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## semi-annual Bulletin

### In this issue:

<i>Letter from the Director</i> . . . . .	p. 2
<i>25 Years of the Lima Document (BEM): A Unique Document – An Extraordinary Process – A Promising Impact</i> Günther Gassmann . . . . .	p. 3
AZUSA STREET CENTENNIAL: <i>An Anthropological Perspective on the Gifts of the Holy Spirit</i> Ruth Vassar Burgess . . . . .	p. 11
AZUSA STREET CENTENNIAL: <i>Pneumatological Perspective: A Possible Genealogy of the Manifestations of the Spirit</i> David Cole . . . . .	p. 18
AZUSA STREET CENTENNIAL: <i>The Sanctifying and Charismatic Action of the Spirit</i> Raniero Cantalamessa, ofm cap . . . . .	p. 22
AZUSA STREET CENTENNIAL: <i>Moral Perspective: Moral Standards in the Churches and in the Public Forum</i> Bruce Williams, op . . . . .	p. 25
AZUSA STREET CENTENNIAL: <i>Summary Reports of the Listeners</i> Thomas Best, Stanley Burgess, Massimo Paone, John A. Radano, Charles Whitehead . . . . .	p. 28

**Centro Pro Unione - Via S. Maria dell'Anima, 30 - 00186 Rome, Italy**

*A Center conducted by the Franciscan Friars of the Atonement*

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# Director's Desk

In this issue of the *Bulletin*, you will find the texts of some of the lectures held at the **Centro Pro Unione** this past year. The first of the lectures in our series “Celebrating Lima and the BEM Document’s Twenty-fifth Anniversary (1982-2007)” opens this number of the *Bulletin*. Dr. Günther Gassmann is no stranger to the Lima process as one of the individuals who worked on the document and who was responsible for the follow up process of the document’s reception. Other lectures that will be held this year will situate the document in the context of the whole work of the Faith and Order Commission and also look at the contribution the process made to the liturgical renewal of the churches.

In 2006, a very significant anniversary was held in Los Angeles, California. It was 100<sup>th</sup> anniversary of the Azusa Street Church experience which is considered to mark the beginning of the Pentecostal Movement. The Centro organized a study day that celebrated the beginnings of this movement as well as remembering the 40<sup>th</sup> anniversary of the “week-end” at the Duquesne University that marks the beginning of the Renewal in the Spirit also known as the Catholic Charismatic Movement. A number of scholars and experts were invited to explore “The Challenging Power of the Gifts of the Spirit” from the ecumenical, anthropological, pneumatological and moral perspectives. Several listeners were also invited to identify real challenges, new convergences or unresolved points of divergence that emerged from the exchange and to share these with a wider audience. The texts of this celebration are found in this issue of the *Bulletin*.

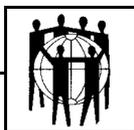
“The Challenge of Reciting the Creed Today” this year’s Wattson/White lecture will be given by Dr. Timothy Radcliff, OP, former Master General of the Dominicans on 18 December. The event will be followed on the 20<sup>th</sup> of December with an extraordinary performance of the 24 Capricci of Niccolò Paganini by 13 year old violinist Masha Diatchenko. Invitations are included in this *Bulletin*.

2008 marks a special date for the Franciscan Friars and Sisters of the Atonement. One hundred years earlier between January 18 and 25, their Founder, Fr. Paul Wattson began what was then called the Church Unity Octave. For 100 years, without fail, the Sisters and Friars have been praying the prayer of Christ for the unity of Christians. 2008 will also mark 40 years of collaboration between the Pontifical Council for Promoting Christian Unity and the Faith & Order Commission in preparing the annual celebration. For this reason the Friars of the Atonement will award the Paul Wattson Christian Unity Award to both for their faithfulness in promoting prayer for the unity of Christians. This award will be granted during the Centro, the Lay Centre at Foyer Unitas and the Vincent Pallotti Institute’s Week of Prayer celebration, 24 January 2008.

Also enclosed in the *Bulletin* are forms for registering for the Annual Summer Institute to be held at the Centro from June 23 to July 11, 2008. Sign up early to reserve your place!

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James F. Puglisi, sa  
Director





## 25 Years of the Lima Document (BEM) A Unique Document – An Extraordinary Process – A Promising Impact

Günther Gassmann

Former Director, Faith & Order Commission of the World Council of Churches

(Conference given at the **Centro Pro Unione**, Friday, 20 April 2007)

### I. A Unique Document

Among the many different ecumenical documents of the last one hundred years, the Lima-Document of 1982 on *Baptism, Eucharist, and Ministry* (BEM)<sup>1</sup> stands out because it has gained a special, unique place. Why unique? No other document ever before has initiated by itself such an extraordinary process of communication, distribution, translation, discussion and reaction. Thus, BEM appears *post festum, first*, as a unique document because it has set in motion an extraordinary process. *Second*, the BEM document is unique because it stands at the end and is the result of a long theological and ecumenical reflexion process. This process was initiated, in a way, already in the 19<sup>th</sup> century. In 1888 the Lambeth Conference of all Anglican bishops agreed on a first vision of the basic elements and requirements for the recovery and manifestation of Christian unity. These four basic elements were the acceptance (1) of the authority of Holy Scripture, (2) the acceptance of the authority of the Apostles and Nicene Creeds, (3) the acceptance of the two sacraments instituted by Christ himself – Baptism and the Eucharist, and (4) the acceptance of the historic episcopate/bishops in apostolic succession.

Accordingly, the Faith and Order Movement between 1910 and 1948 and, at that time, under the strong Anglican leadership and influence had from its beginnings the points of the Lambeth Quadrilateral on its agenda, besides a few other topics. From the early 20<sup>th</sup> century onwards the issues of baptism, eucharist, and ministry were at the centre of the beginning theological discussion in Faith and Order. “This triad of themes is the reflection of the theological conviction that the koinonia of Christians is based on, built up, and expressed by the Triune God’s action and presence in and through word and sacraments and the ministries which serve them.”<sup>2</sup> This work since 1910 continued for about 70 years with several intermediate drafts and texts of results so far until a final text was accepted in 1982 at Lima, Peru, by the whole Faith and Order

Commission.<sup>3</sup> (If this would have been a Lutheran meeting, the participants would have raised to sing “Now Thank we all our God”). Thus, BEM is not only the result of a long process of discussion and maturing but also of a long process of internal reception. A process, in which emerging and developing common theological perspectives on baptism, eucharist, and ministry were taken up, received, and integrated into the different stages of drafting and finally accepting the three BEM texts. BEM is a unique document because it is the fruit of a long and broad discussion and reception process. There was an internal pre-BEM reception process before the external post-BEM reception process was initiated.

*Third*, BEM is a unique document because in the process of its development the initial Anglican-Protestant involvement was broadened and enriched by the stronger Orthodox ecumenical participation after 1961, the new Roman Catholic involvement in the ecumenical movement and its official participation in Faith and Order after 1968, as well as the growing involvement of theologians from the Southern Hemisphere, also after 1968. Accordingly the work on the three themes inherited from the Lambeth Quadrilateral grew with the broadening of the ecumenical movement. The result was an unprecedented wide and representative circle of theologians, church leaders, and lay persons that were able to work out a common document and to agree on its stage of maturity. It was a document that formulated agreements and convergences on fundamental beliefs and structures of Christian faith and ecclesial life. This had happened never before in this ecumenical form and stature.

*Fourth*, and this is most frequently mentioned, BEM is unique because it addressed the churches in a way as never before by challenging them to respond to the BEM texts and consider their significance for their own thinking, life, and relationships. This

<sup>1</sup> Faith and Order Paper, 111 (Geneva: World Council of Churches, 1982) 38th printing 2007.

<sup>2</sup> G. GASSMANN, “The Relation between Bilateral and Multilateral Dialogues,” *Journal of Ecumenical Studies* 23, 3 (1986) 368.

<sup>3</sup> Cf. the most instructive historical survey by Lukas Vischer of the steps leading up to BEM between 1963/1964 and 1982. The broad reception process of BEM (e.g. the influence of BEM in bilaterals and church agreements), however, is neglected for the sake of critical comments. L. VISCHER, “The Convergence Texts on Baptism, Eucharist and Ministry. How did they take Shape? What have they Achieved?” *Ecumenical Review* 54, 4 (1982) 431-451.

was, in fact, an impetus and call for a reception process of which most of the churches had no experience so far and for which they were not prepared. BEM initiated a process that was new for the churches, and also this contributed to its uniqueness.

## II. An Extraordinary Process

### 1. The great surprise

The Faith and Order Commission had hoped that its document on BEM would find interest, discussion, and reaction in the churches. But it had not anticipated and dared to expect what an extraordinary process was set in motion by the publication, translations, and discussion of its document. This was a great surprise! A little story is rather typical for the unexpected “l'evento BEM”:<sup>4</sup> I was told that in 1982 the publication people of the WCC thought that to print 5000 copies as requested by Faith and Order was unrealistic given their experience with theological WCC publication. Finally 5000 copies were printed after all, and a month ago the publication people in the WCC told me that they just had received the 38<sup>th</sup>, the thirty-eighth edition of BEM and that BEM continued to be the only best-seller in their work. Indeed, as Thomas Ryan writes, “a sense of surprise, a sense of being challenged, and a feeling of gladness and excitement” followed the publication of BEM.<sup>5</sup> An extraordinary process of printing, translation, distribution, discussion, and reaction was set in motion. The result was that BEM became since 1982 the most widely distributed and considered text in ecumenical history. We have lost track of its distribution but I assume that more than 600 000 copies have been distributed in over 35 languages, ranging from Icelandic to Urdu (in Pakistan). Study guides in different languages were produced in large numbers.<sup>6</sup>

Thousands of Christians have considered the document in congregations, seminars, ecumenical groups, theological faculties and training centers, church commissions and synods, bishop's conferences, ecumenical organizations, Christian World Communions, and in the Vatican. Already in 1987 a BEM bibliography listed over 700 titles ranging from short news items to substantial articles and books.<sup>7</sup> Today such a list might contain far beyond 1.200 titles. Numerous diploma papers and doctoral dissertations have dealt with aspects of BEM. In many books, articles and statements and reports as well as presentations of theologians and

church leaders BEM is mentioned, referred to and has influenced the respective augmentations. In his ecumenical Encyclical *Ut Unum Sint* of 1995, Pope John Paul II referred several times to BEM, as he did on other occasions.<sup>8</sup> Concerning BEM and *Confessing the One Faith* he wrote that these studies “demonstrate the remarkable progress already made, and they are a source of hope inasmuch as they represent a sure foundation for further study” (par. 17, cf. also paras. 42, 45 and 87). The Joint Working Group between the WCC and the Roman Catholic Church has continuously referred to and used BEM. The most recent example is its substantial Study Document of 2004 on “Ecclesiological and Ecumenical Implications of a Common Baptism”.<sup>9</sup> Within the WCC, BEM has played an important role, prominently at the Sixth Assembly 1983 in Vancouver, at the Seventh Assembly in 1991 at Canberra, and extensively at the Fifth World Conference on Faith and Order 1993 in Santiago de Compostela, especially in the report of Section III.<sup>10</sup> The so-called *Lima-Liturgy*, though not an official text of Faith and Order, has been used and is still used at many ecumenical occasions. It thus has contributed to the knowledge of BEM and its influence. BEM has become a major ecumenical reference text and continues so, even though it is no longer so often mentioned as in the first ten years after its publication.

### 2. Elements of an extraordinary process

Of course not the whole Christian world has talked about BEM. But the width and depth of the BEM process as such has been extraordinary, and this not because of efficient methods of promotion. Rather, I believe, thousands of people have become interested in BEM because they were looking for two things: *First*, they were seeking an encouragement in an ecumenical milieu that had lost its earlier enthusiasm and drive by settling down to a certain satisfaction with friendly relations, contacts and cooperation. In this situation BEM promised steps forward to overcoming still church-dividing issues and thus towards forms of communion between churches, the real goal of the ecumenical movement. *Secondly*, people became attentive to this new ecumenical document because it promised to respond to their search and expectation to receive help and inspiration for their own understanding of baptism, eucharist and ministry. There may have been a sense that a document that represents the insights and experiences of the wider Christian tradition – the faith of the Church through the ages – may especially be able to provide such help and inspiration. Among the many learnings from the BEM process is the discovery of this sensitivity and yearning of many people for basic convictions of the Christian faith and life that are often neglected in Western mainline

<sup>4</sup> R. MAGNANI, *La successione apostolica nella tradizione della chiesa: ricerca nel BEM e nei documenti del dialogo teologico bilaterale a livello internazionale* (Bologna: EDB, 1990) 51.

<sup>5</sup> T. RYAN, “How are People Responding to BEM?” *Ecumenism*, no. 70 (1983) 32.

<sup>6</sup> Cf. the report of a first evaluation: *Baptism, Eucharist & Ministry 1982-1990: Report on the Process and Responses*, Faith and Order Paper, 149 (Geneva: WCC Publications, 1990).

<sup>7</sup> A. HOUTEPEN, C. van LIGTENBERG, B. VELDHORST, (eds.), *Bibliography on Baptism, Eucharist and Ministry (Lima Text) 1982-1987* (Leiden/Utrecht: Interuniversitair Instituut voor Missiologie en Oecumenica, 1988).

<sup>8</sup> Cf. J.A. RADANO, “The Catholic Church and BEM 1980-1989,” *Mid-Stream* 30, 2 (1991) 339-346.

<sup>9</sup> *Eighth Report: 1999-2005 / Joint Working Group between the Roman Catholic Church and the World Council of Churches* (Geneva: WCC Publications, 2005) 45-72.

<sup>10</sup> T.F. BEST and G. GASSMANN, (eds.), *On the Way to Fuller unity. Official Report of the Fifth World Conference on Faith and Order* (Geneva: WCC Publications, 1994) 245-252.

churches and left to other Christian groups and their ways of promoting the faith.

A major part of the extraordinary BEM process represent, of course, the over 185 official responses of large and small churches of all confessional traditions, ranging from the Salvation Army to the Roman Catholic Church (based on the responses of 35 Bishop's Conferences). Again this is an unprecedented event in modern church history. Published in the six volumes of *Churches Respond to BEM*,<sup>11</sup> the responses of the churches contain a wealth of material on the ecumenical positions and expectations of the churches. With a few exceptions all responses to BEM generally applaud the ecumenical achievement represented by this document. They witness to the historical impact of a sustained and determined ecumenical theological effort by indicating ways in which the issues of baptism, eucharist and ministry are of relevance for the theological thinking and the forms of the life and mission of their churches. The responses also indicate in which way BEM has challenged the churches to reflect on their own position or to react critically to certain aspects of BEM. Quite a number of responses also reveal how difficult it is for churches to look beyond the borders of their own confessional tradition of faith and order. Sometimes there seems to be an unwillingness to be confronted with theological perspectives that are not familiar to their own positions. To open up perspectives towards the "faith of the Church through the ages" (Preface to BEM) remains a continuing ecumenical task.

### 3. The achievements of the BEM process

The BEM process presents a number of insights that should not be forgotten in the ongoing ecumenical movement. Among these are the following:

- 1. For the first time the ecumenical methodology of taking up results of modern biblical, historical, and theological studies into an international ecumenical study and dialogue process has led to a unique document, an extraordinary process, and a promising impact.
- 2. The BEM process has confirmed and underlined the indispensability of theological dialogue and agreements for the advancement of closer relations between churches.
- 3. The discussions about and responses to BEM have served as an ecumenical learning process in which churches have rediscovered forgotten elements of their own tradition, have been changed in their thinking and practice, and have perceived other traditions.
- 4. Discussions about BEM have initiated many new ecumenical relationships at local and national levels. BEM and the Lima-Liturgy have stimulated and informed liturgical life, studies on worship and official revisions of forms of worship in several churches.
- 5. Impulses coming from BEM have nourished reflection on

<sup>11</sup> M. THURIAN, (ed.), *Churches Respond to BEM*, vols. I-VI, (Geneva: WCC, 1986-1988).

spirituality, the social-ethical implications of sacraments and worship, the issue of authority in the churches. In some cases steps towards mutual recognition of baptism and forms of eucharistic hospitality have been encouraged by the BEM process.

- 6. In bilateral theological dialogues between Christian World Communions, BEM has been used as a resource, stimulus, point of reference and as a framework that can provide common orientations for simultaneous dialogues with different partners.
- 7. In general, BEM has become a standard ecumenical text that is used or referred to in many ecumenical studies, texts, statements, addresses, and gatherings.
- 8. The official responses of the churches, their preparation, quality and number represent an outstanding element and result of the BEM process.
- 9. Finally, the most significant church historical element of the BEM process is the reception of the text in bilateral dialogues that have led and are leading to decisions of churches on full communion and sacramental sharing. (See next chapter).

Thus, the extraordinary BEM process signals a historically significant step in efforts to transcend the history of Christian division towards the rediscovery of visible Christian unity in faith, life, and mission. BEM, said Cardinal Walter Kasper, has "made a significant impact on the whole ecumenical world".<sup>12</sup>

## III. A Promising Impact

### 1. Forms of Reception of BEM

The decisive question that is addressed to every ecumenical text, process, and event is: Does it make a difference, is it changing something, is it being taken up by the churches and the theological and ecumenical community – is it of church historical relevance? In other words: Are we able to recognize and identify forms of transforming reception? "Reception" is in our ecumenical context generally understood, *first*, as referring to the acceptance, affirmation, confirmation, integration and canonical implementation of ecumenical statements, agreements and convergences by official acts of churches that apply such acts of reception to their general ecumenical positions or, more specifically, to their relationships with other churches or to the ecumenical movement in general. *Second*, such formal, structural concepts of reception, however, should be complemented by a more general understanding of the term "reception" that could help us to discover and circumscribe a much broader reality when ecumenical theological developments and perspectives are accepted, fully or partially, into the life of

<sup>12</sup> *Lausanne 2002, Faith and Order 75th Anniversary Celebration*, 25-06-2002 (mim.). Among the many evaluations cf. for example P. NEUNER, "Impulse und ihre Folgen: Eine systematisch-theologische Bilanz zur Wirkungsgeschichte der Lima-Dokumente," *Fortschritt oder Sackgasse? 20 Jahre Lima-Dokumente über Taufe, Eucharistie und Amt, EPD-Dokumentation*, 20 (2003) 41-52.

churches and their ecumenical reflection.<sup>13</sup>

Already one year after the publication of BEM Emanuel Lanne stated that the “reception (of BEM) is the number one problem set before the churches”.<sup>14</sup> A similar accentuation is to be found e.g. when Rino Magnani writes: “La ricezione del BEM può essere considerato di primaria importanza per le chiese oggi. E innanzitutto un problema posto a tutte le chiese: sono infatti le chiese e non tanto i teologi che ora debbono esprimersi ...”<sup>15</sup>

## 2. The broad, implicit reception of BEM

Such a broad process of reception was, indeed, set in motion soon after the publication of the BEM document in 1982, and over the last 25 years has continued remarkably. One could enumerate hundreds of studies of and references to BEM, many of them are documented in the continuing bibliographical lists of the *Centro pro Unione*. The Centro thus provides a living memory of the broad and multifaceted BEM reflexion and reception process. Given this broad process and especially also the formal, structural reception of BEM in official agreements between churches (below 3.1-3.3) which Lukas Vischer does not mention in his survey, it is not correct when he states that after 1993 “the conscious process of reception has come to a standstill”.<sup>16</sup> It has gone on! The broad reception process of BEM is not limited to publications and articles that refer to BEM in their titles but it includes also publications or references in them that deal with aspects of BEM even though this is not indicated in titles. Furthermore, there are traces of BEM that can be found in many ecumenical texts today. Ideas and perspectives of BEM have “trickled down” and have permeated statements, reports, references, articles, and ways of thinking even without referring to BEM.

Emanuel Lanne had expressed the hope that “Its (BEM) reception and integration into the life of all churches should be for each one an occasion for enrichment by means of the new accents which are set on this or that aspect of sacramental life or on the exercise of ministry”<sup>17</sup> – and today we can add that this has happened in many instances. As examples of this broad process one could mention the today widely accepted and further developed broader and dynamic concept of apostolic succession that is more comprehensive than episcopal succession. This is acknowledged e.g. by William Henn when he writes: “Most of the dialogues prior to BEM tended to speak of apostolicity within the

context of discussing ministry. Since then, there has been a substantial increase in dialogue precisely about ecclesiology and, within that context, about the nature of the whole Church as apostolic.”<sup>18</sup> Other examples of this broad process would be the three ways – personal, collegial, and communal – of exercising ministry and episcopate; or the ethical/moral implications of the Eucharist; or the suggested connection between creation and the eucharist; or the new emphasis on the interrelation between baptism and personal as well as communal faith. These and other perspectives own their acceptance – reception – to a large degree to impulses coming from BEM that have permeated theological/ecumenical thinking in many places.

This is true even if such perspectives were first articulated by individual theologians before BEM was born. But such personal perspectives were taken up – received – by BEM. Being restated on this corporate and highly articulate and representative level they were given a much broader sounding board than that of an individual voice and thus captured wide attention and enabled forms of reception.

## 3. Reception of BEM in Bilateral Dialogues

We in Faith and Order have from the beginning of the BEM discussion and reception process reflected on the relationship between this multilateral text and the important development since the 1970s of the bilateral international as well as regional and national theological dialogues of Christian World Communions (CWCs). It became clear that together with their distinctiveness there exists also a unity of multilateral and bilateral dialogues. “The basis and frame of their relationship is the one ecumenical movement, within which they find themselves with a common role, purpose, and set of themes and procedures. ... This relationship has to be expressed and made mutually enriching through concrete forms of exchange, communication, and the active pursuit of tasks in an awareness of complementarity.”<sup>19</sup> The formula that was found for this relationship had as its background the specific advantages of each of these two forms of dialogue: On the one hand the greater historical and confessional specificity of bilateral dialogues and their potential to lead to agreements between churches that could open the way to decisions on forms of closer fellowship or unity between them. On the other hand there is the necessary comprehensive framework provided by multilateral dialogues that can provide consistency and common directions for bilateral dialogues. Consequently, the conceptually important formula of the *complementarity* of both forms of dialogue emerged. What has been developed as a theoretical concept of complementarity in the years after 1982 has now been tested and

<sup>13</sup> See G. GASSMANN, “From Reception to Unity: The Historical and Ecumenical Significance of the Concept of Reception,” in C. PODMORE, (ed.), *Community – Unity – Communion. Essays in Honour of Mary Tanner* (London: Church House Publishing, 1998) 117-118.

<sup>14</sup> E. LANNE, “The Problem of Reception,” *Ecumenism* no. 70 (1983) 26.

<sup>15</sup> R. MAGNANI, *La successione apostolica...*, *op. cit.*, 56-57.

<sup>16</sup> L. VISCHER, “The Convergence Texts...,” *op. cit.*, 22.

<sup>17</sup> E. LANNE, “The Problem...,” *op. cit.*, no. 70 (1983) 30.

<sup>18</sup> W. HENN, “Apostolic Continuity of the Church and Apostolic Succession. Concluding Reflections to the Centro Pro Unione Symposium,” in J.F. PUGLISI and D.J. BILLY, (eds.), *Apostolic Continuity of the Church and Apostolic Succession* (Leuven: Faculty of Theology, K.U., 1996) 185 (= *Louvain Studies* 21, 2 (1996) 185.

<sup>19</sup> G. GASSMANN, “The Relation between Bilateral...,” *op. cit.*, 371.

implemented in different degrees in the recent history of bilateral dialogues.

### 3.1 General Reception of BEM in International Bilateral Dialogues<sup>20</sup>

I would like to mention a few examples of explicit general reception of BEM in reports of international bilateral dialogues. In such dialogues, as Cardinal Kasper said, “BEM has been received in the primary sense of helping to facilitate reconciliation and new relationships between some separated churches. This is what dialogue is for.”<sup>21</sup> Already one year after the publication of BEM the *Joint Working Group between the Anglican Consultative Council (ACC) and the Lutheran World Federation (LWF)* published in 1983 its *Cold Ash Report*.<sup>22</sup> It states in par.18.d that Anglican-Lutheran dialogues in Europe and the USA have “profited from the multilateral dialogues in Faith and Order which resulted in *Baptism, Eucharist and the Ministry*, 1982”. The group provides a methodologically important clarification by observing that “the active participation of both our churches in the multilateral Faith and Order conversations provides a common reference point and a wider framework for their dialogue” (par. 21). In view of the risk that parallel bilateral dialogues with different partners may pursue different directions, the broader multilateral conversations “help to maintain consistency and theological credibility” (par. 21). Once again the report affirms that the Anglican-Lutheran dialogue “can now find a framework and a source of enrichment for its further development” in BEM and suggests in par. 23, that the churches “study and evaluate BEM together with the reports from their bilateral conversations”. In its concluding recommendations the report asks the ACC and the LWF to consider “the relation between apostolic succession, the ministry of the whole people of God, episcopacy and the historic episcopate, taking the BEM treatment of this issue as its framework” (Recommendation II (d)).

The discussion on these topics led to the Anglican-Lutheran *Niagara Report on Episcopate* of 1987.<sup>23</sup> In its ecclesiological section it quotes BEM/M 5 and refers in par.17 to the whole section M 1-6 on the calling of the whole people of God “for an expression of the sense that every Christian is involved in the church’s witness to God’s plan for humanity”. On the development of an authoritative ministry the report refers in par.19 to M 9 and quotes M 34 on the specific responsibilities of the ministry. It refers in par. 20 to M 35 that says: to speak of apostolic succession is “to

speak primarily of characteristics of the whole church”. In its application to Anglican and Lutheran churches the report quotes M 16 on the exercise of authority (par. 110).

The so far last Anglican-Lutheran report, the one on the *Diaconate*<sup>24</sup> of 1995, refers already in its para.1 to BEM and the way it has helped to intensify the debate about the ministry of the whole people of God and that of specific ordained ministries. Together with M 12 and 15 the text points in par. 25 to the special role and authority of the ordained ministry, and in par. 65 points to the threefold ministry in M 29-31. Understandably the report highlights in par. 60 the insights in M 31 on the diaconate as important for the present considerations about a renewed or re-established diaconate and again quotes in par. 70 the statement in M 31 on the diaconate. This diaconal ministry should also, says par. 57, reflect according to M 26 the personal, collegial and communal aspects of the church’s ministries.

*Other examples* of international bilateral dialogues that quote or refer to BEM are:

- the Reformed-Roman Catholic dialogue that says in par. 163 of “Towards a Common Understanding of the Church, 1984-1990”, “Basic for unity too is the need to share faith in regard to baptism, eucharist and ministry. An important contribution to achieving this is the document of the Faith and Order Commission on *Baptism, Eucharist and Ministry*”;<sup>25</sup>
- the Lutheran-Roman Catholic report *Facing Unity*<sup>26</sup> of 1984 that quotes B 1.1 in par. 75 and refers in par. 81 about baptism and confirmation to B 14 and in par. 114 to M 26 and Comm. on the three forms of exercising ministry;
- the Lutheran-Roman Catholic report on *Church and Justification*,<sup>27</sup> 1993, that quotes and refers to M 8, 12 and 42 in par. 189;
- the Anglican-Reformed report *God’s Reign and Our Unity*,<sup>28</sup> 1984, that quotes the following paras. of BEM: E 20 (in par. 63), E 5 (in par. 65), E 13 (in par. 66), E 12 (in par. 67), E 13 (in par. 68), M 9 (in par. 77), M 17 (in par. 79), includes a long quote in par. 84 on ordination M 42-44, and concludes in par. 121 with the suggestion that local study groups on this Report should also use BEM;
- the Pentecostal-Roman Catholic report *Perspectives on Koinonia*,<sup>29</sup> 1985-1989, that quotes M 9 according to which the earliest church has never “been without persons holding specific

<sup>20</sup> Note: B refers to BEM/Baptism, E to BEM/Eucharist, and M to BEM/Ministry.

<sup>21</sup> *Lausanne 2002...*, *op. cit.*

<sup>22</sup> In: J. GROS, H. MEYER, W.G. RUSCH, (eds.), *Growth in Agreement. Reports and Agreements of Ecumenical Conversations on a World Level II, 1982-1998*, Faith and Order Paper, 187 (Geneva/Grand Rapids: WCC Publications/W.B. Eerdmans, 2000) 2-10.

<sup>23</sup> In *Growth...*, *op. cit.*, 11-37.

<sup>24</sup> *The Diaconate as Ecumenical Opportunity*, Hannover 1995, in *Growth...*, *op. cit.*, 38-54.

<sup>25</sup> In *Growth...*, *op. cit.*, 817.

<sup>26</sup> *Facing Unity*, Report of the Roman Catholic-Lutheran Joint Commission, 1984, in *Growth...*, *op. cit.*, 441-484.

<sup>27</sup> *Church and Justification*, Lutheran-Roman Catholic Joint Commission, 1993, in *Growth...*, *op. cit.*, 485-565.

<sup>28</sup> In *Growth...*, *op. cit.*, 114-154.

<sup>29</sup> In *Growth...*, *op. cit.*, 735-752.

authority and responsibility” (par. 105);

- the Baptist-Lutheran dialogue in *A Message to Our Churches*,<sup>30</sup> 1990, that states in its Introduction that BEM “has been a significant point of reference during our work”;
- the Disciples of Christ-Reformed report *No Doctrinal Obstacles*,<sup>31</sup> 1987, that refers in par. 23 to the Baptism section of BEM and in par. 35 to episcopate in BEM;
- the Anglican-Methodist report *Sharing in the Apostolic Communion*,<sup>32</sup> 1996, that mentions in par. 2 the use of BEM in the dialogue, refers to the “generally favorable response” to BEM of Anglican and Methodist churches (par. 28), then refers to M 10 in par. 32, quotes M 34 in par. 40 and M 39 and M 44 in par. 42, further quotes M 19 in par. 44, mentions in par. 66 BEM’s concept of the apostolicity of the whole people of God, and quotes M 38 in par. 72, refers to M 26 in par. 76, quotes again M 38 in par. 77, refers again to M 38 in par. 82, quotes and explicitly endorses E 13 in par. 88, quotes E 32 in par. 75, and finally quotes E 3 and 1 in par. 94.

A list of the many national dialogues that have quoted or used BEM could be added. Only four examples can be mentioned: the *German Roman-Catholic – Lutheran* dialogue with its reports on *Kirchengemeinschaft in Wort und Sakrament*, par.69,<sup>33</sup> 1984, and *Communio Sanctorum. Die Kirche als Gemeinschaft der Heiligen/The Church as the Communion of Saints*, paras. 24 and 188,<sup>34</sup> 2000, the report *Lehrverurteilungen – kirchentrennend?*<sup>35</sup>, that refers on page 93 to E 26 and 27, quotes E 14 on page 97, quotes E13 on page 107-108, and refers to M 53 b on page 165, and dialogue reports in *Australia*.<sup>36</sup>

<sup>30</sup> In *Growth...*, *op. cit.*, 155-175.

<sup>31</sup> In *Growth...*, *op. cit.*, 178-186.

<sup>32</sup> In *Growth...*, *op. cit.*, 55-76.

<sup>33</sup> *Kirchengemeinschaft in Wort und Sakrament. Bilaterale Arbeitsgruppe der Deutschen Bischofskonferenz und der Kirchenleitung der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands*, (Hannover/Paderborn: Lutherisches Verlagshaus/Bonifatius, 1985).

<sup>34</sup> *Communio Sanctorum. Die Kirche als Gemeinschaft der Heiligen, Bilaterale Arbeitsgruppe der Deutschen Bischofskonferenz und der Kirchenleitung der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands*, (Frankfurt/Paderborn: Lembeck/Bonifatius, 2000) and in English, *The Church as the Communion of Saints: Bilateral Working Group of the German National Bishops’ Conference and the Church Leadership of the United Evangelical Lutheran Church of Germany* (Collegeville: Liturgical Press, 2004).

<sup>35</sup> K. LEHMANN and W. PANNENBERG, (eds.), *Lehrverurteilungen – kirchentrennend? I*, (Freiburg/Göttingen: Herder/Vandenhoeck & Ruprecht, 1986).

<sup>36</sup> R.K. WILLIAMSON, (ed.), *Stages on the Way. Documents from the Bilateral Conversations between Churches in Australia* (Melbourne: Joint Board of Christian Education, 1994).

- The Preface to the collection of Australian reports underlines the significance of BEM for these dialogues. Examples from this collection:

- the Lutheran-Roman Catholic dialogue refers in the statement on *Pastor and Priest*, 1989, in par. 55 to M 34, in par. 73 to M 53.b and on p. 125 to M 41-44;
- the Anglican-Uniting Church dialogue quotes in its *Agreed Statement on Baptism*, 1984, B 1 on page 145 and B 10 on page 147, and in the *Agreed Statement on the Eucharist* quotes extensively on pages 149-151 the Eucharist section of BEM: E 1, 2, 4, 8, 22, 14, 13, 20;
- the Greek Orthodox (Greek Orthodox Archdiocese)-Uniting Church dialogue issued a statement on *Baptism, Eucharist and Ministry*, 1984, saying e.g. that discussions “showed strong affirmation of much of the document” (i.e. BEM) and especially regarding the sections on Baptism and the Eucharist while the section on the Ministry “showed more obvious differences in the two traditions” (page 162).

### 3.2 Reception of BEM in Church Agreements

The most promising impact of BEM obviously consists in its direct contribution to the development towards and implementation of official church agreements on (1) closer relations together with eucharistic sharing and (2) full communion between churches.

Concerning closer relations between churches including eucharistic sharing two cases come to mind. The first is the often mentioned *Meissen Agreement*,<sup>37</sup> 1988, between the Church of England and the Evangelical Church in Germany (Lutheran, United, Reformed). The *Foreword* to the *Meissen Statement* already acknowledges in par. 3 that an impetus, among others, to developing closer relations between the Church of England and the German Evangelical Churches came from BEM. Significantly the basic *Agreement in faith* refers in par. 15 (iii) to the three parts of BEM: Baptism 17-23, Eucharist 27-31, Ministry, 41-44, and then specifically to B 22-25 (par. 15 (iv)), E 1 (par. 15 (v)), M 4 & 12 (par. 15 (viii)), M 23 & 26 (par. 15 (ix)) & M 38 (par. 16). Concerning the remaining eucharistic elements the *Declaration* quotes E 32 (par. VI).

“Meissen”, in turn, had a considerable influence on other dialogues. This is especially true for the *Reuilly* agreement of 1999<sup>38</sup> that was the result of a dialogue between the same partners as Meissen – Anglican, now including all the Anglican Churches in Great Britain and Ireland, and the Lutheran and Reformed Churches in France. This dialogue has reached similar results as those of Meissen and frequently refers to Meissen. Section V, *Accord en matière de foi*, refers on the celebration of the apostolic faith in par. 30 (e) to B 17-23, E 27-33, and M 41-44. In par. 30 (g)

<sup>37</sup> *On the Way to Visible Unity. A Common Statement together with The Meissen Declaration*, (Berlin, Hannover and London, 1988).

<sup>38</sup> *L’Affirmation commune de Reuilly. Dialogue entre les Eglises anglicanes de Grande-Bretagne et d’Irlande et les Eglises luthériennes et réformées de France* (Paris: Les Bergers et Mages, 1999).

on the celebration of the Lord's Supper the text states that "Toutes les Eglises participants sont en accord avec le texte qu'elle figure dans la BEM, E 27". The same par. 30 (g) also refers to the initial statement of E 1. Par. 30 (h) on the ministry as a gift of God refers to M 41-44, while par.30 (I) on the ministry of episcopate refers to M 23&26. Section VI on the Apostolicity of the church and the ministry speaks in par. 36 about the permanence of the mission of Christ in which all the baptized participate and refers to par. 39 of the *Porvoo Common Statement*.<sup>39</sup> However, this par. 39 of Porvoo is, in fact, a literal quotation of BEM/M 35 (and says this). Thus, in reality BEM is quoted. This is another example of probably many where quotations of or references to BEM are not identified as such. This may be so because BEM has become so much part of ecumenical references and ways of arguing that it is often no longer acknowledged. In the same para.36 dealing with the apostolic succession of the whole church and of the ministry the text refers to M 34 (Commentary) and M 35 and, finally, in relation to mutual recognition of the apostolic continuity of churches the text refers to M 37 and M 53.

### 3.3 Reception of BEM in Agreements on Full Communion

The most important and truly promising impact of BEM is present in recent – i.e. since the 1990s – declarations of full communion between churches. The *Porvoo Common Statement* of 1993 (see note 37) is, I believe, the most significant one. This for two reasons: It has brought together the majority of Anglican and Lutheran Christians in Northern Europe – over 40 millions – and it has succeeded to achieve an agreement on one of the ecumenically most difficult issues: the episcopal succession and the threefold ministry. Because of its focus on the difficult issue of agreement on the ministry, Porvoo uses extensively BEM. The references to and quotes of BEM are (paras. of the Report):

- par. 19 on gifts in the church, ref. to M 5;
- par. 32 (h) on the eucharist, ref. to E 2;
- par. 32 (I) states that all members participate in the apostolic mission of the church, ref. to M 17;
- par. 32 (j): on general and ordained ministry, ref. to M 17;
- par. 32 (j) on the threefold ministry of bishop, priest, and deacon, quotes M 22;
- par. 32 (k) on the exercise of episcopate in personal, collegial, and communal ways, refers not to BEM but to Meissen 15 (ix) and Niagara 69. However, Meissen 15 has the original formulation of the statement and refers to BEM M 23 and M 26 where we find, indeed, the basic formulation of this concept. Niagara 69 quotes this formulation in Meissen 15 but refers no longer to BEM. When Porvoo 32 quotes Meissen/Niagara it follows Niagara and refers no longer to BEM, the "invisible mother" of the statement. This is another example of how BEM continues to be operative without being acknowledged any longer. But

<sup>39</sup> *Together in Mission and Ministry. The Porvoo Common Statement between The British and Irish Anglican Churches and The Nordic and Baltic Lutheran Churches* (London: Church House Publishing, 1993).

back to BEM in the Porvoo statement:

- par. 36 quotes the whole para. M 34 on the apostolic tradition in the church;
- par. 39 quotes M 35 on apostolic succession (but does not identify it as a quote);
- par 40 on apostolic succession refers to M 34 (commentary) and M 35;
- par. 41 on the responsibilities of the ordained ministry quotes M 13 (but is not identified as quote), and M 22;
- par. 43 on the tasks of bishops quotes most of M 29;
- par. 44 on the three ways of exercising episcopate quotes in part M 26 (without identifying it as quote) and ref. to M 29.

Porvoo stands out because of the magnitude of its constituency and the solution of the thorny problem of episcopal succession, and its use of BEM and other BEM inspired documents such as Meissen and Niagara has been much more extensive than in other inter-church agreements. Porvoo, in turn, was used in the preparation of other agreements (there were, for example, even voices in the course of the Episcopal-Lutheran conversations in the USA that suggested simply taking over Porvoo).

The so far four agreements on full communion in North America contain only few references to BEM in their basic, constitutionally relevant texts. This is, it seems to me, the consequence of a methodological decision or tendency in some final reports/statements to restrict the number of footnotes as well as references to theological texts and to refer primarily to authoritative confessional documents. Thus the basic text for the agreement on full communion between the Evangelical Lutheran Church in America (ELCA) and three Reformed/Presbyterian Churches in the USA *A Common Calling/A Formula of Agreement*,<sup>40</sup> 1993, has no reference to BEM. The statement of full communion between the ELCA and the Episcopal (Anglican) Church in the USA (2001) *Called to Common Mission*,<sup>41</sup> 1998, contains implicit (not identified as such) references to BEM such as "personal, collegial, and communal oversight is embodied and exercised in both our churches" in par. 7 (cf. M 26), or when speaking of the participation of bishops of the other church in the laying-on of hands at the ordination/installation of bishops "as a sign, though not a guarantee, of unity and apostolic continuity of the whole church", in par. 12 (cf. M 38). That is all! However, the foundational Anglican-Lutheran preparatory drafts to the final statement, *Toward Full Communion and Concordat of Agreement*,<sup>42</sup> contain direct references to BEM:

- par. 23 quotes M 34 on apostolic tradition and quotes part of M 35 on apostolic succession as expression of the continuity of

<sup>40</sup> (Minneapolis; Augsburg, 1993).

<sup>41</sup> *Called to Common Mission. A Lutheran Proposal for a Revision of the Concordat of Agreement* (Chicago: ELCA, 1998).

<sup>42</sup> W.A. NORGREN and W.G. RUSCH, (eds.), *Lutheran-Episcopal Dialogue III* (Minneapolis: Augsburg, 1991).

Christ's mission;

- par. 32 refers to M 19-20 on the development of the threefold ministry;
- par. 51 states that BEM had an impact on Lutheran churches and quotes and refers to the responses of two American Lutheran Churches (ALC and LCA) to the Ministry section of BEM;
- par. 68 mentions that the General Convention of the Episcopal Church directed Episcopalians in the dialogue with the ELCA to advocate par. 53 (a) of BEM (i.e. the recognition of apostolic content and ministry of episcopate in churches without episcopal succession).

Not far away from the Episcopal-Lutheran dialogue in the USA was the Anglican-Lutheran dialogue in *Canada*, which led, as in the USA, to full communion in 2001. The *Waterloo Declaration*<sup>43</sup> of 2000

- states in par. 3 that Anglican-Lutheran conversations "were encouraged by the international multilateral consensus document *Baptism, Eucharist and Ministry*."
- par. 8 states that Anglicans agreed "that they were prepared to view the historic episcopate in the context of the apostolicity articulated in *Baptism, Eucharist and Ministry* (paras. 29, 34-38, 51-53), *The Niagara Report* (paras. 53 and 94), and *The Porvoo Common Statement* (paras. 34-57)" – a section in Porvoo that is based predominantly on BEM. In the *Commentary*, printed in parallel columns, in par. 2 of the *Acknowledgments* M 34 is partly quoted on "Apostolicity" - without saying so;
- in par. 3 the first sentence of M 29 is quoted - without saying so, and on.
- the communal character of episcopate a sentence is quoted from M 26 - without saying so,
- in par.5 an identified longer quote of M 34 has the well known sentences on the different elements of the apostolic tradition in the church.
- In the *Commitments* we find in par. 2 the justification of the Anglican Church to enter into full communion with the Lutheran Church "on the basis of a renewed understanding of the relationship of the historic episcopate and apostolicity (ref. to BEM, Niagara and Porvoo)".

Finally, in the report enabling full communion (2000) between the Evangelical Lutheran Church in America and the Moravian Church in America we find the interesting statement that the structure of its Chapter IV "The Journey to Full Communion" is

<sup>43</sup> "Called to Full Communion. The Waterloo Declaration, Anglican Church of Canada and Evangelical Lutheran Church in Canada, Waterloo 2000," S. OPPEGAARD, & G. CAMERON, (eds.), *Anglican-Lutheran Agreements: Regional and International Agreements, 1972-2002* LWF Documentation, 49 (Geneva: Lutheran World Federation, 2004) 243-248.

developed from interpreting the questions to the churches in the Preface to BEM.<sup>44</sup>

#### IV. Conclusion

It is obvious that the 1982 Lima Document on *Baptism, Eucharist and Ministry* has become one of the most important documents in ecumenical and church history of the last 25 years. BEM has shaped ecumenical reflection and changed church relations as no other ecumenical document before. As a unique document in terms of its history and achievement, BEM has inspired an extraordinary broad process of discussion and reception and has a promising impact on furthering relations and communion between churches. It has, furthermore, become a mighty counter-witness against voices that postulate an end of "consensus ecumenism" and advocate an escapist and vague "ecumenism of profiles". It is obvious, too, that BEM, like many important texts, has had its particular "kairos". Quite natural the earlier broad interest in BEM has faded away. Also at some points ecumenical discussion may have moved beyond BEM, e.g. in considerations on apostolic succession.<sup>45</sup>

But BEM and its extraordinary process and impact should not become a forgotten episode in modern ecumenical history. Indeed, there are signs of a continuing awareness of the existence and significance of BEM. Nevertheless, it will be necessary to draw, *first*, the attention of new generations to the existence of this document and, *second*, undertake interpretations that further develop the insights and perspectives of the BEM texts. These two tasks will be the responsibility of theological education and church training institutes, ecumenical research and studies, ecumenical commissions and all those ecumenically responsible in churches, national and regional ecumenical bodies, Christian World Communions and their dialogues and last, but not least, in the mother of BEM, the Commission on Faith and Order that in the last years has been a little bit sleepy in this regard. A lively and active memory of BEM will need such reminders, and I am confident that they will be forthcoming. We have been witnesses of a remarkable event, an extraordinary process, and a promising impact. God's Spirit of unity has been present and active among us during these 25 years.

<sup>44</sup> *Following Our Shepherd to Full Communion. Report of the Lutheran-Moravian Dialogue with Recommendations for Full Communion in Worship, Fellowship and Mission* (Chicago: ELCA, 1998) 17.

<sup>45</sup> Cf. the papers of the (German) Ecumenical Working Group of Evangelical and Catholic Theologians in Th. SCHNEIDER und G. WENZ, (eds.), *Das kirchliche Amt in apostolischer Nachfolge, I: Grundlagen und Grundfragen* (Freiburg/Göttingen: Herder/Vandenhoeck & Ruprecht, 2004), eg. 13-37, 51-67, 292-295, 436-484; D. SATTLER und G. WENZ, (eds.), *Das kirchliche Amt in apostolischer Nachfolge, II: Ursprünge und Wandlungen* (Freiburg/Göttingen: Herder/Vandenhoeck & Ruprecht, 2006) eg. 289-301, 324-327, 399-402.



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"THE CHALLENGING POWER OF THE GIFTS OF THE SPIRIT"

## An Anthropological Perspective on the Gifts of the Holy Spirit

Ruth Vassar Burgess, Ph.D.

Professor Emeritus, Missouri State University, Springfield, Missouri and  
Adjunct Professor, Regent University, Virginia Beach, Virginia, United States of America

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### Introduction

Accounts of the Gifts of the Holy Spirit are recorded in the Old Testament, New Testament, and in the subsequent writings of Christians (e.g. Clement - bishop of Rome, writers of the Didache, the Shepherd of Hermes, and Pseudo-Barnabas, Tertullian, Symeon the New Theologian, Hildegard of Bingen). During the twentieth century, oral accounts reported the outpouring of glossolalia first among the Pentecostals and later in the charismatic churches. Glossolalia, prophecies, and other forms of ecstasies were reported worldwide.

But how these phenomenon were perceived and interpreted across time and space differed culturally. Some believed no critical inquiry was necessary because this method only hindered the movement of the Spirit. Others insisted that these ecstatic utterances or occurrences illustrated they were the blessed chosen people of God. Descriptions and testimonies provided types of folk oral histories. Some restorationists proclaimed God was pouring out His Spirit in order to take his chosen people back to first century Pentecost. The "bride of Christ" had to be pure and clothed in radiant white garments to be ready to meet Jesus in the sky during the second coming. They did not consider or address the cultural, political, economic, and ethnologic changes between first century Christianity and the practices in post scientific societies.

In this article a critical approach is used to better understand the charge, "From an anthropological perspective, if they exist, what are the epistemological criteria for distinguishing a gift of the Holy Spirit from other paranormal phenomena." First, terms are clarified. Then a multidimensional model is presented to better help one understand how the significance of diverse cultures ethnologic influence how one interprets common phenomenon, including Gifts of the Holy Spirit.

### Clarification

Four key concepts are analyzed in this section. First, the significance of temporal considerations when interpreting Holy Scriptures and practices is emphasized. Second, careful attention

must be given to the changes in twentieth century scientific disciplines such as in anthropology, psychology, or physics. While philosophy calls for clear criteria for epistemological criteria, fuzzy or culturally biased thinking is frequently the result when minimizing cross-temporal and cross-spatial influences. Third, since there are multiple spiritual gift lists in the Bible, believers tend to select the list that best meets their spiritual or cultural needs. Frequently, neither the selection criteria nor the contextual cues are addressed. Finally, how different groups determine the worth of something or make value judgments as to authenticity or validity, in this case the Gifts of the Holy Spirit, are omitted from the dialogue.

Temporal considerations are poignant to one's understanding. How does one understand phenomenon that occurred during a pre-scientific era and extends into a scientific era? Is it apropos to use analysis methods advocated in the 20th century to assess human religious beliefs and practices that emerged over 2,000 years earlier? Feuerstein<sup>1</sup> proposed one must consider how individuals and groups made or make meanings within their temporal, spatial, relational, and contextual settings. These ways of making meaning, their ethnologic, are influenced by their heritage or tradition, life experiences, and access to scientific knowledge.

Throughout most of Christian history, scholars were primarily concerned with moral reasoning; whereas, since the Age of Reason continued attention has been given to the development of empirical reasoning. Attempts to integrate moral and empirical reasoning continue. For example, the Christian Gifts of the Holy Spirit proposed in the first century were accepted as gifts from God. Inspiration or divine revelations were their primary methods of making meanings. The epistemological criterion was usually dualistic; the phenomenon was either from God or the devil.

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<sup>1</sup> R. FEUERSTEIN, *Instrumental Enrichment: An Intervention Program for Cognitive Modifiability* (Baltimore, Maryland: University Park Press, 1980) and ID., "The Fusion of Cognition and Emotion: Required to Create a Rational World." Unpublished manuscript from a lecture given via teleconference to the First Annual North American Feuerstein ATC and Trainers' Leadership Meeting, International Renewal Institute, Chicago, Illinois, 2007.

Currently, few societal or cultural practices are based solely on inspiration or divine revelation. For example, brain based studies hope to locate physical or neurological evidence for spiritual ecstasies. Therefore, dualism, advocated by autocratic leaders or well-intentioned adherents, has succumbed to both positivism and post positivism practices.

Anthropology is the science that studies man, both as a living being and living in society, his origins, development, distribution, social habits, and cultural influences. Anthropology is not a singular, cohesive discipline. During the last half of the 20th century, this discipline bifurcated into two major research approaches: positivism and post-positivism.

Prior to the 1980s, anthropologists were considered cultural scientists, who adhered to positivist research.<sup>2</sup> This approach assumes that “features of the social environment constitute an independent reality and are relatively constant across time and settings. Positivist researchers develop knowledge by collecting numerical data on observable behavior of samples and then subjecting these data to numerical analysis. Most of these studies were classified as quantitative research. Increasingly, these findings were not replicable cross-culturally. Scientists began to question the studies’ reliability and validity.

Consequently, during the past two decades, post positivist or qualitative research methodologies have gained increasing acceptance. “Qualitative research is multi-method in its focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them.”<sup>3</sup> Interpretive research seeks immediate and local meanings of social actions for the actors involved in the activity.<sup>4</sup> They attempt to understand the insiders’ perspectives, rather than imposing an outsider’s perspective, which is influenced by one’s experiences, heritage, and access to scientific knowledge. Some studies even include the subjects as co-researcher, a practice that would be seen as contaminate the research in the positivist approach.

If we are to select an anthropological approach, which approach should be selected to determine the epistemological criteria to distinguish the Gifts of the Spirit from paranormal phenomena? The positivist approach assumes theoretically this to be probable. The post positivist approach assumes theoretically this to be an improbably task. Since social reality is continuously constructed in local cultural situations, and in this case over 2000 years and in a plethora of lands, too much data or insights have been lost. We have lost most insiders’ perspectives. This approach does not denigrate the need for such a study, but such a study would not go

into another cultural setting with preconceived epistemological criteria for distinguishing Gifts of the Holy Spirit from paranormal phenomena.

Philosophy provides two branches for making meanings - epistemology and metaphysics. Epistemology is the study of the method and grounds of knowledge, especially with reference to the method and grounds of knowledge with reference to its limits and validity. An epistemological study serves as a guide to determine if a single object has endured through time and change.<sup>5</sup> Metaphysics is the study of the way things are. Epistemology is the study of the methods and tools we use to acquire and assimilate knowledge. “A criterion is part of one’s epistemological framework, but is not a metaphysical condition”.<sup>6</sup> If we were to apply these definitions to distinguishing Gifts of the Holy Spirit from other paranormal phenomena, an epistemological criterion would address the “how” of making meaning. Whereas, a metaphysical study might describe or contrast the Gifts of the Spirit with an aspect of paranormal activity in some context.

Are there epistemological principles that have endured through time, space, and relationships that distinguish Gifts of the Spirit from paranormal activity? The positivist might propose epistemological principles. Whereas the post-positivist researcher would engage with insiders seeking their perspectives. They would attempt to record how “things” are, rather than bringing a set of presuppositions to the study.

The selection of what to study or the list of Spirit imparted gifts becomes another issue in this study. Which list of gifts of the Holy Spirit should be selected to compare or contrast to other paranormal phenomena? Frequently, one’s religious or cultural affiliation influences which gift list is emphasized or adopted. Some advocate the gift list in Isaiah 11:2. Other gift lists can be found in Romans 5: 1-5, Romans 12:6-8, I Corinthians 12:14, Ephesians 4:8, and II Timothy 1:6,7. Pentecostals are known to focus on the I Corinthians 12:14 list (e.g. word of wisdom, word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues) Certainly, many Christians would not classify their Gifts of the Holy Spirit as a paranormal phenomenon. Most anthropologists would classify the culturally determined Gifts of the Holy Spirit as examples of paranormal activity or behavior.

The charge to differentiate the gifts of the Holy Spirit from other paranormal phenomena holds an implicit value judgment. It is implied that the Gifts of the Holy Spirit are positive, since God bestows them. Whereas other paranormal phenomena usually are held in suspect or carry negative connotations, especially to many Pentecostals and Charismatics. To categorize Gifts of the Holy

<sup>2</sup> M.D. GALL, W.R. BORG, J.P. GALL, *Educational Research, An Introduction*(New York: Longman, 1996) 6th ed.

<sup>3</sup> N.K. DENZIN and Y.S. LINCOLN, (eds.), *Handbook of Qualitative Research* (Thousand Oaks, CA: Sage, 1994).

<sup>4</sup> F. ERICKSON, “Qualitative Methods in Research on Teaching,” in M.C. WITTRICK, (ed.), *Handbook of Research on Teaching* (New York: Macmillan, 1986), 3rd ed.

<sup>5</sup> C. RAY, “Identity & Universals: A Conceptual Approach to Logical Metaphysical, and Epistemological Problems of Contemporary Identity Theory in Chapter 4: Metaphysical Conditions versus Epistemological Criteria,” <http://enlightenment.supersaturated.com/essays/text/carolynray/diss/06.html> (November 11, 1998)

<sup>6</sup> *Ibid.*

Spirit as a subtype of paranormal phenomena, along with metaphysics, astrology, divinatory arts, horoscopes, ghosts, the occult, etc. would be considered sacrilegious by most Pentecostals. These latter examples are associated with demonic spirits, evil kingdoms, or to the devil.

In contrast, anthropologists attempt to be non-judgmental, non-intrusive, and minimize reactivity in their methods and conclusions. They view humans as creating meaning within their cultural natural settings. These meanings continue to evolve, as humans are involved with their heritage values, life experiences, and access to scientific learning. Withholding external value judgments is characteristic of anthropological research. While both the positivist and post positive approaches seek accurate data, positivists maintain a detached, predetermined research criteria and protocol, the etic perspective. Whereas the post positivist approach relies of the authenticity of cultural contexts and contacts to understand human beliefs and actions. This is called the emic perspective. Both research groups see each others approach as being flawed.

### Summary

Indeed the present charge is multidimensional and somewhat onerous. First, our data, both primary and secondary sources, preserved through the ages is incomplete. Voices from the fringes or minority opinions have been marginalized, destroyed, or suppressed. In addition, recent researchers have placed scientific procedures on pre-scientific era phenomenon without considering the significance of cultural evolution. The integration or unity of moral reasoning and scientific reasoning has not occurred. Philosophy, which once held supreme authority, now has faded in western academic departments. In addition, the twentieth century scientific disciplines do not agree within and across scholarly boundaries. Furthermore, churches disagree as to which Gifts of the Holy Spirit lists are applicable to their flocks of adherents.

Then how might a faith system that values the Gifts of the Holy Spirit fit into an anthropological model? In what ways can we dialogue in effective ways? How does a person in the scientific age reconcile the known from the unknown; the realities from the illusions?

### Possible Multidimensional Models

Carroll<sup>7</sup> proposed a flexible, three column multidimensional model (see Appendix A). As an educational philosopher he presented three major components: (1) historical precedents, (2) tests of value, and (3) pragmatic expression possibilities. The first column contains four historical perspectives or influences. They are (a) reason, (b) observation, (c) inspiration or revelation, and (d) authority. Depending on time, space, relationships, and context one or more of these historical influences adopts "Tests of Value," shown in the second column. To Carroll, education influenced which Test of Value was valid and reliable. In the third column -

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<sup>7</sup> J. CARROLL, "A Multidimensional Meaning Making Model." Interview by R. Burgess (Springfield, Missouri: Missouri State University, 1989).

Pragmatic Expressions illustrates how people communicate their "realities" through (a) description, (b) explanation, (c) social interactions, and (d) personal interactions.

Burgess adapted (see Appendix B) and extended the Carroll's model. Column one has been renamed Ethnologic Approaches. This label more closely addresses different folkways as well as historical and contemporary ways of making meaning. Examples as to how people make meaning are (a) they may be unaware, (b) rely primarily on sensorial information, (c) maintain an egocentric or ethnocentric perspective, (d) adopt or maintain an inspirational or revelation approach, (e) adhere to autocratic or dictatorial interpretations, (f) rely on patriarchic mandates, (g) pursue philosophical mindsets, (h) select a scientific approach, (i) follow a culturally determined rational approach, or (j) select another approach.

How one's enculturation influences a person will influence which Christian Tests of Value (epistemological criteria) and Communication Outputs (pragmatic forms) they will use. Examples of Christian Tests of Value (column two) are (a) scriptures or sacred texts are a part of tradition -the Roman Catholic approach, (b) tradition preceded the New Testament - Greek Orthodox, (c) sacred text: *sola scriptura* - Reformed Traditions, (d) Sensory revelation - Early Pentecostals, (e) Sensory and literal Biblical interpretation - Later Pentecostals, (f) multiple criteria: the Bible, tradition, Experience, Reason - Methodism, (g) evolving scientific information and processes - Scientology, (h) other approaches.

Since an Ethnologic Approach influences the selection of a Christian Test of Value, then the person's output will subsequently be affected. Examples of pragmatic outputs are: (a) silence due to an unawareness of issues, (b) personal opinions usually based on experiences, (c) narrative or expository social commentary, (d) descriptions, (e) explanations, (f) cultural logic, (g) systematic dialogic interactions, (h) mediated learning interactions, or (i) other pragmatic communication forms.

Most of the Communication Outputs, column three, are generally commonly understood with the exception of mediated learning. In the latter half of the 20th century R. Feuerstein<sup>8</sup> introduced the concept of "cognitive modifiability" through mediated learning interactions. Modifiability, with the assistance of a mediator, enables neuroplasticity and enhances neurogenesis. The first three components of mediated learning (intent and reciprocity, search for meaning, and extracting transcendent principles or values) have been shown to be applicable globally. The other nine components exhibit cultural differences when applied. In this genre the mediator lifts the mediatee from his or her low unassisted responses to higher forms of learning and thinking. Foundations of Mediated Learning can be found in the Old Testament, in Midrash and cognitive psychology literature.

### Testing the Multidimensional Model

The following case study illustrates a post positivist study. In

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<sup>8</sup> R. FEUERSTEIN, "The Fusion of Cognition and Emotion:...", *op. cit.*, and ID., *Instrumental Enrichment...*, *op. cit.*

the narrative, “The Holy Spirit, Pushpa, and the Missionaries,” a spiritual gifting was bestowed at a classical Pentecostal mission station in India (1948). The father speaks from a patriarchic ethnologic perspective. Note the use of sensory revelation and literal Biblical interpretation in his test of value. He communicates the lesson by using personal opinion or explanation.

#### “The Holy Spirit, Pushpa, and the Missionaries”

My parents, Theodore and Estelle Vassar, were Pentecostal missionaries to India. We lived in a village called Junnar, the provincial dirt road ended at the edge of our mission compound. It took a minimum of 4 hours to travel 45 miles to our closest metropolitan area, Poona. Marathi, a sister language to Hindi, was spoken in our village. We were so isolated that 3 cheetahs had been shot through the iron bars on our windows, lizards crawled on our white washed walls, and flea infested rats carried bubonic plague on top of the space between our walls and the roof.

In 1948 Mother began fasting and praying for an outpouring of the Holy Spirit among the workers and orphans. On a Sunday evening, a gentle, comforting presence settled among the worshippers and they began to pray in different prayer languages in the red brick mission church.

Then near the front, left side of the church where the children sat on the floor, Pushpa, age 5, stood up, her small arms uplifted, and a face gleaming with a soft light. In everyday life, Pushpa spoke only Marathi, but on this inspired evening, Pushpa spoke English. She said repeatedly, “Obey the Lord. Obey the Lord. Obey the Lord.”

The congregation was stunned. Tears streamed down their faces, prayers of repentance followed, and songs of praise and rejoicing spontaneously were heard. Additional prayer languages could be heard as time fell away and people rejoice in the presence of God.

On the following day I asked my father to explain what had happened to Pushpa. He replied the Holy Spirit was speaking through her to those who were English speakers. Then I asked, “How do you know if such a message is from the Holy Spirit?” Dad responded, “When the message glorifies Jesus Christ, then you know it is from Him.”

Let us look how three different ethnologic approaches might have influenced the father daughter interaction.

#### **Example A: Pentecostal Approach: “Faith is the product of inspired illuminations or revelations of God to humans.”**

1. *What ethnologic approach did the father use?*

I think he used both the Patriarchic as well as Inspirational or Revelation approaches.

2. *From what perspective was the father speaking?*

I think he was speaking from an insider’s perspective.

3. *What tests of value were used by the father to explain the*

*speaking in an unknown language?*

I think he used sensory and literal Biblical interpretation.

4. *Through what communication acts did he convey his message?*

I think he used personal opinion and explanation to his daughter.

#### **Example B: Unchurched Approach**

1. *From what perspective would the father speak?*

I think he would speak from an outsider’s perspective.

2. *What ethnologic approach might he use?*

Perhaps he would be placed in the Unaware category.

3. *What test of value might be used?*

Perhaps he would be placed under an Other category.

4. *Through which communication acts might he convey his thoughts?*

Depending on enculturation experiences, he could respond in any of the nine possibilities.

#### **Example C: Evolving Scientific Information and Processes Approach**

1. *From what perspective might my father speak?*

He could have been an outsider or an insider, depending on his faith system.

2. *What ethnologic approaches might have influenced his test of value?*

Perhaps he would have selected the scientific or rational approaches.

3. *What tests of value could have been used by my father to explain the speaking in an unknown language?*

He would have emphasized the need to code, record the phenomenon, interview and record participants, and establish a baseline of this para-normal phenomenon, research other examples both historically and concurrently. If he were an anthropologist, he would decide whether to use a positivist or positivist approach.

4. *Through what communication acts might he convey this message?*

He probably would have emphasized description, logic and dialogic interactions. Accuracy would be stressed to minimize errors of measurement.

The phenomena can remain steady. Yet when there are multiple ethnologic approaches there will be different tests of values applied. Subsequently, these two approaches affect communication outputs. Hence we experience a type of co-cultural evolution.

## Conclusion

This paper presented the complexities embedded in the charge, which crossed over five disciplines (anthropology, philosophy, theology, psychology, and communication). We addressed a common human longing that searches for an understanding and relationship with the divine. Throughout the centuries humans have attempted to differentiate good from evil and illusions from realities. The multidimensional model with a case study is an

attempt to bring clearer understandings among children of God both trans-temporally and trans-spatially. Basically, how one was acculturated affects his or her beliefs, how they understand and participate in Tests of Value, and how they communicate these perceived realities to themselves and to others.

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## A P P E N D I X    A

### **Multidimensional Meaning Model**

John Carroll (1989)

#### **Historical Precedents**

- Reason
- Observation
- Inspiration / Revelation
- Authority

#### **Tests of Value**

- Learned through Education

#### **Pragmatic Expressions**

- Description
- Explanation
- Social Language
- Personal Language

## APPENDIX B

### A Multidimensional Model

R.V. Burgess 2007

(Note: Different identification systems were selected in an attempt to clarify and further inquiry. Lines may be drawn among the columns to illustrate varying cultural differences.)

COLUMN 1

COLUMN 2

COLUMN 3

<b>ETHNOLOGIC APPROACHES</b>	<b>CHRISTIAN TESTS OF VALUE Examples</b>	<b>COMMUNICATION OUTPUTS Pragmatic Examples</b>
I. Unaware	A. Scriptures as part of Tradition (Roman Catholic)	1. Unaware of issue(-s)
II. Sensorial	B. Tradition preceded New Testament (Greek Orthodox)	2. Personal opinions
III. Egocentric	C. Sacred Text: <i>sola scriptura</i> (Reformed Tradition)	3. Social commentary
IV. Inspirational or Revelation	D. Sensory revelation (Early Pentecostals)	4. Description
V. Autocratic or Dictatorial	E. Sensory and literal Biblical interpretation (Later Pentecostals)	5. Explanations
VI. Patriarchic	F. Multiple criteria (a) Bible, (b) tradition, (c) experience, (d) reason	6. Cultural Logic
VII. Philosophical	G. Evolving scientific information and processes	7. Dialogic interactions
VIII. Scientific	H. Other	8. Mediated learning interactions
IX. Rational		9. Other
X. Other		



# CC

Centro Conferences

AZUSA STREET CENTENNIAL 1906 - 2006  
"THE CHALLENGING POWER OF THE GIFTS OF THE SPIRIT"

## **Pneumatological Perspective A Possible Genealogy of the Manifestations of the Spirit**

David Cole, Ph.D

President, Eugene Bible College, Oregon USA

Minister of Open Bible Churches and member of the Penetcostal/Catholic International Dialogue

(Conference given at the **Centro Pro Unione**, Wednesday, 29 November 2006)

I bring greetings from Open Bible Churches, and from Eugene Bible College, and from the beautiful state of Oregon. I must say that I am deeply honored to be present among such distinguished company. I am grateful to Father Puglisi, Dr. Rossi, and the Centro Pro Unione leadership for inviting me to be with you.

"I believe in the Holy Spirit." As a child I recited this line from the Apostles' Creed every week in church (it was a Methodist church, by the way). That common affirmation of our faith, to some extent, is what binds us all together here today. I have now been a card-carrying Pentecostal for 30 years, and I will attempt to present what that simple statement means in a short period of time for the movement I represent here, particularly with regard to the work, or manifestations of the Spirit.

Pentecostals believe that the Holy Spirit resides in them upon regeneration. For most Pentecostals, this does not take place coinciding with water baptism, but as the result of an experience of new birth that involves faith and repentance. I use the word experience intentionally here, because it lies at the heart of some differences between Pentecostals and other Christians. For instance, while much good work was done between Pentecostals and Catholics in the 1980s surrounding the study of *koinonia*, reflected in that dialogue's 1989 Final Report, yet both teams acknowledged in that report that there exists a "real though imperfect *koinonia*" between the two. Roman Catholics root their *koinonia* with Pentecostals in their compatible understanding of baptism, while Pentecostals base theirs with Catholics in a "common faith in and experience of Jesus as Lord".<sup>1</sup>

The Pentecostal movement was born out of the nineteenth century Holiness and Keswick movements, which themselves inherited much from John Wesley and John Fletcher of eighteenth century Methodism, along with the revivalism of the eighteenth

century that carried into the nineteenth century. A common thread running through all of these persons and movements is a belief that a Christian is to experience more of the work of the Holy Spirit after regeneration.

Wesley taught that Christians were to pursue deeper spiritual experiences, and introduced the possibility of a sanctification experience he called Christian perfection. His colleague Fletcher described the experience at one point as a baptism in the Holy Spirit.

In the nineteenth century, this second blessing, this second work of grace, was understood by Holiness teachers to be a crisis experience of entire sanctification, of overcoming sin and living in complete surrender to divine love. Late in the nineteenth century this experience was commonly called the Baptism in the Holy Spirit. Holiness groups saw this as a Pentecostal experience, and the Nazarene Church was at one time known as the Pentecostal Church of the Nazarene.

The Keswick movement in England, which greatly influenced church life in the U.S. under D.L. Moody and R.A. Torrey, took a different approach to the idea of a second work of grace. They believed that sanctification was positionally received upon regeneration, and then gradual growth in grace was to take place throughout a believer's life. But they still looked for a work of grace that transformed the life of a believer subsequent to regeneration. They looked to a Baptism in the Holy Spirit which would be an "endowment with power from on high," just as Jesus promised his disciples.

Thus, at the time of the beginning of the Azusa St. revival, Christians were functioning in an atmosphere of expectancy. They believed that they were saved, and therefore that the Holy Spirit was present. But they believed that there was more that they were to experience in order to live a victorious Christian life. As they hungered for deeper spiritual experiences, some sought entire sanctification. Others sought endowment with power from on high, which was to enable them to boldly be witnesses for Christ unto the ends of the earth according to Jesus' promise in Acts 1:8.

<sup>1</sup> "Perspectives on Koinonia: Final Report of the International Roman Catholic/Pentecostal Dialogue (1985-1989)," *Pneuma: The Journal of the Society for Pentecostal Studies* 12, 2 (1990) paragraphs 54-55.

Of course, one question that was difficult to answer was, how did one know that he or she had indeed received such a significant second work of grace? Charles Parham in Kansas first articulated in 1901 that, not only was the Baptism in the Holy Spirit evidenced by the sign of speaking in tongues, but that many persons at his Bible school had had such an experience.

When William Seymour began holding prayer meetings in Los Angeles in 1906, he was among many Holiness Christians who had already claimed a second work of grace, that they were entirely sanctified. But those at Azusa St. began exhibiting many other manifestations of the Spirit as well. When the Spirit came upon them, they spoke in other tongues, and that wasn't all. They prophesied, they experienced dreams and visions, they experienced divine healing and deliverance, they danced, they jumped, they shouted, they sang new songs, they lay out on the floor under the power of the Spirit.

What came to be understood doctrinally for these Holiness Christians who were now affected by the Azusa St. revival, was that there were actually three distinct works of grace involving the Holy Spirit: the first at regeneration, when a believer is made new and adopted into the family of God; the second at entire sanctification; and the third being the Baptism in the Holy Spirit, when one is endued with power from on high, and is introduced to the gifts of the Spirit. This third experience was generally understood to be evidenced initially by speaking in other tongues, but one expected also to give prophetic utterances, and to begin operating in the other gifts of the Spirit that are mentioned in I Cor. 12 and elsewhere in the New Testament.

Of course, there were those Christians who didn't subscribe to the Holiness understanding of entire sanctification, whose roots were more in the Keswickian camp. Believing in positional sanctification and gradual growth in grace, these Christians, who nevertheless were drawn to Azusa St. in order to experience endowment with power, ultimately articulated a two stage experience of the Spirit: the first at regeneration, and the second, Baptism in the Holy Spirit, a gateway experience into the power with which to fulfill the mandate to evangelize the world. The evidence of the experience was the same, speaking in other tongues, soon accompanied by the other charismata (word and power gifts). I should state here that some early Pentecostal leaders attempted to broaden the categories of evidence for the experience; Seymour himself, while initially regarding tongues as a sign of the empowerment of the church to reach out to all nations, eventually emphasized love

as the primary sign of the Baptism in the Holy Spirit.<sup>2</sup>

Thus most of today's Pentecostals are the progeny of these various camps who emerged out of Azusa St. Holiness Pentecostals who have a strong connection to the experience of sanctification include the Church of God (Cleveland, TN), the Church of God of Prophecy, Pentecostal Holiness, and Church of God in Christ. Keswickian Pentecostal groups include the Assemblies of God and the International Church of the Foursquare Gospel.

Various other groups make the landscape that much more diverse today: we could speak of Oneness Pentecostals, and various African Initiated and other Independent Churches around the world, who share many Pentecostal characteristics, but also have distinctive elements of their own. And added to that, of course, are those who would self-identify as charismatics, while maintaining commitment to their Protestant, Orthodox and Catholic church families. But the Pentecostal Christian is marked more than anything else by the disposition to hunger for and to experience direct encounters with the Holy Spirit, such encounters which are expected to include biblical manifestations of the power and presence of God: speaking in tongues, prophecy, divine healing, deliverance, dreams, visions. And the ecumenical challenge Pentecostals pose in this regard is their conviction that "God intends for all Christians to enjoy a life transforming encounter with the Holy Spirit."<sup>3</sup> This encounter with the Holy Spirit is not an end in itself. It is given for the purpose of the evangelization of the world, which has always been seen as an urgent task to accomplish before the soon return of Christ, which is itself another distinctive Pentecostal doctrine.

Of course, this leads to other doctrinal issues that are linked to Pentecostalism. One could easily link all of the above with issues of ecclesiology and eschatology, and look at restorationism and

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<sup>2</sup> F. MACCHIA, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006) 35. It should also be noted that while most Pentecostal denominations in America settled on a tongues as evidence approach to Baptism in the Holy Spirit, there is much more diversity among Pentecostals globally. In recent decades American Pentecostals have attempted a more broad articulation regarding signs of the Baptism in the Holy Spirit as well. For instance, Jack Hayford, president of the International Church of the Foursquare Gospel, has advocated more broadly the presence of charismatic manifestations, as well as love, as evidences. Hayford would also say that while tongues is not always the evidence of Baptism in the Holy Spirit, it is available to any who would desire the gift. In that regard he is among many who distinguish the gift of tongues (I Cor. 12) which is for public worship, and therefore not given to all, from a charismatic prayer language of the Spirit (I Cor. 14), which is available to be received by all. See J.W. HAYFORD, *The Beauty of Spiritual Language: Unveiling the Mystery of Speaking in Tongues* (Nashville: Thomas Nelson, 1996).

<sup>3</sup> C.M. ROBECK Jr., "The Holy Spirit and Unity of the Church: The Challenge of Pentecostal, Charismatic, and Independent Movements," in D. DONNELLY, A. DENAUX and J. FAMEREE, (eds.), *The Holy Spirit, the Church and Christian Unity: Proceedings of the Consultation Held at the Monastery of Bose, Italy (14-20 October 2002)*, BETL 181 (Louvain: Leuven University Press, 2005) 11-12.

fundamentalism as well. Each of these are areas of concern for those hoping to engage in meaningful dialogue with Pentecostals.

The biggest concern with regard to dialogue with Pentecostals is simply getting them to the dialogue table. While scholars have seen the Azusa St. revival as one with an ecumenical vision for the renewal of the larger Church,<sup>4</sup> the first decades of the movement saw much conflict between Pentecostal churches and other denominations. Pentecostals felt (and were) rejected, and soon they grew internal, taking on a posture of defensiveness. Pentecostals eventually argued for their existence by declaring that those Christians who did not share their experience of the Holy Spirit were missing out on what God desired for them. Pentecostals were also too busy fighting amongst themselves to worry too much about building relationships with other, non-Pentecostal churches.

The isolation between Pentecostals and other Christians was also nurtured by their restorationist views of history. The experience of the Spirit that Pentecostals were embracing, as far as they could see, looked vastly different than that which was enjoyed by Christians in mainline Protestant, Catholic and Orthodox churches. And Pentecostals were convinced that their newfound experiences lined up more closely to the early church experiences found in the New Testament than had been seen in the church for centuries. Indeed, to Pentecostals, something had been lost, and by the grace of God, through the Azusa St. revival and its aftermath, it was now being restored. As a matter of fact, one of the most famous sermons preached and published by Aimee Semple McPherson, founder of the Foursquare church, is indeed titled “Lost and Restored,” outlining this restorationist view of history which begins with the apostolic age with all of its signs and wonders, spirals downward through the centuries to those medieval times described by them as the Dark Ages, and then slowly gaining light through Catholic renewal movements, the Protestant Reformation, revivalism, and the Holiness movement, finally reaching the apex of restoration as the Holy Spirit is poured out once again through the Pentecostal revival.<sup>5</sup>

This restorationism has been a theme for many Pentecostals throughout the last century, and at times it has served them well. God was restoring his power and his gifts, and that could only mean that the world was approaching the end of the age—there was strong eschatological impulse driving the spread of the Pentecostal message around the world. God was empowering believers so they could go to the ends of the earth and reach peoples for Christ before it was too late. For early Pentecostal

missionaries, there was strong belief that even the gift of tongues would be used in foreign lands, such that God would give the exact languages of others in order to facilitate revival in those places.<sup>6</sup>

Obviously, this Pentecostal restorationism also had implications for their ecclesiology. Since the experience of the power and presence of the Holy Spirit had been at least partially lost, and since the established church wanted nothing to do with these holy rollers, then there was no reason to seek ongoing connection to ecclesial authorities who would not embrace this important outpouring and those participating in it. Pentecostals by and large adopted an ecclesiology that emphasized the local church, and over decades when they did find time for ecumenical alliances, those alliances were only with fellow Pentecostals, at least until, in the case of North American Pentecostals, they agreed to become associated with evangelicals through the formation of the National Association of Evangelicals.

The connection with Evangelicals was (and still is) awkward. Many Evangelicals were strongly anti-Pentecostal. Many were also dispensationalists. Some Pentecostals strangely adopted a partial-dispensational theology that went along with a dispensationalist view of history, with the exception of their insistence that the gifts of the Spirit did not cease with the end of the Apostolic Age. Some North American Pentecostals also embraced a fundamentalist approach to scripture, and in the process were in danger of losing an approach to Scripture that was more experiential and practical, and less rational.<sup>7</sup>

The fundamentalism and dispensationalism also caused the biggest obstacle to future ecumenical advancement: Pentecostals accepted views that cast the World Council of Churches and the Roman Catholic Church in the most negative light, as those who were most likely to help to usher in the coming to power of the Anti-Christ, according to their end-time prophecy interpretations of apocalyptic literature. Thus, Pentecostals swallowed a view of other Christians that was highly suspicious of those groups who had rejected them decades earlier, and thus they found little reason to embrace them as fellow believers, let alone meet with their leaders in official ecumenical dialogue.<sup>8</sup>

Well, in that sweep of history we see much of the uniqueness and challenge of this movement. Let’s think about some of the opportunities for ecumenical progress that are ours for the taking during this time, spoken of by Cardinal Kasper as “the new ecumenical situation,” one in which we seek to account for the growth and presence of evangelical and Pentecostal churches around the world, as well as the plateau or decline of some other

<sup>4</sup> For instance, see D.T. IRVIN, “‘Drawing All Together in One Bond of Love’: The Ecumenical Vision of William J. Seymour and the Azusa St. Revival,” *Journal of Pentecostal Theology* 6 (1995) 25-53.

<sup>5</sup> Aimee Semple McPherson’s “Lost and Restored” sermon can be found in A.S. McPHERSON, *The Foursquare Gospel*, compiled by Raymond L. Cox (Los Angeles: Foursquare Publications, 1969) 13-38. McPherson used a chart that looks like a large clock with a hand that moves through her view of the dispensations of history, with various high and low points corresponding to the prophet Joel’s vision of the locusts in Joel chapter one.

<sup>6</sup> See A. ANDERSON, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: University Press, 2004) 190.

<sup>7</sup> For more on the fundamentalist approach to scripture among Pentecostals, see F. MACCHIA, *Baptized in the Spirit...*, *op. cit.*, 51-52.

<sup>8</sup> For fundamentalism among Pentecostals as an obstacle to ecumenical dialogue, see T. CROSS, “*Possintne Omnes Unum Esse? A Pentecostal Response to Ut Unum Sint*,” *One in Christ* 41, 1 (2006) 6-9.

churches.<sup>9</sup>

One hopeful sign is the increase in commitment to ecumenism among Pentecostals. In the past two decades we have seen Pentecostals grow in their involvement in and conversations with the World Council of Churches, including the ongoing work being done through the Joint Consultative Group since 1998. Pentecostals are among those taking part in the Global Christian Forum, and in the U.S., the newly forming organization, Christian Churches Together, includes Pentecostals at the same table with Catholics, Orthodox, mainstream Protestant, Evangelical, and Ethnic churches. Bilateral dialogues are in place and doing good work, including that between Pentecostals and the World Alliance of Reformed Churches.

But if I may say so, the ecumenical engagement which has made way for the rest, and continues to both make progress and show further promise, is the ongoing dialogue between the Pontifical Council for Promoting Christian Unity and some Pentecostal leaders and churches. For the courageous forming of this dialogue we owe a great debt to the then-Secretariat for Promoting Christian Unity and its leadership, as well as to David du Plessis and to participants in the Catholic Charismatic Renewal, who functioned as bridges for both sides. In more recent decades, Kilian McDonnell, Jack Radano, and Cecil M. Robeck have carried the torch for this important conversation between the largest Christian communion, and the fastest growing movement, among Christians around the world.

That dialogue, in the past 35 years, as Monsignor Juan Usma Gomez has suggested today, has continued to wrestle with issues that must be addressed for the church to grow in unity. After conversations in previous sessions that have borne much fruit on subjects such as Mary and the saints, baptism, the nature of *koinonia* as understood by both sides, and then the 1997 report on evangelization, proselytism and common witness,<sup>10</sup> the dialogue chose to study just what it means to become a Christian, from the perspectives of both traditions. I look forward, as do many others, to the report that is forthcoming in 2007. But I think that in general I can surmise that the sides of the dialogue will prove to have made some progress gaining appreciation for both sacramental and non-sacramental understandings of conversion, faith, and baptism in the Holy Spirit, clarified issues regarding Christian experience and formation in the faith, and along the way found ways to glean from

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<sup>9</sup> W. KASPER, "Present Situation and Future of the Ecumenical Movement," *Information Service* 109 (2002/I-II) 11-20; see also W. KASPER, *That They May All Be One: The Call to Unity Today* (London: Burns & Oates, 2004) 24-27.

<sup>10</sup> In addition to the *Perspectives on Koinonia* document, see also "Final Report of the International Roman Catholic/Pentecostal Dialogue (1972-76)," *Pneuma: The Journal of the Society for Pentecostal Studies* 12, 2 (1990) 85-95, and "Evangelization, Proselytism and Common Witness: The Report from the Fourth Phase of the International Dialogue (1990-1997) between the Roman Catholic Church and Some Classical Pentecostal Churches and Leaders," *Pneuma: The Journal of the Society for Pentecostal Studies* 21, 1 (1999) 11-51.

both Biblical and Patristic sources areas of commonality and distinction that will assist in further study. For my part, I am hopeful that the dialogue will continue. I think that there are specific issues worth discussing on the heels of the forthcoming report. I think the differences in the way each side understands the continuity and discontinuity of the history of the Church is one, and that we would all benefit from a study of various areas of popular piety around the world, from the perspective and experiences of both sides. Issues of ecclesiology, pneumatology and our understanding of authority will also be in play in the coming years.

In that regard, I have enjoyed what Mel Robeck and Frank Macchia have done recently in beginning to find Pentecostal ways to discuss the four historic marks of the Church,<sup>11</sup> and the work of Macchia in proposing an expanded understanding of Spirit Baptism as a central organizing principle for Pentecostal theology.<sup>12</sup> In any case, I believe the best ecumenical work that will be done by Pentecostals in the coming decades will be done by Pentecostals who, among other qualities, share a willingness to be authentically Pentecostal in their approach. As a case in point, I can't help but think of the testimony of Robeck, who has shared, and published, that his calling to ecumenism came directly through a vision he received from Jesus at the foot of his bed—that testimony has been problematic for some Pentecostals and non-Pentecostals alike, I am sure!<sup>13</sup>

And thus, as a Pentecostal I close with a comment from Terry Cross, who recently published a Pentecostal response to *Ut Unum Sint*, challenging Pentecostals to be generous in their response to the invitation to ecumenical dialogue, and I quote (understanding that the comment is dated): "That Pope John Paul II, in his role as Bishop of Rome, set the table for dialogue should give no generous Pentecostal cause for concern; rather, it should cause us to ask what we can bring to the table out of respect for our host."<sup>14</sup> In the second century of Pentecostalism, may we Pentecostals be generous in our respect for our fellow Christians, and find ways to come to the dialogue table prepared to both give and receive gifts in a mutual exchange.

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<sup>11</sup> C.M. ROBECK, Jr., "The Holy Spirit...," *op. cit.*, 359-367; F. MACCHIA, *Baptized in the Spirit...*, *op. cit.*, 204-255.

<sup>12</sup> F. MACCHIA, *Baptized in the Spirit...*, *ibid.* and also F. MACCHIA, "The Kingdom and the Power: Spirit Baptism in Pentecostal and Ecumenical Perspective," in M. WELKER, (ed.), *The Work of the Spirit: Pneumatology and Pentecostalism* (Grand Rapids: Eerdmans, 2006) 109-125.

<sup>13</sup> C.M. ROBECK, Jr., "The Challenge Pentecostalism Poses to the Quest for Ecclesial Unity," in P. WALTER, KI. KRÄMER und G. AUGUSTIN, (eds.), *Die Kirche in ökumenischer Perspektive* [a festschrift for Cardinal Walter Kasper on his 70th Birthday] (Freiburg, Switzerland: Herder, 2003) 314-316.

<sup>14</sup> For Cross, a "generous Pentecostalism" would include the following characteristics: it would be open to speak with and to the other, be kind and hospitable to the other, be loving and embracing of the other, be acknowledging and respectful of the poor, be prophetic and evangelistic, and be renewing and life-giving. T. CROSS, "Possint-ne Omnes Unum Esse?..." *op. cit.*, 14-15.



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Centro Conferences

AZUSA STREET CENTENNIAL 1906 - 2006  
"THE CHALLENGING POWER OF THE GIFTS OF THE SPIRIT"

## The Sanctifying and Charismatic Action of the Spirit

Raniero Cantalamessa, ofm cap.  
Preacher of the Pontifical Household

(Conference given at the **Centro Pro Unione**, Wednesday, 29 November 2006)

### 1. Sanctifying and charismatic action of the Spirit in the Bible

I was asked to speak on "the possible genealogy of the manifestations of the Spirit: fruits, gifts, charisms, grace of baptism..." My intention is to focus on the first fundamental distinction and the basic hierarchy among the different manifestations of the Spirit.

In the Bible two lines of action emerge, one after the other, concerning the manifestation of the Spirit.

a. The first, that we could call the *charismatic* line, is the one that presents the Spirit as a power that on certain occasions breaks in upon special people, giving them the ability to do things beyond any human ability. The Spirit comes upon someone and fills that person with wisdom, or artistic giftedness for the embellishment of the Temple (Exodus 31:3; 35:31); he comes upon another and fills him with the gift of prophecy (Micah 3:8), or gifts of extraordinary ability in governing (Isaiah 11:2), or supernatural physical strength to use in saving the people (Judges 13:25).

b. The second line, that of *sanctification*, on the other hand, began to be perceived later on, in the Prophets and the Psalms after the exile. In Ezekiel God announces: "I shall give you a new heart, and put a new spirit within you [...] I shall put my spirit within you and make you keep my laws and sincerely respect my observances" (Ez 36:26–27). In Psalm 51: 12 f., for the first time, the Spirit is given the title "Holy", associating him with the process of being made clean and renewed in heart.

The fundamental difference is that the *charismatic action* of the Spirit passes through, without remaining in the person who receives it; its aim is not the betterment of the particular person but rather the common good of the community. The particular person may not be made any holier through the charism he has received; he may even abuse the gift and turn it into a reason for his own reprobation as shown by the story of Saul and Salomon. On the contrary the *sanctifying action* of the Spirit remains within the person who receives it, renewing and transforming him or her from within.

The Scholastic theology expresses this same distinction by defining the charism "a grace freely given" (*gratia gratis data*) and the sanctifying action of the Spirit a "grace which makes the person acceptable to God" (*gratum faciens*).

The first line will again come to the fore in the New Testament

revelation concerning the charisms, the gifts and the works of the Holy Spirit that are seen, first in Jesus of Nazareth, and later, after Pentecost, in the Church. The second line finds its apex in what will be called "the sanctifying action of the Spirit" (See 2 Titus 2:13; 1 Peter 1:2), consisting in new life in the Spirit and, more concretely, in charity.

In the Letter to the Corinthians Paul would make a synthesis of these two workings of the Spirit, speaking first (chap 12) on the charisms, and then (chap 13) of love. While recognizing that both lines are necessary to the Church, he clearly stresses the superiority of charity.

Love, not speaking in tongues, is for him the true sign, the of the presence of the Spirit. Even speaking all human and angelic languages, without love would be of no avail (1 Cor 13,1). Not everybody is supposed to speak in tongues (1 Cor 12,30: "Do all have the gifts of healing? Do all of them speak in tongues?"), but everybody is supposed to love.

### 2. Sanctifying and charismatic action of the Spirit in the account of Pentecost

Let us now try to see how these two ways of acting of the Holy Spirit are both present in the account of Pentecost, in Acts 2:

a. The transforming and sanctifying action of the Holy Spirit is expressed in the link the author establishes in Acts 2:1-4 between Pentecost and Sinai (Exodus 19 ff.) and the implicit quotation of Ezekiel 36 about a new heart. Coming upon the Church on the day of Pentecost when Israel celebrated the gift of the Law written by the finger of God on tablets of stone on Mount Sinai, the Holy Spirit appears to be the new interior law, "the Law of the Spirit (Rom 12:2), written by the finger of God, this time not on tablets of stone but on the hearts of people, working through love and leading languages and peoples to a new unity.

This transforming action of the Spirit is made visible by the radical conversion of the apostles. From being self-centered they pass to being Christ-centered. No longer interested in establishing who was the greatest among them, they are now proclaiming the great deeds of God and the lordship of Christ (Acts 2:11.36). From wanting "to make a name for themselves" like the builders of Babel

(Gen 11:1 ff), they only want to make a name for God. A heart of flesh has replaced the heart of stone.

b. On the other hand, the charismatic action of the Holy Spirit is stressed through the insistence upon the gift of tongues and the quotation of Joel, in which prophecy, visions, dreams, miracles and signs are spoken of (Acts 2:13-21). Indeed the whole account of Pentecost tends to present the Spirit as the power from on high given to the Church to enable her to bring the Good News to the ends of the earth, that is as a prophetic and missionary Spirit.

### 3. Sanctifying and charismatic action of the Spirit in the Charismatic Renewal

These two ways of acting of the Spirit have been dramatically reunited and manifested first in the Pentecostal revival started at Azusa Street one hundred years ago, and then in the Charismatic Renewal of the Catholic and other mainline Churches, forty years ago. With a slight different accent though, Pentecostals stressing in general more the charismatic manifestations and Charismatic (in spite of their name) more the sanctifying action of the Spirit and the role of sacraments.

What I am saying in this regard applies primarily to the Catholic Charismatic Renewal but in some measure it applies also to the Pentecostal experience.

a. First the sanctifying action and inner transformation. Yves Congar, one of the leading theologians of Vatican Council II, in his address to the International Congress of Pneumatology held at the Vatican on the sixteenth centenary of the Ecumenical Council of Constantinople in 381, said:

“How can we avoid situating the so-called charismatic stream, better known as the Renewal in the Spirit, here with us? It has spread like a brush fire. It is far more than a fad... In one primary aspect, it resembles revival movements from the past: the public and verifiable character of spiritual action which changes people’s lives... It brings youth, a freshness and new possibilities into the bosom of the old Church, our mother. In fact, except for very rare occasions, the Renewal has remained *within* the Church and, far from challenging long-standing institutions, it reanimates them”<sup>1</sup>.

The most common result of the baptism in the Spirit is a new awareness and experience of the love of God. The almost unanimous answer to the question “What has been the main blessing the Charismatic Renewal has brought into your life?”, asked in view of the Newman Consultation held in Birmingham in summer 2005 was this: for the first time I realized that I was loved by God, I experienced the love and the tenderness of God, I understood what it means to be son or daughter of God... It is Paul who describes the coming of the Spirit in this way: “The love of God, he says, has been poured into our hearts by the Holy Spirit which has been

given to us” (Rm 5:5).

Through the so called “baptism in the Spirit” (the expression used by Jesus, in Acts 1: 5), people experience the active presence of the Holy Spirit in their life, his anointing in prayer, his power in ministry, his consolation in trials, his light upon the choices they make. This is the first way they perceive the Holy Spirit, as transforming them from within, giving them a desire to praise God and a taste for praise, leading them to discover a new joy in life, opening their mind to understand the Scripture, teaching them to cry, “Abba, Father” and “Jesus is Lord”, giving them courage to take on new and difficult tasks in the service of God and neighbor.

b. And what do we say about the second action, the charisms? The Catholic charismatic renewal has been an answer to the prayer of John XXIII for “a new Pentecost for the Church” and practical implementation of *Lumen Gentium* 12 which placed charisms back at the heart of the Catholic Church. From being confined to the *hagiography* (the lives of saints), the charisms are now the object of the *ecclesiology* (the study of the Church), giving a new foundation and dignity to the role of lay people within the body of Christ. What is unique about both the Pentecostal and Charismatic Revival is the re-emerging of some special charisms, named the “pentecostal charisms”, which were common in the primitive Christian community, but practical unknown for centuries (see Cor 12-14).

There has been, and still is, a certain tension among Pentecostals and Charismatic between the two works of the Spirit, some stressing more the sanctifying action (personal holiness, sacraments, prayer, Marian devotion for the Catholics), others, on the contrary, the manifestation of charisms, especially in the healing ministry.

At the very beginning of the Pentecostal movement, while William J. Seymour gave much importance to prayer and personal holiness, Charles Fox Parham would insist more on the visible signs of the presence of the Spirit, especially speaking in tongues which was for him the “first evidence” of the presence of the Spirit in a person.

In some cases (as happened to William Seymour and Charles Parham) this has led to tensions and divisions. The lesson we gather from the Bible is that sanctifying and charismatic graces should be kept together coming from the same Spirit and serving the same purpose, the up-building of the Body of Christ. As no one however can exhaust by himself or herself the fullness of the Spirit, to achieve this goal it is necessary to allow in practice a certain flexibility and freedom, each acknowledging the gift of the other “as good stewards of the varied grace of God” (1 Pt 4:10).

Do we then make a triumphant balance of the first 100 years of the Pentecostal and 40 years of the Catholic Charismatic Renewal? No. Like any other human reality within the Church, it has also shown problematic sides, excesses, divisions and sins. One thing however should not be passed in silence, especially as we are gathered in this “Pro Unione” center, working for Christian unity. The new experience of Pentecost has contributed immensely to Christian unity.

I myself owe my conversion to ecumenism to my baptism in the

<sup>1</sup> Y. CONGAR, “Actualité de la pneumatologie,” in *Credo in Spiritum Sanctum*, Teologia e filosofia, 6 (Rome: Libreria Editrice Vaticana, 1983) I:18.

Spirit. The Lord used with me the same method he used to convince Peter to accept gentiles in the Church. He led Peter into the House of Cornelius and made him witness to the same manifestations of the Spirit at Pentecost being given also to the gentiles. He couldn't avoid drawing the conclusion: "If God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?" (Acts

11:17). One hundred years ago and again forty years ago, the Lord has started pushing us toward unity and mutual acceptance by giving the same gifts, often in the same way, to Christians of different denominations.



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Centro Conferences

AZUSA STREET CENTENNIAL 1906 - 2006  
“THE CHALLENGING POWER OF THE GIFTS OF THE SPIRIT”

## Moral Perspective Moral Standards in the Churches and in the Public Forum

Bruce Williams, op.  
Pontifical University of St. Thomas Aquinas, Faculty of Theology

(Conference given at the **Centro Pro Unione**, Wednesday, 29 November 2006)

Coming as I do from the theological tradition of St. Thomas Aquinas, the basic connection between moral standards and the gifts of the Spirit is easy to make. For St. Thomas, the *absolutely supreme* moral standard is *none other than* the grace of the Holy Spirit. This is the very heart of the New Law that governs our lives as Christian believers.<sup>1</sup> All other elements of moral law are subordinate to and dependent on this grace of the Spirit.

Those other elements are not unimportant, even though they're secondary. First off, we have the commandments and teachings and counsels spelled out for us in Scripture, especially the New Testament. These instructions enlighten us and direct our thoughts and actions in ways that are best suited to exercise the life of grace that is in us, and thus enable us to grow in that life of grace. And because this is a life that we live together in the community of the church, the scriptural instructions also enable us to order our ecclesial life in ways that deepen and strengthen our *koinonia*, our communion, with God in Christ and with each other.

Nonetheless, taken by themselves, the scriptural teachings and injunctions are not where we find our personal salvation and our sanctification in *koinonia*. As the Apostle Paul wrote to the Corinthians:

“The letter kills, but the spirit gives life.”<sup>2</sup> St. Augustine commented that by “the letter” here we are to understand all written law including the moral precepts found in the Gospel itself.<sup>3</sup> And so, following Augustine's lead, St. Thomas asserts: “Even the letter of the Gospel would kill, were it not for the grace of faith healing us in our inmost being.”<sup>4</sup>

As Thomas makes clear throughout this discussion, the “grace of faith” just mentioned is faith in Christ which is the gift of the Holy Spirit. But we shouldn't understand the New Law in a

simplicistic way, as referring to Christianity over against Judaism. Thomas had occasion to observe that there were people of the Old Covenant who had divine charity and the grace of the Holy Spirit, yearning most of all for the spiritual fulfillment promised by God, and accordingly these people came under the New Law; whereas, conversely, there are people of the New Covenant whose attitudes are carnal or worldly, not yet fully attuned to the New Law, and these people depend on lesser incentives (fear of punishment, promises of temporal rewards) to induce them to virtuous living.<sup>5</sup>

I've just summarized most of the main points of Thomas Aquinas' treatise on the New Law, so as to underline the centrality of the grace of the Holy Spirit in his theological account of Christian moral life. Not quite twenty years ago, one of my younger Dominican brethren studying at the Angelicum produced a doctoral thesis in theology, titled *The New Law as a Rule for Acts*,<sup>6</sup> with the specific objective of demonstrating how Thomas' account of the New Law serves as the linchpin for his entire moral theology – a theology that encompasses detailed analysis of moral agency, criteria for moral assessment, extensive discussions of virtue and vice, law and grace. The friar's choice of this particular subject was motivated by his previous experience in one of our Order's formation houses where some of our student friars, influenced by certain charismatic movements in the locality, had come to regard Thomas' teaching, and the Catholic moral tradition generally, as coldly technical, legalistic, and devoid of a sense of the Spirit working in our lives. The doctoral candidate was determined to show that this is really not the case.

Naturally I'm not going to subject you to a detailed account of the doctoral thesis, but I do want to share with you a brief synopsis of its argument. I consider this useful for two reasons. First, there is an element of personal interest for me and for us all. It happens that I was the second reader of the thesis; and the author was Fr. Wojciech Giertych, a Polish Dominican friar, who just this year was appointed by Pope Benedict XVI as Theologian of the Papal

<sup>1</sup> Thomas AQUINAS, *Summa theologiae*, I-II.106.1

<sup>2</sup> II Cor. 3:6.

<sup>3</sup> Augustine, *De spiritu et littera*, cc. 14, 17.

<sup>4</sup> *Summa theol.*, I-II.106.2.

<sup>5</sup> *Ibid.*, 107.1 ad 2.

<sup>6</sup> (Rome: Pontificia Università San Tommaso, 1989).

Household. Second, personalities aside, the point made in this work seems timely for our session today and for contemporary discussion of Christian morality in general.

A central premise of Fr. Giertych's argument is that, for Aquinas and for Catholic tradition over-all, grace does not destroy nature but perfects it. Applied to our current topic, what this says is that the grace of the Holy Spirit does not eliminate the importance of our natural human faculties of moral agency – our reason and will. We are still obliged to engage in moral inquiry and moral reasoning, not only because we need to communicate in this way with our non-believing fellow human beings in the wider political community (although that is not an unimportant reason), but also because even Christian believers walking in the Lord are not excused from the responsibility of thinking and making decisions and choices according to all the various sources of enlightenment that God provides us with. Of course, as St. Thomas strongly affirms, the grace of the Holy Spirit operates in many ways that are *not confined* by the limits of our human minds; still, he insists, this grace *does not stand in radical opposition* to our human minds.

For Aquinas, the good moral dispositions we call “virtues” are not just habits that we acquire by effort and practice, although if we are morally mature Christians we will indeed be exercising them. Most essentially, though, the virtues themselves are elements of the “grace of the Holy Spirit”; they are gifts whereby God empowers us to act not just in an ethically good way but in a godly way.<sup>7</sup> Christian prudence, for instance, is more than just sound practical reasoning to achieve authentic human goods; it is Christian wisdom applied to human practical affairs so as to achieve godly purposes that transcend mere natural goodness.<sup>8</sup> Christian fortitude is not just the bravery whereby people sustain great hardships in a noble human cause (admirable as that is in itself); it's the bravery that strengthens us to share in the cross of Christ even to the point of martyrdom.<sup>9</sup>

Going still further, we must consider what are traditionally called the “Gifts of the Holy Spirit” in the specific sense of the endowments enumerated in Isa. 11:2-3. For Aquinas, these endowments provide a necessary complement to the moral virtues by disposing us to be ever more open and docile to the concrete promptings of the divine Spirit, so that all our thoughts and actions are brought more perfectly under the Spirit's sway.<sup>10</sup> So, for instance, the Gift of Counsel perfects Christian prudence – not by eliminating the need for diligent inquiry, decision, and mental application in carrying out the good we propose to do, but by suffusing all our practical mental activity with a divine *instinctus* (as Thomas calls it) that provides a firmer certainty as to the right way to accomplish good especially in situations that can appear

complex.<sup>11</sup> Similarly, the Gift of Fortitude perfects the Christian virtue of the same name so that we more readily and confidently (and, again, “instinctively” – without a complicated decision-process) embrace the cross of Christ in the form of martyrdom or in whatever form it comes.<sup>12</sup>

Remember, Aquinas sees these Gifts of the Spirit as a *necessary* complement to the virtues. In other words, at least in some minimal way the operation of these Gifts is *necessary for our ultimate salvation*; our salvation obviously requires some degree of responsiveness to the divine promptings.<sup>13</sup> But our fellow believers whom we honor as “saints” are men and women who live in the power of the Gifts to an extraordinary degree, and whose lives consequently are all the more zestful and joyful and fruitful.

So, then, a Thomistic account of “the grace of the Holy Spirit” sees the entire life of the Christian, specifically including the ordinary quotidian deliberations and activities of human life, as embraced and elevated and transformed by this grace; and hence, this entire ensemble serves to *manifest* the Spirit's gracious presence. The Spirit's manifestations are not confined to miraculous or extraordinary occurrences. Still, St. Thomas was well aware of such occurrences and he made ample room for them in his theological reflections. He specifically affirmed, for instance, that it is at times (not always, but sometimes) appropriate to ask for a special “sign” – even a miracle – from God. This would specifically include the gift of physical healing.<sup>14</sup> There is even some warrant in Thomas' writing, as well as later authoritative Catholic sources, for suggesting that weak faith is the reason such healing does not occur more often.<sup>15</sup>

Now, as we near conclusion, let's look at a couple of thorny issues about “moral standards” in light of this understanding of the grace of the Holy Spirit. We've already noted that Thomas affirmed the need for such standards, to instruct us and dispose us toward living faithfully according to the life of grace. He was referring specifically to biblical moral teaching; but elsewhere he also upholds the need to discern moral standards according to human nature as we can rationally understand it, and according to the requirements of the common good of the political community as legitimately determined by those in authority.<sup>16</sup>

There is a key precision we need to make in Thomas' thought here. Once we get beyond the most basic general principles of morality and descend to more specific issues, the moral norms we derive become less certain and more vulnerable to exception in particular instances. (The classic example, which Thomas

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<sup>7</sup> *Summa theol.*, I-II.63.4.

<sup>8</sup> *Ibid.*, II-II.47.13-14.

<sup>9</sup> *Ibid.*, II-II.124.2 ad 2.

<sup>10</sup> *Ibid.*, I-II.68.1.

<sup>11</sup> *Ibid.*, II-II.52.1-2.

<sup>12</sup> *Ibid.*, II-II.139.1.

<sup>13</sup> *Ibid.*, I-II.68.2.

<sup>14</sup> *Ibid.*, II-II.97.1-2.

<sup>15</sup> *Ibid.*, II-II.83.15 ad 2. Cf. *Roman Catechism (Catechism of the Council of Trent)*, Part II, ch. 6, with reference to physical healing associated with the Sacrament of Anointing of the Sick.

<sup>16</sup> *Summa theol.*, I-II.91.1-5.

borrowed from Plato, is that one to whom another has entrusted his goods for safekeeping is obliged to return them to the owner when requested – but not if the owner now requesting his goods back happens to be deranged and dangerous, or intent on using them to harm the community, etc.) This is the basis of the principle of *epieikeia* or equity, which involves setting aside the letter of the law when literal adherence would cause harm instead of the good that the law intends.<sup>17</sup> Something similar underlies the Eastern Orthodox Christian principle of *oikonomia* (literally “economy”), which – for example – enables the Orthodox Church to allow divorce in certain instances of extreme hardship notwithstanding the Gospel imperative of lifelong marriage. (The Roman Church does not accept this solution to marital breakdown.)

Principles like *epieikeia* and *oikonomia* can of course be abused, turned into rationalizations for loosely excusing oneself and/or others from valid moral and legal imperatives. That doesn’t mean that these exception-making principles should never be used (*abusus non tollit usum*); what it means is that they must be used honestly and prudently. Nor would Aquinas shrink from affirming that the mental acumen exercised by the believer in these exceptional situations bespeaks the assistance of the Holy Spirit.

But Thomas goes further still. Referring to biblical stories in various places, he allows that special inspirations of the Holy Spirit could have justified or even made mandatory certain actions that would normally be violations of the divine commandments: suicide in the case of Samson, homicide in the case of Abraham undertaking to sacrifice Isaac, thievery in regard to the Israelites fleeing Egypt, and fornication in the case of the prophet Hosea.<sup>18</sup> One could also cite the decision of the first Jewish Christians to admit Gentile Christian converts into full table fellowship in literal violation of what was hitherto taken as divine law, a radical step thought by many Bible scholars to have been the tipping point in the separation of the Christian church from its Jewish matrix. Of course, the New Testament expressly affirms that this step was

taken under the inspiration of the Holy Spirit. – Here again, we must be careful not to parlay these biblical references into pretexts for condoning the activities of suicide bombers, looters, schismatics, and the like.

Having raised the matter of schism, let me now mention one last issue of moral standards that is especially timely in a painful way for several Christian confessions, most notably the Anglican and Roman Catholic communions (although several others are included). The issue is homosexuality. Was the consecration of an openly gay bishop in the US Episcopal Church an immoral, anti-biblical and intolerably provocative act tending toward schism within that church as well as the worldwide Anglican Communion (to say nothing of its wider ecumenical impact)? Or might it have been, instead, a Spirit-inspired, courageous, prophetic act challenging the worldwide church to redress centuries of prejudicial discrimination against gay people? Is the negative response of Canterbury and most of the Anglican world a Spirit-inspired expression of fidelity to immutable biblical teaching? Or, instead, might it evidence a lack of faith on the part of many church leaders afraid to countenance the rethinking of a matter that cries out for rethinking? (I could do a similar analysis of recent Roman Catholic history on the subject.) Just what is the Spirit saying to the churches about this? Do we have any reliable signs of where the Spirit is leading us?

These questions are not meant as rhetorical. I really don’t have answers. No doubt the Spirit does. I raise the matter as a way of underlining the point I’ve been developing all along with the help of Thomas Aquinas, namely, that the grace of the Holy Spirit does not spare us the necessity of engaging our minds in moral inquiry and reasoning in ways that can be painfully difficult. As I’ve had occasion to suggest to my students when they complain of my leaving them with too many unanswered questions, oftentimes the Spirit’s guidance is not by way of spectacular signs or clear messages but by way of strengthening us to persevere on our pilgrimage in the obscurity of faith – and in the sure hope that the answers we need will be given in God’s good time.

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<sup>17</sup> *Ibid.*, II-II.120.1.

<sup>18</sup> On Samson: II-II.64.5 ad 4; on all the other examples: I-II.94.5 ad 2.



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Centro Conferences

AZUSA STREET CENTENNIAL 1906 - 2006  
"THE CHALLENGING POWER OF THE GIFTS OF THE SPIRIT"

## Summary Reports of the Listeners

**Thomas Best**

Faith and Order Commission of the WCC, Geneva

**Stanley Burgess**

Regent University, Virginia, USA

**Massimo Paone**

Officer Commanding, The Salvation Army, Italy

**John A. Radano**

Pontifical Council for Promoting Christian Unity

**Charles Whitehead**

Chair, International Charismatic Consultation, London

(Study Day given at the **Centro Pro Unione**, Wednesday, 29 November 2006)

**Dr Thomas Best:**

### Context and Contacts:

#### Faith and Order's work for the unity of the church

This morning we spoke of the *bilateral dialogues* between the Pentecostal churches, and the Pentecostal movement, and other churches - notably the Roman Catholic church, and increasingly others as well.

As you know, the Faith and Order Commission represents the major expression of the churches' *multilateral dialogues* worldwide. In addition to our own studies - in which a wide range of churches, including the Catholic church and some pentecostals, are involved - we seek to provide a coherent framework for the many bilateral dialogues worldwide. Such a framework helps the bilaterals to contribute to the wider search for Christian unity, and helps all churches gain insights from dialogues in which they are not directly involved.

As I have mentioned, we have close and long-established links with the Roman Catholic Church (which even though it is not a member church of the World Council of Churches, is a full member of the Faith and Order Commission and committed to its work, through the Pontifical Council for Promoting Christian Unity). Increasingly we are seeking contacts with Pentecostal churches. So far these have mainly born fruit in the strong and valuable input to Faith and Order work from Mel Roebeck. We are now benefitting (especially in our work on worship and baptism in various traditions) from other Pentecostal scholars, particularly Daniel Albrecht.

### Lessons from the discussion

I would like now to offer a few reflections to help put the discussion I heard this morning into a global framework.

A first theme which emerged was that of the unity of the church. From the Faith and Order standpoint I would put it this way: We are one in Christ. This is our theological and ecclesiological conviction. It is the heritage of our common baptism. We belong to Christ and this identity, the fact that Christ has called us and brought us into his Body through baptism, is more primal, more fundamental than all the historical and even theological issues that divide the churches. That is the conviction which guides the Faith and Order Commission of the World Council of Churches.

But when we look phenomenologically and realistically, the churches are in fact divided. Therefore our goal is to seek to express the unity that *is given* us in Christ, to make this unity more visible and more effective in common witness and service to the world. A central question which arose this morning is this: how "visible" must our unity in Christ be? Many are satisfied with what might be called "invisible unity". By "invisible" I do not mean it is not real; it is the primal unity we have in Christ as members of Christ's one Body. We are bound to one another spiritually in Christ. But is an invisible unity enough?

We have said in the Faith and Order Commission that our unity needs some degree of visibility - some signs, some tangible expressions of that unity in order that it may be effective in the lives of the churches themselves, and evident to the world as a whole.

The Faith and Order movement has affirmed that we should seek for at least a common confession of the apostolic faith, a common recognition of one another's baptism, of one another's Eucharistic practice, of one another's ordained ministry, and some

possibility for common decision-making and for expressing our mutual accountability within the one body of Christ. Such things would contribute to a visible unity worthy of the name. (There remain, of course, the questions of church structure - and what, if any, degree of structural integration is needed to manifest our unity even more clearly). We have said in the Faith and Order Movement that we also need some expression of common witness and service in the world. The Christian faith must be put into practice, and that needs to be done in some way together by the churches. Because the churches are one in Christ, they are called to be one in their witness and service as well.

I mentioned a moment ago the question of church structures. Faith and Order has taken a further step in thinking about the what structures might be necessary to enable common decision making, to make our mutual accountability within the one Body of Christ visible and effective. At this point we step across the line from invisible unity to some form of visible unity. We begin to talk about "structures of mutual accountability". We have used the language of conciliarity, of conciliar structures, in the World Council of Churches and Faith and Order discussions and in the various statements on the unity of the church stemming from Faith and Order over the years. Certainly that is not the only way to understand visible unity, but this approach has been a working tool for us for the past 30 to 40 years. So I invite us to take from this morning's discussion the question: how visible must unity be, in order to be that unity which Christ calls us to manifest in our lives as churches, and before the world?

The second theme I heard this morning was the question of criteria: what are criteria for the action of the Spirit? Someone put it succinctly this morning when they referred to a reality that was not only an idea, but an *experience* of something. For them the key point was that this reality was not only a theological idea, but a lived human experience.

John Wesley, whose name appeared several times this morning, spoke of his heart being "strangely warmed". He was pointing explicitly to the physiological effects of the Spirit within a human being. But what are the criteria for such an experience? May I remind you that this issue relates to a much wider ecumenical reflection on criteria, a reflection which is directly relevant to the whole range of bilateral discussions. In its most acute form it refers to the criteria which each church brings to the bilateral in which it is engaged, in order to discern - or not - the presence of the authentic Church of Jesus Christ in another church with which it is in dialogue. Each church also brings certain criteria to the process of decision-making. The question of criteria, then, applies very much to this morning's discussions with Pentecostals and in looking at the issues that Pentecostal churches raise for the ecumenical movement as a whole.

As a third point I offer something which struck me forcibly during the discussion this morning. It is important to remember that in the Pentecostal movement we encounter a dimension of church life that is present in many, if not most, of the churches, including the oldest historic churches. Thus Pentecostalism is not simply another church, confession or movement, standing outside and over

against the historic churches. It reflects, in fact, a dimension of Christian life which is present in other churches, but which historically has been neglected - or even suppressed. The unique dynamic of the Pentecostal engagement with the ecumenical movement as a whole, is that other churches are discovering in Pentecostalism a forgotten aspect of their own identity. Each church is discovering something new about itself, even as it works, and sometimes struggles, to come to terms with the identity of the Pentecostal churches and Pentecostal movement.

### **Suggestions for further work**

Our reflections suggest several possible themes for future bilateral dialogues involving Pentecostal churches. First, I would invite your attention to the question of baptism. This morning we had several discussions about "baptism in water" and "baptism in the spirit". If I have one plea to leave with you this afternoon, it is that we not separate these two realities. It is dangerous to fall into a simple dichotomy between these two: Biblically and liturgically, the notion of baptism is already closely connected with the giving of the Spirit, thus the Spirit is a fundamental aspect of baptism.

A second point which might be helpful for the ecumenical encounter with Pentecostalism is the question of how faith is affirmed and re-affirmed by the believer. For example, the notion of confirmation is central for Anglicans, as they wrestle with the question: how can those baptized as an infant claim their baptismal experience as their own? It is confirmation which gives the believer a chance to make a personal affirmation of faith. Phenomenologically there perhaps is a parallel to the concept of baptism in water, followed later by baptism in the spirit. Could this be a point of contact between these two traditions? It is important to ask, more generally: what can the ecumenical discussion on baptism learn from the Pentecostal experience, and what can the Pentecostal movement and churches learn from the wider ecumenical discussion on baptism?

A third point for future work is also related to baptism. We try increasingly in Faith and Order to put the moment of baptism, the liturgical act of baptism, within the broader context of lifelong growth into Christ. In the case of adults baptism is preceded by catechism, or instruction in the faith. In any case baptism is followed by a process of nurture, of Christian education that lasts throughout the rest of one's life. This relates to Faith and Order work on anthropology - the Christian understanding of the human person made in the image of God - in which we have been looking at texts such as Romans 12:2 and 2 Corinthians 3:18. Here Paul speaks of the believer being transformed "from one degree of glory to another". In other words, Paul speaks about growing in the power of moral and ethical discernment through the Spirit of Christ in one's life, and within the context of the Christian community within the Church's ongoing life. These are texts about growth in Christ and growth into Christ, into the very likeness of Christ.

I think that this points to very important issues that might be taken up in the next stages of dialogue between Pentecostals and other churches: what does it mean to "grow into Christ"? What is the role of the Holy Spirit at the moment of baptism, and through-

out the whole of one's life? What is the role of the Church in this process? Perhaps these two scriptural texts, and the notion of lifelong and dynamic growth into the likeness of Christ, would be a fruitful basis for discussion in the bilaterals.

A fourth and final point takes us into another area: my conviction is that the dialogues need to tackle more directly the question of the understanding of the church itself. This issue emerged already in churches' responses to *Baptism, Eucharist and Ministry*, which called for further work in this area. The differences here are fundamental (for example, on the question of whether a particular structure of the Church – with personal oversight exercised by bishops - is itself a part of Christian revelation), and impact work in many other areas including the understanding of baptism and especially the eucharist. Thus it is no accident that the Faith and Order Commission has now focused its attention on the question of ecclesiology, on the understanding of the identity and work of the church in the world. This is being explored in two texts: *The Nature and Mission of the Church*, Faith and Order Paper No. 198, and "Called to be the One Church", the text on ecclesiology from the 2006 World Council of Churches Assembly in Porto Alegre. My conviction is that every bilateral dialogue, when it is ready, will have to turn its attention to this question. The approach, and the specific issues to be dealt with, will vary from one dialogue to another - but no dialogue can finally escape the issue. Here the dialogues with Pentecostal churches can make a distinctive contribution.

Tackling the question of ecclesiology is certainly a challenge, but also an occasion for hope. There are aspects of our theologies, our ways of confessing the faith and worshiping, our pieties and spiritualities, that we understand fully only when we place them within the context of a discussion on the Church. That is, we do not fully understand our own theologies until we explore them in the context of the actual lives of our churches, until we see how the our theology is lived out within our own specific believing Christian community.

Thus I hope that dialogues between Pentecostals and Roman Catholics, as well as Pentecostals and other churches, will finally turn their attention to the following questions: What does it mean to be the Church? What degree of diversity is acceptable in expressing our identity as church? How far must our unity be visible? What does it mean to grow into Christ, and what biblical texts are available to help us wrestle with this question? and finally, what are the criteria by which we can discern the outpouring of the Spirit in our lives, in the churches and in the Church?

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**Dr Stanley Burgess:**

Thank you for the privilege of speaking at this very significant gathering commemorating the centennial of the Azusa Street revival.

The very subject of this session is both agreeable and troublesome. It is agreeable because we studying what God has done through the Christian centuries. This certainly is true of the special

outpouring in the twentieth century that we call the Azusa Street revival.

It is troublesome in that so many Pentecostals have looked to Azusa Street for their identity, seeking uniqueness rather than commonality with other Christians. Classical Pentecostals link the evidence of speaking in tongues ("glossolalia") with the "Baptism of the Holy Spirit." There are many examples of Christians through the centuries who had a gift of tongues, and numerous individuals who believed in a Baptism of the Spirit, but classical Pentecostal appear to be the first to connect the two, arguing that tongues is the initial physical evidence of Spirit baptism.

My wife, Dr. Ruth Burgess, and I were both raised as children of Pentecostals missionaries in India. We were taught that we possessed the entire truth about God's spiritual giftings. We were informed that there was an 1800 year gap between the first century with its apostolic outpourings and the twentieth century with its Pentecostal outpourings, during which time the Holy Spirit somehow was inactive. I was taught that Jesus was the same yesterday, today and forever, but I never heard that the Holy Spirit had been equally active in the Church throughout its history.

I have struggled with this seeming inconsistency, devoting a long period of my professional life to research on the concept of Holy Spirit through the centuries. In the process I discovered that the Spirit of God was active in every century of the Christian era. In fact, I would argue that the Holy Spirit has been active since creation, moving upon the waters.

My answers were found in Catholic and Eastern Church Fathers, such as St. Augustine of Hippo and St. Basil of Cappadocia. Their writings breathed new life and answers into my heart. I found them to be my brothers in Christ. I began to speak of them in terms of my family, rather than in oppositional term, such as "those people," and "we and they."

Pentecostalism has a family. I found it in the first century. I find it in Roman Catholicism. I find it in Eastern Orthodoxy. I find it in virtually every century. Every period of Christian history has experienced divine giftings. Every gift from every Biblical gift list has been in evidence during the Christian era. We know that prophecy, the gift of healing, and even the gift of tongues have been apparent in both Eastern and Western Christendom.

Unfortunately, many Classical Pentecostalism deny these ancient, medieval, and early modern Holy Spirit outpourings. They have severed ties to their taproots. One of the reasons that much of Classical Pentecostalism is cut off from its roots and denies a familial identity with the broader Body of Christ is that it will not identify with those who have not spoken in tongues as part of Spirit outpouring as on the Day of Pentecost.

I have often wondered whether our relationship might have been better if Charles Parham in 1901, when he was leaving on a trip, had asked his Topeka, Kansas, Bethel Bible School students to research scriptural criteria for identifying those who were "Spirit-filled" using I Corinthians 12-14 (especially chapter 13), rather than Acts 2:4! What differences there might have been in the modern Pentecostal movement, and how much more approachable and accepting it might have been of other Christian groups if these

students had begun their search by assimilating Paul's "love chapter."

In the last four decades I have experienced many times what Peter faced in his vision of a descending sheet of unclean animals. Like the apostle, I encountered the words of our risen Christ, "Do not declare to be unclean what I have made clean" (Acts 10: 15). Until she was eighteen, my mother was a Roman Catholic. She then converted to Pentecostalism. She taught me that my Roman Catholic brothers and sisters were not really Christians. As I read the Church Fathers and later Eastern and Western authors, I began to realize that God was real in their lives. I was transformed by associating with those from whom I was told to stay away.

Sadly, Christian peoples of the Spirit have been taught to be cautious, even fearful of each other. We are still a long way from realizing the unity that Jesus sought as he prayed to the Father that we might be one. In addition to mini conferences, such as we are enjoying today, we need to be involved in joint scholarly projects. For example, I am suggesting that, if Tertullian's writings *On Ecstasy*, could be located in Rome or elsewhere, it might be helpful if we could jointly work on a scholarly edition.

Another suggestion would entail looking at the issue of renewal. I teach in a doctoral program we call "Ph.D in Renewal Studies." We are still debating what precisely that means. Broadly speaking it can be defined as the work of the Holy Spirit through the entirety of history. I am convinced, however, that we must examine what it means to groups with different roots. What does renewal in the Catholic Church throughout the centuries mean? For one thing, it included the development of new religious orders. This is quite different than the experience of Classical Pentecostals or modern day Charismatics. I would suggest that we might examine this question from the following perspectives:

Renewal is:

- Pneumatological (the work of the Holy Spirit)
- Theological (initiated by God)
- Historical (witnessed in history)
- Global/trans-spatial (observed worldwide)
- Ecumenical (uniting the churches)
- Ecclesiological (transforming the Church)
- Pentecostal/Charismatic through the centuries (trans-temporal: through spiritual gifts)
- Intellectual (logical and reasonable)
- Cross-disciplinary (across the sciences)

Finally, Pentecostalism, like the Roman Catholic Church, is as wide and broad and diverse as its population. With both groups, it is too easy to simplify and come up with easy answers. We certainly need to study both communities as beautiful "coats of many colors", looking for ways to bring unity, if not uniformity, to the Body of Christ.

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**Maj. Massimo Paone:**

I was very interested to listen to the presentation of the topics of the lecturers: each one included a little gem of a big picture of the extraordinary mission of the Holy Spirit. Listening to all the speakers, once again I am convinced that the Holy Spirit knows nothing of barriers or time. The Holy Spirit has always been at work along with the Father and the Son since the beginning, and certainly since the beginnings of the Salvation Army. I quote from *Echoes and Memories*, an autobiography written by Bramwell Booth (son of the Founder, William Booth).

At night Corbridge led the hallelujah meeting till 10 o'clock. Then we commenced an All-Night of Prayer. Two hundred and fifty people were present till 1 am; two hundred or so after. A tremendous time. From the very first Jehovah was passing by, searching, softening and subduing every heart. The power of the Holy Ghost fell on Robinson and prostrated him. He nearly fainted twice. The brother of the Blandys entered into full liberty and then he shouted, wept, clapped his hands, danced, amid a scene of the most glorious and heavenly enthusiasm. Others meanwhile were lying prostrate on the floor, some of them groaning for perfect deliverance..."

This happened in 1878, 22 years before the official start of the Pentecostal movement! Was the Salvation Army pentecostal, or did it at least begin that way?

You see, the Holy Spirit was at work all the time. There has been no interruption of the work of the Holy Spirit. Perhaps the emphasis that the Pentecostal movement made on the action of the Spirit helped the Christian to rediscover the Trinity: certainly, the Father and the Son Jesus were well known, but the Holy Spirit was very often left out or at least considered for many years 'the poor brother' of the family!

Now I believe that the Pentecostal movement helped Christians to find a better balance in the Trinity. I think the word 'balance' is of importance in what has been said this morning: balance between the road of sanctification (for the Salvationist) and baptism of the Holy Spirit (for the Pentecostal). If this is not considered as a second blessing or second experience after conversion. I do not think that "charismatic" and "sanctification" exclude each other, but complete each other: the two go together.

I believe that there cannot be any true conversion without the work of the Holy Spirit. Only the Holy Spirit can convince a man of his need for pardon and forgiveness in his life. It is also the Holy Spirit's work to assure him of his salvation, through Jesus Christ.

- The Holy Spirit convinces men of their need for pardon and forgiveness
- Through Jesus, we can receive this pardon and forgiveness - salvation
- And when we have received this salvation and been reconciled with God, we can cry out: "Abba, Father."

We spoke also about the language barrier, the barrier of terminology, but I would like to conclude with one of the beautiful phrases that was said this morning: *“when the love of God is in my life this is a precise sign of the Holy Spirit at work in my life.”* Love is the supreme proof that the Holy Spirit is at work in our life.

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**Msgr. John Radano:**

When we speak about the centenary of Azusa Street, it reminds me that we are living in an age of important anniversaries. In the year 2000 we celebrated the new millennium, and here in Rome Pope John Paul II had many events, including ecumenical events, for celebrating that great anniversary. This year we celebrate the centenary of Azusa Street. Next year in 2007 we celebrate the 25<sup>th</sup> anniversary of a very important ecumenical document “Baptism, Eucharist and Ministry”. In 2008, it is the centenary of the Week of Prayer. In 2009 our Reformed brothers and sisters will celebrate the 500<sup>th</sup> anniversary of the birth of John Calvin. Also in 2009 is the centenary of the birth of Cardinal Willebrands. In 2010 we celebrate the 100<sup>th</sup> anniversary of the Edinburgh Missionary Conference. Soon to follow in 2017 there will be the 500<sup>th</sup> anniversary of the Reformation. Different people may observe that anniversary in different ways. I hope that Christians will observe that anniversary in light of the ecumenical pilgrimage we have all undertaken for decades, and emphasize the unity we have achieved thus far, rather than the divisions of the past.

All of these anniversaries give us opportunities to reflect on important developments. Hopefully we will use them as opportunities to listen to the promptings of the Spirit in our context at this point in time.

In light of the discussions this morning, I will organize my comments under three categories.

**Outpourings of the Holy Spirit: 1906 and 1910**

First, I want to raise a question: has there been a clash of pneumatologies? or a clash in the way we discern the work of the Holy Spirit? or how we understand who benefits from the inspiration of the Holy Spirit? Those close to the heritage of Azusa Street emphasize that at Azusa Street in 1906, there was an outpouring of the Holy Spirit. But others would say that the Holy Spirit was at work, at that same time, in another very significant way: fostering the birth of the modern ecumenical movement with the great World Missionary Conference in Edinburgh, Scotland, in 1910. This morning we heard Msgr Usma and Dr David Cole speak of the ecumenical efforts of Catholics and Pentecostals today. Those efforts, to some degree, can be traced to that early ecumenical movement to which the Edinburgh Conference gave impetus. On the one hand, then, we acknowledge today the great event at Azusa Street which led to the spread of the Pentecostal movement, but on the other hand, we can recall as well the Edinburgh Missionary Conference which led to the growth of the ecumenical movement. This, too, we can celebrate. Must we not say, then, that the Holy Spirit was at work in powerful ways, at more or less the same time,

in two different and important movements?

It is interesting to note the parallels between these two events. David Cole this morning spoke about revival movements in the 19<sup>th</sup> century that led to Azusa Street (1906). There was an expectation at that time that something would happen. At the same time, in the second half of the 19<sup>th</sup> century there had been missionary conferences about every ten years. At the beginning of the 20<sup>th</sup> century people asked, also in expectation, if there would be another missionary conference, and in fact there was in 1910 in Edinburgh. Another interesting parallel is that both the Azusa Street event and the Edinburgh event were concerned with mission. According to the Azusa Street experience, after receiving Baptism in the Holy Spirit, a person is empowered to go out on mission. Its impact is still felt today. And the Edinburgh World Missionary Conference helped separated Christians to begin to engage in cooperation in mission. That Conference also empowered developments that continue today.

If one can speak of two significant experiences or outpourings of the Holy Spirit, what does that mean in terms of our understanding of the work of the Holy Spirit? It is interesting that both of these movements claim the Holy Spirit but the followers of each movement are often out of touch with each other, isolated from each other, even sometimes very hostile to each other. What does that all mean?

Is this a problem of discernment? In fact, in the papers presented this morning, one question raised in different ways, was the question of the discernment of Holy Scripture. Ruth Burgess in her presentation indicated that there is a series of places in Scripture where the gifts of the Holy Spirit are presented. But the tendency of Pentecostals is to choose 1 Corinthians 12 -14. What about all those other passages and the different insights they bring? By focusing in one way or the other, is one discerning properly? Is one’s discernment of Scripture adequate?

Fr Cantalamessa said this morning that we need to hold together two ideas that are rooted in Scripture: sanctification and the charisms. Some people tend to emphasize one and some emphasize the other. We should not stress one to the detriment of the other. Fr Cantalamessa also asked, in regard to discerning, what is the basic sign indicating that the Spirit is present? Is it tongues or is it love? According to Fr Cantalamessa it is love, but others might say tongues. Fr Bruce Williams indicated that even with Scripture, there is still the danger of stressing the letter rather than the spirit. Questions of discernment of Scripture might be at the basis of why we have different views of how and where and when the Spirit has an effect on us and on the world.

**A new ecumenical paradigm**

Second, it seems to me that since the Azusa Street experience there has been a paradigm shift, a shift in religious world view, and that raises questions about what we can say today in reflecting on the heritage of Azusa Street. For example, the events at Azusa Street took place within a Christian world view, that was dominated, at least in the West, primarily by what happened in the 16<sup>th</sup> century, namely, the Reformation/Counter Reformation clash that

still has not been healed after centuries, and is at the root of conflicts today between Protestants and Catholics and others. It was a paradigm of separation, division, hostility, conflict, and it was within this paradigm that the events of Azusa Street took place.

But now there is a new situation, another paradigm that is developing, and it started with the Edinburgh World Conference. It is a paradigm of ecumenical contacts and relationships, of dialogue to resolve disputed issues. During the 20<sup>th</sup> century and up till now, this new perspective seems to be gradually superseding the old paradigm of Reformation/Counter Reformation divisions, emphasizing a common Christian pilgrimage toward reconciliation and unity. The Edinburgh conference was the first decisive step in a new direction, away from the divisions of the past and towards the unity Christians should seek.

Again, we heard this morning about the ecumenical involvement of Pentecostals and Catholics today. Even if this new relationship needs to go a lot further, nonetheless we have had dialogue because a new sensitivity, a new world view, has encouraged us to undertake dialogue. As David Cole mentioned, Pentecostals started bilateral dialogue with the Catholic Church in 1972, but since the nineties they have also been involved in dialogue with the World Alliance of Reformed Churches, the World Council of Churches, and they are beginning a dialogue with the Lutheran World Federation. Many Pentecostals have been hostile to ecumenism. The Assemblies of God had a bylaw against ecumenism from 1967, which was only changed last year. Now the new bylaw encourages pastors to be involved in interchurch contacts. That change is part of living in this new paradigm.

This is important in regard to a celebration of Azusa Street, also because of the doctrines which were important to that mission. There were three foundational doctrines expressed by the Apostolic Faith Mission at Azusa Street, namely: justification by faith, sanctification and Baptism in the Holy Spirit. At that time, an issue such as justification was thought to be an issue of conflict, as it had been between Lutherans and Catholics since the 16<sup>th</sup> century. Today, the question of justification is no longer an area of conflict between Lutherans and Catholics as it still was in 1906. We have resolved that through dialogue (cf. the *Joint Declaration on the Doctrine of Justification*, 1999). And so, instead of condemning one another on justification, we can now confess together basic truths of justification. Concerning sanctification, we can speak of common ground on that with Methodists and Reformed and other Protestants. And even Baptism in the Holy Spirit, which was characteristic of the Azusa Street experience, has become, since the rise of the Catholic charismatic movement 40 years ago, an experience of Catholic charismatics as well. So, the basic foundational doctrines of Azusa Street were, at that time, issues of division among Christians. Today they are issues over which we have found common ground.

There was an interesting discussion this morning about “return.” How do we return in some way to one another, to unity? In the Catholic approach to ecumenism we do not look for a return to the 16<sup>th</sup> century situation, the point at which we broke. Rather, we wish to move ahead through dialogue, to seek unity in the future. We do

not ask for return, but in dialogue we do ask the other partner to reconsider certain things that are not part of their heritage. So, Pentecostals in this dialogue ask us to reconsider Baptism in the Holy Spirit, and to deepen the sense of urgency for mission. These things are not foreign to the Catholic heritage but maybe we need to reconsider them more deeply. On the other hand, we ask Pentecostals to reconsider a number of things which we see as basic to the apostolic heritage, things that are very characteristic of Catholic life, such as the role of the bishop, and the specific role of the Bishop of Rome. So we ask each other to reconsider, and even formulate anew, together, to the degree possible, certain aspects of Christian heritage that we perceive the other has diminished, or lost, in its life. Thus, in this different paradigm or religious world view, we see a different situation.

#### **A new “ecumenical Pentecost”?**

Third, this leads me to ask another question. Can there be, today or in the future, a new “ecumenical Pentecost”? In 1906 (Azusa Street) and in 1910 (Edinburgh) there were two types of outpouring of the Holy Spirit and the adherents of each hardly knew that the other existed. Can we envision today a new ecumenical Pentecost, a new common reception of the promptings of the Holy Spirit that will carry all of us further into this new paradigm which emphasizes the search for unity. Maybe this time, when we are observing many important anniversaries, is a time of grace. This celebration of Azusa Street 1906, with the presence here of representatives from the World Council of Churches, the Pontifical Council for Christian Unity, the Centro Pro Unione, shows that this new paradigm and world-view are alive. We can pray for a new outpouring of grace to foster this new situation, and these new ecumenical relationships, seeking the unity of Christ, the unity that Jesus prayed for (cf. John 17:21) It is time we took more steps in this direction.

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#### **Dr. Charles Whitehead:**

Thank you very much for putting this day together for us. It has been very stimulating, interesting, challenging.

Just a short personal background so you will know who is speaking to you. I am Catholic. I was educated by the Jesuits. At university I slipped away from regular practice in the Church. I was “lapsed” in Catholic terminology, I like Pentecostal terminology much better. I would have been described as “backslidden” which is much more emotional and exciting.

In 1974 I was baptised in the Holy Spirit. There were two triggers for this, both of which we talked about today. One was the witness of other Christians. I saw their love and their changed lives. That is what stirred the interest in me, especially, I have to say, the change in my wife, Sue. She was always nice, but after baptism in the Holy Spirit, she was much nicer. The other trigger was a spiritual gift. Whilst I was searching for God but not sure what I was looking for, I spoke to an Anglican priest who received a word of knowledge for me, prayed over me, and the next thing I knew,

the following day, I was baptised in the Holy Spirit and speaking in tongues, none of which I knew was even possible at that time. The Jesuit education was not good on the charismatic gifts.

I became involved in the Catholic Charismatic Renewal in the Church, and today I work in 3 areas: the Catholic Charismatic Renewal, ecumenical relations, and more recently, although it is not completely new, my bishop has given me responsibility for youth ministry in our diocese, recognising that at 64 I am still really quite young. What I say to the Catholic Charismatic Renewal today is: stay faithful to the God-given grace of the baptism in the Holy Spirit. This is what is key to who we are and what we do. In ecumenical relations I try to persuade people to build bridges of friendship and relationship, to create understanding, to learn each other's vocabularies, and to combine love with truth - all of which we heard this morning. So, I come to this study day as someone engaged in the day-to-day living out of a big ecumenical commitment, not least because my wife is Protestant - she is Anglican, so we live it day by day -, but also working very much at the grass-roots level in the Catholic renewal and ecumenically. But not only in England. I travel all over the world. In fact, this week I started in London, I've been in Brussels, Paris, Rome, back to Brussels tomorrow and home to London on Friday.

From what we have heard today, what I want to pick out is first and foremost that we are brothers and sisters in Christ through our shared baptism, and we want to give thanks for that. There is the realisation that it was not always there. If you look back in history, that was not articulated so clearly. I often say to people that, just as you cannot choose your natural brother or sister, you have them because that is who they are, you cannot choose your spiritual brother or sister. You have them because they are baptised. It is that kind of relationship. So, there is a fundamental unity, but as we heard several times, it is not particularly a structural or visible unity.

The question this brings to my mind always is: are we to accept this situation? Is it realistic to expect further progress towards a more visible and structural unity. My own experience of official ecumenism is that you seem to always come to some barrier that is always impossible to get through. You can either go around it, or you can continue where you are and head off in another direction. What are the priorities for us at this moment. I do not have the answers but I am always good at the questions.

The title of our day is "the challenging power of the gifts of the Spirit". Out of a lot of things this morning, I picked up 3 things that I just want to highlight, relating, I think, particularly to the two things Father Cantalamessa spoke of that have been referred to this afternoon, the primacy of love or gifts. No one seems to be in much doubt that the baptism in the Holy Spirit is a catalyst for much that we are doing today in the Catholic Pentecostal charismatic worlds. Expectant faith is also part of our approach. If I did not believe that God could do something, I do not think I would bother to get involved in anything ecumenical. But I have faith that it is the will of God that we should come together and therefore it is worth the time and the trouble.

The third area that I think is really central is relationship. To me this is the glue that keeps things together. For me this morning,

relationship was the word that drew together the ecumenical perspective, the anthropological perspective, the pneumatological perspective, and even the moral perspective. It seemed to me that relations were key to all of this, and relations require a faithfulness to who I am and an acceptance of who the other is. It requires respect for the other but a mutual commitment in relationship, in Christ, to search together for truth, and it requires the desire to be loving. That was clearly brought out this morning. For me, truth without love is usually very harsh, but love without truth is a kind of marshmallow experience.

So, my personal sense is that we can all do something. What I drew from this morning was that what I can do, and what I do, is to meet with other Christians informally, to build relationship with them, to break barriers, and to come to a mutual understanding and respect.

I was introduced as chairman of the International Charismatic Consultation. That is really what we are. We are a group of Christians with a charismatic pentecostal experience drawn from Orthodox, Catholic, Protestant, Pentecostal, non-denominational churches who have three values in common. One is the baptism in the Holy Spirit and the life-changing work of the Spirit; the second is a desire for unity in the body; and the third is to preach the Gospel to the world. We gather occasionally, once every 18 months, somewhere in the world and we study together and we work with local churches together and we do some actual evangelistic work, and we do it together. We publish our theological discussions, usually about a year later. So we combine all of this into something that has some kind of practical outworking.

But the relationships I was thinking of this morning were first and foremost the personal living relationship with the God who loves us and with whom we have to fall in love. It is normal language I am using. For Pentecostal and charismatic Christians, this normally happens through the baptism in the Holy Spirit. I think it runs very parallel to human experience of love. When I fell in love with Sue in 1962, I wanted to spend all my time with her, I wanted to know everything about her, I wanted to know what she thought, what she believed, what she did. Whenever she was not with me, I was looking for her. When I was baptised in the Holy Spirit, my spiritual experience was similar. I wanted to meet and to know this God who loved me and with whom I was falling in love. So I read my bible, I went to the sacraments, I searched everywhere. I saw Him in other people. And because I saw Him in others, I began to love my fellow Christians from other churches, even my fellow Catholics from within my church. Often those you are closest to are the hardest to love. I can love you all for the day with great ease. If I took you all home with me for a week or two, it would be another story.

But, following that comes a loving concern for those in need, spiritually and materially, and a desire to bring the good news of the Gospel, but also to help people in practical ways. I think all of this emanates from this central relationship which I heard, explicitly and implicitly, throughout our talks this morning. For this we have the love that Father Cantalamessa talked about (1 Corinthians 13), and we have the gifts of the Holy Spirit that are also there to serve us in

this (1 Corinthians 12 and 14). I have a 26-year old son who was healed of his deafness at the age of 3 through the prayer of a Pentecostal pastor, so nobody can tell me that God does not heal, and nobody can tell me that he does not work through Pentecostals.

I remember sitting next to a woman one day whom I had never seen in my life, And I sensed that God gave me a word and that I was supposed to pass it on to her. The word was "garden". Now, if you are a normal nice person like I am, and you are sitting next to a total stranger, it is quite difficult to tap them on the shoulder and say "garden". However, I did so - after much argument with the Lord -, at which she burst into tears, screamed, wailed and fell off her seat. Everybody around was highly embarrassed, wondering what on earth I had done to the poor woman, and I was shrugging my shoulders and saying I had just said one word. It turns out that it was the turning point in her married life and instead of divorcing her husband she repaired her relationship with him and they are still together. I won't tell you any more.

My experience of the Spirit is a bridge to my Pentecostal brothers and sisters. Working with them, talking with them, dialoguing, can be very difficult. Not everybody wants unity. Some see Pentecostals as sects, we were told this morning. Some see Catholics as not really Christian. But these are key dialogues and key relationships. As we look into the future, we see the importance of the Church in Africa, Latin America and Asia. Then we see that Catholics and Pentecostals have to be together in some form or another and they have to stop fighting each other. But there is a price to be paid. We were reminded this morning of the word "renewal" once or twice. I once looked it up in the Oxford English dictionary and it says this: "among charismatic Christians the state or process of being renewed in the Holy Spirit". I think it is a process and I know that I have not arrived there fully, and many charismatics have much to regret and much to repent of. We have conveyed sometimes a very elite attitude to others, but we are working at it and I think we are going to get there.

I want to finish by saying to you that we were reminded this

morning that ecumenism is difficult, and that is true, but it is a work of the Spirit and it is the desire of Jesus. I think that if we are not committed to it we are not fully living out what we should. Not everyone is called to work at it all the time. Some are, but everyone is called to put some effort into it and not just in the week of prayer for Christian unity. I know in our church the temptation is to be involved in that week, and at the end of it to heave a sigh of relief because we won't need to do that again until next year. That is not going to bring us any real unity. We need to be prepared to do much more than that. It looks very difficult from the outside.

And so, in conclusion, I read, this morning, Mark chapter 2 verses 3 to 5, purely by chance or by the Lord's guidance; it had nothing to do with thinking about today. This is the story of the paralytic brought by his four friends and lowered through the roof of the building in front of Jesus. As I read it I saw some parallels. The paralytic could do very little for himself. He was paralysed. I sometimes think that although we do what we can in the world of ecumenism, we often feel we can achieve very little because of the difficulties. But his friends simply brought him into the presence of Jesus and put him on the floor in front of the Lord. They did not say anything. They just brought him. Jesus saw their faith, forgave the man's sin, and then healed him. What that said to me this morning as I then began to think about today, is that we need to remember to bring the problems that we cannot solve to the Lord as those four men did, and just place them in front of him and ask him to do what we cannot. This is a work of the Holy Spirit. In the encyclical of Pope John Paul II *Ut Unum Sint* he finishes it by saying that our work for Christian unity is a work of the Spirit. In that sense, I think that the charismatic/Pentecostal insights into the Holy Spirit and the power of the Spirit will serve us very well in helping us to keep that in mind and to pray and to hand this area that we cannot cope with to the Lord who is the Lord of all.