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SPIRITUALITY AS A RESOURCE FOR SOCIAL JUSTICE:
REFLECTIONS FROM
THE CATHOLIC-PENTECOSTAL DIALOGUE¹

Veli-Matti Kärkkäinen

1. Spiritual Transformation and the Transformation of the World

To speak of the “Kingdom of God” is to speak of the ultimate will of God for the whole of creation. The symbol of the Kingdom conveys not only what we hope for but also a sense of urgency about our present responsibilities to be about the work of justice and the ministry of reconciliation between individuals, social classes, and racial and ethnic groups. It also furnishes criteria for promoting social well-being on personal, communal, and structural levels.²

The kingdom of God as the ultimate criterion for spirituality and justice—the symbol of the inbreaking of God’s will over all of God’s creation—is the starting point for Roman Catholics and Pentecostals in their search for a common ecumenical foundation of mission and social concern. Ecumenically it is highly significant that with all of their differences in doctrine, ecclesiastical structures and spiritual traditions, the two largest Christian families currently were able to find enough held in common to work for and dream of a united witness in word and

¹ The earlier version of this paper was read in the Conference on “Spirituality and Social Justice” held at Messiah College/Sider Institute, Granham, PA, in May 2002.

² “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,” *Asian Journal of Pentecostal Theology* 2:1 (January 1999), pp. 105-51 (# 54). Hereafter the Final Reports (FR) will be referred to as FR I = 1972-1976, FR II = 1978-1982, FR III = 1985-1989, FR IV = 1990-1997.

action. Building on two decades of theological talks at the international level beginning from 1972,³ Catholics and Pentecostals discussed extensively the relationship between spirituality and social justice during the 1990s dialogue named “Evangelization, Proselytism and Common Witness” (1990-1997).⁴

Catholics and Pentecostals agree on the power of spiritual transformation to shape the moral and social consciousness and make Christians instruments of social change. Spirituality, living the life of the Holy Spirit, energizes the church to do evangelization and social justice. They assent that transformed people cooperate with the Spirit, the Creator and Sanctifier, in transforming the world.⁵ Highlighting the significance of spiritual transformation, the common agreement further says: “Transformed people are compelled by the Spirit, the Creator and Sanctifier, to transform the world in the light of the in-breaking Kingdom of God.”⁶

For Catholic spirituality, the energy for spirituality and efforts for social justice is in the grace of God conveyed to the church in the sacraments, prayer and the word:

The transforming power of the Kingdom in individuals, communities and society is the power of God’s grace, especially mediated through the saving mysteries of the death and resurrection of Christ. God’s grace is a gift, freely given. Grace comes to us in many ways but especially within the life of the Church where we hear and respond to the Gospel, celebrating these mysteries of Christ in the sacraments.⁷

³ For the history, topics, and discussion of the dialogues during 1972-1989 (preceding the missiological phase), see V.-M. Kärkkäinen, *Spiritus ubi vult spirat: Pneumatology in Roman Catholic-Pentecostal Dialogue 1972-1989*, Schriften der Luther-Agricola Gesellschaft 42 (Helsinki: Luther-Agricola Gesellschaft, 1998).

⁴ For the emergence, development and themes, see V.-M. Kärkkäinen, *Ad ultimum terrae: Evangelization, Proselytism and Common Witness in the Roman Catholic-Pentecostal Dialogue 1990-1997*, Studien der Interkulturelle Geschichte des Christentums 142 (Frankfurt am Main: Peter Lang, 1999).

⁵ “Agreed Account,” 1993, A.3 (unpublished dialogue material; hereafter AGA).

⁶ FR IV, 59.

⁷ FR IV, 52. “Hard Questions—Catholic Answers,” 1993, #3 (unpublished dialogue material, hereafter HQ-CA).

While Pentecostals also celebrate sacraments, pray and preach the word, their revivalistic spirituality, an interesting mixture of Anabaptist, Wesleyan-Holiness and Catholic heritage, focuses on the inner transformation of the person as the key to social transformation. Pentecostalism has come to emphasize that “the rebirth of a person by the Spirit is the anticipation of the transformation of the cosmos” (cf. 2 Cor 5:17; Rom 8:21).

This is why conversion and incorporation into the community of faith cannot be seen apart from the transformation of society. The person filled by the Spirit of God is impelled by that same Spirit to cooperate with God in the work of evangelism and social action in the anticipation of the new creation.⁸

The purpose of this essay is to analyze various facets of these common agreements in light of Catholic and Pentecostal theologies and spiritualities and so advance the common ecumenical quest for a conciliar theology of mission and social justice. First, I will take a brief look at Pentecostal spirituality and its potential for social justice for the simple reason that this topic is much less known than Catholic spirituality; one hardly needs long argumentation for the connection of justice and spirituality in Catholic tradition. Second, I will look at the significance and implications of *koinonia* for our topic. Third, the importance of prayer and intercession as a source for social concern will be discussed. And fourth, as one may expect for a paper dealing with Pentecostalism, I will consider the role of charisms in the church’s response to social justice; by way of introduction to that topic, a brief look at the issue of Spirit-baptism is in order. I will close my essay with some ecumenical challenges.

2. Pentecostal Spirituality: Its Potential and Struggles

One of the most common criticisms against Pentecostal missions is its alleged lack of social concern.⁹ While there is no denying the fact

⁸ FR IV, 40.

⁹ See, e.g., Judith Chambliss Hoffnagel, “Pentecostalism: A Revolutionary or Conservative Movement?” in *Perspectives on Pentecostalism: Case Studies from the Caribbeans and Latin America*, ed. Stephen D. Glazier (Lanham, MD: University Press of America, 1980), pp. 111-21; Francois G. Wessels,

that, especially in the early stages of the movement, the urgency to evangelize tended to blur the vision for social justice, right from the beginning Pentecostals have also excelled in various kinds of social programs. The question of the relationship between spirituality and social justice is far more complicated than is often acknowledged. The Pentecostal team in the Catholic dialogue spent considerable time explicating the background and themes of this question.

The origin of Pentecostalism, and consequently its missionary paradigm, and more precisely, that of social concern, derive from the two formative factors that are integrally related to each other: eschatological ethos and the crucial role of the Holy Spirit. Pentecostals believe that they have been called by God in the “last days” (Acts 2:17) to be Christlike witnesses in the power of the Spirit.¹⁰ The hope in the imminent coming of the Lord has sustained Pentecostals during persecution, harassment, imprisonment and martyrdom during the last century. They have consistently taught that the church must be ready for the coming of the Lord by means of faithful witness and holy living. They have taught that everyone will have to give account to the righteous Judge for those things which have been done or left undone.¹¹ Pentecostals today continue to believe that intense hope has been and will continue to be necessary for endurance, healing and engagement of the forces—both social and spiritual—which oppress and violate people.¹²

The Spirit makes the church a missionary movement, which not only founds communities but also cultivates them. The Holy Spirit is looked upon as the One who empowers with the charisms for witness and social service.¹³

“Charismatic Christian Congregations and Social Justice—A South African Perspective,” *Missionalia* 25:3 (1997), pp. 360-74; Simon Chan, “Asian Pentecostalism, Social Concern and the Ethics of Conformism,” *Transformation* 11:1 (1994), pp. 29-32. For a comprehensive Pentecostal response, with an agenda for social concern, see Douglas Petersen, *Not by Might nor by Power: A Pentecostal Theology of Social Concern in Latin America* (Oxford: Regnum, 1996).

¹⁰ FR IV, 38.

¹¹ FR IV, 39.

¹² FR IV, 41.

¹³ FR IV, 38.

But how then are we to explain the apparent lack of social concern among Pentecostals? The Pentecostals responded that the individualism of Pentecostal theology and a lack of historical awareness until recently hindered attention to social sin and social injustice. The lower socio-economic status of early Pentecostals may also explain the lack of Pentecostal involvement in social justice issues. They did not think it was necessary to attempt to change society rather it was necessary to invite people to personal faith. The otherworldliness once encouraged in Pentecostal belief tended to distance them from the present world. This was partly the heritage of the holiness tradition, out of which Pentecostals came. The idea of the *church* as a pilgrim people traveling through a sinful world, as well as a sense of foreignness, and a premillennial vision of the future, served to discourage social and political involvement by Pentecostals. The evangelistic and revivalist heritage consolidated this kind of orientation. With priority on personal conversion, Pentecostals—with most Fundamentalists and many Evangelicals—were careful not to be associated with the stigmatizing “social gospel.” Consequently, the focus of Pentecostals has been on individual change, often with less attention to social change. This is not to deny the personal and social consequences of being “saved,” “sanctified” and “filled with the Holy Ghost,” but to note the obvious one-sidedness of their approach to larger-scale problems.¹⁴ At the same time, it has to be noted that, along with some social critics, Pentecostals have discovered that effective social change often takes place at the communal and micro-structural level, not the macro-structural level.¹⁵

It is in light of this background that perspectives uncovered in the Catholic-Pentecostal dialogue gain their full significance. The category of *koinonia* was one of the most crucial ones.

3. *Koinonia* and the Formation of Healing Communities

In the life of the community, Pentecostals have found a new sense of dignity and purpose in life. Their solidarity creates affective ties, giving them a sense of equality. These communities have functioned as social alternatives that protest against the oppressive structures of the society at large.¹⁶

¹⁴ FR IV, 39.

¹⁵ FR IV, 43.

¹⁶ FR IV, 43.

Pentecostals and Catholics mutually agreed that *koinonia* as lived by the early Christians (Acts 2:42-47; 4:32-37) had social implications. Their communities did not act from a concept of social justice. The concern they showed for the poor, widows and strangers, was not seen as an entirely separate activity, but rather an extension of their worship.¹⁷

The topic of *koinonia* has been one of the major topics in the Catholic-Pentecostal dialogue. The third quinquennium (1985-1989) was devoted to various ecclesiological topics related to communion.¹⁸ In dealing with social concern, some of the implications of the emerging *koinonia*-theology were brought to bear upon the discussion.¹⁹

The topic of *koinonia* is, of course, familiar to Catholics, but its significance and implications are just emerging among Pentecostals. In hindsight, one may say, as the Pentecostal dialogue team did, that without often acknowledging it, the Spirit-inspired *koinonia* at the local level has been a powerful agent of social transformation since the beginning of the movement. The strong sense of community, patterned after the model of the early church (cf. Acts 2 and 4) became the "Pentecostal paradigm." In living out their Spirit-inspired *koinonia* at the local level, the early Pentecostals challenged current norms of inequality concerning the treatment of minorities, women, and the poor. "Thus, mainline denominations petitioned their societies for social justice, while Pentecostals found justice in their daily relationships with the dispossessed of society."²⁰ Pentecostalism, with its appeal to marginal groups in society, shattered the norms of middle class society. During a time when racial and gender inequality was endemic, Pentecostals welcomed black and white, male and female, rich and poor. We see the

¹⁷ FR IV, 57.

¹⁸ See further, Kärkkäinen, *Spiritus ubi vult spirat*, chs. 4 and 5.

¹⁹ See the important article by the Catholic co-chair of the dialogue, Kilian McDonnell, OSB, "Vatican II (1962-1965), Puebla (1979), Synod (1985): *Koinonia/Communio* as an Integrating Ecclesiology," *Journal of Ecumenical Studies* 25 (1988), pp. 399-427, in which he traces the development of *koinonia*-theology from Vatican II to the Synod of Bishops (1985). He has a section on the social implications of *koinonia*, based on the example of the early church (Acts 2) in sharing even material goods among Christians.

²⁰ Murl O. Dirksen and Karen Carroll Mundy, "Social Justice and Evangelism: A Pentecostal Perspective" (An unpublished Pentecostal Position paper for the 1993 session in Paris, France), pp. 1-2.

norm-shattering quality of Pentecostalism also in the early leadership of the movement. On the West Coast of the U.S.A., consider the impact of the black preacher William Seymour, who presided over the famous Azusa Street revival. Women were given prominent places in leadership, too.²¹

This phenomenon bears great similarity to what the Reformed systematician Michael Welker, in his celebrated pneumatology *God the Spirit*, spells out with regard to the role of the *ruach Yahwe* in the book of Judges:

The Spirit produces a new unanimity in the people of God, frees the people from the consequences of the powerlessness brought about by their own "sin," and raises up the life that has been beaten down by oppression.... In all the early attestations to the experience of God's Spirit, what is initially and immediately at issue is the restoration of an internal order, at least of new commitment, solidarity, and loyalty. The direct result of the descent of God's Spirit is the gathering, the joining together of people who find themselves in distress. The support of their fellow persons is acquired; a new community, a new commitment is produced after the descent of the Spirit.²²

Catholics and Pentecostals noted that early Christian communities, often persecuted and harassed, were praying communities to whom prayer and intercession became a tool of not only cultivating their relationship to God but also to others and the world.

4. Prayer, Contemplation and Power

Catholics and Pentecostals are unanimous about the role of prayer in cultivating spirituality that strives for the values and lifestyle of the kingdom to come. The prayer of Christians responds to Christ's call to pray for the coming of the kingdom of God (cf. Matt 6:10). The daily prayer of the people of God for the coming of the kingdom, the Catholic team emphasized, is one of the main ways Christians can cooperate with their Lord to better the world.²³ God's kingdom by its very nature is God's gift and work. Christians do not construct the kingdom, but rather

²¹ Dirksen and Mundy, "Social Justice and Evangelism," pp. 2-3.

²² Michael Welker, *God the Spirit* (Minneapolis: Fortress, 1993), 52, 57.

²³ FR IV, 52.

“ask for it, welcome it and make it grow within us.”²⁴ It comes by grace in the power of the Spirit.”²⁵ Catholics say that prayer empowers us; in fact, it demands that we strive for just and loving relationships among people, in family, in community, and in society. All these are included in Christ’s redemptive work.²⁶

It is noteworthy that Pentecostals, who otherwise emphasize the “prayer of faith” and spiritual gifts in their spirituality, needed guidance from their Catholic counterparts to spell out the implications of prayer for social action. Ironically, prayer does not seem to play a great role in social action among Pentecostals, or at least they do not emphasize it explicitly. The Catholic team emphasized that prayer not only empowers God’s people, in fact, it demands of them a correct relationship to each other in the community and the society, for all are redeemed by Christ.²⁷

Pentecostals also needed to be challenged regarding their understanding of (spiritual) “power” linked to prayer and intercession. The Catholic position paper by Karl Müller, S.V.D. proposed that the “missionary must be a saint...a contemplative-in-action,”²⁸ a model that seems quite foreign to an aggressive, visionary Pentecostal missionary and evangelist. Müller’s statement comes out of consideration of John Paul II’s encyclical *Redemptoris Missio*. The last chapter deals with missionary spirituality which demands first of all “complete docility to the Spirit,” “being molded from within by the Spirit, so that we may become ever more like Christ.” The Pope’s call for “contemplative action” arises out of his encounter with non-Christian spiritual traditions, particularly in Asia. He says: “Unless the missionary is a contemplative he cannot proclaim Christ in a credible way.”²⁹

In the same context however, the Pope calls for fortitude and discernment as well as boldness in preaching the gospel, which is often opposed by “unbelieving and hostile forces.” Therefore, at least in the

²⁴ *Redemptoris Missio* by John Paul II, 1991, # 20; quoted in HQ-CA 1993, #3.

²⁵ HQ-CA 1993, #3.

²⁶ FR IV, 52.

²⁷ HQ-CA 1993, #3.

²⁸ Karl D. Müller, SVD, “The Biblical and Systematic Foundation of Evangelization” (An unpublished Catholic Position paper for the 1991 session in Venice, Italy, 18).

²⁹ *Redemptoris Missio*, # 87, quoted in Müller, “The Biblical and Systematic Foundation of Evangelization,” p. 18.

Pope's mind, the two are not in opposition. Another essential characteristic of missionary spirituality is "an intimate union with Christ." Following Christ always means self-emptying, it is the way of the cross.³⁰

For Catholics, prayer and sacraments belong together. Intercessory prayer not only relates to the question of the theology of religions (i.e., the destiny of those outside the church), it also has social consequences in Catholic spirituality:

It is therefore in the midst of the intercessory prayer of the Church—the Eucharist, other sacraments, as well as the daily prayer of the people—in which we are united to the transforming power of the saving death of Christ, and with the prayer of Christ who taught us to pray for the coming of the Kingdom: "Thy Kingdom come."³¹

It is not surprising that different orientations of missionary spirituality are linked with differences in the overall spiritual ethos. Pentecostal nurture of the spiritual life usually involves an emphasis upon dramatic religious experiences and participation in a regular process of discipleship. Active Bible study, personal prayer life, in addition to witness and outreach to unbelievers is emphasized, leaving little room for contemplation. It would appear that Catholicism has had a greater emphasis upon the day-to-day Christian life than Pentecostalism, and that an emphasis on solitude and silence is stronger in Catholicism than in Pentecostalism.³² Both sides recommend further discussion about the relationship between prayer and evangelization.³³

In Pentecostal spirituality, prayer and intercession is not usually related to the sacraments, but rather to charisms, the spiritual gifts. Thus, an ecumenically fruitful discussion also took place about the role of charisms and social justice. But before that topic could be discussed, the question of Spirit-baptism—the fulcrum of Pentecostal theology—had to be touched.

³⁰ *Redemptoris Missio*, # 88, quoted in Müller, "The Biblical and Systematic Foundation of Evangelization," p. 18. The place of the cross in the Christian life was discussed in FR I, 44.

³¹ HQ-CA 1993, #3.

³² HQ-CA 1991, #3.

³³ AGA 1991, III:2.

5. Social and Moral Implications of Charisms

Pentecostal spirituality makes an integral connection between *koinonia*, Spirit baptism, and spiritual gifts:

The life of *koinonia* is empowered by the Holy Spirit; in recent times many have experienced that power through “the baptism in the Holy Spirit.” This presence of the Spirit has been shown in a fresh activity of biblical charisms, or gifts (cf. 1 Cor 12:8-11) reminding all Christians to be open to charisms as the Spirit gives to everyone individually, whether these gifts are more or less noticeable. Some of the charisms are given more for personal edification (cf. 1 Cor 14:4a), while some provide service to others, and some especially are given to confirm evangelization (cf. Mark 16:15-20). All of them are intended to help build up the *koinonia*.³⁴

The doctrine of the “baptism in the Holy Spirit” has become the most distinctive aspect of Pentecostalism and later Charismatic movements. No definitive consensus has yet been reached between Catholics and Pentecostals as to the interpretation of Spirit baptism, but significantly, both parties acknowledged the necessary role of Spirit baptism in *koinonia*.³⁵ Pentecostal understanding of Spirit baptism centers on the post-conversion empowerment event with spiritual gifts (often speaking in tongues is favored). Catholics have more than one interpretation, the sacramental or actualist interpretation being most widely embraced: Spirit-baptism is seen as a breakthrough to a conscious awareness of the Spirit already received and present through Christian initiation.³⁶

Of all the charisms, *glossolalia* also serves a prayer function (cf. Acts 2:11; 10:46; 1 Cor 14:14-15). The prayer-function among Pentecostals has much to do with a desire for spiritual power to be equipped for service and witness.³⁷

³⁴ FR IV, 27.

³⁵ For the basic consensus, see FR I, 11-15.

³⁶ For a careful study on Spirit-Baptism, see Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries* (Collegeville, MM: Liturgical Press, 1991).

³⁷ Kilian McDonnell, OSB, “The Function of Tongues in Pentecostalism,” in *Roman Catholic-Pentecostal Dialogue (1977-1982): A Study in Developing*

Theologically it is highly interesting that some Catholics as well as some Pentecostal theologians have wondered if charisms, especially *glossolalia* could be seen as a sort of *sacrament*. The Catholic Heribert Mühlen, during the first quinquennium (1972-1976), noted the relationship between speaking in tongues and sacramentalism. He called the gift of tongues in Pentecostalism a “substitute sacrament.” He also noted that for Pentecostals the gift of tongues represents a “physical experience” of the powerful presence of the Holy Spirit.³⁸ He argues that to emphasize “physical signs”, such as the “signs” pointing to the presence of God, is not necessarily foreign to Catholic sacramentalism—with phenomena like prayer for the gift of tears in the Roman Missal.³⁹ The Catholic co-chair of the second quinquennium, Kilian McDonnell spoke about tongues as having also a memory function, a sort of *anamnesis*. He asked whether tongues could be understood as a sort of sacrament: “The remembering in the Spirit is the recall of the realities of the gospel: Jesus is Lord, the life which the Father pours out, the extravagance, the death and resurrection, the forgiveness of sins, the promise of eternal life.” Seen from this perspective tongues becomes what McDonnell calls “a modest sacramental act” in which what was antecedent, what had already been bestowed is brought forth.⁴⁰ The social implications of this statement would be obvious, if not explicated by the dialogue: charism would be participation in the history of Jesus in his healings, outreach to social outcasts, and in challenging the establishment.

The Pentecostal Frank Macchia, while not part of the dialogue team, yet an active observer and interlocutor, draws implications of *glossolalia* for social action. Referring to the sign value of sacraments, Macchia asks, “May not Rahner’s view of ‘sacrament’ help Pentecostals to understand why they regard tongues as such a significant medium for the realization of God’s presence to empower believers for service?”⁴¹

Ecumenism, vol. 2, ed. Jerry L. Sandidge, Studien zur interkulturellen Geschichte des Christentums 44 (Frankfurt am Main: Peter Lang, 1987), pp. 20-56.

³⁸ Heribert Mühlen, “Charismatic and Sacramental Understanding of the Church,” p. 344.

³⁹ Mühlen, “Charismatic and Sacramental Understanding of the Church,” p. 345.

⁴⁰ McDonnell, “The Function of Tongues in Pentecostalism,” pp. 41-42.

⁴¹ Frank Macchia, “Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience,” *Pneuma* 15:1 (1993), pp. 61-76 (63). Another Pentecostalist, the social ethicist Murray Dempster, has stressed the communal

Important for Christian social concern is also Macchia's comment on the relationship between *glossolalia* and *theologia crucis*.⁴² While speaking in tongues glorifies the power of Pentecost, it also shares in the "sighings" of the world filled with pain and alienation. Indeed, most Pentecostals have rightly understood *glossolalia* as the "sighs too deep for words" in Romans 8:26.⁴³ And if speaking in tongues participates in the pain of God, it also points to the new creation: "Glossolalia is not only a yearning for the liberation and redemption to come, it is an 'evidence' that such has already begun and is now active. This evidence of God's transforming and liberating activity is an essential element of divine theophany in Scripture."⁴⁴

6. Concluding Reflections: Challenges for Future

The ecumenical significance of the Catholic-Pentecostal dialogue is obvious and far-reaching. The fact that these two churches—so radically different from each other and often faced with mutual suspicion and conflicts especially on the "mission field" with charges of proselytism abounding—engage the dialogue and are able to give a common, albeit limited, statement on spirituality, evangelization and social justice, points to the future of ecumenism.

In conclusion, I would like to point out challenges awaiting a more focused mutual discussion. First, what is the relationship between *koinonia* and social justice specifically? Much clarification is needed here, and fortunately, we find ourselves living amidst a renaissance of *koinonia*-theology in general and ecclesiology in particular. Catholics tend to highlight the importance of *koinonia* in relation to other (local) churches; Pentecostals focus on *koinonia* at the local level. What would a

and ethical significance of tongues and Spirit baptism in a provocative article titled "The Church's Moral Witness: A Study of Glossolalia in Luke's Theology of Acts," *Paraclete* 23 (Winter 1989), pp. 1-7.

⁴² Frank Macchia, "Sighs too Deep for Words: Toward a Theology of Glossolalia," *Journal of Pentecostal Theology* 1 (1992), pp. 47-73 (68-70). See also an important article by Pentecostalist M. M. Duggan, "The Cross and the Holy Spirit in Paul: Implications for Baptism in the Holy Spirit," *Pneuma* 7:2 (1985), pp. 135-46.

⁴³ Macchia, "Sighs too Deep for Words," p. 59 n. 37.

⁴⁴ Macchia, "Sighs too Deep for Words," p. 70.

koinonia-spirituality look like that would embrace both of these aspects and how would that advance efforts for social justice?

Second, the relationship between prayer and justice needs more work. No one would downplay the integral relationship. But, theologically, how are these two realities connected? How does the prayer of the church relate to the renewal of social structures? What about intercession? Is there a parallel here between the Catholic idea that the intercession of the church (especially at the Eucharist) is a means of extending salvation to those outside the church? How does Protestant theology in general and Pentecostal in particular relate to that?

Third, the category of power needs scrutiny. In recent years there has been enthusiasm among some Pentecostals and many “Third Wave” Charismatics (those who belong to the second stage of the Charismatic Movement outside mainline churches like Vineyard), over “spiritual warfare” and victorious prayer. Apart from theological questions that relate to that whole concept, one may ask the Pentecostals to expound more clearly their understanding of “spiritual power.” What is it? How does it relate to the question of justice and social structures, or does it have only to do with individual empowerment for service and witnessing?

Fourth, the relationship between charisms and social concern needs more attention. Fortunately, this is another area where Catholic theologians have labored, particularly since the entrance of the Charismatic Renewal into the church in the late 1960s. According to the classical Catholic theology, charisms are usually understood as *gratia gratis data* (different but not separated from *gratia gratis faciens*).⁴⁵ Catholic theology—like mainline Protestant theologies, too—need to be challenged to inquire more actively into the meaning of this theological axiom and how it can be lived out. Pentecostals and Charismatics need guidance to properly balance individual and communal implications. Moltmann’s chiding comment is well worth hearing: “If charismata are not given to us so that we can flee from this world into a world of religious dreams, but if they are intended to witness to the liberating lordship of Christ in this world’s conflicts, then the charismatic movement must not become a non-political religion, let alone a de-politicized one.”⁴⁶

⁴⁵ Thomas Aquinas, *ST I/II*, q.111. a.1.

⁴⁶ Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress, 1992), p. 186.

Other challenges could be raised related to our topic such as the role of Mary in spirituality and social justice (a question that was, indeed, raised in the dialogue),⁴⁷ but let these suffice for starters. The common confession at the end of the 1993 dialogue session reveals a repentant and hopeful spirit:

In repentance we acknowledge our sins and turn from it to God our Savior, praying that through Jesus Christ our Lord we might together find the forgiveness, healing and restoration we need to be faithful evangelizers and doers of justice.⁴⁸

⁴⁷ FR IV, 67; AGA 1993, D.4. For extensive discussion on Mary, see FR II: “Perspectives on Mary” (nos. 58-76) and relevant position papers of that phase.

⁴⁸ AGA 1993, E.