

OUR JOURNEY TOGETHER
Ecumenism and Charismatic Renewal in the first decade of the new millennium
A Personal Journal - Kim Catherine-Marie Kollins

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Cardinal Suenens wrote in 1978: "We believe that the Charismatic Renewal is called to fulfil an ecumenical vocation, but we also believe that ecumenism will find in the Renewal a grace of spiritual deepening and, if necessary, a complement or a corrective."

Pope Francis frequently has asked us to study the entire Malines-documents, where you will find this quote: [0235fr](#), [0235uk](#), [0235](#).

In [2014](#) Pope Francis said: "I expect that you give witness of spiritual ecumenism with all those brothers and sisters of other Churches and Christian communities who believe in Jesus as Lord and Savior." In [2017](#): "Share with all in the Church the Baptism in the Holy Spirit, praise the Lord ceaselessly, walk together with Christians of different Churches and Christian communities in prayer and in action for those most in need." In [2019](#): "I expect this movement: (...) to serve the unity of the body of Christ, the Church, the community of believers in Jesus Christ. This is very important, for the Holy Spirit creates unity in the Church, but also diversity."

What happened after 1978 in this area?

Kim Catherine-Marie Kollins is one of the few people, who has served internationally in a variety of different networks over the last 40 years in both renewals by the Spirit: charismatic renewal and ecumenism. I have met her many times in international meetings. Her journal on the next pages, tells of a journey not planned, with many surprises of the Holy Spirit. It weaves in and out of the different ecumenical realities at official and grass-roots levels, which the Holy Spirit has raised up in response to the prayer of Jesus, *Father make them one* of John 17.

OUR JOURNEY TOGETHER is a source of information to break down barriers and to build bridges by linking together the many works of the Holy Spirit, which provides a greater understanding in recent Church history of *Our Journey Together* in the first decade of the new millennium. Thereby, allowing each to catch a glimpse of the broader scope of the response to Jesus’s prayer taking place throughout His Church with a renewed call of a Return to the Upper Room of Pentecost, as the first well-spring of action is prayer.

The journal, *Our Journey Together* was shared in 2008 with various church leaders and those involved in ecumenism; as a contribution to broader discovery beyond their own borders, that which the Holy Spirit is doing in His Church.

The footnotes provide a solid overview of the different realities and their specific callings and responses to this call. In 2020, she gave her journal for publication on www.stucom.nl. In document [0468uk](#) Kim Catherine-Marie Kollins has also provided an overview of *ecumenical European conferences* and consultations of the charismatic renewal from 1972-2002.

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September 2020

“OUR JOURNEY TOGETHER”

A Personal Journal



2006 - AZUSA STREET, JERUSALEM

2007 – ROME, STUTTGART, SIBIU, NAIROBI

From a Catholic Charismatic Perspective

A Working Document

Mrs. Kim Catherine-Marie Kollins

February 29, 2008

Mk 12.29-31

As we enter this personal journey - Let us read it through the lens of the Gospel of Mark 12, 29-31, When Jesus was asked what is the first command of all – *...to love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength...you must love your neighbor as yourself.*

At the turn of this new millennium and the following years, there has been an increasing joy in my heart, as I have seen a flurry of new beginnings, the birthing of new prayer and ecumenical realities, supported and encouraged by the foundations laid by the many ecumenical, inter-confessional and other historic initiatives to overcome division in the Christian family during the last century.

In the last several years, I am seeing what I would call the “first fruits of a new season” of an ever expanding, overlapping, more inclusive and wider “coming together” of the Christian family: the historic Protestant Churches, the Catholic Church, the Orthodox Churches, the Pentecostal Churches, the

broader Evangelical movement, the Messianic Jewish movement and other Christian Churches and communities, inter-church, para-church organizations and networks.

This can be seen both on the official levels of dialogue, as well as the grass-roots levels of ecumenical endeavors and also in the new structures and forums of “sharing and working together”, without one replacing the other but integrated into a broader approach of response to the Holy Spirit’s continued urgings in the hearts of the people of God in our journey together toward full visible Christian Unity for the sake of witness of the Gospel of John 17.

Perhaps this season of new beginnings is a sign of “hope” that carries a grace for the development of a deeper spiritual ecumenism. Many have labored faithfully for Christian Unity over the decades and some may be in peril to become disheartened by the sluggishness of the process, sometimes seen as one step forward and two steps back. Hopefully more barriers will come down and

bridges built that will allow an even broader “coming together” in the future with those who have reservations against everything labelled “ecumenism” or those who find it difficult to comprehend the vast diversity of the outpourings of the Holy Spirit throughout Christianity during the last century and see these developments predominately from a negative viewpoint. Now could be a time of unparalleled opportunities to respond to the prayer of Jesus, in John 17.21; *that all of them may be one..., so that the world may believe that it was you who sent me...*

My hope is that we will be challenged to seek a greater mutual understanding of the others’ ecumenical experiences. During my travels of the last months, I discovered and was surprised how often we knew little about each others’ steps on our common “journey together”, between the official and grass root endeavors within our own traditions, as well as between the different communities and movements.

I recognize there are a great variety of different experiences of ecumenical endeavors or of responding to the Holy Spirit’s call for unity in our traditions. You see this diversity in the various new communities, movements, networks, etc., in the context of their spiritualities, both within my own church and outside of it, which flow out of their specific charisms and vocations into a variety of expressions. Therefore this journey has led me to seek to understand the others’ experiences, thereby entering into a new appreciation of how the Holy Spirit has led “each of us” in our way together. Let hope be stirred in our hearts, as we continue to be led by the Holy Spirit, according to His plan and timing with expectations of many more surprises of the Holy Spirit to come.

Reflections of a Catholic Charismatic

This reflection is done to trace the steps of what I consider an amazing journey, that I have been privileged to make, which I saw as a sign of Divine providence. Along my way I have tried to seek various points of convergence that often enable us to see with greater clarity the global and overall leading of the Holy Spirit in this season. I am a member of the Catholic Charismatic Renewal¹ (CCR), which celebrated its 40th anniversary in

2007 and is in 238 countries and is said to touch over 120,000,000 Catholics. I share from my 29 years experiential background in the Charismatic Renewal. As a contribution to our “journey together”, I share a more in-depth reflection from my 25 years experience in the Pentecostal/Charismatic grass-roots spiritual ecumenism of the last decades. However, this is not done in a comprehensive way but with highlights and in broad outlines.

Even though each of the six events I had the opportunity to attend: Azusa Street, Rome, Jerusalem in 2006, Stuttgart, Sibiu and Nairobi in 2007, were of an ecumenical nature – “a coming together”, four were international events and two European, there were differences in the participating realities with different levels of church authority represented. Four events produced messages, which are on their respective websites. It is helpful to reflect on the different messages and look at the various programs, speakers and how delegates were selected and by whom, to put into context an understanding of each event and the diversity of participating delegates. But first I would like to start by sharing about a key Catholic event that highlights an experience of a call to intra-unity, which is always a need within our own traditions.

Pentecost 1998 – St Peter’s Square

An important event for the various Catholic ecclesial movements and new communities² came during Pentecost 1998. Pope John Paul II had invited these movements and communities, born as fruits of the working of the Holy Spirit to join him in St. Peter’s Square for the 1998 Pentecost vigil. There we saw the variety and diversity of the different charisms given by the Holy Spirit’s action of the 20th century in the Catholic Church. It was the first gathering of this kind ever to take place and over fifty different Catholic ecclesial movements and new communities were represented, as an estimated 350,000 gathered. Many participants of these new movements and communities sensed a strong call of the Holy Spirit to serve a deeper *intra-Catholic ecumenism* and have responded to it in a variety of ways to learn more about each other and work together in diverse projects. Today there are gatherings of the Catholic movements and new communities regularly

on various levels, local, diocesan and national, as well as continental, which include those who have a deep ecumenical engagement already.

Azusa Street Centennial - 2006

In April 2006, the Azusa Street Centennial was held in Los Angeles. It celebrated the 1906 revival which thrust Pentecostalism into a global movement. Today, the Pentecostal/Charismatic Movement has an estimated 600,000,000 participants, world-wide. Over 30,000 gathered from 113 nations during the Centennial Celebration. This historical watershed event brought together the most comprehensive gathering from various denominations, charismatic renewal movements, communities and networks of different traditions and para-church organizations. In 2007 similar "Centennial" events took place on continental and national levels in various contexts through the world.

This current of grace of the Holy Spirit birthed one form of "coming together". It was born out of a common experience in the last century, as hundreds of millions in every part of Christianity or over twenty-five percent of Christianity have encountered God in an Upper Room experience of a personal Pentecost, "baptism in the Holy Spirit"; a concrete experience of the "grace of Pentecost" in which the working of the Holy Spirit and His gifts have become an experienced reality in their lives and in their faith communities. With this outpouring of the Holy Spirit, understood in different ways by the various traditions, comes a hearts' desire to seek the fulfillment of John 17: 21, *Father make us one that the world will know that you sent your Son.*

And from this has flowed the development of various key ecumenical Pentecostal/Charismatic realities born in the 1970s, i.e.: North American Renewal Service Committee in America (NARSC³) and the European Charismatic Consultation (ECC) in Europe⁴, whose congresses, conferences and consultations have gathered hundreds of thousands. It was in these encounters that the Holy Spirit has birthed the call to renewal, Christian unity and evangelization in millions of hearts. The first major North American ecumenical Pentecostal/Charismatic event

took place in 1977 in Kansas City with over 50,000 participants, with the first pan-European ecumenical Charismatic Congress in 1982 in Strasbourg with over 20,000 participants. It was in Strasbourg that I received my call⁵ to serve the work of repentance and reconciliation among Christians.

The International Charismatic Consultation (ICC) was birthed in 1987 out of the call for the "Decade of Evangelization" (1990-2000). ICC⁶ organized the first international Pentecostal/Charismatic Renewal leaders congress with a key theological track in 1991 in Brighton, England, *That the World May Believe*. During the 1990s, ECC and ICC held several joint European events with theological components. In 2003, ECC officially merged with ICC with prospects of other continental mergers in the future. The last ICC consultation was held in conjunction with the Azusa Street Centennial, as well as planning further regional/international consultations with theological tracks for the future.

This linking of movements and communities of diverse Christian traditions, para-church organizations, different denominations and various networks, that had been drawn together by the common experience of the "baptism of the Holy Spirit" provided the early impetus during the 1970s for world-wide ecumenism at grass-roots level and served as a thrust and incentive to help spread this "grace of the Holy Spirit" within Christianity.

However, it must be recognized that not all in the Pentecostal/Charismatic movement have flowed with this grace of "coming together" or responded to the call of John 17, and within its own ranks there are many divisions and separations visible. Nevertheless there are very clear signs of an ever-increasing stirring of the Holy Spirit to embrace John 17 with a new fervor and in an ever-widening diversity of those within the movement. Also within certain segments of the Pentecostal/Charismatic movement, especially in some parts of the world, it has led to more division, separations, alienation from the "established" churches, so that this movement, for various church leaders, is in fact an immense challenge. There is a great continued effort needed on all sides to bridge

the divide that still separates us in so many ways, a divide between charismatic and non-charismatic, as well as between the new realities and the historic churches, etc.⁷

Jerusalem - 2006

The Messianic Jewish movement developed as a movement from 1967⁸ and brings with it various challenges for the Jewish community, as well as for those Christian traditions in dialogue with the Jewish community and in some parts of the ecumenical movement.

In 1996, John Dawson, Dan Juster, Marty Waldman, and others had a vision of tearing down anti-Semitic strongholds in the Church and moving toward reconciliation of the original division in the Church, so the Church might be restored to its original first-century unity of Jew and Gentile and has brought an international work of reconciliation between the Jewish believers and Gentile believers called **Toward Jerusalem Council II**. The "Toward" indicates that it does not have the authority to call such a Council, but can work and pray for those who can. An executive committee was formed to facilitate this work that would unite Jews and Gentiles in Messiah Jesus. The hope of TJCII is that the Church at large will seek to recognize and welcome Jewish believers in Yeshua without requiring them to abandon their Jewish identity and practice.

In Jerusalem in September 2006, the 10th anniversary of the Toward Jerusalem Council II⁹, a joint intercessory gathering took place with the Jerusalem Olive Tree Fellowship¹⁰. Several hundred, invited participants gathered from 35 nations. The executive committee of 12 consists of 5 Messianic Jews and 7 Gentiles (Orthodox, Catholics, Anglican, Non-denominational, Evangelical). Since 2001, they expanded the vision with international, continental or regional consultations, as well as forming national groups. The first European gathering of invited participants was held in Vienna, in October 2001, February 2003 and October 2004, with the entire executive committee present at two consultations. A North American consultation in Dallas took place in May 2003, then a special meeting in Ethiopia, May 2004; Latin American consultation in

Buenos Aires, 2005, Antioch, May 2006 and an Orthodox consultation in Romania, Oct 2006. In 2007, a European meeting of leaders committed to TJCII met in Holland in 2007. In 2008, a TJCII international leaders' consultation is being planned to be held in Germany. At the international event in 2006 in Jerusalem a message was issued entitled *A Cry to the Church*¹¹.

Rome 2007

In March 2007, the fourth gathering of another new expression of "coming together" took place. It is an international bilateral encounter; ***A Gathering in the Holy Spirit, a Conversation among Non-denominational Christians***¹² and ***Roman Catholics***, and is sponsored by the Centro pro Unione¹³ in Rome. The concept for this encounter was conceived during the special Pentecost weekend in Rome, 1998. It was at this time that Kim Catherine-Marie Kollins and Pastor Peter Dippl, Pentecostal pastor, (who served for twenty-five years in ecumenically open-minded charismatic non-denominational churches in Munich and Berlin) met with Fr. Jim Puglisi, sa; Director of Centro Pro Unione, to explore the possibilities of such an informal gathering. The purpose of the initiative is to enable better mutual understanding in Christ between Non-denominationals and Catholics. Its goal is to invite into conversation together both Non-denominational and Catholic leaders from a broad spectrum of their respective movements. This conversation has a particular importance because of the greater role the Non-denominational realities are playing in the international Pentecostal/Charismatic Movement.

The gatherings are held in Rome, launched in 2001, and have usually continued every two years. Furthermore from this beginning there have developed several study tours in Rome during the last few years for individual Non-Denominational networks involving their key leaders: teachers, professors, pastors and missionary base leaders.

Surprises of the Holy Spirit - 2007

In my personal journey of 2007, there were three unexpected and unplanned stops, in **May to Stuttgart**¹⁴, in **September to Sibiu**¹⁵

and in **November to Nairobi**.¹⁶ Even though I had many years of experience in the journey of reconciliation toward Christian Unity, I found that my perspectives were limited and it was now the Lord's timing through the steps of this year's journey to expand my present horizons, a time for a more inclusive paradigm shift, a time for a new appreciation for those who had gone before me on this journey. God is a God of continuity – and He is faithful to fulfill his promises and God's Gifts and his call are irrevocable.

Therefore it is always important to look back as well as forward to see the continuing leading of the Holy Spirit. I stand in amazement - not one of these 3 events was planned in my yearly schedule before May 4 and how unusual that all events took place in the last 6 months. I must say, I feel a little bit overwhelmed with "surprises" of the Holy Spirit and in comprehending the next steps before us on our journey.

Stuttgart 2007

Stuttgart 2007 in Germany was a joint event: on May 10-12 "**Our Way Together**", a 2 day leaders' conference and a one day European event, "**Together for Europe 2007**". These events were a development that is a very visible direct fruit of the signing of the Augsburg Declaration of 1999. On the same day, October 31, 1999, as the historical signing in Augsburg, Germany of the "Joint Declaration on the Doctrine of Justification", a meeting between Catholic and Protestant/Evangelical communities took place in the Ottmaring Ecumenical Center. Among those taking part from Germany were Helmut Nicklas, YMCA - Munich, Gerhard Pross, YMCA - Esslingen; Friedrich Aschoff, Germany, Charismatic Renewal in the Evangelical Church - GGE; and from Italy - Chiara Lubich, Focolare Movement and Andrea Riccardi, Community of Sant'Egidio with several others joining shortly after, Fr. Heinrich Walter, Schoenstatt Movement, Frances Ruppert, Cursillo Movement and Thomas Roemer, YMCA -Munich. These encounters led to other meetings between in 2000 - 2002. In 2003, in Berlin on the occasion of the Ecumenical Kirchentag, the first "Together for Europe" was confirmed and scheduled for May 2004.

At the first event of May 8, 2004, 9000 gathered from over 170 movements, with over 100 parallel gatherings reaching 100,000 via satellite. On May 12, 2007, 12,000 gathered from over 250 movements in Stuttgart, Germany. The two-day Leaders Congresses in 2004 with 2000 participants and 2007 with 3000 participants, "On the Way Together", takes us to a wider and broader European "coming together and co-operation" of Christian Communities, Organizations, Renewal Movements and Initiatives to reflect the fruits of Europe's Christian roots – past, present and future. A Message of "Together for Europe 2007" was issued.

This was a "coming together and co-operation" built on a pact of mutual love (Jn 13.34) with Jesus the link between the individuals and the movements (Mt 18.20), where the meaning of our cooperation is to bring Jesus into the world in awareness that our diversities constitute a richness and not a reason for fear or division, where new impulses are generated for the social, political and cultural life of society. During these days testimonies were given to the fruits of the 2004 encounter and the other gatherings of "Together for Europe" held since 2004 in Europe.

The expanded gathering of communities and movements across the varied ecumenical streams provides an opportunity to bring this grace of unity shared on the National and European levels to the regional and local levels. I sensed that Germany could be a model, with the different steps that have been already taken in the last years to bring this grace to local levels not only spiritually, but affecting social and political areas. Many of the participating communities and movements have strong ecumenical roots or traditions.

Sibiu - 2007

The Third European Assembly (3EEA) during September 4-9, 2007 was sponsored by the Conference of European Churches (CEC) and the Council of the European Bishops Conference (CCEE) and held in Sibiu, Romania, a predominantly Orthodox country. The first assembly was held in 1989 in Basel, Switzerland, a predominantly Protestant

country and the second assembly in Graz, Austria, a predominantly Catholic country. My experience of this gathering was growing in appreciation of their journey with a new respect and seeking to better understand where bridges could be built or looking for convergent points that would facilitate our further "journey together". The program divided into three areas under the theme The Light of Christ – Church: Unity, Spirituality, Witness; Europe: Europe, Religions, Migration; World: Creation, Justice, Peace definitely expanded my understanding and vision in the various areas. The Assembly's Message to Christian pilgrims from all over Europe and beyond was entitled, *The light of Christ shines upon all!*

Here my experience was being a part of the "official" European ecumenism, with some movements involved and virtually no realities from my ecumenical background. However this Assembly was very special for me, since it gave me an opportunity to come in contact with many that I would not normally have and gain a deep appreciation of the way the Lord has led them on the journey of "our way together." As I shared that I was a member of the Catholic Charismatic Renewal in almost all my discussions, there was in effect very little knowledge of Charismatic Renewal or Pentecostal/Charismatic ecumenism. There was only one event on the program that mentioned "Pentecostal/Charismatic" and that was the "hearing" of Global Christian Forum, another providential moment which would take me from Sibiu to Nairobi, two months later.

Nairobi - 2007

Global Christian Forum (GCF) November 6-9, 2007 was held in Limuru, Nairobi, Kenya. It was the first global event of 245 leaders, 72 nations and 6 continents; after holding regional events: North America, 2002; Asia, 2004; Africa, 2005; Europe, 2006 and Latin America, 2007. Many said this event was an historical and unprecedented opportunity with the broadest range of churches, confessions and organizations with high levels of church leadership represented, coming together under the theme of "Our Journey with Jesus Christ, the Reconciler". A message from the forum was given to Brothers and Sisters in Christ throughout the World. The

Catholic delegation was led by Bishop Brian Farrell, the Secretary of the Pontifical Council for Promoting Christian Unity. Also Msgr. John Radano, from the same Council, has served on the Continuation Committee since its inception. GCF consists of Christians from a wide range of traditions and, through the times, they concluded that their churches and organizations could benefit greatly from a Forum where they could speak with one another face to face, pray for one another directly, learn from one another and together gain insights into common problems that could help all to respond to them more efficiently and effectively than ever before. Their aim is to create new opportunities for contact between Christians and discussion of common concerns. The concept of such a new space not provided anywhere else was first proposed by Rev. Dr Konrad Raiser, General Secretary of the World Council of Churches in the 1990s. It was later entrusted to an autonomous Continuation Committee, which since 1998 has convened various meetings in order to refine and advance this vision.

I see this event as a key watershed moment for the ecumenical movement, where the two outpourings of 1906 and 1910 (see below), with high levels of leadership represented, met more fully than before with a strong representation from the Pentecostal and Evangelical movement. The forum gave a model of a sharing of faith journeys, that facilitated each meeting as brothers and sisters in Christ, and then beginning the journey of experiencing the other elements of the forum together. There is an agreed commitment to even greater inclusiveness in the future forums.

In Nairobi, we worked in groups and were a smaller gathering, which allowed more possibilities for personal encounters, where I realized most clearly the challenge of each "outpouring" having very little or no understanding of the others' ecumenical developments and endeavors. I saw within some of the traditional delegations as well as in the continental meetings, again the need for a greater integration of our various experiences of ecumenism as highlighted above. Also the plenary session on the development of *Christian Churches Together* ¹⁷in the USA gave a model of a new forum that grew out of a deeply felt need to

broaden and expand fellowship, unity and witness among the diverse expression of Christian Faith today.

Centro pro Unione Conference – A Challenge for a Way Ahead

At the Centro pro Unione in Rome on November 29, 2006 a conference took place on the theme of *Azusa Street Centennial, 1906-2006, “The Challenging Power of the Gifts of the Spirit”*.¹⁸ I had been asked to take part but recommended another, since I knew my participation was to intercede for this event, as I would be in solitude and prayer in Israel for a month during this time.

It was at the beginning of December that I had the opportunity to read their 2007 fall semi-annual Bulletin, which included the various papers from the 2006 conference and *Summary Reports of the Listeners*. I was drawn to the contribution of Msgr. John Radano, Pontifical Council for Promoting Christian Unity, in his response as a listener.

- He brought a challenge from two perspectives: **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 Edinburg, Scotland in 1910...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?*¹⁹... *It is interesting to note the parallel between these two events...Another interesting parallel is that both the Azusa Street 1906²⁰ and the Edinburgh²¹ 1910 were happenings concerned with mission...* He continued, *“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 sometime very hostile to each other. What does this all mean?”

Then he continued by examining the Christian world view when those events were birthed in comparison to a shifting of that world view today and its possible meanings. This area I believe is very important to explore deeper because there are many valuable concepts to uncover that will help us see more clearly.

- In conclusion, Msgr. Radano reflected on the question, **A new “ecumenical Pentecost”?** *...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?*

His final questions resounded strongly in my heart; I would like to reflect on one point first by taking a look at the developments of the two ecumenical streams that flowed from both the 1906 Azusa Street and 1910 Edinburgh other today?

- The Pentecostal/Charismatic ecumenism, which flowed from **Azusa Street 1906**, is characterized by a common spiritual experience of “Baptism of the Holy Spirit” with a strong focus on evangelization, It is characterized by so-called grass-roots ecumenical realities, i.e. International Charismatic Consultation (ICC), etc. and crosses the borders of almost all Christianity.
- The ecumenical movement, which flowed from **Edinburgh**

1910 is the beginning of the worldwide ecumenical movement, even if diversified later into many different forms of ecumenical enterprises and institutions (the Faith and Order movement for instance), deeply rooted in spirituality as well, with missionary/evangelistic intentions as well. It is often characterized by the official church dialogues and ecumenical realities, i.e. as the World Council of Churches, etc.

There are many similarities to be found in each: Both ecumenical streams are organized in various contexts: national, continental and international bodies; both are called to flow out of a “spiritual ecumenism” and both see unity in the context of mission. A distinction is that in official ecumenical realities, participants are normally seen as formal representatives of their respective traditions while in grass-roots spiritual ecumenical realities, leaders normally come together as individuals, who desire to serve their traditions in the tasks of renewal, unity and evangelization. We see the coming together of these ecumenical streams in certain contexts, i.e. the Catholic/Pentecostal dialogue that began in the 1970’s. Today we even see a strong mingling and combining of these two ecumenical graces of 1906 and 1910 in a variety of ways and in the various new realities that have developed in the last decade.

We need to examine ourselves and ask: How to build bridges and break down barriers, How to enter into a greater mutual understanding and respect of the others’ ecumenical experiences, How to enter into a deeper mingling of these two outpourings of the Holy Spirit, How to appreciate what the Holy Spirit has done in each more completely? How to develop personal spiritual relationships that help us acknowledge that we are brothers and sister in Jesus Christ and belong to the Christian family for the building of the Kingdom of God? How to serve each one better? How to acknowledge and integrate more fully, grass-roots spiritual ecumenism, which is called to serve the official ecumenism of our respective traditions?

Yes, I saw many signs of hope in the different experiences on my journey but realize that there is much more to be done. I believe this is one important key in the steps ahead.
Come Holy Spirit, lead us according to your paths and show us the way.

A Return to the Upper Room – The First Well-Spring of Action is Prayer

In responding to the promptings of the Holy Spirit on each step of my journey of these last several years, I have learned to look at the focus of the prayer movements that have been raised up during the various decades and centuries to recognize anew the Holy Spirit’s continued promptings. An historical overview often helps us see more clearly the way ahead. Let’s do a quick summary of some highlights of the last century and into today and listen to what can be heard:

- At the end of the nineteenth century, **Blessed Elena Guerra** ²²**urged Pope Leo XIII to lead the Church back to the Upper Room of Jerusalem. From 1895 to 1903**, Sr. Elena was led by the Holy Spirit to write twelve confidential letters to Leo XIII, requesting a renewed preaching on the Holy Spirit. In her many writings to him, she exhorted him to invite the faithful to rediscover life lived according to the Holy Spirit. She called for a return to the Upper Room and prayed for a renewal of the Church, the reunion of Christianity, a renewal of society, and thereby “a renewal of the face of the earth”.

In one of the letters she proclaimed, *“Oh, if only...unanimous and fervent prayers could be raised to Heaven in every part of Christendom, as they were one in the Cenacle [Upper Room] of Jerusalem for a rekindling of the Divine Spirit”* On these promptings, Leo XIII issued several important documents in response to her letters in 1895, 1897 and 1902²³, concerning the Holy Spirit and requesting the Church to enter into a special time of prayer between Ascension and Pentecost, every year thereafter (perpetual) for the specific intention of the unity of Christianity.

- I recall a particular moment in my journey, when I led an evening of prayer with a Lutheran renewal leader on April 18, 1983 in Worms, Germany²⁴. About one hundred and twenty gathered in a side chapel of the Cathedral, that evening was the 462nd anniversary of Martin Luther's response at the Diet of Worms, as well as the year of the 500th anniversary of Luther's birth. The scripture text for that evening was from the prophet Haggai and his call to the people of Israel - Now was the hour to rebuild the temple. We were challenged by the Holy Spirit - Now was the time to unite to rebuild His Church - we all knew what a providential and prophetic moment of grace it was to stand in this place at that moment, as we joined together in the song, *Father make us one, that the world may believe* (John 17.21). At the end of the meeting, a visitor to the cathedral, who happened upon our gathering, came to say she had prayed for years for that which she experienced that evening, a first fruit of that which is to come.

Again at the turn of the millennium, further witness is given of the importance of prayer, especially of repentance and reconciliation:

- The Augsburg Declaration of 1999²⁵ is not just a significant moment in the process of healing of the divisions of the past, but also a moment of recognition of the fruits of a long journey of prayer, since *the first well-spring of action is prayer, which connects us with the Spirit of Christ and it is He that renews the face of the earth* (Bl. Elena Guerra). You begin to see several calls for the prayer for unity of Christians in various traditions in the nineteenth century and the beginning of the twentieth century, which flow into the Week of Prayer for Christian Unity held today in January each year.²⁶
- The Great Jubilee Celebration in the year 2000 exemplified the grace of repentance and reconciliation

through prayer in a very profound way during the "Day of Pardon" with John Paul II on March 12, the first Sunday of Lent, at Vatican Basilica²⁷ and his journey to Israel of March 21-26. During his visit in Jerusalem on the morning of March 26, he placed the following prayer in the Wailing Wall, *God of our fathers, You chose Abraham and his descendants to bring your Name to the Nations: we are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness we wish to commit ourselves to genuine brotherhood with the people of the Covenant.*²⁸

- At the end of the 1990s' new reconciliation and prayer movements were being seeded by the Holy Spirit and began to expand their visions at the turn of the millennium, to contribute to the prayers of the last century. These new initiatives have emerged from various traditions and movements: night-and-day houses of prayer, prayer vigils, national prayer movements and even prayer-mountains have been established. There are major world-wide prayer networks which have sprung up among young people.

In this new season these new realities and networks on international, continental and national levels, gave new opportunities for encounters of "coming together" that have begun to emerge, including several that connect strongly with the Pentecostal Movement/Charismatic Renewal. Some initiatives have a special focus of prayer for our elder brother, Israel. Many of the initiatives have a renewed focus of prayer for Christian Unity, Renewal, Evangelization and renewal of Society in various forms and with great diversity and a variety of contexts. It is also interesting to see that several of the new initiatives have a special focus on prayer from Ascension to Pentecost, a return to the Upper Room of Jerusalem.²⁹

- As the week began on January 18, 2008, Pope Benedict XVI³⁰ received an ecumenical delegation from Finland. He noted that, *Christian unity*

is a gift from above stemming from and growing towards loving communion with the Father, Son and Holy Spirit...joint prayer...is a humble but faithful sharing in the prayer of Jesus, who Promised that every prayer raised to the Father in His Name would be heard...This indeed, he added, is the royal door of ecumenism; such prayer leads us to look at the Kingdom of God and the unity of the Church is a fresh way; it reinforces our bonds of communion; and it enables us to face courageously the painful memories, social burdens and human weakness that are so much a part of our divisions.

The theme “Pray without ceasing” (Thess.1:5,17) for the 100th anniversary of The Week of Prayer for Christian Unity exemplifies again the type of prayer that continually causes a forward motion on “our journey together”. I see the various events as fruits of the many prayers of the faithful in all traditions, whose hearts had been inflamed by the Holy Spirit with the desire for the unity of Christians during these last centuries.³¹ And we can see the fruits of the new movements and communities of today, many who carry in their vocations a major call to pray and serve the mission of Christian Unity, as well as a new flood of repentance and prayer initiatives, many with a strong focus on the prayer for Christian Unity for the mission of the Gospel. However, we must be always vigilant that there is a continued response to the Holy Spirit’s call to prayer for the healing of our division for the sake of witness of the Gospel; it is not just a call for a few but for all Christians.

It appeared in most of the realities that were a part of my journey during the last two years, that there was very little discussion on the theme of prayer in the context of united

prayer efforts within the different realities beyond the Week of Prayer for Christian Unity held each January or during Ascension to Pentecost. Should not each ask the question if they have a need for united continuous prayer efforts as well as becoming intercessors for all realities walking the path of “our way together”?

A time to respond

At the conclusion of Msgr. Radano’s response, he stated, *Maybe this time, when we are observing many important anniversaries, is a time of grace ... 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 (Jn 17:21). It is time we took more steps in this direction.*

My response to his questions is: YES, *I can envision today a new ecumenical Pentecost - YES, I can envision a new common reception of the prompting of the Holy Spirit that will carry of us further into this new paradigm which emphasizes the search for unity? YES, by faith and in the power of the Holy Spirit I can envision - A new “ecumenical Pentecost”.* As I began this reflection with the statement, there was and still is an increasing joy in my heart, as I have seen a flurry of new beginnings, the birthing of new prayer and ecumenical realities, which I see as signs of the faithfulness along the journey for Christian unity – that unity that Jesus prayed for.

I am sure we will all experience many more surprises of the Holy Spirit along our journey together - since His ways are not our ways. Let us join anew in a “Return to the Upper Room of Jerusalem” together, in one heart and constant prayer.

Acknowledgement: I would like thank Dr. Hans Gasper, who in 2007 retired as managing director of the Commission for Ecumenism in the office of the German Bishop Conference, for his encouragement and support, especially his patience in reviewing the manuscript and giving many helpful insights during its development. I give special recognition to Msgr. Peter Hocken, Vienna, Austria, whose overview of the concept of the proposed journal in the beginning phase gave supportive and beneficial suggestions. And furthermore to Armida Remy and Annette Klein, I extend my gratitude for their faithful reading and correction of the manuscript. The cover picture is taken of a banner done by Jan Snejdar, Czech for the 1997 Prague ECC and ICC joint-consultation.

Mrs. Kim Catherine-Marie Kollins was born in the United States of European Lutheran parents, who joined a Baptist Church during her childhood. During her teenage years, she fell away from the faith and returned 20 years later through the non-denominational Charismatic Renewal. In 1980, she went from business executive to evangelist commissioned

by the charismatic non-denominational, International Christian Center, USA. In 1982, she came to Europe with Germany becoming her home base. In 1984 she was received into full communion with the Catholic Church by Archbishop Jean Chabbert, o.f.m of Perpignan, France, now Bishop Emeritus, who confirmed and directed her service during the last 24 years. As a Catholic lay-woman, she served National, European and International realities of the Catholic Charismatic Renewal (CCR), as well as various CCR communities and participates in different ecumenical realities. She did various studies in ecumenism during sabbatical times at the Pontifical University of the Angelicum and at the Centro Pro Unione in Rome. In 1997, she initiated and promotes internationally the Burning Bush Initiative encouraged by John Paul II on Pentecost 2004, a call to "Return to the Upper Room of Jerusalem". She is the mother of 2 married sons and has 4 granddaughters and a grandson. She has proclaimed Jesus Christ as Lord in over thirty countries in North America, Europe, Africa and the Far East. She is author of two books: *Burning Bush, Return to the Upper Room in Adoration and Intercession*, 1999 and *It's Only the Beginning, a Journey with Jesus*, 1988. www.burningbushinitiative.com

Note: References and statistical information concerning some of the different realities in the about texts were taken directly from their promotional material or the program of the event or its message and their websites, documented below in the referenced footnotes .

¹ **International Catholic Charismatic Renewal Services, (ICCRS)**, with recognition of the Vatican by the Pontifical Council for the Laity on 14 September 1993, as an international association of Christ's Faithful. Its president is Mrs. Michelle Moran of England. ICCRS consists of an International Council with representatives from the various continents and also subcommittees in Europe, Asia and Africa. It has its office in Rome and operates as an information and communication centre serving the Catholic Charismatic Renewal worldwide as well as also being the link between the Renewal and the Vatican. ICCRS encourages the pastoral and theological solidity of the various groups belonging to the Catholic Charismatic Renewal arising from a personal experience of Pentecost known as the Baptism in the Spirit. There are over 100 million Catholics who have lived this experience and who ICCRS have aimed at serving for the past 20 years. ICCRS organizes regional and international conferences, seminars and schools. Also it has initiated, *Pentecost of the Nations*, a world-wide 10-day Pentecost project. www.iccrs.org

²**Various Catholic Movements** include: Foyers de Charite, (France) 1936 www.foyer-de-charite.com; Focolare Movement, (Italy) 1943 www.focolare.org ; Cursillo Movement, (Spain) 1944, www.cusillo.org ; Movement of Light-Life, (Poland) 1954, www.oaza.pl ; Movement of Communion and Liberation, (Italy) 1954, www.clonline.org; Neo-Catechumenal Way, 1964 (Spain) www.cammionecatecumenale.it; Catholic Charismatic Renewal, (USA) 1967, www.iccrs.org ; Community of Sant' Egidio; (Italy) 1968, www.santegidio.org

³ **North American Renewal Service Committee (NARSC)** - In 1977, the first Pentecostal/Charismatic congress held in Kansas City, KC, "Jesus is Lord" (over 50,000 participants) organized by the Northern American Renewal Service Committee (NARSC) with five additional congresses during 1986, 1987 both in New Orleans, LA, 1990 in Indianapolis, IN, in 1995 in Orlando, FL and in 2000 in St. Louis, MO, which was the last event of this reality

⁴ **European Charismatic Consultation (ECC)** - In Europe, the first ecumenical European Charismatic Leaders Conference (ECLC) was held at Schloss Craheim in Germany in 1972; this group of leaders developed into the European Charismatic Consultation (ECC) in 1988). The first pan-European Charismatic Congress, Strasbourg 1982 with over 20,000 participants, "Pentecost over Europe", organized by the (ECLC); in 1986 in Birmingham, England the pan-European Congress ACTS'86 was organized by the Birmingham committee by a group from the ECLC. In 1990, over 3,500 leaders gathered together in Bern for the European Charismatic Leaders Congress, Jesus, Hope for Europe", where East met West in a new way after the fall of communism with over 1700 participants from Eastern Europe organized by ECC. Since 2003, ECC is fully integrated into International Charismatic Consultation. (ICC)

⁵ I have served 25 years, in a variety of ways the call of Christian Unity, especially within Pentecostal/Charismatic "grass-roots" spiritual ecumenism, with 23 years participation in the European Charismatic Consultation (ECC – 1972-2002; being the Catholic Co-chairman from 1988-2002), until ECC was integrated into the International Charismatic Consultation (ICC) on whose executive committee, I have served since 1989.

⁶ **International Charismatic Consultation (ICC)** – (was formally International Charismatic Consultation for World Evangelization - ICCOWE) is a Pentecostal/Charismatic ecumenical reality. In Brighton 1991, ICC organized the first worldwide Leaders Congress; over 3000 leaders from all expressions of the worldwide Pentecostal/Charismatic renewal affirmed their commitment to seek greater unity with fellow Christians, and the goal of reaching all nations for Christ. A key component was the theological track. – ICC Regional/International consultations with theological components have been held in Luray, VA, 1992; Port Dickson, Malaysia 1994; Prague 1997, 2000 co-organized with ECC, Penang, Malaysia 2000, Malta 2004 - ICC organized an international Consultation with a theological track. The theme of "The Suffering Church", where over 130 key leaders and theologians from 30 countries gathered for 4 days, from the various traditions,

raising awareness of an increasing commitment to Christians, who live under persecution and even in martyrdom; their last event was in collaboration with the Azusa Street Centennial in Los Angeles 2006. Charles Whitehead, chairman with an 11-member executive committee and council of over 80 members **broadly representative of the leadership of the worldwide Pentecostal/Charismatic Renewal.** www.iccower.com

⁷ [Address by Cardinal Walter Kasper at the opening of the Holy Father's meeting with the College of Cardinals on Ecumenical Dialogue \(November 23, 2007\)](#), president of the Pontifical Council for Promoting Christian Unity. The meeting with Benedict XVI of prayer and reflection was dedicated mainly to the topic of ecumenism. He stated in his address, *...Speaking of pluralism leads me to a third wave of Christian history: the diffusion of charismatic and pentecostal groups who, with about 400 million faithful throughout the world, take second place among the Christian communities in numerical terms and are experiencing exponential growth. Lacking a common structure or a central organ, they are very different from one another. They consider themselves as the fruit of a new Pentecost; consequently, Baptism in the Spirit has a fundamental role for them. Referring to them, Pope John Paul II already pointed out that this phenomenon must not be considered only in a negative way, since, beyond the inevitable problems, they testify to the desire for a spiritual experience. Unfortunately, this does not alter the fact that many of these communities at the same time have become a religion that promises earthly happiness.*

With the classical Pentecostals it is possible to have an official dialogue. With others, serious difficulties exist because of their rather aggressive missionary methods. The Pontifical Council for Promoting Christian Unity, faced with this challenge, has organized seminars on various continents for Bishops, theologians and laity active in ecumenism: in Latin America (São Paulo and Buenos Aires), in Africa (Nairobi and Dakar) and in Asia (Seoul and Manila). The result of these seminars appears also in the Final Document of Aparecida (2007) of the Conference of the Latin American and Caribbean Bishops' Conferences. First of all, it is necessary to make a pastoral examination of conscience and ask ourselves in a self-critical way: why have so many Christians left our Church? We must not begin by asking ourselves what is wrong within the Pentecostals, but what are our own pastoral deficiencies? How can we react to this new challenge with a liturgical, catechetical, pastoral and spiritual renewal?

If we make Jesus' prayer pronounced on the eve of his death our own, we will not lose heart and waver in our faith. As the Gospel says, we must be confident that what we ask in Christ's Name will be heard (cf. Jn 14: 13). When, where and how is not for us to decide. This is left to the One who is Lord of the Church and who will gather his Church from the four winds. We must be content to do our best, recognizing the gifts received with gratitude, or rather, what ecumenism has accomplished up to now, and look to the future with hope. It is enough to cast a glance with a minimum of realism at the "signs of the times" to understand that there is no other realistic alternative to ecumenism, and above all, no alternative of faith. www.vatican.va

Another report of interest is from the Barna Research Group update of January 7, 2008, *Is American Christianity Turning Charismatic ...* "We are moving toward a future in which the charismatic-fundamentalist split will be an historical footnote rather than a dividing line within the body of believers. Young Christians, in particular, have little energy for the arguments that have traditionally separated charismatics and non-charismatics. Increasing numbers of people are recognizing that there are more significant arenas in which to invest their resources." ... www.barna.org

⁸ **Messianic Jewish Movement** A booklet about its development and challenges is *The Messianic Jewish Movement: An Introduction*, P.Hocken and D. Juster; www.tjci.org

⁹ **Toward Jerusalem Council II, (TJCII)** is an initiative of repentance and reconciliation between the Jewish and Gentile segments of the Church, which began in 1996. Its vision is that one day there will be a second Council of Jerusalem that will be, in an important respect, the inverse of the first Council described in Acts 15. Whereas the first Council was made up of Jewish believers in Yeshua (Jesus), who decided not to impose on the Gentiles the requirements of the Jewish Law, so the second Council would be made up of Gentile church leaders who would recognize and welcome Jewish believers in Yeshua back into the Body of Messiah without requiring them to abandon their Jewish identity and practice. The "Toward" indicates that we do not have the authority to call such a Council, but we can work and pray for those who can. The ultimate purpose in unifying the Body and restoring Jewish believers to their rightful place is in preparation for the coming of the Lord Yeshua (Jesus) in glory and the full accomplishment of His work of redemption in the Kingdom of God. The initiative is led by an Executive Committee of twelve leaders, five Jewish and seven Gentile, both the Jewish and Gentile members being broadly representative of the different international movements and churches, historic and modern that confess Yeshua (Jesus) as Lord and Savior. The committee members offer themselves as servants of this vision. *Toward Jerusalem Council II: The Vision and History*, P.Hocken, www.tjci.org

¹⁰ **Jerusalem Olive Tree Fellowship** is providing the sign of the beginning of an incarnate expression of the faithfulness of God in restoring His Messianic house in Jerusalem according to the picture of the Olive Tree in Romans 11. Two leaders

are Benjamin and Reuven Berger of the Community of the First Born of Lamb, which is a small community of consecrated Messianic Brothers. They are Messianic Pastors of the Messianic Jewish Congregation of the Lamb on Mt. Zion, the only Messianic Congregation in the old city of Jerusalem.

¹¹ **A Cry to the Church**, www.tjcii.org, articles
<http://tjcii.org/userfiles/Image/A%20Cry%20To%20The%20Church%20from%20Winter%202007.pdf>

¹² **Contemporary Non-denominationalism** emerged in the 1950's and consists of a wide variety of realities manifested in many different forms. The new independent non-denominational charismatic communities are often linked in loosely formed fellowships of various kinds. Another term that is recently being used is Neo-Charismatics, which refers to all new groupings outside the classical Pentecostal and Charismatic renewal in the historic Christian traditions of this last century. Participants represent two main areas: key leaders who affect one or more of the various dimensions or expressions of their movements and also scholars and theologians who play key roles in the area of writing and teaching. In addition, owing to the complexity of both the Non-denominational and Roman Catholic realities, it may prove helpful to invite a few others; for example denominational Pentecostals who have major influence in Non-denominational circles or non-charismatic Catholic leaders who, nevertheless, have an impact on the renewal. Furthermore, participants come as individuals to share with other individuals and not to act as official representatives of their respective organizations or associations. This meeting is by invitation only with a maximum of 70 to 80 participants.

¹³ The **Centro pro Unione** is an ecumenical research and documentation center founded almost 40 years ago in Rome. It is a place of meeting for people of every Christian persuasion and is committed to spiritual ecumenism. It is one of the various aspects of the works of the Franciscan Friars of the Atonement, under the direction of Fr. Jim Puglisi, see www.prounione.urbe.it

¹⁴ **Stuttgart - On Our Way Together Leaders Congress** was a two day event (predominately German)–May 10-11 and the European **Together for Europe** was a one day event on May 12, 2007, both are a very visible direct fruit of the Augsburg Declaration of 1999. The 2 events had different and overlapping organizing or steering committees with a “Friends of Stuttgart” group of about 70 movements, communities and groups which supported the European event, “Together for Europe” project and program. The 2007 Together for Europe message was a statement of the continued growth of a new communion between the Christian Movements and Communities and a YES to 7 points, YES to Life, YES to Family, YES to Creation, YES to a Just Economy, YES to Solidarity with the poor and the marginalized, YES to Peace and YES to our Responsibility towards the whole of society. The two joint events in May 8, 2004; *Together for Europe* 9,000 gathered from over 170 movements, with over 100 parallel gatherings reaching 100,000 via satellite and on May 12, 2007, over 250 movements (complete list on website) gathered in Stuttgart, Germany again with live satellite transmission. The two-day Leaders Congresses in 2004 with 2000 participants and 2007 of about 3000 participants, “*On the Way Together*”, takes us to a wider and broader European “coming together and co-operation” of Christian Communities, Organizations, Renewal Movements and Initiatives to reflect the fruits of Europe’s Christian roots – past, present and future. www.europe2007.org

¹⁵ **Sibiu - Third European Ecumenical Assembly (EEA3)** was held in Sibiu, Romania; 4-9 September 2007, about 2000 delegates were gathered. The theme, “*The light of Christ shines upon all!*” looked at from three aspects: The light of Christ and the Church – Unity, Spirituality, Witness; The light of Christ and Europe – Europe, Religions, Migration; The light of Christ and the World – Creation, Justice, Peace. Over 1500 delegates participated. This assembly was organized by the Conference of European Churches (CEC) and the Council of European Bishops’ Conference (CCEE). It was preceded by the first assembly in Basel, Switzerland in 1989 and the second in 1997 in Graz, Austria. EEA3 brought a new dimension, in that it is an assembly process rather than a one-off event. The four stages of the EEA3 symbolically created a sort of pilgrimage [(1) Rome, 2006; 2) local, regional and national meetings; 3) Wittenberg 2007 and 4) Sibiu; whose aim was to deepen knowledge and appreciation of each other’s different confessional and spiritual traditions, in the hope that this would help rediscover the Christian roots of the European continent. www.eea3.org

¹⁶ **Nairobi - Global Christian Forum (GFC)** It has held regional events: North America, 2000, 2002; Asia, 2004; Africa, 2005; Europe, 2006 and Latin America, 2007, with the first world Global Christian Forum held in Nairobi, 6-9 Nov. 2007 of 245 leaders from 72 nations and 6 continents. Global Christian Forum comprises Christians from a wide range of traditions and through the times they have concluded that the churches and organizations could benefit greatly from a Forum where they could speak with one another face to face, pray for one another directly, learn from one another and together gain insights into common problems that could help all to respond to them more efficiently and effectively than ever before. Their aim is creating new opportunities for contact between Christians and discussion of common concerns. The concept of such a new space not provided anywhere was first proposed by Rev. Dr Konrad Raiser, General Secretary of the World Council of Churches in the 1990s. It was later entrusted to an autonomous Continuation Committee, which since 1998 has convened various meetings in order to refine and advance this vision. www.globalchristianforum.org

¹⁷ **Christian Churches Together (CCT)** is inclusive of the diversity of Christian families in the United States - Evangelical, Orthodox, Roman Catholic, Pentecostals, historic Protestant, Racial and Ethnic churches.

www.christianchurchestogether.org

¹⁸ **Centro pro Unione conference**, *Azusa Street Centennial 1906 – 2006 “The Challenging Power of the Gifts of the Spirit”*, the following papers were given on the following themes, An Anthropological Perspective on the Gifts of the Holy Spirit, Pneumatological Perspective, A Possible Genealogy of the Manifestations of the Spirit, The Sanctifying and Charismatic Action of the Spirit, Moral Perspective, Moral Standards in the Churches and in the Public Forum, and a Summary Reports of the Listeners; Bulletin of the Centro Pro Unione, N72 – Fall 2007, www.prounione.urbe.it

¹⁹ **Msgr. John Radano**, Centro Pro Unione Bulletin, N. 72 – Fall 2007, p. 32-33 www.prounione.urbe.it

²⁰ **The 1906 Azusa Street Revival – In January 1, 1901.** Agnes Ozman, later LaBerge, was the first to speak in tongues at the opening of the 20 century with the understanding that this was the Bible evidence of Spirit baptism. This momentous event took place at Charles F. Parham’s Bethel Bible College in Topeka, Kansas. Parham passed the teaching on to W.J. Seymour, leader of the famous 1906 Azusa St. Revival in Los Angeles. This revival that took place during 1906-1909, began what is today the Pentecostal movement. And it is from this outpouring of the Holy Spirit that the Pentecostal/Charismatic ecumenism has its roots. It is from this outpouring that the Pentecostal/Charismatic ecumenism was birthed. In April 2006, the Azusa Street Centennial was held in Los Angeles. It celebrated the 1906 revival which thrust Pentecostalism into a global movement. Today, the Pentecostal/Charismatic Movement has an estimated 600,000,000 participants, world-wide. Over 30,000 gathered from 113 nations. video - www.theazusastreetrevival.com

²¹ **The 1910 World Missionary Conference**, or the Edinburgh Missionary Conference, was held June 14 to 23, 1910. Some have seen it as both the culmination of nineteenth-century Protestant Christian missions and the formal beginning of the modern Protestant Christian ecumenical movement. Major Protestant denominations and missionary societies, predominantly from North America and Northern Europe, sent 1,200 representatives to Edinburgh, Scotland. Although the World Missionary Conference convened as a discursive enterprise, a vote was carried to establish a Continuation Committee. The work of the Continuation Committee was interrupted by World War I, but formed the foundation for the establishment of the International Missionary Council, established in 1921. Later, in 1948, the World Council of Churches formed. Edinburgh 1906 is the beginning of the worldwide ecumenical movement, even if diversified later into many different forms of ecumenical enterprises and institutions (the Faith and Order movement for instance), deeply rooted in spirituality as well, with missionary/evangelistic intentions as well. Plans are underway for the 100th anniversary celebrations in 2010.

²² **Blessed Elena Guerra**, Founder of the Oblate Sisters of the Holy Spirit in Lucca, Italy

²³ **Leo XIII** wrote *Provida Matris Caritate*, 1895, an apostolic letter in response to Blessed Elena Guerra’s 1st letter; *Divinum Illud Munus*, 1897, an encyclical letter in response to her 3rd letter; *Ad Fovendum in Christiano Populo*, letter to the Bishops, 1902 a response to her 9th letter

²⁴ At the **Diet of Worms** on April 17, 1521; Luther appeared on the evening of the 18th, where he gave his response, “I can not do otherwise, Here I stand, God help me...”

²⁵ **A joint declaration on the Doctrine of Justification** signed in Augsburg, Germany on October 31, 1999 by the Roman Catholic Church and the Lutheran World Federation

²⁶ **Week of Prayer for Christian Unity Resources** are jointly published and produced in the same format by Faith and Order (WCC) and the Pontifical Council for Promoting Christian Unity (Catholic Church). January 18-25, 2008 was the 100th anniversary of the Week of Prayer for Christian Unity.

²⁷ **Day of Pardon**, March 12, 2000, Pope John Paul II

www.vatican.va/news_services/liturgy/documents/ns_lit_doc_20000312_presentation-day-pardon_en.html

Memory and Reconciliation: The Church and the Faults of the Past, International Theological Commission, March 7, 2000. The study of the topic “The Church and the Faults of the Past” was proposed to the International Theological Commission by its President, Joseph Cardinal Ratzinger, in view of the celebration of the Jubilee Year 2000.

²⁸ **Israel welcomes visit to Israel by Pope John Paul II**, March 21-26, Israeli Ministry of Foreign Affairs

http://www.mfa.gov.il/MFA/MFAArchive/2000_2009/2000/3/Letter%20Placed%20by%20Pope%20John%20Paul%20II%20at%20the%20Western - John Paul II visit to the Wailing Wall

<http://www.mfa.gov.il/MFA/History/Modern%20History/Historic%20Events/Israel%20welcomes%20visit%20by%20Pope%20John%20Paul%20II%20-%20March> – Video of highlights of John Paul II visit to Israel

²⁹ **New Repentance and Prayer Initiatives:** Burning Bush Initiative - International, 1997, Kim Catherine-Marie Kollins, (book) Burning Bush, Return to the Upper Room, www.burningbushinitiative.com; International House of Prayer, 1999, 7/24, Kansas City, USA, Mike Bickle, www.fotb.com; 24-7 Prayer, 1999, Pete Greig, (book) Red Moon Rising, P. Greig/D. Roberts, www.24-7prayer.com; Global Day of Prayer, 2000, Graham Power, www.globaldayofprayer.com; National Prayer Coverage, 2004, an initiative of Campus fuer Christus of Switzerland, (Campus Crusade for Christ), Hanspeter Nueesch, www.cfc.ch; Pentecost of the Nations, 2006, International Catholic Charismatic Renewal Services (ICCRS) www.iccrs.org. Three of these initiatives have a special prayer focus from Ascension to Pentecost: Burning Bush Initiative, 1997; Global Day of Prayer, 2000; Pentecost of the Nations, 2006.

³⁰ **Vatican Information Service**, January 18, 2008

³¹ **Ecclesia Catholica**, Dec.1949, "as a result of the common prayers of the faithful, through the grace of the Holy Spirit" a desire for unity has grown.

More from Kim Kollins on www.stucom.nl:

[0468uk](#) Overview of *ecumenical European conferences* and consultations of the charismatic renewal from 1972-2002 - Kim Catherine-Marie Kollins

[0449uk](#) Overview of the *meetings of the Catholic Charismatic National Service Committees and National Contacts in Europe* in 1983-2019.

[0226uk](#) *Toward Unity – Ecumenism after Augsburg 1999* - Kim Kollins - A contribution in Leaders Conference, May 11th, Stuttgart 2007. On desire for the unity of Christians during the last centuries.

[0210](#) Acht redenen voor tongentaal - Artikel van K. Slijkerman en J. van Beeck ofm, op basis van een tekst van Kim Kollins

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