

TOGETHER IN PILGRIMAGE TOWARD THE THIRD MILLENNIUM

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NADEO Conference
May 2, 1995

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I. ECUMENICAL FOCUS ON THE HISPANIC COMMUNITY

It is my sincere hope that this presentation will contribute to the consideration of moving issues concerning ecumenism among Hispanic Christians more to the center of the general movement. In addition, I hope that what I have to say will be of benefit to all of you whether or not you are serving among Hispanic Christians.

First of all, it is crucial for the movement of ecumenism in this country to focus on the Hispanic community.

Multi-denominationalism among Hispanics is not an entirely new phenomenon in the United States. Elsewhere I have spoken of the history of Hispanic Protestantism, going as far back as the 1820's, when missionaries began to distribute bibles among Mexicans living in what is now Texas. Presbyterian and Methodist missionaries were the first to minister to Hispanics in the United States. For ecumenical reasons, we must acknowledge and appreciate that there have been Hispanic families in the U.S. with Protestant roots that go back several generations.ⁱ

More recently, the growth of Protestantism in the Hispanic community has created a variety of Christian beliefs and expressions, hitherto never seen nor experienced. Over many generations attitudes of suspicion, distrust, ignorance and separation unfortunately settled in between Roman Catholic and Protestant Hispanics. The memory of the Spanish Inquisition, the creation of the "Black Legend" and the acceptance of Roman Catholicism as the state religion in many Latin American countries are among those factors which have contributed to current tensions.ⁱⁱ

Among Hispanics, the division along Christians causes profound hurts in the lives of our families. When part of the family turns Protestant or Catholic, there can be terrible pain, verbal fights and lasting divisions. Converts in either direction are seen as traitors and betrayers to the family unit and to the family religious tradition. Religious conversion in a family can have a traumatic effect that can last a lifetime.

In a Hispanic family, split along religious lines, there can be mutual accusations of erroneous faith. On the part of the Protestant convert, there can be insistent nagging of the Catholics in the family to join his or her Protestant group. This probably surfaces especially during the traditional "rites of passage". There is no problem when the whole family believes in the same way and worships together, but when the family is divided, such occasions as weddings and funerals can be terrible moments of tension.

The ecumenists and all of us Church leaders of this country have a formidable task before us in working to bring about dialogue, collaboration and fellowship (koinonia) among Hispanic Christians. What is of crucial importance is that we create avenues of respect towards one another. Two years ago, I expressed my concern that sometimes this respect may be lacking. This is what I said then to our Protestant brothers and sisters: "Be sensitive and respectful of the people you may be anxious to convert. While their faith may not be very articulate and its practice lacking, they are believers and there is in their religious experience, a real personal relationship with Jesus Christ. Please remember that the Catholicism of Hispanic peoples is a constitutive component of their culture and personal identity. However you might present your own beliefs, be careful not to create a hatred and rejection of their past: the faith of parents and ancestors, the traditions and world of symbol that have had such life-giving effects for so many lives, and that have given meaning to life, death, the world, and the spirit."ⁱⁱⁱ

The same attitude of respect needs to be maintained by Roman Catholics towards Protestants. We, Roman Catholics, must not fail to recognize that there do exist authentic Christian spiritualities in all who profess the Christian faith.

Over and above the current religious crisis that I have described among Hispanic Christians, there is another reason why we need to pay attention to ecumenism among Hispanics.

The movement toward Christian unity becomes richer and more fruitful when it becomes more inclusive. Minorities must be an integral ingredient in the total movement. Minorities exercise a prophetic function in society as well as in the Church. They have a unique perspective because of their having been excluded; they can have a corrective and balancing influence on the dominant groups. They help us recognize the gaps that exist and can even lead us to insight and frontiers we may not have considered. I speak mainly from the Hispanic world, but the African American and the American Indian too, have much to contribute to our understanding and experience of koinonia. This, I understand, is one of the focal areas in the contemporary scene in the quest for Christian unity.

II. WHEN KOINONIA BECOMES CONVIVENCIA, COMUNIDAD Y FAMILIA

I was speaking with my friend, Roberto Piña, of the Mexican American Cultural Center in San Antonio, about ecumenism among Hispanics. He told me his father-in-law, who had been Protestant, had recently passed away. He and his wife, Rosie, were part of the family who gathered around the man's deathbed. Roberto said it was a thoroughly new experience for him, being present at a Protestant death. "We Catholics," he said, "come together and pray the rosary in a situation like this. But these Protestant 'vatos' (Tex-Mex slang for 'dudes') started singing. Singing, man! And the dying man wanted to sing too... muh, muh, muh. It was neat, Ricardo, to see him

go like that, singing himself into the arms of the Lord. There was so much healing in the family at that moment."

My friend experienced koinonia with his Protestant in-laws. I am certain of that. The Hispanic peoples, with their recognized tradition of family and community appear to be fertile ground for the experience and understanding of koinonia.

It appears that the re-discovery of this rich biblical concept is turning out to be the latest gift the Holy Spirit have given the ecumenical movement. Koinonia became the thematic focus of the Fifth World Conference on Faith and Order which was held in Santiago de Compostela, Spain, in August, 1993. The draft study document was called "Towards Koinonia in Faith, Life and Witness."

I am beginning to see that this concept has caused a major paradigm shift in our struggle to become more united as Christian churches.

What is it? Where does it come from and why is it so important now? How can the Hispanic community contribute to our reflection and consideration of koinonia?

The word comes from the Greek koinos that means "common" and koinoo that means "to put together." It is usually translated into the English language as "sharing something in common, participation, unity." In the context of the Old Testament understanding of covenant, it refers to togetherness, partnership and mutual commitment. (Ezekiel 11:19; 36:26-28; 37:14; 39:29).^{iv}

In the New Testament I Peter (2:4-10) teaches that the church is the qahal of the old covenant transformed into the long awaited communion of God with his People.^v

While in the Pauline and Petrine writings koinonia is fundamental to the understanding of church, it is not explicitly used as a synonym of ekklesia. According to Lorelie F. Fuchs, "It (koinonia) is implicit in the writers' use of words like covenant, unity, participation, sharing, and images like vine, temple, Body of Christ, spouse. As such koinonia is the substance of God's gospel, of God's gift, of God's work." vi

Fuchs' reflections on koinonia have contributed to our understanding of this concept and how over the ages it has helped shape the church's identity and mission in the gift of faith, the calling of the gospel and the work of Christian witness.

"Koinonia...expresses the life and love of giving and receiving that is the relationship of the persons of the Holy Trinity."^{vii} It is "the participation in the life of God through Christ in the Holy Spirit, a shared life within communion in unity and diversity, grounded in the unity and diversity of the Trinity."^{viii}

Koinonia provides the ecumenical model that "serves the church's self-understanding and its search for the unity that is her gift from God. It places that understanding and search in a context that surpasses the models of the church and models for visible unity thus far entertained by ecumenists. It grounds the communion --the fellowship-- of Christians in the communion and fellowship of the persons of the Triune God who are so intimately interpersonal and interrational that one is three, and three are one. It establishes the personal and the relational as the esse of the church."^{ix}

Dr. Wallace Ford of the New Mexico Conference of Churches places koinonia at the very center of the ecumenical movement at the present moment. The ecumenical movement is trying to incorporate a process of reception, not an organizational unity, but one that will involve the

churches' reconciliation and receiving each other. This is more a "relational" reception of the churches of one another. In the past the stress has been to incorporate a process that would be more on the structural side, one that would lead toward organizational mergers. There appears to be a new understanding toward receiving other churches with a spirit of hospitality, family, and reconciliation.^x

To me these insights and reflections are exciting and fill me with hope for the future. Koinonia in Spanish comes out convivencia, "to live with." It also translates as comunidad (community). Convivencia is a word used to express a festive moment, a fiesta which involves la comunidad. It implies a relaxed moment, where differences are set aside and commonalities are celebrated. All are invited to convivencia, no one is excluded. It is a memorable occasion, to be remembered as a joy-filled event, where even reconciliation may have taken place.

The service that ecumenists can give to the Hispanic expression of convivencia and comunidad is to facilitate its happening. Families and communities divided along denominational lines need not allow their differences keep them from celebrating together what in common they might treasure and hold dear.

A few months ago, I went to the local jail to visit an inmate. I was dressed in my usual black suit and Roman collar. As I was sitting in the waiting area, members of a Hispanic family were waiting for the release of their son and brother. Since they did not seem too friendly, I sensed a bit of tension the moment I stepped into the room. My immediate intuition, later verified, was that these people were not Roman Catholic. I began talking about weather and the difficulties young people get themselves into today. As we conversed there was no eye contact from them, they just looked down or straight ahead. When I mentioned how much faith helps us and how much our prayers carry us through difficult times, they seemed to warm up. The mother said, "Oh

yes, prayer. Each morning, before I do anything else, I open my bible and pray the psalms. They give me comfort and much strength." By this time she was able to give me eye contact. I suggested that I could bless their son when he was released and she thought that was a good idea. When the son came out, there were the hugs and tears. Then I stepped in and prayed over the young man, and as I was praying, the family broke out in praise and thanksgiving. They thanked me and I thanked them. It was a moment of the convivencia that I have been describing. I feel badly that this does not happen more often in my life and ministry.

What I have said about convivencia can also be said about familia (family). Familia has been a paramount tradition in Hispanic cultures. Familia goes beyond the usual concept of the nuclear family which includes mom, dad and their children. Familia is inclusive of mom, dad, children, grandparents, aunts, uncles, cousins, in-laws, parientes políticos and concuños (those related by marriage), tocayos (namesakes), god-parents, god-brothers and sisters, comadres and compadres. When you invite a familia over, you had better have a good amount of frijoles.

Earlier I mentioned the break in the continuum of the Hispanic family when a portion leaves the traditional religious group for another. Because of conversion, the unity of the family can suffer irreparable damage. Yet there is still the nostalgia of the past, when everyone in the family was baptized the same, believed the same, worshipped in the same way. It is time now to move beyond present fragmentation to the Christian ideal of reconciliation and unity, thereby creating a new witness of solidarity and communion.

The need for koinonia in Hispanic communities is an urgent one. There are all too many instances, gang-related killings, drug and alcohol addiction, domestic violence, teen pregnancies; these are better handled and prevented when there is solidarity and togetherness in familia and comunidad.

It could very well be that the Hispanic experience of comunidad, convivencia and familia can have a positive, productive and lasting influence in the quest for viable expressions among our churches, of koinonia.

III. MULTI-CULTURAL AND MULTI-NATIONAL CONSIDERATIONS RELATED TO ECUMENISM

In March of this year, a statement was issued on fostering ecumenism in the Hispanic community issued by bishops representing the U.S. National Conference of Catholic Bishops' Ecumenical and Hispanic Affairs Committees, as well as the Ecumenical Section of the Latin American Bishops' Council (CELAM). The statement was the result of a meeting to study the present crisis in ecumenism among Hispanic Christians. In a paper which I prepared for the meeting, I stated that it was my contention that the crisis in ecumenism among Latino or Hispanic Christians in the Western Hemisphere may be the most serious obstacle to ecumenism in general.^{xii}

In the statement, we recognized the difficulties in the pilgrimage towards a Catholic vision of ecumenism and towards a mutual understanding among Christians. At the same time, however, we stated that we have rich resources in both Latin America and in the United States to improve relations among Christians. It is important to note that we expressed something that was very prominent in our conversations at the meeting. This had to do with the multi-cultural and multi-national aspects of ecumenism. We said that, "The particular concerns will take different forms in different cultural situations with ecumenical partners who have different priorities."^{xiii} Along these lines, we said that we realize that in the U.S. Hispanic community there is a diversity of cultures. We noted the different ecumenical experiences, the differences between established Hispanic communities and new immigrants, and even the different non-Catholic communities in the United States who have come from Latin America.

Our commitments to ecumenism among the Hispanic community will require knowledge and keen awareness of the diversity of cultures among communities of Protestants, Orthodox, and Evangelicals, and of the ways of working ecumenically.

In other words, ecumenism within the Hispanic communities, will differ somewhat from ecumenism in general. One of the specific areas of common concern that we stated is that we need to identify the specific character of Hispanic ecumenism and that we need to listen to and share the successful ecumenical experiences and the variety of cultures within the United States and in Latin America.

It would be useful if the U.S. churches keep in touch with their Latin American counterparts with regards to ecumenism. We found our own discussions with officials from CELAM to be most helpful. The meeting clarified much and encouraged us even more. Those of us from the United States' side were very happy to see the openness on the part of the representatives from the CELAM Section on Ecumenism. I cannot recall any specific issue on which we were in conflict.

If and when our U.S. churches meet with our counterparts in Latin America, we must make sure that we do not impose our own form of ecumenism on our neighbors to the south. Some of them will be working in a much different way than what might be our custom. Different churches will be at different levels of readiness to take steps towards greater Christian unity. We cannot even expect that ecumenical progress will proceed with even modest speed. All we can probably expect at this time is taking what I call "baby steps." Nonetheless, baby steps are essential if we are ever going to walk together in pilgrimage toward koinonia.

IV. THE MORAL AND ETHICAL DISCERNMENT FROM THE PERSPECTIVE OF ECUMENISM

Many of our churches share a common world vision. This world vision incorporates such concepts as stewardship for the world, the responsibility of co-creation, social justice, a preferential option for the poor, participation in the redemption of creation, and the renewal of the human community. Such a world vision is shaped by the idea that all creation belongs to God and is redeemed by God, "God so loved the world that He sent His only begotten Son" (Jn. 3:16). If Jesus loved the world and gave His life to save it, His disciples must do no less than to love the world and share in its redemption. The identification of the church with the task of caring for one another this side of eternity koinonia to diakonia, that is, service for the re-humanization of the world.

The Pastoral Constitution on the Church in the Modern World, Gaudium et Spes, in the documents of Vatican II, states the Roman Catholic world vision in this way: "The joy and hope, the grief and anguish of the people of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their heart. For theirs is a community composed of persons, who, united in Christ and guided by the Holy Spirit, press onwards towards the Kingdom of the Father and are bearers of a message of salvation intended for all. That is why Christians cherish a feeling of deep solidarity with the human race and its history" (Gaudium et Spes, No. 1).

Even though many of us share some of this vision for the world, we are not always in agreement on specific ethical and moral issues. I am thinking of such things as abortion, euthanasia, capital punishment, positions on sexual orientation and other issues on human sexuality. In the past, the tendency that we have followed is to skirt around these issues, beat around the bush, as it were, and thus avoiding the risk of embarrassing one another in talking about these controversial issues. There is, I am told, an increasing willingness to see the moral and ethical discernment together as part of the ecumenical dialogue. Discussion on these matters must

not be avoided. It is especially in areas where we disagree where we must listen respectfully to one another, even when issues are so very much integral to conscience. A friend of mine, Meg Steinfels, editor of Commonweal Magazine, said at an ecumenical conference in Colorado Springs last Fall that agreeing to disagree is about as difficult as arriving at an agreement. This requires that we speak and at other times to be silent; the wise person involved in dialogue has the wisdom to know when to speak and when not to speak.^{xiii} In the same talk, Ms. Steinfels referred to Fr. John Courtney Murray who is given credit for the Second Vatican Council's Declaration on Religious Liberty. Murray said that real disagreement is very hard to achieve. We often mistake conflict for disagreement. Mutual ignorance leads to stereotypes of one another. We must face our disagreements in honest yet respectful conversation in order to get beyond the stereotypes.

I think that we too often give up too quickly on one another. We do not even give each other a chance. We are all biased in favor of our own paradigms. I have come to realize, all too late in my life, that we pay most attention to those things that are in agreement with our thinking. Our reaction to something that is agreeable to us is "How interesting and exciting!" With this attitude, we will never grow beyond our present personal limitations. This stifling of our personal growth can be one of the greatest injustices we can do to ourselves. Our lives are as open-ended to growth as we are open-minded.

I find tremendous hope in Latin America for collaboration in service to the poor. Medellín was a dramatic turning point in the history of the church in Latin America. Before 1968, the church had the reputation of being for the elite groups, the wealthy, and being aligned with the political and military powers. It had the image of a conservative organization and connected firmly with the Spanish royalty and the Vatican papacy. After Medellín, the church in Latin America begins to be the church for the poor, and many of its representatives, clerical and lay, became powerful exponents and even martyrs for the cause of the oppressed. Conferences

following Medellín, Puebla, Mexico, 1979, and Santo Domingo, Dominican Republic in 1992, repeated the same things on social justice first enunciated by Medellín, and in some instances extended the church's areas of social concern. It is my conviction that the positions on social justice by the Latin American bishops have influenced the United States' Bishops in their statements on world peace and economic justice.

Something similar to the preferential option to the poor taken by the Latin American bishops has been happening among mainline Evangelical groups in Latin America. These changes stem from profound shifts in their theology and pastoral life. These changes may provide new bases for collaboration in the service to the poor and dialogue on the mission of the Christian church. Dr. Carmelo Alvarez describes a new Protestantism that is developing as the result of a soul-searching that has been going on among some Protestant groups in an attempt to rediscover the meaning, the roots, and the intent of the Evangelical vocation. Dr. Alvarez quotes Bishop Federico Pagura, President of El Consejo Latinoamericano de Iglesias (CLAI), who speaks of the commitment of the Council of Churches with the Kingdom of God in Latin America and the Caribbean. He underscores the challenge which he calls, "Christianity in a state of conversion." This is a conversion towards the radical nature of the Gospel, to transforming processes that demand solidarity with the very poorest of our continent.^{xiv}

The comunidades eclesiales de base (base communities) have been strong in some of the Protestant churches. They, too, have been re-reading the Scriptures from the perspective of the poor. It seemed that somewhere along the way, the Protestant spirit has run parallel to the post-Medellín spirit in the Roman Catholic Church.

Mr. Felipe Adolf, General Secretary of CLAI, speaks about ecumenism in Latin America as having a unique character, one of service to the poor and the marginalized. He claims that

ecumenism in Latin America is not so much at the level of scholarship and theology, but at the level of service to those who would profit from the united Christian efforts towards assisting them.^{xv}

Recently, a number of the indigenous natives of Chiapas that defended the Cathedral and the person of Bishop Samuel Ruiz were Evangelicals. Those who attacked the Cathedral were ruffians of the land owners and those who hold the concession rights for the numerous fiestas in that area. Bishop Ruiz has been a staunch supporter of the religious freedom of the Evangelicals. The Evangelicals came to the Bishop's aid as an action of solidarity.^{xvi}

What all this tells me for us to consider in the United States is that we need to go beyond the conference table and take our commitments to the poor in the barrio, the blighted urban areas, the poor rural areas, the border areas with Mexico, the colonias, and any place where we will find those with whom Jesus of Nazareth identified. After all, we all accept first of the Lucan beatitudes: "Blessed are you who are poor, for yours is the Kingdom of God" (Lk. 6:20). For some time now, many of our churches have worked together in common task to serve the poor. My own area of Las Cruces is probably typical of things that are being done ecumenically around the country. We collaborate in soup kitchens, Habitat for Humanity, a domestic violence task force, a shelter for battered women, a food bank, a task force on colonias, and a youth challenge group organized to address issues of the youth in our area.

One of the pressing issues that we will all agree we need to address together is that of the stewardship of the earth. That task is another formidable one. It gives me great hope to see children cleaning the mess that we adults make. For me, this is a sign that the next generation will be, of necessity, very conscious about cleaning up the pollution created by those of our generation and those before. The task is made formidable because so often big business and big government

do not have the conscience of stewardship that we would like for them to have. Our soil, rivers, lakes and streams, are contaminated, not so much by individuals throwing beer cans and dirty diapers into them, but more by large industrial and farming corporations that dump tons and tons of toxic material into them. In this area, the churches have much to do in educating the conscience of the world for the sake of the earth.

V. THE FUTURE: PRACTICAL CONSIDERATIONS AND RECOMMENDATIONS

In the last analysis, documents, statements, declarations and the like, are dead unless we give them life by how we live among ourselves and what we do.

I recommend that issues related to Hispanic ecumenism be brought more to the center of your discussions. Hispanic and other minority issues always seem to be an after thought, a side issue. Ecumenism among Hispanics is the new frontier and can be a new source of life for the ecumenical movement at large.

NADEO and the other groups here should structure a stronger Hispanic presence within their organizations. Perhaps they need to have a Hispanic component, committee, or task force to address the Hispanic ecumenical question.

Sometimes we wonder where we can begin. I would recommend that much can be done at the seminary level or theological education. Future ecumenism will only be as strong as we invest in it in the present. The future is in our theological schools and formation programs. Not only should there be academic and intellectual formation on the topic of ecumenism, but there should be opportunities offered students to have convivencia (fellowship) for sharing faith experiences and working together in specific and concrete social projects. I hate to think about it, but I believe that in this country it is very possible for a Roman Catholic seminarian, for example,

to go through years of seminary formation without every having had a serious conversation with a Protestant. The same can be said about a Protestant seminarian with regards to a Roman Catholic counterpart.

VI. CONCLUSION

John Paul II shares your yearning and quest for the unity of the disciples of Christ. In his Apostolic Letter, Tertio Millennio Adveniente, he expresses his fervent prayer that ecumenical agreements be reached with regard to the preparation and celebration of the Jubilee (2000 A.D.). In this way the Jubilee, he writes, will bear witness even more forcefully before the world that the disciples of Christ are more fully resolved to reach full unity as soon as possible in the certainty that "nothing is impossible with God."^{xvii}

Among the sins of the past, John Paul II points out those which have been detrimental to the unity willed by God for his People. The approaching end of the second millennium, he goes on to say, demands of everyone an examination of conscience and the promotion of fitting ecumenical initiatives, so that we can celebrate the Great Jubilee, if not completely united, at least much closer to overcoming the divisions of the second millennium. ^{xviii}

I take this opportunity to congratulate and to thank you for the magnificent service you have provided the churches over the years. Some of you have been at this most of your lives. Yours has been a remarkable persistence in prayer and effort, in collaboration and dialogue, in agreeing and in agreeing to disagree. I am sure that at times it has been painful, especially when you run into impasses and having to say, "Only thus far can we go together."

Yes, the pilgrimage of ecumenism is long and arduous, requiring much, much patience and endurance. What keeps you going is your prayer, especially when you pray together and in that way, share your common faith.

In a terribly fragmented world beset with violence upon violence, we must not let go of the task we have taken upon ourselves, nor can we allow ourselves to detour from the pilgrimage towards koinonia. Unity that we can, with the grace of God's Holy Spirit, achieve will be the best sign we can give to the world. And our most important message is not in any document, past, present, or future, but in our love for one another.

I would like to close with the prayer from the message from the Faith and Order Conference held in Compostela, Spain, in 1993.

Holy and loving Trinity:

- we come to you in thanksgiving,
for your gift of koinonia which we now receive as a
foretaste of your kingdom.
- we come to you in penitence,
for our failures to show forth koinonia where there is
division, hostility, and death;
- we come to you in expectation,
that we may enter more deeply into the joy of koinonia;
- we come to you in confidence,
to commit ourselves anew to your purposes of love;
justice, and koinonia;
- we come to you in hope,
that the unity of your Church, in all its rich diversity,
may be ever more clearly manifest as a sign of your love.^{xix}

Amen!

ENDNOTES

- i. Bishop Ricardo Ramírez, C.S.B., "The Crisis in Ecumenism Among Hispanic Christians," Origins, Vol. 24:No. 40, March 23, 1995, p. 661.
- ii. *Ibid.*, pp. 4-8.
- iii. Bishop Ricardo Ramírez, C.S.B., "Bringing Ecumenism to Hispanic Christians," Origins, Vol. 22:No. 3, May 28, 1992, p. 40.
- iv. Lorelei F. Fuchs, SA, "Koinonia: Text and Context for the Church," Ecumenical Trends, Vol. 22, No. 2, p. 1.
- v. *Ibid.*, p. 1
- vi. *Ibid.*, p. 1.
- vii. *Ibid.*, p. 11.
- viii. *Ibid.*, p. 11.
- ix. *Ibid.*, p. 12.
- x. Interview with Dr. Wallace Ford of the New Mexico Conference of Churches, April 27, 1995.
- xi. Bishop Ricardo Ramírez, C.S.B., "The Crisis of Ecumenism Among Hispanic Christians", Origins, Vol. 24:No. 40, March 23, 1995, p. 660.
- xii. "Fostering Ecumenism in the U.S. Hispanic Community," Origins, March 23, 1995, Vol. 24:No. 40, p. 659.
- xiii. Meg Steinfelds, "What Brings Us Together?" Talk given at Colorado Springs Congress, October 14, 1994.
- xiv. Carmelo Alvarez, "¿Hacia un Nuevo Protestantismo en América Latina y el Caribe?", Protestantismo y Cultura en América Latina, Aportes y Proyecciones, Tomás Gutiérrez, Ed., Ecuador, CLAI/CEHILA, 1994, p. 275.
- xv. Pedro Vega Bravo, "Hoy el Ecumenismo no es Prioridad," Pastoral Popular, May, 1994.
- xvi. Interview with Mr. Tom Quigley, of the USCC Office of Social Development and World Peace, March, 1995.
- xvii. Pope John Paul II, "As the Third Millenium Draws Near," No. 16.
- xviii. *Ibid.*, No. 34.
- xix. "The Message," Fifth Faith and Order Conference, Santiago Compostela, Spain, August, 1993.