and relativism abound.

You belong to an ecclesial movement. The word "ecclesial" here is more than merely decorative. It implies a precise task of

- [Pope John Paul II Speaks About Peace](#)
- [Pope John Paul II Speaks About The Family](#)
- [Pope John Paul II The Charismatic Renewal](#)
- [Pope John Paul II The Gift of the Spirit Is Not Limited](#)
- [Pope John Paul II The Holy Spirit & the Great Jubilee](#)
- [Pope John Paul II The Seeds of the Word](#)
- [Pope John Paul II A Breath of Life](#)
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### POPE JOHN PAUL II SPEAKS ON CHARISMS GENERAL AUDIENCE MARCH 9, 1994

The Holy Spirit, the giver of every gift and the main principle of the Church's vitality, does not only work through the sacraments. According to St. Paul, he who distributes to each his own gifts as he wills (1 Cor. 12:11), pours out into the People of God a great wealth of graces both for prayer and contemplation and for action.

They are *charisms*: lay people receive them too, especially in relation to their mission in the Church and society. The Second Vatican Council stated this in connection with St. Paul: "The Holy Spirit also distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake various tasks and offices for the renewal and building up of the Church, as it is written (in St. Paul): 'the manifestation of the Spirit is given to everyone for profit.' (1 Cor. 12.7)

St. Paul highlighted the multiplicity and variety of charisms in the early Church: some are extraordinary, such as healings, the gift of prophecy or that of tongues; others are simpler, given for the ordinary fulfillment of the tasks assigned in the community.

As a result of Paul's text, charisms are often thought of as *extraordinary gifts*, which primarily marked the beginning of the life of the Church. Vatican Council II called attention to charisms in their quality as gifts belonging to the ordinary life of the Church and not necessarily having an extraordinary or miraculous nature. In addition, it should be kept in mind that the primary or principle aim of many charisms is not the *personal sanctification* of those who receive them, but the *service of others* and the welfare of the Church... in that it concerns the growth of Christ's Mystical Body.

As St. Paul told us and the Council repeated, these charisms result from the free choice and gift of the Holy Spirit. In a special way the Triune God shows his sovereign power in the gifts. This power is not subject to any antecedent rule, to any particular discipline or to a plan of interventions established once and for all. According to St. Paul, *he distributes his gifts to each "as he wills"* (1 Cor. 12:11) It is an eternal will of love, whose freedom and gratuitousness is revealed in the action carried out by the Holy Spirit--Gift in the economy of salvation. Through this sovereign freedom and gratuitousness, charisms are also given to the laity, as the Church's history shows.

We cannot but admire the great wealth of gifts bestowed by the Holy Spirit on lay people as members of the Church in our age as well. Each of them has the necessary ability to carry out the tasks to which he is called for the welfare of the Christian people, and the work's salvation, if he is open, docile, and faithful to the Holy Spirit's action.

#### Diversity and unity of charisms: Need to recognize and discern them

However, we must also turn our attention to another aspect of St. Paul's teaching and that of the Church, an aspect that applies to every type of ministry and to charisms: *their diversity and variety cannot harm unity*. "There are different gifts but the same Spirit: there are different ministries but the same Lord." (1 Cor. 12:4-5)

Paul asked that these differences be respected because *not everyone can expect to carry out the same role* contrary to God's plan and the Spirit's gift and contrary to the most elementary laws of any social structure. However, the Apostle equally stressed the need for unity, which itself answers a sociological demand, but which in the Christian community should even more be a reflection of the divine unity. One Spirit, One Lord. Thus, one Church!

At the beginning of the Christian era *extraordinary things* were accomplished under the influence of charisms, both extraordinary ones and those which could be called little, humble, everyday charisms. This has always been the case in the Church and is so in our era as well, generally in a hidden way, but sometimes in a striking way, when God desires it for the good of his Church.

In our day, as in the past, a great number of lay people have contributed to the Church's spiritual and pastoral growth. We can say that today too there are many lay people who, because of their charisms, work as good, genuine witnesses of faith and love... out of fidelity to a holy vocation, who are involved in serving the common good, in establishing justice, in improving the living conditions of the poor and needy, in taking care of the disabled, in welcoming refugees and in achieving peace throughout the world.

In the community life and pastoral practice of the Church, *charisms must be recognized* but also discerned, as the Synod Fathers recalled in 1987.

Certainly, *the Spirit blows where he wills*: one can never expect to impose rules and conditions on him. The Christian community, though, has the *right to be informed by its Pastors* about the *authenticity of charisms and the reliability of those who claim to have received them*. The Council recalled the need for prudence in this area, especially when it regards extraordinary charisms.

The Apostolic Exhortation *Christifideles Laici* also stressed the "no charism dispenses a person from reference and submission to the Pastors of the Church." These norms of prudence are easily understandable and apply to all, both clerics and lay people.

That having been said, we would like to repeat with the Council and the Exhortation cited above the "*charisms should be received in gratitude* both on the part of the one who receives them, and also on the part of the entire Church." For these charisms there arises "for each of the faithful the right and duty of exercising them for the good of men and for building up the Church."

*Pope John Paul II, General Audience, March 9, 1994*

#### Core Articles on the Charismatic Renewal

- [Baptism in the Holy Spirit](#) - Fr. Raniero Cantalamessa
- [Charismatic Renewal - In General](#)
- [Discernment of Spirits \(Part Three\)](#)
- [Discernment of Spirits \(Part Two\)](#)
- [Discernment of Spirits \(Part One\)](#)

Christian formation, and involves a deep convergence of faith and life. The enthusiastic faith, which enlivens your communities, is a great enrichment, but it is not enough. It must be accompanied by a Christian formation, which is solid, comprehensive and faithful to the Church's Magisterium: a formation based upon a life of prayer, upon listening to the Word of God, and upon worthy reception of the sacraments, especially Reconciliation and the Eucharist. To mature in faith, we have to grow in knowledge of its truths. If this does not happen, there is a danger of superficiality, extreme subjectivism and illusion.

The new Catechism of the Catholic Church should become for every Christian - and therefore for every community of the Renewal a constant reference-point. Again and again, you must also assess yourselves in the light of the "criteria of ecclesial character" which I set out in the Apostolic Exhortation *Christifideles laici* (n. 30). As an ecclesial movement, one of your distinguishing marks should be to *sentire cum Ecclesia*—to live in filial obedience to the Church's Magisterium, to the Pastors, and to the Successor of Peter, and with them to build the communion of the whole body.

The motto of the Eighth International Meeting of the Catholic Fraternity looks to the words of Christ: "I have come to bring fire to the earth and how I wish it were already kindled!" (Lk 12:49). In the context of the Great Jubilee of Jesus Christ the Savior of the world, these words resound with all their force. The Son of God made man has brought to us the fire of love and the truth that saves. At the approach of the new millennium, the Church hears the call, the urgent summons of the Master to an ever greater commitment to mission: "the grain is ripe, the harvest has come" (Mk 4:29). You will doubtless discuss this during your meeting. Allow yourselves therefore to be awarded by the Holy Spirit, who is always the prime agent of evangelization and of mission.

I accompany your undertakings with my prayers, and I sincerely hope that this meeting, being held in circumstances so charged with meaning, will bear abundant spiritual fruit for the entire Catholic Charismatic Renewal. May it be a milestone on the journey of your spiritual preparation for the Great Jubilee of the Year 2000. To all of you, to your communities and to your loved ones, I cordially impart my Apostolic Blessing.

(Pope John Paul II's message condensed from his June 1, 1998 meeting with the Catholic Fraternity of Charismatic Covenant Communities and Fellowships at the Vatican as reported in *L'Osservatore Romano*, English Edition.)

Sharing all the Charisms of the Spirit by  
Reverend Donald L. Gelpi, S.J.

In today's Church, I believe that all Christians would agree that God calls us ultimately to resurrection with Christ; but we do not agree so easily about the proximate future to which God is calling us. We do not agree about the concrete shape which the kingdom of God must take here and now because we disagree, sometimes bitterly, about what it means for us to be a Church. Authoritarian, right-wing Christians want to pattern the Church on the Roman Empire. They want an authoritarian Church in which all movement descends from those in authority to those they command. Left-wing Christians want to democratize the Church and to pattern it on the democratic governments, which emerged politically in the eighteenth and

- Gifts of the Spirit
- Diverse Tongues (Part One)
- Diverse Tongues (Part Two)
- **Sharing all the Gifts of the Spirit by Reverend Donald L. Gelpi, S.J.**
- Baptism in the Holy Spirit
- Baptism of the Holy Spirit
- Baptism in the Holy Spirit
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- Revival Fires in the Catholic Church
- The Catholic Charismatic Center on the World Wide Web
- The Spirituality of Catholic Charismatic Renewal
- Small Faith Sharing Groups (Home Cells)
- Jesus - The Healer
- Called and Gifted for the Third Millennium
- Called in the Unity of the Spirit
- Called to Serve
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- Challenge of Spiritual Growth
- Challenging Vision For Catholic Charismatic Prayer Groups
- Charism of PETITION
- Charism of PRAISE
- Charism of PROPHECY
- Charism of SCRIPTURE
- Charism of TEACHING
- Charism of TESTIMONY
- Charism of TONGUES

#### Other Charismatic Articles

- [Pentecostal Catholics--The Catholic Charismatic Renewal](#)
- [Scripture Reflections on the Holy Spirit](#) by Father Raniero Cantalamessa
- [Holy Father highlights need for solid, comprehensive formation in Message to Catholic Charismatics](#) dated June 1, 1998.
- [The Challenge of the New Millennium](#) (by Charles Whitehead)
- [Waiting for the renewal to happen. What should you do?](#) (by Matteo Calisi)
- [Suffering and Perseverance](#) (by Mark Nimo)
- [Healing the Wounds of the Body of Christ](#) (by Fr. Raniero Cantalamessa)
- [John Paul II's Prayer to the Holy Spirit - 1998](#)
- [Grace for a New Springtime - What the Bishops Say About the Baptism in the Holy Spirit](#)
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- [Lutherans and Catholics Agree on Justification - June 1998](#)
- [Keeping Revival Alive](#)
- [John Paul II's Comments to Charismatic Renewal and Other Ecclesial Movements](#)
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- [Masarenhas, Rev. Fio, S.J. Discernment of Spirits](#)
- [Miller, Rev. J. Michael, C.S.B. Everyone Is Called to Preach This Good News About Life](#)
- [Lang, Stephen J. Go Tell It On A Mountain](#)
- [DeGrandis, Rev. Robert, S.S.J Healing Ourselves](#)
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nineteenth centuries.

In the polarized Church in which we live, the Charismatic Renewal has, I believe, the divine call and responsibility to insist that no political model of the Church can grasp or articulate the social reality which the Christian community ought to embody. The Church derives neither from the Roman Empire nor from democracies of the Enlightenment—but from Pentecost. On Pentecost, the risen Christ sent the Spirit into the Church in order to create it as a community of shared faith. The Spirit accomplished that task on Pentecost by an outpouring of all the charisms. Moreover, only by sharing all the charisms of the Spirit can the Church experience shared faith consciousness.

The Church needs prophets and teachers to remind it constantly of the events which give rise to it: the incarnation of the Son of God, His ministry, death, resurrection, and mission of the Pentecostal Spirit. The Church needs teachers to remind it in season and out of the history of sin and of grace which links it to the paschal mystery. Without the charismatic activity of those teachers the Church will have no present sense of identity. In other words, without the kind of historical consciousness which teaching and prophecy inspire, the Church will not know collectively who it is and cannot therefore reach clarity concerning what God has called it to become.

In addition, the Church needs charisms of prayer, like tongues and the other prayer gifts, as well as gifts of healing if it expects to experience in a vivid way the saving presence of God in its midst. Without a vivid sense of God's saving presence, the Church will forget that only the saving grace of God creates and sustains it as a community; and that kind of tragic forgetting will make the Christian community indistinguishable from any other natural or sinful human community. A Church that looks like any other natural or sinful human community cannot, however, mediate Christ and His Spirit effectively to a sinful world.

If charisms like prophecy, teaching, prayer, and healing create the Church's awareness of its authentic religious identity, the charisms of the Spirit also endow the Church with an awareness of the common future to which God calls it. Prophets and evangelists must call the community to the kind of repentance and conversion that alone can open it to God's future. Teachers need to remind the community of its past mistakes so that it will not continue to make them and so to divide the Church into sinful factions. Discerners need to help the community distinguish between true and false teaching, between sound and unsound community discipline, between authentic and inauthentic hopes if shared consensus about the future to which God calls us will ever emerge in a clear and focused manner.

The Church, however, needs more than a shared sense of history and a shared consensus about the future in order to reach full consciousness as a Christian community. In addition, all the members of the Church need to collaborate in making that shared future a reality. Mobilizing the Christian community in order to realize the vision of the kingdom to which Jesus called us engages all the action gifts, which facilitate corporate action on the part of the Christian community. By the action gifts, I mean gifts of administration, of pastoral leadership, of community organizing, of practical concern for the poor, for the marginal, and for their needs. Such gifts make possible our practical corporate witness to the gospel.

I am suggesting to you that without practical, living faith in all the charisms of the Holy Spirit, the Church will never reach full, shared consciousness as a community of faith. I am also suggesting that only by reaching full, shared, faith consciousness can the Christian community exist as a Church. I say that the Church must re-appropriate all the charisms of the Holy Spirit.

It may well be true that God called the Charismatic Renewal into existence as His chosen instrument for bringing the rest of the Church to renewed faith in the gift-giving Pentecostal Spirit. If so, then we in the Charismatic Renewal must acknowledge not only our failure to date to respond adequately to that call; but we must also acknowledge our part in that failure. In my judgment, the Charismatic Renewal has become to a great extent the victim of the chief institution, which it created--namely the prayer meeting.

Within the context of shared prayer only, we can only share a limited number of charisms: tongues, prophecy, word gifts, and teaching. Many of the charisms, however, require another context for their exercise. I refer to gifts like administration, pastoral leadership, and practical care for the poor, and a prophecy, which confronts social injustice and oppression instead of just talking piously in King James English. Narrow focus on prayer gifts has, in my judgment, caused the Charismatic Renewal to inculcate an inadequate and skewed charismatic piety by focusing too narrowly on gifts like tongues, healing, and ecstatic prophecy and by failing to cultivate the full spectrum of the gifts.

In other words, the Charismatic Renewal itself has failed to grasp fully what Paul the apostle meant when he said (that Jesus), "the last Adam became a life-giving Spirit." Only openness to all the charisms of the Spirit can create the kind of balanced charismatic consciousness that creates the Church as a Church. At the Denver Symposium on the twenty-fifth anniversary of the Renewal, which assessed the progress of the Charismatic renewal, I sensed an incipient consensus developing among the leaders of the movement that the name which the bishops gave this movement—"The Charismatic Renewal of the Church"—can have misleading connotations. The total charismatic renewal of the Church involves much more than what goes on in the movement which calls itself in obedience to the bishops, "The Charismatic Renewal." The total charismatic renewal of the Church involves all the renewal movements which contribute to the Church's shared faith consciousness: movements like the RCIA, the Cursillo, marriage encounter, Christian Life Communities, the Jesuit Volunteers and other volunteer groups in the Church which work for a justice inspired by faith.

If the Charismatic Renewal hopes to respond effectively to the call of God to bring living faith in all the charisms to the heart of Catholic piety, then, in my judgment, the Renewal needs a spirit of repentance and of humility. We need to enter into effective dialogue with all the other renewal movements that contribute to the Church's total charismatic renewal. We need to enter into that dialogue with an expectation that those movements have something important to teach the Charismatic Renewal about the full spectrum of the Spirit's charismatic inspirations.

At the same time, we should enter into dialogue with these other renewal movements with a consciousness of all

the important things which the Holy Spirit has taught this movement about the exercise of the gifts and which other renewal movements need to learn. The Spirit must, of course, guide such dialogue; and with the guidance of the Spirit that dialogue will, God willing, advance the day when the entire Church can confess that "the last Adam became a life-giving Spirit" and actually experience the reality of what it confesses.

Fr. Gelpi is a professor at the Jesuit School of Theology at Berkeley. This article was condensed from his presentation at the Liaison Theological Symposium, The Last Adam Became A Life-Giving Spirit: An Important Key to Spirit Christology, pp. 21-25.

".. I would rather that you had the gift of proclaiming God's message.  
For the person who proclaims God's message is of greater value ..."  
(1 Corinthians 14:5)

Like St. Paul, we are blessed as the Lord speaks directly to us through our prophecies during our praise and worship session. The Lord knows our most eager yearnings, our deepest pains and our loftiest aspirations, and He always has a word of hope, encouragement or even rebuke for us.

We are thankful that His messages have only one ultimate goal, to draw us into a deeper and more loving union with Him. Jesus invites us, through the prophecies, to walk closely with God, to truly be one with him. [Prophecies](#)

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