

Ghana, although not actively promoting such prayer centers on its own, has accepted some that have been initiated by individuals. The Executive Council of the Church of Pentecost annually organizes special training sessions for the leaders of such prayer centers.

Conclusion

88. We encourage one another and our churches to continue to pray for the sick, suffering, and afflicted. We encourage one another to seek all holy avenues for healing and wholeness, from the bodily and personal to the communal and institutional. When healing is granted, let us give thanks and recognize the sign of the Kingdom of God in our midst. When healing is withheld or a life is lost, let us commend the person to God and entrust ourselves afresh to his sovereign wisdom and goodness. When we encounter the oppression of evil, let us turn to God in earnest prayer for deliverance. For we are “sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rom. 8:38–39).

PART V: LOOKING TOWARD THE FUTURE

Mutual Learning

89. Together we have been on a journey of mutual learning. Over the years of our dialogue, we spent time with students and professors at theological seminaries, such as Asia Pacific Theological Seminary in the Philippines, and with pastors and parishioners in churches and other religious institutions. We cleared away misunderstandings and discovered a closeness in theology, prayer, and mission. This discovery has been continually broadened and deepened as we have engaged the sources of our faith in Scripture and in the cross and resurrection of Christ. We bear one another’s burdens and turn outward to the world in service as disciples of Jesus.
90. Throughout the process, we have been brought together by worship which we have experienced in a diversity of ways but all of them giving glory to God, celebrating the redemption found in Christ, beseeching the Holy Spirit to be with us, guide us, lead us, and empower us as we go out into the world in service and mission.

Worship has been transformative for our work together and for the building up of our community of dialogue over the past years.

91. This process has been marked by asking questions for greater clarification, and listening to the Spirit and to each other, with the purpose of ultimately strengthening the commonalities already present but perhaps not always recognized. We realized that we had different emphases and practices, but what we have in common is much greater, as this dialogue statement has demonstrated at length.
92. Building on what we discussed in Bible study and theological papers, our methodology included engagement with the contexts in which we met that provided the case studies detailed in the preceding pages. Visiting ministries to the poor in Chile and attending deliverance worship in Madagascar, we came to realize how similar our spirituality and mission are in many ways. This insight lays a claim on us to act together so that the world may know God (John 17:23).
93. Both of us witness in a world that is itself characterized by polarization and pluralism. We are often confronted by the same challenges. When we met in Wittenberg, we discussed the impact of secularism on both of our churches. On several occasions we discussed the need to discern the use of power and the prevalence of injustice in a fallen world.
94. This document, finalized at Fuller Theological Seminary in the U.S., has been written from the experience of fellowship in the Holy Spirit (2 Cor. 13:13), a fellowship that is deeply embedded in both of our churches, though in different ways. Theologically, we understand the Spirit's work as one of continual creation, reconciliation, and renewal. We are humbled by the realization that it is God who calls our churches to the same mission (*missio Dei*).
95. This fellowship in Christ is alive and has potential to grow in the many contexts where Lutherans and Pentecostals live and encounter one another. Local and regional ecclesial fellowship may open up rich opportunities for exploring our common theological roots, our diverse forms of worship, and our shared calling from God to be a light to the world.

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