



Somos Um

I INTERNATIONAL MEETING LEADERS *WE ARE ONE*

SEPTEMBER 05 (SATURDAY)

1. INAUGURATION AND GREETING

Mons. Orani João Cardenal Tempesta, O.Cist.
Archbishop of Rio de Janeiro

Dear brothers in Christ,

With joy, I address my welcome to you at the opening of the I International Meeting of Leaders Somos Um, which brings together lecturers and participants from Brazil and several countries.

This current dialogue between Catholics and Evangelicals with a charismatic-Pentecostal experience has grown even more in our Archdiocese, through the Mission Somos One, which emerged recently, and continues to extend its field of action at an international level as it is happening now. I believe that the novelty of the expansion of this modality of ecumenical dialogue may be taking place in other locations, and for this reason, this step that we now take is very important in these complex times that we live in, especially in the issue of religious intolerance. Our Archdiocese has a long history of ecumenical dialogue and has always been open to promoting it even more. I believe that this initiative is an addition to so many others that have already appeared and that we ask God to bear much fruit.

I see these signs of unity in the walk of our Churches with optimism and hope, as this Meeting proposes: “In response to Jesus 'prayer -' [...] that all may be [...] so that the world may believe that you sent me '(Jn 17,21)’” Indeed, one of my pastoral concerns in this great city has been to promote dialogue at all levels, with an emphasis on ecumenism.

The Second Vatican Council encouraged the Roman Catholic Church to get closer to other religions, to Jews and to Christian denominations. We know that we have walked through paths that have not always been unimpeded, but with evident advances, throughout these last times of joint efforts we hope to continue to work according to what unites us.

We know that unity is not built by the mischaracterization of our histories and peculiarities, nor by the imposition of any ecclesial community on others. For this reason, we acquire a look that goes beyond the secondary, and fixes the fundamental principle of our unity: faith in the One and Triune God, whose Son, Jesus Christ, is our only Lord and Savior.

According to the Second Vatican Council document on ecumenism, the Decree *Unitatis Redintegratio*, the first steps in ecumenical dialogue are the conversion of the heart and prayer for unity. In fact, these steps must be permanent in our lives, because conversion and prayer are part of the norm of life for any Christian, in the search for holiness.

Thus the aforementioned Decree is expressed: “Let all Christians remember that the better they will promote and even realize the unity of Christians the more they strive to lead a purer life, according to the Gospel. Because the more united they are in close communion with the Father, the Word and the Spirit, the more intimately and easily they will be able to increase mutual brotherhood.” (UR 7).

The testimony of the unity between us is manifested concretely in collaboration in different situations and enterprises. The moment we live in, surrounded by anxieties and uncertainties, with the increase in poverty and social inequalities, is also a propitious field for ideological polarizations and exacerbated sectarianisms. The prayer and sharing meetings between us help us to better understand and collaborate with one another, as we get to know each other better, we see how the Lord is working in our personal and community life.

The Christian presence in society, impregnating it with the values of the Gospel, is essential for us to sow peace and offer our solidarity to those who most need spiritual, emotional and material help. There are several jobs that our communities can carry out in cooperation, because together we are stronger.



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Therefore, I would like to warmly greet the organizers and participants of this International Meeting for opening up to the breath of the Holy Spirit, and to wish the event be a success. May the One who is the Love of the Father and the Son, and has been poured into our hearts, inspire and guide the work of these days, so that they may bear much fruit and may give rise to new and abundant sowing.

2. WELCOME AND OPENING WORD

Izaías de Souza Carneiro
Pr. Edvaldo José Nascimento
Co-Chairs of the We Are One Mission

Dear brothers and sisters, God bless you! It is with joy and fraternal esteem that we welcome each participant of the 1st International Meeting of Leaders We are One! Thank you very much for accepting our invitation to this ecclesial and fraternal event!

My name is Izaías de Souza Carneiro. I am the founder and moderator of the Catholic Community Coração Novo (New Heart Community), which has its headquarters in the city and in the Archdiocese of São Sebastião of Rio de Janeiro and carries out its mission under the pastoral care of Dom Orani João Cardinal Tempesta, O.Cist. It was in this community that the first initiatives that we now call the Mission We Are One appeared, of which I am the Catholic Co-President. I am married to Patrícia and we have a daughter, Izabel.

I am Pr. Edvaldo José Nascimento, a member of the New Church, also located in the city of Rio de Janeiro, pastored by Pr. Mauricio Fragalli. I got to know the We are One Mission in 2017 and I felt called by the Lord to walk this path and collaborate in building a culture of unity between Evangelicals and Catholics. In this process, I am accompanied by Pr. Bené Gomes, who in 2013 worked directly in the beginning of the We are One Mission, of which I am today the Evangelical Co-President. I am married to Heloisa and we have two sons: Marlon and Hugo.

The First International Meeting of Leaders We Are One takes place in an emblematic moment, given that the Church of Christ - already so marked by the scandalous sin of division among the baptized - feels intensely the effects of its historical fragmentation, which currently extrapolates the religious scope and relationships, and tackles the concept of society, political options and many other aspects. In this context, Christians are increasingly required to have an authentic and credible testimony of the Gospel, since the evangelical imperative of unity - according to Jesus' prayer (cf. Jn 17:21) - is a condition for the world to believe that Jesus is the Lord. To accept the gift of unity is, therefore, to restore the centrality of the Gospel in personal and community, ecclesial terms.

For that reason, we are immensely happy with the presence and participation of each brother and sister who was willing to experience this time of communion! We know that one of the answers to the world's suffering is our unity expressed through loving relationships among us. We also know that this is a path and the road to be traveled is a long one. However, at the beginning of our meeting, we can say that there is two good news: 1) the road seemed much longer in the past but as many brothers and sisters have already walked on it (and still are and we are grateful to them), we take on our part in the journey starting from those steps, this way we are collaborating now on this path; 2) it is certain that we are not alone in this journey, as we have one another in unity in the diversity of charisms and ministries.

The I International Meeting of Leaders that we have just started has two objectives and two goals. The first objective is to strengthen the bonds of communion between Catholic and Evangelical leaders of Charismatic-Pentecostal experience (or not) through listening to the Word, prayer, testimony and sharing experiences. The second is to present the vision, objective and projects of the We are One Mission, as well as the bases, processes and main results of the Catholic-Pentecostal Dialogue at the international level. The first goal is to motivate the brothers and sisters to collaborate concretely with the path of unity in the context of their Churches, Communities and Ministries, proposing courses of action for Catholics and Evangelicals to meet and share discipleship and mission. The second goal is to invite the brothers and sisters to engage in missionary activities that already exist at the local, national or international level that the We are One Mission develops as a service to all initiatives that work for the



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unity of the Body of Christ, especially the International Conference of Praise and Worship, whose fourth edition will take place from July 26 to August 1, 2021, in the city of Rio de Janeiro.

Once again we welcome everyone with joy and officially open the 1st International Meeting of Leaders We Are One, calling on the Lord to send the Holy Spirit to a new Pentecost at a time when Catholics and Evangelicals have been awakened more intensely to the experience of unity! God bless you all!

Expressing the communion between our churches, communities and ministries, some ecclesiastical authorities were invited to address us a fraternal greeting, as a sign of their closeness and support for the Meeting and the path of unity that we have experienced.

3. REGARDS

Pr. Bob Garrett

General Coordinator of the Alleluia Community (Augusta-Georgia/USA)

Secretary of the CLF (Charismatic Leaders Fellowship)

Dialogue of the New Charismatic Churches (Pontifical Council for the Promoting of the Christian Unity)

It is an honor and privilege to bring you greetings from your brothers and sisters in Christ who live in the US. We know that many of you are suffering as a result of the global pandemic and we are sharing in your suffering. We pray for you the words of King David in Psalm 91:5-6 that "You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday." We know that we can pray this for you because you say of the Lord the same words that King David said in Psalm 91:2 - "He is my refuge and my fortress, my God, in whom I trust."

Especially now I want to thank and honor Dom Orani Tempesta and Bishop Abner Ferreira for their wise and fearless leadership that is calling their people forward into unity and not backward into isolation. This is a prophetic sign to the world. Also, I want to thank the Holy Spirit for providing the leadership of Izaías and Pastor Evaldo, the Co-Presidents of the Somos Um Mission, and using them as examples of leaders who are willing to do the difficult work of building and maintaining Christian unity. I think they are all taking the lead in healing the body of Jesus which has been broken for centuries. I also want to thank Mons. Rodolfo Valenzuela, Rev. Jose Roberto and especially Mons. Juan Usma Gomez, who is representing the Pontifical Council for Promoting Christian Unity, all for their important and undoubtedly prophetic contributions to this conference.

It is a great blessing for me to be able to join with you today!

Mons. Rodolfo Valenzuela Núñez

Bishop of Verapaz (Guatemala)

Member of the Pontifical Council for the Promoting of Christian Unity

With great joy I greet from Guatemala the participants in this first international meeting of leaders promoted by the We are One Mission.

Without a doubt, ecumenism continues to be an important reason to meet and dialogue, to seek new paths, to share. The ideal of Christian unity is within the project of Jesus of Nazareth and therefore is not a matter of fashion or convenience. It is the Lord Jesus himself who wished his disciples to be one to project a credible testimony in the world. "May they be One so that the world may believe that You sent me" He said, according to Saint John in his prayer before the Father.

I dare to say that if our mission is to evangelize, to announce Jesus of Nazareth, a precondition is that we are united.

Throughout almost 20 centuries of Christianity, however, we have experienced so many divisions, so many confrontations and difficulties and we still continue to experience them, I am speaking to you from Guatemala, a country that, like Brazil and others to a lesser extent, has experienced this tremendous fragmentation between those of us who say we believe in Jesus Christ, dead and risen, and we confess



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ourselves baptized Christians. The division deeply hurts our Christian experience and is an obstacle for all of us to work together to promote a more just, less unequal, more reconciled world. But the ideal of unity still stands because it comes from the Lord Jesus Himself and therefore we cannot consider to put it aside.

That is why I am happy to have received the invitation to participate in this meeting, an initiative of the We Are One Mission, whose title alone already speaks to us of a very good foundation: in fact we are one, we already are in the bottom of our heart and being: of each and every one, and that must be evidenced, it must be discovered, it must be brought out of the shadow, particularly in our days, so threatened by particularisms, sectarianisms, divisions.

In the last 20 years in the Church in Latin America we have become more aware that we cannot be disciples of Jesus without being missionaries, and ecumenism is a challenge of the mission, Pope Francis invites us all to be part of a Church opened to others, not accommodated or entrenched in its securities, but open to dialogue, to interrelation, to interaction.

Unity is something that has already been given to us, we are one, we already are. It is a gift, but at the same time it is a task. What is needed is to discover this gift in one's own personal life and in that of our communities. A meeting like this in which we participate helps all of us, in various parts of the great homeland, Latin America, to commit ourselves to working for unity.

The bishops of Latin America already said it in the 5th General Conference in Aparecida, Brazil in 2007: "the relationship with the baptized brothers and sisters of other churches and ecclesial communities is an inalienable path for the missionary disciple, since the lack of unity it represents a scandal, a sin, and a delay in the fulfillment of Christ's desire. I hope that all of us who participate in this meeting will help us grow in this awareness of Being one and in this commitment to discover and spread this conviction.

Bishop Abner Ferreira

President of the Assembly of God of the State of Rio de Janeiro - Ministério Madureira

My dear brothers in Christ and members of the We Are One Mission, I want to greet you with the glorious peace of Our Lord Jesus Christ and wish you full success in the achievements of the We Are One Mission. I leave for you as spiritual comfort 1Cor 15:58: "Be steadfast and constant, always abundant in the Lord's work, knowing that your work is not in vain in the Lord". God bless you all! Success!

4. PRACTICAL GUIDELINES

Diogo Marangon Pessotto
Secretary of the We Are One Mission

Dear brothers and sisters, after the initial moment of praise and adoration, after the welcoming words of the Co-Presidents of the Somos Um Mission - Izaías Carneiro and Pr. Edvaldo Nascimento - and after the greetings of our ecclesiastical authorities, to whom we are immensely thankful, we move on to the first activity of our Meeting: the Inaugural Conference followed by a Sharing of Experience.

The theme of our Inaugural Conference will be "The relevance of Catholic-Pentecostal dialogue today in the context of Churches, Communities and Ministries" and it will be given by Msgr. Juan Usma Gómez. Msgr. Usma is Colombian, theologian, Head of the Western Section of the Pontifical Council for the Promotion of Christian Unity (in the Vatican) and the Catholic Co-Secretary of the International Commission for Catholic-Pentecostal Dialogue. After the Conference held by Msgr. Usma, we will have an Experience Sharing that will be reported to us by Pr. Bob Garrett, who is the General Coordinator of the Alleluia Community (based in Augusta, Georgia / USA), Secretary of the CLF (Charismatic Leaders Fellowship) and acts in the New Dialogue of Charismatic Churches together with the Pontifical Council for the Promotion of Christian Unity (in the Vatican). We want, with immense joy, to welcome these brothers of ours and thank them for the generosity of being with us in this I International Leaders' Meeting We are One! Msgr. Juan Usma and Pr. Bob Garrett, welcome!



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When we hear the words of our speakers, it may happen that some questions or inquiries arise. We ask the participants to kindly write down these questions so that tomorrow, in the Theme Rooms, we can share them, so that today, due to the time of our Meeting, there won't be specific space for interaction.

We will be able to follow Msgr. Usma and Pr. Bob Garrett's talks through the translations that were previously sent.

Our word of gratitude to Msgr. Juan Usma and Pr. Bob Garrett for such significant words that encouraged us to walk the path of unity in the face of the contexts we have before us! May the Lord's grace and peace be upon your lives and missions! Be sure of our prayer and our fraternity! Thank you!

At this time, we will carry out the second activity of our Meeting: the Thematic Rooms in which the vision, objectives and main projects of the Somos One Mission will be presented to us. The Rooms will be organized by language: a Portuguese language room and another room for Spanish. In the Portuguese Language Room, we will have the mediation of Pr. Edvaldo Nascimento (Co-President of the Somos Um Mission), by Huanderson Leite and Angela Amorim (both from the General Secretariat of the Somos Um Mission). In the Spanish Language Room, we will have the mediation of Izaías Carneiro (Co-President of the Somos Um Mission) and Fr. Marcial Maçaneiro, SCJ (Theological Advisor of the Somos Um Mission and Member of the International Commission for Catholic-Pentecostal Dialogue).

From now on, we will divide the brothers and sisters in these Rooms according to the language indicated in the registration. We kindly ask you to wait for the request that will appear on your device and accept it so that you can enter the respective Room. At the end, we will all return to the Main Room to conclude our day.

5. INAUGURAL CONFERENCE

Msgr. Juan Usma Gómez

**Head of the Western Section of the Pontifical Council for the Promotion of Christian Unity (in the Vatican)
Catholic Co-Secretary of the International Commission for Catholic-Pentecostal Dialogue**

For many years, as soon as I was entrusted with the task of being in charge of the relations between Catholics and Pentecostals, at the Pontifical Council for the Promotion of Christian Unity, I heard disturbing comments, such as: "I did not know that the Catholic Church is now talking to the sects"; or "Poor thing, my God, wouldn't it be better to work with serious theologians from historic churches", or even "Talking to Pentecostals? How can you. I think that's impossible".

Similar experiences have also had many of my Pentecostal brothers. Pastor Mel Robeck, Pentecostal responsible for the dialogue, said before Pope John Paul II in 1997, twenty-five years after the beginning of the Catholic Pentecostal dialogue: "There were those who predicted that these talks would not be the last. Others have not yet truly understood its meaning. There are others who did their best to end them. It is then a testimony of grace and fidelity to Christ, as well as of the trust that has been established between us, and that gives this meeting with your Holiness a special meaning".

Perhaps some of you know people with the same ideas. Perhaps some of you thought so anyway. I imagine that the organizers of this conference want all of us, speaking of the relevance of the Catholic Pentecostal dialogue, to be able to participate in this initiative with commitment. I hope to be able, or at least, to provide you with some elements to bring you closer or reinforce the exchange between Pentecostal and Catholic evangelicals. Before talking about its relevance, I would also like to remind you of three fundamental points about the dialogues between Christians of different churches, which are initiatives of ecclesial service.

The first is that "all statements or reports of the dialogue commissions are submitted to the churches concerned for approval. The statements made by the dialogue commissions have an intrinsic value due to the competence and status of their authors. However, such declarations do not compromise the Catholic Church until they have been approved by the competent ecclesiastical authorities" (Ecumenical Directory 178). At the beginning of the last three documents of the Catholic Pentecostal dialogue, a similar phrase is indicated that was agreed jointly and that should not be forgotten by readers. The second stresses that it is fundamental, "when the competent authorities consider the results of a



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dialogue to be subject to an evaluation, the members of the people of God, according to their role and charism, must show themselves committed to this critical process. Indeed, the faithful are called to exercise 'the supernatural sense of faith (sensus fidei)' that belongs to the entire people when, 'from the bishops to the last lay faithful', they show their universal consensus regarding the truths of the faith and customs" (Ecumenical Directory 179). The importance of exercising the supernatural sense of faith is common to Catholics and Pentecostals.

The third is the following personal observation. In all bilateral dialogue there are at least "four" partners, which, in our case, are: Catholics, classical Pentecostals, the world to be evangelized and God Himself. We would not be doing justice to any ecumenical effort if we limited it only to interlocutors in dialogue, without recognizing that each step towards unity has as its final objective to give a credible witness to the world. It must also be said that unity is not simply the result of human efforts: everyone involved in the dialogue must listen carefully to what the Spirit says to the Churches in order to give concrete form to their orientations or, at least, to those who have a responsibility function.

If we bear in mind that the dialogue is complete when all the people of God approve of its content, after reading and seriously evaluating it, we can say that the Catholic Pentecostal dialogue still needs to carry out this process. It is very useful for everyone to know that, on the Catholic side, all the texts were considered ready to be proposed to all the people of God by the Congregation for the Doctrine of the Faith, which is the Catholic department that takes care of making a first doctrinal assessment. With all this in mind, I will now try, in a very brief way, to propose to you its relevance. I didn't think it would be honest of me to make a distinction between churches, movements and communities. I trust that the simplified form of presentation can be sufficient.

1. Relevance to the healing (healing) of split wounds

We must be honest: pain is a necessary evil. And all pain has its own characteristics, indicating that there is a disease and favoring the search for a cure. The same goes for the pain of divisions among Christians. In the words of the Second Vatican Council: "The Lord of the centuries, however, wisely and patiently pursues the plan of his grace in favor of us sinners. He has lately begun to infuse more abundantly in the Christians separated from one another the heart compulsion and the desire of unity" (UR 1). The precise expression is 'soul compulsion' (animi compunctionem); it is a chronic pain that persists beyond the material causes that generated it and that remains even after the wound disappears: unity will be the gift of the Spirit and not the fruit of our human efforts. Since the emergence of this chronic pain, all Christians have implemented different protocols, depending on the causes of their divisions. I would like to see the Catholic Pentecostal dialogue as a result of this 'chronic pain' and part of this healing. Therefore, we are not only getting closer, we are also realizing that the time in which we lived apart in open opposition has moved us away. We do not know each other and often we do not even recognize ourselves. We still have a long way to go.

In healing, it is not uncommon for the pain to become more acute. In the case of our relations with many other Christian communities, the pain of division does not seem to be harmonized with a common effort to restore unity. In fact, the dialogue showed that many Pentecostals doubt the status of Christians as Catholics, and that Catholics, in turn, doubt the ecclesial condition of Pentecostals. In doing this, both added pain to the pain. We are even tempted to exclude each other from our relationship circles. The temptation to desire unity only with some Christians and with some churches is an issue that must be addressed urgently if we are to end the evil of division. Even though Pentecostalism emerged as a renewal movement and still insists on being a "movement", its development has produced a whole series of denominations and groups that demand new ways of working in order to be able to fulfill our Lord's will. Catholic Pentecostal dialogue demonstrates that it is possible, necessary and convenient for Catholics and Pentecostals to speak to each other. Discussions allow them to get to know each other by identifying themes and circumstances that must be changed in the light of the Gospel. This is not merely an academic exercise, but an effort among believers, which should lead them to rediscover each other as brothers and sisters in Christ.



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2. Spiritual relevance (the fullness of life in the Holy Spirit)

“The Pentecostal experience is not an objective to be achieved, it is not a place to stand, but a door through which one can enter a greater fullness of life in the Spirit. It is an event that becomes a way of life in which charismatic manifestations often have a place. Characteristic of this way of life is the love for the Word of God, fertility in prayer and witness in the world and for the world, and the concern to live by the power of the Holy Spirit”. Catholic Pentecostal dialogue explains some forms of growth in the faith, and helps us to discover and recognize what the Spirit has accomplished in other communities (cf. UR 4). Unfortunately, the exchange of gifts was not always received with enthusiasm, nor was it appreciated or understood in its entirety. Some expected that Catholics who received the baptism of the Spirit would leave the Catholic Church, others expected that Pentecostals who related to Catholics would leave the Pentecostal community. From its beginnings, it is clearly stated that: “The [Pentecostal Catholic] dialogue will explore, on the basis of the unity that already exists among us, the life and spiritual experience of Christians and the Churches. In this perspective, the dialogue will pay special attention to the meaning for the Church of the fullness of life in the Holy Spirit”.

In the same year, we are in 1972, Pope Paul VI stated: “We often ask ourselves about the Church's highest priority ... What is its own mystery, its own life: it is the Spirit, the Holy Spirit who animates and sanctifies the Church, her divine breath, the wind in her sails, her principle of unity, her inner source of light and strength, her support and comfort, the source of her gifts and songs, her peace and her joy, her pledge and prelude to a blessed and eternal life (cf. *Lumen Gentium*, 5). The Church needs its perennial Pentecost, it needs fire in its heart, words on its lips, prophecy in its gaze ... The Church must be the temple of the Holy Spirit (cf. 1 Cor 3: 16- 17; 6.19; 2 Cor 6.16), of total purity and inner life ...”

Here I would like to offer you one of the indications given by Pope Francis at the beginning of his Pontificate on the relationship with other Christians. He writes: “There are so many and so valuable things that unite us! And if we really believe in the free and generous action of the Spirit, how many things can we learn from each other! It is not just a matter of receiving information about others to get to know them better, but of collecting what the Spirit has sown in them as a gift for us too. Through an exchange of gifts, the Spirit can lead us more and more to the truth and the good”. I personally see that we have a great harmony here. Regarding the fullness of life in the Spirit, I would like to invite you to review the reflection of the dialogue on Baptism in the Holy Spirit and the charisms in the life and mission of the Church. Two specific themes of this dialogue offer us a synthesis of the doctrinal state of the study within the churches and among the churches in dialogue, highlighting some problematic issues. The Catholic Pentecostal dialogue could also serve as an inspiration for CHARIS as a service of communion for all Christians who participate in the same stream of grace.

At this point, I must say that initially, given the Pentecostal diversity, the limits of the dialogue were very clear: “Although there are three currents within the Pentecostal - Charismatic Movement (classics, Protestant neo-Pentecostal and Catholic Pentecostal) and although there is no essential difference between them in terms of the spirituality that the three embrace, this dialogue is not directly related to the internal pastoral problem of the relationship between Catholic Pentecostalism and the Catholic Church. Dialogue can indirectly help to clarify this relationship, but this is not the direct concern of our deliberations. This clarity was not the same when the New Charismatic Churches, which did not exist in the 1970s, asked the Catholic Church to establish talks. On the other hand, we must recognize the respect and acceptance that the Pentecostal members of the dialogue make in the Catholic recognition of the Charismatic Movement to its intern. In any case, one should further study the assumption that the “fullness of the Holy Spirit” is only present in “baptism in the Holy Spirit”.

3. Missionary relevance

Proposing a complete view of two missiological approaches that are in conflict in action can help us to understand the dynamics of the conflict and, above all, the points in common. Exploring also the dark side of the mission, reflecting together on the problem of proselytism through a concrete proposal that can be verified at the local level, seems to me to be one of the most significant contributions. The



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language, honesty in the analysis, the ability to present new possible ways of overcoming situations in the light of the call to unity represents a novelty in the dialogue documents. We must, however, say that Pentecostal growth has in fact created a situation of greater mutual influence and interaction between Christian communities of different traditions that still needs to be explored. On the other hand, there is also a clear influence of the different main traditions in Pentecostalism, which needs to be further analyzed and, possibly, encouraged.

4. Historical relevance

I would highlight three elements here. The dialogue made it possible for us to become familiar with the beginnings of the Pentecostal / Charismatic Movement as part of our Christian tradition. It is necessary that we all know this reality, which, at least initially, did not arise as a result of a division within the Catholic Church. The second is the unusual proposal for a historical reading of the Pentecostal-charismatic movement, incorporating Catholic expressions of faith and devotions that suggest a particular cause-effect dynamic. In the text of the fifth phase of dialogue, it is clearly stated that the manifestations of the Holy Spirit in the last century cannot be understood without the devout supplication of Catholics as well. This interpretation seems to suggest that it is not possible to consider the outpouring of the Holy Spirit in the 20th century without taking into account developments in the Catholic Church, in particular with Pope Leon XIII, indicating that from 1967, the Catholic Church and the Pentecostal Movement they are no longer completely separated, thanks to dialogue.

A third element that I would like to highlight is the attempt to recover a historical reading of the action of the Holy Spirit, which tries to correct a restorationist attitude that prevents many Pentecostals from seeing the work of the Spirit over the centuries. It is important to understand (and believe) that there have been no interruptions in the work of the Spirit throughout the history of the Church, so a restorationist vision must be overcome.

5. Relevance for the life of communion

Our wounded memory obscures the vision of the call to unity. These open wounds, caused by mutual ignorance, aggression, open rejection and contempt, have often marked evangelization. Catholics, Pentecostals and Evangelicals, through dialogue, were able to address some of these situations together by rereading our stories from the perspective of the call to unity and reconciliation. As in life, not necessarily the most pressing problem on the agenda is the first to be addressed; the conditions need to be created to do it properly. Pope Francis' request for forgiveness, on behalf of the Catholic Church, during his visit to an Evangelical Pentecostal Church (Church of Reconciliation, Caserta, 2014) can help us heal our wounded memory and motivate us to create a new memory, establishing new relationships. The Pontifical Council testifies to this and has been able to participate in spiritual, pastoral and theological initiatives that are changing relations at the local and regional level.

As a reference to recover the desire for unity, we read in the document *Evangelization, proselytism and common witness*: (87) The Pentecostal members of this Dialogue lament the impact of the factors that led to the loss of the originated views of the unit. They would like to challenge Pentecostals to look once more at their roots, so that they can rediscover the richness of their first call to facilitate unity among all Christians, re-internalizing the role that the Holy Spirit presumably played in the birth of these deep yearnings.

Catholic members are associated with this call and ask that the different views of unity be discussed together: (88) All members of this Dialogue also wish to encourage Pentecostals to share their views of greater Christian unity with other Christians. In turn, we urge the latter to bring their own views of unity to the discussion. In this way, we believe that together we can "discover the unfathomable riches of truth", thus deepening our own understanding of what we believe the Holy Spirit has brought up within us. We are all called to be administrators of this precious gift of unity that we already enjoy and which we still aspire to in the bond of peace (cf. Eph 4,3).



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6. Theological relevance

The Catholic Pentecostal dialogue offers us new theological themes that need to be taken up if we are to honor the existence of the Pentecostal / Charismatic Movement in all its forms. In this sense, I think it is very necessary that we can rediscover the testimonies of the Christians of the first centuries who, as the dialogue itself states, "The writings of the Fathers of the Church are not library treasures from centuries ago. His words are vibrant witnesses to Christians today, and to all ages. Through this dialogue, Pentecostals and Catholics have seen the wealth of this witness together and can share it with their respective communities today". (On Becoming a Christian 269). The Catholic Pentecostal dialogue manages to present them vividly to readers: "We have seen their own personal struggles and crises as they seek to follow Christ, and even the role of the family in promoting life and faith (Augustine, *The Confessions*). We have seen the reflections of some facing and welcoming martyrdom in the name of Christ (Ignatius of Antioch, *Letter to the Romans*). We heard them speak, even poetically, of the way that faith took over them ("a flame lit in my soul" Justin, *Dialogue with Trifon*). Hilário de Poitiers spoke of the experience of intense joy "when we feel the final stirrings of the Holy Spirit within us" (*Tract on the Psalms*). We see them celebrating the presence and power of the Holy Spirit (Basil of Caesarea, *On the Holy Spirit*, Cyril of Jerusalem, *Catechetical Lectures*)". (On Becoming a Christian 270). We thus see a very precise way of recovering the Church's Tradition as a significant element of personal faith.

Another very important indication at the theological level is that we need to rescue a pneumology that goes beyond the simple reference to the Holy Spirit and that does not take into account a spiritual experience very widespread in our time. Also, about the impossibility of understanding charisms, the first advantage of asking questions about charisms is the very fact of asking them, which is an eloquent sign of the weakness of our human knowledge as we approach "width, length, height and depth" of the mystery of God (Eph 3:18). In this case, the Catholic Pentecostal dialogue reminds us that the gifts of the Holy Spirit have "surprised" the Christian community since its inception. It also suggests the overcoming of gifts with respect to the needs of the Church, our merit, our capacity for knowledge. It also indicates that the difficulties and perplexities faced by the communities of Ephesus or Corinth do not differ much from the difficulties and perplexities of our Christian communities in the face of such gifts, however developed our ecclesiology may be. It also indicates that the charisms while building the Body of Christ can never be approached without a reflection on the church, nor as independent elements, but as a whole, this is as a multiple expression of a unity that comes from its Donor. Third, by nature, although we are the recipients of such gifts, we cannot dominate them, we can only receive them, ask for them and put them at the service of the Church, but we need to relate them to the visible structure of the Church so that order, not chaos, follows its gift.

"Catholics and Pentecostals salute the new emphasis that has been placed in recent decades on charisms in the life and mission of the Church. Together they affirm that the Holy Spirit never failed to transmit his charisms to Christians of all times, to be used in the diffusion of the Gospel and in the building up of the Church" (*Do not extinguish the Holy Spirit* 1).

7. Ecumenical relevance

Due to the characteristics of Pentecostals, the Pentecostal Catholic Dialogue represented a novelty in the field of international ecumenical dialogue. It is the only dialogue that does not take place with a Christian World Communion, nor through an organization that is internationally representative. The dialogue is conducted with a group of Pentecostal leaders, some of whom have been officially appointed by their own "churches"; others participated with the authorization of their communities, but do not represent the official position of their communities. At various times, some Pentecostal churches or groups have officially participated in the PCD. It should be noted that there is no structural connection between the different churches or groups, what they have in common is the fact that they belong to the "first wave" of the Pentecostal Movement. Consequently, the aim of such conversations has not been, nor is it yet, the search for structural unity.



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Another element that gives a specific connotation to the PCD is the fact that it occurs between one of the oldest historical churches, with a wide literary culture, and a group of classical Pentecostal churches and leaders that have their origins in the early 20th century and that represented a decidedly pre-literary culture. This difference, which was much more evident in the first two phases of the dialogue, is very important because it not only determines the way in which faith and the experience of faith are presented, but also explains the very condition of the first years of working together.

I think the relevance lies in the fact that the Catholic Church has accepted the proposal and can maintain a dialogue that has produced results worthy of being presented to all; and Pentecostals have recognized the possibility of verifying the action of the Holy Spirit among Catholics. We must point out, that in the last decades this situation has changed radically. Now it is not possible to speak of "developing ecumenism" because today the role of Pentecostals in promoting unity is very significant and we have a serious theological reflection that can help us to build a new form of common research. In any case, I would like to affirm that the Catholic Pentecostal dialogue retains a specific value due to its theological contribution, which until now cannot be replaced by the different forums (meetings, seminars) that, we must recognize, favor relations significantly.

Some conclusive reflections

True dialogue serves us to recognize our faults. I would therefore like to invite you to make the words of the Dialogue our own: "The members of both groups deeply felt the need to recognize that neither Catholics nor Pentecostals have sufficiently fulfilled the requirements of the Gospel to love one another. Although the past cannot be undone, and it is not even fully recoverable, we must make every effort to get to know it and express it as accurately as possible". (Evangelization, proselytism and common witness 89).

Dialogue commissions are an ecclesial microcosm in which, by the grace of God, they interact with one another, mutual recognition, reconciliation, confrontation, maturity and creativity. In my personal experience, I can tell you that in dialogue we must never forget:

- Preserve fidelity to revelation because "the things revealed by God, contained and manifested in Sacred Scripture, were written by inspiration of the Holy Spirit" (DV 11). We also need mutual acceptance and respect between the interlocutors, since the dialogue takes place between peers. Attitudes of superiority or inferiority hinder and even undermine the real dialogue.

- Fidelity to tradition itself. Dialogue does not mean negotiating one's own faith, but studying their respective traditions together, comparing and evaluating them, identifying convergences and divergences. The Pentecostal Catholic international dialogue is an opportunity for reflection on the identity of each one; in a sense, members were "forced" to find the best way to present their own traditions. Therefore, we need to be able to adopt and adapt real theological ways of doing theology. Our differences have given rise to difficulties which, in turn, must be opportunities for dialogue.

Finally, I will say that words are powerful. We must learn to talk to each other without creating confusion. We must be aware that in a dialogue we give and receive and that all dialogue must be a service to our communities. Dialogue must be a service for the unity of the Body of Christ as persons and as communities. Theological dialogue must be a dialogue of faith, an opportunity to bear witness to our faith, our convictions. In fact, different approaches to prayer, which at first seemed to exacerbate divisions, have in fact turned out to be elements of reconciliation and spiritual enrichment. We would not have been able to accept our differences and our respective criticisms without a common prayer with which to start and end each day's work.



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6. UNITY EXPERIENCE

Pr. Bob Garrett

General Coordinator of the Alleluia Community (Augusta-Georgia/USA)

Secretary of the CLF (Charismatic Leaders Fellowship)

Dialogue of the New Charismatic Churches (Pontifical Council for the Promoting of the Christian Unity)

In his talk “BAPTISM IN THE SPIRIT, IN THE BIBLE AND IN CHRISTIAN LIFE” given in Rome to Catholic Fraternity Conf., 5 Nov. 2016, Fr. Raniero Cantalamessa, said: “What then does it mean, to say that all were “filled with the Holy Spirit”? The answer is simple. It is enough to ask ourselves what the Holy Spirit is. He is the Love flowing between Father and Son in the Trinity, a love so powerful and substantial as to constitute in God a “subsistent relationship” or, as we would say, a person [relational being.

“And so to say that “they were all filled with the Holy Spirit” means that all were filled with the Love of God, that the apostles had an overwhelming experience of being loved by God. That alone explains the unexpected and radical change that took place in them – the change that the rest of the account [in Acts 2:1-4a] explains so clearly.”

It is this fundamental change, the baptism in the Holy Spirit, that makes Christian unity possible. If that same love that exists within the Trinity is the same one that motivates us to be one together and to celebrate our diversity, then Christian Unity is absolutely and completely unstoppable. It is my experience and firm belief is that our unity is built upon that same Trinitarian Love.

In John 17:20-21 Jesus prays for each of us today. In his high priestly prayer. He says: “My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

I believe that prayer almost perfectly describes the goal of Somos Um. We are here together, even electronically, so that we may be a visible witness of that unity. We know that God has called us together and that He loves each of us very much. We also know that He has a plan for us and that plan includes our unity together that is truly IN HIM.

To continue in John 17 verse 22 Jesus said: “I have given them the glory that you gave me, that they may be one as we are one —”

Today and increasingly in the days ahead we will be sharing in the Glory of God that has been given to us so that we may be one together and be effective witnesses for Jesus Christ our Lord.

1. For 47 years the Alleluia community has been living a daily expression of ecumenical unity with 10 or more different churches and denominations represented.

a) Most people would refer to our type of unity as “grassroots Christian unity” as unlikely if not impossible.

b) We are not officially representing our different churches but we are each faithful members of our own church of choice.

c) The early decision of our community leaders to be an Ecumenical community has opened the door to rewarding relationships for all of us.

2. The Charismatic Leaders Fellowship gives the members an opportunity to grow in their appreciation of and their affection for one another and for the diverse body of Christ.

3. By developing working unity together, the CLF members were ultimately responsible for organizing the Kansas City 1977 ecumenical conference and other similar conferences that have affected millions of people.

4. Alleluia has hosted hundreds of ecumenical events on the local, regional, national and international levels and serves as an ecumenical bridge of understanding and in many cases the unity that grows between the diverse churches and ministries that work with us.

5. I would like to briefly describe the praxis of our shared unity and some things we have learned from our life in Alleluia and our work through the CLF.



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a) Ultimately, our unity is an expression of our committed relationships that are established and are maintained in the name of Jesus and in the power of the Holy Spirit.

b) They serve as the foundation for shared mission and ministry together.

6. What made those things possible?

a) Everything that happened has been result of Holy Spirit-empowered personal relationships that have been formed with those who have diverse backgrounds in both church and ministry.

b) Some of those backgrounds include Catholic, Orthodox, Evangelical, Pentecostal, New Charismatic, Contemplative and more.

7. Here are some special qualities of those relationships:

a) Over time they help us learn to trust others.

b) They introduce us to new and different ways of doing many things so that we can do them together

c) They help us understand that we don't have all the answers and that we really do need one another.

d) They teach us that relationships that are centered on Jesus and on biblical teaching Are strong and enduring and, in fact, they are eternal.

e) They help us understand the operation of the body of Christ and they give us a vision for being the bride of Christ.

Finally, I would like to share with you a dream - I guess a revelation - that I had recently that really surprised me. I had been reading the Scripture and had read the passage in [Ezekiel 37] about the dry bones. The Holy Spirit told me that those dry bones were me, and that they were you, and that together we had gotten disassociated with one another. We had lost all of our muscles and everything that we need to work together. When the Spirit of God blew His breath and when the Father blew his breath on those bones they began to rattle and come together and a mighty army was born. The Spirit told me that the mighty army is his bride. I don't quite understand how this is possible except that I know that with God, all things are possible.

I want to challenge you with the idea that it is imperative that we lay aside our differences. Those who love the Lord with their whole heart, their mind and all of their strength, should lay aside their differences and get to know one another and love one another and respect one another to the degree that we can do the work of Christ in the world today, and do it together.

There is no problem going to our different churches and worshipping as we desire, that's fine. What is missing now is this ability to be an army for God, the beautiful army of the bride. Whatever it is, I can tell you that when that when that those bones all come together the world will be changed. We will experience an outpouring of grace in healing and miracles and signs and wonders that the world has never ever seen before.

I believe that we are at the leading edge of that right now. So, fasten your seat belts everybody. If the Holy Spirit is breathing his breath on us then we have no choice but to come together and be the beautiful bride of Jesus Christ.

I would like to ask you to join me in praying that our message of unity and our love for one another, will reach around the globe, and bring transformation - transformation to others - just as it is done to us. We can be one, because Jesus died and rose again for each of us, and all of us. Let us live for Him. In the unity that we receive that reflects the eternal love the glory, the glorious love that exists in the Father, and the Son, and the Holy Spirit.

Let me pray. Father in heaven. I want to thank you for my brothers and sisters who are in in another part of the world from me right now. But we are one in the Spirit so the distance and the time is transcended and we are together, we are one here, even now. I thank you for your faithfulness to empower us to be one, because that is your desire, that is your very nature, and that it is possible. It doesn't make us watered down versions of our own faith. It makes us more powerful and more complete versions of our own faith. So thank you Father for turning the disunity and the division that has plagued us for centuries. into a deep yearning to be one in the Holy Spirit together. Amen.



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7. THEMATIC ROOM – Vision, Objectives and Projects of the We Are One Mission

Pr. Edvaldo José Nascimento
Co-Chair of the We Are One Mission

Ângela Claudia Amorim
Huanderson Leite
Diogo Pessotto
Secretaries of the We Are One Mission

a) History / Objective

The Somos Um Mission emerged in 2008, in the context of the missionary activities of the Catholic New Community Coração Novo (New Heart), located in the city of Rio de Janeiro, Brazil, where the Mission has its headquarters.

Its main objective is to serve the unity of Christians through the exercise of fraternal relations, prayer and mutual edification, from the level of daily meetings to events that promote the communion of leaders.

The missionary character of this initiative is expressed in the prophetic testimony of a possible communion in the Holy Spirit, in love, “so that the world may believe” (Jn 17,21), because, in the light of John 17, the communion between Catholics and Evangelicals is first of all a grace that corroborates to the proclamation of Jesus Christ.

b) Theological Framework

The theological framework of The Somos Um Mission is structured around the evangelical imperative of unity among believers, as this is the desire of Jesus himself and the object of his prayer to the Father, just before his glorification by the Cross and Resurrection: “I pray not only for them, but for those who, through their word, will believe in me: that they may all be one. Like you, Father, you are in me and I in You, may they be in us, so that the world may believe that You sent me” (John 17,20-21).

The foundation of unity is Christ - Head of the Church - and its agent is the Holy Spirit, a bond of love, “for we have all been baptized in one Spirit to be one body [...] and we all drink from one Spirit” (ICor 12,13).

The brothers and sisters who invoke the Trinity God and confess Christ as Lord and Savior are inserted in the motion and movement for the unity of the Body of Christ, so that it is the Holy Spirit - who dwells in the believers, who fills and governs the whole Church - who brings about the wonderful communion of the faithful and unites everyone so intimately in Christ, because He is the principle of the Church's unity.

Pope Francis, on his visit to the Pentecostal Church of Reconciliation, in Caserta (Italy), reaffirmed that the creator of Christian unity is the Holy Spirit: “What does the Holy Spirit do? [...] The Holy Spirit makes 'diversity' in the Church [...] And this diversity is indeed so rich, so beautiful. But then, the same Spirit makes unity, and so the Church is one in diversity”.

The Mission Somos Um has Pentecost as a reference, as a continuous event to illuminate and renew the Church of Christ, in unity, holiness, universality and apostolicity.

c) Guidelines

Some guidelines guide the actions of the Somos Um Mission:

- The Mission We Are One brings together brothers and sisters who recognize that Jesus Christ is the Incarnate Word of the Father, the anointed Son of God and the risen Lord, who came to save mankind; who profess their faith in the One and Triune God (Father, Son and Holy Spirit); who believe in the transforming power of the Word of God, in addition to wanting to strengthen the bonds of friendship and fraternal communion.



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- The Somos Um Mission is based on the creative and binding action of the Spirit of Pentecost, configuring a spiritual alliance between its leaders who, from their Communities and Churches, accept to respect four principles: respect for confessional identities, ecclesiality (that is, the relationship of communion of each participant with his Church / Community), non-proselytism and the search for unity as a gift of the Holy Spirit.

- The brothers and sisters who participate in the Somos Um Mission do so from their Communities and Churches, with the consent and blessing of their superiors; they seek to live in a permanent state of mission, promoting and announcing the unity of the Body of Christ in their daily lives and in their apostolic activities.

- The Somos Um Mission does not establish denominational or institutional ties, but everything operates through charity, prayer and joint witness to the Gospel, in a fraternal and ecclesial environment.

- The Somos Um Mission takes a look at the nations: on the one hand, it inserts the Christians of Brazil in the prophecy of unity that echoes throughout the world; on the other hand, it shares the Brazilian experience with brothers from other countries, forming a network of unity that values fraternity and common witness.

d) Events

The Somos Um Mission expresses its convergence in Christ, in the Spirit, through the International Meeting of Leaders We Are One and the International Conference of Praise and Worship We are One.

The International Encounter of Leaders Somos Um is held every two years and aims to strengthen the bonds of communion between Catholic and Evangelical leaders with a Charismatic-Pentecostal experience (or not) through listening to the Word, prayer, testimony and sharing the table for the joint discernment of the signs of the times concerning the path of Christian unity in the perspective of the Mission We Are One.

The International Conference of Praise and Worship Somos Um, whose periodicity is also biennial, aims to celebrate the unity of the Body of Christ through the encounter and participation of all types of Christian experiences that take or wish to take part in the movement for unity of Christians. The Conference is, therefore, a fraternal space of praise and adoration, in the light of the Word.

The Conference can favor the birth of other initiatives in the path of the unity of the Body of Christ, which does not make The Somos Um Mission an instance of government over such initiatives, since the role of different ecclesial expressions in their realities is safeguarded under the principle of unity in diversity.

e) Outlook

The Somos Um Mission, in all its relationships and activities, is a missionary response to Jesus' prayer that "all may be one" (Jn 17.21), in the grace of the Spirit of Pentecost, the principle of the Church's unity.

Everything that was and continues to be accomplished, especially the fraternity found between Evangelicals and Catholics, stems from the acceptance of unity as a gift of the Spirit, especially in the current charismatic-Pentecostal scenario, which since 1972 has had an Official International Dialogue Commission.

We are ready, with the Church, to make the Somos Um Mission a ministry of unity, which the Holy Spirit can use to invigorate the Churches and Communities in common witness, "so that the world may believe" (Jn 17,21- 22).

We understand that other initiatives have been born and may still be born, in other Churches and Ministries, by the breath of the Spirit, for the reconciliation of Catholics, Evangelicals and other expressions of the Christian faith.

We are ready to share the path taken as a reference and support to those who need it, to promote the unity of the Body of Christ in the relationship between Catholics and Evangelicals, beginning with



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those who received the grace of the outpouring of the Holy Spirit (Pentecostal and Charismatic people of different expressions).

Among the present and future perspectives that suggest a collaborative work and allow the engagement of brothers and sisters in the activities of the Somos Um Mission, we have:

- **Groups of Communion:** brothers and sisters who - in their local realities, in ecclesiality and fraternity - are prepared to meet regularly for common prayer, for sharing the Word, for a concrete activity of service to human beings, for coexistence and for testimony. In Rio de Janeiro, for example, the brothers meet monthly for a prayer group and for a 'spiritual coffee'.

- **Catholic-Pentecostal WG (to be constituted in 2021):** space for theological-pastoral reflection on the charismatic-Pentecostal experience, considering the reception of what has already been discussed and produced internationally in the dialogue of the Churches, in order to subsidize the understanding and discernment of the specific experiences and initiatives of Churches and Communities in Brazil and Latin America.

- **International Executive Team:** brothers and sisters who have been willing to build bridges between Catholic and Evangelical leaders in the Americas, sharing experiences and motivating the emergence of unity initiatives according to the conditions of each ecclesial reality.

- **Media:** activities proposed for the testimony of the unit via social networks, such as the weekly Lives Somos Um.

- **IV International Conference on Praise and Worship Somos One:** July 27 to August 1, 2021, in the city of Rio de Janeiro.

We wish to proclaim our call to unity in Christ, the first reason for our praise, and to increase our willingness to live the unity possible every day, until the day when we reach full communion, so that "in this will all recognize that you are my disciples: if you love one another" (Jn 13:35)..

8. CLOSING

Izaías de Souza Carneiro
Pr. Edvaldo José Nascimento
Co-Chairs of the We Are One Mission

We have reached the end of the first day of our meeting! The content and experiences with which we maintained contact during these hours certainly enabled us to understand the relevance of Catholic-Pentecostal dialogue in the current context, especially considering its impact on the ecclesial experience and the proclamation of the Gospel through our testimony of love.

We want to thank Mons. Juan Usma Gómez and Pr. Bob Garrett for the inaugural conference and sharing of experience and the members of the We are One Mission who set us up about their vision, objective and projects! Thank you! May the Lord fill you with grace and courage in the mission entrusted to you!

We now have an important time to reflect on the messages and the call that the Lord has made to us through these dear brothers and to prepare us for the next stage, which will take place tomorrow, starting at 3 pm (Brazilian time). May the Lord bless us and keep us all and may the conscience and experience of his love purpose grow in us always! Fraternal greetings to all!



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SEPTEMBER 06 (SUNDAY)

1. OPENING

Izaías de Souza Carneiro
Pr. Edvaldo José Nascimento
Co-Chairs of the We Are One Mission

Ângela Claudia Amorim
Secretary of the We Are One Mission

Dear brothers and sisters, God bless you! We welcome you all to the second day of the International Meeting of Leaders We are One! Contemplating Jesus in prayer in the garden of Gethsemane, when He pleads to the Father that we all be one, just as he and the Father are one (cf. Jn 17:21), we feel compelled to answer that prayer with our lives.

It is from our generous response that we find other brothers and sisters who have the same call to the ministry of reconciliation. It is opening space in our agendas to relate in love that we will gradually understand ourselves as a great missionary family, family of God, that welcomes the unity of the Body of Christ as a gift of the Spirit and as a condition for the world to believe the Gospel.

It fills us with joy to share this time with Catholic, evangelical authorities, ministers, leaders and missionaries who, sensitive to the vision of unity, wished to be here, in communion, as they recognize the relevance and urgency of the unity of Christians as the “agenda” of the Holy Spirit for the contemporary Church.

We thank everyone for the affection with which they accepted to participate in these meeting hours that are the foreshadowing of a new stage on the path of the unity of the Body of Christ to Brazil, to Latin America and to all who have had this experience in their churches and local communities.

Again we want to hear the greetings of some authorities that motivate us to continue the work and the joint testimony of Jesus Christ!

2. REGARDS

Jean-Luc Moens
Moderator of the International Service for
Catholic Charismatic Renewal – CHARIS (Vatican)

Hello, I am Jean-Luc Moens, moderator of CHARIS, the new and unique service for the Catholic Charismatic Renewal. CHARIS was formed at the request of Pope Francis himself. He wanted a new and unique service to serve the communion of the Renewal he defines as “current of grace”, with three main goals:

- a) To spread the baptism in the Holy Spirit through out the Church
- b) To work for the unity of the Christians
- c) To promote the service of the poor and social action

So, it is my joy to participate to this “Somos Um” event and to greet all of you who are participating too. As you may understand it through what I said before, the unity of the Christians is very important for pope Francis. He is convinced that the Charismatic Renewal can be a way to build unity between different Christians who made the same experience: the baptism in the Holly Spirit.

The passion for unity is what unites us today. This passion reaches the heart of the Lord Jesus who prayed for this unity the day he suffers his agony. My hope is during these days we will console our Lord making what he asked and prayed for. For that, I hope to know each one of you better and to be able to build a personal friendship with you beyond the barriers of internet, culture, language, sensitivity, faith. Unity is not a theoretical concept. Unity comes from the love we can have for one another despite



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our differences. My hope is that this event will help us to love one another more and more. This is what our world needs: "By this everyone will know that you are my disciples, if you love one another." (Jn 13:35). Thank you.

Bishop Laerte Lafayett
Father's House Christian Church
Mission We are One

When we speak of unity, we speak of John 17. However, one thing strikes me in this text. In addition to the context of unity, 2000 years ago Jesus was praying for me and you! In this passage Jesus interceded for his followers, but he also spoke to every Christian over the centuries.

So, when I read this text, I go back in time and imagine this so glorious moment - Jesus praying for us - "I also pray for those who will believe in me,"! What a joy! We were in his mind, you and I, we were in his prayer, as He prepared to give his life to provide forgiveness for our sins.

And the purpose of Jesus' intercession for us was for us to have unity with other Christians from different nations, cultures, times and places. He also prayed for us that we would have unity with Him, with the Father and with the Holy Spirit, that our lives would convince others of who He is. Jesus declared his love for us and promised to share his glory with us. He prayed for our salvation, that we could be with Him forever, and He promised to continue to reveal Himself to us so that we would experience His love more and more.

As He prayed, centuries ago, Jesus thought of me, thought of you. He lives today and every day to "intercede" for us (Heb 7.25). His desire is that we become one with Him and with other Christians, so that those who see us will believe in Him. Look, my brothers, how important we are! It wasn't an intercessor or a pastor who prayed for you! It was the Son of Almighty God! Hallelujah!

Bishop Gamaliel Lugo
Venezuelan Pentecostal Evangelical Union
Latin American Pentecostal Evangelical Coordination

It seemed appropriate to greet this Catholic-Pentecostal encounter with the inspiring biblical text that Jesus pronounced in the synagogue of Nazareth taken from the prophet Isaiah when he said: "The Spirit of the Lord is upon me because he has anointed me to give good news to the poor". With these words, Jesus makes us think that the Spirit who anointed him at John's baptism takes special care of the immense multitude that in our inhabited earth walk under the weight of extreme poverty, misery, hunger. The text allows us to see that the Holy Spirit has a preferential option for the poor, for that multitude that in their poverty lives scattered and helpless like sheep without a shepherd and who await the good news of salvation that the Christian church, anointed by that liberating Spirit, you must advertise to them. Jesus, without stopping to read the prophet, continues saying: "The Spirit of the Lord is upon me because he has sent me to heal the brokenhearted." With these words, Jesus makes us think that the Spirit who anointed him in John's baptism also has a preferential option for the people who suffer the breakdown in their aching hearts, a product of discrimination, racism and injustice. Jesus, with his eyes fixed, the scroll of the prophet Isaiah continues saying: "The Spirit of the Lord is upon me because he has sent me to proclaim freedom to the captives." With these words Jesus makes us think that the Holy Spirit also has a preferential option for the people who have been subjected to slavery, servitude, forced to sell their labor power for unfair wages. Brothers and Sisters, that same Spirit that anointed Jesus in John's baptism is here in this encounter, uniting Catholics and Pentecostals to give us the dynamis, the power that the Holy Spirit grants in his anointing to free all creation from that slavery. of corruption to which it has been subjected by the powers of this world.

Taking advantage of the fact that Monsignor Juan Usma is at this event, I want to remember that continental Pentecostal Catholic meeting that we held in Ecuador in 1998. I want to greet you, Monsignor, and thank that Spirit who anointed Jesus who keeps us in this blessed stubbornness of the unity of the church with a liberating purpose. In that Catholic-Pentecostal meeting we affirmed that to speak of ecumenism is to speak of the unity of the church and of everything created. In a world so divided



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by political ideologies, by gender, by race, by sex, and in a Christian church so fragmented and weakened by its fragmentation, solidary and liberating ecumenism becomes a utopian horizon that marks the path towards overcoming our divisions and towards the liberation of creation from its slavery of corruption. We concluded in that meeting by saying that Christian unity makes sense when, overcoming the divisions to which we have been subjected by those who believe themselves to be the masters of the world, we advance united towards the establishment of the kingdom of God with justice, peace and equity.

Dear brothers, dear sisters, our fight is not between Catholics and Pentecostals. Nor is our fight between Christians and atheists. Our fight is against a predatory global system that dehumanizes us all, all of us and destroys everything created. Come Holy Spirit! Renew all creation! Come Holy Spirit and unite us in this Catholic-Pentecostal encounter with the same spirit that anointed Jesus of Nazareth. Amen. So be it. Many supportive hugs.

3. PRACTICAL GUIDELINES

Diogo Marangon Pessotto
Secretary of the We Are One Mission

We are very grateful to the authorities who addressed us with a word of greeting and support! Thank you! God bless them!

At this moment, we will move on to the third activity of our Meeting: the Thematic Rooms in which the bases, processes and main results of the International Catholic-Pentecostal Dialogue and some Local Experiences of Unity will be presented. For this, just like yesterday, we will have a Portuguese Language Room and a Spanish Language Room. We were honored with the presence and participation of brothers and sisters who also generously accepted our invitation to give us this presentation: Msgr. Juan Usma Gómez, Pr. Jorge Himitian, Pr. Norberto Saracco, Katia Roldi Zavaris, Fr. Marcial Maçaneiro, SCJ and Pr. Rui Luis Rodrigues! To them our gratitude and the assurance of our esteem and fraternity! Each one can introduce himself at the beginning of his speech in the respective Room.

From now on, as happened yesterday, we will divide the brothers and sisters in these Rooms according to the language indicated in the registration. We kindly ask you to wait for the request that will appear on your device and accept it so that you can enter the respective Room. At the end, we will all return to the Main Room to conclude our day.

4. CLOSING

Izaías de Souza Carneiro
Pr. Edvaldo José Nascimento
Co-Chairs of the We Are One Mission

We are concluding the 1st International Meeting of Somos Um Leaders promoted by the We are One Mission. Although online, it was an occasion where we could connect, listen to what the Lord spoke to us through our brothers and sisters, update our vision together regarding the movement of the Holy Spirit in the Church and understanding the relevant collaboration that we, men and women sensitive to the path of unity, have to give at this moment in the history of the Church.

Some generations of Christians were marked by their missionary ardour, others by the experience of the charisms and revival of the ministries, others by the defense of those who suffer most and still others by the witness in times of crisis. The Holy Spirit seems strongly to be leading us today to the reintegration of the Church's unity, so that our generation will be marked by its missionary commitment to the unity of the Body of Christ, which is also the temple of the Spirit, He who is the principle who guarantees the Church's unity and the bond of peace.

We would like to especially thank the brothers and sisters who mediated this day's reflections: Katia Roldi Zavaris, Msgr. Juan Usma Gómez, Fr. Marcial Maçaneiro, Fr. Jorge Himitian, Fr. Rui Rodrigues and Fr. Norberto Saracco. Our gratitude for the richness of what they shared with us from



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their own experiences on the path to unity! May the Lord reward you for your life given and for the tireless work that encourages us to continue, always listening to the Spirit! Thank you!

We also wish to thank the Mission Rio de Deus, Daniel Vaz and Roberto Oliveira for having led us in praise and worship at the beginning and end of each day! God bless you!

This I International Meeting of Leaders We are One was supposed to be held last July, in person format, in the city of Rio de Janeiro. However, the COVID-19 pandemic made such an achievement impossible, and the creativity of the Spirit led us to undertake this Meeting online and with great representativeness. In this process, other brothers and sisters joined us and we want to thank them, as they started to form the International Executive Team of the We are One Mission: Ângela Amorim (Brazil), Diogo Pessotto (Brazil), Elena Arreguy Sala (Brazil), Francisco Bermeo (Colombia), Giovanni Castillo (Peru), Huanderson Leite (Brazil), Fr. Geomar Henrique (Colombia), Fr. Marcial Maçaneiro (Brazil) and Pr. Pedro Manuel (Peru).

In mentioning these brothers and sisters, we want to recall the two goals proposed at the beginning of our meeting: each of us is invited to mobilize initiatives of unity in their local realities and each of us is also invited to engage in the activities proposed by the We are One Mission. An important point: the We are One Mission is not an instance of government. Our institutional link occurs in our churches, communities and ministries. Our connection as We Are One Mission is ecclesial and fraternal, that is, we share the same vision - which is highlighted in the evangelical imperative of unity - and we update this same vision according to the realities in which we are inserted, always in communion with our ecclesiastical institutions. In this way, the invitation for you to be part of an initiative or project of the We are One Mission is an invitation for you to be a promoter of the unit in your local church, subsidized by the We are One Mission, which only wants to connect people and projects and serve the unity of the Body of Christ, supporting what the Spirit raises in each reality!

To conclude, we can safely say that the work to which we have dedicated ourselves, as the Church of Jesus, is to announce the possible unity as we wander, also as a Church, towards full unity, which is grace and the work of the Spirit that inserts us in the full communion of the Trinity!