

Pneumatology, Pentecostalism and Inter-religious Dialogue

Pneumatologia, Pentecostalismo e Diálogo Inter-religioso

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Abstract: Since the Holy Spirit promotes unity, dialogue, conviviality and friendship among the different ones and that it is its breath that gives life and communion, for the pentecostals members, the Spirit may be the ground for a dialogue with different religions. Thus, the objective of this search is to set the foundation of the inter-religious dialogue in the Holy Spirit. In order to accomplish it, elements that may contribute to rethink Pentecostal theology regarding to inter-religious dialogue are drawn from Pneumatology. Based on a bibliographical analysis some conclusions become clear: the Holy Spirit is present in all human beings; Environmental care, the seek of justice and peace are Pneumatological aspects common to all Christians and relevant to different religious traditions. By saying that the Spirit promotes friendship and communion among humans it may result in harmonious conviviality among the people of different religious traditions. So, it is possible to conclude the fecundity of the Pneumatology as the foundation of inter-religious dialogue in the Assemblies of God.

Key-words: Assemblies of God. Pneumatology. Inter-religious dialogue.

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Resumo: Considerando que o Espírito Santo promove a unidade, o diálogo, a convivência e a amizade entre os diferentes e que é o seu sopro que dá vida e comunhão, para os pentecostais, o Espírito pode ser o fundamento para um diálogo com diferentes religiões. Assim, o objetivo deste artigo é estabelecer as bases do diálogo inter-religioso no Espírito Santo. Para isso, são extraídos da Pneumatologia elementos que possam contribuir para repensar a teologia pentecostal quanto ao diálogo inter-religioso. Com base em uma análise bibliográfica, algumas conclusões se tornam claras: o Espírito Santo está presente em todos os seres humanos; o cuidado com o meio ambiente, a busca pela justiça e pela paz são aspectos pneumatológicos comuns a todos os cristãos e relevantes para diferentes tradições religiosas. Ao afirmar que o Espírito promove a amizade e a comunhão entre os humanos, pode resultar em convívio harmonioso entre os povos de diferentes tradições religiosas. Assim, é possível concluir a fecundidade da Pneumatologia como fundamento do diálogo inter-religioso nas Assembleias de Deus.

Palavras-chave: Assembleia de Deus. Pneumatologia. Diálogo Inter-religioso.

Introduction

Pentecostal theology is gaining significant space in society and in the Brazilian academic scenery. Such conquest is result of important works from recognized theologians (from different Christian traditions), that dedicated themselves in studying the theme and emphasizing its significant value for Christian theology. As example, it is possible to mention in the Reformed theology, the theologian Jürgen Moltmann, and in the Lutheran theology, Michael Welker. The first, in the classical work "*The Spirit of Life*" (2010), mentions the growth of the Pentecostal movement and the importance of the same in the rescue of Pneumatology. Welker, who was a student of Moltmann and to him dedicates his book "*The Spirit of God: Theology of the Holy Spirit*" (2010), wants to develop a theology that not only emphasizes the importance of the Third Person of the Trinity, but that also is committed with reality; such commitment he calls *realist Pneumatology*.

In Pentecostalism, Pneumatology was always a central theme and, for this reason, Pentecostal theologians are increasingly engaged in the development of a consistent theology, coherent and committed with the Kingdom of God. One of the main Pentecostal theologians of current times is

Amos Yong. He is a theologian that developed a Pentecostal theology capable of dialoguing with other religious traditions, maintaining himself genuinely Christian. Of his works, it is possible to highlight "*Beyond the Impasse: Toward a Pneumatological Theology of Religions*" (2003) where one of his featured aspects is the importance of the universal presence of the Spirit in the creation; fundamental point in the inter-religious dialogue.

This article presents own elements of the Theology of the Holy Spirit as basic fundamentals for the participation of Brazilian Pentecostals in the inter-religious dialogue. As it will be possible to be perceived, Moltmann and Yong worked in the same perspective of a Trinitarian theology, which highlights the dialogical aspect of the Trinity and at the same time reinforces the universal presence of the Spirit of God. The result is a Pneumatology that is not grounded in the metaphysical character, but has a public incidence and, therefore, can contribute for the participation of Pentecostals in the inter-religious dialogue.

1 Trinitarian Theology

The experience of Christian life is a fundamental experience in the Trinitarian faith. The Christian faith has its fundamentals in an only God, who is Father, Son and Holy Spirit. The Brazilian theologian Luis Carlos Susin affirms that Jesus is the way to know the Father; the Father and the Spirit are passages to know Jesus as way (Susin, 2007, p. 11-12). In his own words:

The Spirit is the environment, the fame, but also the gift, the inspiration, the fine tuning, the common energy, at last, the bosom in which the Father generates the Son. Because of this, to know well the Trinity, it is good not to forget that: Jesus is the way, the Father and the Spirit are the landscape. Landscape without paths can be pretty, but does not allow passage. In religious terms, this means practicing a lot of religion as rituals, cults, laws and obligations, but not following a path, not being a disciple of a Master. Path without landscape is walking in a desert, without orientation to where to go. This means having to strive very much in the path of Jesus, but walking in circles without counting with the references and inspirations of the Spirit and without the destination and right course of the Father (Susin, 2007, 14-15).

This Trinitarian relation is an original and originating data of the Christian faith. From the readings of the Gospel, it is possible to perceive this relation of the God creator and savior. If, on one side, the synoptics begin with a Christology of the Spirit, on the other, Paul and John presuppose this same Christology, emphasizing, however, a Christological Pneumatology. The Trinity, therefore, finds solid fundamentals in the New Testament. This relation, however, was ignored during centuries, specifically by Western theology. It is Moltmann who will take this matter head on in his classical work "*The Spirit of Life*". The Tübingen theologian says:

The recognition of an objectively determinant mutual relation between the Pneumatological Christology of the synoptics and the Christological Pneumatology of Paul and John, has been widely ignored by the traditions of the Western church. The beginnings of the Christology of the Spirit in the Christian reformatory movements were even fought. The resurrected Christ should be the only Lord of the Church and the Christian Empire; the Spirit of God should solely be the Spirit of the Lord, to be transmitted exclusively by the "spiritual" hierarchy of the Church and by the anointed apostolic majesties of the Holy Empire. The recalling of the Christ of the Spirit, his sermon of the mountain and his non-violence in passion had to be repressed as "dangerous recalling". The simplest form of repression is the historicizing of this history of Jesus for the time prior to the cross and the resurrection, therefore, to a past that is situated "before" the presence of the kerygma of the Church. But, with this, the canonical meaning of the gospels, beside the apostolic writings, is not attained. Actually, they are side by side and complement each other mutually in the image of Christ. (Moltmann, 2010, p. 66)

For Moltmann, the Western churches did not always recognize this important relation. Between the Cappadocian Fathers, this relation was already emphasized. The North American Pentecostal theologian Stanley Horton in his work "*The Doctrine of the Spirit of God in the Old and New Testament*", used two chapters to talk of the presence of the Spirit of God in life, in the ministry and in the teachings of Jesus. Horton remembers that "despite the references to the Holy Spirit in the ministry of Christ being very relevant, the gospel of Luke mentions the Spirit more frequently in the first two chapters than in all of the rest of the book" (HORTON, 1993, p. 87).

However, it can be perceived that in the Pentecostal Pneumatology this relation did not go un-notice, despite Horton not developing a Pneumatological Christology, not even a Christological Pneumatology.

To follow in the Pentecostal field, the theologian Robert Menzies, in the book "*Pentecosts*", recently published in Brazil, reflects over the theme in the section entitled "Jesus and the Spirit". Throughout all of the referred section, Menzies mention only the fact of Jesus being anointed by the Spirit. The objective of this information is to establish the relation between the presence of the Spirit in the life of Jesus and in the life of the disciples after the day of Pentecost. Referring to Brazilian Pentecostal theology, a data is worthy of note: in the magazine of the Sunday Bible School of the first trimester of 2001, that has as title "The Person and the work of the Holy Spirit", studied during three months, in no moment the relation between Christ and the Spirit and the Spirit of Christ was mentioned. This makes clear the necessity of rescuing a Trinitarian Pneumatology in the Brazilian context.

The American Pentecostal theologian Amos Yong highlights the fact that only a Pneumatological theology can be a totally Trinitarian theology (Yong, 2003, p. 43).²³² This approach, as can already be perceived, is absolutely recent, mainly in Pentecostalism. At the same times, it is recent and urgent a theological reflection committed with the Third Person of the Trinity. In fact, there is a tendency between Pentecostals to speak of the Spirit in a manner separated from the Father and the Son, but this is not the adequate procedure, from the point of view from the Revelation of Scripture, since it is "impossible to speak of Christ, his person and his action without at the same time speak of his experience of God and his experience of the Spirit of God" (MOLTMANN, 2010, p. 76).

Amos Yong remembers that for Augustine the Holy Spirit is like love that existed between the Father and the Son. In another metaphor, the Spirit is the breathing that mediated the speaking of the Father and the spoken word, which is the Son. Yong highlights still the great theologian of the XXth century, Karl Barth, for whom the Spirit reveals us what the Revealer revealed, respectfully, the Son (Yong, 2003, p. 42).²³³ Barth also remembers that the Spirit is defined by the Nicene symbol as "Father, Lord and vivifying, which

²³² "To put it bluntly, only a genuinely pneumatological theology is a fully trinitarian theology."

²³³ "Augustine, for example, understood the Spirit as the love that existed between Lover (Father) and Beloved (Son). For Barth, the Spirit reveals to us (i.e., is the "revealedness" of...) what the revealer (Father) has revealed (Son). Another trinitarian analogy includes the Spirit as the breath that mediates speaker (Father) and the spoken word (Son) (Gen. 1:1-3)."

proceeds from the Father and the Son and together with the Father and Son is adored and glorified". In other words:

This means: he himself if God - the same one God which is also the Father and the Son, which acts as Creator, but also as Reconciliator, as Lord of the alliance, but that now, as this God, in the illuminating power of his actions is not only present between the human beings, but inhabits, inhabited and will inhabit in them - the same Spirit as that moving air and that moved atmosphere in which the human beings can (when the more, totally exempt from premises) live, think and speak as beings that are known by him and know him, as beings called by him and to him obedient, as children generated by his word (Barth, 2007, p. 38).

Therefore, for the Basel theologian, it is possible to perceive the centrality of the Trinitarian relation. Since the Nicene Creed, it is understood that the Spirit is the same one God, which is the Father and the Son. Therefore, in a very clear way, the necessity for Pentecostal theology to emphasize this Trinitarian relation is put. There is no justification for a Pneumatology that speaks of the Spirit, independently, disconnected from the Father and the Son. From the contemporary Pentecostal theologians it is awaited that they emphasize the Trinitarian theology and develop it in their theological works. And, in this sense, they will not be alone, but accompanied by the Church Fathers, by the great theologians of the Middle Ages, by the masters of Scholasticism, by the great oriental theologians and by modern theologians, in the magnitude of Barth.

The theologian Amos Yong mentions the metaphor from Irenaeus of the two hands of the Father, to make possible the development of a Trinitarian theology. He explains that the Word concretely represents Jesus Christ, while the Spirit represents the dynamism of the anointed Christ. For the Malaysian theologian, God makes all things through both of his hands (Yong, 2003, p. 43)²³⁴. Yong explains the importance of this relation in the theological reflection:

²³⁴"I would suggest that one way to forge a robust trinitarianism is to revisit the patristic metaphor of Word and Spirit as "the two hands of the Father." The origins of this metaphor go back to Irenaeus. Briefly stated, the Word represents concreteness—as in, e.g., Jesus of Nazareth and the written Scriptures—historical particularity and the human experience of objectivity; the Spirit represents the dynamism of the anointed one—as in, e.g., the Christ, and

This togetherness of Word and Spirit means that the advantages of a pneumatological approach to the theological task thus can be assessed from a number of angles. Theologically, it means that reflection should bring together the biblical context and horizon with the contemporary context and horizon. Doctrinally, it means that articles of faith should be articulated in terms of faithfulness to past witnesses and relevance to contemporary needs and concerns. Most important, however, are the methodological implications regarding the doing of theology as involving Scripture, tradition, reason and experience, each considered as the conjunction of both Word and Spirit. Scripture, for example, is the Word of God even as it testifies to Christ as the Logos; at the same time, Scripture as a product is inspired and illuminated by the Spirit as well. Tradition is the interpreter of Scripture even as it is led by the Spirit in that process of interpretation (e.g., as in the NT canonical process). Reason is both Logos (John 1) and Spirit as the mind and interpreter of God (1 Cor. 2:10b-11). Experience is both concrete—of Christ—and dynamic—of the Spirit—even while ultimately being of God (Christ as the representation of the Father and the Spirit as the presence of the Father). (Yong, 2003, p. 44).

Professor Amos Yong affirms the fundamental importance of the Trinitarian approach in Pentecostal theology. As has already been highlighted, the relation of Father, Son and the Spirit of God is something that permeates

the living, inspired, and illuminating word of God—cosmic relationality and the human experience of subjectivity. I will later (in chapter six) propose a metaphysical interpretation of the “two hands.” For the moment, however, I understand these first and foremost as theological categories that function heuristically and metaphorically. They enable us to envision the truth that God works all things with the divine hands: by and through *both* Word and Spirit. This means *not* that some things are to be considered manifestations of Word and other things of Spirit, but that Word and Spirit are inseparable features of *all* things. Thus, there is the universality of Word (e.g., the cosmic Christ) as well as a particularity of Spirit (e.g., that accentuates and values the differentiated order of determinate things) precisely because both aspects inhere—as in the patristic notion of *circumincessio* and the Greek notion of *perichoresis*—and inform each other.²³⁴ If this is the case, then any assessment that neglects either aspect of what God does fails truly to capture the heart or essence of that work or reality.”

all of Theology, Christology and, consequently, Pneumatology. In other words, the Christian faith affirms the faith in one God which is, by nature, relational and who lives in permanent dialogue. Therefore, it is possible, from the perspective of the Trinitarian theology, to develop a Brazilian Pentecostal theology committed with the inter-religious dialogue. Besides this, at the end of his doctoral thesis at the University of Boston, Yong strongly affirms: "A Pentecostal-charismatic theology of religions should be founded on a robust trinitarianism that recognizes the Son and the Spirit as the two hands of the Father". And still: "Such a trinitarian theology allows for both christological and pneumatological approaches to the phenomenon of human religiosity, albeit in different respects" (Yong, 2000, p. 311)²³⁵. Therefore, a Trinitarian theology, such as presented by the Scripture, is solid grounding for the participation of Pentecostals in the dialogue of religions.

2 The Universal Presence of the Spirit of God

The universal presence of the Spirit of God is clearly perceivable in some texts of the Holy Scripture, such as, for example, in the verse 7 of chapter 1 of the book of Wisdom, in the Bibles of catholic tradition, or from other biblical fundaments in the Bibles of protestant tradition (for example, Gn. 2.7) which equally demonstrates antecedents of this universal presence, considering that the breath of God was not restricted to men, but to all living beings (Cf. Job 34.14-15). The writer of Psalm 104.29-30 makes reference to the Spirit as creative principle of the presence of God. Considering the breath of God as creative breath, the Spirit of God is acting in all parts (Congar, 2010, p. 288). Pentecostal theology is in accordance with the catholic theologian Yves Congar, in the measure that the breath of God in every living being is perfectly perceived. And more: this breath is creative. Therefore, the Spirit of God, besides its universal presence, is the creating God. It is the Spirit who provides life. Therefore, it is the Spirit of life.

The Church Fathers highlighted the universal presence of the Spirit of God. The eminent French theologian Yves Congar, citing Irenaeus of Leon, remembers that the gift of the Spirit "was sent for all the earth". And still: "it was spilled in the last times over all the human gender"; and more: "that he

²³⁵"A Pentecostal-charismatic theology of religions should be founded on a robust trinitarianism that recognizes the Son and the Spirit as the two hands of the Father even while it avoids the tri-personalistic understanding of the Trinity rejected by Oneness Pentecostals. Such a trinitarian theology allows for both christological and pneumatological approaches to the phenomenon of human religiosity, albeit in different respects."

came down over the Son of God made Son of Men; therefore, with him, he was fond of habiting the human gender, to rest over men, to reside in the work modeled by God" (Congar, 2010, p. 288-289). This conviction of the Church Fathers was in a way consensual. The theologian Victor Codina remembers that the Spirit secretly guides the work of God in the world. For this reason, affirms the Jesuit, "Irenaeus compares the Spirit to a theater director who secretly guides the drama of salvation over the scenery of the history of the world" (Codina, 2010, p. 217). The patristic theology affirms that the presence of the Holy Spirit was in all parts, this way, the Spirit of God never was confined in a determined space, in a determined locality, under the dominion of a determined group. With this conviction, the first theologians affirmed the universal presence of the Spirit of God and, above all, dealing with the Spirit as creator.

This biblical view of the universality of the Spirit was also welcomed by the Scholastic theologians. Between those theologians, reigned the idea that the Holy Spirit is the beginning of all true knowledge. It is Yves Congar who makes the mention to the Ambrosiaster maxim (which was attributed to Ambrose): "*Omne verum, a quo cum que dicatur, a Spiritu Sancto est*" (All truth, be it said by whomever, comes from the Holy Spirit) (CONGAR, 2010, p. 289). This conviction, that all true knowledge comes from the Spirit, is a crucial and fundamental data for the Christian faith and constitutes a precious fundament for the affirmation of the Gift of the Spirit in other religious traditions. Congar remembers that Thomas Aquinas even cited the pseudo-ambrosian principle without any justification. However, the Doctor of the Church made the distinction "between natural light, which comes from God, and the one from the gifts of grace, or between simple current motions of the moving Holy Spirit, *sed non habito* and lights given to the living faith". Congar still mentions Alberto Magnus, "who admitted a wider notion of grace. Asking if all truth object of knowing is inspired by the Holy Spirit, he answers: yes, it is called grace every gift freely conceded by God. It is the case of existence itself" (Congar, 2010, p. 289). As is evident it is possible to perceive that the great medieval theologians highlighted this universal presence of the Spirit of God, in permanent consonance with Scripture itself and with the Church Fathers. Therefore, the Spirit of God, besides being present in the universe, is still the principle of all true knowledge. If the Ambrosian principle is legitimate (the Holy Spirit is fountain of all truth, independently of where it comes from), the questions is relevant: is it this same Spirit who inspires this truth in other places? Being the answer positive, the Holy Spirit is solid fundament for the

dialogue between Pentecostal Christians and people from different religious communities.

In the Christian conception, the Spirit of God leads history, in a creative and mysterious manner, involving all of creation in the relation with the creating God. In this sense, it is perceivable that the relation is a data of the Pneumatological personality. In this intrinsic relations, to use the image of Irenaeus, the Spirit and the Verb are always present. There is no counter-position, but complementation, as Codina remembers: "The mission of the Son and of the Spirit do not counter-pose, but complement each other, they intertwine, they co-penetrate. The hand of the Spirit helps to better understand the hand of the Son incarnated in Jesus of Nazareth and his mission, which continues in the church" (Codina, 2010, p. 223). José Comblin is in accordance when he affirms that the "Spirit does not create own words: his word is Jesus Christ. The Spirit does no other thing than pronouncing these words, Jesus Christ... For all that the Spirit says are aspects of the same and only word which is Christ" (Comblin, 2009, p. 81). In concrete terms, it is a relation between the Father, the Son, the Spirit in the history of all human beings. And, in this process, in an involving manner, all human beings, all cultures and religions are somehow involved. The Pentecostal theologian Amos Yong highlights with precision the universality of the Spirit of God:

God's presence and activity in creation speaks to the universality of the Holy Spirit. In fact, it is important to emphasize that all things are created by God's Word *and* God's Spirit. The creation narratives clearly portray God as speaking the world into existence (Gen. 1:3ff.). Yet sometimes overlooked is the fact that speech requires breath, and it is the breath of God that is first said to have "swept over the face of the waters" (Gen. 1:2). Elsewhere, the Psalmist extols the creative and sustaining power of God through the Spirit for both the heavens—"By the word of the Lord the heavens were made, and all their host by the breath [*ruach*] of his mouth" (Ps. 33:6)—and the earth—"When you hide your face, they [the creatures of the world] are dismayed; when you take away their breath, they die and return to the dust. When you send forth your Spirit, they are created; and you renew the face of the ground" (Ps. 104:29-30). It is this same breath of God that also bestows *life* to certain creatures formed of clay, thus enabling *ha adam* to become "a living being" (Gen. 2:7; cf. Job 33:4). Recognition of the Spirit's omnipresence follows from

this pneumatological vision of creation and providence. Certainly, there is no place one can go to escape the Spirit of God: Where can I go from your Spirit? Or where can I flee from your presence? If I ascend to heaven, you are there (Yong, 2003, p. 36-37).

The Holy Spirit has his marking presence in the universe. This is a constitutive principle of the Christian faith. Yong remembers that the life of all people, independently of religion, is animated by the Spirit of God. He proceeds mentioning the words of Paul in the Areopagus: "The God who made the world and everything in it, he who is Lord of heaven and earth..., he himself gives to *all* mortals *life and breath* and all things" (Yong, 2003, p. 37). Therefore, in a practical manner, the Pentecostal communities, in Brazil, specifically, Assemblies of God, can (and must) extract fundamental links for their pastoral action, considering the universal presence of the Spirit of God. In these communities, the ecclesiastical dimension of the Spirit is present and is developed with significant emphasis. However, it is necessary to explore the perspective of the universality of the Spirit, deepening the Pentecostal Pneumatology to understand the breath of the Spirit beyond the walls of the church. This opening makes possible the recognition that the church has no end in itself, but is open to the horizon of the Kingdom of God.

The Pentecostal pastoral, as it opens itself to the Reign of God, assumes a commitment with the divine project itself, which, in the words of Victor Codina, "is to configure a humanity that lives in fraternal communion amongst themselves, with nature and with God; it is to generate an inter-human, cosmic and Trinitarian *koinonia*". And the theologian proceeds: "The Spirit of the Lord was sent and poured by the Father, over all flesh (At 2,17) to accomplish this project". And finalizes: "to close the Spirit within the Church is to forget the Kingdom and the project of the Father; it is to block its dynamism and mutilate their mission" (Codina, 2010, p. 213). This way, it becomes even clearer that the universal presence of the Holy Spirit is in perfect harmony with the project of a God that loves all of the universe, and that, for this same reason, counts with the partnership of Pentecostal Christians, who, in the strength of the Spirit, can contribute with the establishment of the Kingdom. Victor Codina calls attention to a fundamental fact, recalling that

It is needed to add that, if the Church takes a long time to detect the voice of the Spirit that speaks through their children, it takes even longer to accept that the Spirit can

speak through the mouth of Christians from other Churches, of believers from other religions, of non-believers and from atheists. Can the Spirit, by any chance, speak through these "strangers" and "foreigners" in relation to the Church? The great current crisis of the Church, the ecclesial winter that we go through, has much to do with this incapacity of the Church, in its whole, to listen to what the Spirit will say through the different movements and yearning of today's world, were, despite globalization, a strong cultural and religious pluralism is lived, whereby it is highly urgent to discover the presence of the Spirit in history (Codina, 2010, p. 214-215).

The words of the Spanish theologian point to the need of an ecclesiology that is attentive to the voice of the Spirit, in our time. In agreement with Codina, Amos Yong precisely mentions that "The Spirit's activity across the dimensions of both space—the Spirit's being poured out upon all people—and time—'in the last days,' stretching from the day of Pentecost to the coming of the Kingdom of God—begs to be understood in a universal sense that transcends (at least the institutional boundaries of) the Church" (Yong, 2003, p. 40). It was Jacques Dupuis, who masterfully affirmed: "The Spirit of God has always been universally present in the history of humanity, and still today continues acting outside the limits of the Christian herd". And concludes: "He is the one who inspires, in people belonging to other religions, the obedience of the saving faith, and in the same traditions a word directed by God to his followers" (Dupuis, 1999, p. 275). Therefore, it is theologically correct to affirm that the Spirit of God can trace many paths, conduce his actions beyond the institutional limits. This way, the community will need to be sensible to the Spirit and recognize his actions, even when this happens outside its limits.

Ecclesiology, attentive to the voice of the Spirit, will be, consequently, an ecclesiology committed with Christ, therefore, Christocentric, and, for this reason, dedicated in being an instrument of the Kingdom of God. In this aspect, Pentecostal theology, which has as main characteristic the Pneumatological aspects, as practical demonstration of his love for the Holy Spirit, shall be sensible to his voice, welcoming his invitation to promote the Kingdom of God and announce Christ. Saying yes to the Spirit is to understand its presence and action in the universe, it is to understand that the Spirit acts outside the walls of the church, for his voice and action are present in other Christian communities, in other religions and in all of the universe.

Conclusion

The article presented elements central to the Christian faith, respectfully, the Trinitarian theology and the universal presence of the Holy Spirit, as solid fundamentals for the participation of Pentecostals in the inter-religious dialogue. Currently, it is constituted as a significant challenge for the Pentecostal theology the confrontation with fundamentalist and sectarian perspectives, which in nothing contribute to the promotion of the Kingdom of God. As was perceivable, Pentecostal theology, from its theological place, can positively contribute to the theology of religions.

The Christian faith affirms a faith in a Trinitarian God, who is Father, Son and Holy Spirit. This Trinitarian relation, which was always affirmative, propositive and significative, constitutes an invitation for the Pentecostal communities to establish harmonious relations with other religions. If the God in which the Pentecostal believe has always lived in relation, then, theologically, Pentecostals are enabled to live in dialogue and can work together with members of other religions in a healthy relationship.

The universal aspect of the Holy Spirit is concerned with the presence in all of creation. It is the Spirit that not only is present, but that gives life to all creation and remains active in it. And human beings are invited to be partners of God in the care with creation. Such activity can reunite men and women, young and kids, independent of their religious perspectives, to work together in the promotion of a more proper environment for life to happen effectively and creatively. This concerns the effective incidence of Pentecostal communities in the public space, in permanent dialogue with other religions and with profound interest for the collective good of the Brazilian society.

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