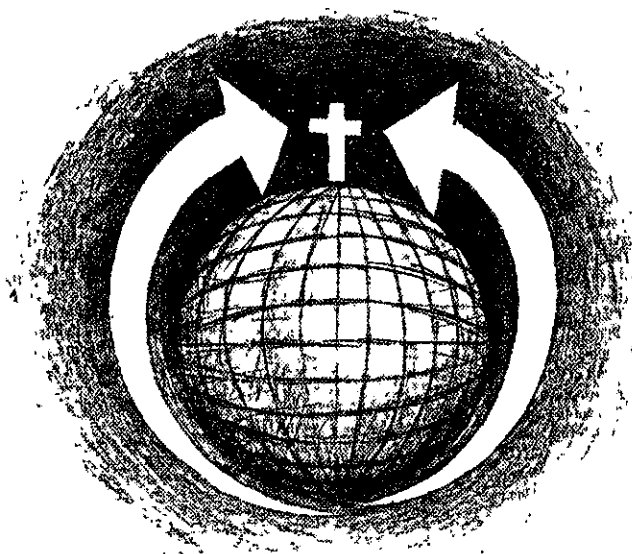


# The Significance of Global Pentecostalism for Catholic Ecumenism

by Jeffrey Gros, FSC



*Catholics are not used to thinking that much has happened in the ecumenical field between Catholics and Pentecostals. This article begs to differ.*

**A**T THE COUNCIL OF TRENT (1545-1563), the Fathers faced three objectives: 1) the unity of Christians polarized in Reformation debates; 2) the reform of the structures and pastoral activity of the church; and 3) the clarification of the church's teaching in the face of Reformation criticisms. The Council was successful in the second and

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Brother Gros, long a professor of ecumenical theology, is now based at Lewis University, Romeoville, IL. He delivered this paper on the challenge of Pentecostalism to global Catholicism at De Paul University last April.

third of these goals, though questions of ecclesiology were left to Vatican I (1870) and II (1962-65) for clarification. The liturgical and biblical reforms of Trent were moved forward dramatically by Vatican II.

A new hope for the first objective of Trent began with the entry of the Roman Catholic Church into the modern ecumenical movement, its clarification of its own ecclesiological self-understanding, and its move from an "ecclesiology of return" to an openness to dialogue to resolve church-dividing issues.

However, unlike Trent, Vatican II opened an era of reception, reform, and dialogue that provides centuries of challenge and opportunities ahead for global Catholicism. In this brief essay I will focus on three dimensions of this challenge: 1) reception of the ecclesiology of Vatican II; 2) the Pentecostal dialogue partners, and progress to date in the relationship; and 3) proposals for a Catholic contribution to this relationship with Pentecostals.

## **I. The Unity of the Church and the Catholic Contribution**

Those familiar with the texts of *Lumen gentium* and *Unitatis redintegratio* of the Council, and the 1993 *Directory for the Application of Principles and Norms on Ecumenism*,<sup>1</sup> and the 1995 encyclical *Ut unum sint*,<sup>2</sup> are familiar with Catholic theological, ecclesiological, and ecumenical principles. However, for many Catholics and their ecumenical partners, the reception of the real but imperfect communion that exists among all Christians, the move from a "return" ecumenism to dialogue, and Catholic commitment to religious freedom, is a continuing process of reception.

Many dialogue partners, even from Protestant and Orthodox churches that are members of the World Council of Churches, do not realize that the Catholic Church shares with them the goal of full communion in the apostolic faith, in the sacramental life, in bonds of communion, and in common witness in the world. Indeed, even many Catholics do not yet realize that both the World Council dialogues and the initiative of Pope John Paul II have introduced the Petrine ministry and its reform into this dialogue. Reception of the ecumenical imperative of the gospel, and conversion to the principles of humility,

dialogue, and openness to God's reconciling Holy Spirit, are a prelude to any authentic Catholic identity today, and any approach to that pilgrimage to which we are called by Christ's prayer.

Commitment to religious freedom and advocacy for the rights of religious minorities, especially in lands where Catholicism may have once predominated, may be one of the most important and most difficult areas of conversion, in the post-Vatican II years.<sup>3</sup> This advocacy for fellow religious persons is most challenging when there is a history of polemic, ancient or modern, of religious disabilities leveled against one group, and of anti-Catholic activities. When anti-Catholic bigotry is practiced even by a persecuted minority in Catholic-majority contexts, it makes ecumenical outreach particularly difficult.

At the time of the Council, attention to historic differences between Orthodox and Protestant fellow Christians was an immediate focus. The churches represented as ecumenical observers were, for the most part, of European or Middle Eastern origin, as was inevitable at the time.<sup>4</sup> The free churches were minimally present and conservative evangelical, Pentecostal, and Anabaptist Christians almost completely absent. Likewise, the majority of Catholics from the global south were represented by expatriate bishops.

The development of dialogues with the Mennonites, Pentecostals, and with the Baptist World Alliance is most remarkable, given the discussions at the time of the Council, and the ecumenical observers. The Southern Baptist representative at the Council came only with press credentials, even though this denomination is the largest in the United States and has an extensive global mission network. The Pentecostals were represented by a personal guest of the Secretariat for Promoting Christian Unity (since 1989 redesignated as the Pontifical Council). These two persons planted seeds which opened up whole new avenues of relationship, unforeseen in the final texts of the Council.<sup>5</sup>

Vatican II was not yet a Council of global Catholicism, nor was it a vehicle for ecumenical reconciliation in itself. However, it laid out missiological, ecclesiological, and ecumenical principles which open a whole new possibility for the church globally.



## II. The Pentecostals and Catholic Relations<sup>6</sup>

The classical Pentecostal churches grew out of the 19<sup>th</sup> century Wesleyan Holiness revivals and early 20<sup>th</sup> century events around the world, centered on the interracial 1907 Azusa Street revival in Los Angeles. Pentecostal Christians grew from 74 million in 1970 to an estimated 497 million by 1997, an increase of 670 percent.<sup>7</sup> In the 1960s a vibrant charismatic renewal broke out in Protestant, Catholic, and Orthodox churches.

### 1) The Pentecostal Reality

Scholars of the 20<sup>th</sup> century usually distinguish three movements of Charismatic and/or Pentecostal Christianity: the classical Pentecostal churches; charismatics in the Catholic, Orthodox, and historic Reformation churches; and Neo-Pentecostals, among them the African Instituted Churches.

The Pentecostal Movement today in its various expressions represents roughly 25 percent of the world's Christians.<sup>8</sup> Estimates for all those associated with Pentecostalism range from 500 to 600 million.<sup>9</sup> Of the world's 2.1 billion Christians, Roman Catholics number over a billion. That means that *Roman Catholics, Pentecostals, and Charismatics together amount to close to 75 percent of the total number of Christians in the world, according to some. And Pentecostals continue to grow.*

Early Pentecostals were on the cusp of the shift from the postmillennial optimism of 19th century Evangelicalism, enthralled in its success of abolition, the rights of women, enactment of Sabbath laws, etc.; but with the American Civil War, a pessimistic undertone starts to arise, shifting American Evangelicalism, at least, to a pessimistic skepticism of any religious social transformation, and hence the rise of fundamentalist dispensationalism. A number of scholars have noted, curiously, that dispensationalism has historically been stronger in the South than in the North, perhaps reflective of the South's losses in the Civil War and its frustration with attempts at social reconstruction. [Not to mention the plight of freed slaves there!] The Rapture becomes a form of passive

**The Pentecostal Movement today in its various expressions represents roughly 25 percent of the world's Christians.**

acceptance (and perhaps resistance) in the face of a loss of control over social structures to the dominance of the North's ideologies. ( Peter Althouse e-mail)

Many sociological, psychological, political, and economic models have been put forward to provide non-religious explanations for the rise and spread of Pentecostalism.<sup>10</sup> For the purposes of ecumenical dialogue, however, it is important especially for Catholics to listen to Pentecostal and Charismatics' self-definition and narrative of their own history, motivation, and religious self-understanding. Serious Christians only use language of others that they use of themselves, so Catholics do not use such pejorative words as *sects* to designate fellow Christians.



## 2) The Relationship

The Pentecostal/Charismatic movement is very diverse and expresses itself in many forms: as a spirituality within historic churches, (like the Catholic Church); and in a variety of ecclesial forms, some with episcopal polity and sacramental understanding rooted in the Wesleyan/Anglican heritage, others retaining African elements from the religious cultures in which they have flourished.<sup>11</sup>

Generalizations about theology, ecclesiology, and openness to dialogue are difficult to make, even though characteristics like emphases on baptism in the Spirit/tongues speech, faith healing, and expectation of the proximate return of Christ, are common to many groups. Experience is a central focus, so that there is a biblical literalism, but not necessarily the fundamentalist attitudes found among so many conservative evangelical Christians.

Like Catholicism, the development of the various expressions of the Charismatic heritage, whether within Catholic spirituality or in classical Pentecostal denominations, is influenced by these non-religious factors, but should not be reduced to them. Only face-to-face dialogue with Pentecostals, and common research in Scripture and the resources of the Christian heritage, can determine what we can agree on as the work of the Holy Spirit, as God's providence in history, and as an adequate and renewed witness to the faith of the church through the ages.

*Continued on page 434*

Characteristically, the classical Pentecostal churches have not been ecumenically oriented, for a variety of reasons which will not be elaborated here. They have often been marginalized by the dominant churches and frequently reject these churches as dry, lifeless, and sometimes even apostate. Therefore, as Pope John Paul admonishes, a dialogue of love must precede the dialogue of truth. Relationships of trust must be built before church-dividing issues can be identified, mutual understanding can be enhanced, and the process of reconciliation in truth can begin. As the largest Christian community, and as a church that identifies itself as in real, if imperfect, communion with all other Christians, Catholics have a unique responsibility for outreach even when the openness is not reciprocated by some Pentecostals.

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The relations between Catholics and Pentecostals may be difficult in many sectors of the globe. However, it will be helpful to recall three facts: 1) the largest group of charismatics in the historic churches is charismatic Catholic;<sup>12</sup> 2) there has been a formal, Vatican sponsored dialogue with Pentecostals since 1972;<sup>13</sup> and 3) some classical Pentecostal churches have more ecumenical openness than the majority. The Methodist Pentecostal Church of Chile exemplifies this latter situation, having been a member of the World Council since 1961 and part of an agreement on the mutual recognition of baptism since 1999.<sup>14</sup>

### **3) The Dialogue**

The dialogues are important texts even though they are not yet widely known among either Pentecostals or Catholics. They are resources for the educational and pastoral ministry of the church, and texts on which both traditions can draw, when the time is right, to move the dialogue of love to the dialogue of truth.

The official dialogue of the Holy See, sponsored by the Pontifical Council for Promoting Christian Unity, has evolved since 1972 and matured over the years. It does not yet include the vast majority of Pentecostal Christians represented in the classical Pentecostal

churches, much less even a representative presence from the independent and neo-Pentecostal churches. However, from original members—largely charismatic members of churches with whom the Catholic Church was in formal dialogue elsewhere, to individual members from classical Pentecostal churches, now to significant representatives appointed by Pentecostal denomination, the dialogue has developed a more serious base in Pentecostal churches and consciousness.

Of the five reports, developed over 25+ years, clearly the most significant are *Perspectives on Koinonia* (1989), which began to introduce the question of the nature of the church, its visibility, and the biblical categories we share. As will be noted below, for this young movement often so attentive to spiritual experience, questions of history, the visible church and its unity, and sacramentality are unique gifts which the Catholic Church brings to the table of dialogue.

The 1997, *Evangelization, Proselytism and Common Witness*, likewise, is of particular importance because it a) defines terms like proselytism which are often used pejoratively to characterize others' evangelization styles, b) clarifies the commitments of our churches to religious freedom, and admonishes members of both traditions on the ethical implications of such commitments, and c) demonstrates examples of positive Catholic/Pentecostal common witness.

In addition to this formal dialogue, there are important local ecumenical initiatives to build up the dialogue of love and pursue common witness. Furthermore, Catholic higher education has been a unique incubator for ecumenical learning, where Pentecostal scholars find a fertile ground for exploring their own and the wider Christian tradition, and a welcome mentorship in their preparation for ministry and for research.

Societies for scholarship, like the U.S. Society for Pentecostal Studies and those in other contexts, pioneer the dialogue of truth between Pentecostal and Catholic scholars.<sup>15</sup> For forty years the U.S. Society has given unique leadership and witness, with Catholic membership from the beginning, four Catholic presidents—from very different cultural and theological bases—and a regular, unofficial, Pentecostal/Catholic dialogue. It is in these formal and informal contexts that conversations and



relationships move forward. This Society has contributed the first substantive Pentecostal response to the encyclical *Ut unum sint*.<sup>16</sup>

### **III. Catholic Challenges in the Pentecostal Relationship**

This section lays out three challenges before global Catholicism as we move forward in the 21<sup>st</sup> century, including the context of pluralism and Pentecostalism. Secondly, it proposes three gifts that Catholics bring to the dialogue with global Pentecostalism.

#### **Catholic Internal Challenges**

**If Catholics are to maintain their faith in a society where the free market of ideas presents a wide variety of choices, then they need to have both an affective internalization of the gospel, and sufficient cognitive resources to give account of their belief.**

Catholics will need to develop a robust catechesis for Christian identity in a plural world for a church with an ecumenical commitment. We need to continue the process of receiving Vatican II, especially its religious freedom and ecumenical commitments. Finally, we need to train specialists in Catholic ecumenism, with sub-specialties in leadership for Pentecostal relations.

#### **a) Formation for an Ecumenical Future**

In many sectors of global Catholicism, there is a rich heritage of demographic dominance, religious hegemony, and reliance on popular religion as the primary bearer of Catholic loyalty, piety, and sensibility. In these sectors we will need to develop strategies for initiating Catholics into a self-conscious, articulate, and confident understanding of the faith. At the Council, Yves Congar and Latin American cardinals Silva and Rossi were clear on the revolution in religious education necessary for Catholic communities without a heritage of pluralism, and for their formation for religious freedom in society.<sup>17</sup>

If Catholics are to maintain their faith in a society where the free market of ideas presents a wide variety of choices, then they need to have both an affective internalization of the gospel, and sufficient cognitive resources to give account of their belief and share their faith with others. This does not mean a narrow, defensive apologetic, but it does entail a zeal for sharing the faith, building ecumenical bridges, and the ability to provide a



winsome, biblically grounded apologetic for the Catholic heritage among unbelievers and fellow Christians. Popular religion is a rich reservoir for catechesis in many cultures, but it is not enough to build the bridges and provide the Catholic witness necessary where education in the secular realm is on the rise and society is becoming increasingly pluralistic.<sup>18</sup>

As the *General Directory for Catechesis* reminds us, the formation for Catholic ecumenism and knowledge of the specific ecumenical environment of any particular Catholic community is essential.<sup>19</sup> In the global Catholic community, priests and religious moving from one context to another need serious cross cultural, ecumenical, and interreligious formation before they are let lose in pastoral situations.

Immigrants, in particular, need to be enriched by the Catholic, ecumenical, and interreligious experience of their host community, as they begin to live their faith in a new environment. Religion as understood in the community of origin is especially important in identity formation; therefore both discontinuity and continuity in the transition are often negotiated through the religious community and its symbols.

Religious groups and/or fellowships are established as instruments for forming ties between old and new societies, and to help [immigrants] deal with and/or resist the ambiguities, discontinuities, and difficulties, that arise...<sup>20</sup>

This ecumenical and interreligious formation is especially important when Catholics move from a majority-Catholic context, like Eastern Europe or Latin America, to a pluralistic, ecumenically developed environment like the U.S., or an interreligious minority context, like parts of Asia and the Middle East.

## **b) Reception of Vatican II**

At the historic 1968 Medellín conference of the Council of Latin American Bishops' Conferences (CELAM), three texts of the Council were not cited, Religious Freedom and Ecumenism among them. Many parts of global Catholicism are early on in the reception



of religious freedom, the advocacy of the rights of all believers and even non-believers, and the education of our Catholic faithful in the church's commitment to religious freedom. If we are to relate honestly and equally with other Christians, the Catholic Church will have to be known for its implementation of the Catholic commitment to religious freedom.<sup>21</sup> This is particularly challenging with unpleasant religious partners, and in contexts where the state once supported Catholic values. A comfortable reliance on a so-called "Catholic culture" will no longer suffice for handing on and witnessing to the faith.

The Vatican *Ecumenical Formation for Pastoral Workers* and the *Directory for the Application of Principles and Norms for Ecumenism*, emphasize the centrality of ecumenical formation for the Catholic faithful and their leadership. This means that the Catholic ecumenical principles must be clear, and that the progress of the dialogues—in this case the Pentecostal/Catholic dialogue—need to be known in all seminaries and programs for pastoral agents. Likewise, the catechetical work of the church needs to be informed by the methods and experience of dialogue, an irenic approach to history, and the Catholic Church's ecumenical history, and the results of its ecumenical commitment.

This formation is more urgent in environments in global Catholicism where the experience on the ground is most isolated from ecumenical partners, or the fellow Christians there are least irenic in their own approach to Catholicism. Leadership needs to be selected from those with the ecumenical experience and formation that will enable the local church to move its ecumenical commitments forward.

### **c) Leadership for the Future**

Finally, if Catholicism is to face the challenge of global Pentecostalism, it needs to raise up and mentor informed Catholic leaders in this relationship. The Catholic charismatic movement may provide the best resource for such leadership. Likewise, as the Pentecostal community becomes more mainstream, interchurch families, committed Catholic and Pentecostal, will also be a resource for leadership, as well as a challenge to our family ministry.

As fourth Catholic president of the U.S. Society for Pentecostal Studies, I am thankful for my colleagues and mentors in the Society, who represent 40 years of Catholic presence and service. However, as a very non-charismatic ecumenist, I would treasure a new generation of able Catholic scholars who can witness, in this community, to the Catholic values and heritage to be noted in the next section.

Catholics have a rich set of challenges before us if we are to provide an informed, global and relational witness in the ecumenical movement, and with our Pentecostal colleagues, even those least open to our ecumenical initiatives.



#### **d) Catholic Relational Challenges**

Developing personal and congregational relationships are of course the first priority. As Pope John Paul II makes clear, the dialogue of love must precede the dialogue of truth. Because the classical Pentecostal churches are rooted in experience, and their self-understanding is that of a renewal movement, those who share their piety, the Catholic charismatics, will be the front line in this ecumenical project.

In parts of Latin America, for example, where Catholic charismatics are entrusted with the biblical emphasis week in dioceses across the region, they often use the occasion of bible study groups, preaching services, and street evangelism to promote Pentecostal/Catholic participation, collaboration, and common witness.

As a theologian, I will be recommending three areas where Catholic theology can contribute to the Pentecostal project, and to the role Pentecostal scholars can play as ecclesial theologians in service to their classical Pentecostal churches. These challenges will need to be raised with the Pentecostal community of scholars with a different emphasis.

#### **1) Invitation to History**

The most recent round of the Vatican/Pentecostal dialogue was: *On becoming a Christian: Insights from Scripture and the Patristic Writings*. This is a very important text because: 1) it introduces a sacramental

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theme, baptism, but in the broader shared context of initiation, 2) it gives a common reading of Scripture and tradition, which helps scholars with very different methodologies to understand how authority operates by dialogue and drafting, and 3) it begins to take seriously a segment of history, the Fathers and Mothers of the Church, marginal to the interest of most Pentecostals.

As a new movement, charismatics and Pentecostals were not initially invested in the academic enterprise. There is a scholarly society of 40 years standing, and two U.S. university doctoral programs, both of more recent vintage. This means that Pentecostal scholars, for the most part, have studied in ecumenical environments, Catholic universities significant among them.

However, the first three generations have been primarily interested in biblical studies, as one would expect of an evangelical movement; and in spirituality, where the resources for renewal studies are found in the Christian tradition. Some contemporary systematic theologians characterize the transition in their discipline:

Whereas the first generation of Pentecostal scholars ...[applied] the tools of their...trades...[to] Pentecostalism, . . . the second generation . . .bring[s] a Pentecostal perspective to bear on...questions...that are concerns...for the whole church...contributing to... the conversations of the wider theological academy.<sup>22</sup>

When there is any interest in history, it is research on the heritage of their classical Pentecostal denominations; the movements from which they spring, especially Methodism; and their particular distinctives: healing, the role of the Spirit, eschatologies, charismatic preaching, and the like. A text, like the one on Patristics, would probably not emerge without the stimulus of the dialogue with Catholics.

Catholic scholars are challenged to share with Pentecostal colleagues their rich sense of history; perspectives they bring to the Reformation, Middle Ages, and global mission; and how they reconcile tradition, experience, and Scripture in piety, church life, and authority. Their historical perspective also brings new questions to the Catholic study of the tradition, especially renewal movements. Catholics need to support and mentor

Pentecostal historians. Before we can resolve differences on doctrine or church life, we need to find ways of knowing each other's histories, our own, and their interpretations of history, and the tools of historiography that lay the ground work for a reconciling future.

## 2) Ecclesiology

As a movement barely a century old, the classical Pentecostal churches are only gradually developing clarity on their self-understanding as churches, their relationship to one another as a common movement, and their ecumenical profile.<sup>23</sup>

There are internal Pentecostal ecclesiological tensions between a continuity/tradition approach to the church, and a sacramental self-understanding that can be found among the Pentecostal denominations that emerged from the Wesleyan Holiness movement with Methodist-Anglican roots on the one hand;<sup>24</sup> and finished-work, Baptist churches, with a more congregationally focused, collaboration-for-mission, restorationist ecclesiology on the other. Some of the former have bishops and are even sacramental in their theology of baptism, for example. Some of the latter do not even see their denomination as "church" in the proper sense, but rather a collaborative mission movement serving the congregations. The largest white U.S. body, for example, uses a plural designation in its title: The Assemblies of God.

As a movement, these denominations have been enriched by their own scholars, who document the ecclesial concerns of their own heritage, the relational concerns that have characterized their churches in more ecumenically open periods of their life, and by looking to the dialogues as a source for clarifying their own ecclesiological option and its relationship to the longer history, and broader reality of the church.<sup>25</sup>

Visible unity, especially as Catholics understand it, will not soon be the goal of most Pentecostal denominations and their ecumenical agenda. However, the common study of biblical *koinonia* and a common recounting of the long history of the visible Christian community and the Holy Spirit's role in the development of this tradition will: a) lay the groundwork for deeper understanding, b) generate Pentecostal scholarship on ecclesiology, their own and



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ecumenical, and c) instruct us in the historic churches how better to discern the Holy Spirit's role in the variety of Catholic renewal movements in history. It is amazing to see the 2006 Society for Pentecostal Studies' response to the encyclical *Ut unum sint*.

### 3) Reflecting on Sacramentality

This gift of Catholic spirituality, self-understanding, and theology may be the most difficult, and therefore the most important contribution we bring to the relationship. As noted above, there are some Pentecostal denominations with sacramental understanding from a Wesleyan heritage. In Chile, there are three Pentecostal denominations who have signed on with Catholic, Orthodox, and sacramental Protestants for a joint recognition of baptism, a truly historic ecumenical breakthrough, one not likely to be repeated in the U.S. or other parts of global Pentecostalism.

Most classical Pentecostals have inherited an anti-sacramental rhetoric, if not understanding, from their evangelical ethos. It is my thesis, nevertheless, that the theological heritage of sacramental thinking, from Augustine through Rahner and Dulles, is a rich resource for Pentecostals<sup>26</sup> a) to understand the tangibility of their rites, b) their high doctrine and experience of the Holy Spirit acting in the Christian community and its rituals, and c) their thoroughgoing confidence in God's ability to use the material world as a vehicle for his action in our lives.<sup>27</sup>

There is so much residue of misunderstanding around the central dominical rites of baptism and the Eucharist<sup>28</sup> that I suggest starting elsewhere, especially with healing and anointing. I suggest three reasons for this: 1) many Pentecostals are shifting from a magical approach to healing, often imbedded in a literalistic religious world view, to a scientific medical openness; 2) it may help the Catholic recovery of the rite as really about healing the body (not simply the soul as it slips into eternity), as we continue to move away from a "last rites" model; and 3) Catholics and Pentecostals share a common biblical basis in James, without a history of polemical overlay that has to be worked through before mutual learning is possible.<sup>29</sup>

It is fascinating to go to different Churches of God in Christ, African American congregations from different

class and education levels, and see their approaches to healing. Of course, oil abounds, and the laying on of hands is provided for many concerns, including healing. However, in some churches you still hear preachers excoriating the use of scientific medicine as a demonstration of faithlessness. In other affluent mega-churches, there are video clips on breast or prostate cancer, or other scientific approaches to health management sandwiched between praise hymns and announcement of the Wednesday night healing service.

It is my thesis that the long heritage of sacramental understanding of healing and anointing of the sick by the community is a helpful middle term, which honors medical science as a priority while not precluding the possibility of divine intervention. Understanding Christ's healing ministry, mediated through the community, can easily be recognized, phenomenologically, in any Pentecostal healing service, whatever theological or interpretive weight is given to the rite. I think a sacramental approach to the ritual life of classical Pentecostal worship can contribute both to clarify their self-understanding, and to build bridges in recognizing the faith of the church through the ages in Pentecostal worship.

Of course, all three of these themes: history, ecclesiology, and sacramentality will need further development in both our common understanding of Pentecostal churches and in their dialogue with Catholic theologians. But I suggest them as a challenge for Catholics to equip ecumenical scholars in our tradition with the zeal for the relationship and the theological skills to make these contributions.

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Global Pentecostalism is here to stay. Like Catholicism, it is called by the Holy Spirit to be an agent of renewal for Christians, a witness to the gospel in the world, and a partner in our common quest for that unity for which Christ prayed. We are a long way from the mutual trust, relationships, and understanding that will make this calling transparent to the world—or even to the majority of our own people—but global Catholicism is challenged to exert its ecumenical leadership and pioneer new relationships in service to its mission.

Catholics can hardly be less responsive than our Pentecostal colleagues:



The eschatological call...requires us [Pentecostals] to lay down our stingy, petty concerns about ecumenical dialogue and move out into a realm of the unknown—a region to which the Spirit calls the church today—for the purpose of fulfilling Christ’s priestly prayer “that all may be one.” That Pope John Paul II has...set the table...should give no generous Pentecostal cause for concern, rather it should cause us to ask what we can bring to the table...<sup>30</sup>



## ENDNOTES

<sup>1</sup> This and other ecumenical directives of the Holy See: [http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/sub-index/index\\_general-docs.htm](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/sub-index/index_general-docs.htm).

<sup>2</sup> [http://www.vatican.va/edocs/ENG0221/\\_INDEX.HTM](http://www.vatican.va/edocs/ENG0221/_INDEX.HTM).

<sup>3</sup> Steven Bevans, SVD, Jeffrey Gros, FSC, *Evangelization and Religious Freedom: Ad Gentes, Dignitatis Humanae*, New York: Paulist Press, 2008.

<sup>4</sup> Thomas Stransky, “Paul VI and the Delegated Observers/Guests to Vatican II,” *Paulo VI & Ecumenismo*, Brescia: Istituto Paolo VI, 2001, 118-158, “The Observers at Vatican Two An Unique Experience of Dialogue,” *Centro Pro Unione Bulletin*, (Spring, 2003, # 63) 8-14.

<sup>5</sup> *Texts of Pentecostal and other dialogues*: [http://www.prounione.urbe.it/dia-int/e\\_dialogues.html](http://www.prounione.urbe.it/dia-int/e_dialogues.html)

<sup>6</sup> Wolfgang Vondey, *Pentecostalism and Christian Unity: Ecumenical Documents and Critical Assessments*, (Pickwick Publications: Eugene, OR, 2010).

<sup>7</sup> Allan Anderson, *An Introduction to Pentecostalism*, (Cambridge: Cambridge University Press, 2004). See Robert J. Schreiter, “The World Church and Its Mission: A Theological Perspective,” *Proceedings of the Canon Law Society of America* 59 (1997) 49-50.

<sup>8</sup> Cecil M. Robeck, Jr., “The Holy Spirit and the Unity of the Church: The Challenge of Pentecostal, Charismatic, and Independent Movements,” 354, in *The Holy Spirit, the Church, and Christian Unity: Proceedings of the Consultation held at the Monastery of Bose, Italy, 14-20 October, 2002*, ed. Doris Donnelly, Adelbert Denaux, and Joseph Famerée (Leuven: Leuven University Press, 2005); *Bibliotheca Ephemeridum Theologicarum Lovaniensium*, Series 3, 181 (2004); see also David B. Barrett and T. M. Johnson, *Global Statistics*, in S. M. Burgess (ed.), *The New International Dictionary of Pentecostal Charismatic Movements* (Grand Rapids, MI: Zondervan, 2002) 286-87. Thomas Rausch, “Ecumenism and



America's Hispanic Christians," *Origins*, June 1, 2006, 36:3, 41-45, "Catholics and Pentecostals: Troubled History, New Initiatives," *Theological Studies*, Dec., 2010, Vol. 71 Issue 4, 926-950.

<sup>9</sup> The number 600 million comes from the "Commentary on the Report" *On Becoming a Christian: Insights from Scripture and the Patristic Writings with Some Contemporary Reflections*, Report of the Fifth Phase of the International Dialogue Between Some Classical Pentecostal Churches and the Catholic Church (1998-2006) PCPCU *Information Service* 129 (2008/III), 216.

<sup>10</sup> Bernice Martin, "Interpretations of Latin American Pentecostalism: 1960s to the Present," in Calvin L. Smith, ed., *Pentecostal Power: Expressions, Impact and Faith of Latin American Pentecostalism*, (Leiden: Brill, 2011), 111 - 136.

<sup>11</sup> Walter Hollenweger, *Pentecostalism*, (Peabody, MA: Hendrickson Publishers, 1997).

<sup>12</sup> Matteo Calisi, "The Future of the Catholic Charismatic Renewal," Vinson Synan, ed., *Spirit-Empowered Christianity in the 21st Century*, (Lake Mary, FL: Chrisma House, 2011), 69 - 106. Connie Ho Yan Au, *Grassroots Unity in the Charismatic Renewal*, (Eugene, OR: Wipf & Stock, 2011).

<sup>13</sup> Cecil Robeck, "Roman Catholic - Pentecostal Dialogue: Challenges and Lessons for Living Together," in Smith, *Pentecostal Power*, 249-276.

<sup>14</sup> Juan Sepulveda, "Another Way of Being Pentecostal," *ibid.*, 37-62.

<sup>15</sup> <http://www.sps-usa.org/>

<sup>16</sup> Terry Cross, "Possintne Omnes Unum Esse? A Pentecostal Response to *Ut Unum Sint*," Glen Menzies, "A Pentecostal Response to *Ut Unum Sint*," Jeffrey Gros, "Can They be One?" *One in Christ*, 41:1, (January, 2006), 4 - 41.

<sup>17</sup> Bevans, *Evangelization and Religious Freedom*.

<sup>18</sup> Jeffrey Gros, "Catechesis for Catholic Identity in an Ecumenical Context: A Conversation," in Diana D. Raiche, ed., *Catechetical Scholars III: Perspectives on Evangelization and Catechesis*, (Washington: National Catholic Educational Association, 2005), 1-10.

<sup>19</sup> [http://www.vatican.va/roman\\_curia/congregations/ccclergy/documents/rc\\_con\\_ccatheduc\\_doc\\_17041998\\_directory-for-catechesis\\_en.html](http://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html). Jeffrey Gros, "The Catholic School and the Quest for Unity," *Catholic Education: A Journal of Inquiry and Practice*, (2:4, June, 1999), 380-397.

<sup>20</sup> Gemma Tulud Cruz, *An Intercultural Theology of Migration: Pilgrims in the Wilderness*, (Leiden: Brill, 2010), 6.

<sup>21</sup> For example, Jeffrey Gros, "The Challenge of Pluralism and Peace: The Changing Relationships among the Churches in Colombia," *International Review of Mission*, (August/October, 2009).

<sup>22</sup> James Smith, Amos Yong, eds. "Pentecostal Manifestoes," in Frank Macchia, *Justified in the Spirit: Creation, Redemption and the Triune God*, (Grand Rapids, MI: Eerdmans, 2010), i.

<sup>23</sup> Veli-Matti Kärkkäinen, *An Introduction To Ecclesiology: Ecumenical, Historical & Global Perspectives*, (Downers Grove, IL: InterVarsity Press, 2002).

<sup>24</sup> Dale M. Coulter, "The development of ecclesiology in the Church of God (Cleveland, TN): a forgotten contribution?" *Pneuma* (29 no 1 2007), 76.

<sup>25</sup> Cecil M. Robeck, Jr., "The Holy Spirit and the Unity of the Church: The Challenge of Pentecostal, Charismatic, and Independent Movements," in *The Holy Spirit*, ed. Donnelly. Veli-Matti Kärkkäinen, *Spiritus ubi vult spirat: Pneumatology in Roman Catholic-Pentecostal Dialogue (1972-1989)*, (Helsinki:Luther-Agricola-Society, 1998).

<sup>26</sup> Wesley Scott Bidy, "Re-envisioning the Pentecostal Understanding of the Eucharist: An Ecumenical Proposal," *Pneuma: The Journal of the Society for Pentecostal Studies*, (Fall 2006, Vol. 28 Issue 2), 228-252.

<sup>27</sup> Frank D. Macchia, "Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience," *Pneuma: The Journal of the Society for Pentecostal Studies*, (15: 1, Spring 1993), 61 – 76. Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar*, (Cleveland: Center for Pentecostal Leadership and Care, 2010).

<sup>28</sup> See, for example, Gordon Smith, ed., *The Lord's Supper: Five Views*, (Downers Grove: Intervarsity Press Academic, 2008).

<sup>29</sup> "This examination has been able to correct a widespread misapprehension about Pentecostals who are far from the non-sacramental Christians they are sometimes assumed to be. Laying-on of hands, anointing with oil, use of anointed handkerchiefs and even ceremonial giving of a cup of cold water in the name of the Lord have all emerged as important and regular practices within the movement." Kimberley Alexander, *Pentecostal Ministry: Models in Theology and Practice*, (Blandford Forum: Deo Publishing, 2006), 227. Lizette Larson-Miller, *The Sacrament of Anointing of the Sick*, (Collegeville, OK: Liturgical Press, 2005). Thomson Matthew, Kimberly Alexander, "The Future of Healing Ministry" in Synan, ed., *Spirit-Empowered Christianity*, 313 – 338.

<sup>30</sup> Cross, 15.

