

**WHO REPRESENTS THE EVANGELICAL CHURCHES IN LATIN AMERICA?
A STUDY OF THE EVANGELICAL FELLOWSHIP ORGANIZATIONS**

By

Daryl Lynn Platt

A Dissertation Presented to the
Faculty of the School of World Mission
And Institute of Church Growth
FULLER THEOLOGICAL SEMINARY
In Partial Fulfillment of the
Requirements for the Degree
Doctor of Missiology

June 1991

¡Error! Marcador no definido.

ABSTRACT

Platt, Daryl Lynn

1991 *Who Represents The Evangelical Churches In Latin America? A Study Of The Evangelical Fellowship Organizations.* Fuller Theological Seminary, School of World Mission, Doctor of Missiology, pp. 378.

The focus of this study brings recognition to the representative interdenominational organizations which give coordinated leadership to the Protestant/Evangelical churches in the countries of Latin America. For study purposes they are designated here as evangelical fellowship organizations. Although they exist in some form in each country throughout Latin America and represent the top leadership structures among the evangelical ministries, the importance of these organizations has been relatively unrecognized in missiological circles.

The study begins with an overview survey of Latin American history focusing on the convergence of social and religious factors in the 19th century which favored the beginning of the evangelical movement and contributed to the diverse nature of the churches of the region. More extensive background information is provided for the ten countries of the South American continent in the form of national historic profiles which present significant data related to the beginnings of evangelical ministries in each of these countries. Finally, the statutory documents from the evangelical fellowship organizations of all nine Spanish-speaking South American countries are then compared and analyzed to authenticate the nature and the function of these inter-church bodies.

Although these organizations are called by a variety of names, an analysis of their official documents and comparison of their regular activities reveal that they essentially fulfill the same vital leadership role in each country. This role is expressed through six basic functions including that of representing, assisting, counseling, mobilizing, coordinating and informing. Specific illustrations from a variety of Latin American countries reveal how these functions are carried out.

The theoretical and theological foundations supporting these organizations are presented through specific analyses of the historic roots of the evangelical ministries, the history of cooperative efforts between churches and the biblical theme of Christian unity.

Extensive appendices provide complete translations of the statutory documents for the evangelical fellowship organizations of the nine Spanish-speaking South American nations. National profiles indicating the beginning dates for evangelical ministry for all the remaining nations of South and Central America plus the Caribbean nations are also provided.

Mentor: Paul E. Pierson

Number of Words: 340

¡Error! Marcador no definido.

DEDICATED

TO

The countless number of unknown men and women

Who went out bearing the seed of the Gospel

So that today's generations could reap

An abundant harvest in Latin America.

¡Error! Marcador no definido.

ACKNOWLEDGEMENTS

With gratitude to God for His grace and His strong call upon my life, I acknowledge that the insights gained from personal contacts in the course of my studies have been both challenging and enriching. Because the time lapse for this study course has been so extended, there is no way to distinguish the impact of what others have written, preached, taught and practiced. Hopefully, much of it has been internalized. Through the educational process my life has been touched by so many choice servants of the Lord of the Harvest that it is impossible to acknowledge their contributions except through quotes and reference notes where appropriate.

Each one has made their mark on my understanding of the field of missiology. Those who have been my professors have also become friends and mentors. Gratefully, theirs has been more than an academic concern. For they have also demonstrated a consuming interest for the effective cross cultural communication of the Gospel. In their own way, each professor has been a "pace setter" in this field. Through quality classes, prolific writing ministries coupled with continual travels to the fields of the world, they keep in touch with what God is doing on the front lines. While there is no doubt about their seniority in education, the spirit of camaraderie in the ministry has pervaded and inspired all of us who follow.

Special thanks must be extended to my mentor during the doctoral program, Dr. Paul Pierson, one of those special people God is using in unusual ways as missionary statesman and educator. His wide ranging knowledge has been a source of help when the resources didn't seem to be available. His evident concern for people, coupled with an insistence on high academic standards, have been a constant challenge pushing me to completion when the path seemed too steep or the effort too great. His advocacy on my behalf has obtained the needed measure of grace when deadlines have been missed due to extenuating circumstances of ministry and study. Many thanks, Dr. Pierson!

At times our supporting churches have wondered whether this study course would ever come to successful closure. An undergirding sense of accountability to this group which God has put at our side has been a strong motivation to run the course well. Thanks to their unwavering support it finally has come to a conclusion. In the economy of the Lord, each one has a share in the fruit of these years and the ministry which results from the completed course.

The convergence of ministry and study has given me the privilege to know and love many of those who have been leaders of the churches of their nations. I acknowledge that the insights gained from these personal contacts have given direction to the content of this dissertation. No doubt it is appropriate that the research required much travel. Every aspect of the Christian ministry will sooner or later require face to face contact. In that sense many of the ideas expressed through this volume were either initiated or amplified through these contacts. Frequently no specific credit is given because it became evident that the ideas were representative of the larger picture of the ministry of evangelical fellowship organizations.

I have relied heavily on friends and colleagues in the ministry for in-depth penetration into related themes which are only summarily touched here as part of the larger picture. It is appropriate that the work of the Bible Societies is referred to frequently within certain parts of this volume. Not

only were their workers the true pioneers of the Gospel ministry in Latin America, but many Bible Society workers of this generation have been close friends through the years, sharing a similar global concern for the unreached and the edification of the churches. In that respect it is a joy to make special mention of my friend and Colombian colleague, Luciano Jaramillo, who served for many years as Distribution Consultant for the American Bible Societies. As one of my predecessors and mentors in the presidency of CEDEC he continues to carry that representative Colombian ministry on his heart. His generous help through the channels of the Bible Societies supplied several of the documents that were unobtainable otherwise.

Special acknowledgement goes also to the leadership of OC International (Overseas Crusades), the mission agency with whom we are serving. Their commitment to strengthening and multiplying the local churches throughout the nations of the world has been unswerving. Their ongoing concern for the unity of the Body of Christ has made it possible to treat this research as an important priority ministry.

The last acknowledgement goes to my wife, Carolyn, and our four children. Her companionship in the vicissitudes of ministry has been priceless. Her vision for the completion of this course, especially the dissertation, has been a steady encouragement. I think her turn for further study is due next! The children have had to tolerate a resident father who has been unavailable for many of these last months. But their understanding acceptance and help in picking up the slack in family activities has been a welcomed assistance. After living through graduate studies that have covered a period of seventeen years, it seems like a regular part of life. In turn, two of our children have now finished their own university degrees, one is currently involved and another is ready to start.

Praise be to God for the multiplied grace which stands behind each acknowledgment made here, and for the many that should have been made but weren't.

TABLE OF CONTENTS

¡Error! Marcador

no

definido.

¡Error! Marcador no definido.

LIST OF TABLES

Number		Page
1	Patterns of Historic Convergence	58
2	National Historic Profile: Brazil	74
3	National Historic Profile: Argentina	82
4	National Historic Profile: Paraguay	87
5	National Historic Profile: Uruguay	93
6	National Historic Profile: Chile	101
7	National Historic Profile: Peru	109
8	National Historic Profile: Bolivia	116
9	National Historic Profile: Colombia	124
10	National Historic Profile: Ecuador	129
11	National Historic Profile: Venezuela	137
12	Beginnings of Evangelical Church Planting Ministries in South America	139
13	Five Types of Leaders Needed by the Churches	236

LIST OF FIGURES AND MAPS

Number		Page
Figure 1	Map of Present-Day Latin America	13
Figure 2	Parameters of Unity	158
Figure 3	Taxonomy of Corporate Functions	208

LIST OF ABBREVIATIONS AND ACRONYMS

ACIERA	Alliance of Evangelical Churches of Argentina
ACIERU	Alliance of Evangelical Churches and Institutes of Uruguay
AEG	Evangelical Alliance of Guatemala
AMANECER	Spanish name for DAWN (Discipling A Whole Nation Project)
ANDEB	National Association of Evangelicals of Bolivia
BFBS	British and Foreign Bible Society
CCLA	Committee on Cooperation in Latin America
CEDEC	The Evangelical Confederation of Colombia (until 1988)
CEDECOL	The Evangelical Confederation of Colombia (since 1988)
CEE	The Evangelical Confraternity of Ecuador
CELAM	Latin American Episcopal Conference
CEPAD	Committee for Assistance and Development of Nicaragua
CEP	Evangelical Pentecostal Confederation (Argentina)
CGRILA	Church Growth Research In Latin America
C&MA	Christian and Missionary Alliance
CEV	The Evangelical Council of Venezuela
CLADE	Latin American Congress on Evangelization
CLAI	The Council of Latin American Churches
COMBASE	Bolivian Commission for Evangelical Social Action
COMIBAM	The Ibero-American Missions Conference
CONELA	The Latin American Evangelical Fraternity
CONEP	The National Evangelical Council of Peru
CONESAL	The Evangelical Confraternity of El Salvador
CWS	Church World Service
CWME	Commission on World Mission and Evangelism
DAWN	Discipling A Whole Nation church multiplication project
EFO(s)	Evangelical Fellowship Organization
EID	Evangelism In Depth
EUSA	Evangelical Union of South America
FAIE	Argentine Federation of Evangelical Churches
FTL	Latin American Theological Fraternity
GMU	Gospel Missionary Union
HCJB	Radio Station Vozandes (Ecuador)
IEP	Evangelical Church of Peru
IMC	International Missionary Council
IMDELA	Missiological Institute of the Americas (Costa Rica)
INELA	Oregon Friends Church in Bolivia
LCWE	Lausanne Committee for World Evangelization
NAE	National Association of Evangelicals (USA)
RBMU	Regions Beyond Missionary Union
SEPAL	Evangelistic Service for Latin America (Overseas Crusades)
UN	United Nations
VELA	Latin American Evangelistic Vision
WCC	World Council of Churches
WEC	Worldwide Evangelization Crusade
YMCA	Young Men's Christian Association

FIGURE 1

PRESENT-DAY LATIN AMERICA AND THE CARIBBEAN
(Source: Collier, Blakemore and Skidmore 1985:214)

¡Error! Marcador no definido.

¡Error! Marcador no definido.

PREFACE: RECOGNIZING THE EVANGELICAL FELLOWSHIP ORGANIZATIONS

When the Congress on The Church's Worldwide Mission met at Wheaton, Illinois in April, 1966, and called for the establishment of evangelical fellowships, the churches of several Latin American nations were well ahead of the times (Lindsell 1966:13). Though largely unrelated to those groups that sponsored the Congress, several broadly representative evangelical organizations had already been established in some of the Latin American nations.

The Wheaton Congress marked an important worldwide milestone for evangelicals. As the first gathering of its kind, the Congress initiated a new form of international consultation among evangelical mission leaders. Under the sponsorship of the Evangelical Foreign Missions Association (EFMA) and the Interdenominational Foreign Mission Association (IFMA), 930 delegates representing over 200 mission-related agencies from seventy-one countries were brought together. The purpose for the gathering was to evaluate the missionary ministry in the light of biblical truth and the pressing needs of the contemporary world (Lindsell 1966:4).

At the conclusion of the Congress, the significant issues that had been discussed during the sessions were summarized and recommendations for further action were reported. These reports formed the basis for a formal document endorsed by the delegates in the form of a public declaration. Known as "The Wheaton Declaration," the document included an urgent call to develop practical expressions of unity among Evangelical Christians throughout the nations of the world.

An earlier recommendation was made during the Congress that endorsed the foundational importance of spiritual unity. It further called upon the delegates to encourage, "... the organization of evangelical fellowships at the national, regional and international levels" (Lindsell 1966:13). Action was called for in order to develop greater unity and promote harmony among Evangelical Christians, but no definite plan was proposed. Nevertheless, the Wheaton Congress gave public recognition to the growing need for the formation of visible expressions of unity among Evangelical Christians throughout the nations of the world.

Though apparently unaware of it, the Wheaton recommendation described a process which had spontaneously developed in Latin America during previous decades.¹ Motivated by circumstances unique to each nation, the process has resulted in the establishment of national structures which give expression to evangelical solidarity.

The process is both old and new in Latin America. In some nations the valuable contributions of representative organizations of this nature have helped strengthen the churches over many years; in others their ministry has just begun. Among the older group, the historic concerns of the churches of Peru, Colombia, Guatemala and Costa Rica gave birth to fellowship organizations that have provided leadership for the evangelical community of their nations during several decades. But in other nations, like El Salvador and Paraguay, representative type organizations have only

¹In a plenary address Vernon Mortenson made specific mention of evangelical fellowship groups in India, Taiwan, Africa, and Indonesia, but did not mention Latin American countries in his list (1966:172).

recently been established, due to circumstances peculiar to their own national context.

Fortunately, the existence of the national organizations does not depend upon foreign initiative nor international notoriety. Recent research has shown that representative bodies have been established in practically all of the Latin American nations. Even though their existence has been relatively unknown to the worldwide Evangelical community, they fulfill ministries faithful to the evangelical heritage at a national level.

True to the vision expressed at the Wheaton Congress, national groupings of this nature have a unique place among the evangelical community in Latin America. Within each nation they represent an organized expression of Christian cooperation on an interdenominational level. Through their own established channels, the officials of these representative bodies are in touch with the majority of Christian organizations within their countries. Furthermore, they have developed a contextualized type of representative leadership which is concerned for the health and growth of evangelical churches and ministries throughout the whole nation. In this position, they serve as an important bridge between evangelical groups and civil governments in times of difficulties. The analyses presented in the following chapters will help to identify the vital role of these representative organizations and describe the functions they perform on behalf of the evangelical community of their nations.

Some general explanatory information will be useful as a background for the study. It will be helpful to remember that the evangelical fellowship organizations of the Latin American region are known by a variety of formal names such as confraternities, alliances, councils, associations and others. The reason for this can be traced primarily to their spontaneous formation and the functional autonomy they enjoy in the fulfillment of their ministries. But they each occupy a recognized leadership position for the evangelical groups in their country which supersedes the familiar bounds of denominational groupings.

Additionally, it should be noted that in the context of this study the name "evangelical" is used in a generic sense. In keeping with popular usage among Latin American churches it is a general classification that normally includes all non-Roman Catholic Christians. As Peruvian missiologist, Samuel Escobar asserted, "In Latin America the majority of Protestants describe themselves as 'evangelicals,' regardless of their spiritual origin or current affiliation" (1985b:78).

Furthermore, the designation of these groups as "evangelical fellowship organizations," (EFOs) has been made arbitrarily for purposes of study and comparison. It is used largely as a self-explanatory term to help distinguish it from other general classifications.² The classic distinctions made by North American or European church historians along denominational or theological lines would not necessarily be applicable here, although the commitment to basic biblical doctrines and evangelism certainly hold true.

Finally, while there may be many similarities, there is no intended identification between these organizations in Latin America and those of similar names in other regions. A study of recent developments will show that Evangelical Christians have expressed a spirit of solidarity through structures which are nationalized both in their form and in their function. Within their own nations

²Other classifications including "ecumenical relations," used by Herbert Kane (1975), and "interdenominational organizations," used by David Barrett (1982), will be examined in Chapter Two.

¡Error! Marcador no definido.

these organizations have an increasingly important role to play that cannot be filled by other structures. They merit the kind of recognition and support which will strengthen their ministries in order to assist the churches in the task of discipling the nations.

¡Error! Marcador no definido.

SECTION ONE: INTRODUCTIONS

Section One deals with preliminary matters related to the selection and development of the dissertation subject. Its general purpose is introductory, serving to identify the subject, locate it within the scope of missiological studies on Latin America, and describe the research process involved.

In keeping with its introductory purpose, Chapter One explains the relevancy of the subject and the manner in which the research was conducted. Chapter Two examines the related literature, exposing the scarcity of materials that address the subject of evangelical fellowship organizations in the Latin American region. Finally, Chapter Three outlines the historic context in which the evangelical churches have been planted and the impact of historic forces on their development.

CHAPTER 1

PRELIMINARY ISSUES

At first glance, writing about Latin American organizations seems like an unlikely subject for a non-Latin American person. Normally, it probably would be, except for one overwhelming reason: it represents a personal obligation to be discharged. Therefore, a tremendous sense of indebtedness motivates this work; that motivation is clarified in this first chapter.

Point Of Entrance

The feeling of obligation has grown out of a pilgrimage of discovery and learning. The pilgrimage reached a climax through the generous honor which the evangelical churches of Colombia bestowed upon me during the period of our missionary service in their country. It also sparked a new desire for further learning, which was to become a point of entrance to many other countries of Latin America.

Personal Interest

After working with Colombian church leaders for several years, it was my privilege to be elected to the presidency of the Evangelical Confederation of Colombia (CEDEC) for the period of 1981-82. That was an honor and responsibility extended to only two other non-Colombians during the thirty year history of the Confederation (Ordóñez 1956:356). At that time there were forty-two member organizations.³ These included denominational and independent groups along with service organizations like the one with which my family and I were serving. Through that period of ministry, a foundational conviction was being strengthened in my life. The conviction focused on the importance of Christian unity as a high biblical priority. It also stimulated a strong desire to give practical expression to that unity through life and service.

Early Steps

There were other important junctures in personal growth which led up to this conviction. An incipient understanding of Christian unity began early in my personal experience through denominational youth activities. As we met with Christians from other local churches, we discovered that our commonality went deeper than denominational ties because it centered in a personal commitment to Jesus Christ. During several years of military service, those personal horizons were stretched further. Through involvements with many kinds of Christian groups during the period of military duty, I discovered that Christian people represent a lot of variety. They differ in their customs, their worship forms, and even in some points of their theology. Nevertheless, I saw that people from other denominational groups were genuine Christian brothers. In spite of differences, their commitment to Christ made them part of His Body.

³In 1988 CEDEC and another representative association in Colombia amalgamated to form CEDECOL. Its functions remain essentially the same.

Wise Counsel

The encouragement given by an older missionary when we first arrived in Latin America also made a profound impression. When veteran Southern Baptist missionary, Howard Shoemake, took me aside he confided something of his own pilgrimage. As pastor and missionary he had always tried to circumscribe his ministry within the denominational structures. But just before he left Ecuador, he was asked by a pastor from another church group to present some biblical teaching on Christian giving for his congregation.

In his own expression, Shoemake told that he became appalled and ashamed at what he discovered as he taught. He was appalled that a local church could be so ignorant of a fundamental biblical practice. But he was more ashamed that he had closed his heart and mind to the possibility of helping others outside of his denomination until just before leaving that country. Consequently he had words of advice for a young missionary. "Don't forget to take care of your own denominational family," he encouraged, "but be open and ready to serve other Christians whenever the opportunity comes up." At this time in his life it was evident that the exhortation was backed by his own service to other parts of the Christian Body. Through this change of perspective, he had become one of the most well known missionaries in the nation (Hefley 1968).

A New Perspective

Serving in the presidency of CEDEC helped to develop a new perspective on ministry for my own life. It provided frequent opportunities to understand the value of a representative ministry from the position of a participant. The experience provided insight into the need to recognize the reality of the Body of Christ at a whole new level.

By experience I learned something about the heavy responsibility that officials of this kind of organization are called to carry. It became evident that before they can fulfill their task two steps of personal preparation were necessary. The first step for each one begins with developing a deeper understanding of Christian service. In representation of the larger evangelical body, they are called to set aside individual interests in order to serve effectively. A corresponding second step requires the development of a broader vision expanded to look beyond the parameters of familiar denominational structures. Thus prepared, their ministries could grow to take on a nationwide scope.

A Dual Focused Ministry

The dimensions of ministry discharged by a representative body frequently have an inward as well as an outward focus. For CEDEC, a primary inward focus touched on a pastoral dimension of ministry. Much as a pastor cares for the members of the local church, the officials of the representative body look after the general well-being of the churches, plus the well-being of Christians and leaders throughout the nation. The hurts and needs of one part of the evangelical churches may eventually touch all the others also. Therefore, the pastoral care involved the need to maintain a constant vigil for the good health and Christian testimony of all the groups. Frequently it called for mediating and giving assistance in developing respectful inter-church relationships. Through consultations, seminars and other joint activities, needs of this kind were frequently addressed.

The outward focus of these ministries took on a variety of forms. Normally they involved the work of either coordinating or promoting cooperative activities. One constant concern was the need to encourage effective evangelistic activities. Where the evangelical churches formed only a tiny

¡Error! Marcador no definido.

minority of the national population, the necessity of evangelistic ministry remained a consistently high priority.⁴ The local churches were encouraged to reach out effectively to the unreached population around them through local and area-wide evangelistic efforts. But evangelism didn't stand by itself. Community service programs, commensurate with the abilities of the churches, were also encouraged in order to bring a biblical balance to the ministry.

Behind the scenes, the administrative dimension also required constant attention. The need to develop and adequately manage resources never diminished. National and international donors expected careful accountability for the proper expenditure of resources. In addition, the urgent need for ministry of a representative or even a protective nature, frequently arose in an unexpected moment. As a representative voice for the evangelical community, communication with the public and with governmental bodies required wisdom and sensitivity.

From personal involvement it became evident that the responsibilities and functions of a representative organization reached beyond individual interests. They served to nurture and stimulate the cooperative fellowship of the larger body of churches.

Mutual Help

Serving in the executive position of CEDEC had another important personal impact. It afforded opportunities to meet leaders from similar organizations in neighboring nations. These informal interchanges helped us to gain new insights into this level of ministry. The insights offered mutual help to each organization. Through our discussions, it became clear that there were a number of similarities between the ministries of the various evangelical fellowship organizations.

Valuable Interaction

It was apparent that much could be learned and shared from interaction between representative Christian leaders of the various nations. Questions were raised which called for further study. Issues such as finding adequate leadership personnel, developing financial resources, or stimulating effective evangelism and church growth were frequent subjects of discussion. A number of other issues were raised but not brought to closure, including the promotion of government relations, responding to social violence, and defining the place of Christian social action. Many of the topics underlined the urgency of further dialogue and cooperative action.

Similar Functions

Through these interchanges, we saw that the ministry of the representative organizations apparently had much in common. While they might come in different forms and have external differences, there seemed to be certain characteristics that were shared by these organizations. The functions of the organizations were substantially the same. The needs among the churches were also similar. Along with the needs, the problems which the churches faced in the different nations were of a common character. Through it all, it was encouraging to see that the many ministries were undergirded by a common commitment to the evangelical heritage of the Latin American churches.

⁴In 1963, SEPAL, with whom we served, was invited to Colombia by CEDEC for the primary purpose of assisting the churches and missions in evangelistic ministry following the "Period of Violence," 1948-63.

¡Error!Marcador no definido.

We discovered that the administration of a voluntary organization had its limitations. In a representative capacity, each organization related to its civil government from a minority position. Some had been more successful in this relationship than others. Limited personnel and resources were a constant obstacle. The need for permanent office facilities was felt by each organization. At critical moments, the divisions among the body of Christians hindered the work of evangelizing their nations. But the limitations were not insurmountable. It seemed logical that much could be learned and shared from a type of interaction between representative Christian leaders of the various nations. All felt that contact and communication were considered to be key ingredients to facilitate this mutual help. These experiences with other leaders served to underscore the importance of promoting further developments in this field of inter-church ministry.

A Basic Premise

From my own perspective, the value of these interchanges began to point toward a basic ministry premise requiring further study and research. Based upon these past experiences, the evidence seemed to lead to a general conclusion: the various evangelical fellowship organizations fulfilled a unique function in the ministry of the churches in Latin America. Potentially they represented the top leadership group among the churches of each nation. In that sense, they provide an effective structure for the organized expression of Christian unity in the Latin American context. Furthermore, they could provide an effective coordinating component in the on-going evangelization of the nations, thus strengthening the ministry of the churches.

Organizational Matters

From the personal experiences described above, the basic research problem came into focus. Organizational matters could now be addressed relative to the dissertation research. The broad premise about the importance of evangelical fellowship organizations stimulated the research which undergirds this present study. The assumptions which are related to the problem were examined and have helped to determine the thesis statement which gives direction and definition to the dissertation.

The Research Subject Defined

As a result of personal involvements, I began to develop an interest in the broader impact of similar representative organizations in the other nations of Latin America. Initially nobody knew how many of these organizations existed. Through further contacts and research a series of questions related to the representative, inter-church bodies in the Latin American nations began to take shape. These questions seemed to be grouped around four broad themes dealing with the subjects of 1) history, 2) structure, 3) ministry, and 4) member relationships. That outline helped to give definition to the continuing research.

The Problem Stated

To facilitate further understanding of these diverse themes, a basic problem statement began to develop which asks: Can the heterogeneous Evangelical churches in Latin America be effectively represented and coordinated in their ministry among the nations? The preliminary evidence indicated that an answer was already being given to the problem through the formation of representative inter-church organizations.

Some Basic Assumptions

Initially not much information could be found about the theme of representative evangelical bodies in Latin America. However, the information which could be located, generated several basic assumptions related to the problem statement. It could be assumed that first, some form of representative association has been developed in many nations; second, those that have been developed fulfill certain minimum functions on behalf of the churches; third, they follow stable, recognizable structures; fourth, since these organizations are relatively unknown their development has been largely autonomous; fifth, normally they are unaffiliated with international organizations. These assumptions provided a certain frame of reference for the research process.

Thesis Statement

Based upon the problem statement and the related assumptions, a research thesis could be formulated to give guidance to further study and investigation. Specifically, the thesis proposes that: The national evangelical fellowship organizations are the most effective vehicle of representation and coordination for the evangelical churches in the nations of Latin American.

To determine the validity of the thesis, it would be necessary to look at the component parts and study them from the perspective of information about both the past and the present. Out of these analyses it should then be possible to understand something about the ongoing importance of the ministry of the various evangelical fellowship organizations.

Methodology Employed

The investigation and study have followed the historical analytical research method, taking note of historic tendencies which have shaped the evangelical churches and given rise to the current inter-church organizations. By making use of publications, documents, and frequent participant observation, the available information related to the thesis was brought together. If the thesis proved to be valid, then something of the story of the evangelical fellowship organizations would need to be made known to the world so that their functions can be recognized, their ministries promoted, and their leadership position strengthened. The research procedure followed four standard steps in an effort to bring together the necessary information.

Field Work

Preliminary investigations began as part of the encounters with other leaders while my family and I served in Colombia with Overseas Crusades for a period of six years, from 1977 to 1983. Times of ministry with Overseas Crusades, known in Latin America as SEPAL (Evangelistic Service for Latin America) and the Evangelical Confederation of Colombia (CEDEC), provided fruitful contacts. Informal interviews, discussions, joint ministries and attendance at several international conferences provided ample opportunity for participant observations.

Through eight weeks of travel in the Fall of 1988, I was able to visit most of the countries of the South American continent for research. This extended research trip provided opportunity for personal interviews with leaders of the various evangelical fellowship organizations in these countries. It also facilitated the collection of basic documents related to the representative organizations.

Questionnaires

Basic questionnaires designed to research the history and the functions of the EFOs were distributed during the trip. Others were given personally to representatives of all but five of the countries of Latin America on other occasions. Some were distributed through the channels of international organizations. In the end, only two of the questionnaires were returned; one was fully completed the other was only partially completed.

Networking

Friendship with the leaders of international organizations was useful in developing secondary sources of information. The Bible Societies and World Vision International were particularly helpful. By networking with their workers, important information was obtained which was unavailable otherwise.

Library Resources

Extensive use has been made of the libraries of three evangelical seminaries in the United States in the search for related information. The relevant literature will be reviewed in Chapter Two. Additional time was spent at the library of the Billy Graham Center in Wheaton, Illinois. With the help of the staff it was possible to review several archives of personal papers from some of the prominent North American evangelical leaders who have had related ministry in Latin America. Helpful background information about several of the countries was supplied through these sources.

A Twofold Purpose

Research has shown that there is a dearth of specific information related to the existence of EFOs in Latin America. Consequently, the presentation and analysis of the materials in this study will be designed to provide practical information for two different user groups. One group would include the international organizations whose purposes require them to work on an interdenominational basis. The other group works at the national level and would primarily include the same evangelical fellowship organizations which are serving in the various countries of Latin America.

International Use

As far as can be determined, the various international organizations do not have the information related to these evangelical fellowship bodies because it is not readily available. At the outset of the research process, contact was made with more than fifteen international ministry organizations with activity in Latin America. They were contacted to inquire about their knowledge of these representative national bodies. All responded in a similar manner, indicating that they did not have the information, but it would be most helpful to them if it were available.

Apparently there is one basic explanation for the complete lack of information related to these organizations. Through the circumstances of Latin American church history, these national organizations are largely unrelated to international bodies. Their autonomy is part of the ethos of the development of the evangelical churches among the nations of Latin American. Those historic patterns shall be explored at a later point.

With this information readily available, international ministry organizations will find it more practical to coordinate their services with the evangelical community. The information will be a means of identifying those responsible leadership structures which already exist within a target country.

National Use

The information presented here will help to break the isolation of these groups, which has been a historic factor underlying their birth and formation. As the information from organizations which occupy a parallel leadership position in other Latin American countries is made available, the potential for a kind of cross-pollination of ideas will be greatly enhanced. Those leaders which have been aware of the preparation of this material have been the most enthusiastic supporters of its potential value.

Delimitations

Preliminary research and consultations revealed the need to establish some practical limits for the project. These would help to determine the nature of research to be done and the kind of contribution that could be expected. It was decided that parameters should be established along two lines. The first line would determine the geographic scope of the study, while the second would consider factors of organizational identification. Succinctly stated, the parameters for the study would focus on the evangelical, non-conciliar, non-Roman Catholic organizations of Latin America, with special emphasis given to the countries of the South American continent.

Geographic Parameters

Several factors had a bearing on the decision to focus primarily on the South American countries. The main factor was the realization that extensive research has previously taken place in Central America on related subjects, resulting in a number of publications. But the opposite was true for the remainder of Latin America. Relatively little information was available about the progress of evangelical fellowship organizations in the countries of the South American continent. They are practically unknown outside of their own nations. However, through the extended research trip in 1988, it was possible to collect basic organizational documents from these countries.

Organizational Parameters

As an early step, it became important to carefully identify the type of organization to be studied. Through the years, a variety of cooperative efforts have been developed to bring religious groups together in Latin America. Some efforts promote dialogue between ecclesiastical bodies in the hope of bringing about more respect and tolerance. Others promote community development projects or seek to combine resources for disaster and relief work in times of emergencies. A few efforts group together denominations of a similar doctrinal background. At another level, there is a growing movement toward the formation of local associations which can bring pastors and Christian workers together on a citywide basis. Therefore, it became necessary to narrow the scope of the study, limiting it to those kind of organizations which fit a general five point description. For purposes of definition, they are described as organizations which are permanently representative, have a nationwide influence, are marked by evangelical doctrine, being composed of non-conciliar and non-Roman Catholic membership.

Obstacles Encountered

In reality, the research process for this present volume has been under way for a number of years. Its progress has encountered a variety of difficulties common to cross-cultural field research. In addition there have been other obstacles which deserve mention due to their impact on this project.

Multinational Scope

The multinational scope which the study encompasses presented a formidable obstacle. In essence, the project includes the greater part of the nations of the western hemisphere known as Latin America. Due to extensive studies of a similar nature being conducted by others in the areas of Mexico, Central America and the Caribbean nations, greater attention has been directed toward the nations of the South American continent.

Nevertheless, concentrating primarily on the South American continent did not overcome the difficulties of obtaining the necessary information. Personal contact was required. Eventually, during an extensive two month research tour by the author in the Fall of 1988, it was possible to visit nearly every country in South America. In that way, time was spent with leaders of the various organizations. Neither the free interchange of ideas, nor the collection of the foundational documents could have been accomplished by other means. It was not possible to do the same extensive travel to the nations of Central America and the Caribbean regions for research purposes, making it necessary to rely primarily on correspondence in those regions.

Terminology

A second difficulty was related to language and terminology. The majority of the interviews and all of the documents made use of the Spanish or Portuguese languages. Transcribing the spirit as well as the letter of one language over to another almost always loses some of the essence of expression. In this respect the author takes full responsibility for the translations which are used in this project, including the documents in the Appendix.

Closely linked to language is the additional complication of terminology. The richness of expression facilitated by the Iberian languages presented a continual challenge. Different terms can be used to express the same thought from one country to another. The very groups which are the subject of this study are themselves a good example of the variety in terminology. There is no single overarching term which is used in a universal way to describe these groups. While the term "alliance" may be the proper designation in Guatemala, in another country like Ecuador, it is misleading. In Guatemala, it designates the representative organization which is composed of churches and Christian service groups, known as *La Alianza Evangélica* (The Evangelical Alliance). While in Ecuador, it most commonly designates a single denominational name such as *La Alianza Cristiana y Misionera* (The Christian and Missionary Alliance).

It proved to be impractical to pursue an investigation using only one or two terms when dealing with a multitude of groups in a variety of countries. To name a few, diverse descriptive terms such as council, conference, confraternity, federation, and association, are used to designate similar organizations in other countries. However, without knowing the precise name of each organization before hand, the correct information could not be requested. Stacks of correspondence have arrived giving unrelated lists of information which are eloquent testimony to the nuances of the language obstacle.

Official Reluctance

The use of certain terms sometimes clouds the research in other ways, creating additional obstacles. It is generally true that the welcome mat is always out for a friend or fellow Christian worker. But the request for information by an outsider, especially for research purposes, can quickly raise a yellow caution flag.

Questionnaires are especially notorious for miscommunication. The wrong term or the wrong

¡Error! Marcador no definido.

name can inadvertently close doors. Leaders are sensitive and cautious about giving out information for unspecified use. Civil and religious exploitations have been practiced at times, and leaders are justifiably reluctant to disclose what might be considered to be sensitive information. A sense of autonomy and a policy of nonalignment has been an identifying mark of many of these representative bodies. Any indication that the information would be misused would be sufficient reason not to cooperate.

In most cases, this kind of sensitivity made it essential to make personal contact in order to converse about the project and personally receive a copy of the documents. Once it was understood that this kind of information could benefit similar organizations in other countries, the reluctance generally evaporated.

Unavailable Information

Obtaining copies of the official materials often presented another kind of challenge. While the published documents such as statutes, and bylaws would be considered to be part of the public domain of information, they were not always available. In some places even the officials of the organizations did not have them readily at their disposal. The fervent assurance that "they would be sent along shortly," has not always been followed up by action. The nature of the organizations means that most of the officials serve gratuitously, while working full time in other employment or ministry. Understandably, someone else's project doesn't retain a very high place on an already full priority list. A favorite Spanish cliché gives a folksy explanation for this lack of action when it says, "Dolor ajeno no quita sueño" (Someone else's problem doesn't cause me to lose sleep). Repeated contacts finally provided the documents in several cases. Other kinds of documents have not been followed up and are still pending.

Clarification Of Terms

A work of this nature makes use of terminology in particular ways. At the outset it requires some explanation of those terms which appear without an accompanying explanation.

1) Christian Unity: The unique quality of oneness which circumscribes the worldwide body of genuine believers, and binds it intrinsically together in obedience and loyalty to the Lord Jesus Christ and in relationship to one another.

2) Church: A word generally used to signify a body of Christians but which may indicate any of nine specific meanings depending on the contextual setting where it appears. It may refer to: (1) the Body of Christ, (2) a local congregation, (3) all believers in a region (e.g. Latin American Church), (4) an international denominational name (e.g. Methodist Church), (5) a national denominational name (e.g. The Evangelical Church of Peru), (6) all Christendom (e.g. the church around the world), (7) all Christians in a specific country (e.g. the Colombian church), (8) a building used for services (e.g. the church was destroyed), or (9) a worship service (e.g. Christians held church in their homes).⁵ Only proper names are capitalized in this work.

3) Conciliar Movement: The ecclesiastical movement associated with the World Council of Churches which promotes the formalization of inter-church relationships through the establishment

⁵I am indebted to J. F. Shepherd's presentation at the Green Lake Conference '71 for the idea of identifying these nine ways the word "church" is commonly used. All apply in this project (1972:19-20).

¡Error! Marcador no definido.

of national church federations or national councils of churches and their related programs.

4) Cultural Mandate: God's commission to humanity for responsible participation in society through family, community and culture, holding them accountable for the course of society (Gen. 1:18) (Glasser 1968:179).

5) Ecumenical Movement: In Latin America generally used in reference to the program of the World Council of Churches to promote social action, or the cooperation and interaction between all religious faiths, principally through the official participation of religious bodies.

6) Evangelical: The universally preferred name used by most Protestant Christian groups in Latin America regardless of their denominational affiliation or theological orientation. Here it refers especially to those Christian groups which emphasize their primary identification with the gospel message and an evangelical experience of personal salvation followed by incorporation into a local congregation. It is used in distinction from the name Catholic or Roman Catholic, and in popular reference largely replaces the term Protestant. In this work it is capitalized when used as a proper noun.

7) Evangelical Fellowship Organizations (EFOs): An arbitrary designation for those national organizations of interdenominational makeup which constitute a permanent and representative body for the Evangelical Christian groups of their country. They may be designated by any one of a number of official names including alliance, association, conference, council and others.

8) Evangelical Movement: An inclusive term referring to the activities of all Protestant/Evangelical groups in the course of Latin American history.

9) Evangelistic Mandate: God's call and commission to His people to participate with Him in the redemptive mission to make disciples of all nations as expressed primarily in the Great Commission (Mt. 28:19-20; Mk. 15:16) (Glasser 1968:188).

10) Latin America: Any one or all of the twenty-one nations of the Western Hemisphere whose dominant cultural and linguistic heritage has been formed by the Spanish or Portuguese colonial empires.

11) Missiology: The study of the cross-cultural communication of the Gospel and the multiplication of local congregations.

12) South America: A specific reference to the ten Ibero-American countries (those with Spanish or Portuguese cultural heritage) of the South American continent, excluding Central America and the Caribbean nations.

Contributions Of The Present Study

The purpose of this study will be to give a general overview of the formation and functions of the evangelical fellowship organizations in Latin America with the desire to accomplish four goals: first, to trace the historic process which has given birth and nurture to the evangelical churches in Latin America; second, to authenticate the existence of the evangelical fellowship organizations and the leadership role that has fallen to them through that process; third, to reveal something of the nature of these organizations and the functions they fulfill in their various nations on behalf of the churches; and finally, to urge that appropriate recognition and backing be given to their leadership ministry.

It will be seen that while no group is perfect, the various evangelical fellowship organizations

¡Error! Marcador no definido.

demonstrate the most frequent and consistent representation of unified Christian testimony in the various nations.

The existence of these organizations is founded upon the voluntary participation of affiliate members. Therefore, continuing organizational effectiveness will depend upon two critical factors. One factor is the confident involvement of a broad section of the evangelical community. Only then can these organizations be truly representative bodies. A second factor will depend upon the willingness of the members to make material resources and competent personnel available. The commitment of these resources ultimately determines the quality of the organization that will give expression to the unity of the churches in each nation.

Sectional Resumés

The dissertation is presented in four roughly equal sections. Each section corresponds to one of the component parts of the thesis problem. Although every section is an independent unit, complete in itself, they all contribute to a comprehensive treatment of the basis thesis.

Section One deals with preliminary matters related to the selection and development of the dissertation subject. Its general purpose is introductory, serving to identify the subject, locate it within the scope of missiological studies on Latin America, and describe the research process involved.

In keeping with its introductory purpose, Chapter One explains the relevancy of the subject and the manner in which the research was conducted. Chapter Two examines the related literature, exposing the scarcity of material that address the subject of evangelical fellowship organizations in the Latin American region. Finally, Chapter Three outlines the historic context in which the evangelical churches have been planted and the impact of historic forces on their development.

Section Two presents basic information related to the origins of the evangelical churches in the various Latin American countries. Its purpose is to bring together historical background information about the beginning of the evangelical churches in this region. Through a comparative presentation, the study shows that the wide diversity of the churches is primarily due to the foundations that were established. These foundations were historically conditioned, being molded by the forces at work within the national and international context of each nation.

Primary emphasis is given to the development of a national profile for each of the ten countries of the South American continent. Chapter Four identifies the variety of evangelical movements that have been part of the formation of the evangelical community in each nation, and traces their importance in the nation of Brazil. Chapter Five gives an overview of the same developments for Argentina, Paraguay and Uruguay, the nations of the River-Plate Region. Chapter Six traces these movements in the Andean nations of Chile, Peru and Bolivia. Chapter Seven follows the same developments in the nations that make up Gran Colombia, Ecuador, Colombia and Venezuela. In each profile, pertinent contextual background is included while the history of the evangelical movement is outlined in a systematic way.

Section Three focuses on the development of cooperative efforts among evangelical churches and organizations in Latin America. It addresses both theological issues as well as organizational issues which play a vital role in the development of cooperation and unity among the evangelical churches in Latin America.

Therefore, the chapters of this section deal with the issues of unity from three different perspectives. Each of these perspectives has an important bearing upon the development and

¡Error! Marcador no definido.

function of evangelical fellowship organizations in the countries of Latin America. Chapter Eight begins by examining the place of theological and doctrinal issues in the development of inter-church organizations. Chapter Nine presents an overview of the history of cooperation among the churches in Latin America. Chapter Ten provides a comparative analysis of two of the contemporary cooperative movements that function at the Latin American regional level.

Section Four deals specifically with the subject of the evangelical fellowship organizations (EFOs) in Latin America. In spite of the great diversity displayed among the Latin American evangelical churches, and the limited success of past cooperative movements, a new course for inter-church relationships is currently being charted. Through the formation of evangelical fellowships in each nation, positive new steps have been taken to facilitate coordinated ministries and present a more unified testimony among the evangelical churches.

Each chapter of the section deals with a separate component of the subject. Chapter Eleven examines the unique role being fulfilled by these organizations in providing a strong measure of representation and coordination of the evangelical churches on a national level. Chapter Twelve explores the structural issues involved with the formation of these fellowship organizations through an analysis of the statutory documents upon which they are established. Chapter Thirteen looks at the leadership functions assumed by these inter-church associations in terms of both strengths and weaknesses. Finally, Chapter Fourteen brings together the major themes developed throughout the study by looking at conclusions, concerns and considerations regarding the ministry of the evangelical fellowships. Together these last four chapters provide the answer to the basic thesis question underlying this dissertation, i.e., Can the heterogeneous evangelical churches in Latin America be effectively represented and coordinated in their ministry among the nations?

¡Error! Marcador no definido.

CHAPTER 2

REVIEW OF RELEVANT LITERATURE

In the quest to gain a better understanding of the background of evangelical fellowship organizations in Latin America, a wide cross-section of materials was consulted. The results were surprising. In a specific sense, very little has been published on this subject, making it necessary to also consider literature of a broader genre. Some of the publications which make relevant contributions are reviewed in this chapter. Grouped together around readily identifiable characteristics, these materials include selections from both Latin and non-Latin American authors.

Latin American Writers

Current information about cooperative type organizations among Christians is scarce. A search of the available publications revealed that only a few Latin American authors have written specifically about the theme. More often the subject is referred to indirectly by Evangelical writers as they discuss other themes such as history, theology or missions. However, in such contexts, some authors provide important Latin American perspectives for the broader subject of inter-church relationships. Several of these contributions help to give a greater understanding of the issues which are involved in cooperative activity.

Perspectives On Christian Unity

The theme of unity among Christians in Latin America is a subject which has been discussed widely in many publications. However, the majority of authors have written from the conciliar rather than from the evangelical viewpoint. In Latin American church history the two view points have developed along different paths and come up with divergent conclusions.⁶ One of the men who sought to combine both points of view in his writings was Orlando Costas. The extent to which he succeeded remains open to discussion, but his literary contributions provide valuable insight into issues involved in inter-church relationships.

Contribution Of Orlando Costas

In his book, *Theology of the Crossroads in Contemporary Latin America*, Costas examined many of the issues related to Protestant mission philosophy as they apply to Latin America. At the outset, Costas stated his bias for the perspective of the mainline Protestant churches related to the conciliar movement of the World Council of Churches (WCC) (1976:50-54). In that literary context, he devoted the entire Tenth Chapter to dealing with the subject of Christian unity. In keeping with that viewpoint, he considered the issues involved in cooperation and unity under the rubric of "ecumenism," which he defined as "an authentic expression of Christian unity" (1976:225).

From his perspective, a contemporary quest for unity among Christians has been expressed at three different levels within the conciliar movement. For purposes of analysis, these levels of activity start with what he calls "Bridge-building" or inter-ecclesiastical involvements, including

⁶In a contemporary sense, the differences in conclusions are most apparent in the trajectories of CLAI and CONELA, the two organizations most actively promoting regional cooperation. Their differences will be examined in Chapter 10.

Protestant-Catholic relationships. The second level is "Project Screening" or inter-church aid projects. The third is called "Reconstruction," meaning "the reorientation and restructuring of the ecumenical enterprise" (1976:227-251). The latter he sees as a theological matter involving a correct hermeneutical understanding about the nature and function of the church within each historic context.

Throughout all of his writing, there is a strong argument for a "praxis" or appropriate demonstration of unity. However, he believes that the necessary activities cannot be predetermined from the outside. Therefore, he urges leaders to act in ways which fit the unique contextual reality of the Latin American nations where the churches minister (1976:251).

In earlier parts of the book, the historic highlights of Latin American ecumenical relationships are examined from a contextualized perspective. These analyses deal exclusively with evaluating activities which have been embodied in the conciliar movement and its related organizations. In conclusion, he expressed the belief that the kind of unity which fits in Latin America will not necessarily take the form of unity seen in other regions. The nature of that unity will be different because the forces promoting unity of the churches in Latin America are not the same as those in the North Atlantic regions (1976:257-258).

Costas also highlights the importance of the heterogeneous nature of the Latin American society. That diversified reality is reflected in the Protestant/Evangelical churches, and frequently cuts across regular ecclesiastical classifications appropriate to other regions. He argues that this heterogeneous characteristic must be taken into account in cooperative relationships (1976:266-268).

Great effort is taken to point out what he considers to have been the weaknesses of the conciliar movement among the Latin American churches in neglecting this heterogeneous reality. He contends that unnecessary economic and cultural dependencies have been created through the World Council organizations. As a result, the ecumenism promoted by the conciliar movement has suffered from four weaknesses which have led to its ineffectiveness. These are identified as, 1) an economic domination of the movement by international centers such as New York and Geneva; 2) a lack of adequate grass roots support among the churches; 3) organizational structures which reflect the corruption that exists at the world level; 4) administrative power plays which tie the leadership offices to a budget supplied from foreign sources (1976:251).

In the final analysis, his calls for action were backed by few concrete suggestions of how these could be incarnated or put into practice. He concentrated on the conciliar movement and gave little recognition to the current evangelical movement. Only brief mention is made of existing evangelical bodies. These references speak about organizations in three Central American nations. For Costas, these three serve as good examples of cooperative social service, whose "functional, though not theological, understanding of the church is dominated by the notion of service" (1976:264).

In appraising the contribution of his writings on the theme of ecumenical unity, several observations seem appropriate. No doubt the firsthand knowledge and experience of Orlando Costas in multi-national encounters were unsurpassed. For that reason the review he presents gives a valuable background perspective of the ecumenical movement in Latin America. It further provides a degree of information about the role played by the forces and the organizations involved in the earlier unity movement under the guidance of the World Council. Finally, it helps to explain

why the subject of Christian unity (especially in its ecumenical expressions) is regarded skeptically by many among the older generation of church leaders. From Costas' perspective, the conciliar movement has been motivated by a form of inherent paternalism coupled with theological liberalism.

Contribution Of Samuel Escobar

Another widely respected evangelical author is Peruvian, Samuel Escobar. He too has been a participant in many of the multi-national encounters called to promote Christian unity. In a series of three articles published in the Spanish language magazine *Misión*, he develops an analysis of the history and impact of cooperative movements among evangelical Christians in Latin America. He speaks from a non-conciliar viewpoint in his observations, attempting to evaluate the historic impact of both the evangelical as well as the conciliar movements.

The first article gives recognition to the high points of conciliar organizations and activities at the regional level. But in his appraisal, the results proved to be ineffective since, ". . . through the years, the Latin American participation has been relatively small" (1985a:45). Escobar asserts that the major reasons for this non-participation are related to doctrinal and practical discrepancies between the conciliar movement and the majority of the Latin American evangelical churches. These discrepancies led him to conclude that, "the repercussion of this worldwide [ecumenical] movement among us has been limited" (Ibid.). In a second article, the key points of particular difficulty with the conciliar movement were identified. Escobar saw the problem areas as the non-specific doctrinal stand of the conciliar movement, coupled with its denial of evangelism and its professed program of rapprochement with the Roman Catholic Church (1985b:80).

The third article examines the development of cooperative efforts of various origins. Brief mention is made of the effort by the conciliar movement to establish national federations or councils of churches during the early half of this century. Recognition is given to the practical reasons that stood behind the effort, including the need for a common defense against repressive civil governments, and the desire for cooperative social service projects. Nevertheless, with the exception of the National Evangelical Council of Peru (CONEP), these early groups ". . . did not come to attract the majority of the evangelicals of their countries" (1986:103-104), since their membership consisted mainly of the older churches and traditional denominational groups.

In a corollary analysis of two current regional cooperative movements, Escobar makes a particularly valuable contribution. He finds the Latin American Council of Churches (CLAI), insensitive to the biblically conservative nature of the majority of evangelical churches in Latin America. The evidence shows that CLAI has a lack of commitment to evangelism and a growing commitment to the leftist interpretation of Latin American church history. In his view, both ideas are unacceptable expressions of cooperation or unity for the majority of evangelical churches. On the other hand, the biblically conservative Evangelical Confraternity of Latin America (CONELA), is judged to be insensitive to the need for the kind of Christian action that addresses needs of the Latin American socio-economic conditions (1986:110). This is not an acceptable expression of unity either.

Samuel Escobar does not pretend to speak for others in these evaluations. But according to these articles, the test of authentic Christian unity in Latin America requires a balance between the right belief and the appropriate action. Valuable schematic presentations are included in the articles which show the historic development of the conciliar organizations in comparison to the

¡Error! Marcador no definido.

conservative organizations. Characteristically, he gives little attention to the place of the national evangelical fellowship organizations in the scheme of that kind of unity. Apparently the regional dimensions of unity were his primary concern in these articles.

Contribution Of René Padilla

A third widely renowned author is René Padilla from Argentina. He takes a different view of unity among Christians, reasoning primarily from a biblical perspective. In an article entitled "*La unidad de la iglesia y el principio de las unidades homogéneas*" (The Unity of the Church and the Principle of the Homogeneous Units), he appeals to the New Testament perspective as the right interpretation of unity among Christians. He argues that this kind of unity is based on personal faith in Christ and demonstrated in the formation of pluralistic or heterogeneous local congregations (1983:19).

Following the New Testament pattern of apostolic teaching and practice, Padilla sees unity as dependent primarily upon personal faith in Christ Jesus. Through personal faith, not only a spiritual unity is created, but a new community is formed out of those formerly separated by race, creed and religion. Through faith, Christians become in effect "a new race" without former distinctions separating them (1983:14). They are unified by a common Christian experience and faithfulness to Christ (1983:18).

Padilla finds that both apostolic teaching and apostolic practice in the early churches concur regarding unity. Unity is based upon personal faith in Christ and expressed at the level of the local churches. It is demonstrated in the unity of the local congregation, where it is made visible by the participation of believers from diverse walks of life (1983:19). In his evaluation, the idea of homogeneous unit churches is contrary to the New Testament teaching and pattern because they tend to perpetuate divisions based on human considerations.

This article makes a notable contribution by insisting that Christian unity is primarily a spiritual reality which has practical consequences. But the author makes no mention of the meaning of unity with regards to the larger community of believers. The impression is given that he sees the local congregations as a full expression of Christian unity.

National Church Histories

Several Latin American authors have written historic accounts of the development of the Evangelical movement in their own countries. These are normally written from the perspective of a single denominational group. Occasionally an author also presents a broader scope and includes some information about the history of cooperative evangelical organizations in their country. Some of these accounts make notable contributions toward the development of an accurate historical perspective on the subject of evangelical fellowships.

Guatemala

The development of evangelical work in Guatemala has been well documented. In honor of the centennial celebration of evangelical work in Guatemala, Virgilio Zapata published a comprehensive volume titled *Historia de La Iglesia Evangélica en Guatemala* (History of the Evangelical Church in Guatemala) (1982). The carefully researched and well documented volume takes a comprehensive view of the evangelical work throughout Guatemalan history. Accordingly, factual information about the history of all the evangelical bodies in the nation is included.

¡Error! Marcador no definido.

The vicissitudes of evangelical cooperation in Guatemala are also traced by Zapata. These factual descriptions contain numerous instructive lessons. Recognition is given to the early efforts of the five pioneering mission agencies which gave birth to the Evangelical Synod in 1935 (1982:110). As more of the leadership was assumed by national workers, structures were correspondingly modified. This process finally culminated in 1951, when the organizational name was changed. At that time the Evangelical Alliance of Guatemala was formed and new organizational statutes were adopted.

The impact of the changes was notable for both the churches and the Guatemalan society. Over the next decade the Alliance brought together a great majority of the evangelical organizations in the nation. Many cooperative ministries were accomplished in church-related as well as civic projects. A united voice and testimony before the government provided favorable influences for evangelical ministries (1982:112).

Then, according to Zapata's account, the Alliance became weakened by conflicts between members. A spirit of anti-ecumenical concern began to gain force in 1962 through the intervention of groups associated with the International Council of Christian Churches. Divisions resulted and a number of organizations withdrew from membership in the Alliance (Ibid.).

The weakened condition of the Alliance was not ameliorated for a decade. Finally, new leadership emerged and new orientation was given to the ministry of the Alliance. Along with the changes, a permanent office was acquired to house the Alliance and a new awareness of the need for holistic ministry was developed (Ibid.). Nevertheless, the broadly representative position formerly occupied by the Alliance was only slowly recovered through renewed vision and new leadership. These steps lead up to the Centennial Celebration in 1982 and helped give effective coordination to the nationwide cooperative ministries that resulted.

In summary, the history of the Evangelical Alliance in Guatemala reveals pivotal issues that can impact the ministry of evangelical fellowship organizations. Virgilio Zapata's work provides valuable insights into some of the characteristic strengths and weaknesses of this kind of representative organization. A list of these would include such issues as the historic precedence which gave birth to the organization, the purposes which are pursued, the doctrinal orientation adopted, the organizational structure and leadership patterns that guide the activities, the composition and commitment of the membership, the financial resources that provide economic foundation for the organization and finally, the nature of ministries or services which are developed. These issues corroborate findings in other countries. They help to form a matrix by which to measure the effectiveness of evangelical fellowship organizations among the nations of Latin America.

Nicaragua

A few cooperative ministry organizations have become known outside of their national boundaries. One such ministry is the Evangelical Committee for Assistance and Development of Nicaragua (CEPAD). Unlike organizations in other countries, its creation was motivated by a spirit of Christian service, initiated to help the nation in a time of acute civil need. A synopsis of the process of its creation is given by Albino Meléndez in a book titled *Los Evangélicos en Nicaragua* (The Evangelicals in Nicaragua) (1987). The author describes how the historic development of evangelical ministry in his country has been marked by four different stages. The devastating earthquake of 1972 signaled the beginning of the fourth and latest stage. Through the cooperative relief effort of six denominations, that cataclysmic event gave impetus as well to the establishment of CEPAD (1987:5).

Meléndez emphasizes the sense of progressive development that has marked cooperative ministry in his country. The evangelical work there had to pass through the previous stages to finally arrive at the present stage, which he calls the "age of interdenominationalism or functional unity" (1987:34). The previous stage of "cooperativism" was marked by joint evangelistic programs as well as social service efforts. He sees those efforts as preparatory to the kind of inter-church activities which CEPAD represents during this present stage of joint evangelical ministries. The initial emergency relief ministry that began with the cooperation of six denominations took on permanent form when they were joined by forty-five other denominations. Today CEPAD counts on the cooperation of sixty-six denominations. Its church oriented programs encompass such diverse activities as inter-church encounters, dialogue between churches, and communication with the government. Through CEPAD, the joint social service activities of the denominations continue to contribute to the holistic development of the nation (1987:33-34).

From the Nicaraguan experience two key ideas can be highlighted relative to evangelical fellowship organizations. First, effective expressions of unified service are strengthened when they are built on previous periods of cooperative activity. Second, an effective inter-denominational organizational structure requires strong motivational factors which pull the groups together for the accomplishment of common purposes.

Ecuador

The experience of the Ecuadorian churches represents a totally different perspective. The history of the establishment of the Evangelical Confraternity of Ecuador (CEE), reflects the reality of its own national context. However, the motivation for the formation of a cooperative organization was largely conditioned by internal pressures. Writing in a brief article called "*Breve Reseña del Protestantismo en Ecuador*" (A Brief Resumé of Protestantism in Ecuador), author Washington Padilla, makes only brief mention of the formation of CEE. But he alludes to a time of increased difficulty in relationships between national churches and foreign missions. These difficulties helped determine the context and gave impetus to the formative steps. Finally, through the initiative and capacity of several national leaders, the Confraternity was born. Padilla also refers to thirteen other national organizations which were formed within the same context, as evidence of the force and ability of national leaders (n.d.:187).

Gabriel Peña Weisson refers to another factor which complicated the Ecuadorian context. At the time the Confraternity was being formed in 1964, the ecumenical movement had also just been introduced into Ecuador through some of the confessional churches. This further served to confuse

¡Error! Marcador no definido.

the national context (1973:106). The kind of purpose statement the new Confraternity adopted no doubt reflected a strong response to both of these contextual pressures. In a clearly defined statement of identification, three foundational commitments were established. The corporate purposes of the organization were: to promote evangelism, to provide protection for the churches, and to promote unity among the churches. The founding group consisted of eleven organizations which eventually grew to include fifty-four affiliate organizations (1973:122).

According to the Ecuadorian experience, the issues involved in church and mission relationships can have a strong influence on the direction of cooperative efforts. In some nations a negative experience has been a decisive element in the historically conditioned structure which evolved.

Colombia

The history of the evangelical churches in Colombia presents a unique facet of organizational cooperation. Although evangelical ministry was begun in 1856, progress had been slow. On the eve of the centennial celebration of the initiation of evangelical work in their nation, the churches of Colombia faced an ominous situation. Beginning in 1948, they were confronted by a period of violent persecution which caused them to band together for mutual protection. In the face of the increasing wave of violence, which was spawned by the uncontrolled political/religious conflicts, the Evangelical Confederation of Colombia (CEDEC) was founded in 1950. That formative step was preceded by a history of cooperative relationships dating back to 1929, when joint meetings between evangelical groups became expedient as the number of denominational mission groups increased.

A publication prepared by Francisco Ordóñez for the centennial celebration, documents the development of the various evangelical groups in Colombia. In a summary way, it shows that an escalation in the acts of violence directed against the evangelical community made the need for unity an urgent matter. Neither the proposed doctrinal statement nor the organizational statutes of the new association presented any roadblocks. Under such conditions, it is not surprising that the membership of CEDEC included ninety percent of the evangelical Christians in the nation (1956:355). Through investigations, news bulletins and other means of communication, the churches were increasingly represented before the nation and the government. The unified voice and defensive stand of the Confederation helped to focus world attention on the problematic situation until a political solution was developed. With its unique background, a priority purpose for the Evangelical Confederation has continued to be the public representation and defense of the evangelical community.

Brazil

The report of inter-church cooperation in Brazil is mostly a backward looking story. In comparison to other Latin American nations, activity began early with the formation of the Federation of Churches in 1934. Its development has been well documented by both national and expatriate authors. But from all accounts, the Federation has moved past its zenith, causing Orlando Costas to describe it as "crippled and suffering from 'spiritual sclerosis'" (1976:250). Other eyewitness accounts confirm that cooperative organizations in Brazil have been mostly ineffective.

A Negative Side

A more recent Brazilian perspective on cooperative activities gives some help in understanding

the background of this situation. It is developed in the report presented by Richard Sturz to an interdenominational gathering in 1976. Under the title of "*Cooperacao Interdenominacional No Brasil*" (Interdenominational Cooperation in Brazil), he states four causes that have contributed to the lack of interdenominational progress among Brazilian Protestants. In the first place, there was no strong theological impulse for unity. Unlike the situation in the U.S, the fundamentalist-modernist controversy did not exist in Brazil to provoke the need for unity. Up to the end of the Second World War, the theological problem did not exist because modernists did not occupy leadership positions among the churches (1976:1).

Secondly, there was no strong cause provided by the Brazilian social context to give urgency to cooperative efforts. By the end of the decade of the 1950s, there was no pressure from the Catholic Church nor the government against the churches. It was a time of good growth and general public respect for the evangelical church, unaccompanied by any social pressure to stand together against a common threat (1976:2).

A third contributor was a feeling of adequate size that prevailed among the leading denominations. "Having grown to achieve a certain large size," Sturz concludes, "the denominations perceived their capability to work individually in certain tasks which in other places require interdenominational cooperation" (1976:2-3). Demonstrations of this capacity were seen in the ability of denominations to carry on their own programs of literature production, theological education, schools and other church related programs.

A fourth cause contributing to the difficult path of cooperation was the rapid growth of churches. This rapid pace was particularly true of the Pentecostals, following the Second World War. Their growth was accompanied by separatist feelings. The fear of proselytism and sheep stealing was a feeling that haunted any kind of interdenominational work during that period. This attitude caused each denomination to go its own way without concern for other groups (Ibid.).

A Positive Side

However, the Sturz report further indicates that there are certain forms of inter-church cooperation which have enjoyed support, within certain parameters. He describes four of these forms, beginning with the services which autonomous organizations offer to the churches. In effect, the autonomous service agencies like the Bible Society, Child Evangelism, or Campus Crusade serve all the church groups from a cooperative spirit and from an interdenominational platform. As a rule, the relationship of these organizations to the churches is largely informal and developed on a project basis. Local governing boards for these agencies are made up of members from a cross section of the churches but these members serve only in a personal capacity not in an official representative capacity (1976:5).

A second form of cooperation has been typified by the more formal interdenominational organizations such as the Federation of Churches. Membership is on a formal basis, only granting delegate status to the official representatives of the member organizations. This kind of cooperative organization is empowered to represent its member groups. According to Sturz, there have been three such organizations in the history of Brazil, two of which are dead or inactive and a third which is small and of a separatist nature (1976:6).

A third kind of cooperative effort has resulted in the establishment of formal associations to represent specialized ministry groups. These kinds of organizations bring together representatives of institutions with similar purposes. Groups such as schools, seminaries, publishers, and pastors have

¡Error! Marcador no definido.

formed their own representative organizations on an interdenominational basis. Sturz reported that this kind of cooperative effort has enjoyed the greatest degree of continuing favor among the evangelical community in Brazil (Ibid.).

The final form of cooperative effort is represented by the open-door policy of denominational agencies toward other groups. Most church institutions do not have sectarian requirements for those who desire to utilize their services. Denominationally sponsored services such as seminaries, book stores, language schools, and mass media facilities are open to be used by other Christians (Ibid.).

A Final Evaluation

In conclusion, the presentation given by Sturz offers two important reasons why inter-church cooperative efforts have not seen much progress in Brazil. With clear insight, he distinguishes between the causes for the lack of unity and the foundational reasons that support those causes. The first reason has been the exalted concept of the autonomy of the local church, which has been present since the beginnings of evangelical ministry in Brazil. And parallel to that, the second reason has been the lack of any true understanding of the biblical teaching on the Body of Christ (1976:8).

European Writers

Any survey of Protestant/Evangelical work in Latin America should acknowledge the contributions of European churches and their mission agencies. Up until the 1920s European mission agencies were most significantly involved in the evangelical movement in Latin America. They represented a vital force in some nations of the region until the outbreak of the First World War (Bassham 1979:173). Since that time, their direct involvement has diminished, but they maintain a keen interest in the development of the churches (Read, Monterroso and Johnson 1969:18).

Studies On Latin America

The writings of two European researchers represent particularly useful sources of information about the churches in Chile and Peru. They also give some helpful orientation about the cooperative national organizations in those countries.

Christian LaLive D'Epinay

During thirteen months of research in Chile, Swiss sociologist Christian LaLive D'Epinay, had the opportunity for close observation of the Pentecostal churches, which were the subject of his study. The research project was partially sponsored by the Evangelical Council of Chile, so he was also able to observe the functions of the Council and other cooperative groups in that nation (1969:xix-xx). As it turned out, he discovered that five separate inter-church organizations exist in Chile, each claiming to represent unity. He concluded that, "These bodies might rather be described as trade unions. . . ." (1969:177).

The report of the research is contained in his book entitled *The Haven of the Masses*. It is a masterful example of careful research and clear reporting. The Eighth Chapter deals with cooperative activities among the churches. Entitled, "Ecumenism on Trial," it gives extensive consideration to issues involved with the subject of inter-church relationships from the perspective of the Pentecostal churches.

One key idea dominates LaLive's findings related to unity at the national level. He concluded that effective expressions of unity among Christians are historically determined. Therefore, "In seeking for the unification of Protestantism," he observed, "one must first eliminate both the causes of and the value placed on the divisions, which must be examined" (1969:172).

Several related conclusions, which transcend the context of that nation, emerge from his work. One conclusion recognized the way in which the personal attitude of the leaders influenced the churches. Among the groups studied, he found ". . . a clear awareness that the Church (the Corpus Christi, the 'Bride of Christ') is a reality which extends far beyond the bounds of one's own denomination" (1969:170). But this knowledge was accompanied by an attitude among leaders which tended to fracture the church. "Pentecostalism does not claim to be the exclusive means of salvation nor the only Church," Lalive found, "even though it does claim to be the most perfect of the components of the Body of Christ" (1969:171). Spiritual unity did not result in visible unity.

A second conclusion found that unity cannot be expressed where there is a lack of respect for other Christian groups. Therefore, the road toward visible unity of the churches must take into account the historic causes which led to "Protestant fragmentation" within that particular national context. In that sense, each of the denominations entered the country with different purposes and with a sense of exclusiveness dating to earlier centuries. In LaLive's opinion, for unity to be effectively expressed, these denominational values must be given adequate consideration (Ibid.).

J.B.A. Kessler Jr.

Another helpful study has been produced by Dutchman J.B.A. Kessler Jr., who served with the Evangelical Union of South America in Peru from 1949 to 1958. As a missionary, Kessler experienced the struggles which took place within the various branches of the evangelical churches in Peru. He determined to research the causes of the many divisions that undermine the unity of churches in that South American region. The result of his studies have been published under the title of *A study of the older Protestant missions and churches in Peru and Chile With special reference to the problems of division, nationalism and native ministry* (1967).

While reporting about the root causes of divisions among the churches, Kessler gave a short account of the establishment of the Evangelical Council of Peru. Several salient ideas come from that description. They relate to the purpose, structure and stability of the new organization. Unfortunately he made only a passing reference to each idea in the larger context of the problems facing the churches and missions.

The first idea recognized the reason for the formation of the Evangelical Council. From his information, Kessler found that the Council's formation was motivated by the outbreak of the Second World War and the accompanying possibility of missionary withdrawal. This gave rise to a desire to see more cooperation among the Protestant groups in the absence of resident missionary leadership (1967:207).

The dream of forming a representative structure was realized with the establishment of the Evangelical Council of Peru (CONEP) in 1940. Reports show that nine denominations and two Bible Society agencies were the founding members. Due to a fear that the new association could drift from its evangelical foundations, careful structural formation was provided. The Evangelical Council also encountered opposition at the time of its inception from one denomination connected with the conservative fundamentalist movement of Carl McIntire of the United States (Ibid.) This was the same source of criticism that had caused a rupture in the Evangelical Alliance of

Guatemala.⁷

The idea of representative leadership was incorporated in the CONEP from the beginning. Faced with the possibility of the withdrawal of missionary leaders, the Council was seen as occupying a leadership position for all the churches. Initial fears that the autonomous and representative Council would fall under the influence of non-evangelical leaders have not been fulfilled (Ibid.). In spite of difficult times, it has continued to function, and is one of the oldest, continually active evangelical fellowship organizations in all of Latin America.

North American Writers

North American churches and mission agencies also have a major involvement in ministry throughout Latin America; these include agencies from the United States and Canada. According to the *Mission Handbook* (14th Edition) that strong involvement continues to grow in most nations. Ranging from a high of 209 agencies with work in Mexico, to a low of fifteen with work in Cuba, North American mission and church agencies continue to be strongly represented in the nations of Latin America (Roberts and Siewert 1989:297-410, 456-481).

With that kind of involvement, it could be expected that every aspect of the ministry of the churches would be well researched and widely publicized. But that does not appear to be the case concerning the subject of evangelical fellowship organizations in Latin America. Apparently few mission leaders are aware of these representative groups and even fewer have written about them. Those who have written on this or related subjects can be grouped together into several categories for purposes of reviewing their contributions.

Church Growth Studies

Unfortunately, church growth writers seem to have generally overlooked the evangelical fellowship organizations of Latin America. That trend has been widespread. A total of fifty-six dissertations and theses have been written about Latin America over the past two decades at the Fuller Seminary School of World Mission. But less than half a dozen made reference to the existence of evangelical fellowship type organizations. As a rule, even these references were of a somewhat superficial nature. Fortunately there were exceptions to this rule, which did shed some additional light on the subject.⁸ One contribution in particular is noteworthy at this point. It is the national church history written by C. Peter Wagner about the evangelical churches in Bolivia.

⁷In 1948 The International Council of Christian Churches was established to give organization to this fundamentalist movement under McIntire's leadership (Glasser 1989:37).

⁸A similar dearth was apparent at the Wheaton College library and the Billy Graham Center Library. Even R. Allen Hatch's monumental thesis on "Church-Mission Relations Case Studies from Latin America" (1981), generally overlooked these fellowship organizations.

Contribution Of C. Peter Wagner

As might be expected, one of the most extensive treatments of the subject of EFOs comes from Peter Wagner's study of church growth in the nation of Bolivia. He writes as a knowledgeable participant whose involvement spanned two decades of missionary work. The entire Eighth Chapter of his book, *The Protestant Movement in Bolivia*, is given over to discussing the subject of "Protestant Cooperation."

Wagner makes use of a bifurcated or two branch classification pattern, to explain the many steps in the development of inter-church cooperative activities in Bolivia. One type of activity he calls "task oriented," the other he calls "conciliar" (1970b:157-158). The development of both patterns of cooperative activity in Bolivia are traced by Wagner. The descriptions provide valuable insight for understanding the kind of contribution that each type of activity has made to the ministry of the churches of that nation.

Task Oriented Relations

The task oriented cooperative pattern focused on a common project or activity which could be accomplished within a given period of time. The nature of these activities called for only a loosely structured relationship of limited duration. They were generally of an inclusive spirit, allowing the participation of any who wanted to join. The church and mission leaders found that these activities could easily cross denominational lines because they did not include any kind of doctrinal statement.

In Wagner's experience, these kinds of cooperative activities had definite advantages. They were the least complicated, and often the most well received among missionaries and Bolivian leaders alike. The year-long campaign of Evangelism In Depth, during 1965, was an example of a task oriented cooperative ministry (1970b:164). Wagner also sighted the formation of the city-wide ministerial associations in several places as other examples of the task oriented pattern of cooperation. In addition, the formation of the Bolivian Commission for Evangelical Social Action (COMBASE) in 1963, gave the churches a task oriented structure to aid cooperative social service projects (1970b:176). In most cases, there was no continuing relationship after the commitment to the project ended. In the Bolivian experience, this pattern of minimal cooperation on selected projects did not necessarily lead into the more structured conciliar type of cooperation for the participants as it did in other nations (1970b:163).

Conciliar Relations

In contrast, the conciliar pattern represented a commitment to a more exclusive and formal association. This kind of cooperation had a history of difficulties and conflicts in Bolivia, causing Wagner to conclude that "... the problem of affiliation of one denomination with other denominations in a conciliar structure caused many agonizing problems" (1970b:159). Formal affiliation was marked by an exclusive spirit, involving some level of official cooperation between whole denominations. Participation was normally based upon commitment to a fundamental doctrinal statement, and brought with it certain membership rights and responsibilities.

The history of the establishment of a formal association of churches in Bolivia reflects the scope of difficulties that have been faced. At least three attempts were made to develop such an association prior to the founding of the National Association of Evangelicals of Bolivia (ANDEB) in 1967. In each case the three key questions about doctrine, membership and international

¡Error!Marcador no definido.

affiliations were the source of many misunderstandings (1970b:163-164). The preponderance of missionary influence presented another formidable obstacle for some national leaders. Nevertheless, at the inaugural assembly of ANDEB, Wagner reports that, "Almost every Bolivian denomination was represented" (1970b:164). Given the history of difficulties that were a part of its formation, ANDEB has not found an easy path. But in spite of certain on-going internal struggles, it has continued to provide a strong measure of representative leadership for the evangelical community. Other kinds of cooperative efforts have followed since the formation of ANDEB. Some have been along the task oriented pattern, a few have followed the conciliar pattern.

An Analytical Tool

Wagner has shown how the two different cooperative patterns of ministries benefitted the churches in Bolivia. As an analytical tool, his idea of a bifurcated classification pattern makes an invaluable contribution to the history of cooperative ministries. Each pattern represents an important kind of cooperation in the continuing task of evangelizing the nations of Latin America. By recognizing the different contributions each type of cooperation is able to make, churches and leaders can more accurately evaluate the value of their own participation in each activity.

Other Church Growth Writings

In general, Church Growth publications make little or no reference to the evangelical fellowship type organizations. They reflect the same neglect that other mission oriented materials show, giving at best only a brief acknowledgement to these national structures. A review of some of the more widely known publications exposes this oversight.

The Silence Of Missiological Writings

The publications related to evangelical missiology have largely focused on the task and overlooked the outcome. A strange silence marks the broader field of evangelical missiology in relation to non-mission structures in Latin America. One can search through the volumes of *The Evangelical Missions Quarterly* without finding any substantial reference to either the broader theme of Christian unity or the specific category of evangelical fellowship type organizations. If frequency of reference is any measure of importance, it appears that the national fellowship structures represent a theme which has been of little concern to evangelical missiology.

Church Growth Silence

Other writings reflect a similar pattern of minimal recognition for cooperative evangelical structures. The monumental church growth study reported in the book, *Latin American Church Growth*, is an important example of the near silence in this area (Read, Monterroso and Johnson 1969). Fortunately the authors did recognize that a considerable number of cooperative activities have taken place in Latin America. Under the general category of "cooperation," Chapter Twenty-three, makes a brief acknowledgement of a few of the historic multinational programs that have been carried out over the years. Evangelism-In-Depth was cited as a prime example (1969:348).

Evangelical Groups Overlooked

In passing reference, the church growth team also recognized that a number of cooperative organizations do exist among the churches of the Latin American nations. Primarily, they make references to the agencies and national councils that have been a part of the conciliar movement of past decades. Special note is made of the deficient representative position of these groups. But the

distinctly evangelical organizations were hardly acknowledged, even though more than ten of these were actively involved in national leadership at the time the research was being done (Price 1960:12).

Church Growth Warnings

In a prophetic sense the authors of the Latin American Church Growth Survey give three kinds of warnings relative to cooperative activities. These form part of the conclusion of the research process among the churches of Latin America. First, there is a warning about the inherent difficulties of trying to establish a doctrinal base for cooperation, looking instead at the experiences of the Committee on Cooperation for Latin America (CCLA) as a good example of a functional structure. In their opinion, "The pragmatic approach enabled the Committee [CCLA] to avoid many of the pitfalls which troubled cooperative efforts in other parts of the world" (Read, Monterroso and Johnson 1969:341).

A second type of warning is directed at the leadership of church and mission agencies. The authors caution mission leaders to avoid making issues out of matters that have no relevancy among the Latin American churches and especially to avoid making such things the test of faith and loyalty. "CGRILA [Church Growth Research in Latin America] believes that the Churches in Latin America must be allowed to remain unaligned except as their consciences and their own needs indicate a distinctive Latin American position" (1969:350). The contextual discussion conveys the strong implication that this freedom of decision hasn't existed in the past.

A third caution predicts an increasing role in the future for cooperative activities. They predict a growing importance for national cooperative associations in comparison to the diminishing role of mission agencies, including denominational agencies. The impression is given that the churches could learn to work together for greater mutual benefit if the paternalistic pattern of dependency on the missions could be broken. The writers felt that some mission agencies have been unwilling to realistically face the need to develop this cooperative process.

In the final analysis it may well be that the question of ecclesiastical affiliation will determine the future role of missions. If the Churches can meet their own needs by a cooperative sharing of ministries, the role of the missions, at least in their present form may be threatened (1969:351).

These church growth warnings do make a valuable contribution. They provide a point of reference for analyzing the relevance of these kind of organizations that currently exist. They could also provide a general pattern for evaluating the effective contributions of these evangelical associations to the ministry of the churches.

Contributions Of Survey Publications

Another source of information about organizations in Latin America has been the research reports and statistical literature contained in general survey publications. A variety of this kind of literature has been reviewed in the quest for further information about the cooperative organizations in Latin America. Since these surveys do not follow a standardized nomenclature, the information appears under a variety of categories. Evidently the different categories reflect nuances of purpose which the authors or editors have adopted. Two general survey publications have been the most helpful; one is the worldwide survey by David Barrett and the other is the Central American survey by Clifton Holland. Other publications have minor contributions to add.

General Survey Publications

The 1982 *World Christian Encyclopedia* edited by David Barrett, provides data in summary form. Under the rubric of "International Organizations," he gives pertinent, factual information on the major cooperative agencies in each Latin American country. These include both formal and informal organizations, (i.e. officially registered and non-registered), with no clear indication of any distinction between them.

The comprehensive descriptions are factual and non-discriminatory. They include Protestant/Evangelical, Roman Catholic and other religious bodies that are active in each country. The information includes founding dates, some historic highlights, the particular ministry focus of each cooperative organization, its international affiliations and some description of the ecclesiastical nature of the participating groups. As a source of factual information it is unexcelled. In addition, a short bibliography for each country indicates the source of the data.

Mission survey books also provide some general reference to the cooperative organizations in the various nations. Following the pattern of earlier authors, J. Herbert Kane's 1975 publication of *A Global View of Christian Missions From Pentecost to The Present*, supplies some information about cooperative structures. Under the general rubric of "Ecumenical Relations," Kane gives the names of several of the major inter-church organizations in thirteen of the Latin American countries. However, other than acknowledging the international affiliations which the cooperative bodies of each nation maintain, few relevant details are provided. There is no indication of which bodies are conciliar oriented organizations and which are evangelical organizations.

Regional Survey Publications

A comprehensive work on the Central American region has been presented by Clifton Holland in the 1981 publication of *World Christianity Central America and the Caribbean*. His long time participant status as a missionary in the region has enabled Holland to compile information unavailable in other publications.

The data given about the various evangelical fellowship structures in the nations of the region is fairly comprehensive. These kinds of associations are described under one of two categories. Either they appear under the classification of "General Service Organizations," or under the second category of "Ecumenical Relations." Couched in the context of other relevant materials, the pertinent information includes data on origins, names, dates, ministry activities and the international affiliation of these cooperative groups. It too represents an invaluable source of information about a region frequently overlooked in mission survey publications.⁹

⁹Making use of information from Barrett and Holland, a partial directory of current associations or EFOs is included in Appendix C.

Roman Catholic Research

One of the most comprehensive studies about the many Protestant organizations and churches in Latin America was produced for the Roman Catholic Church. The two volume study was published in 1962-63 with the title of *"El Protestantismo en América Latina"* (Protestantism in Latin America). The publication consists of precise data presented in the form of charts and graphs which are accompanied by explanatory textual analysis. In the second volume, the author, Prudencio Damboriena, has produced an amazingly thorough review of almost every aspect of the Protestant movement in Latin America. Complete information on every denomination in each country of Latin America is given. Even the membership totals, doctrines, policies, and ministries are all documented.

In addition to denominational information, a full chapter is given to the presentation of data on inter-church organizations. Unlike his Protestant counterparts, Damboriena treated these organizations with the same careful respect that he gave to the denominations. By following an eleven point outline, the same kind of factual data presented for denominations is also presented for these organizations. Seventeen organizations from sixteen countries are documented.¹⁰ Even though much of the material is greatly outdated, and has only historic value, it nevertheless presents a formidable challenge for other researchers. His work gives ample proof that the information is available, and can be presented in useful formats once it is collected.

Bibliography Of Publications

As a service to the Missionary Research Library, Frank W. Price put together a bibliographical document on the ecumenical movement. The 1960 publication carries the title of "Ecumenical Streams in Protestant Christianity," and includes fifteen pages of bibliographical and analytical information. It is a comprehensive document covering all regions of the world. Unfortunately, because of its early date the value of the data it included is largely historical.

Unlike many writers, Price acknowledges the differences between the conciliar oriented groups and the non-conciliar groups in Latin America. Included in his report there is a comparative chart showing the various organizations which exist among the eighteen Latin American nations represented in the study. At the date of his writing, there had been a total of nineteen recognized inter-church organizations formed; some nations had more than one, others had none. Out of the total number of associations reported, ten were identified as national councils, and nine as a type of evangelical fellowship. Within those nineteen associations, four of the national councils were affiliated with the International Missionary Council (IMC), the others had no international affiliations (1960:12).

One overwhelming conclusion can be drawn from the information presented in this bibliographic report. At the date of the survey, the number of conciliar and non-conciliar associations was almost equal among the Latin American nations. Nevertheless, it is clear that the conciliar literature dominated the field. Much more has been written by those involved in the conciliar movement than by those involved in non-conciliar ministries.

¹⁰The eleven points include: 1) organizational name, 2) address, 3) date of beginning, 4) current status, 5) major purposes, 6) a membership list, 7) major activities, 8) financial status and totals, 9) number of employees, 10) publications, 11) ecumenical relations (1963:198-212).

General Observations

In the publications about church and mission work in Latin America, comparatively little notice is taken of the evangelical fellowship organizations. Measuring by the amount of literature which deals with the subject, it is evident that these organizations are relatively unknown outside of their own nations. International journals and reports neglect to mention them or do so only in passing. Authors who write about related themes overlook these representative organizations. Following the same trend, surprisingly few of the EFOs have produced their own publications which describe the role they fulfill among the evangelical ministries of their nations.

Significant Themes

Nevertheless, some significant themes have emerged from the review of the literature reported here. These themes generate questions that can be grouped into categories which indicate the need for further study. Some deal with **history** and raise relevant questions about the churches and their contextual situations. When did the Protestant/Evangelical churches get started? Why is there such a profusion of groups that make up the evangelical community? How has the historic context influenced their ministry? These and related historic questions need answers.

Other questions probe into the area of **theological and doctrinal** issues. Some writers said that doctrinal foundations are essential, others said that they caused problems. Among those evangelical fellowship organizations that presently exist, what place does doctrine have? Are some doctrines more important than others? Which doctrines are essential? How can there be doctrinal agreement among the diversity of churches? Is agreement necessary? It is clear that questions related to core doctrines need to be addressed.

Questions about **structures** were also raised. Some felt the issue of structure was a primary concern, but others said formal structures were the cause of major problems. Nevertheless, each national association has developed a functional structure. Again, questions abound. What kind of structures are helpful? How are they developed and maintained? Where does the financial support come from? What weaknesses may prove to be fatal for the organizations? Are there safeguards that prevent the abuse of official leadership positions? Obviously, questions about structures require adequate answers.

The **leadership role** was a primary issue raised by some writers. The subject of leadership always raises its own set of quires. How can adequate leadership personnel be obtained? What qualifications are needed? Can they give adequate direction to activities that cross denominational boundaries? How do they receive financial support? Do the members have a say in the selection of the organizational leaders? Leadership questions are delicate but critical, for the future health of inter-church organizations for evangelicals depends upon the satisfactory answer to these issues.

A final issue deals with matters of **membership**. Some wondered if membership is necessary. Were there good reasons to have membership? Should it be inclusive, accepting all groups, or exclusive, accepting only groups that meet certain qualifications? Would it be on an individual basis or a group basis? What benefits could be expected compared to the obligations that might be required? Questions about membership deserve careful consideration.

¡Error! Marcador no definido.

Substantial Challenges

Evidently, the task of researching the evangelical fellowships has been long overlooked. The brief references made about them in other publications confirm their existence. But accurate information concerning these organizations has been virtually nonexistent. Without further research no one can be sure how many exist, how they function, nor what their relationship is to the community of evangelical churches. This scarcity indicates that substantial challenges underlie the processes of discovery and description which are required to make this unique ministry known to the larger Christian community.

Thankfully, that community is not left entirely without some knowledge of these evangelical fellowship organizations. A few writers have given fleeting recognition to the role they play among the churches by describing something of their background and purposes. But little is known about their foundations, their organizational structures or their doctrines and ministries. Therefore, in the following chapters of this study, these and other related matters will be explored.

¡Error! Marcador no definido.

CHAPTER 3

EVANGELICAL BEGINNINGS IN LATIN AMERICA

The foundations of the evangelical ministry in each country were significantly molded by the contextual forces they encountered. Therefore, the third chapter describes the ways in which the evangelical churches became a part of the Latin American nations, and the factors which played an important role in preparing a way for their entrance.

In order to understand the development of the evangelical churches in Latin America today, it is essential to have a basic knowledge of their place in the history of the region. In a chronological sense, Latin America was the last great region of the world to feel the impact of Evangelical Christianity. That was primarily due to the powerful monopoly which held dominion over the region for so long. Until the 19th century, a coalition of political and religious forces guided all of life under the Iberian colonial systems.

The interplay of these all-powerful forces resisted the influences which the evangelical movement was bringing to the nations in other regions of the world. Finally, as the evangelical messengers began to arrive in Latin America, it became evident that they were entering into lands which were dominated by elaborately developed social and ecclesiastical systems. The response was mixed. Sometimes they were welcomed as an ally and friend; often they were rejected as an intruder and a threat.

A unique combination of these forces undergirded the rigid colonial systems implanted by Portugal and Spain in Latin America. The long-term dominance of the colonial structures accounts for the absence of any continuing expression of evangelical faith during the colonial period. Not until the 19th century did the all-pervasive strength of those systems begin to change and allow entrance for the Gospel. Consequently, the arrival of the Gospel coincided with the rapid changes sweeping the region. In that sense, the importance of the historic context cannot be ignored if a comprehensive understanding of the churches is to be gained.

Foundational Factors

From the historic perspective, Evangelical Christianity can be considered to be a relatively late addition to the socio-cultural mosaic of Latin America. Therefore, in many nations the evangelical churches have been officially present for little more than one hundred years. It can be illuminating to examine some of the causes that stand behind the recent arrival of Evangelical Christianity. A careful study of some of these causes reveals the kind of foundational factors which were instrumental in shaping the nature of the evangelical movement in Latin America. As these nations moved from colonial isolation into autonomous nationhood, the impact of the evangelical movement could no longer be ignored. Where once this influence had been prohibited, now it became a participant in the work of building the nations.

The Colonial Monopoly

Traditionally, the Latin American colonies of both Spain and Portugal were sealed off from outside influences. Through the efforts of explorers, conquerors, clerics and colonizers, European society of a pre-reformation nature was firmly implanted among the peoples of the southern and central lands of the Western Hemisphere. The intertwined authority of the imperial governments and the Catholic Church enforced severe restrictions on all non-Catholic contacts.

A deep-rooted social and religious heritage was established by the colonial systems which cannot be denied. In a candid synopsis of Brazilian history, Erasmo Braga described the result of the complete and effective isolation of the colonies. In that sealed off condition the Roman Catholic Church held undisturbed dominance for three hundred years in the Latin American countries. This monopoly led Braga to assert that during the long colonial period the Catholic Church demonstrated both the best and the worst of all that it is capable of doing (Braga and Grubb 1932:36). A similar viewpoint is expressed in a recent book co-authored by William Taylor and Emilio Núñez. They identify seven elements of that era which formed the pillars of the Iberian colonial system.¹¹

Until the wave of independence swept through the Latin American nations on the swords of the liberators, all contact with other nations was forbidden by the ruling powers. The prohibitions particularly applied to religious matters, insuring that no immigration of Protestants was permitted in any of the colonies. The system of economic, social and ecclesiastical monopoly which was developed and rigorously maintained is summarized by Braga's description.

All Europeans of other nationalities were suspected of being heretics, and similarly treated.

This resulted in the complete isolation of this vast territory from all the social, commercial and political movements that were so deeply influencing life in Europe, so that the Roman Catholic religion, planted in these parts of the world before the Reformation, retained here the undisturbed possession of the bodies and souls of men, and did not feel the impact of the currents of thought which were then reshaping Europe (1932:19).

In addition, the distribution of books and other literature was rigorously curtailed. The Index of Prohibited Books which the Council of the Indies maintained was the guide. Under the double censorship of the Catholic Church and the imperial state, ". . . ; whole fields of writing were either prohibited entirely or severely restricted" (Brown Holmes 1950:336). In that respect, the distribution of Bibles was specifically restricted by the authority of the Pope and the Spanish King (Read, Monterroso and Johnson 1969:38).

For all practical purposes, the colonies were sealed off from any contact with non-Roman Catholic nations. In this endeavor, the Inquisition was authorized by papal authority in 1542 to deal with heresy everywhere. It became the watchful and suspicious agent which enforced the policy of strict orthodoxy throughout Europe on behalf of the Church and the Crown (Cairns 1958:378). From Europe, the rigid maintenance of that policy was extended to the colonies through the activity of the Spanish and Portuguese Inquisitions that dominated the religious and intellectual scene in Latin America. While describing Costa Rican church history, Wilton M. Nelson gives a summary view of the function and the infamy of the Inquisition as it operated in Latin America.

This monopoly was extended into the New World. To assure it, Philip II under a *cédula* of 1569 ordered the establishment of the Inquisition in the Colonies. Tribunals were set up in Mexico in 1571, Lima in 1570, and Nueva Granada in 1577.

There were *comisarias* ("branches") of these head tribunals, small and large, in the

¹¹Taylor asserts that many contemporary problems can be traced back to Colonial social structures which included: colonial institutions, the settlement of the land, the predominance of cities, the church, education, commerce, and family structures (1989:61-67).

different parts of the colonial empire. . . .

This detective and penal system made it impossible for any non-Roman form of Christian worship to be practiced in Costa Rica or in any other part of Latin America.

The Spaniards extended their monopoly also into the economic realm. . . . *The express purpose of this prohibition was to avoid the diffusion of Protestantism* (1963:17-18, emphasis mine).

Testimonies are abundant about the way in which official enforcement of the religious monopoly operated. As an indication of the wide extent of the intolerant and merciless function of the Inquisition, James McLean reported that, ". . . twenty thousand people were tortured in South America, one hundred and eighty-nine of whom were burned at the stake in Lima" (1916:93). One testimonial can be sighted as representative of the many. In an article written for the Bible Societies by Colombian Pastor Aristóbulo Porras, the nature of that fanatical opposition is narrated from historic sources.

With the passing of time the Inquisition choked the biblical movement in the heart of Spanish Catholicism and produced pages of the most violent opposition to the spread of the Sacred Scriptures. Among those many cases we cite the case of Adam Edom, an Englishman of 32 years of age. According to Doctor Luis Augusto Cuervo, Colombian historian, he was burned alive with his Bible and everything he had on the 13th of March 1662, "for being a protestant heretic." Cuervo, citing the inquisitor Mañorca, says that Edom "defending his errors, died in the fire with such persistence that everyone admired his blindness, for without being tied, of his own will, he sat upon the burning logs and remained immobile without moving even a foot from where they had put him (n.d.).

As a result of the function of the Inquisition, an absolute restriction on everything related to Protestantism was effectively enforced throughout the three centuries of colonial rule in Latin America.

A Pattern Of Historic Convergence

Nevertheless, at the beginning of the 19th century, changes began to come rapidly. Among the colonial nations of Europe, the convergence of powerful new movements began to introduce forces that would have dramatic and widespread impact on Latin American. Although the origin of these movements was largely exterior to the region, they set in motion new political, economic and religious forces which eventually brought profound changes to the Latin American colonies. The combined impact of these forces helped the colonies emerge from their rigid isolation and begin to take their place among the nations of the world. These same forces also helped to provide a favorable climate for the introduction of Evangelical Protestant Christianity into the nations of the region.

Political Factors

In the political realm, the forces of the French Revolution (1789) and the Napoleonic wars (1808-15) produced widespread spiritual and social upheaval among the nations of Europe. Two results of this upheaval were to have profound impact upon the Latin American region. As an indirect result of the political upheaval, both small and large emigration movements eventually found their way from the surrounding nations into Latin America. This influx of new peoples helped establish pluralistic societies in the new nations (Orr 1975:1-12). In a more immediate sense, the final movement toward the independence of Spanish America was precipitated by the Napoleonic invasion of Spain in 1808. The aftermath of that invasion greatly crippled the colonial administration and led to demands for greater political autonomy and economic emancipation by Latin American leaders. Spanish rejection of these demands fanned the flames of Americanism and resulted in the colonists taking up arms to secure them (Collier, Blakemore and Skidmore 1985:205).

Economic Factors

The economic impact of the changes in Europe was no less important nor any less far-reaching in its results. The sudden demise of the Spanish and Portuguese empires interrupted all commerce. Long-standing colonial patterns were replaced by the erratic expansion of other European and American markets during the 19th century. The need to develop adequate systems of commerce between the region and the newly emerging economic powers of the world led to the development of trade treaties.

In turn, these treaties established the right to begin the development of foreign business communities in the major trading cities. The city of Buenos Aires alone had three thousand British residents within a decade after independence (Orr 1978:11). The introduction of foreign business communities brought economic and social changes to people who had previously been cut off from world commerce. It was because of the political and economic fluctuations of this period that the United States established the famous "Monroe Doctrine" in 1823. The object of the policy was ostensibly to safeguard the newly won independence and economic freedom of the Latin American region (Aberly 1945:260).

Religious Factors

Religious changes were taking place that would also have impact on the condition of the Latin American region. Traditionally, the hierarchy of the Catholic Church was closely wedded to the imperial power structures of Europe. Together they ruled the nations and their colonies. The close ties between the ecclesiastical and imperial structures prevented the development of healthy self-correcting influences. As a result, a general spiritual malaise dominated the Roman Catholic nations of Europe. This in turn led to a great spiritual vacuum among the population of the colonies at the turn of the 19th century.

The Condition Of The Roman Catholic Church

In the 18th and early 19th centuries the Roman Catholic Church was largely decadent throughout Europe and Latin America. The evidence could be observed everywhere, particularly in France, which was traditionally one of the largest sources of Roman Catholic clerical workers. In a move of particular disdain, the French government had dismantled the Roman Catholic mission orders in its country. Going even further in the severance of relations, French forces took the Pope

captive in 1798, carrying him to France where he died (Neill 1973:397). In addition, the Jesuits had been expelled from the Spanish American Nations after 1767, disbanded by Pope Clement XIV in 1773, then finally restored by Pius VII in 1814 (Walker 1970:521).

In Latin America the sympathies of the Catholic clergy were divided. In general, the members of the higher clergy were loyal to the colonial powers and resisted any change in the status quo. But the lower clergy were mostly sympathetic to the Latin American leaders (Collier, Blakemore and Skidmore 1985:333). Many of the younger clergy increasingly favored the liberal ideas being expressed by the Spanish Enlightenment movement. Numerous publications, which espoused revolutionary themes related to politics and religion, were being circulated freely among the clergy-controlled universities of Latin America. At the same time, the serious study of the original biblical languages among the younger clergy was increasing, leading to a hunger for the Bible within certain educated levels of society. These trends were accompanied by an additional emphasis, which sought to study the virtues and the simplicity of the Early Christian Church, in a search for something to fill the spiritual vacuum (Mitchell 1972:245-252).

The Impact Of The Evangelical Awakenings

Meanwhile, great spiritual revival movements were sweeping across the lands where the Protestant churches were strongest. Beginning in the American Colonies as early as 1726, the spiritual and moral impact of the "Great Awakening" lasted for more than half a century. This fervor continued through the time of the American Revolution and formed the foundation of the newly established nation (Walker 1970:464). However, the infectious anti-religious influence caused by both atheism and rationalism following the French Revolution, was instrumental in plunging the new nation into a practical repudiation of much of its spiritual heritage (Orr 1974:1-6). Then a powerful new outbreak of renewal and revival touched Protestant churches on both sides of the Atlantic, initiating a Second Great Awakening in 1790. It began in England then spread to America and eventually on to other European countries, continuing its impact up through the German Awakening in 1815. These movements were marked by wide-spread personal piety, great strides in social reform and the establishment of mission and Bible societies (Orr 1975:192-199).

This second wave of spiritual awakenings began in England at the close of the ministry of John Wesley (1703-91) and spanned the reign of Napoleon on the Continent. The new awakening came to be known as the "Evangelical Awakening" because of the characteristic beliefs that marked it. The movement spread across national and denominational boundaries stressing the authority of Scripture, personal salvation through faith in Christ alone, and the priesthood of all believers. It was driven by an intensely evangelistic spirit, urging the need of a personal religious experience of salvation through belief in the person and work of Christ. The testimony and work of the laity became prominent. Those who were a part of the movement were eager to win nominal Christians as well as non-Christians to personal faith. According to church historian Kenneth Scott Latourette, the characteristics were so wide-spread, with such a continual stress on evangelism, that the faith commonly held by all came to be known technically as "Evangelical" (1953:1019). By nature it promoted personal faith which was both evangelistic and missionary in emphasis.

The Patterns Of Convergence

Thus, three powerful movements composed of political, economic and religious forces swept onto the world scene in the first decades of the 19th century. Under God's sovereignty, as these forces converged in Latin America, they provided both the time and the means by which the

¡Error! Marcador no definido.

Evangelical message arrived. In unique ways these forces assisted the evangelical churches to become an essential part of the fabric of the emerging nations.

The pattern of historic convergence in the story of the evangelical movement in Latin America is unmistakable. That convergence gives a unique and favorable balance to the religious picture in Latin American countries. Its importance should not be minimized, since history reveals that national independence also became the door through which the Gospel found entrance to many nations.

The testimony is clear in country after country. As the nations began to establish their own institutions, the evidence demonstrates that the evangelical movement came not as an intruder but as an invited participant. The vicissitudes of the newly independent nations became inextricably intertwined with the presence of the Gospel and its fruits in the form of Evangelical Christianity. Consciously or unconsciously the evangelical churches were caught up in the development of the Latin American nations as the new republics searched for social, political and religious solutions to their new status.

The Doors Begin To Open

Historically, the initial expansion of the evangelical movement among the nations of Central and South America was closely tied to the events of the post-independence period. In nation after nation, the official beginnings of Evangelical Christianity in Latin America followed the enactment of liberalizing laws in the areas of immigration and religion. Almost overnight the winds of change came during the early decades of the 19th century. The restrictive control of the colonial powers ended. The colonies which had been given little choice about those socio-cultural components which formed their society, were suddenly free from restraints. They could now choose their own forms of government, commerce and religion.

Political Freedom

Sovereign nations have the freedom of choice; they can choose what they find appropriate for their national development. Although they had little or no preparation for self-government, most of the new nations of Latin America chose a republican form of government. Mexico and Brazil experimented briefly with a monarchical government, but ultimately established republican governments also (Neely 1909:111). Through the wars of independence (1810-26), the Spanish colonial systems that had been in place for more than three centuries were swept aside in less than twenty years. But the process of nation building did not come with such rapidity nor with the extent of cooperation that marked the struggle for independence.

The status of sovereign nationhood represented a new element in the history of the Latin American nations. Unfortunately, when it came, not many nations were prepared to deal with the full scope of its impact. Therefore, after gaining independence, most of the new nations spent the remain decades of the 19th century trying to mold enduring civil governments and social institutions. Naturally, the development of a functional political process was at the center of prolonged struggles in most of the nations. At the same time, their new political independence brought about the need to address other liberties also.

Religious Liberty

Concomitant liberties were slowly embraced by the leaders of the New Republics, although not always without ulterior purposes. Through the independence movements that spread so rapidly among the nations, the doors began opening for the introduction of the vital new spiritual and social dynamic represented by Evangelical Christianity. By their own choice, nation after nation eventually addressed the issue of religious tolerance. Ultimately, it was also added to the list of freedoms which became possible after independence. Later historians have shown that religious liberty was a key factor in building the new nations.

With independence the barriers were removed and a flood of literature began to enter and be read by intellectually starved Latin Americans. . . . All of this had a tremendous effect upon Latin America. There was formed in the minds of many Latins a new *Weltanschauung* called "Liberalism" in which one of the tenets was religious liberty, an indispensable pre-requisite if Protestantism were to enter Latin America (Nelson 1963:19).

The place of evangelical influence in the formation of one nation is admirably documented by Wilton M. Nelson. The careful narration of that story is told in his book, *A History of Protestantism In Costa Rica* (1963). Through tracing the development of political and religious tolerance in Costa Rica, he explains why this tiny nation has been regarded as a progressive leader among the region. Even while lacking natural resources, and without political or military power, they have led the way in the areas of social development. An important key to their progress is found in the evangelical impact made upon the formation of its public institutions. Costa Rica was one of the nations that benefitted from the early evangelical influences of the business and immigrant communities (Nelson 1963:1-4).

The Cautious Evangelical Entrance

However, once the newly formed nations of Latin America began to open their doors, there was no great rush to enter with the Gospel. The vital new spiritual and social dynamic represented by Evangelical Christianity in other regions did not enter Latin America with great force nor with visions of grandeur. Rather, during the pioneering period, it began to arrive cautiously in several different streams, showing something of the diversity which would become characteristic of Latin American evangelicals. One of the earliest streams was represented by the Bible colporteurs who engaged in a seed sowing ministry of Bible distribution. A second stream was found among the immigrant communities who formed the beginning of a new social and religious plurality. Eventually, additional streams of ministry developed with the initiation of more formal mission activity.

Seed Sowing Ministries

For much of Latin America a time of Bible distribution preceded the arrival of church planters. The Bible colporteurs were the workers which began planting the seeds of the Gospel that prepared the way for other ministries. The convergence of their widespread work with the post-independence development of the nations began to establish the first foundations of a vital new form of Christianity. One of the earliest leaders in this work was James Thomson, Scottish educator and agent of the British and Foreign Bible Societies. As a self-supported worker, he was invited by Argentine government officials in 1818 to begin his important educational work. Subsequently, he established a monitorial school system there and in Uruguay, using the Bible as the primary text.¹² Within three years he was invited by General Bernardo O'Higgins, the new President of Chile, to carry out the same work in his country. For his accomplishments he was granted honorary citizenship in both Argentina and Chile (Kessler 1976:19; Cook 1971:213).

According to J. Edwin Orr's account, Thomson was a product of the Scottish Awakening of the 1790s. Through his work he personally demonstrated the spiritual and social forces which were the product of the evangelical awakenings (1978:10). During the early years of Latin American independence, he visited the countries along the entire western coast of South America. Eventually he also reached Central America, Mexico and the Caribbean area with the work of distributing Bibles (Mitchell 1972:iii). The combination of monitorial education and Bible distribution which he represented, found open doors in many of the new nations of Latin America. In less than ten years he traveled widely distributing Bibles and establishing schools which used the Bible as a primary text (Mitchell 1972:280-291).

His own letters bear abundant testimony to the unhindered doors of opportunity he encountered. To show the favorable conditions of the early days, Enns quotes from Thomson's published journal as he wrote from Lima late in 1822:

What an immeasurable field is South America; and how white it is to harvest. . . . I do think that since the world began, there never was so fine a field for the exercise of benevolence in all parts.

I think a door has been opened here which will never be shut, but which will, I trust, from one year to another, open wider and wider, until it become, in the Apostle's language, "great and effectual." Should I say, there are no adversaries, and that all goes on prosperously, without any difficulty or discouragement from any quarter. . . . It is surely a gratifying sight to see darkness fleeing away, and the light of heaven breaking forth (1972:71).

Unquestionably, Thomson was the right man at the right place during those early days. Others followed his footsteps in the work of Bible distribution. An overview description of the work of the first Bible Society colporteurs reveals that the Bible became the seed of the evangelical church all across Latin America (Cook 1971:212-213). Unfortunately, those who followed Thomson made a startling discovery. Within a few short years the liberty he found had evaporated; in its place there was resistance rather than response. Following a short period of openness, the political and

¹²The system Thomson used was a method of mutual instruction developed by Joseph Lancaster to make use of more advanced students as monitors over the others in the class (Mitchell 1972:61-65).

religious climates were no longer marked by the same progressive ideals of the independence era. For the most part, the traditional ecclesiastical and social structures returned to power and dominated the governments of the South American nations during the ensuing decades of the 19th century.

Immigrant Communities

Eventually, the arrival of immigrant groups among some of the newly liberated nations began to have far-reaching implications. Significant numbers of these immigrants came from lands where the impact of Protestant churches was strong. Others came from European lands such as Spain and Italy, where strong anti-clerical reaction had developed following the breakup of the Spanish Empire. Through these newly arriving immigrant communities a second stream of evangelical influence was often represented. The research of J. Edwin Orr identified the immigrant movement as an important step toward more active evangelistic ministry in some of the Latin American nations. Orr concluded:

The abortive attempt of James Thomson and his contemporaries to open Latin America to the Good News in the 1820s was followed by the more successful entrance through immigration in the 1860s (1973:102).

The arrival of these immigrant communities and their incorporation into the life of the new lands helped to meet diverse needs in the developing nations. In turn, some of these groups played a significant part in preparing the nations to receive other messengers of the Gospel.

Meeting Developmental Needs

For many of the new governments, the immigrants represented a resource which was desperately needed. During three hundred years the economic and educational systems had been in the hands of the colonial powers. Now the new nations were faced with the need to develop their own systems (Wedemann 1977:61). The immigrant communities provided a new source of skills and labor which was not available among their own populations. Skills were needed to quickly build up new economic infrastructures. Means had to be developed to supply domestic needs and to help their countries begin to compete in the markets of the world. Skills of all kinds were needed by the new nations, but especially in relation to education and economics.

The development of adequate educational systems was an immediate need faced by all the nations. The importance of public education had been recognized by those who were the foremost leaders of the independence movement. "The dream of the liberators of South America was the rapid education of their people," observed Webster Browning. "This characterized every section of the territory and every faction of the many revolutionary forces" (1930:69). Universal education was seen as an essential cornerstone for building the new nations. Consequently, skills were needed to help develop the system of institutions which would begin to lift the population out of circumstances which for centuries had provided little or no education to the common people. Along side of these educational systems, an increased labor force was needed in order to develop the kind of labor-intensive businesses that would begin to build the national economies. Ultimately, technical skills were needed to develop the public and private systems that would undergird the new Latin American societies.

Motivating Social Change

As new population groups began to arrive in greater numbers, the sudden growth of immigrant and business communities became a source of internal motivation for the governments. In order to enable the immigration of the kind of people groups the governments needed, leaders were under pressure to provide legal protection for the rights and needs of these new communities. The needs of the immigrant citizens pushed the governmental leaders to provide legal recognition for their well-being. Changes were necessary as part of the process of social accommodation and the integration of new peoples. Eventually, the combination of new political and social forces began to shape pluralistic societies among the nations (Wedemann 1977:61-62).

Little by little, the governments came to recognize the need to encourage the influx of new population groups. That need was recognized early and frequently by Bolívar himself who declared:

We ought to induce immigration of the peoples of North America and Europe, in order that they may settle here and bring us their arts and sciences. These advantages, namely, an independent government, free schools, and intermarriage with Europeans and Anglo-Americans, will totally change the character of the country and will render it well informed and prosperous...we lack mechanics and agriculturalists and it is these that the country needs to insure advancement and progress (Inman 1942:51).

Gradually, political leaders recognized their obligation to provide a social and legal climate which would enable the immigration of the kind of people that could help to rapidly build their nations.

In recognition of the barrier that religious intolerance presented, forward-looking political leaders from across Latin America began to see the need for more liberalized laws. "Our primary need is the coming of the foreigner," wrote President Juan Rafael Mora of Costa Rica in 1852, "because from him we expect everything, because without him we shall vegetate for a century in status quo. . . ." Consequently he concluded, "Let us assure to the foreigner the observance of his beliefs in the freedom of worship" (Nelson 1963:20). From Argentina the writings of Alberdi expressed the sentiment of the times through a motto that declared, "Religious liberty is the means of populating the country" (Enns 1971:27). As a result of the enlightened concern in the middle of the 19th century, expressions of religious tolerance began to find their way into the laws and constitutions of the Latin American nations. Some nations moved rapidly and began to see the influx of new population groups; others made no provision and remained virtually isolated.

An Important Preparatory Force

From the religious perspective, the greatest impact of the immigrant communities was mainly preparatory. In general, the rapidity of change with regard to religious and civil tolerance was directly related to the impact of immigration and the development of business colonies. Normally, those nations which were early leaders in the establishment of patterns of civil tolerance were the early recipients of immigrant and business communities. They were also the nations in which the Gospel arrived early and has seen its greatest growth.

The Social Impact

The need to provide for national development set in motion a chain of inter-related steps. The establishment of trade treaties with the other nations required the development of adequate laws to permit the flow of goods and population groups. The acceptance of a pluralistic society brought internal pressure to provide for previously unknown civil and religious freedoms. Therefore, to accommodate the different educational and religious needs of the immigrant and foreign business communities, some form of official tolerance was eventually provided.

The impact of these liberalizing political movements can be traced in the pattern of immigration that eventually took place among the nations. Large concentrations of immigrants flocked to Argentina, Uruguay and Brazil in the early years and to some extent the influx continued on into the 20th century. Enns shows that in Argentina alone, as many as 6,450,000 immigrants arrived, having significant impact upon the social and religious nature of that country (1971:40-41). Others also became recipient countries over the course of the late 19th and early 20th centuries, starting with the nations of Chile, Panama and Costa Rica, and finally including Cuba and Venezuela. Where tolerance was practiced the immigrants arrived.

However, immigration was not distributed equitably among the nations. During the period of greatest European migration to the New World (1800-1930), up to nine million immigrants were received into the Latin American nations compared to thirty-three million that migrated to North America (Collier, Blakemore and Skidmore 1985:142-143). In a comparative sense, the number of immigrants that arrived in the Southern Hemisphere was not large. But their influence proved to be substantial upon the modification of existing social structures.

The Religious Impact

In addition to the social and economic impact made by the immigrant and business communities, in some cases they also had a direct spiritual impact. Many of the business communities were the early promoters of religious tolerance as they requested and were granted permission to conduct their own Protestant religious services. Although they came primarily from the countries of Southern Europe, in some instances the immigrant communities also had Protestant heritages. They brought their own form of church life to the New World, constituting the first Protestant/Evangelical churches formed in the Latin American nations. In that sense, the business and immigrant communities represented two of the historic movements that were bringing changes to the region. In effect, they were the Providential forces which helped to prepare the way for the more abundant entrance of the Gospel which would follow.

Formal Evangelical Beginnings

However, political and economic freedom did not automatically signal religious freedom. True, the period of independence was widely marked by an anti-colonialism spirit among leaders in most of the newly independent republics. But the times were not necessarily marked by a corresponding anti-clerical spirit. Nelson helps to describe the delineation that took place as the new Republics were formed.

No religious liberty existed in Latin American under the rule of Spain. Neither did religious liberty come automatically with independence. At first the new republics very strongly protested their loyalty to the ancient Church. . . . [since] the support of the Church was needed in the formation of the new governments. Hence those who framed the new

constitutions wished to make it plain that the rebellion was not against the Church but against the empire (1963:20).

Among the leaders of Latin American independence, only Bolívar favored separation of church and state. But as a political necessity, he acquiesced to popular desire and provided for the continual primacy of the Catholic Church in the foundational documents he authored (Mecham 1966:45). Consequently, as a rule, religious liberty was one of the last freedoms to be established among the Latin American nations.

In each nation, the establishment of that basic liberty depended upon the prevailing political circumstances, sometimes hostile, sometimes favorable. Toward the end of the 19th century, a growing wave of anti-clerical sentiment began to eventually move through the nations. On the strength of that popular feeling, the national governments finally began to confront the challenges presented by the enormous wealth and political influence of the Roman Catholic Church. Legislation was enacted and steps taken to limit these forces which the Catholic Church traditionally wielded.

Internal Motivations

As a consequence of the shifting political climates, the initiative which introduced Evangelical Christianity into Latin America frequently came from within the new nations. Leaders who wanted the fruits of liberty to form part of the new chapter of their national history often realized that the Evangelical Churches were the vehicle of their arrival. They also recognized that these values grow best in a climate of freedom. In his analysis of evangelical beginnings in Argentina, Arno Enns comments about the interrelationship between national progress and religious liberty. "Argentine presidents of the post-Rosas era were especially cordial to Protestants, undoubtedly feeling that much of the progress of North American and Europe was the fruit of a Protestant heritage" (1971:74).

Official Invitations

Although entrance in some nations was delayed for decades because of official obstacles, in others the representatives of the various Protestant church bodies were welcomed by national leaders. In some cases church groups were specifically invited to open ministry in certain nations. The pages of history show that this was the case in Argentina, Chile, Bolivia, Paraguay, Guatemala, Haiti and others. By official invitation the doors in these nations were opened for the entrance of the evangelical churches.

Sometimes an opening for the Gospel came in dramatic ways. In 1882, President Justo Rufino Barrios of Guatemala, went personally to New York to officially invite and accompany Presbyterian missionary, John C. Hill, to Guatemala in order to establish an evangelical ministry in his country (Zapata 1982:25). In an earlier event dating from 1824, President Jean Pierre Boyer of Haiti invited freed Black American slaves to immigrate to his country and to the Dominican Republic which he also ruled. A group of 6,000, mostly Protestants, arrived that same year. Part of the purpose behind the invitation was to initiate the introduction of a Protestant community into the culture of those two nations (Platt 1981b:30-31). The government of Paraguay officially invited the Methodist Church to establish a church and a school in order to initiate Protestant work there in 1870 (Shumaker 1972:63). In order to encourage the permanent establishment of Protestant work in Venezuela, the government offered to give a vacated Jesuit building to any Protestant group which would work in Caracas in 1873 (Wheeler and Browning 1925:286). Most of these original invitations were also

accompanied by appropriate legislation providing adequate liberties to allow for development of permanent evangelical ministries. But the invitations could not assure continuing stability of the national circumstances.

A Favorable Force

Cultural and political liberalism were normally the forces that prepared the soil for the seeds of the Gospel. Under their influence, the distribution of the Bible found a ready response in the days of the infancy of the Latin American Republics. The story of the diffusion of the Bible in this region is without parallel in the history of Christian missions. In rapid order pioneer representatives of the Bible Society distributed the Bible among the new nations, contributing to the development of a foundation of enlightenment. Upon that foundation members of the foreign business community and immigrant groups rejoiced at the freedom of religion they found in some of the nations. In turn, their contributions became essential resources for the development of their new host countries.

Along with these two resources, the contributions made by the evangelical agencies toward the development and well-being of the nations have been welcomed. Numerous political leaders have recognized them as a favorable force for the building of the nations. Governments have lauded the impact of the services given by Evangelical leaders, both national and missionary, in such fields as education, medicine, politics, and morality as well as in areas of spiritual care (Kane 1975:449). Their testimony has been perpetuated in some nations by naming streets, buildings, parks, and other public property in their honor. Among many examples, author Elizabeth Lee reports that Brazil honored Erasmo Braga for his outstanding contributions to that nation. "In Rio de Janeiro there is a street named for Erasmo Braga, a Protestant minister, educator, and author" (1946:148).

Though sometimes opposed and occasionally distorted, the evangelical message of liberty through personal salvation, found fertile soil among the people. A favorable response came first from one sector of society then another. Following the time of early seed sowing, the evangelical churches have taken root and become an integral part of the national life of the Latin America nations.

With the passing of the years, the growing identification of evangelical Christians with the life of the community has become an important part of their testimony. Well-known Ecuadorian Christian leader, Washington Padilla, emphasized the importance of that national identification for the development of the churches. In his report entitled "*Breve Reseña del Protestantismo en Ecuador*" (A Brief Resumé of Protestantism in Ecuador), he recognizes both aspects of that heritage.

At the same time we should add that protestantism is no longer a foreign plant in Ecuador. That doesn't mean to deny that it still has many traits which are different from the national culture; that is a reality that cannot be discounted. . . . But that doesn't mean to say that Ecuadorian Protestantism is without its own personality. To the contrary, it is a young movement that shows evidence of having reached a certain grade of maturity and is not a mere reflection of its foreign initiators (1985:186).

Evangelical leaders are not alone in recognizing the increasing identification that has developed between the evangelical churches and the Latin American nations. Writing with a note of alarm, Catholic author, Robert Wood, makes the same point in his book, *Missionary Crisis And Challenge In Latin America*.

¡Error! Marcador no definido.

. . . it can be seen that Protestantism is not only organized and tending to even greater unity within itself, but has actually succeeded in establishing itself within the cultural framework of the various countries of Latin America. It is no longer an outside force (1964:72).

From many perspectives the testimony is clear: those nations where the Gospel was given entrance have benefitted from its liberating power and message of hope. Perhaps the Dominican Republic bears one of the most unmistakable symbolic testimonies that can be given to the influence of the Gospel. It alone, among the nations of the world, uses the Bible as part of its national emblem. In testimony to its message and influence upon their lives, the founding fathers, Duarte, Sánchez and Mella, placed an open Bible in the middle of the emblem. Tradition says that it is opened to the text of John 8:32, "And you shall know the truth, and the truth shall make you free" (Hefley 1968:5). Those nations which have welcomed the Gospel find it to be a truly liberating power. However, in spite of the favorable contributions made to the nations of Latin America, many evangelicals are faced with a process of continuing struggles. The impact of these struggles is significant.

Fluctuating Liberties

The pioneering efforts occasionally encountered a uniquely Latin American phenomenon. Political change could produce a kind of historic reversal in the progress toward religious liberty. The political structures often encouraged a propensity for the sudden opening or closing of the doors among the nations of Latin America. The same phenomenon that the early evangelical workers encountered has continued to be a factor of life for the evangelical community down to the present decade. With a change of the ruling political party, closed doors may suddenly swing open. In the same manner, the doors have just as capriciously been closed again.

Under some administrations the doors of welcome were opened, while under others the doors were periodically closed. As the struggle between liberal and conservative political leaders waxed and waned, ". . . the question of religious patronage with its multiple ramifications was the major issue" (Mitchell 1972:284). During the colonial period, the right of patronage (state appointment of bishops) had assured the full integration of the interests of state and church. Due to the long history of colonial isolation, few leaders had any knowledge of other systems of church and state accommodation. Therefore, throughout the fascinating development of each newly liberated nation, the national leadership vacillated between two dominant political forces, one holding a liberal position, the other a conservative position. One opened the doors of opportunity for the Gospel, the other either resisted the Gospel or closed those doors of opportunity.

In defining these two political positions, *The Cambridge Encyclopedia on Latin America and the Caribbean* gives a clear summary of the major orientation of each.

The Liberals believed in representative government, federalism and a moderate curtailment of the power and wealth of the church. Strongly wedded to the vague notion of progress, they looked to the democracies of Europe and the United States for their inspiration; . . .

The Conservatives favored centralist (sometimes authoritarian) rule and were more sympathetic to the privileges of Church and army. . . . (Collier, Blakemore and Skidmore 1985:217).

Consequently, liberal leaders consistently championed religious tolerance, while conservatives stood for continued intolerance toward non-Roman Catholic religions. That heritage of political

cleavage continues in most Latin American nations down to the present. Its impact upon the issue of religious liberty is unmistakable. Government policy established under one political party is subject to changes under another party. A change of government leadership can frequently cause a rapid swing of the pendulum away from a previous official policy related to religious liberty. In spite of the recognized contributions made by the evangelical communities, fluctuating conditions have contributed to the continual struggles they face in the task of evangelizing their nations.

The Struggle For Identity

Among evangelicals in Latin America, there is a widespread absence of knowledge about the diverse origins of the churches. This lack of information has led to a struggle for identity. Through the years, publications describing the origins of the pioneering movements have been scarce and usually unavailable in the national languages. The consequences can be debilitating. Churches are largely unaware of their spiritual heritage and the historic causes of evangelical diversity.

In the absence of such information, new generations of church leaders find themselves laboring under some restrictive circumstances. They are often faced with situations for which they have little explanation and circumstances over which they have minimal control. Consequently, during times of increased spiritual awareness among the public, leaders can be caught up in attending to house-keeping chores, while the opportunities for service and evangelization are overlooked. They may be unaware that they have inherited challenges which are rooted in the history of the evangelical movement and have formed part of its historic role among the nations of Latin America.

A Minority Status

The impact of history has marked the evangelical movement in some indelible ways. One has been the consciousness of minority status which has plagued evangelicals through the years. This status is one of the foremost cultural challenges that evangelical Christians face in Latin America. Traditionally they have been labeled as agents of a foreign movement by the dominant Catholic Church. Consequently they are frequently forced to wrestle with the problem of being treated as second-class citizens. The problem is described by William Taylor as, living with "a minority complex, even a catacomb mentality" (Núñez and Taylor 1989:132). Such discrimination is a source of perennial irritation for leaders and members alike, leading to the continual struggle for recognition and acceptance among the general public. This reality led Uruguayan Bible Society Director, Guillermo Milován, to conclude that the struggle has frequently led churches to adopt a defensive stance in order to protect their rightful functions (1981:1).

The results of the struggles for identity have likewise produced further diversity among the evangelical churches. Some groups invest heavily in service institutions and social action programs, while others become isolated and withdrawn. Many concentrate on more aggressive evangelistic activities which may be marked by a confrontational strategy, while others pursue a path of dialogue and accommodation between all religious groups. The CGRILA Team found that in many places the churches continue to live with a minority mentality.

The feelings of inferiority shared by many Evangelicals have been detrimental to the growth of the body of Christ. Occasionally these feelings have been overcome—a significant turn from the defensive to the offensive (Read, Monterroso and Johnson 1969:365).

At one time or another, all sections of the evangelical churches feel the constant pressures from the

society around them, which further contribute to the diversity found among the churches.

External Pressures

After decades of struggles, religious liberty (or tolerance) is presently a legal fact in every Latin American country. But the struggle isn't finished. Regardless of the diversity represented among the evangelical groups, they all face similar external pressures. It has frequently been true that where the legal restrictions have been erased against non-Catholic groups, the evangelical churches have encountered a social prejudice which has all the strength and persecuting power of legal enactments (Lee 1946:140). At times the struggle is against pressures which present barriers to a full expression of citizenship rights. Repeated cases of discrimination, even imprisonment, can be documented in recent history among such countries as Colombia, Peru, Bolivia, Mexico, Brazil and Argentina. It is widely recognized that subtle forms of discrimination and pressure still exist in practically all of the Latin American nations (Escobar 1985b:78). Periodically the struggle has recurred. Evangelical leaders of Colombia and Argentina are currently petitioning their governments to lift, or at least modify, the legal restrictions which hinder the work of the evangelical Christians of their country.

Internal Pressures

At other times, tensions find their source in issues that have been generated by conflicts between mission and church structures. This kind of difficulty has produced internal pressures. As a consequence, key decisions are weighed on one side or another in relation to the issues of nationalism versus paternalism. Like a vortex which controls relationships and dictates organizational structures, all other issues are thrown together by the force of such conflicts. Because of the sensitivity of such matters, they can totally distort perspectives on other issues, being seen as the cause for a myriad of difficulties facing the churches.

The pressure takes on many forms, particularly in times of internal difficulties. Ruptures have developed between organizations, often producing two similar ecclesiastical bodies that remain divided over the issues of national versus foreign affiliation. Erasmo Braga reported that the Independent Presbyterian Church of Brazil, "was organized (1903) owing to a division in the Presbyterian Church in Brazil" (Braga and Grubb 1932:86). In a similar way, the formation of the Brazilian Baptist Association in 1923, resulted from a division caused by, "a group of nationals at alleged domination of church affairs by the missionaries" (1932:87). Unfortunately, the history of the churches in nearly every country can document similar experiences which have given birth to new groups and have been the cause of further diversity among the evangelical community.

Misunderstandings And Divisions

A further source of diversity among the churches has originated from unresolved difficulties and misunderstandings between leaders. These have produced divisions because of dominant personalities, or because of changes that may be introduced in church polity and doctrine. Church historian J.B.A. Kessler Jr. illustrates the impact of these forces during a particularly difficult time in the life of the Evangelical Church of Peru (IEP). Describing the friction caused by one of these times he observed that, ". . . because of this and later incidents it has become a cliché with many leaders of the I.E.P. that foreigners are responsible for all the divisions in Peru" (1967:209). He goes on to show that while many of these divisions over structural issues were caused by home-grown difficulties, it had become habitual to point to the foreign influence and some of their dominant personalities as the root cause of divisions among the churches.

While writing on the history of the Evangelical Churches in Argentina, Arno Enns found similar difficulties often arise in relation to imported doctrinal matters. Summarizing the situation in one denomination, he speaks directly of the problems involved that led to painful divisions:

Strong opinions produced tensions first between the missionaries but quickly infected the young Church as well. This adverse missionary influence produced tragic consequences. These were the result of strife and pessimism which overcame the spiritual resources the young Church was able to muster on her own. Discord within the churches took its toll in workers who reverted to the world or became associated with other missions (1971:89).

In a comprehensive sense, the heterogeneous nature of the evangelical churches is due to a variety of factors. From the time of their entrance into Latin America the evangelical churches have been molded by internal and external factors. These factors have contributed to the formation of the evangelical community in Latin America. In addition, the struggle for identity has been part of the process of the development of the church in each nation. The issues involved must be recognized and dealt with as a true part of the whole picture. The way in which they are reconciled will largely determine the course the churches take in the future. Recognition of the causes which have contributed to the heterogeneous nature of the evangelical church in each nation can contribute to the development of a new perspective for church leaders. Creative solutions for those obstacles which hinder the further development of the churches become possible when leaders are not locked in by a limited view of their own historical circumstances.

A New Perspective

In a sense the struggle for contextual identity is unavoidable. There certainly is no simple solution to the concerns surrounding the issue of the foreign identification which traditionally accompanied the majority of the evangelical churches. To some degree it is a universal difficulty, being debated in every nation of the world. By nature, the Gospel always starts as an imported element in every society. Due to its missionary nature, it must be carried from one people group to another, from one society to another, and from one nation to another. The many streams of evangelical ministry which brought the Gospel to the Latin American nations all testify to that reality.

However, when a foreign image is unnecessarily maintained it can become an emotionally charged subject. Barriers are raised which hinder the continued outreach of the churches. Fortunately, when the subject is seen against a wider historic background it can take on a new perspective. In one sense, the issues are not unique to the churches because they not only involve spiritual dimensions but also sociological dimensions. Contemporary 20th century society is debating the merits of national versus international identification at many levels of life. There is a universal search for a broader perspective to help accommodate the realities of the pluralistic societies which make up each nation.

A Contemporary View On Heritage

Something of that broader perspective was invoked by an editorial comment in a leading Colombian newspaper several years ago. An issue of nationalism was being debated before the courts. It related to the desirability of retaining athletes from other nationalities on Colombian soccer teams. By taking an open position, the editorial put the perspective of a pluralistic society into focus.

Loosely translated, the argument stated that everything about our society, except the indigenous people, has been imported. Our language, our social structure, our politics, our educational and business systems, even our sports have been imported at some time. Who can arbitrarily declare that one thing is our national heritage while another thing is not? Even our national religion is imported, as its venerable name, "the Roman Catholic Church," so truly indicates. In summary, the truth is, that if it has been received and incorporated into our national way of life, it is part of our national heritage, regardless of its origin (El Tiempo c.1983).

A Long Range Perspective

That kind of perspective on their heritages could enable the evangelical churches to develop a healthy self-image within an increasingly pluralistic society. Or as Arthur Glasser suggested, during the time of struggles a long-range perspective helps to understand the lessons of history in relation to God's guidance in the development of the churches.

But lest one be overwhelmed with despair as a result of this record, he should read yet further back in history and uncover the larger principle of the divine superintendence of all history (1968:193).

Glasser includes the remarks made by an English missionary, named Bentley-Taylor, regarding the "imperialist" penetration of his own country. Because of its invaluable insight for leaders of every generation, Bentley-Taylor's lengthy testimony is included here as quoted by Glasser.

Do you remember those ravenous imperialists who leapt ashore behind the eagles along our south coast? We resisted fiercely, but in vain. We mutinied against them under Boadicea, but they were too strong. They slaughtered us, enslaved us, occupied our country for centuries, imposed their rule and culture upon our helpless, divided tribes. And along with the imperialists came the Gospel. After the legions there landed Christians, preachers, and missionaries. The Church was founded and flourished among us under the shadow of Roman might. It was in our colonial days that Christ became known in England. And then we got our liberty from them and the colonial era passed. But we did not repudiate the Gospel along with the Romans. We managed to distinguish the two, the transient yoke from the eternal message. And now we have for the most part forgotten that they were ever associated. Of course we have had plenty of time to sort things out. Today's newly independent nations are still short of time. We need to pray that they will succeed in making this distinction too (Ibid.).

Creative Alternatives

While an international heritage in an undeniable characteristic for most evangelical groups, it does not have to be an insurmountable barrier. Like any heritage, a correct understanding can help to enhance its strengths and minimize its weaknesses. Fortunately, leaders are discovering that experiences from some countries can provide models for the beneficial adjustment of the churches in other countries.

In Ecuador a continued foreign identification for the evangelical community was determined to be a hindrance. It had become the source of numerous difficulties for churches and missions. Recognition of that obstacle led to various solutions. One solution was provided through the steps toward organizational autonomy taken by the Evangelical Confraternity. Within its membership a strong majority of the churches are represented. In the organizational statutes there is a requirement that enhances national identification. It is a unique provision not found among the other evangelical fellowship organizations in South America. The regulation specifies that a person must be a natural-born citizen in order to hold leadership office in that organization (CEE 1988:Article 19). In that way a foreign dominance was avoided at the highest levels of leadership.

At the same time, a new amendment also reversed a former restrictive clause regarding possible international affiliations. That change represented a second step toward adjusting to the obstacles. The statutory document previously specified that, "The Confraternity **will absolutely abstain** from affiliation to any other national or international group or organization" (1967:Chapter IV, emphasis mine). However, the new amendment currently reads, "The Confraternity **will maintain fraternal relations** with national and international institutions with similar aims. The Assembly shall decide in such cases of affiliation" (1988:Chapter II, emphasis mine). In this modified position, there is a clear recognition of the broader dimensions of their multinational evangelical heritage which goes beyond the issues of nationalism or narrow sectarian interests. Their solution shows the creative alternatives discovered by one evangelical community for one kind of obstacle.

In Summary

Three historic movements formed by political, economic and religious forces helped to reshape the course of history in the Latin American region. The overview perspective of these movements presents conclusive evidence. It reveals the interrelation between the steps toward nationhood and the beginnings of Evangelical Christianity in Latin America. In nation after nation entrance for non-Catholic influences was impossible under the colonial structures. Then the epoch of independence provided a double assistance for opening the doors of the nations to the Gospel. The new status first permitted the influx of numerous immigrant groups, who were eventually granted citizenship status regardless of political or religious affiliations. And equally important, it permitted the free exchange of ideas and commerce between the Latin American nations and the Protestant nations of Europe and North America.

As a conclusion to the Introductory Section, Table 1 presents a comparative listing of major events and dates in the pattern of historic developments. In God's providence, there was a unique convergence between the forces of the Latin American independence movements and the "awakening of the Church in Europe and America to new missionary endeavor" (Glover and Kane 1960:359). This was especially expressed in the formation of societies for the translation and distribution of the Bible and the formation of missionary societies. The work of the early Bible colporteurs, followed by the pioneering church planting efforts, began to develop the foundations of diversity which would be reflected in future generations of the evangelical churches.

In many respects those foundational characteristics have contributed to the ongoing struggles the churches have encountered. Differences of origin plus variations in ecclesiology have engendered numerous conflicts and struggles. Internal as well as external obstacles have arisen and contributed

¡Error! Marcador no definido.

to even greater diversity among the evangelical community of each nation. The nature of that diversity is examined more closely in the following chapter. Special emphasis will be given to the patterns of the early evangelistic and church planting agencies that established the foundations of the heterogeneous churches of today.

TABLE 1

PATTERNS OF HISTORIC CONVERGENCE

EVENTS IN SECULAR HISTORY

EVENTS IN CHURCH HISTORY

	1726 Great Awakening began in North American Colonies
	1767 Jesuits expelled from Latin American colonies
1776 American Independence declared	
1789 French Revolution started	1790 Evangelical Awakening began in England, America and Europe
	1792 English Baptist Missionary Society began with Wm. Carey
	1795 London Missionary Society began
	1804 British and Foreign Bible Society founded
1808 Napoleonic invasions of Portugal and Spain	
1810 Latin American independence movement began	1810 American Board of Commissioners (Congregational) established
1811 Paraguay became the first independent Spanish American nation	1814 American Baptist Mission Board established
	1816 The Pope prohibited use of torture by Inquisition
	1816 First Anglican chaplain arrived in Brazil
	1818 James Thomson arrived in Buenos Aires to begin school work and Bible distribution
	1819 First Protestant chapel in South America built in Brazil
	1819 Methodist Episcopal Mission Board formed
1822 Brazilian monarchy established	
1823 U.S. Monroe Doctrine established	1824 Papal Encyclical prohibited use of Protestant Bibles
	1825 Colombian Bible Society established by Thomson
1825 Independence of Central and South America secured	1831 Presbyterian Church Mission Board formed
	1836 First evangelical missionaries arrived in Brazil and Argentina

(Contributing source: Kane 1978:81-108)

SECTION TWO: EVANGELICAL FOUNDATIONS

The Second Section presents basic information related to the origins of the evangelical churches in the various Latin American countries. Its purpose is to bring together historical background information about the beginning of the evangelical churches in this region. Through a comparative presentation, the study shows that the wide diversity of the churches is primarily due to the foundations that were established. These foundations were historically conditioned, being molded by the forces at work within the national and international context of each nation.

Primary emphasis is given to the development of a national profile for each of the ten countries of the South American continent. Chapter Four identifies the variety of evangelical movements that have been part of the formation of the evangelical community in each nation, and traces their importance in the nation of Brazil. Chapter Five gives an overview of the same developments for Argentina, Paraguay and Uruguay, the nations of the River-Plate Region. Chapter Six traces these movements in the Andean nations of Chile, Peru and Bolivia. Chapter Seven follows the same developments in the nations that make up Gran Colombia, Ecuador, Colombia and Venezuela. In each profile pertinent material on the contextual background is included while the history of the evangelical movement is outlined in a systematic way. In this manner, historical analysis becomes a useful tool for the interpretative process of understanding the development of the evangelical churches in Latin America.

CHAPTER 4

THE HETEROGENEOUS NATURE OF THE CHURCHES

The heterogeneous nature of the evangelical churches can be traced primarily to the diversity of foundations that were established as they arrived in Latin America. This chapter and the following three will bring together historic information to outline the manner in which the foundations were put into place in the various nations.

A Basic Historic Reality

One of the most outstanding characteristics of the evangelical churches in Latin America is the diversity they represent. Over the years, the evangelical church in each nation has become known for its heterogeneous nature. Evidence of that trait is seen everywhere, as demonstrated by a recent survey which compared the growing number of evangelical denominations in each country. A report of the survey shows that Brazil has the highest number of denominations with a total of 460, while the Dominican Republic has the lowest with only forty-six (DAWN 1990). However, the proliferation of denominations is only one measure of the diversity found among the churches. Some differences are cultural in nature and others reflect theological and ecclesiological matters.

A Reflection Of Many Traditions

In reality, the differences can be seen in numerous dimensions, and represent many church traditions. Within the circle of the churches which would identify themselves as being evangelical, ecclesiastical structures that range from the very formal and liturgical to the free style and non-structured groups can be found. There are those with highly trained leadership and those with minimal or non-trained leadership. Some congregations reflect the bi-lingual and bi-cultural society around them. Others are mono-lingual, reflecting the majority culture of their nation. There are churches with traditional denominational names and those with no distinguishing name. Among the churches, diversity is an acknowledged fact of life which began with the initiation of evangelical work in each nation.

Consequently, any attempt to trace the history of the evangelical churches raises a number of basic questions related to their diversity. How did they come to be so diverse? What influence does the diversity have upon relationships between them? Does the diversity help or hinder the evangelizing process of the nations? Discovering the answers to these and other analytical questions can strongly influence the ability of the churches and evangelical agencies to be able to work together in any sustained relationship.

Background Causes

Knowledge about the background causes of such diversity among the churches is a useful asset. It provides historic insight for ministry, which can help leaders in two important areas. First, it promotes a spirit of solidarity as the churches and mission agencies can see themselves in relationship to the development of other groups. In that way, each group can appreciate its own special heritage as part of the larger evangelizing force that God has sent into His prepared field. Second, it encourages commitment based on a broader understanding of the past. The knowledge can help rekindle the evangelistic and missionary vision for a new generation and prepare workers to meet the contemporary challenges. Accurate information about the beginning and growth of the churches helps to dispel the confusion caused by the diversity of the evangelical movement. Knowledge of the causes for the diversity becomes a valuable asset for the interpretive task of understanding the growth process of churches.

A Continuation Of Pioneer Patterns

The growth process of churches can generally be divided into four historic periods. Each period is marked by developmental patterns which typically characterize that period of growth. Although circumstances vary widely, the historic patterns start with the **pioneering period**, which involve the seed sowing and initiatory ministries in new fields. This passes to a second period of **stabilization**, when the ministries take on institutional form, including the establishment of churches and supporting ministries such as schools, bookstores, hospitals and other more permanent forms of ministry. A third growth period is marked by **extension activities**, where growth in size and geographic scope is accomplished. The fourth period is a time of **incorporation**, where the structures of the church are expanded for increased outreach. This last period could also become a time of division or separations if the incorporation is not accomplished harmoniously.

A full understanding of the growth of the churches would require a study of each of the four periods. However, this Second Section is primarily concerned with identifying the way that the different kinds of ministries started, for the present day diversity is largely due to a continuation of the foundational patterns that were laid during the pioneer period. A healthy respect for the heterogeneous nature of the churches begins with an appreciation for the early foundational ministries. Therefore, this Section will concentrate on tracing the pioneering ministries up until 1950, in order to identify the important evangelical beginnings in the countries of South America. By this date the primary streams of church planting ministry had been established and the diverse foundations laid.

A Movement With Many Different Streams

It must be recognized that the establishment of the evangelical churches has not resulted from one single initial missionary activity. Rather, there have been a multitude of beginnings. Over the years many churches and mission groups arrived in Latin America, representing a wide variety of church traditions and doctrines. In effect, the dynamic of the pioneer period has extended over a number of decades, while new streams of evangelical ministry were continuing to develop. Some of these arrived during the early history of the evangelical movement in Latin America, others arrived much later. Regardless of when they arrived, each new ministry stream has made its unique contribution to the development of the heterogeneous nature of the churches. The kind of ecclesiastical foundations that were established during the various pioneering ministries continue to exercise strong influences.

The Pioneer Ministries

For study purposes, the various streams of evangelical ministry can be traced to different pioneer ministries. Each can be identified by some dominant characteristics which serve to distinguish it from the others. In Latin America, six separate kinds of church multiplication ministries have developed, each originating from a different historic and spiritual context. It will be helpful to consider the description of these characteristics before proceeding to an analysis of the various beginning dates for evangelical ministry in each country.

The earliest stream of activity was typified by **nonformal ministry**, including individual activities and Bible distribution or colportage work. A second stream involved the **immigrant churches** and foreign chaplaincy ministries, which often helped to develop favorable social conditions for evangelism and church planting. A third stream of ministry encompasses the **denominational ministries** and a time of denominational church planting activities. A fourth kind of ministry represents work among the **tribal populations** of the various nations. A fifth encompasses the ministry of **interdenominational mission** agencies. A sixth and final stream recognizes the **Pentecostal mission ministries**. Each of these varied streams of ministry contributes its own unique characteristics to the churches. These characteristics are then molded by historic and cultural forces in each nation.

Working together within the historic context, these factors impact the development of evangelical churches in each country, making them distinct from neighboring countries. While not discounting the spiritual dimension of the churches, these contextual factors have a major influence upon the nature and the ministry of the churches. It is the combination of all of these factors, called by Orlando Costas "the historical past" and "the historical now," which decides the flow of history and produces the diversity of the churches (1976:10-11).

The Impetus For Missions

A number of theories have been advanced to explain the reason for the successive streams of evangelical mission effort in Latin America. Some try to find explanation in political theory, tying the progress of missions to the activities of imperialistic expansion. Others find explanation in economic theory, claiming a close parallel between the growth of capitalistic adventures and the expansion of the missionary enterprise. As these theories suggest, some evidence can be marshalled to support the argument of each one. However, these ideas offer no adequate explanation for the impact of evangelical missions in Latin America, since neither foreign government nor corporate businesses have sponsored the modern missionary enterprise. These theories are inadequate because they share a common fallacy; each overlooks the obvious underlying spiritual dimension of the missionary movement.

After forty years of studying the progress of 19th century mission history, A.T. Pierson came to a firm conclusion about the impetus for missions. The spiritual dimension could not be overlooked.

The devout student sees written large, over the whole face of the record of the century's missions, as in letters of light, DIVINE DESIGN. There are single events, but, above all, combinations of events and sequences of events, which cannot be adequately explained by any atheistic theories of chance, or mere human development and conformity to environment (1901:vi).

Most of the theories that attempt to explain the reasons for the entrance of evangelical mission activity in Latin America are single dimensional. They focus primarily on political or economic

¡Error! Marcador no definido.

explanations and ignore the overarching spiritual dimension.¹³ Nevertheless, when the broader picture is presented, an additional factor becomes apparent. It becomes clear that throughout all the various streams of ministry, there is a sense of divine coordination; the spiritual dimension plays a key foundational part in the evangelical missionary movement. Numerous church historians have called attention to the spiritual factors.

In that regard, the educated observation of J. Edwin Orr is significant concerning the impact that the major evangelical awakenings and revivals had upon the origin of the various missionary movements. His research covered more than 120 countries and revealed the evidence of an interrelated pattern of cause and effect. "Every revival of religion in the homelands," he concluded, "is felt within a decade on the foreign missionfields" (1974:131). Consequently, the birth and expansion of the missionary movement of the Protestant churches can be traced as a direct outgrowth of spiritual revival. The newest mission movement sprung from the spiritual dynamic and humanitarian concern created by the impact of the worldwide spiritual awakenings during the two centuries of evangelical mission activity. Along with the new dynamic came new mission structures. The missionary enterprise changed from the predominant Roman Catholic pattern, involving a state supported effort, to a Protestant pattern which involved church supported efforts.

The Spiritual Dynamic Of Missions

The careful studies done by J. Edwin Orr took notice of the spiritual dimension of missions and described it as a primary factor which has been foundational to the modern missionary movement. In a trilogy of books written between 1973 and 1975, documenting the impact of the modern worldwide spiritual awakenings, he brings together overwhelming evidence. A book written in 1978 on Latin American Evangelical Awakenings complements the earlier works. His research confirms that the successive streams of missionary ministry are the outgrowth of the spiritual dynamic of the three great spiritual awakenings that have moved through the Protestant churches.

Each of these awakenings has been marked by some characteristics peculiar to its own historic context. The evangelical awakenings of the period of 1790 to 1815 brought fresh conviction to the nascent Protestant missionary movement. Out of this sustained spiritual awakening came the impetus for the development of mission societies which gradually took on denominational identification, and the formation of societies for the distribution of the Bible and other Christian literature. A second series of awakenings that "swept thousands into the churches" in 1858-59 helped produce great strides in Christian social action and resulted in the formation of early faith mission societies and nondenominational service societies (Walker 1970:508-509). A subsequent wave of revival movements culminated in the worldwide awakenings of 1905-06. The increased spiritual awareness renewed the emphasis on personal faith and missionary concern which was channeled into the development of interdenominational or faith mission societies (Kane 1974:160). The Pentecostal movement was an additional extension of the characteristics of dynamic personal faith which marked that 20th century awakening. Descriptive highlights of their main characteristics identify the different ministry movements that resulted from these major awakenings.

¹³An example of the politico-economic interpretation is found in the first volume of Prudencio Damboriena's work entitled *El Protestantismo En América Latina*(1962). He speaks of four periods which are defined primarily by political and economic factors.

The Evangelical Awakening

The spiritual movement known as the "Evangelical Awakening," began during the ministry of John and Charles Wesley in England in the latter part of the 18th century. After the death of John Wesley in 1791, the movement continued at its peak during forty years. Renewed outbreaks of spiritual revival continued up through 1830 with profound impact upon the Protestant churches of Europe and North America (Orr 1975:194-196). The awakenings were preceded by a widespread prayer movement known as "Prayer Concerts," which involved numerous groups on both sides of the Atlantic engaging in weekly prayer for world wide revival (Orr 1975:94-95). The spiritual fervor and evangelical commitment engendered by that "turn of the century movement" was the impetus which gave birth to the first denominational mission organizations (Walker 1970:507-509).

In addition, the development of Bible Societies, as well as other auxiliary agencies for evangelism, were also the outgrowth of that Evangelical Awakening (Orr 1975:194-196). Together, these three kinds of evangelical structures gave formation to the first organized missionary outreach of the Protestant Churches, initiating the "Great Century" of Protestant mission activity.

The Mid-Century Awakening

Midway through the 19th century a new wave of spiritual dynamic reached a crescendo through the Awakening of 1858-59, in which the ministry of Charles Finney was prominent (Walker 1970:508). Its nondenominational influence was continued and extended through the rising international evangelistic ministry of Dwight L. Moody (Rouse and Neill 1967:253-254). Called by historian Stephen Neill the "Second Evangelical Awakening," this broad movement had profound renewal impact upon most of the lands where Protestant churches existed, giving birth to numerous voluntary service societies (Neill 1973:251-252). Lay leadership and prayer were both prominent throughout the movement (Orr 1974:2). Once again missionary concern was heightened, resulting in the strengthening of nondenominational mission organizations such as the Young Mens Christian Association (YMCA, 1844), and the creation of new ones like the Student Volunteer Movement (1886) (Latourette 1953:1163).

The development of wide-reaching social reform movements was another prominent result of this particular spiritual awakening. Through the renewal of the churches, evangelicals led society in combatting the social injustices of their day. Voluntary agencies were established which led the way in the abolition of slavery, prison reform, public education, hospitals and other institutions which served to help revolutionize public and private structures for the welfare of the whole society (Orr 1973:X-Xiii).

The Twentieth Century Awakening

Once again, as the 20th century began, a new spiritual movement swept through the churches prior to the First World War. Initiated by the outbreak of the Welsh Revival of 1904, it was the forerunner of subsequent worldwide spiritual awakenings among Protestant Churches. The impact around the world of this 20th century awakening produced more than five million converts in two years time. In the United States alone more than two million members were received into the major denominations in a five year period (Orr 1978:40,46). The spread of the awakening was marked by strong preaching, evangelistic fervor and charismatic phenomena. This new impetus resulted in what J. Herbert Kane called "... the development of three important movements destined to have an important bearing on the course of Christian missions: the Faith Mission Movement, the Bible Institute Movement and the Student Volunteer Movement" (Kane 1975:160). Coming at the time of increased religious liberty in the nations of the region, the movement made a permanent impact upon the newly developing evangelical churches in Latin America. "Of all major sectors of Evangelical Christendom," concluded J. Edwin Orr, "Latin American Evangelicals most of all have continued and extended the fervent action peculiar to the Welsh Revival" (Orr 1973:107; 1978:46). Orr's research showed an overall membership increase for Latin American churches of 180 percent between the years 1903-07.

In 1903, there were some 1438 missionaries, 6000 national workers and 132,388 communicants in Latin America and the Caribbean; seven years later, there were 2112 missionaries, 6199 national workers, and 369,077 communicants. . . (1973:107).

The ongoing nature of the movement in Latin America led Orr to further conclude that, "The main factor was evangelism initiated and expanded by phenomenal Revival" (1973:101).

Other forms of ministry also developed from the spiritual dynamic of the Twentieth Century Awakening. The most notable of these ministries was the Pentecostal movement which came as an outgrowth of the worldwide awakening of 1905. This movement gave rise to the ministry of itinerant evangelists and the incorporation of charismatic phenomena into the life, ministry and formation of the churches. The roots of the Pentecostal movement generally come from the charismatic manifestations of the 1901 movement in Kansas and the 1906 revival in Los Angeles. From the beginning, the development of the Pentecostal movement placed strong emphasis on missionary outreach, giving rise to numerous Pentecostal mission societies with emphasis on evangelism and church planting. With a new kind of dynamic, the Pentecostal movement has been able to build on the foundations established by the earlier mission efforts in the Latin American countries. Consequently, the different Pentecostal groups represent the newest and strongest stream of evangelical church planting ministry in Latin America (Orr 1973:104-106).

To a large degree, the various missionary movements have passed on to the following generations their original characteristic patterns. In turn, these distinctive characteristics have taken on the form of sacred tradition for each group. Through this process the distinct ecclesiastical traditions have been perpetuated, adding both their strengths and weaknesses to each new generation of the evangelical movement among the Latin American nations.

Contemporary Movements

One final period has had wide impact on contemporary evangelical ministries. With the termination of World War II, sporadic awakenings and revivals gained strength through the ministry of itinerant evangelists in many non-European countries. As a result, the unique ministry of crusade evangelism has become a regular part of the activities of evangelical churches in Latin America. In addition, localized spiritual awakenings began to occur on American college campuses around 1949, giving rise to a variety of new nondenominational ministry structures. These new structures have produced a wave of specialized or para-church missionary activities largely unrelated to existing church structures (Orr 1978:116-117). The contributions made by these newest missionary agencies have had significant influence upon the formation of the ministry of the churches, but their description falls outside the time frame of this dissertation.

National Historic Profiles

The influence of a profound spiritual dynamic upon evangelical mission work in Latin America is unmistakable. The various evangelical awakenings each gave rise to corresponding streams of ministry and missionary activity. As these ministries began to enter Latin America, they made differing contributions to the development of the evangelical churches in each country. Due to varying circumstances, not all of these streams have had equal impact in all of the countries. But the history of the churches reveal the extent of the contributions made by each stream. The place of these contributions can be more clearly understood by developing a type of comparative pattern or national historic profile.

Convergence Patterns

These national profiles help to bring a balanced perspective to the study by including contextual factors. They allow for the comparison of national events with the initiation of the various streams of evangelical ministry in each nation, As the beginning dates for evangelical ministry are placed in chronological order, the historic development of the churches can be seen more clearly and the patterns of convergence can be discerned. A comparison with the significant events in the development of the nation helps reveal the diverse ways in which the various parts fit together to enable the beginning and the continual growth of the churches (See Tables 2 to 11 and Appendix B).

The purpose of the various historic profiles then, is to reveal several kinds of significant foundational information. Through a systematic description, the national profiles provide some background understanding about the cultural and spiritual heritage upon which the churches are built and upon which the ministry of the Gospel stands today. The profiles also indicate the correlation that exists between the beginning dates of the various streams of ministry and the events which prepared the way. In addition, the overviews help to explain something of the inherent difficulties involved in bringing the heterogeneous churches into harmonious relationships.

¡Error! Marcador no definido.

Geographic Groupings

These national profiles for the nations of the South American continent will be given by geographic groupings for easy reference. The survey begins with Brazil because of its unique status as the only Portuguese language nation. In addition to its linguistic and cultural distinctions, Brazil has the advantage of being the earliest focus of evangelical mission effort in South America. Each of the various streams of ministry has played a significant part in the development of the evangelical churches there, offering an appropriate beginning point for this study. Where applicable, the initiation of each kind of ministry stream is briefly documented.

Following the same format, the subsequent chapters of this section will survey the Spanish speaking nations in terms of their historic geographic groupings. These designations group the nations into three sections determined both by history and by geography. Group one, known as the River-Plate nations, includes Argentina, Paraguay and Uruguay, which share a common geographic connection to the La Plata River. Group two, designated as the Andean nations, includes Chile, Peru and Bolivia, whose geography is mutually dominated by the Andean mountains. Group three, referred to as Gran Colombia, includes Ecuador, Colombia and Venezuela, nations which share geographic proximity and common historic formation. The short-lived Colombian federation established by Simón Bolívar gave this last region its symbolic name.

The Republic Of Brazil

History and geography have combined to make Brazil the fifth largest nation in the world. It is exceeded in national territory only by the Soviet Union, China, Canada and the United States (James 1969:685). But unlike these other nations, Brazilian history does not include chapters of vast territorial expansion nor protracted conflicts for additional land conquests. Its boundaries have remained relatively stable since the earliest days of discovery.

The Colonial Demarcation Line

From its beginning pages, the history of Brazil has been unique among the nations of the Western Hemisphere. The Portuguese King first got word of the discovery of the new lands when Columbus was forced to find shelter in Lisbon's harbor on the return trip from his maiden voyage to the New World. Official appeals by Portugal to the Papal Office, requesting enforcement of territorial rights, brought about negotiations between the two rival Iberian nations. Finally, through the Treaty of Tordesillas (1494), Spain and Portugal agreed to abide by a line of demarcation which would divide the undiscovered lands of the New World between the two Catholic nations. Drawn in the earliest days of European exploration, the dividing line unknowingly ceded more than half of the territory of the South American continent to Portugal. However, after the treaty was settled between the two nations, the new territory ceded to Portugal was largely neglected. While Spain was busy conquering her new lands, Portugal was more occupied with its African and Far Eastern empires (Brown Holmes 1950:130-133).

Historic Perspectives

Brazil was first discovered by Pedro Alvares Carbral in 1500. But when it became apparent that there were no easily accessible riches to be exploited, Portugal delayed for several decades in establishing possession and developing colonies. Ultimately, competition from the expanding French, English and Dutch maritime powers threatened Portugal's foothold in the Western Hemisphere. Therefore in 1530, the Portuguese king determined to undertake a plan of colonization which divided the land into a series of captaincies of equal size. Each section was granted to hereditary landlords who had the responsibility to settle and defend the territory at their own expense in the name of the Crown (Brown Holmes 1950:136).

The nation of Brazil has been built on the foundations laid by this unique Portuguese plan for colonizing its new lands. The subsequent development of the economic, social, political and religious institutions, which are peculiar to Brazilian life, all find their roots in this colonizing plan. Based on that original plan, the first commercial cultivation of crops in America was begun on the Brazilian plantations. The demand for laborers led to the importation of the first African slaves to work the fields. Also, out of the autonomous rule enjoyed by the local captaincies, a political pattern of limited self-rule developed under a loosely structured government. Along side of these characteristics, a system of religious syncretism was nurtured through the folk religion developed on the plantations. The gradual amalgamation of religious practices resulted from mixing African and native Brazilian animistic practices with the Roman Catholicism molded by the counter-reformation fanaticism (Pierson 1974:2-7).

Early Protestant Incursions

Other European nations did not recognize the exclusive rights outlined by the treaty between the Iberian nations. Therefore, attempts were made by rival nations to establish colonial footholds in the sparsely occupied lands. Ultimately, the political and religious wars that engaged the nations of Europe spilled over into the new lands. Two events related to Brazil were most notable because they both involved attempts to combine colonial activity with a missionary purpose.

The French Colony

During the religious strife between French Catholics and Protestants, a group of six hundred Huguenots fled to Brazil in 1555. Under the guidance of French Admiral Villegagnon, they attempted to establish a Protestant colony on an island in the harbor of Rio de Janeiro. They were joined in 1557 by three hundred more colonists, including some Protestants from Geneva (Brown Holmes 1950:143-144). The project was encouraged by John Calvin, and reportedly had ten thousand Huguenots ready to immigrate to the new colony. Largely due to internal strife and treachery, the colony lasted only three years before it was eliminated by the Portuguese under Jesuit instigation (Neely 1909:193).

The Dutch Colony

Subsequently, the Dutch occupied Recife and Bahia in North Brazil for thirty years (1624-55) in an attempt to establish lasting colonies there. Immigration was open to all groups and religious freedom was declared. Dutch Reformed ministers were sent from Holland to attend to the numerous congregations formed among both the Dutch and Brazilians, resulting in the establishment of the first Protestant synod (Braga and Grubb 1932:18). Simultaneous missionary effort among the surrounding Indian groups had advanced to the place where a catechism was prepared in the Indian language. However, Portuguese forces recaptured the colony in 1654, and eliminated the Protestant invasion (Neely 1909:195). To forestall further incursions from rival nations into Brazilian territory, all immigration and commerce now came under the scrutiny of the office of the Inquisition (Braga and Grubb 1932:18). While all vestiges of these early Protestant missionary efforts were erased, they left a certain heritage. Walter Wedemann's research into Brazilian evangelical history concluded that the early incursions by non-Catholic nations at Rio and Recife contributed to the formation of a hostile psychological attitude of the Brazilian people toward all Protestants that had to be overcome before missionary efforts could be fruitful (1977:34-35).

The Development Of A Nation

In significant ways, the early development of the Brazilian nation was roughly parallel to the Spanish speaking nations of the continent. Primarily, it shared a common Iberian Catholic culture, brought to the New World by Portugal and established under colonial rule. Under these influences, Brazil remained officially sealed off from contact with the other nations of the world for nearly 300 years. But unlike the Spanish colonies, the seeds of decentralization and local autonomy which characterized the Brazilian political scene, were sown early. These political practices were carried over from patterns developed out of the original colonial land grants. Autonomous administrative structures were established by the King as rewards for individual service to the Crown and for the purpose of promoting greater colonial development of the new lands (Brown Holmes 1950:140).

Then suddenly, with the beginning of the 19th century, the economic and political isolation collapsed because of events in Europe. The Napoleonic invasion of Portugal in 1807 caused the royal court to flee to Brazil. The subsequent political events that transpired between Europe and Brazil eventually resulted in the declaration of Brazilian independence in 1822. However, following its independence, the new nation embarked on a course that contrasted to the political patterns of the emerging Spanish nations; Brazil chose to develop its national identity through a system of monarchy. An imperial government was established under the Portuguese Prince, Dom Pedro I, and continued under his son, Dom Pedro II. The Brazilian monarchy lasted sixty-seven years, but finally gave way to the establishment of a republican government in 1889 (Neely 1909:110-111). With the declaration of a republican form of government, religious freedom was declared and the Catholic church was disestablished (1890) as the official state church (Braga and Grubb 1932:21).

Evangelical Beginnings

The economic, social and religious forces which brought about the establishment of the new Brazilian nation were also instrumental in preparing the way for the entrance of Evangelical Christianity. The role played by Britain became crucial to the whole process of change. British assistance and protection, extended in 1807, as the Portuguese monarch fled to Brazil, provided the initial contact with a non-Catholic nation. In turn, Britain became an important trading partner for the Portuguese government as it ruled its empire from Brazil during the period of exile from the homeland. As part of the trade treaties established between the two nations in 1810 and 1824, Brazil provided for liberal immigration and commercial agreements, which also included the first measures of limited religious freedom (Wedemann 1977:41-45). Based on those provisions, the various streams of evangelical ministry began to develop in Brazil, although the first permanent work of Protestant missionaries did not begin until 1855. In marked contrast to the Spanish speaking neighbor nations, the evangelical movement in Brazil made significant advancement prior to the establishment of a republican form of government.

Nonformal Seed Sowing: 1808

In response to the newly established commercial relationships, the British and Foreign Bible Society published the first Portuguese New Testament in 1808. Initial consignments were distributed to Brazilian ships in Portuguese ports and shipped to Brazilian based English merchants for distribution. The generous Bible distribution program accomplished a seed-sowing ministry for nearly fifty years prior to the arrival of evangelical missionary personnel. An occasional colporteur assisted during the early years, until the Methodist Episcopal Church sent its first missionaries to Brazil in 1836. Although these first missionaries did not remain, with their arrival the distribution of the Bible became more systematic. Finally, in 1854, the American Bible Society established an agency in Brazil and became a part of the missionary movement (Wedemann 1977:65-68). Even as other missionary forces began to arrive, Bible distribution continued to form the foundation for missionary ministry. By the turn of the 20th century, the Bible Societies in Brazil were distributing one hundred thousand copies of the Scriptures annually (Edwards 1971:5).

Immigrant Churches: 1816

Under the terms of the earliest trade agreement, limited religious tolerance was established for business and immigrant groups. The arrival of a British chaplain in Rio de Janeiro during 1816 was followed by the building of the first Protestant chapel in 1819. Chapels were soon built in other cities to care for the spiritual needs of the English speaking community. The presence of these chapels contributed to the development of public tolerance, preparing the way for other immigrant groups who would follow (Wedemann 1977:41-45).

Walter Wedemann traces several ways in which the immigrant groups were helpful to the evangelical cause in Brazil. Some represented Protestant communities which eventually established churches for their own language groups. Others became the object of missionary concern as they requested assistance from their homelands or from other sympathetic nations. Overall, they frequently provided a transition bridge into the Brazilian culture when the missionaries arrived later (1977:57).

Each immigrant group contributed to the growing cultural and religious plurality of the Brazilian society. German Lutherans were among the first to arrive in 1818, and began establishing their own churches within a few years. With help from Lutheran mission agencies, they added substantial numbers to the evangelical community (Kane 1975:430). By the turn of the century,

!Error!Marcador no definido.

immigrant groups totaling more than 1,075,000 eventually arrived. These included groups of Italian, Portuguese, Spanish and Confederate American immigrants, and by 1934 also included 40,000 Japanese immigrants (Wedemann 1977:46-47). A number of the immigrant groups included Protestants, who eventually established churches for their own language groups. These ethnic church groups normally maintained a sense of ecclesiastical autonomy in an attempt to preserve their heritage (Wedemann 1977:49). Although few of these groups were motivated by missionary purposes, their increasing numbers helped prepared the Brazilian society for the eventual arrival of the first evangelical missionaries.¹⁴

Denominational Missions: 1859

Conditions were generally favorable towards Protestants by the time formal missionary efforts began. Due to the earlier Bible distribution and the impact of the immigrant communities, the missionaries could begin their ministry without substantial opposition. Motivated by the widespread evangelical awakenings of the 19th century in Europe and North America, denominational mission societies were formed to send out their own missionaries. In spite of the initial denominational efforts that started in 1836, no permanent results were established by the early missionaries who arrived in Brazil. Consequently, the arrival of missionaries in 1859 from the Presbyterian Church U.S.A., marks the beginning of denominational church planting missionary ministry in Brazil (See Table 2).

By the beginning of the 20th century, eight other denominational missions had eventually established work in Brazil. By mid-twentieth century, they had been joined by twelve more denominational mission agencies. This meant that during the first decades of missionary ministry, there was a preponderance of denominational missions. Throughout the first century of mission ministry, the circumstances that surrounded the missionary forces, both in their sending countries and in Brazil, served to reinforce the continuation of strong denominational self-reliance. Wedemann concludes that among the Brazilian churches, "Denominationalism was a major feature of this incipient Protestantism. Such a characteristic was brought from American Protestantism by the pioneer missionaries in Brazil" (1977:236).

¹⁴Edwards traces the foundation of the Japanese Holiness Church in Brazil to the 1906 Awakening in Japan and the subsequent sending of evangelical workers to accompany the Japanese immigrants to Brazil (1971:80-89).

Interdenominational Missions: 1849

Interdenominational missions also had an early impact upon the course of missionary ministry in Brazil. The American and Foreign Christian Union combined the resources of three small nondenominational societies to begin its service in 1849. The pioneer work lasted only until 1862, but played a key role. Its personnel were instrumental in the rise of American political and economic influence as the British presence declined. This joint ministry also prepared the way for the independent ministry which Robert Reid Kalley founded (Wedemann 1977:92-95).¹⁵ Kalley's outstanding thirty year ministry in Brazil as a medical missionary laid the foundation of the Independent Congregational Church. His ministry also gave birth to an indigenous mission known as the Help For Brazil Mission, which was an early interdenominational mission agency. Other interdenominational faith missions were slow to begin ministry. Up until the 1950s there were only seven of these mission agencies working in Brazil. But that number grew to over fifty by 1975. It included missions involved in church planting as well as a multitude of specialized ministries (Kane 1975:432).

Tribal Missions: 1919

For many years, evangelism among tribal groups in Brazil appeared to be an overlooked field of ministry. There was no specific ministry to the indigenous groups until 1919, when the South American Indian Mission began its work. Government policy restricted missionary work among the tribal peoples between 1930 and 1940, hindering the development of further ministry for a time (Edwards 1971:70). But by 1950, under a more relaxed policy, there were three missions concentrating among the tribal people. Meantime, as others joined this specialized ministry, the tribal populations were decreasing rapidly. From a total of 230 tribes with a population of 500,000 at the beginning of the 20th century, the census dropped to 140 tribes and a population of 100,000 by the 1980s (Johnstone 1986:112).

Pentecostal Missions: 1910

Following the 1906 Pentecostal Revival in California, two simultaneous ministries initiated the Pentecostal movement in Brazil. In 1910, independent evangelist Louis Francescon arrived from his unsuccessful ministry in Argentina and dedicated himself to work among the 1,200,000 Italian immigrants of southern Sao Paulo State (Read 1968:40). The ministry grew rapidly, giving birth to an indigenous movement known as *The Congregacao Crista No Brasil* (The Christian Congregation of Brazil). By 1967 the *Congregacao* counted 500,000 members (Read, Monterroso and Johnson 1969:69) and is reported to have over one million today.

The second ministry was also started in 1910 by self-supporting Swedish-American Pentecostals, and spread quickly among the coastal communities. In 1913, the work became associated with the Assemblies of God denomination and by 1967 had grown to over 1,500,000 members, constituting the largest evangelical church in Brazil (Ibid.). Today the membership is estimated at over seven million. Like the *Congregacao*, the Assemblies have been self-governing and self-supporting since the beginning, although four Pentecostal mission agencies cooperate with

¹⁵Kalley was converted during the Evangelical Awakening of the 1830s in Scotland. He became a self-supported medical missionary on the Portuguese island of Maderia before transferring to Brazil because of severe persecution. Wedemann gives an extensive study about him and the pioneer ministry he developed (1977:101-114).

¡Error! Marcador no definido.

its ministries (Kane 1975:431). The International Church of the Foursquare Gospel began ministry in 1945, followed by others until the number of Pentecostal mission organizations had reached ten by the late 1960s (Read, Monterroso and Johnson 1969:70).

Brazilian Summary

The national historic profile presented by Table 2 reveals the pattern of coinciding progress between national events and the beginnings of evangelical ministries. The evangelical churches of Brazil represent a rich and varied history. Each of the six streams of ministry has played an important part in the formation of the evangelical community. Through these ministry streams, the churches have much in common. They share a strong biblical, evangelical and evangelistic foundation, regardless of their origin. Today, evangelicals constitute sixteen percent of the total population of the nation as churches of many different traditions have seen good growth (DAWN 1990).

At the same time, a centrifugal pattern has governed major aspects of the life and ministry of the churches. From the early beginnings, strong denominational characteristics have been inherited by many groups, making ecclesiastical autonomy a highly prized goal. Instances of intransigent paternalism and exaggerated nationalism have exacerbated relationships between some mission and national church organizations. As a result of these factors, currently there is no strong organization which brings the evangelical community together. Consequently, cooperative ministries of the churches are restricted to the level of occasional projects and activities of a limited scope.

TABLE 2

NATIONAL HISTORIC PROFILE: BRAZIL

Independence from Portugal:	1822
Period of Brazilian Monarchy:	1822-1889
Independent Republic Established:	1889
Religious Liberty Established:	1891
Present Number of North American Agencies:	165
Indicates European Society *	

Significant Evangelical Beginnings:

- 1555 - *600 French Huguenot colonists under Villegagnon
- 1624-54 - *Dutch colony and mission efforts on N.E. coast, Recife
- 1817 - *British and Foreign Bible Society colporteurs
- 1835 - Methodist Episcopal Church of U.S. (permanent work 1876)
- 1854 - American Bible Society Agency established (1876)
- 1855 - Independent Congregational Church, Scottish missionary Robert Kalley
- 1859 - Presbyterian Church U.S.A. (Northern)
- 1861 - Basel Missionary Society among German immigrants
- 1869 - Presbyterian Church (South)
- 1870 - Southern Baptist Convention (1882 permanent work)
- 1871 - *South American Missionary Society
- 1874 - Methodist Episcopal Church (South)
- 1880 - American Methodist Church (Northern)
- 1889 - Protestant Episcopal Church
- 1892 - *Evangelical Union of South America (Help for Brazil)
- 1894 - Seventh-Day Adventist General Conference
- 1900 - Lutheran Church, Missouri Synod
- 1907 - *Christian Missions in Many Lands (Brethren)
- 1910 - *Swedish Pentecostals (joined by Assemblies of God in 1913)
- 1911 - Gospel Missionary Union
- 1914 - South American Indian Mission
- 1916 - German Baptist Church
- 1922 - Salvation Army, U.S.A.
- 1922 - United Church Board for World Ministry
- 1923 - Church of God (Anderson)
- 1924 - Baptist Faith Missions
- 1928 - Free Methodist Church of N. America
- 1931 - Unevangelized Fields Mission
- 1934 - The Evangelical Confederation of Brazil formed
- 1935 - Baptist Mid-Missions
- 1939 - Brazil Gospel Fellowship Mission
- 1942 - Association of Baptists for World Evangelization
- 1944 - Mennonite Brethren Missions
- 1945 - International Church of the Foursquare Gospel
- 1946 - New Tribes Mission
- 1946 - Conservative Baptist Foreign Mission Society
- 1948 - Pilgrim Fellowship Inc.
- 1950 - OMS International Inc.

NOTE: (1) Dates listed are the earliest recorded ministry or in case of discrepancies, the date most frequently indicated by the sources.

¡Error! Marcador no definido.

(2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

¡Error! Marcador no definido.

CHAPTER 5

PROFILES OF THE RIVER-PLATE REPUBLICS:

ARGENTINA, PARAGUAY AND URUGUAY

The region of the River-Plate Republics includes the nations of the southeastern part of the continent which border on the estuary formed by the La Plata River system.¹⁶ Since the time of its discovery by the Spanish in 1515, the early European development of this region forged a common historic foundation for the three nations of Argentina, Paraguay and Uruguay. Initial Indian opposition and Spanish administrative policies combined to delay any significant colonial development of the area. After unsuccessful attempts, the first permanent colony in the region was founded in 1563, at the city of Asunción, Paraguay, almost a thousand miles from the ocean (Brown Holmes 1950:128).

For nearly two hundred and fifty years the region formed part of the Viceroyalty of Peru. Finally, under the expansion policy of the Bourbon regime, the Viceroyalty of La Plata was established in 1776 with a capital at Buenos Aires. This new status allowed for the development of direct trade routes with the Spanish homeland for the first time. Previously it had been prohibited since all trade for the region had to pass through Lima.

Out of the administrative changes and economic realignment that took place, a sense of regional autonomy began to develop. Subsequently, the inability of the Spanish forces to defend the region left it open to the repeated armed intervention of the British navy at the beginning of the 19th century (1806-07) (Brown Holmes 1950:173-431). When the Napoleonic Wars set in motion the disintegration of the Spanish colonial system, local leaders of this region were among the first in Latin American to declare their independence from Spain beginning as early as 1810. Through the military leadership of General José San Martín and the Army of the Andes, the citizens of the River-Plate colonies contributed greatly to the liberation of the southern half of the continent.

However, once independence was gained no clear structure emerged that could hold together the city-states of the former viceroyalty region. Ultimately, three independent republics were established, each developing its own peculiar political, social and religious structures that helped to define a sense of separate nationalities. Consequently, the history of each nation presented its own challenges to the diffusion of the Gospel and the growth of the evangelical churches. Nevertheless, the pattern of the various ministry streams can be traced throughout the history of each nation in the River-Plate region.

¹⁶The name means Silver River, which was given by Sebastian Cabot, who explored the rivers of the La Plata estuary in 1527, being convinced that there were rich silver deposits in the area because of the silver Indian artifacts he acquired there (Thiessen 1970:407).

The Republic Of Argentina

The early history of the Republic of Argentina reflects a microcosm of Latin American developments. For nearly fifty years following its formal session from Spain in 1816, Argentina was divided as to what form of government to adopt. Within the loosely knit United Provinces which emerged following independence from Spain, there was sharp division as to whether the new nation should adopt a federal or centralized form of government (Collier, Blakemore and Skidmore 1985:252). It had inherited "... the oldest, most American, and most effective governmental unit of the old regime, namely, the town, and the independence movement..." (Brown Holmes 1950:435). But the newly freed territory had also inherited the tradition of the *caudillo*, or the military strongman. Under the force of their personal charisma backed by armed followers, a series of local caudillos attempted to mold the separate city-states of the old viceroyalty into a single new nation. But not until 1853, was a permanent constitution accepted to establish the foundation for an Argentine Confederation. The national boundaries were finally set after 1862, when the province of Buenos Aires joined the Confederation (Collier, Blakemore and Skidmore 1985:253).

During the early period of nation building, the process was strongly influenced by the impact of the three major historic forces that were shaping the nations of the European and American continents. The political, economic and religious movements of that era all played a significant part in molding the foundations of the new Argentine nation. In turn, each of these movements contributed to the formation of the emerging evangelical churches.

Limited Religious Tolerance

Neither the national boundaries nor the constitution had been established when the first evangelical workers arrived. As the first stream of missionary ministry began, Argentina's own independence was only two years old. Subsequently, nearly forty years passed between its declaration of independence as the United Provinces of the River-Plate in 1816, and the formation of the constitution of the Republic of Argentina in 1853. Under conservative political leadership, the rights of limited patronage and limited religious liberty were incorporated into the first constitution and have continued down to the present with only minimum modifications (Enns 1971:26-27). Restrictions to the exercise of civil rights and ministry privileges for non-Catholic citizens are still enforced under the existing laws (ACIERA 1990).

Therefore, from the beginning, ministry efforts by the evangelical messengers faced a series of difficult obstacles. Originally, all evangelical services were officially restricted to ministry among the non-Spanish speaking population. Permission to conduct services in Spanish was not granted until 1867, under the favor of a liberal administration (Enns 1971:74). Consequently, while non-Catholic ministry was allowed, for the first half century after independence official evangelical ministry was restricted to the growing immigrant community. But the strategic position of the new nation contributed to the eventual impact that would be made by each of the different streams of missionary ministry that emerged from the evangelical awakenings.

Evangelical Beginnings

The new nation, which was a flash point of change in the independence movement, played a similar role with the new evangelical movements. While still in the throes of forging the foundations of its own nationhood, Argentina gave the first foothold to the evangelical missionary movement in Spanish South America. During the following century, it benefitted from all of the six different streams of mission ministry, with their arrival corresponding closely to the period in which they were first initiated. Briefly, these include the period of nonformal ministry which began in 1818, followed shortly by the period of ministry to the immigrant community beginning in 1820. The initiation of the denominational ministries began in 1836 and included both European and North American churches. After the turn of the 20th century the newly arriving agencies came mainly from North America. The period of interdenominational mission ministry began in 1906, followed soon by the beginning of Pentecostal mission ministry in 1914.

Nonformal Seed Sowing: 1818

The nonformal stream of missionary ministry began with the arrival of James Thomson in 1818. True to the evangelical heritage, this precursor of evangelical mission effort in Latin America, was also a voluntary lay worker engaged in establishing schools and distributing Bibles.¹⁷ Through providential timing, he was destined to eventually touch much of the continent, as his innovative ministry had a personal impact on six of the newly formed nations within a brief span of seven years (Mitchell 1972:257-258). Before Thomson left his work in Argentina, a number of schools had been established, and he had been named director of all schools in the municipality of Buenos Aires. He had also helped establish a Bible Society among the British residents, which distributed a thousand Bibles and two thousand New Testaments by 1825 (Orr 1978:13-14; Kane 1975:435).¹⁸ However, the time of direct evangelism and church planting would wait for other times and other workers.

Immigrant Churches: 1820

It is not surprising that the beginning of evangelical missionary ministry in Spanish America started with Argentina. When James Thomson arrived in Buenos Aires, it was the largest city in Latin America, with 3,000 British residents living there as part of the business community (Orr 1978:11). By 1820, chapel services were being conducted by the Anglican Church, which became the forerunner of the second stream of ministry. Officially, religious tolerance was not established until 1853, when the government authorized non-Spanish language Protestant services. Nevertheless, immigrant groups with evangelical backgrounds began to arrive as early as 1843 and conduct services for their own people (Latourette 1953:1298).

¹⁷Mitchell indicates that although Thomson was later referred to as Reverend, it was only after his return from Mexico in 1830 and departure for the Caribbean in 1832, confirming his earlier lay status (1972:14).

¹⁸Mitchell says there were eight schools, Brown uses other sources and reports more than 100 schools were established in Argentina because of Thomson's work (Mitchell 1972:257-258; Brown 1901:188).

According to studies by Arno Enns, the new European immigrants that entered during the years of administration by liberal governments, formed an essential element of the evangelizing forces. He concluded that, "This wave of immigrants, which began around the middle of the last century. . . was directly responsible for the early penetration of the Gospel in Argentina" (1971:41). Though missionary outreach was not the primary purpose of these immigrants, Orr found that some of the immigrant churches did become involved in outreach beyond their own communities. He observed that, "It was not long before the tiny evangelical communities were engaged in witnessing to their fellow-citizens" (1978:17). Perhaps even more significant was the evangelistic work done by British railway workers who ". . . took advantage of their opportunity to witness far and wide and to establish Brethren assemblies in provinces, without any missionary assistance" (Orr 1978:55). Both the business and immigrant communities played a large part in establishing the foundations of the evangelical churches of Argentina. Present studies show that ethnic churches comprise about twenty percent of the present day evangelical churches in Argentina (Johnstone 1986:92).

Denominational Missions: 1836

The ministry of denominational agencies in Argentina had a tenuous start because several early attempts had no follow through. As early as 1826, the Presbyterian Church from America was involved with ministry among the English speaking immigrant groups. However, the Presbyterian Church did not continue its work in Argentina and therefore was not a strong factor in denominational ministries. Consequently, when the Methodist Episcopal Board began its work in 1836, it became the first American denominational agency to establish permanent work in Argentina.

With that new liberty, other denominations began to arrive. By the end of the 19th century, three more denominational missions from the United States had initiated ministry. Meantime, European churches made a major thrust during the waning years of the century, with the arrival of five more mission agencies. Subsequently, an additional force of ten new denominational agencies from the United States arrived by mid-twentieth century, bringing the total of active denominational mission agencies to fourteen by 1950 (See Table 3).

Tribal Populations: 1845

The first effort by evangelical missionaries to work among the indigenous tribes of Argentina was organized in 1845 by Captain Allen Gardiner, an Englishman. After his death in Tierra del Fuego in 1851, the South American Missionary Society (Church of England) continued the work among the tribal people, eventually expanding to work among other population groups as well (Thiessen 1970:411; Orr 1978:16). Another British Society, known as the San Pedro Mission to the Indians, started to established work among the tribal groups in 1900. In later years, other denominational missions have developed their own work among the indigenous groups, but never with any major thrust. By the time the newer evangelical missions arrived, the indigenous tribal groups were not numerous in Argentina, having been killed or driven from their traditional homelands and placed on remote reservations as a result of the Indian campaigns of 1879-1883 (James 1969:604).

Interdenominational Missions: 1887

Relatively few interdenominational agencies entered the work in Argentina before the middle of the 20th century. The first to enter was the British based Regions Beyond Missionary Union that arrived in 1887 to begin a colportage, educational and church planting ministry (Thiessen 1970:411-412). Eventually, several other interdenominational agencies joined the ministry, including the YMCA (1901), Peniel Missionary Society (1907), and the Inland-South-American Missionary Union (1915) (Enns 1971:75). Their impact on the formation of the evangelical churches was not large and subsequently, three of the British mission agencies merged to form the Evangelical Union of South America (Thiessen 1970:412).

Pentecostal Missions: 1909

The Pentecostal ministry began in Argentina as an outgrowth of the 1906 Pentecostal Revival in Los Angeles, California. The initial ministry started in 1909, with the arrival of Louis Francescon from Chicago, who worked among the Italian immigrant community. After encountering strong opposition in Argentina, he moved to Brazil where a great spiritual movement occurred among the Italian immigrants there. Other individual efforts followed until the Assemblies of God became the first Pentecostal denomination to enter Argentina in 1914. Their work began to build upon the earlier foundations laid by individual ministries (Enns 1971:76-77). By mid-century, two other Pentecostal denominations had initiated their work. But there was not much of an impact from this latest stream of ministry until the 1954 Buenos Aires evangelistic and healing campaign of Tommy Hicks. As a result of the Hicks campaign, there was an aggregate numerical gain by all denominations of twenty thousand new members (Orr 1978:132-135)! Although the number of foreign missionaries was never large among the Pentecostal churches, the movement ultimately became a major force contributing to the formation of the evangelical church in Argentina.

Argentine Summary

The historic overview shows that ethnic and ecclesiastical diversity have characterized the churches since the beginning of evangelical ministry in Argentina. The national profile presented in Table 3 documents the early development of the diversity of the evangelical churches in Argentina. As a result of the historic interplay of various elements the evangelical community has been characterized by strong denominational loyalties but few cooperative ministry patterns. On occasion there have been times of supernatural spiritual awakenings as well as some limited efforts of cooperative evangelism. But for the most part, the churches have been marked by separation rather than unity.

However, for the past several decades there has been an increasing interest in developing more cooperative relationships. This interest has been shown in the formation of three inter-church associations which serve to bring the churches and missions together for representation and cooperative projects. The Argentine Federation of Evangelical Churches, (FAIE) founded in 1968, is the oldest of the associations, consisting of twenty-five affiliated church bodies, mostly representative of the traditional denominations. In 1982, the more broadly representative ministry of the Alliance of Evangelical Churches of Argentina (ACIERA) was founded, with a current membership of 2,500 affiliated churches. The Evangelical Pentecostal Confederation (CEP) began in the late 1970s, with the purpose of coordinating certain aspects of the Pentecostal ministry among its 2,500 member churches within Argentina (de Luca 1990).

TABLE 3

NATIONAL HISTORIC PROFILE: ARGENTINA

Independence from Spain declared:	1816
Republic of Argentina founded:	1853
Religious Tolerance established:	1853
Present Number of North American agencies:	90
Indicates European Society *	

Significant Evangelical Beginnings:

- 1806 - *British and Foreign Bible Society colporteur, D. Greighton
- 1818 - *British and Foreign Bible Society colporteur, J. Thomson
- 1820 - *Anglican Chapel services
- 1822 - *Mission to Patagonia, Allen Gardiner
- 1826 - Presbyterian Church immigrant mission work
- 1836 - Methodist Episcopal Church Board of Missions
- 1843 - *Immigrant churches: Scotch, Dutch and German
- 1845 - American Mission Society (Patagonia), A. Gardiner
- 1864 - American Bible Society
- 1887 - *Regions Beyond Missionary Union
- 1889 - *Christian Missions in Many Lands (Plymouth Brethren)
- 1889 - Salvation Army
- 1890 - Seventh-Day Adventist Church (first country entered)
- 1895 - Christian and Missionary Alliance
- 1898 - *South American Missionary Society
- 1900 - *San Pedro Mission to the Indians
- 1901 - YMCA, International Commission
- 1903 - Southern Baptist Convention
- 1905 - Christian Woman's Board of Missions
- 1906 - United Christian Missionary Society
- 1907 - Peniel Missionary Society
- 1908 - Evangelical Lutheran Church, General Synod
- 1909 - Grace Brethren Church, Foreign Mission Society
- 1909 - Church of the Nazarene, World Mission Division
- 1914 - Assemblies of God Foreign Mission Dept.
- 1915 - *Inland-South-American Missionary Union
- 1917 - Mennonite Board of Missions
- 1924 - Congregational Church
- 1930 - Pentecostal Holiness Church
- 1940 - Church of God World Missions
- 1940 - Slavic Gospel Association, Inc.
- 1968 - Argentine Federation of Evangelical Churches (FAIE)
- 1970 - Evangelical Pentecostal Confederation (CEP)
- 1982 - Alliance of Evangelical Churches of Argentina (ACIERA)

- NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the one most frequently indicated by the sources.
 (2) Liberty to begin Spanish language services was granted in 1867.
 (3) North American agencies include U.S. and Canadian (Roberts and Siewert 1989).

The Republic Of Paraguay

The nation of Paraguay was born with great potential for prosperity because of its historic assets. It was the first Spanish American colony to actually secure its uncontested independence from Spain. That step was accomplished in 1811, with a minimum of military confrontation (Pendle 1956:13-14). At the outset, there was every reason to expect prosperity for the new nation.

Early National Potential

Although Paraguay did not have mineral resources like neighboring nations, its location on the Paraná River meant that the potential for internal productivity and international trade were readily available. The lack of outside intervention and a negligible amount of immigration during the colonial period had allowed for the development of a largely homogeneous mestizo population. The culture and language of the Spanish colonizers had been amalgamated by the dominant Guaraní Indian culture. In turn, the widespread use of the Guaraní language helped to produce a distinctive Paraguayan identity. Consequently, at the time of its birth, the new nation was on the path toward becoming a prosperous bi-lingual and bi-cultural society. However, personal ambition among the first leaders eventually brought wars and suffering to the nation. These ambitions subsequently played a large role in molding the political destiny and the national character of Paraguay (Pendle 1956:5-11).

Political Dictatorships

The promise for prosperity began to fade quickly. After gaining independence, the nation immediately moved into a period of sixty years of autocratic rule under three successive dictators. This dictatorial era lasted until 1870. During the first thirty years, a policy of absolute isolationism was imposed upon the nation by the first dictator, Dr. J.G. Rodríguez de Francia. The policy was reportedly enforced to enable the nation to protect its new sovereignty. As a consequence though, practically all educational, religious, civic and political programs were suspended until Francia's death in 1840.

Nearly forty years after independence, constitutional government was finally established. The policy of national isolation was ended and the first constitution was established in 1845. But according to the provisions of the new constitution, the second ruler, Carlos Antonio López, was made President for life. Under his rule, religious, educational and civic programs were again permitted to function. Foreign investment and immigration were encouraged by wide ranging guarantees developed in the 1845 laws. Simultaneously, the new course toward national development was accompanied by a program of growing military prowess. The groundwork was laid during the twenty year administration of Paraguay's second dictator (Shumaker 1972:11-13).

Regional Conflicts

Due to the new course of military prowess, regional conflicts began brewing on the horizon. Upon the death of the elder López in 1862, his son, Solano López, became the third ruler. During his turbulent ten year rule, the use of dictatorial powers reached new dimensions (Pendle 1956:13-19). Even the Roman Catholic clergy was manipulated by López, being "... converted into an active instrument of espionage, systematized into complete subordination" (Mecham 1966:193). Eventually border problems with neighboring states arose, leading to the disastrous "War of the Triple Alliance." From 1864 to 1870, a three nation military alliance of Brazil, Argentina, and Uruguay fought against Paraguay. As a result, Paraguay's economy was destroyed, and its population decimated. The original population of about half a million inhabitants was reduced by nearly two-thirds, leaving only 28,746 men among a total population of 221,079 inhabitants (Pendle 1956:22).

In the years following that war, the pattern of autocratic rule continued. A series of new constitutions and governing policies failed to restore national stability for very long. Consequently, through a pattern of revolutions and coups, a succession of thirty-one presidents and one triumvirate ruled the nation over the next fifty years. Then a new border war broke out during the years 1932-35. Once again the nation was involved in a protracted conflict with a neighbor state over territory. In that three year war with Bolivia, Paraguay extended its territory in the Chaco plains region, establishing its current geographic borders. But through the war effort, the national economy was devastated for a second time, leaving much of the nation in a ruined condition (Shumaker 1972:19-20).

Evangelical Beginnings

Due to the prolonged instability of the nation, caused first by successive dictatorships and subsequently by regional conflicts, progress in social and economic areas was slow to develop. Nevertheless, it was the ebb and flow of national developments which eventually brought about the beginning of permanent evangelical ministry in Paraguay (Pendle 1956:22-23).

Nonformal Ministry: 1817

Reflecting national circumstances, the ministry of evangelical mission work began slowly and reluctantly. Bible distribution was the earliest evangelical ministry to enter Paraguay. Reports indicate that sporadic distributions were made by colporteurs of the British and Foreign Bible Society as early as 1817. Much later, American Bible Society agent, Andrew Milne, was also reported to have done extensive distribution of Scripture there in 1871 (Shumaker 1972:60).

Due to the twin policies of isolationism and militarism, immigration was not a factor during most of the 19th century. Although the laws of 1845 encouraged immigration from Protestant lands in order to help develop the nation, the continuing unstable social and economic conditions negated any early influx of new population groups. No notable immigration took place until the end of the 19th and the beginning of the 20th centuries. Consequently, for more than half a century the work of Bible distribution was the only evangelical influence touching the nation.

Unlike other nations of the area, immigration was not an early factor in national development. In spite of the weakened position of the Roman Catholic Church under the early dictators, and the specific laws developed to encourage immigration and religious tolerance, there was no rush of Protestant immigrant groups to enter the field. Eventually, following the Second World War,

immigration from Europe and Asia became a belated factor in building the nation. Immigrant ethnic groups currently comprise more than three percent of the national population (Johnstone 1986:340).

Denominational Ministry: 1886

A direct invitation from the government finally led to the beginning of missionary ministry. But even then response was slow. In the aftermath of the war of The Triple Alliance, the Methodist Church was invited in 1870 to set up a church and school in the capital city of Asunción. To encourage immediate action, the provisional reconstruction government offered valuable property in the center of the city for its use. However, not until sixteen years later, in 1886, did the first Methodist missionary arrive to establish the work. Then in 1918, the work of the Methodist Church was transferred to the Disciples of Christ through the provisions of a comity agreement developed after the 1916 Panama Congress and the Methodist Church left Paraguay. However, due to its concentration on institutional work, the Disciples of Christ did not form their first congregation until 1940, more than twenty years after they began ministry in Paraguay (Shumaker 1972:63).

Other denominational ministries arrived slowly. The Seventh-Day Adventist Church, which began its work in 1892, was the only other denomination to arrive before the end of the century. For the first three decades its ministry was concentrated mainly among the German immigrant groups (Shumaker 1972:64). Although religious tolerance was established by law in 1870, the later denominations often encountered strong social and ecclesiastical opposition. By 1950, the number of denominations eventually reached eleven, including three different Mennonite groups, and The Argentine Baptists. The legal agreements established between the various Mennonite groups and the Paraguayan government took advantage of the provisions of the liberal immigration laws. Their agreements included extensive concessions and privileges. These provisions allowed for the establishment of colonies which were able to maintained their ethnic identity in social and religious matters. In turn, they were expected to help with the social and spiritual development of the Indian tribal groups (Mecham 1966:195-196).

Tribal Ministry: 1888

Paraguay was once the stronghold of large Jesuit *reducciones* (mission stations). For more than 200 years, their administration was absolute law among the Guaraní tribe of the Paraguayan frontier. Jesuit administration included 100,000 Indians gathered in more than thirty mission stations, which functioned along semi-communal lines. Although Spanish customs, culture and religion were systematically transmitted in an effort to domesticate the indigenous peoples, their Guaraní language and customs were also carefully retained. Within the colonial context, these mission stations eventually aroused strong political and economic opposition. When the Jesuits were expelled in 1767, their influence quickly disappeared, leaving "almost no trace of their long residence" (Pendle 1956:23).

Evangelical work did not begin among the tribal populations for more than one hundred years after the departure of the Jesuits. Finally in 1888, the South American Missionary Society (Anglican) began to work among the indigenous groups. One year later Englishman, W.B. Grubb, (known as the David Livingston of South America) transferred from mission work in Tierra del Fuego and began living among tribes of the Chaco in order to do translation and evangelization ministries (Thiessen 1970:415). Publications describing the adventures of his pioneer work were instrumental in developing interest in the needs of the Paraguayan peoples among European and

North American churches. In 1902, the Inland South American Missionary Union developed out of the Anglican work in order to expand the social and evangelistic ministry among the many tribes (Shumaker 1972:61-62).

For years the government has officially encouraged evangelical missionary work among all of the Indian tribes. A 1909 law authorized the President of the nation to grant large tracts of public land, "to individuals or companies organized for the purpose of converting the Indians" (Mecham 1966:199). However, the government concern for the conversion of the indigenous peoples, and the grant of favorable concessions, failed to stimulate widespread response among evangelical missions prior to the arrival of the Mennonite colonists in the late 1940s. Their colonizing agreement with the government included commitments for evangelizing the Indian tribes adjacent to the new colonial lands. In addition to the work done by these ethnic colonies, since 1946 the New Tribes Mission has joined the ministry among the Indian tribes. Its activity, involving social work, evangelism and indigenous church planting in addition to translation work, is reported to have produced good church growth results. This mission to the tribal peoples maintains the largest missionary staff of any organization working in the country (Shumaker 1972:104).

Interdenominational Missions: 1931

With several exceptions, interdenominational mission agencies have been relatively uninvolved in ministry in Paraguay. One exception was the New Testament Missionary Union established in 1931. It grew out of the Spanish speaking ministry of the Inland-South-American Missionary Union, which had started its own ministry in 1902. The purpose of the new mission agency was to develop an indigenous ministry following the New Testament principles expounded by early missiologists like Roland Allen and others (Shumaker 1972:66). The only other interdenominational agency was the New Tribes Mission which was dedicated to its ministry among the eighteen tribal groups of the nation (See Table 4).

Pentecostal Missions: 1945

The beginning of Pentecostal ministry in Paraguay is associated with the arrival of European Pentecostal immigrants after the Second World War. In 1945, the Assemblies of God sent a North American missionary couple to work among these immigrants (Thiessen 1970:416). Under the circumstances, Pentecostal mission work had a relatively late beginning and produced erratic results. The first Spanish language Pentecostal church was not organized until 1950 (Shumaker 1972:98). Nevertheless, by 1965, three Pentecostal denominations and several more indigenous pentecostal groups accounted for ten percent of the members of the total evangelical population of Paraguay (Reed, Monterroso and Johnson 1969:97).

Paraguayan Summary

The development of evangelical churches in Paraguay has been a slow process. Table 4 attests to the process by listing the beginning dates which have formed the foundations of the evangelical churches. Several factors that are unique to its national history have contributed to the slow formation of the churches. The bi-lingual and bi-cultural nature of the Paraguayan society have made it relatively resistant to outside influences. In spite of favorable ecclesiastical and governmental conditions, only a small number of churches and mission agencies have been involved in missionary ministry to the dominant mestizo population throughout the years. In addition, much ministry has been developed along denominational and ethnic lines, encouraging leaders to think primarily about local issues and not about cooperative concerns.

A cooperative organization for Christian workers has recently been developed. Under the name of The Association of Pastors of Paraguay, the new organization was established in 1988, on a nondenominational basis. Its primary purpose is to help promote cooperation in matters which effect the life and ministry of Christian workers. Because it is an association of Christian workers, membership is granted on an individual basis, not on the basis of organizational affiliation.

TABLE 4

NATIONAL HISTORIC PROFILE: PARAGUAY

Independence from Spain declared:	1811
Independent Republic established:	1814
Independence recognized by Argentina:	1852
War of the Triple Alliance:	1865-1876
Chaco War with Bolivia:	1932-1935
Constitutional religious freedom established:	1967
Present number of North American agencies:	33
Indicates European society*	

Significant Evangelical Beginnings:

- 1817 - *British and Foreign Bible Society colporteur work
- 1870 - Methodist Episcopal Church invited to begin work
- 1886 - Methodist Episcopal Church, Foreign Mission Board
- 1888 - *South American Missionary Society
- 1892 - Seventh Day Adventist, General Conference
- 1902 - Inland-South-American Missionary Union
- 1909 - Christian Missions in Many Lands (Plymouth Brethren)
- 1910 - Salvation Army
- 1917 - United Christian Missionary Society (Disciples of Christ)
- 1919 - Argentine Baptist Convention
- 1927 - Mennonite colony established
- 1930 - Mennonite Central Committee (settlement of Russian immigrants)
- 1931 - New Testament Missionary Union
- 1935 - Mennonite Brethren Church of America among Lengua Indians
- 1942 - Free Methodist Church of North America
- 1945 - Assemblies of God Foreign Missions (building upon the work of European Pentecostal immigrants)
- 1945 - Southern Baptist Convention
- 1946 - New Tribes Mission
- 1948 - General Conference Mennonite Church
- 1949 - Lutheran Church
- 1988 - Association of Pastors of Paraguay formed

- NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
- (2) The War of The Triple Alliance reduced the population from 1,000,000 to 230,000 and male population by 90% (Thiessen 1970:414)
- (3) The 1967 constitution established religious freedom while still designating the Roman Catholic Church as the official state church (Barrett 1982:557).
- (4) North American agencies include U.S. and Canadian (Roberts and Siewert 1989).

The Eastern Republic Of Uruguay

Among the nations of the continent, Uruguay stands out as the "laboratory of South America." Both its name and its reputation underscore the unique historic development of the nation as a buffer state standing between powerful neighbors. Its reputation refers to the voluntary experiments carried out by the Uruguayan people at the national level in the areas of politics, economics and ecclesiastical relations (Grubb 1936:14). The tiny nation originally formed part of the River-Plate viceroyalty along with Argentina and Paraguay. After independence from Spain in 1814, the territory of Uruguay alternated between Argentine and Portuguese rule until 1828, when its independence was finally recognized by the nations involved (Browning 1928:15).

Political Patterns

The subsequent development of the nation has followed a unique pattern in Latin American history, being guided by only three changes of the national constitution. First promulgated in 1830, the national constitution was changed in 1919, 1934, and 1952. In its quest for national formation, Uruguay has passed from the feudalism of *caudillo* or strongman rule in the era of post-independence, to the democratic socialism of a welfare state that followed World War II (Thiessen 1970:418).

From the time of independence, the history of this smallest of the South American republics was marked by atypical social and political patterns. The population has been largely homogeneous, consisting mostly of European descendants. Political rivalries between the conservative *blanco* (white) and liberal *colorado* (red) parties, were the source of revolutions and anarchy during the early years. Eventually, these conflicts that could not be solved by military actions were addressed through the political process, as "they discovered that they could maintain order in their country by democratic means" (Pendle 1956:189). The bitter rivalries of the two historic political parties were overcome. Their conflicts, which dominated the political patterns of the 19th century, gave way to the establishment of a secularized welfare state in the early decades of the 20th century.

Through its many political and social experiments it was regarded by many as a model state. During the first decades of the 20th century, the intellectual leadership of two-time liberal President, José Batlle y Ordóñez, led to rapid civil progress as a socialist state (James 1969:256). Under that system, social welfare and education both became highly developed. During a fifteen year period (1952-67), the nation even experimented with a new political system, when the office of President was temporarily abolished in favor of a legislative governing council (James 1969:679).

Following the Second World War, national progress earned Uruguay the reputation of being one of the most ". . . positive expressions of government, education, health and social justice" among the nations of the world (Thiessen 1970:418). Its small size, geographic location as a buffer state and homogeneous population of European descent contributed to its one-time reputation as the Geneva or the Hague of South America (Browning 1928:22). But the failure to develop a strong economic foundation complicated the problems of Uruguay's social experiment with an equalitarian or socialistic society (James 1969:677).

Religious Tolerance

In ecclesiastical matters, new experiments were also tried. The unusually harsh and bigoted authority exercised by the Roman Catholic Church in the early years of national history, was subsequently modified through legislation that restricted its political and economic power. In a move that predated the legislation of most of the other new republics, Uruguay included religious tolerance as a part of its original constitution in 1830 (Mecham 1966:252-253). Later, an anti-clerical attitude among many immigrants also contributed to the establishment of the complete separation of Church and state through the 1919 constitution. In effect, Uruguay became a secular state, giving preference to no church, and declaring all religions legal before the law (Barrett 1982:733).

Evangelical Beginnings

From social and ecclesiastical perspectives, the people of Uruguay were uniquely prepared to be a point of entrance for the initiation of evangelical missionary work. The population was largely of unmixed European ancestry and prone to exercise tolerance in social matters. Even the delicate issue of establishing a state religion was resolved through the declaration of religious tolerance. Largely because of these favorable conditions, Uruguay became the second South American nation where evangelical ministry was established. However, the unresolved political issues presented barriers which delayed more significant effort toward the development of more extensive work in Uruguay. In brief, the continuing political unrest during the 19th century made missionary ministry a precarious undertaking.

Nonformal Ministry: 1806

The record of Bible distribution in Paraguay antedated all other forms of evangelical ministry in South America. Beginning with the sale of 600 New Testaments in 1806 by British Bible Society agent, David Hill, Bible distribution became an important precursor of other evangelical ministries during the years of struggle for independence (Milován 1978:1). Prior to the arrival of other missionaries, the colporteurs provided the primary evangelical testimony among the population. The establishment of an American Bible Society agency in the River-Plate region in 1864, and the appointment of Andrew Milne as the Montevideo agent at that time, provided an early platform for ministry (Milován 1978:4).

Schools provided a second avenue of testimony among the society. With the help of a sympathetic Catholic priest, James Thomson was able to establish a short-lived monitorial school in Montevideo in 1820. As in other countries, the use of the Bible as the chief textbook of this school, caused little opposition. In contrast, the school established by English businessman Lafone in 1843, was opposed by the Catholic Church for its distribution and use of the Scripture. An ensuing public debate over the "question of the Bibles" provoked a wide religious movement among the population and helped to gain favor for evangelical ministries (Milován 1978:3).

Business and Immigrant Ministry: 1840

The early establishment of religious tolerance had only an indirect impact upon the course of evangelical ministry in Uruguay. However, on the basis of that provision, the English, Swiss and U.S. consulates jointly requested government permission to celebrate English language Protestant services. These began in 1840, under the care of the Anglican Church (Milován 1978:3). In 1844, the first Protestant church was built in the capital city of Montevideo, ministering primarily to the English speaking community. Through the early years, the British business colony in Uruguay held a strong and influential position. Its members made important contributions in the areas of business and education, and consequently helped to develop conditions of greater religious tolerance (Browning 1928:22).

Numerically, the largest immigrant influence has come from the historic Italian Waldensian community. Starting in 1856, as many as 12,000 members of this group have immigrated to Uruguay, making it the largest Waldensian body outside of Italy. However, in spite of a large community, the Church has not been known for its missionary zeal. The early leaders were mostly trained in Italy, and later in Argentina. Through the years, the community faced intolerance and persecution, in spite of the existence of religious liberty (Browning 1928:66). Even though its history has caused it to be relatively ingrown and self-contained, with a current membership of 10,650, the Waldensian Church is the largest non-Pentecostal evangelical body in Uruguay. Among the immigrant populations, other ethnic churches with continuing ministries were established early, including the German Lutheran in 1857, and the Swiss Reformed in 1862 (Milován 1987:1).

Denominational Missions: 1860

Missionaries from the Methodist Church passed through Uruguay as early as 1835. At the recommendation of these early visitors, the first missionary of the American Methodist Church arrived there in 1839. Unfortunately, the revolutionary conditions of those days caused postponement of permanent ministry until 1860. In that year, the first Methodist Church was constructed in Montevideo under the leadership of a missionary named Goodfellow, in order to provide English services (Milován 1978:4).

Permanent Spanish ministry was finally initiated in 1868, with the arrival of a Methodist minister, John F. Thompson, and the collaboration of Bible Society agent, Andrew Milne. Along with its evangelistic work, Methodist school ministry began in 1878, with the establishment of a school for girls (Milován 1978:5). Traditionally, the Methodist Church has emphasized educational and medical work in Uruguay. From this base in Uruguay, Methodist leaders have been active in cooperative causes among evangelicals throughout Latin America (Read, Monterroso and Johnson 1969:94).

Ministry by other denominational groups was slow to arrive in Uruguay. However two other nondenominational church groups began ministry in Uruguay during the 19th century.¹⁹ The Plymouth Brethren began in 1882, followed by the Salvation Army in 1890 (Milován 1987:1). Each of the early groups developed a different ministry platform, with varying degrees of emphasis on evangelistic and social ministries.

¹⁹For comparative purposes the Plymouth Brethren and the Salvation Army are frequently grouped with denominational mission efforts. Strictly speaking, groups like these are not denominations although their church ministries are guided by well defined structures.

¡Error! Marcador no definido.

By 1950, six more missions had established ministries in Uruguay, including two Pentecostal churches. At mid-century the total number of missions with ministry among the Spanish speaking population had reached twelve. Those missions, along with the six ethnic church bodies, represented the largest majority of evangelical work in Uruguay up to the middle of the 20th century. Subsequently, a number of independent churches have developed along side of these older denominations and church groups, adding a new dimension to the character of the national evangelical church (See Table 5).

Pentecostal Missions: 1944

Pentecostal ministry started slowly, but eventually began to multiply rapidly. The first group to begin missionary work was the Assemblies of God in 1944. During the first fifteen years there was little progress. In addition to traditional evangelistic ministries, radio broadcasts became an important means of evangelism in Uruguay and surrounding countries. Beginning in 1960, the churches eventually started to grow through the ministry of a number of visiting evangelists (Kane 1975:439). Total membership among the Assemblies of God churches grew from 1,500 in 1967 to more than 16,000 in 1986 (Milován 1987:3). The Church of God was the other early Pentecostal mission. Its ministry began in 1945, at the invitation of two Uruguayan Christians who had visited a Church of God congregation in Buenos Aires (Kane 1975:439; Read, Monterroso and Johnson 1969:94).

According to the 1987 report of the Uruguayan Bible Society, there are currently five international Pentecostal missions and forty-two different national Pentecostal denominations with ministry established in their country. The combined membership of these groups now reaches nearly 34,000 members, far surpassing the combined total of all other groups (Milován 1987:3).

Interdenominational Missions: 1950

The direct impact of interdenominational mission agencies upon the multiplication of evangelical churches in Uruguay has been minimal. But the nonchurch ministries of the American Bible Society since 1864, and the ministry of the YMCA since 1908, have helped prepare the way for the churches. Not until the Evangelical Mission to Uruguay began its work there in 1946, did interdenominational church planting work begin. Subsequently, the Worldwide Evangelization Crusade and the New Testament Missionary Union both entered Uruguay in 1950 (Kane 1975:439; Milován 1987:3).

Tribal Ministry

Unlike neighboring states, evangelical ministry in Uruguay has not focused on tribal work. There has been little need for it. From the beginning of European contact, there were only small numbers of Indian inhabitants. Starting in 1624, the Jesuit attempts to Christianize the few fierce tribes of the territory constituted the first Spanish settlements in Uruguay (Speer 1912:11). But by 1832, the last of the indigenous population had been exterminated (Barrett 1982:733).

Uruguayan Summary

By all accounts Uruguay is considered to be a secular state. The early history of church and state relationships set the direction. The impact of the social experiments of a welfare state have further encouraged an indifference to religious issues among the general population.

Although Uruguay was one of the earliest countries in Latin America to receive evangelical

¡Error! Marcador no definido.

missionaries, the impact of the evangelical community has remained relatively small. Table 5 documents the beginning dates for the early mission activities, showing the chronological order of their establishment. In a highly homogeneous population, evangelical churches have remained isolated, being identified mainly with immigrant ethnic communities and traditional denominational groups. In 1970, thirty-four percent of the population called themselves non-religious or atheists (Barrett 1982:733). In 1990, only 2.2 percent were members of evangelical churches. After more than 150 years of evangelical mission ministry, Uruguay has the lowest percentage of evangelical population of any nation in Latin America, with the exception of Cuba (DAWN 1990).

Two different inter-church organizations have been developed in Uruguay in an effort to promote better relationships between the evangelical Christian community. The Federation of Evangelical Churches of Uruguay (FIEU), which is composed largely of the traditional mainline denominational bodies, was established in 1956. According to the statutes of the Federation, it continues in the ecumenical tradition of early regional organizations, and is affiliated with the World Council of Churches through the Commission on World Mission and Evangelism (CWME) (See Appendix A). In 1988, a second organization known as the Alliance of Evangelical Churches and Institutes (ACIERU), was established for the purpose of bringing together the non-ecumenical groups in Uruguay. It is affiliated at the international level with The Evangelical Confraternity of Latin America (CONELA).

TABLE 5

NATIONAL HISTORIC PROFILE: URUGUAY

Independence from Spain:	1814
Independent Republic established:	1825
Religious liberty declared:	1830
Separation of Church and State established:	1919
Present Number of North American agencies:	39
Indicates European Society *	

Significant Evangelical Beginnings:

- 1838 - Methodist Episcopal Church, Board of Foreign Missions (Permanent work begun 1860)
- 1858 - Italian Waldensian Church among Italian immigrants (1875)
- 1866 - *South American Missionary Society
- 1882 - *Christian Missions in Many Lands (Plymouth Brethren)
- 1891 - Salvation Army
- 1906 - Seventh-Day Adventist, General Conference
- 1908 - Southern Baptist Convention, Foreign Mission Board (1911)
- 1908 - YMCA. International Commission
- 1936 - Lutheran Church, Missouri Synod
- 1944 - Assemblies of God Foreign Missions
- 1945 - Church of God World Missions
- 1949 - Church of the Nazarene, World Mission Division
- 1950 - *WEC International (Worldwide Evangelization Crusade)
- 1954 - Mennonite Board of Missions
- 1956 - Federation of Evangelical Churches of Uruguay (FIEU)
- 1988 - Alliance of Evangelical Churches and Institutes (ACIERU)

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
(2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

¡Error! Marcador no definido.

CHAPTER 6

PROFILES OF THE ANDEAN REPUBLICS:

CHILE, PERU AND BOLIVIA

The dominance of the Andean mountains in the history of the three western nations of Chile, Peru and Bolivia, is unmistakable. The physical environment they present creates a distinguishing identity for the region, helping set it apart from the remaining South American Republics. The regional identification was further developed in keeping with the colonial administrative policies established by Spain.

Throughout Latin America, the deeply seated national traditions that were created under the Spanish administrative systems became the most naturally cohesive units of nationhood. During the colonial period, the *audiencias* (royal courts) governed the territory surrounding the major municipalities on behalf of the Spanish monarchy. While they were somewhat arbitrary, each of these districts approximated the original groupings of the indigenous Indian nations. In addition to the ethnic boundaries, the districts were largely isolated from each other by geographical barriers. These roughly corresponded to the geo-political boundaries of the present day nations (Brown Holmes 1950:164-176).

However, once independence was gained, regional identification had minimal determinative influence upon the future development of the separate republics. Though the Andean nations of Chile, Peru and Bolivia were bound together by the forces of geography, ethnicity, and colonial administration, these could not keep the individual nations from forging very distinct national histories following independence. But the pathway chosen by each nation did have a large influence upon the development of the evangelical churches. The national profiles for the three Andean nations reveal the interplay of these historic forces and the impact of their convergence on the course of the evangelical ministry in each country.

The Republic Of Chile

Geography played a decisive role in the early history of the nation of Chile. Due to its location at the bottom of the continent, Chile was the last part of South America to be occupied by the Spanish forces. In addition, the Spanish conquerors which came south from Peru in 1540, faced a dual deterrent of danger and inaccessibility, which prevented the rapid conquest of this region. Initially, the Spaniards encountered successively difficult terrain which lacked the mineral resources they were seeking. Second, the fierce resistance of the Indian groups continued until the late 19th century, eventually costing Spain more blood and treasure than all the rest of their American conquests (Brown Holmes 1950:127).

Historic Development

Due to the difficulty of conquest, the European settlement of Chile was accomplished slowly. The hostile Indians and the lack of precious metals or other exploitable natural resources caused Chile to be relegated to the status of an unimportant colony. These characteristics also prevented any great population influx under Spanish rule (Collier, Blakemore and Skidmore 1985:181-182). During colonial days, the region was virtually inaccessible to the flow of commercial traffic or immigration movements. As a result, at the time of its declaration of independence in 1810, there were only one hundred and fifty non-Spanish foreigners living in Chile (Clark 1938:63).

¡Error! Marcador no definido.

The coming of independence was a mixed blessing, since it was supported by liberal leaders, but opposed by reactionary forces. It was finally achieved in 1818, under the combined armies of San Martín, the Great South American liberator, and Chilean General Bernardo O'Higgins. With this new status, foundational changes were set in motion. Public education and commerce became primary concerns for the liberal independence leaders (Mitchell 1972:175-180). However, opposition soon arose. Since there had been little preparation for self-rule, the new government met opposition and eventually fell under the control of more conservative leadership. The conservative philosophy was concerned with preserving the traditional interests of the upper classes. Therefore, during the ensuing decades, the country vacillated between the contrasting rule of liberal and conservative forces, swinging from periods of progress to times of regress under local *caudillos*.

Ultimately, Chile's strategic position at the bottom of the continent meant that it would become a maritime nation. The eventual establishment of new shipping lanes by European and American nations began to take advantage of Chile's ports, thus breaking the historic isolation caused by its geographic setting. The development of international commerce brought the growth of a new business class marked by social plurality and international concerns. Finally, through the impact of the international business community, religious liberty was established in 1925, with the constitutional separation of church and state (Clark 1938:65).

Evangelical Beginnings

Following the initial period of independence, Chile's new maritime status soon represented a door of entrance for the Gospel. As the barriers of isolation came down, concern for the religious condition of the population began to develop among the newly forming evangelical mission agencies of Europe and North America. Much of the subsequent activities of these groups was begun at the request of government officials or of prominent citizens desiring help either in the struggle for religious liberty or in the education of their children (Inman 1942:380).

Nonformal Ministry: 1821

Two types of evangelical activity began to have an impact upon the new nation. As early as 1811, there are indications of sporadic Bible distribution in some of the port cities (Beach and Fahs 1925:94). Though never systematic nor extensive, this was the earliest activity. The other activity was in the field of education. Soon after gaining independence, patriotic leaders began to focus on the need for public education in their search for help that would build their nation. With that need in mind, Mitchell quotes an 1818 newspaper article from Chile which declared, "... that the education of all its citizens ought to be 'the first preoccupation of a nation that wanted to conserve its liberty and defend its rights'" (1972:175).

The concern for developing a system of public education brought an official invitation from President O'Higgins of Chile to James Thomson, who had become known for establishing schools of the monitorial system in Argentina and Uruguay. Consequently, in 1821, Thomson was contracted for one year at government salary, for the purpose of establishing the same monitorial system in Chile. As always, the Bible was the chief textbook. Thus, the distribution and use of the Bible were encouraged through the newly established school system (Mitchell 1972:259-260). Following Thomson's one year contract, other agents from both British and American Bible Societies did periodic itinerant Bible distribution over the ensuing thirty years. Ultimately, neither the schools nor the agents became a permanent part of the nation, but they had been the first to facilitate the introduction of the Gospel into Chile.

Business and Immigrant Communities: 1825

Ministry among the foreign business community was the next step. To serve the needs of the British Pacific squadron stationed at Valparaiso, services in private homes were being conducted as early as 1825. Finally, the first Anglican chaplain arrived in 1837, to begin a period of British chaplaincy work that officially lasted up through 1875 (Kessler 1967:40). In 1845, the Foreign Evangelical Society of New York sent David Trumbull to minister in response to a request from British and North American residents of Valparaiso. A union church was built in 1856 under Trumbull's leadership, which was the first Protestant Church building on the west coast of South America. Subsequently, other English language union churches were established by the same society, at the request of local English speaking residents (Kessler 1967:41-42). As a pioneer evangelical minister, Trumbull's ministry and personal contacts had a strong impact on the course of national developments. His involvement with civic service, personal diplomacy and wide ranging literature work helped to bring about the abolition of repressive religious laws in 1880 (Clark 1938:68).

Later studies by J.B. Kessler found that these early ministries among the business communities had a threefold impact: first, they helped to break down prejudices against Protestants; second, they helped to build bridges for the establishment of work among the Chilean population; and third, they served as an example to other churches and mission organizations of how to serve effectively within a divided community (1967:41-45).

In contrast to the business community, the immigrant community played only a minor role during the early development of evangelical work in Chile. A German Protestant community, established in Southern Chile after 1845, retained its own language and customs and remained largely isolated from the general population (Collier, Blakemore and Skidmore 1985:247). A German Lutheran Church was established as early as 1846 among this immigrant community. Then, beginning in 1848, small groups of German Baptist immigrants began arriving, also settling in the southern area. The outbreak of revival among these Baptist groups between 1894 and 1897 began to extend out to the surrounding Spanish speaking population, and even to the small Scottish immigrant community also located in the southern region (Kessler 1967:243-245). Larger immigrant movements of British, French, Italian and Germans, began toward the end of the century. Eventually these modern immigrants brought the non-Spanish European population up to about thirty percent of the 9.5 million current population (Kane 1975:444).

Interdenominational Missions: 1866

It was nearly fifty years after independence before a Spanish language ministry was begun. The occasion was the lifting of religious restrictions in 1865, under a liberal government. Upon receiving news of the change, the interdenominational American and Foreign Christian Union, sent two workers in 1866. They immediately began evangelistic ministry among the Spanish speaking middle class, who had been influenced by the earlier English language ministries. Building upon that foundation, no opposition nor difficulty was encountered in the early years. However, after a time, the mission agency was unable to continue its work due to difficulties related to the civil war in the United States (Kessler 1967:41-43).

Following that initial period, only two other interdenominational mission agencies developed ministry in Chile before 1950. One was the Soldier's Gospel Mission founded by insurance salesman, William Strong in 1923. The outstanding ministry of Strong resulted in his being granted

permission to hold evangelistic meetings among all branches of the military services as well as the jails of the nation (Orr 1978:90).

Denominational Ministry: 1873

The arrival of denominational missions brought foundational changes to the evangelical movement in Chile. The pioneering work of the interdenominational agencies provided a foundation of unity and community goodwill. But the denominational missions introduced new issues which caused the work to be detoured from its early beginnings. As a result the denominations began to encounter barriers which caused disunity within their own ranks. Issues related to administrative structures, leadership, church polity and doctrine combined to produce misunderstandings, then rivalries and finally divisions.

As the denominations began to enter, each one sought to develop its own peculiar type of ministry. The Presbyterian Church became the earliest denominational mission to begin work in Chile when it was invited to take over the work of the American and Foreign Union in 1873. They were soon involved in educational work as a means of further penetrating other levels of the population.

Missions arriving later tried different strategies for establishing ministry. In 1878, a program of self-supporting schools was begun by workers from the Methodist Church in several cities in Chile and surrounding nations. The plan, developed by William Taylor, included a strategy for reaching the local residents and supporting the ministry at the same time. On that foundation, the Methodist Church began Spanish ministry in 1886. In 1897, the Christian and Missionary Alliance ministry began in Chile through the efforts of two independent missionaries. Their evangelistic and church planting ministry among the German and Spanish speaking communities became the foundation of the Alliance work. Unlike the earliest missionary efforts, they encountered much opposition when their work concentrated on the rural areas and lower class groups (Clark 1938:70-73).

The Seventh-Day Adventist Church was the other denominational mission that began ministry in Chile before the turn of the 20th century. The work was initiated through the colportage work of self-supported Adventist workers in 1894. Often accused of proselytizing among other evangelical groups, literature distribution and education were early ministry activities upon which the work was built (Kessler 1967:222-223).

By 1950, another five denominational mission agencies had ministry in Chile, including the Southern Baptist Convention (1917), the Independent Presbyterian Mission Board (1945), and three Pentecostal agencies. The American Salvation Army (1909) was also among the earliest agencies to begin work there.

Tribal Missions: 1895

Concern for the evangelization of the tribal groups was long thwarted, in spite of the efforts of three generations of the Gardiner family. Beginning in 1838, English Captain Allen Gardiner tried unsuccessfully for two years to begin missionary work among the Araucanian tribal groups of Southern Chile. His son renewed the efforts in 1860, but was unsuccessful because of an outbreak of tribal unrest. Not until 1884, was the government able to subjugate the tribal groups. Then once again an effort was made when Gardiner's grandson set out to evangelize the tribal groups in 1890 but died of typhoid while en route. The South American Missionary Society was finally able to begin ministry among the Mapuches of Southern Chile in 1895. For strategic reasons, their work has depended heavily upon medical and education institutions (Kessler 1967:27,40,134).

Two other mission agencies eventually established work among the tribal groups. In 1922, William Strong founded the Soldiers' and Gospel Mission in Chile, (later changed to The Gospel Mission) representing an interdenominational agency. Eventually, the work included ministry among the tribal groups of the Chiloé Archipelago in the south (Thiessen 1970:403-404). The Christian and Missionary Alliance also began tribal work in 1925 (Clark 1938:81-83).

Pentecostal Missions: 1910

Pentecostal ministry has followed the same pattern of growth through division that the other denominational groups have experienced. News of the Pentecostal revivals that started in other lands as early as 1906, made a profound impact upon Methodist missionary pastor, Willis Hoover. Due to spontaneous pentecostal manifestations within the church he pastored, several congregations eventually separated from the Methodist Church and establish the Methodist Pentecostal Church in 1910. This rapidly growing indigenous movement maintained many of the earlier ecclesiastical forms of the Methodist Church, but was also divided by a schism in 1933. In turn, it gave birth to the Evangelical Pentecostal Church.

Rapid growth and frequent division have marked each of the new church bodies associated with the Pentecostal movement in Chile. Currently, they represent eighty percent of the evangelical constituency in that country. Unfortunately, the pattern of church divisions continues, until there are now reportedly more than 125 separate Pentecostal denominations which make up the movement. Beginning with the arrival of Swedish Pentecostal missionaries in 1938, at least six other more traditional Pentecostal denominations have arrived in Chile to assist the indigenous movement. However, serious disagreements over doctrine and polity have prevented their cooperation with the Chilean movement. Ultimately, none of these regular Pentecostal denominations have experienced much growth (Kane 1975:447-448).

Chilean Summary

After more than fifty years of independent ministry efforts, formal missionary ministry began in Chile. Significant preparation had been made within some parts of society for the coming of other streams of ministry. Since those early independent efforts, denominational agencies have been the dominant mission structure. Some, like the early Methodist workers, concentrated on responsive groups within society and initially saw good results. Others, like the Presbyterian Church, concentrated on less responsive middle class groups and found slow growth. However, many parts of society were unprepared and showed resistance to the evangelical groups, causing denominational agencies to invest heavily in institutional work, and other supportive ministries.

¡Error! Marcador no definido.

In total, four denominational missions began ministry in the last decades of the 19th century, building upon the earlier work of other missionaries. Six more entered during the first half of this century. Literature work and educational institutions augmented the evangelistic ministries (Clark 1938:69). In contrast with the earlier streams of evangelical ministry, the denominational ministries encountered a series of difficulties which caused disunity within their own ranks. Issues related to administrative structures, leadership and doctrine produced misunderstandings, then rivalries and finally divisions. As a result, all of the larger denominational missions have suffered from schisms, which frequently developed into an anti-missionary spirit within the churches (Kessler 1967:250-253). The Pentecostal movement, which constitutes the majority of the evangelical churches, has also been marked by rivalries and divisions. In summary, growth by division has been the predominant pattern of evangelical work in Chile.

A pattern of rivalries and divisions has also been typical of the inter-church associations in Chile. Beginning in 1941, five separate associations have been established within the evangelical movement, each with its own constituency of member organizations. But due to the historic pattern of rivalries they reflect, none of the earliest associations can be regarded as being a truly representative voice of the evangelical movement of Chile. The fifth, and last association, established in 1988, and known as the Interdenominational Corporation of Pastors of Chile, is based upon individual rather than organizational membership. Its statutes make specific provisions to avoid the pitfalls encountered by the earlier associations.

TABLE 6

NATIONAL HISTORIC PROFILE: CHILE

Independence from Spain declared:	1810
Independent Republic established:	1818
Religious liberty permitted:	1865 (1925)
Present Number of North American agencies:	58
Indicates European Society *	

Significant Evangelical Beginnings:

- 1811 - *British and Foreign Bible Society work
- 1821 - *British and Foreign Bible Society colporteur, James Thomson, invited by President O'Higgins
- 1837 - *Anglican chaplaincy began
- 1845 - Foreign Evangelical Society & American Seaman's Friend Society, David Trumbull (English speaking)
- 1846 - German Lutheran Church among immigrants
- 1847 - English speaking church established
- 1856 - First Protestant church built among West Coast nations
- 1866 - American and Foreign Christian Union
- 1873 - Presbyterian Church U.S.A., Board of Foreign Missions
- 1878 - Methodist Episcopal, Board of Foreign Missions (1884)
- 1892 - German Baptist Church among immigrants
- 1895 - *South American Missionary Society
- 1895 - Seventh-Day Adventist Mission Board (1917)
- 1897 - Christian and Missionary Alliance (1895 independent work)
- 1907 - Southern Baptist Convention, Foreign Mission Board (1917)
- 1909 - Salvation Army, U.S.A.
- 1910 - Pentecostal awakening among the Methodist Church
- 1910 - Methodist Pentecostal Church established, W.C. Hoover
- 1912 - YMCA, International Foreign Department
- 1923 - Gospel Mission of South America, M. Strong
- 1938 - *Swedish Pentecostals
- 1940 - International Church of the Foursquare Gospel (1949)
- 1941 - Assemblies of God Foreign Missions (1914)
- 1941 - Evangelical Council of Chile formed
- 1945 - Independent Board for Presbyterian Missions
- 1988 - The Interdenominational Corporation of Pastors

- NOTE: (1) Dates listed are the earliest recorded ministry or in case of discrepancies, the date most frequently indicated by the sources.
- (2) The Pentecostal movement has produced 125 different denominations with little cooperation among them and foreign denominations (Kane 1975:448).
- (3) North American Agencies include U.S. and Canadian groups (Roberts and Siewert 1989).
- (4) Five inter-church associations have been established in Chile (Appendix C).

The Republic Of Peru

Unity has been an elusive dream in Peru. In a continent marked by startling geographic, social and ethnic contrasts, this Andean nation occupies a position second to none. Within that challenging context, the quest for unity appears as a prominent theme throughout the history of the Peruvian people. In this land, which was first the center of the Inca Empire and next the seat of Spanish power on the Southern continent, the struggle for unity among diversity continues. Throughout its history, numerous social, political and ecclesiastical forms have been employed in an attempt to create a centripetal structure to govern the people and the nation of Peru.

Each structure has shown only relative success in gaining the elusive prize of national unity. When the Spanish conquerors arrived in 1534, they found a well-structured Inca Empire, which was on the verge of division because of the rivalry between the two sons of the elder Inca. Through skill and deceit, Pizarro's small army conquered the Incas and establish their own Empire. Although admittedly inferior in many ways, the Spanish forces were able to impose their Castilian structure on the population at great cost.²⁰ The price of unity under Spanish rule was beyond calculation. One measure of its cost can be seen in the drastic decrease of the indigenous population. When the Spaniards arrived, there were an estimated eight million indigenous people living in Peru. At the time of independence in 1821, the indigenous population had been reduced to one million (Clark 1938:183).

National Formation

For three hundred years, the all-powerful coalition of church and state maintained a system of colonial unity. During that period, control of society remained in the hands of the Spanish viceroys and the Roman Catholic ecclesiastical hierarchy. The splendor of the city of Lima represented the power of the monarchy and the authority of the Catholic Church. From the time of its founding, Lima was the seat of the Viceroys and home of the Spanish nobility. As the cultural and political heart of Spanish America, it became the hub for commercial traffic; all goods coming into or going out of the South American colonies had to pass through Lima (Neely 1909:191). It was also the most important seat of the Spanish Inquisition on the South American continent, continuing to function until 1821 (Speer 1912:132).

The Struggle For Political Liberty

Political liberty was gained at great cost for Peru. The pattern of authoritarian paternalism, imposed upon the land during colonial rule, allowed scant political initiative for the general population. Consequently, when independence came, it was not a spontaneous movement, arising from within the nation as the pattern had been in the other colonies. Instead, it was proffered to the Peruvians by the liberation armies of San Martín, Bolívar and Sucre. As a result, the battles which raged on Peruvian soil from 1821 to 1824, devastated the nation along with its regal capital city of Lima (Nyrop 1980:182). According to James Thomson's eyewitness statement, due to the widespread destruction caused by the ebb and flow of the opposing armies, the ". . . richest city in the world became the poorest" (Mitchell 1972:237).

²⁰Ritchie quotes the written testimony of the last of the Spanish conquerors, who admits that the Incas were superior in administration, social structure and social virtues, knowing nothing of stealing or lying in their society before the coming of the Spaniards (1930:64-65).

The established cycle of governmental paternalism underwent little permanent change after independence. The old patterns of political dominance soon returned, while the control of wealth and power remained in the hands of a tiny elite group (Mecham 1966:160). Since independence had not resolved the traditional causes of division among the population, steps toward national development were taken with great difficulty.

Independence did not solve the root causes which divided the nation. The regional diversity caused by long-standing sociological and economic patterns precluded the emergence of a unifying sense of Peruvian nationality. Two incompatible cultures existed within the same nation, one Indian, the other European. In addition, the geographic differences caused by the coastal, highland and jungle territories defied workable solutions. In the absence of other cohesive structures, the armed forces quickly emerged as the strongest national institution. As a result, no civilian held the presidency of the new nation until 1872, nearly fifty years after independence (Nyrop 1980:182).

Meanwhile, external issues also clamored for solution. The republican period that followed independence was marked by the rule of regional *caudillos* (strong men). Continuous anarchy within was accompanied by external conflicts over national boundaries with neighboring nations, while national unity continued to be an elusive dream (Nyrop 1980:182). Toward the end of the 19th century, numerous political parties came into existence, mostly dominated by "personalism" (the personal program of a strong leader), rather than political principles (Kessler 1967:17).

The search for self-determination led to a protracted struggle. Progressive forces attempted to maintain the initiative of independence, while conservative forces maneuvered to regain control. The cooperation between the religious hierarchy and political autocracy was interrupted for several decades. When Rome finally recognized the independence of the Spanish colonies around 1834, direct dealings with the Papacy were established, and close ecclesial-political cooperation continued in Peru.

The Struggle For Religious Liberty

The issue of religious liberty was a recurring point of conflict for the new nation. At the time of independence, San Martín issued a decree authorizing a measure of religious tolerance for non-Catholic forms of Christian worship, but the new Peruvian congress opposed it. He did however invite James Thomson, the evangelical educator and Bible Society representative, to go to Peru. With San Martín's help, Thomson was able to establish an educational program based on the monitorial system, making use of the Bible as the chief text (Mecham 1966:160-161). When the two liberators, Bolívar and San Martín, finally met in Ecuador during 1822 for consultation, they were divided over the political form the new nation should take. In a move to maintain unity of purpose, San Martín withdrew from the liberation movement, eventually leaving South America altogether (Neely 1909:106). However, Bolívar continued to give his backing to Thompson's monitorial school system, assuring its continuance during the darkest days of the struggle for Peruvian independence.

Bolívar also sought to make provision for religious tolerance in Peru, without drastically altering the social structures. He took steps to reformed the powers of the Roman Catholic Church in the matters of taxation and property ownership. The constitution which he submitted to the congress recognized the Catholic Church as the religion of the state, without placing restrictions on other religions. Significantly, when Bolívar left Peru in 1826, his proposed constitution was also rejected, along with the idea of religious liberty (Mecham 1966:165). As the struggle for national

supremacy progressed among the leaders, the concern for religious liberty waxed and waned.

Formal religious relations were finally established between the new nation and Rome, with the appointment of an archbishop in 1835 (Ibid.). However, in 1845, a step toward freedom of worship was authorized under a liberal administration, permitting Protestant worship among non-Peruvians. Further steps were taken by the congress in the constitutional reforms of 1915, followed by the definitive separation of church and state which was finally established in 1925 (Kessler 1967:9).

Evangelical Beginnings

When the evangelical message was introduced into the Peruvian nation, it was confronted by the multitude of contradictory forces at work in the new society. By some it was welcomed as a friend and ally; by others it was rejected as an intruder. The liberators were convinced of its importance to the healthy formation of the nation, but other interests opposed its influence. Consequently, both opportunity and opposition have accompanied each of the streams of evangelical ministry throughout the modern history of the nation.

Nonformal Ministry: 1822

As in other nations, James Thomson was the forerunner of ministry in Peru. When he arrived in South America in 1818, Thomson saw the need of eventually going to Lima, because it was the political and cultural capital of Spanish America. The opportunity came when the Liberator, San Martín, invited him to serve the new Peruvian government through the establishment of an educational program. From the time of his arrival in Lima during 1822, until he left more than two years later, Thomson was occupied in his dual profession of establishing monitorial schools and distributing the Scriptures (Mitchell 1972:211-214).

In the midst of the vicissitudes of the wars of independence that raged in the nation during all of his tenure in Peru, Thomson's official status enabled him to continue the work of the schools and also to engage in the unhindered distribution of Scriptures. The services given to the new nation gained favor with both civil and ecclesiastical authorities. He is reported to have sold the first five hundred copies of the Bible in the shadow of the headquarters of the Inquisition Building (Ritchie 1930:77). Significantly, the results of the monitorial school work continued to form the foundation of public education for fifty years. Thus, through Thomson's work, the distribution of Bibles became the foundational evangelical ministry in the new nation (Mitchell 1972:240).

During the post-independence period, the interest in Scripture distribution seemed to rise and fall with the political fortunes of the more progressive leaders. Bible Society agent Louis Matthews found little interest in Bible sales in Lima when he visited in 1826, only two years after Thomson left. Another agent "found the field sterile" when he arrived in 1833. Then in 1858, the American Bible Society found renewed interest. They established an agency that lasted two years and coincided with a temporary resurgence of liberal leaders (Kessler 1967:25).

Business Community Ministries: 1844

Like other trading nations, Peru began to welcome European immigrants to strengthen the business community, and develop the natural resources of the nation. Within a few years of independence, a sizeable expatriate community began to develop in the port cities as part of the shipping business. At the request of the British legation, permission was granted in 1844 to conduct Protestant services. However, these services were restricted to non-Peruvians, and could not be of an evangelistic nature (Kessler 1967:24-30).

¡Error! Marcador no definido.

Other agencies began to arrive and strengthened the ministry among the influential business community. The American Seaman's Friend Society came in 1859, and Methodist self-supporting schools begun under William Taylor in 1872. The Presbyterians sent a chaplain in 1884, who ministered for two years and also initiated services in Spanish. A powerful revival movement began among the English speaking churches in the port of Callao in 1897, ". . . the like of which had never been known in those parts of the world" (Beach, et al. 1900:155). The spiritual movement attracted favorable attention among the Spanish speaking population. But rather than serving as the foundation of unity among the newly developing Protestant churches, the revival movement became a point of division for the denominational mission agencies that had begun to arrive (Kessler 1967:88-89).

Denominational Missions: 1888

From the beginning of the evangelical movement, Protestant response to the opportunities was unpredictable. While James Thomson was urging the Bible Societies to increase their colportage work because of the good response, the churches of North America were receiving a discouraging report about the conditions of the new nations of South America. Presbyterian envoy, John Brigham, traveled to Peru and other nations between 1823 and 1825 for the purpose of evaluating the opportunity for evangelical ministry. His ambiguous report served to obscure the issues. "We must wait patiently a little longer," he reported, "till the Ruler of nations, who has wrought such wonders in these countries during the last ten years (1825) shall open still wider the way and bid us go forward" (Brown 1901:184-185). The waiting period lasted for more than sixty years, with no aggressive evangelistic ministry taking place among the Peruvian population.

The Beginning Of Spanish Ministry

The breakthrough in Spanish ministry finally came in 1888. In that year, American Bible Society agent, Francisco Penzotti, started the first Spanish language church in the port city of Callao. He was a Methodist minister who believed in training the new converts in evangelism and Bible distribution. Within the first year, more than 7,000 Bibles and portions were distributed by Penzotti and his helpers. Response to the Spanish evangelistic ministry was seen quickly. The converts were organized into a Methodist Church in 1890, made up of thirty-one members and ninety-five probationers (Kessler 1967:33-34).

Penzotti demonstrated the importance of personal evangelism by the example of his life. The results caused such official alarm that he was arrested and jailed in 1890, for breaking the limited religious liberty law which placed restrictions on public worship activities. After nine months of imprisonment, the trial attracted international attention, until he was exonerated by the Supreme Court of Peru. The publicity created a favorable attitude toward Protestants among the population, resulting in the sale of 18,000 Bibles in the year following his imprisonment (Kessler 1967:37). His example showed that effective ministry could be carried out even under the limited religious tolerance of his day. The favorable response showed that the first denominational mission had a good foundation, but quickly deviated from that ministry to give attention to other interests.

A Divided Ministry

The deviation from evangelistic ministry began with the arrival of other denominational workers. When veteran Methodist missionary Thomas B. Wood came in 1891 to pastor the church started by Penzotti at Callao, he switched the emphasis over to institutional work. He had been convinced by his experiences in other Latin American countries that where preaching was

restricted, educational ministry was still possible. "Bible work opens more hearts," he reported to the Mission, "but the school work opens more doors than anything else in that field" (Beach, et al. 1900:152).

Workers from other church related groups disagreed with Wood's approach, and continued the emphasis on evangelism. Building on home meetings that started in 1885, missionary Charles Bright arrived in 1893 to assume leadership of the fledgling English (Plymouth) Brethren ministry. He took a stand against cooperation with the institutional emphasis of the Methodist work and instead chose a separatist course for the second pioneer ministry group (Kessler 1967:38-39). Although independent missionaries and newer mission agencies began to arrive, no other denominational mission officially began work in Peru during the 19th century. However, the patterns set by the leaders of these two pioneer works marked the path away from future unity.

The separatist pattern reached an apex in the comity arrangement of 1917. Following the 1916 Panama Congress on Evangelical Work in Latin America, a comity plan was adopted for Peru. According to the agreement, specific territory was assigned to each participating church body or mission agency. The original theory behind the agreement provided for an equitable distribution of missionary effort in order to take the Gospel to the entire country. In actual practice, it became a primary contributing cause of deep-seated divisions among the churches and mission agencies (Kessler 1967:92). Other denominational missions began to arrive and by 1950, a total of fifteen denominations were working in Peru. They represented a wide variety of ministry patterns and contributed to the complexity of the evangelical church.

Interdenominational Missions: 1893

From the beginning days of the missionary ministry, some of the interdenominational agencies were destined to play a large part in the formation of the evangelical movement of Peru. The importance of their role was primarily due to the personal influence of two pioneer missionaries, Charles Bright and John Ritchie. Both men originally went to Peru to work with the British based Regions Beyond Missionary Union (RBMU), which started working there in 1893. In 1911, their work was incorporated into the Evangelical Union of South America (EUSA), with which Ritchie continued to work for a total of nearly fifty years (Barrett 1982:559).

This missionary ministry formed the foundation for the Evangelical Church of Peru (IEP). From its beginning, the IEP was established with the desire of forming one nondenominational evangelical church for the whole nation (Ritchie 1930:82-83). Unfortunately, none of the various cooperative arrangements that were attempted between the pioneer mission organizations proved to be enduring. Each was undermined by conflicting personalities or by philosophical differences. By 1950, a total of five interdenominational mission agencies had begun work in Peru, but most of these were not involved in church planting ministries (See Table 7).

Tribal Ministries: 1897

A concern for tribal ministry in Peru began with the work of James Thomson. He recognized the importance of having the Scriptures available in the major tribal languages in order to effectively carry out evangelism. During his two and a half year stay in Peru, Thomson arranged for the first translation of the complete New Testament into both the Quechua and the Aymara languages. Unfortunately the manuscripts were lost in transit back to England and the work of translation and publication was delayed for decades (Mitchell 1972:266-270).

A Predominant Population

The work was delayed but the vision wasn't lost. With the arrival of evangelical missions in Peru, tribal ministries became an important focus of the work. As the seat of the old Inca Empire, Peru is one of three South America nations where the majority of the population has traditionally been made up of indigenous groups. The pattern continues in the current population, whose composition consists of forty-six percent Indian, forty-three percent mestizo, and eleven percent European and Asiatic groups (Kane 1975:454).

Since the early days of evangelical ministry, the work among the Indian groups has been the concern of both denominational and interdenominational ministries. Traditionally, most ministry has concentrated on incorporating the Indian groups of the old Inca Empire into the Spanish language churches. Some adaptations have been made to accommodate the Indian languages and cultural structures, with varying degrees of success. A ministry among the smaller Indian tribes of the vast eastern jungle areas has been carried on since 1923, by the British based South American Indian Mission, and since 1946, by the Wycliffe Bible Translators (Thiessen 1970:396-397).

An Outstanding Ministry

The earliest outstanding tribal ministry was conducted by the Seventh-Day Adventist Church among the Aymaras in the region of southern Lake Titicaca. Beginning in 1910, Adventist missionaries accepted an invitation from the Aymaras to begin evangelical school work among their people in that region. Working with a balanced approach, which included schools, evangelism and medical work, the project proved fruitful. Ten years of ministry resulted in 2,075 church members among this people group. By 1930, membership had reached 8,000 through the people movement among the Aymaras, and also began to touch the Quechuas of the area (Kessler 1967:235-240).

The advances among the tribal groups did not go unnoticed by governmental leaders. Under a conservative administration, a restrictive religious education decree was established in 1929, to counteract the impact of this and other Christian education programs. The decree prohibited the teaching of all religion except Roman Catholicism in Peruvian schools, both private and public (Ritchie 1930:95; Kessler 1967:239). Its provisions placed severe restrictions upon every church or mission that was involved in educational work.

Pentecostal Missions: 1919

As the latest stream of evangelical ministry to arrive, the initial development of Pentecostal churches was slow and commensurate with the progress of other older groups. Pioneer Pentecostal ministry was done by independent missionaries as early as 1911, but no permanent work was established. Continuous work was begun with the arrival of the Assemblies of God missionaries in 1919. In keeping with the comity agreement, they were initially restricted in the scope of their ministry (Kessler 1967:280-281). Eventually, they disregarded the agreement and began to grow. Others soon followed their lead concerning the guidelines of comity. During the 1930s, disagreements between missionaries and national workers resulted in divisions in the work. Frequently these led to the establishment of indigenous ministries and accelerated growth (Orr 1978:94). In 1947 the Church of God became the second Pentecostal denomination to begin work in Peru. By 1950, the total of foreign and domestic Pentecostal denominations increased to six (Kessler 1967:286). Reports indicated that the Pentecostal churches accounted for eleven percent of the total evangelical church membership in 1965 (Read, Monterroso and Johnson 1969:113).

¡Error! Marcador no definido.

Peruvian Summary

The evangelical movement in Peru represents a microcosm of evangelical history in Latin America. The impact of social, political and ecclesiastical forces has directly and indirectly molded the evangelical churches. All of the six streams of evangelical ministry have made their contribution to the development of the heterogeneous nature of the evangelical churches. The conflicts and clashes between the mission structures and the national church structures have also contributed to the present formation of the evangelical community.

In the midst of a nation searching for a sense of national unity, the churches too have struggled for identity. Recognizing the need to counteract division, and to develop greater cohesiveness among the churches, the National Evangelical Council of Peru (CONEP) was founded in 1940. Its declared purpose was, "to promote fraternal relations and cooperation between the various groups in Peru" (Thiessen 1970:397). This association of churches has the distinction of being the oldest continually functioning evangelical fellowship in South America.

TABLE 7

NATIONAL HISTORIC PROFILE: PERU

Independence from Spain:	1824
Peru-Bolivian Confederation:	1836-1839
Independent Republic Established:	1840
War of the Pacific (Chile, Peru, Bolivia):	1879-1882
Religious Freedom Established:	1915 and 1925
Present Number of North American Agencies:	82
Indicates European Society *	

Significant Evangelical Beginnings:

- 1812 - *British/Foreign Bible Societies colportage
- 1822 - *British/Foreign Bible Societies colporteur, James Thomson
- 1824 - American Bible Society colportage, W. Wheelwright
- 1877 - Methodist Episcopal self-supporting School work
- 1888 - Bible Society colporteur, Francisco Penzotti, imprisoned 1890
- 1891 - Methodist Episcopal Church Board of Foreign Missions
- 1893 - *English Brethren Church
- 1893 - *Regions Beyond Missionary Union
- 1894 - Evangelical Union of South America
- 1897 - Sweeping revival among English speaking community
- 1903 - Pilgrim Holiness Church
- 1903 - Wesleyan Church World Missions
- 1906 - Seventh-Day Adventist Church General Conference
- 1914 - Church of the Nazarene, Board of Foreign Missions
- 1917 - Christian Church (Disciples of Christ)
- 1919 - Assemblies of God Foreign Missions
- 1921 - YMCA, International Commission
- 1921 - South American Mission
- 1923 - *South American Indian Mission
- 1925 - Christian and Missionary Alliance
- 1935 - Independent Board for Presbyterian Foreign Missions
- 1935 - Baptist Faith Missions
- 1937 - Baptist Mid-Missions
- 1939 - Association of Baptists for World Evangelization
- 1940 - National Evangelical Council of Peru formed (CONEP)
- 1946 - Mennonite Brethren Missions
- 1946 - Wycliffe Bible Translators, Intl.
- 1947 - Church of God World Missions
- 1950 - Southern Baptist Convention Foreign Mission

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
 (2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

The Republic Of Bolivia

The modern Andean state of Bolivia could best be described as a paradox. It is a nation built upon contrasting geography, a diversity of people groups and traditionally rigid social structures. Bolivia holds the distinction of being the most Indian of the American nations, where the rural Indian peasants constitute as much as two-thirds of the national population of six million people. The multi-racial social structures of the nation were largely inherited from the ancient Amerindian empires and reinforced by European conquests. Economically, this region produced enormous quantities of minerals in the 16th century, making it the wealthiest colony on the continent at the height of its colonial glory. Yet when independence was gained, the new government was too poor to continue the operation of the mining industry. Among modern nations, Bolivians have the lowest per capita income of the Western World (Wagner 1970b:6). Politically, Bolivia holds the distinction of being the first South American region to declare its independence (1809) and the last to gain it (1825) (Klein 1982:92,106-107). Ironically, in honor of the liberator, the name of the new nation was changed from Upper Peru to Bolivia, but the first congress rejected the basic constitutional provisions that Bolívar drew up to guide its new government (Brown Holmes 1950:502-506).

National Formation

After independence, three dominant factors combined to keep Bolivia isolated from the forces that brought early changes to other nations of the continent. Geographic barriers, religious dominance and perpetual political instability all contributed to the difficulties of building a new nation.

Geographic Barriers

Geographically, the nation of Bolivia encompasses three contrasting areas consisting of the region of the barren Andes mountains and their valleys, the high plateau or *altiplano* region and the jungle lowland region. The contrasting geography and the inland location of Bolivia served to cut off the nation from the flow of international commerce and migration after independence. Unlike many of its neighbor nations, Bolivia was not open to the immigration of new people groups. Therefore, its population continued to be largely composed of indigenous people groups and the ruling elite families which remained after the wars of liberation. In spite of four centuries of Spanish domination of the land, strong racial and tribal loyalties have kept each group closely associated with its ancient ancestral territories (Hamilton 1962:17).

Religious Dominance

Religion has been a second dominant factor in the history of the nation. The collusion between church and state served to block the introduction of any religion other than the Roman Catholic Church. In contradiction to Bolívar's expressed desire, the final article of the Constitution stated that: "The state recognizes and supports the Roman Catholic Apostolic Church, prohibiting the public exercise of any other faith." Until religious liberty was granted in 1906, the Penal Code of Bolivia specified that, "Everyone who directly or through any way conspires to establish in Bolivia any other religion than that which the Republic professes . . . is a traitor and shall suffer the penalty of death" (Phillips 1968:62). Under those legal antecedents, sixteen messengers of the Gospel met violent deaths over a period of ninety years, many deaths coming after religious liberty had been established (Phillips 1968:23). The new law, known locally as "the Magna Carta of Missions in Bolivia," authorized the public exercise of other forms of religious worship (Mecham 1966:182). Although religious freedom was finally established, the enforcement of this new liberty continued to fluctuate under different political administrations. After a few years of progress under liberal rule, its enforcement was noticeably ignored under conservative administrations during the persecution of Protestants that took place between 1920-36 (Phillips 1968:154-160,199).

National Instability

A final barrier to the entrance of evangelical missions was created through the instability generated by the antagonistic social and political conditions of Bolivia. Deep-seated racial and tribal loyalties helped perpetuate a rigid class structure within society. This system was inherited from the ancient Indian empires, then incorporated into the structures of the Spanish administration and finally adapted to local circumstances. In addition to the problems created by these long-standing social stratifications, the nation experienced over 200 revolutions in the first 160 years of independence (Kane 1975:449). While most of these have been of the nature of political infighting or local uprisings, the revolution of 1952 finally brought about many fundamental changes in the political and social structures of the nation. The privileged position of the aristocracy was eliminated and the lower classes and indigenous groups were franchised with citizenship rights and privileges (Wagner 1970b:122-126). Meanwhile, the nation was also afflicted by recurring external conflicts that took place over the years. Through a series of wars with each of its five neighboring nations, Bolivia lost half of its original territory. When its coastal territory was ceded to Chile (1883), Bolivia became a landlocked nation, complicating its development even further (Kane 1975:449).

Evangelical Beginnings

Due to the diversity of historic obstacles that are unique to its national development, Bolivia was the last of the South American nations to officially open its doors to evangelical missions. However, in spite of these deterrents, several streams of evangelical ministry slowly began to appear in Bolivia. Eventually the doors of the nation began opening for the ministry of evangelical missions and a substantial cross section of missionary organizations responded to the opportunity.

Nonformal Seed Sowing: 1827

As it had been in most of the other Republics, Bible distribution was the early forerunner of all other evangelical contact with Bolivia. Two years after the establishment of Bolivian independence in 1825, Luke Matthews of the British and Foreign Bible Society initiated Bible colportage work in the new nation. He was warmly received by the national leaders, including President Sucre, but his visit made little lasting impact on society. Not until fifty years later did another colporteur enter Bolivia. When José Monguardino visited in 1877, he sold more than a thousand Scriptures, then met violent death instigated by the Catholic clergy. In 1883, American Bible Society agents Andrew Milne and Francisco Penzotti, conducted eight months of itinerant ministry and reported selling more than thirty cases of Bibles and portions. They returned the following year to spend thirteen months traveling through Bolivia and sold more than fifty cases of Scriptures (Phillips 1968:22-25). Finally in 1890, American Bible Society agent J.B. Arancet became the first to take up residency and start a house church (Wagner 1970b:22-23).

Immigrant Communities

Bolivia had once been the destination of immigrants and fortune seekers. At the height of its colonial glory in 1580, the "silver city" of Potosí was the largest city in Spanish America, having a population of 160,000 (Collier, Blakemore and Skidmore 1985:188). In contrast, following its independence, Bolivia remained largely isolated from international activities. As a result, it had virtually no immigrant nor commercial community during the developing years of the infant Republic. Even as late as 1894, Bolivia had only 1,441 European residents (Speer 1912:71). However, as in other parts of the region, the British were involved in building the national railroads bringing limited contact with international trends (Wagner 1970b:30). In general though, there was no significant influx of immigrant communities to contribute to the development of the nation. As a consequence, there has been no immigrant ministry to influence the formation of the evangelical churches in Bolivia. Nevertheless, several prominent expatriate families provided early assistance to the pioneer denominational missionaries in 1902, proving to be the "only soil prepared to receive the seed of the Gospel at that time" (Ibid.).

Denominational Missions: 1898

All reports indicate that the inhospitable situation in Bolivia made the first attempts at resident missionary work virtually impossible. The social conditions which promote tolerance and encourage church planting had not been developed before the arrival of the first denominational missionaries. Consequently, their early efforts brought limited results. In 1890, Methodist Pastor John Thompson from Buenos Aires, preached in La Paz for three months in an attempt to establish missionary work. However, he was forced to abandon his efforts due to local opposition (Phillips 1968:26). Once again, when William Payne was sent by the Irish Brethren Assemblies in 1895 as a resident missionary, he was unable to establish a base after his arrival. The strong opposition caused by his open air preaching resulted in the postponement of further attempts by the Brethren until fifteen years later (1911), when a permanent church planting ministry was finally established by the Brethren (Wagner 1970b:28).

Meanwhile, the Canadian Baptist Mission Board became aware of the absence of missionary ministry in Bolivia and sent Archibald Reekie to establish a permanent missionary ministry in 1898. Within a year, a liberal government came into power, which helped to diminish the resistance encountered by earlier missionaries. Following Reekie's successful entrance, two other

denominational mission agencies began ministry within the following decade. These were the Methodist Episcopal Church (1906) and the Seventh-Day Adventist General Conference (1907). According to Mission reports, the Methodist Church first entered Bolivia by government request at the time religious liberty was established. Their records indicate that, "The Methodist Church began work in Bolivia in 1906, at the invitation of the Bolivian government" (Phillips 1968:70). Due to the largely underdeveloped social conditions that existed, the pioneering missions found themselves in the position of having to contribute to the building of the Bolivian nation.

For that reason, each of the early denominational agencies began to establish schools as a means of providing an early entrance into the communities where they ministered. Coupled with other social movements, these institutions helped to prepare the environment, leading to the establishment of religious liberty in 1906, during the administration of a liberal government (Wagner 1970b:37,57). However, the continuing commitment to institutional work has been a hindrance to growth and caused considerable tension in the subsequent ministry of these early denominations (Wagner 1970b:89). Following the establishment of religious liberty, Phillips reports that, "Protestantism grew and flourished" during the liberal administrations that held office between the revolutions of 1899 and 1920. But after that, stiff opposition once again arose (1968:39).

By the time of the 1952 Bolivian Revolution, the number of mission agencies in Bolivia had grown substantially. Seventeen more mission agencies had become established in the country by then, bringing the total to twenty-three. This meant, that in spite of the relatively late start, and the opposition that developed between 1920 and 1936, the number of mission agencies in Bolivia had increased rapidly. By mid-century, Bolivia had the third highest number of mission agencies of any country on the South American continent, behind Brazil and Argentina (See Table 8).

Tribal Missions: 1903

Since sixty percent or more of Bolivia's population is made up of tribal groups, Evangelical mission efforts have focused on reaching the indigenous population from their early days (Johnstone 1986:108). Although James Thomson never visited Bolivia, he was among the first to show concern for reaching these groups. Through his efforts, the Gospel of Luke was translated into the Aymara language. The one thousand copies which were printed in London in 1829, were the only available Scriptures in Aymara until a complete translation of the New Testament was made in 1953 (Phillips 1968:19). A second early effort was made by the English Captain Allen Gardiner in 1846, who was granted official permission to begin mission work among the lowland tribes. A sudden change of government canceled the authorization and the unfortunately, the project never got started (Kessler 1967:27).

Consequently, when the Andes Evangelical Mission began its work in 1903, it was the first permanent ministry specifically directed to church planting among the tribal groups. Before mid-century, four other agencies entered the work with specific focus on Bolivian's indigenous population groups. The San Pedro Mission to the Indians of South America began in 1915, followed by the South American Indian Mission in 1922, the New Tribes Mission in 1942, and the World Gospel Mission in 1943.

Denominational missions took up the challenge soon after their arrival. The Methodists started a training school for Aymara workers in 1909, and the Canadian Baptist sponsored Aymara Indian School in 1911 (Phillips 1968:72). The Adventist Church considered the Aymara people as an

ethnic unit and moved their workers back and forth between Southern Peru and Bolivia. In 1920, at the invitation of an Aymaran chief and the government Department of Education, the Adventists initiated their significant work among the Aymara community (Phillips 1968:79).

The preponderance of tribal groups that make up the Bolivian population has both helped and hindered the growth of the churches. According to the studies made by Peter Wagner, where a respect for cultural differences existed, the church has found responsive groups. Where the church has overlooked long standing cultural differences in the multinational society, ministry has encountered resistance (1970b:145).

Interdenominational Missions: 1903

The arrival of the Andes Evangelical Mission in 1903 (known as the Bolivian Indian Mission until 1965), also represented the beginning of interdenominational mission ministry in Bolivia. It was soon joined by two other interdenominational agencies, before the outbreak of the First World War in 1915. During the decades of the 1930s and 1940s, five more interdenominational mission agencies arrived. Included in that number was New Tribes Mission, which in 1942 initiated its international ministry in Bolivia.

The majority of these newer agencies were marked by a strong fundamentalist and anti-denominational spirit. This position reflected the nature of North American theological controversies at the time of their development (Orr 1975:66-67). One consequence of the impact of these newer groups is described by Phillips in a discouraging note.

Until 1952 there was virtually no coordination of plans or cooperation in extension programs amongst the various mission groups. Each mission attempted to establish its own cause in the Andean Republic. One of the hallmarks of the Protestant ethic has been its sectarianism, the tendency to divide and splinter. In Bolivia this held true. Each group or organization established itself in a region and extended its influence in the direction and into whatever area it saw fit. Each perhaps had a special facet of the truth that it considered that the others lacked. The missionaries in Bolivia were frequently a projection of the life and actions of the church or group of churches in the homeland. Cooperation came very slowly to Bolivia (1968:201).

Pentecostal Missions: 1920

Reports of independent Pentecostal workers in Bolivia begin as early as 1911. However, the first Pentecostal agency to begin work in Bolivia was the Swedish Pentecostal Mission in 1920, followed soon by the International Church of the Foursquare Gospel in 1929 (Wagner 1970b:97,112). Two other Pentecostal missions arrived before mid-century, but the Pentecostal work had only limited influence and growth during its early years (Read, Monterroso and Johnson 1969:112).

Bolivian Summary

The early history of the evangelical churches in Bolivia displays a complex mosaic of characteristics. There are strong cultural and linguistic influences due to the large indigenous populations. Several organizational differences represent a significant divergence of ministry philosophies between the European and North American mission agencies ministering there. Denominational and interdenominational agencies have also differed over proper ecclesiology for the national churches. Finally, there are doctrinal and theological differences that undergird separatist positions. Primarily, these differences have resulted from the controversy between liberal and fundamental theological positions that developed in North America and Europe at the beginning of the century.

Attempts at cooperation and unity among the many evangelical groups have been tenuous. The Evangelical Council of Bolivia functioned for a short time between 1940 and 1942 before it was dropped. Most efforts were met with indifference or even resistance for many years, since "even in political, economic and social crises the Protestants went their own separate ways" (Phillips 1968:190-193). However, through the catalytic ministry of the key national and missionary leaders, the time came when significant progress was made toward cooperation and unity among the evangelical missions and national churches (Kane 1975:450). Through the persistent effort of these leaders, the National Association of Evangelicals of Bolivia (ANDEB) was formed in 1966, to provide a coordinating and representative organization which brings together the majority of churches and missions. Even so, the road has not been easy since the Methodist Church has never joined ANDEB and other denominations have periodically withdrawn (Kane 1975:454). A series of internal reforms which culminated in 1988 have gradually brought national leaders into prominence in ANDEB, helping to make it more representative of the national churches.

TABLE 8

NATIONAL HISTORIC PROFILE: BOLIVIA

Independence from Spain:	1825
Peru-Bolivian Confederation:	1836-1839
Independent Republic established:	1839
Religious liberty established:	1906
Present Number of North American Agencies:	74
Indicates European Society *	

Significant Evangelical Beginnings:

- 1827 - *British and Foreign Bible Society colporteur, Luke Matthews
- 1846 - *Anglican Indian Mission, Allen Gardiner
- 1877 - *BFBS colporteur, Joseph Monguiardino, first martyr
- 1883 - American Bible Society colporteurs, Milne and Penzotti
- 1890 - American Bible Society resident colporteur and house church, J.B. Arancet
- 1895 - *Christian Missions in Many Lands (Plymouth Brethren), William Payne (permanent work in 1911)
- 1898 - Canadian Baptist Convention, A.B. Reekie
- 1901 - Methodist Episcopal Church Board of Foreign Missions
- 1903 - Andes Evangelical Mission (Bolivian Indian Mission)
- 1906 - Peniel Missionary Society
- 1907 - Seventh-Day Adventist General Conference
- 1915 - *San Pedro Mission to The Indians of South America
- 1920 - Salvation Army
- 1920 - Swedish Pentecostal Mission
- 1920 - Oregon Yearly Meeting of Friends Church (INELA)
- 1922 - South American Missionary Society (Anglican)
- 1922 - South American Indian Mission (1970 became SAM)
- 1925 - Central Yearly Meetings of Friends
- 1929 - International Church of the Foursquare Gospel (1931)
- 1932 - New Testament Missionary Union
- 1937 - Gospel Missionary Union
- 1937 - Evangelical Union of South America
- 1938 - World Mission Prayer League (Lutheran)
- 1942 - New Tribes Mission (First country entered)
- 1943 - World Gospel Mission
- 1945 - Church of God (Holiness) Mission
- 1945 - Church of the Nazarene, World Mission Div.
- 1946 - United World Mission (Independent Church Movement)
- 1948 - Assemblies of God, Foreign Mission Department
- 1966 - National Association of Bolivian Evangelicals (ANDEB)

NOTE: (1) Dates listed are the earliest recorded ministry or in case of discrepancies, the date most frequently indicated by the sources.

(2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

¡Error! Marcador no definido.

CHAPTER 7

PROFILES OF THE NATIONS OF GRAN COLOMBIA:

COLOMBIA, ECUADOR AND VENEZUELA

The northern most nations of the South American continent have historically been grouped into a third regional division. In addition to their geographic proximity, the nations of Ecuador, Colombia and Venezuela shared a common political history in the period of their formation. The Viceroyalty of New Granada, which included in its jurisdiction the territories of these three nations, was created in 1739 under the Bourbon regime of Spanish rule (Brown Holmes 1950:172-173). When independence was secured by Bolívar's liberation army in 1818, the political unity of the territories was temporarily continued through the formation of the confederation of Gran Colombia, with Bolívar as its President.

Following the dissolution of the confederation in 1830, the three member nations began a process of development which resulted in shaping vastly different national identities. The forces which played a unique part in the history of each nation in the region have also challenged the development of evangelical work. The combination of these forces has molded the work of evangelical missions, causing the churches to be distinct from every other region in South America.

The Republic Of Colombia

Strong political ideologies have dominated the history of the Colombian nation. In 1822, military and diplomatic necessity assisted Simón Bolívar in forging the three nation federation of Gran Colombia which consisted of Venezuela, Colombia and Ecuador. However, before the death of the Liberator in 1830, the forces of regionalism and rival political theories brought an end to the federation (Brown Holmes 1950:512). Bolívar predicted the dissolution of the fragile unity between the new member states because of their evident dissimilarities. He recognized the inherent characteristics of the three separate states, calling them "Venezuela a barracks, Colombia a law-court, Ecuador a convent" (Collier, Blakemore and Skidmore 1985:233). In retrospect, Gran Colombia was a political creation which could not work. Thereafter each nation pursued its own course of development.

Political Foundations

From the beginning days of national formation, the continuing confrontation of two contrasting political ideologies has made an unmistakable impact upon the course of Colombia's history. National history can be outlined according to the periods dominated by the conservative party, and those dominated by the liberal party. In a generalized critique of national progress, Thomas Weil observed that the political process has been continually active, but not always legally respected.

Therefore, parliamentary forms, responsible ministries, written constitutions with guaranteed civil and political rights, and popular elections were often manipulated by the ruling groups for the preservation of their own authority (1970:28-29).

Generally the Conservatives favored a strong central government. Their political philosophy sought to maintain a union between church and state resulting in restrictions on civil and religious liberties. Meanwhile when the Liberal Party was in power, an opposing philosophy of separation between church and state has ruled, favoring local control and helping to promote civil and

religious liberties.²¹

The contrasting ideologies have been especially apparent in the Colombian constitutional documents. The Constitution of Rionegro, which lasted from 1863 to 1885, was a notable embodiment of liberal ideas. Presidential powers were reduced, and the term of election was limited to a period of two years. Local governments were given greater autonomy. The Catholic Church was disestablished and its properties expropriated (Collier, Blakemore and Skidmore 1985:235). In contrast, the Constitution of 1886 was proclerical and centralist, once again restoring many of the ecclesiastical privileges and restricting the autonomy of regional administrations established under the earlier constitution. While the guarantees of limited religious liberty were maintained, the special position of the Catholic Church with regard to Colombian life and church-state responsibilities was also assured (Weil 1970:28-29, 236-237).

During the course of the political evolution of the nation, the numerous national elections resulted in successive changes of the laws. These changes represented both progress and regress in relation to national liberties. Political changes were frequently accompanied by periods of armed civil strife between those loyal to the opposing factions, resulting in enormous cost to the nation. The nation has suffered almost a hundred civil wars and uprisings in efforts to settle the inter-related issues. Two of these periods of armed conflict have been most notorious. The civil war at the beginning of the 20th century (1899-1901), known as the War of a Thousand Days, cost over 100,000 lives, and in 1903, led to the secession of Panama from its union with Colombia (Weil 1970:236-237). Then, fifty years later, civil conflict exploded again. This time the political strife took on religious overtones through the instigation of the Catholic clergy (Ordóñez 1956:355-357). The ubiquitous ferocity of the political-religious strife of this second period caused it to be called *La Violencia* (The Violence). During the years of conflict that lasted from 1948 to 1964, as many as 300,000 lives were lost, making the conflict "perhaps the most destructive in Latin America's history" (Collier, Blakemore and Skidmore 1985:236; Kane 1975:466).

The legacy of the Colombian political process presents many faces. The intricacies of involvement have included numerous special interest groups and resulted in a myriad of attempted solutions. The roles of the major participants were summarized by a succinct description from a recent publication.

The Colombian political tradition can be characterized as follows: by the persistence and dominance of civilian liberalism and conservatism, to a degree unknown elsewhere in Latin America; by the presence of the Church as a powerful component of conservatism until the 1960s; by constant electoral activity, though rates of abstention remain high; by widespread and early politicization of a population without strong racial or cultural barriers against some sort of participation; by the ability of both parties to co-opt emerging leaders, . . . (Collier, Blakemore and Skidmore 1985:236).

²¹Elof Anderson traces the beginning of the rivalry back to Bolívar, who favored centralized government, and Santander, who favored local control; calling the feud that has raged for more than 150 years, the "tragedy of Colombian history" (1977:29).

The Religious Issue

Religious issues were closely intertwined with political dominance. The euphoric expectation that followed the wars of independence was quickly replaced by restrictive conservatism that dominated the nation until the 1850s (Anderson 1977:29). Then, in an epoch marked by anticlerical sentiments and Liberal governments (1840-80), the liberal constitutions of 1853 and 1863 temporarily established the separation of church and state. Colombia became the first Latin American nation to take this step. Complete freedom of religion was declared, although it was opposed by the Conservatives. Under pressure of continual strife, the more moderate Constitution of 1886 restored the status of the Catholic Church but retained limited measures of religious freedom (Weil 1970:237).

However the religious issues were not settled. The newly defined freedom was not very old when it was interrupted for a number of years. New restrictive legislation was developed as a result of the military victory of Conservative forces in The War of a Thousand Days. On the strength of that event Conservatives governed for nearly thirty years. Then, once again, the Liberal Party governed between 1930 and 1950, enforcing the provisions of religious liberty, until *La Violencia* renewed the state of civil war and religious restrictions (Mecham 1966:133-138).

Accordingly, freedom for missionary ministry has been alternately granted or restricted in keeping with these open and shut political patterns. In summary, Mecham makes a significant observation concerning the issue of religious liberty in Colombian history. "All who have any knowledge of the past history and present tendencies in Colombia agree that the religious question is not definitely settled in that republic" (1966:138). Significantly, the measure of religious liberty that currently exists is offset by a new Concordat signed with Rome in 1974 (Collier, Blakemore and Skidmore 1985:236).

Evangelical Beginnings

Obviously, the political vicissitudes of the nation have had a direct impact on the evangelical churches of Colombia. To a large extent the political situation dictated the times and the places in which the evangelical missionary ministries have been carried out. They have also effected the manner in which the churches have been able to conduct ministry. Generally speaking, Conservative governments opposed religious liberty, Liberal governments promoted it. Accordingly, the changes in the political climate had direct impact on the progress of the evangelical movement in Colombia.

Nonformal Ministry: 1825

The distinction of being the first nation in Latin America to have its own Bible Society belongs to Colombia. When James Thomson arrived in Bogotá in 1825, he found that the circumstances were propitious for a new focus of ministry. At that time the federation of Gran Colombia was still functioning. A program of public education was well advanced with thirty-three Lancastrian schools and 182 regular schools already established. Thomson also found a widespread interest in the Bible caused by the influence of the Catholic Enlightenment Movement on the younger clergy and within the universities. Because of Britain's help in the independence movement, a growing commercial rapport with Britain was also meeting favorable response with the local population (Mitchell 1972:281-282).

The First Bible Society

Therefore, the time seemed right for the establishment of a more permanent evangelical witness in Colombia. Within two months of his arrival in Bogotá, a Bible Society had been formed, which in Thomson's words enjoyed, "the full approbation of the executive government of the country and also of the ecclesiastical authorities" (Mitchell 1972:292). The original governing Board included the Colombian Secretary of State of Foreign Affairs as its first President, the heads of several colleges as members, and the former Secretary of the district tribunal of the Inquisition as Secretary (Mitchell 1972:293). Within two years, more than 2,000 copies of the Bible had been received for distribution among the populace. An additional 10,000 New Testaments were shipped from London and 800 Bibles from New York to help supply the demand (Mitchell 1972:300,314-315). But the good start proved to be only temporary.

Changing Circumstances

The enthusiastic beginning gave no indication of the difficulties to come, when the religious climate changed as a series of obstacles arose. The changes began when a Papal Encyclical of 1824, that denounced the Bible Societies and the false Protestant Bible, finally reached Bogotá more than a year after it was issued (Orr 1978:13). Papal authority was reasserted over the clergy and the open circulation of Scripture in the "vulgar tongue" was officially rejected. Consequently, the fledgling Colombian Bible Society ceased to function after 1827 (Mitchell 1972:274). Shortly thereafter the federation of Gran Colombia broke up into the three independent republics of Colombia, Venezuela and Ecuador in 1830. And finally, as the new Republic of Colombia was established, its constitution took a conservative stance on all matters related to civil and religious rights. In response to a general tone of moderation toward the Catholic hierarchy, Colombia was the first Latin American Republic to be officially recognized by the Pope in 1835. Not until the constitutional reforms of 1853 and 1863 was a new openness provided for the expression of non-Catholic religious practices (Weil 1970:235).

Although unofficial Bible distribution continued for some years, almost overnight the friendly response had changed. British Bible Society agent Luke Matthews, who followed Thomson into Colombia, was mysteriously killed in 1828, while on his way out of the country (Clark 1938:135). As political and clerical reaction set in, the open door that looked so promising was quickly closed.

Denominational Missions: 1856

When formal missionary ministry finally began in Colombia, there had been relatively little preparation among the general population for the evangelical message. In addition to the effects of a clergy dominated political system, the population had remained isolated from changes on the international scene. Unlike other nations of the region, commerce was locally controlled causing export trade business to be slow in developing. Therefore the foreign business community remained as an insignificant element of society. Immigration was not encouraged since the needs for labor and skills, normally supplied by new groups of immigrants, were simply not required (Collier, Blakemore and Skidmore 1985:233). As a result, there was neither strong internal nor external stimulus toward national development. Under such stagnant conditions, Colombia remained sealed off to the entrance of evangelical ministries.

However, contact finally came through an invitation to begin a Protestant ministry in Bogotá. It was extended in the name of a small group of Colombian Liberals by Colonel James Fraser, who was married to a niece of General Santander, Colombia's first President (Aberly 1945:270). The

¡Error!Marcador no definido.

Board of Foreign Missions of the Presbyterian Church (North) accepted the invitation, and in 1856 sent H.B. Pratt as its first missionary to South America (Clark 1938:135). His wide ranging colportage and literature ministry began to lay the foundation for an evangelical church in Colombia.

Regardless of the official invitation, the work proved to be slow and difficult. Finally, the first church was established in Bogotá during 1861 with six members, all of them expatriates. Eventually, after twenty-nine years of ministry the first nationals were received into church membership (Clark 1938:136). Under these circumstances, the Presbyterian Church was the pioneer evangelical church and the sole representative for more than fifty years. Only the American Bible Society, which also entered in 1856, joined in the ministry before the first decade of the 20th century.

Cautiously five other mission organizations were able to begin ministry in Colombia prior to 1930. The first two which arrived were interdenominational church planting agencies, the other three were denominational agencies. All encountered violence and opposition to their evangelistic ministries, causing them to give a strong emphasis to institutional work in the early years (Palmer 1974:43). With the election of a liberal government in 1930, the door of general opportunity opened. During the following twenty years, fourteen additional mission agencies began working in Colombia before the doors were again closed by the circumstances of *La Violencia* (Anderson 1977:30). Out of a total of twenty mission organizations which were working there at mid-century, twelve were denominational agencies.

Interdenominational Missions: 1908

Interdenominational missions have played a significant part in the development of the evangelical churches in Colombia. Expanding from its base in Ecuador in 1908, the Gospel Missionary Union (GMU) began Bible colportage, literature and preaching ministries throughout western Colombia. The Worldwide Evangelization Crusade, the only European Mission working in Colombia, began its ministry in 1933. Six more interdenominational mission agencies arrived before mid-century, bringing the total to eight interdenominational missions working in Colombia. The majority of these agencies have also been involved in church planting. The impact of their ministry has tended to build bridges of cooperation between evangelical groups rather than to emphasize differences.

Tribal Ministries: 1944

Approximately one hundred tribal language groups live in Colombia, but represent less than two percent of the total population. They have constituted a special challenge for evangelical ministry. Through the years, significant competition for ministry among tribal groups has developed. Under agreements between Rome and the Colombian government, the Roman Catholic Church exercised exclusive rights to do evangelistic and educational work among the indigenous groups. A new Concordat of 1974 modified some measures of that exclusive privilege (Kane 1975:472). Prior to the latest agreement, the New Tribes Mission had already begun tribal ministry in 1944. In addition, the Gospel Missionary Union along with the Christian and Missionary Alliance had independently developed their own important ministries among tribal groups (Clark 1938:163-166). Other more recent efforts have made significant impact among tribal groups, including Scripture translations, community development and evangelization (Kane 1975:469).

Pentecostal Missions: 1932

Following a familiar pattern from other Latin American countries, the first ministry began in 1932, through the work of an independent Pentecostal family. Their work became the foundation of the Assemblies of God denomination in 1943 (Kane 1975:467). Missionaries from the United Pentecostal Church (Jesus Only) began ministry in 1936. Its unitarian doctrine has served to isolate this group from the evangelical movement, but hasn't hindered an explosive growth. Spreading rapidly throughout the country, by 1970 this unitarian Pentecostal group had surpassed every other Pentecostal church in membership (Palmer 1974:60). The International Church of the Foursquare Gospel started in 1942, becoming the largest of the trinitarian Pentecostal churches by 1970 (Palmer 1974:100). In spite of its late arrival, the Pentecostal movement has made a strong impact upon the evangelical churches of Colombia. By 1965 more than one third of them were affiliated with Pentecostal groups (Read, Monterroso and Johnson 1969:125).

The Pentecostal movement is frequently accused of "sheep-stealing" because of the number of workers and members that have left other churches to join Pentecostal churches in the last few decades. Their explosive growth has been accompanied by frequent church splits within the Pentecostal groups caused by new doctrines, new practices or new leaders (Palmer 1974:139). For a time the Pentecostal groups formed their own pastoral association, which served to establish ministerial norms for the affiliate members. Over the years, as the Pentecostal movement has developed, a growing rapport has arisen between its leaders and those of other denominations through participation in cooperative ministries.

Colombian Summary

Throughout their history, the evangelical churches in Colombia have been molded by issues of national importance. The foundational phase of immigration was never fulfilled in the early process of national development. As a consequence, political and religious conservatism provided strong restrictions for other phases of the ministry.

The missions and churches have continually encountered difficult social and political circumstances, causing setbacks as well as changes of strategy. Missionaries were restricted until 1930, then encountered fifteen years of open doors, when Protestant missions received official government recognition for the first time. These privileges were restricted again between 1945 and 1959, during the extended period of political/religious anarchy and civil war. Careful records show that during those years as many as 300,000 people were killed, including many evangelicals (Johnstone 1986:145). In addition, sixty churches were destroyed and 270 Protestant schools were closed (Barrett 1982:241).

Adversity has inadvertently brought renewed response and growth for evangelical churches; it resulted in the 400 percent composite member increase during the years of *La Violencia* (Kane 1975:470). The difficulties have also helped to engender a healthy degree of solidarity between the many groups, which has produced a willingness to work together in various joint ministry projects. Spawned by the intensity of persecution, the Evangelical Confederation of Colombia (CEDEC), was founded in 1951. Several name changes and structural changes have taken place, but it continues as one of the oldest evangelical fellowship organizations in all of Latin America.

TABLE 9

NATIONAL HISTORIC PROFILE: COLOMBIA

Independence from Spain declared:	1819
Federation of Gran Colombia formed :	1822
Republic of Colombia founded:	1830
Religious Liberty granted:	1886
Concordats with Rome established:	1887,1974
War of a Thousand Days fought:	1898-1901
Religious/civil war <i>La Violencia</i> :	1948-1964
Present Number of North American Agencies:	92
Indicates European Society *	

Significant Evangelical Beginnings:

- 1825 - British and Foreign Bible Society colporteur, James Thomson established a short-lived Colombian Bible Society
- 1856 - American Bible Society agency established, A.J. Duffield
- 1856 - Presbyterian Church U.S.A., H.B. Pratt
- 1908 - Gospel Missionary Union
- 1918 - The Evangelical Alliance Mission
- 1921 - General Conference Seventh-Day Adventist
- 1923 - Christian and Missionary Alliance
- 1925 - Cumberland Presbyterian Church
- 1932 - The Assemblies of God
- 1933 - *Worldwide Evangelization Crusade (WEC International)
- 1934 - South American Mission
- 1936 - Pentecostal Assembly (became United Pentecostal Church 1945)
- 1937 - Pentecostal Holiness Mission of Calvary
- 1937 - Latin American Mission (LAM International)
- 1939 - Association of Baptists for World Evangelization
- 1941 - Southern Baptist Convention
- 1941 - Wesleyan Methodist Church World Mission
- 1942 - South American Evangelical Union
- 1942 - International Church of the Foursquare Gospel
- 1943 - OMS International
- 1944 - Evangelical Lutheran Church
- 1944 - New Tribes Mission
- 1945 - General Conference Mennonite Church
- 1951 - The Evangelical Confederation of Colombia (CEDEC)

- NOTE: (1) Dates listed indicate the earliest ministry or in case of discrepancies, the date most frequently indicated by the sources.
- (2) During "La Violencia" more than forty seven churches and chapels were completely destroyed, many more damaged, over 200 primary schools closed (Glover and Kane 1960:392).
- (3) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

The Republic Of Ecuador

When Simón Bolívar described Ecuador as a "convent," he acknowledged the dominant influence of the Catholic Church on the nation (Collier, Blakemore and Skidmore 1985:233). That long-standing and all-pervasive influence started with the three preaching monks who accompanied the Spanish forces that began to conquer the land in 1532. The city of Quito became the seat of the first bishopric within eleven years of its founding in 1534. By 1700, there were an estimated forty convents in Ecuadorian territory, with over one thousand monks, nuns and priests in the capital city alone (Linke 1960:105). After the Jesuits were expelled in 1767, there were still nearly 900 Roman Catholic religious workers among a population of 28,500 in Quito (Barrett 1982:271).

A Church Dominated Society

The ecclesiastical dominance did not change much during the post-independence years. Instability reigned as the new nation found itself divided by regionalism, race and rival political concerns. Following the establishment of the Republic of Ecuador in 1830, there were forty changes of government during the 19th century (Kane 1975:460). All efforts to liberalize the civil and religious laws were rejected, as the nation reeled from one uprising to another.

Finally, strongman President García Moreno turned to the Catholic Church in his search to find a unifying force for the nation. First, the Jesuits were brought back to Ecuador in 1851. Next, a concordat was signed with Rome in 1862, that granted the Roman Catholic Church the same exclusive rights enjoyed under the colonial regime, including the prohibition of liberty to all other religions. Under the constitution of 1869, it became mandatory to confess the Catholic religion in order to hold Ecuadorian citizenship; belonging to a non-Catholic sect was cause for loss of civil rights (Mecham 1966:143,150). Finally, in 1873, both the Catholic Church and the Congress officially dedicated Ecuador to the Sacred Heart of Jesus (Linke 1960:107).

Through the fifteen year rule of García Moreno, who became known as "the Catholic President," the Catholic Church was restored to a position of dominance in all realms of Ecuadorian life. In regard to the power of the Catholic Church during this epoch, Mecham observed that, "The Ecuadorian state under García Moreno represented the nearest approach to a theocracy in the western world" (1966:142). Under these conditions, the door remained closed for either missionaries or the Protestant churches to make any solid entrance. In 1888, sixty-five years after Independence, Bible Society colporteur Francisco Penzotti had his shipment of Bibles returned to the port city of Guayaquil. He was refused entrance and informed that: "While Chimborazo stands [Ecuador's highest peak], the Church of Rome will be mistress of the situation in Ecuador" (Clark 1938:101).²²

²²Later authors have used a different statement making reference to a prohibition of the Bible, as Weld did quoting Snead 1950:71, "The Bible will not enter Ecuador as long as Chimborazo stands" (Weld 1968:28).

Evangelical Beginnings

Evangelical beginnings were delayed for Ecuador longer than most other Latin American countries. With the ebb and flow of political instability and ecclesiastical influence in Ecuador, evangelical missions were unable to find an effective entrance. As with the neighboring country of Colombia, there was little opportunity for immigrant communities to contribute to the development of the nation. Working together with conservative political leaders, the Roman Catholic Church continued to exercise a dominating influence upon the nation. Not until a new constitution was adopted in 1897 under one of the first liberal Presidents, was religious liberty established. The doors finally opened and Ecuador became the next to the last nation in Latin America to officially receive evangelical missionaries (Clark 1938:97).

Nonformal Ministry: 1824

Along with the other West Coast Republics, Ecuador was an early recipient of evangelical influence through Bible distribution. When James Thomson arrived on his way to Bogotá in 1825, he was warmly received by leading citizens, and freely made ample distribution of the Scriptures among civic and ecclesiastical leaders (Neely 1909:202). He sold over 700 Bibles in the coastal city of Guayaquil, continuing the sales as he moved inland. In one convent 104 Bibles were sold. In another place the leader of a Franciscan Convent bought twenty-five copies for those under his charge. Bible Society colporteur Louis Matthews also visited Guayaquil briefly in 1828, without encountering any opposition (Clark 1938:100).

However, the establishment of the independent Republic of Ecuador in 1830 was not accompanied by new freedoms for the majority of the population. Control of the new government was immediately seized by the first of a series of dictators. This action established a pattern of minority rule, which favored a small elite and assured the continuation of exclusive rights for the Catholic Church (Linke 1960:23). Nearly fifty years later, when Francisco Penzotti arrived at Guayaquil in 1888 with his large shipment of Bibles, they were rejected. Subsequently, an Ecuadorian convert returning from Peru with two boxes of Bibles, had them seized and burned at the border (Clark 1938:101). Although Guayaquil and the coastal area were more liberal, there was no appreciable immigrant nor business community to prepare the way for wider tolerance of civil and religious liberties. Therefore, only sporadic and short-lived, individual ministry attempts are recorded during the rule of conservative governments.

Interdenominational Missions: 1896

When evangelical ministry finally began, it was through the unique convergence of internal and external events, with both missionary concern and political action playing an important part. As a result of concern and prayer, during 1896 the Gospel Missionary Union (GMU) was being formed in Kansas for the purpose of sending workers to Ecuador. Unknown to those responsible for the new mission organization, at this same time the first liberal government in Ecuador was assuming power and also establishing religious liberty. When the first missionary workers of the GMU arrived, they found that the door had been opened by the new government. But as the pioneer mission agency working in an unprepared land, it encountered opposition from many sides, often resulting in violence (Clark 1938:106). Nevertheless, it was able to establish work among the people of the coastal lowlands, among the tribal groups of the eastern jungles and among the dominant Quichua Indian population (Barrett 1982:271).

In spite of the early and important example set by the GMU, only two other

¡Error! Marcador no definido.

interdenominational mission agencies developed ministry in Ecuador prior to 1950. Both represented innovative approaches toward assisting in the evangelization of the nation. In 1931, The World Radio Missionary Fellowship established HCJB as the first missionary radio station in the world, initiating a new phase of missionary ministry. Subsequently, there were four other missionary radio stations established in Ecuador. These gave radio an important part in preparing the community for the evangelical message, both in Ecuador and surrounding nations (Kane 1975:463-464). Wayne Weld's research in 1968 showed that, ". . . the radio ministry has proved to be the best preparation for [evangelistic] campaigns" (1968:105). Mission Aviation Fellowship established its flying ministry in 1948, representing a valuable service in a land where transportation and communication have been slow to develop.

Denominational Ministry: 1897

The first denominational work began almost simultaneously with the opening of the door for evangelical ministry. The Christian and Missionary Alliance (CMA) began ministry in Ecuador in 1897. They focused on literature and colportage work as preparation for direct evangelistic preaching. Centers were established in many of the cities, but according to Clark, "The response met with in the older centers in the altitudes has been very small, indeed extremely discouraging" (1938:112). The early missionaries found that the change in governmental tolerance had not been accompanied by an increase in commerce and immigration. These forces had made such important contributions to the development of tolerance and progress in other Latin American nations, but they were not a part of the early development of Ecuadorian society.

Additional denominational work was slow to develop. In spite of the newly established religious liberty, only three other denominational missions entered Ecuador prior to 1940. The Methodist Church had a short-lived ministry that began in 1900 and resulted in a school and a church of 300 in Quito. When the government was unable to fulfill its part of the agreement about supporting the school, the Mission left and the work ended (Clark 1938:104). The other three denominations were able to establish permanent work and helped form the foundation of the evangelical churches in Ecuador.

Up through mid-century progress was slow, as the national church developed its self-identity. Interdenominational missions were the early leaders in the missionary movement in Ecuador. But by 1950, the increase of the denominational missions had come to represent the large majority of church planting ministries in Ecuador. Out of a total of thirteen missions working in Ecuador at mid-century, eight represented denominational agencies. Three others were interdenominational church planting agencies and two were service agencies. For the most part, the denominational agencies represented the newer denominations, which placed a strong emphasis on fundamental theology and a separatist church polity. At mid-century, the evangelical church in Ecuador had the smallest number of members of any nation in Latin America (Read, Monterroso, Johnson 1969:50-51). In addition, it showed a strong foreign dependency, and reflected an extremely conservative stand in doctrine and practice (Kane 1975:460).

Tribal Ministry

Ecuador is one of the three South American countries where the Indian population is dominant. Indian groups currently constitute forty percent of the total, Mestizos forty percent, Caucasians ten percent, and Negros a final ten percent of the population (Ibid.). All of the earliest mission agencies were involved in ministry among the dominant Indian groups, although there was little response until recently. Then in the late 1960s, the GMU and CMA churches working among the Quichua Indians exploded with growth. In less than twenty years membership of these churches grew from 120 to over 33,000 members! Today, almost fifty percent of evangelicals in Ecuador are found among the non-Spanish speaking Indian communities (Johnstone 1986:162).

The United Andean Indian Mission was formed in 1945, for the purpose of combining the ministry of several denominations among the indigenous groups. The resources of the Evangelical and Reformed Church, plus the Presbyterian Church U.S.A., the Presbyterian Church U.S., and the United Brethren, gave birth to the United Evangelical Church. By 1967, this interdenominational church had a membership of 300. Their objective was to concentrate on evangelization among the tribal groups in the three countries of Ecuador, Peru and Bolivia (Thiessen 1970:393; Read, Monterroso and Johnson 1969:120).

Pentecostal Missions: 1950

The first missionary effort by the Pentecostal churches began in 1950 with the arrival of workers from the United Pentecostal Church (Read, Monterroso and Johnson 1969:121). In 1956 a missionary family from the International Church of the Foursquare Gospel arrived. At first, their early efforts in Guayaquil showed little promise. Then a six week evangelistic campaign in 1962 brought a break through. When news of miraculous healings were broadcast on a local radio station, up to 20,000 people a night began to attend. New converts were instructed each night in preparation for baptism. At the end of the campaign, 1,500 were baptized and eight new churches were started (Orr 1978:193; Weld 1968:103). In all, five Pentecostal denominations were working in Ecuador by 1968, representing more than a third of all evangelical church members (Read, Monterroso and Johnson 1969:121).

Ecuadorian Summary

The formation of the evangelical church began later in Ecuador than all but one of the Latin American nations. The causes were many. Long years of ecclesiastical dominance, plus chronic civil instability added to the complications. These proved especially difficult for a society searching for a national identity, and already divided over racial and regional differences. The missionaries who arrived under these circumstances also brought their own concerns. For the most part they represented the newer, conservative church groups. Resistance from the society, plus slow progress in developing the national churches, encouraged paternalism among the early missions. But phenomenal growth has come among some Pentecostal churches and some of the Indian communities, bringing new development and vision to the churches.

The establishment of the Evangelical Confraternity of Ecuador (CEE) in 1967, helped to address the difficulties caused by the heterogenous formation of the churches. The coordinating and representative functions of this inter-church organization have gradually helped to build bridges of understanding and cooperation.

TABLE 10

NATIONAL HISTORIC PROFILE: ECUADOR

Independence from Spain declared:	1819
Incorporated into the federation of Gran Colombia:	1822
Independent republic established:	1830
Religious freedom established:	1896 (1915)
Present number of North American agencies:	75

Significant Evangelical Beginnings:

- 1824 - Bible Society colporteur, James Thomson sold 700 Bibles
- 1888 - Bible Society colporteur, Penzotti refused entrance
- 1896 - Gospel Missionary Union
- 1897 - Christian and Missionary Alliance
- 1900 - Methodist Episcopal Church, Foreign Mission Board
- 1905 - General Conference Seventh-Day Adventist Church
- 1931 - HCJB, World Radio Missionary Fellowship
- 1935 - Church of the Brethren
- 1945 - Missionary Church-World Partners
- 1946 - United Andean Indian Mission (cooperative ministry)
- 1947 - Evangelical Covenant Church
- 1948 - Mission Aviation Fellowship
- 1950 - Southern Baptist Convention
- 1950 - OMS International
- 1953 - Wycliffe Bible Translators
- 1956 - 5 missionaries killed by Auca Indians
- 1967 - The Evangelical Confraternity of Ecuador (CEE)

- NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
- (2) A 1942 dispute with Peru caused a loss of over half of Ecuador's Amazonian territory (Glover and Kane 1960:388).
- (3) The United Andean Indian Mission is a cooperative ministry of the United Brethren, Presbyterian USA, Presbyterian U.S. and Evangelical and Reformed Churches (Kane 1975:461).
- (4) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

¡Error! Marcador no definido.

The Republic Of Venezuela

Venezuela has the distinction of being the cradle of the Spanish American independence movement. Unique factors combined to prepare this nation for its important continental role. Unlike many of the other colonies, centralized government was minimal during much of the colonial period. The lack of easily exploitable resources coupled with a sparse European population gave the colony of Venezuela a long tradition of self-sufficient provincial and municipal autonomy. These conditions provided a fertile context for the independence movement (Lieuwen 1961:24).

The Birth Of A Nation

By the start of the 19th century, a program of increasing Spanish control helped to provoke a desire for change among the upper classes of Venezuelan society. Their cause was nurtured by a growing orientation toward the economic, political and social patterns of the North Atlantic nations of Europe and the United States. Increasingly, native-born Venezuelans agitated for greater measures of autonomy. Contraband trading with other nations became rampant. Eventually, the move toward changes which set the course of national and continental history became inevitable (Lombardi 1982:160-163).

The Independence Movement

Under such conditions, resistance in Venezuela gained force in the form of localized political and military agitation. The economic and political repercussions of the Napoleonic Wars provided the spark that ignited the movement. Starting in 1819, these events led to the almost simultaneous declaration of independence by patriots in Venezuela and other colonies. No comprehensive plan existed between the groups, but these initial activities coincided with the beginning of a movement toward independence on the South American continent. Thereafter, Venezuela contributed manpower, resources and leadership until the liberation of the other nations of the Andean region was complete.

The Emergence Of Military Leadership

Venezuela was among the first of the colonies to declare its independence, and to take leadership in repulsing colonial control. It led the way in the temporary overthrow of Spanish rule and in the attempted establishment of a republican style government. Beginning in 1812, the first successful armed resistance to Spanish power took place on Venezuelan soil. And perhaps most important of all to the cause of freedom, it was the place of the birth and formation of Simón Bolívar, the South American Liberator (Lieuwen 1961:26-29).

However, the cost of the liberation movement for the nation of Venezuela was high. At the end of the independence wars, Venezuela's economy had been ruined and up to one-fourth of its population killed through the fighting that raged back and forth across national territory. In addition, the character of the nation had been stamped permanently by the course of the wars. The force of military activism did not end with independence, instead it came to replace the rule of law. Through the war years, a tradition of violent and coercive authority had been created, which now took prominence in molding a new nation out of a largely heterogeneous society (Lombardi 1982:159).

Among the three institutions which traditionally buttress Latin American society, the military clearly continued to dominate the political and the ecclesiastical institutions during the course of

national events in Venezuela. Military leaders were instrumental in creating the nation and through much of its history they insisted on ruling it, as they systematically dominate the political scene and even the religious institutions (Collier, Blakemore and Skidmore 1985:233).

Political Dominance

The strong inclination toward a dominant military was identified early by Simón Bolívar, the Liberator. Himself a military man, he characterized Venezuela, as "a barracks," when compared to surrounding nations. Consequently, as Lieuwen observed, "The history of the nation can almost be told in the lives of its military dictators" (1961:160). Although interspersed with occasional short experiments of civilian government, military rule continued up through the period of the nationalization of the oil industry during the 1960s and 1970s (Lieuwen 1961:287).

Even though Venezuela was officially a Republic, the direction of national developments were largely dictated by military rulers for much of its history. Following the wars of independence (1810-21), the military institutions in Venezuela played a continually prominent place in national politics. The commander of the Venezuelan military, General José Antonio Páez, headed the separatist movement that led to the breakup of the three nation confederacy of Gran Colombia in 1830. With the consequent establishment of a separate Venezuelan government, Páez became the nation's first president in 1831, retaining dictatorial power for nearly two decades (Lieuwen 1961:33-36). His administration became a prototype of military rule, setting in motion a pattern of autocratic government carried out by military strong-men.

The prominence of military rule continued for more than a century, longer than any other Latin American nation. Under the despotic military rulers, economic progress generally favored the upper classes of society along with foreign investment interests. However, military leadership brought continual uprisings and repressions rather than political stability. A total of thirty national constitutions have been established since the beginning administration of Páez (Lieuwen 1961:73). Significantly, an elected civilian president was not able to complete a full term in office until 1959 (Lieuwen 1961:161).

Ecclesiastical Dominance

Venezuelan military regimes also began early efforts to curtail the traditional role of the Roman Catholic Church in political, civil and educational matters. Ostensibly, the religious factor was a primary issue influencing the original separation of Venezuela from the federation of Gran Colombia. Venezuela rejected the dominant place being given to the Roman Catholic Church in the newly drafted Colombian constitution (Mecham 1966:98). Consequently, while the first Venezuelan constitution (1830) did recognize the Catholic Church as the state church, the new government claimed the same right of patronage that the colonial government had exercised (Lieuwen 1961:163).

In addition to claiming the right of patronage, other measures were taken to restrain ecclesiastical influence and power. A broad 1834 congressional decree restricted the functions of the Catholic Church and established freedom of worship for all religious sects in order to encourage non-Catholic immigration from Europe. These measures restricting the traditional functions of the Catholic Church began earlier and reached further than they did in the other Latin American Republics (Mecham 1966:99-100).

When a general spirit of anti-clericalism became prominent during the 1850s, it resulted in

¡Error!Marcador no definido.

increased restrictions being imposed upon the Catholic Church. These barred the arrival of foreign priests, made marriage a civil ceremony and even took steps to encourage the introduction of Protestantism (Ibid.). Much of the traditional authority and power of the Catholic Church was further reduced during the regime of Antonio Guzmán Blanco (1870-88). In 1870, anti-clerical legislation (freedom of worship, civil registry, civil marriage, prohibition of convents and monasteries, restriction of open air religious ceremonies, restrictions on property ownership and ecclesiastical revenues) further undermined the traditional influence of the Roman Catholic Church in Venezuela (Lieuwen 1961:163).

Subsequent administrations, both military and civilian, continued to uphold state dominance over the church, in effect enforcing a condition of separation between church and state. In a further unparalleled move, the scope of patronage was extended in 1911 to include the non-Catholic cults, thus making Protestant churches also subject to government intervention.

Gradually, a growing sense of rapprochement restored some of the freedom of the Catholic Church. The warming relationships culminated in 1964, with the establishment of a *modus vivendi* or bilateral agreement between the government and the Catholic Church. The new relationship brought the process full cycle from the break that begun at independence (Mecham 1966:107-109).

Evangelical Beginnings

In spite of some measure of religious liberty and other favorable conditions, the continual political turmoil and civil uncertainty were not conducive to the initiation of evangelical missions in Venezuela. Circumscribed by fifty-two different uprisings in the first century of national history, evangelical missions found minimal opportunity to become established in this cradle of Latin American independence (Glover 1953:353). Consequently the beginnings of evangelical ministry were mostly of a tentative and personal nature.

Nonformal Ministry: 1819

Following the pattern of activity that fit the times, Bible distribution preceded all other forms of evangelical ministry in the fledgling Republic. The first evangelical activity among the Venezuelan population was initiated by the British and Foreign Bible Society as early as 1819 (Beach and Fahs 1925:93). In support of the ministry, Bible Society agent, James Thomson also visited in 1832, having missed Venezuela on his extended first tour throughout the South American continent (Kane 1975:477).

More permanent colportage work was started in 1876, by the American Bible Society. In an indication of the extent of the work, records show that agents Penzotti and Milne distributed more than 2,600 volumes of Scripture in 1886. Although many were reportedly destroyed by priests, the widespread distribution of the Scriptures provided nearly half a century of seed-sowing ministry before other mission efforts began (Pond 1900:181). When the first denominational mission organizations arrived, they found that evangelical services were already being held by an agent of the American Bible Society (Wheeler and Browning 1925:290).

Business and Immigrant Communities: 1832

After independence, the struggle to rebuild the nation called for the replacement of human and economic resources. The religious reform measures enacted by Congress in 1834, were intended primarily to supply that need through encouraging the immigration of non-Catholic Europeans (Mecham 1966:100). Although few of the colonization plans had much success between 1830 and 1930, they did help to establish basic religious freedoms (Lombardi 1982:50). Post World War II expansion plans were more successful, attracting over 1,011,000 immigrants between 1946 and 1957 (Lieuwen 1961:97).

In spite of favorable government policies, ministry among business and immigrant communities was minimal. An Anglican chaplaincy was established in 1832, to meet the needs of the English speaking business community, followed by the founding of the first Protestant Church in 1834 (Mecham 1966:100). Although this was the initial ministry to be established, its influence and outreach remained small. While the representatives of the foreign business community had profound influence on some aspects of the development of the nation, their numbers were never large (Lombardi 1982:54).

In several instances, those businessmen who were evangelicals, represented a point of beginning for other ministries. The lack of public education prompted Joseph Lancaster to go to Caracas to supervise the establishment of a school there during the 1830s. He was an English Quaker who developed the Lancasterian school system utilized by James Thomson throughout South America. Lancaster subsequently raised \$20,000 in England for the extension of the school in Caracas, giving impetus to the evangelical ministry of church sponsored schools (McLean 1916:114). A house-church resulted from the fervent witness of teenage emigrant, Emilio Silva Bryant, who arrived in Caracas in 1884 and died six years later. This group served as the nucleus for other ministries that were soon to arrive, including first the Methodists and then the Presbyterian Church (Pond 1900:182; Thiessen 1970:385).

Denominational Missions: 1883

The doors of opportunity had been open for many years before regular mission ministry started. Policies favoring religious liberty were established early and retained by succeeding administrations. The new government of Guzmán Blanco even hoped to encourage the permanent establishment of Protestantism in 1873, by offering to give a vacated Jesuit building to the Protestants of the city. When no organization accepted, the offer was withdrawn (Wheeler and Browning 1925:286). Consequently, it was nearly fifty years after the first English language Protestant church was established before permanent evangelical ministry began among the Venezuelan population.

The first missionaries finally arrived in the 1880s. The earliest recorded ministry was began in 1883, by a Plymouth Brethren missionary who had formerly served in Spain (Thiessen 1970:384). According to the 1969 Latin American Church Growth Survey, the Brethren ministry has made use of carefully trained laymen and prospered to become "the largest Evangelical denomination in Venezuela" (Read, Monterroso and Johnson 1969:131). The second church group to begin work of a permanent nature was the Evangelical Lutheran Church. It was first organized in Caracas in 1893, and originally ministered in the German language. Through the Lutheran World Federation, churches from Europe and the United States have continually supported this ministry (Kane 1975:476). With the arrival of other Lutheran groups, who concentrated their ministry mainly

among the immigrant Lutheran colony, the work grew to become the fifth largest denomination in Venezuela by the late 1960s (Read, Monterroso and Johnson 1969:132).

Other denominations began to arrive in the last decade of the century. The Presbyterian Church U.S.A. transferred missionary workers from Colombia to begin its work in 1897. Along with a converted Catholic priest, a group of converts from the short-lived ministry of the Methodist Episcopal Church formed the nucleus of their first church in Caracas (Wheeler and Browning 1925:290). With some estimates of illiteracy still ranging up to ninety percent of the population as late as 1925, the Presbyterian Church assumed an early and continuing responsibility for public educational ministry. As result of a strong institutional emphasis, its growth has remained small (Wheeler and Browning 1925:301). The Christian and Missionary Alliance also began ministry during the last decade of the 19th century, but like the Methodist Church, later terminated their work without lasting results (Pond 1900:184).

The ministry of the pioneer church groups represented contrasting approaches that have given significantly varied results. Two agencies withdrew from the field of ministry with little continuing results. One of the remaining denominations was confined to serving within an immigrant ethnic community, remaining largely isolated from the general population. Another put primary emphasis on institutional work to the detriment of evangelism and church multiplication. Only one group gave primary emphasis to evangelization; its growth is strong testimony of the opportunity that existed. Ultimately, the total number of church related missions ministering in Venezuela had grown to nine by 1950. They represented the largest stream of evangelical ministry, making a correspondingly strong denominational impact upon the churches and the community. But significant impact was also being made by other streams of evangelical ministry.

Interdenominational Missions: 1897

Reports indicate that independent missionaries were active in Venezuela as early as the 1850s. Their work often became the point of contact for others who followed. The first organized ministry of an interdenominational nature was the Hebron Home Institute and Missionary Association. It was established in Venezuela in 1897, by independent missionary, Gerard A. Bailly. The long term evangelistic and colportage work of this organization, both on the mainland and on the Island of Margarita, became the foundation of several subsequent ministries.

As they began, the early work of these pioneer missions often encountered popular resistance and persecution during the first decades of the 20th century. The difficulties came from a general anti-foreign attitude provoked by the unsavory international relationships of the era (Read, Monterroso and Johnson 1969:131). That was the general social atmosphere when The Evangelical Alliance Mission (TEAM) began its work in 1906, with an emphasis on evangelism, and on evangelical literature printed on its own press. Its publication, "*La Estrella de La Mañana*" (The Morning Star), has continued uninterrupted since 1907, as a voice of the evangelical church (Johnson 1967:28). In 1920, the Orinoco River Mission was begun by Van V. Eddings who had previously worked with Bailly's organization. Initially public resistance was strong as they entered previously unevangelized areas of the great river basin (Thiessen 1970:384,385). A third pioneer work established by Jacob Feuerstein during 1924, was taken over by the United World Mission in 1947 and carried on as a church planting ministry with a largely indigenous structure (Johnson 1967:34).

Even though the number of groups has not been large, the impact of the pioneer interdenominational missions exerted a strong influence on the formation of the evangelical church in Venezuela. Through their foundational ministries of Christian literature and Bible institute training programs, they have had a wide-spread influence on the identity of the evangelical churches.

Pentecostal Ministries: 1919

As early as 1910 independent Pentecostal workers were active in Venezuela. Finally in 1919, congregations established by some of these workers formed the foundation of the Assemblies of God, making it the first Pentecostal denomination to be organized in Venezuela. In spite of external opposition and internal divisions, by the time of the 1960 survey, the ministry had grown to become the third largest denomination in the nation (Read, Monterroso and Johnson 1969:137). During the 1950s, other Pentecostal missions arrived, bringing the total of international organizations working among the Pentecostal churches of Venezuela to four.

In addition to the traditional Pentecostal denominations, several largely indigenous Pentecostal denominations also emerged at an early date, contributing to the strength of the Pentecostal movement. The earliest of these was the Bethel Pentecostal Assembly, begun in 1919, by Arístides Días, ". . . who found a Bible and was converted while reading it" (Read, Monterroso and Johnson 1969:136). Other groups have developed out of divisions from existing Pentecostal denominations. In spite of the relatively recent initiation of the movement, the church growth survey found that the combined membership of all Pentecostal groups in Venezuela constituted more than forty-five percent of the total evangelical constituency (Ibid.).

Tribal Ministries: 1946

The work among the isolated indigenous population is the newest stream of evangelical ministry. Until recently, long-standing legal and political agreements granted the Catholic Church exclusive rights to work among the tribal groups (Thiessen 1970:386). Therefore, when the New Tribes Mission began its translation work among the Venezuelan tribes in 1946, it initiated a new focus of ministry. Until then, these indigenous groups had been largely overlooked by the evangelical churches and mission organizations. Since that time, several other evangelical organizations have also begun ministry to the more than thirty indigenous groups who live in the frontier regions of Venezuela (Johnstone 1986:443).

Venezuelan Summary

The social and political factors which served to engender the independence movement in Venezuela did not facilitate conditions for a correspondingly early beginning of evangelical ministry. Even the early establishment of a measure of religious liberty could not offset the national instability which resulted from the long years of military government. Under these circumstances evangelical missionary work began tentatively and the number of church and mission agencies has remained relatively small. Consequently, the foundations were laid slowly in an atmosphere of constant social metamorphosis. The process was further complicated by the development of the huge national oil industry and the resulting drive toward modernity and an urban society during the 20th century.

In the midst of the rapid social and economic changes caused by the growing urban population, the evangelical movement has developed an increasingly indigenous and autonomous character. A

¡Error! Marcador no definido.

number of national church organizations and indigenous structures have replaced the earlier international mission agencies. At the same time rapid growth is being experienced by a number of denominational groups. Notable spiritual revival movements have helped to extend the work among Pentecostal as well as and non-Pentecostal groups.

Eventually, the formation of the Evangelical Council of Venezuela (CEV) in 1967, began to provide coordination for the ever increasing and complex evangelical movement in the country. A healthy sense of identity and a growing spirit of evangelical solidarity have been developing through the work of the Evangelical Council. Cooperative ministries facilitated by the CEV serve to bring together large cross sections of the evangelical community and help to strengthen the balanced ministries which build the testimony of the evangelical churches (Kane 1975:477).

TABLE 11

NATIONAL HISTORIC PROFILE: VENEZUELA

Independence from Spain declared:	1810
Federation of Gran Colombia:	1819
Independent Republic established:	1831
Constitutional religious liberty established:	1834
Bi-lateral agreement With the Vatican Established:	1964
Present Number of North American Agencies:	54

Significant Evangelical Beginnings:

- 1819 - British and Foreign Bible Society work
- 1876 - American Bible Society colporteur, J. de Palma
- 1883 - Christian Missions in Many Lands (Plymouth Brethren)
- 1884 - Independent Protestant youth worker, Emilio Bryant
- 1886 - American Bible Society colporteur, Francisco Penzotti
- 1890 - Christian and Missionary Alliance (1895)
- 1893 - Evangelical Lutheran Church congregation
- 1897 - Presbyterian Church U.S.A., Foreign Mission Board
- 1897 - Hebron Institute and Missionary Association
- 1900 - Swedish Evangelical Free Church of U.S.
- 1906 - The Evangelical Alliance Mission (TEAM)
- 1910 - Assemblies of God Foreign Missions
- 1910 - Seventh-Day Adventist General Conference
- 1918 - Orinoco River Mission (Started as independent work 1915)
- 1919 - Bethel Pentecostal Assembly
- 1920 - Evangelical Free Church
- 1924 - Baptist Mid-Missions
- 1946 - New Tribes Mission
- 1946 - United World Mission
- 1949 - Southern Baptist Convention
- 1951 - Church of God World Missions
- 1951 - Lutheran Church, Missouri Synod Mission
- 1954 - Worldwide Evangelistic Crusade (WEC International)
- 1955 - Foursquare Missions International
- 1967 - The Evangelical Council of Venezuela (CEV)

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.

(2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

Sectional Summary

The Second Section provides a synopsis of early evangelical history among the nations of Latin America. Its purpose has been to trace the origin of the diversity of the evangelical churches in this region. Against the broader regional context, national profiles have been traced for the ten nations of the South American continent. These profiles reveal the ways in which the heterogeneous composition of the evangelical churches has been providentially molded by the forces of history. Within the historic context of the 19th and 20th centuries, the initiation and development of the missionary movement was determined by the interaction of people, events and circumstances. The combination of national and international factors played determinative roles in the development of the evangelical churches in each nation.

The Pattern Of Historic Convergence

Under the sovereign hand of God unique factors were brought together in the course of history which made missionary activity possible. As these factors converged they provided the time and the manner in which the Gospel was introduced and the foundations of the churches were set in place. This panoramic view demonstrates that the development of the evangelical movement in Latin America has been neither capricious nor meaningless. Neither has it been motivated by the expansionist plans of international business corporations nor foreign governments. To varying degrees, these forces have shaped the general contextual setting of the Latin American nations in each stage of their history. But the political and economic forces alone have not engendered the undeniable spiritual dynamic which has accompanied the birth and development of evangelical churches among the nations of Latin America. The missionary impetus has come from the impact of three notable spiritual awakenings among the Protestant/Evangelical churches of Europe and North America during the 19th and 20th centuries.

With respect to evangelical mission ministry in Latin America, two unrelated currents of history began to converge during the beginning years of the 19th century, one political and the other spiritual. In much the same way that the Napoleonic Wars set in motion the forces of the independence movement among the nations of Latin America, the spiritual awakenings among the various branches of the Protestant churches set in motion the Protestant/Evangelical mission movements.

The Impact Of Mission Movements

A cause and effect cycle is evident in the development of the Protestant mission movements related to Latin America. The convergence of historic spheres of human endeavor reveal an obvious pattern of interdependency. At the time when the Latin American nations were emerging from their historic isolation, the Spirit of God was awakening within the Protestant churches and individual Christians an awareness of the missionary responsibility of the church. Since the revived churches had no readily available structure to facilitate missionary service, each spiritual awakening movement led to the creation of new types of mission structures. These structures enabled the churches to carry out missionary ministry in other lands.

During the two centuries of Protestant missions, the locus of missionary activity in Latin American has been expressed through six streams of ministry. In each of the nations a variety of evangelical churches has developed as a consequence of these different ministries. In turn, each church body and denomination tends to perpetuate characteristics inherited from the structures of the mission movement which gave it birth. In broad terms, the outcome of this variety of

beginnings has been twofold. In a negative sense, it has tended to unnecessarily perpetuate the course of divisions that marked the initiation of the evangelical movement in the missionary sending countries. In a positive sense, it has enabled the evangelical churches to identify with the heterogeneous societies which make up the different populations of the Latin American nations.

Each generation of leaders is confronted by challenges that are molded by the course of history. A current challenge for the Latin American churches has been expressed in the search for a greater sense of identification and unity among those who share a common faith. The Third Section will examine some of the foundational issues related to the development of unity among the various branches of the evangelical church in the nations of Latin America.

TABLE 12
**BEGINNINGS OF EVANGELICAL CHURCH PLANTING
MINISTRIES IN SOUTH AMERICA ***

1836	Argentina	-	The Methodist Episcopal Church
1845	Chile	-	The Foreign Evangelical Society
1855	Brazil	-	The Independent Congregational Church
1856	Colombia	-	The Presbyterian Church
1868	Uruguay	-	The Methodist Episcopal Church
1883	Venezuela	-	The Plymouth Brethren
1886	Paraguay	-	The Methodist Episcopal Church
1888	Peru	-	The Methodist Episcopal Church
1896	Ecuador	-	The Gospel Missionary Union
1898	Bolivia	-	Canadian Baptist Convention

*Note: Foreign chaplaincies and discontinued efforts are not included.

¡Error! Marcador no definido.

SECTION THREE: THE ISSUES OF UNITY

The third section focuses on the development of cooperative efforts among evangelical churches and organizations in Latin America. As the earlier literature review indicated, both theological issues as well as organizational issues play a vital role in the ongoing development of cooperation and unity among the evangelical churches in Latin America.

Therefore, the chapters of this section deal with the issues of unity from three different perspectives. Each of these perspectives has an important bearing upon the development and function of the evangelical fellowship organizations in the countries of Latin America. Chapter Eight begins by examining the place of theological and doctrinal issues in the development of inter-church organizations. Chapter Nine presents an overview of the history of cooperation among the churches in Latin America. Chapter Ten provides a comparative analysis of two contemporary cooperative movements that function at the Latin American regional level.

CHAPTER 8

A FOUNDATION FOR CHRISTIAN UNITY

The multitude of ideas circulating among the churches in relation to the theme of unity, testify to the lack of definition and general lack of biblical teaching that has been inherited by the Christians of Latin American. From a theological perspective, a correct understanding of unity is a basic issue upon which the creation and continuation of cooperative Christian associations must be established. Unless the foundational truths which undergird the unity of Christians are clearly incorporated, organizational structures are prone to be built upon the shifting sands of contemporary needs or merely reflect current trends. This chapter first traces the source of confusion, then brings biblical orientation to the questions related to unity.

The results of the literature review from Chapter Two of this dissertation revealed something of the representative positions that have been adopted with regard to the subject of unity among Christians. Some contemporary leaders see unity as related primarily to a local fellowship of believers where all share a commonality of experiences. This position implies that unity is circumscribed by the face to face contacts within a local congregation (See Padilla p. 22). Others suggest that unity is best defined as a type of cooperative project of limited duration. In this sense, unity is an activity which can include all those who desire to participate, without the need for any expression of theological belief (See Wagner pp. 29-31). Still others contend that unity must be based upon the foundation of commonly shared doctrine and expressed through adequate structure which should include only believers. In this position, doctrine and structure together help to give expression to correct action as a demonstration of unity between Christians (See Escobar pp. 21-22). Evidently there is a lack of agreement on the meaning of unity among Latin American evangelicals.

In spite of the confusion, research done in each of the countries shows that unity is a primary theme being addressed by the various evangelical fellowship organizations. Unity is mentioned in the foundational documents of all of these bodies as one of the primary reasons for their existence. Clearly then, a basic commitment to unity is essential to their formation and their function. However, seldom does an explanation of what is meant by Christian unity appear in any of the documents.

Therefore, in response to the need to clarify the nature of unity among Christians, this chapter examines the historical and theological basis upon which it stands. First, the historic concern for unity among early evangelicals is reviewed in order to give a broader background understanding. Second, the biblical foundations of unity are examined to provide a standard by which to measure and strengthen healthy expressions of unity within the evangelical community.

The Beginnings Of Evangelical Unity

In one sense, unity provided an initial rallying point among early evangelicals. It was a concern of leaders which was born out of the series of spontaneous spiritual awakenings that grew in intensity among diverse branches of the Protestant churches during the late 18th and early 19th centuries. This long lasting spiritual movement came to be known as the "Evangelical Revival" (or Awakening), in England and spread eventually to countries on both sides of the Atlantic, bringing renewal throughout nearly every branch of the Protestant churches (Walker 1970:455-456). Its impact crossed cultural and denominational boundaries, heightening a sense of spiritual unity among Christians at a time of great social upheaval among the nations. While the European nations grappled with the social problems of the early 19th century that were the result of wars and the beginning of the industrial revolution, "Protestant Christianity developed with an unprecedented vitality" through the dynamic of the awakenings (Bassham 1979:174). Caught up in the spiritual renewal of the evangelical awakenings that touched both the European and American continents, many evangelicals saw the need to express their faith in actions as well as words within the context of their day. They also recognized the need for closer unity among themselves that could bridge the denominational, social and cultural differences which traditionally divided the Protestant churches (Howard 1986:7-11).

Faith Expressed In Word And Action

Compelled by the conviction of the need to combine faith and action, three related movements began flowing into the course of church history in the 19th century. One resulted in the formation of new structures to facilitate ministry among the non-churched populations; these marked the initiation of missionary societies and the beginning of Bible societies, Sunday Schools and other outreach movements. A second current of action took the form of social reform movements headed up by concerned evangelical leaders; these helped bring about the abolition of slavery, and the reformation of other social institutions. A third movement resulted in the formation of nondenominational alliances with the purpose of giving some substantive form to Christian unity. It is the third movement which incorporated spiritual truth as the basis of Christian unity. The creation of alliances to express unity within the diversity of Protestantism was a new development in the course of church history. This movement best illustrates the manner in which unity of action was undergirded by unity of doctrine.

Faith As The Foundation Of Unity

The spiritual renewal that accompanied the evangelical awakenings spreading out from England in the 19th century, surpassed the traditional denominational and cultural barriers which had grown up between the Protestant Churches. The newly found Christian dynamic established a spiritual and theological climate which was both fundamental and innovative. In the theological sphere there was an unequivocal commitment to the authority of the Scriptures among all the branches of the Protestant Churches. In the sphere of ministry, Christians were coming together and cooperating in ways that were essentially novel, as new structures were developed to address the myriad of issues facing the churches and the societies of their day. These groups and individuals who had been impacted by the spiritual force of the evangelical awakenings were spontaneously united by it and consequently motivated to accomplish common objectives.

An Evangelical Bench Mark

As the impact of these evangelical awakenings continued to spread across denominational and national boundaries the movement was marked by common characteristics and beliefs. Since it tended to draw together all who were touched by it, a spontaneous sense of unity became an evangelical bench mark. The strong emphasis given to basic beliefs related to salvation, personal lifestyle and social responsibilities drew evangelicals together for the accomplishment of common objectives. According to Kenneth Scott Latourette, it was the importance of these beliefs, so widely held among Protestant Christians, that impacted society and motivated the rapid expansion of the missionary movement of the Protestant Churches. His summary description emphasized the essential characteristics of the evangelical awakenings which served to foster individual responsibility as well as to motivate cooperation and unity.

In whatever country or branch of Protestantism it appeared, the awakening had distinctive features. It was characteristically Protestant and stressed the authority of the Scriptures, salvation by faith alone, and the priesthood of all believers. It made much of a personal religious experience, of a new birth through trust in Christ, commitment to him, and faith in what God had done through him in the incarnation, the cross, and the resurrection. *Indeed, some beliefs were so widely held by most of those touched by the awakening that the faith held by all came to be known technically as "Evangelical."* The awakening was intensely missionary. To employ technical terms, it was "evangelistic" and emphasized "evangelism." It sought to win to an acceptance of the Gospel the nominal Christians and the de-Christianized in Christendom and non-Christians throughout the world. It endeavored hopefully, in the words of the New Testament command, to "preach the Gospel to every creature" (1953:1019, emphasis mine).

Within the cooperative climate that prevailed during the height of the Evangelical Awakening, the belief in foundational Christian doctrines created a unified testimony. Those truths that were considered to form the core of Christian doctrine came to defined the common belief held by all who were touched by the Evangelical Movement.

Beyond Spontaneous Unity

However, the wave of spontaneous unity that surged through the churches proved to be short lived and elusive. For a time, united efforts lacked cohesion and direction. Consequently, other results of the awakenings began to overshadow relationships between the churches and came to undermine the atmosphere of unity. One of these disturbing results was the proliferation of new groups which grew out of the divisions caused by the revivals among the older denominations. By the 1820s the spirit of cooperation was ". . . succeeded by a period of intensified denominational strife" (Rouse and Neill 1967:316). In place of working together for united efforts, new denominations proliferated in order to preserve some element of truth that the group believed had been neglected. Coincidentally, when Rome re-established the Jesuit Order in 1814, Protestant fears of an aggressive Catholicism were also revived (Ibid.). The spirit of goodwill and spontaneous unity which marked the awakenings was replaced by a growing climate of sectarianism.

The Birth Of An Evangelical Alliance

In the wake of the divisions and difficulties that buffeted the evangelical churches between the 1820s and 1840s, leaders from many countries issued repeated calls for the creation of some kind of unifying body. Finally, in 1846 a gathering of 800 delegates met in London to give formation to the Evangelical Alliance. Prior to the formal establishment of the Alliance it was discovered that there were three major problem areas to resolve. These were the problems of structure, membership and doctrine which were addressed and agreement was reached among the delegates. It was agreed that the organization would be founded as a voluntary alliance of individuals not institutions nor denominations, based upon a common statement of faith and common purposes, but without a central organizational structure (Howard 1986:10-11). The creation of the Evangelical Alliance was heralded as a new thing in church history. For the first time, delegates from eleven countries representing more than fifty-two branches of the Protestant Churches, agreed to form a ". . . definite organization for the expression of unity amongst Christian individuals belonging to different Churches, namely the Evangelical Alliance" (Rouse and Neill 1967:324).

Underlying Purpose

The essential purpose of the Alliance was to provide for a corporate expression of Christian unity and counteract the forces arrayed against the evangelical faith. Following its pattern, similar alliances were established in several countries, and world conferences were held to promote the causes of unity (Latourette 1953:1340).

The basis of that unity was established upon a commitment to the doctrinal statement which was adopted by the delegate body. The significance of the statement is found in its reiteration of the doctrines stressed in the Reformation and re-emphasized in the evangelical awakenings of the eighteenth and nineteenth centuries.

The Doctrinal Foundation

The doctrinal statement can be taken as an outline of the core doctrines which were held by the majority of Protestants between 1810 and 1910 (Orr 1975:200). The simplicity of the document can be seen in the text reproduced by Rouse and Neill, in which the doctrines are set forth clearly but without elaboration.

The basis of the Evangelical Alliance adopted in 1846 is as follows: "That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of Doctrine understated, namely:

- (1) The Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures.
- (2) The Right and Duty of Private Judgment in the Interpretation of the Holy Scriptures.
- (3) The Unity of the Godhead, and the Trinity of Persons therein.
- (4) The utter Depravity of Human nature, in consequence of the Fall.
- (5) The Incarnation of the Son of God, His work of Atonement for sinners of mankind, and His Mediatorial Intercession and Reign.
- (6) The Justification of the sinner by Faith alone.
- (7) The work of the Holy Spirit in the Conversion and Sanctification of the sinner.
- (8) The Immortality of the Soul, the Resurrection of the Body, the Judgement of the World by our Lord Jesus Christ, with the Eternal Blessedness of the Righteous, and

¡Error! Marcador no definido.

the Eternal punishment of the Wicked.

- (9) The Divine institution of the Christian Ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper" (Rouse and Neill 1967:320).

The doctrinal statement was intended to outline the parameters of theological unity, without serving as the full definition of biblical truth. The continuation of the statement adopted by the Alliance expressed self-imposed limits which recognized both the strengths and weakness of a cooperative body of this nature.

It is, however, distinctly declared: First, that this brief Summary is not to be regarded, in any formal or Ecclesiastical sense, as a Creed or Confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian Brotherhood; but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance: Second, that the selection of certain tenets, with the omission of others, is not to be held as implying, that the former constitute the whole body of important Truth, or that the latter are unimportant (Ibid.).

Its strengths are found in the unity provided by the common beliefs while allowing for variations in the details of interpretation and practice. Its weaknesses are found in the absence of any provision for adequate means to give purposeful expression to the beliefs.

Practical Expressions Of Social Concern

In spite of obstacles, the fruits of the evangelical awakenings continued to be seen in the churches and in the nations. For a time, the spontaneous commitment to unity served as both the motivation and the channel for myriads of new ministries. These newly formed organizations were marked by planning and action across denominational lines which involved individuals and groups but without the official participation of ecclesiastical bodies (Latourette 1953:1338-1339).

The early societies and social movements which grew out of these nondenominational efforts were unconscious pioneers of a movement toward Christian unity. These would take organizational form later, and eventually give birth to the ecumenical movement. Initially, the pattern set by these movements brought Christians together for the accomplishment of common purposes; through their cooperative work they expressed unity in action.

They were not called into existence to promote Christian unity as such; they were built on no theory of Christian unity; but they created a consciousness of that unity, a "sense of togetherness" amongst Christians of different Churches. Though rarely formulated, the fundamental conception of Christian unity which lay beneath their common striving was that all true Christians share the life in Christ, that they are one by virtue of that sharing, and that this oneness is the essential Christian unity (Rouse and Neill 1967:310).

A Social Conscience

The involvement of these early evangelical Christians in the social concerns of their day touched every level of society. Evangelicals provided the enlightened conscience of their nations as they led the way in bringing about social improvement in many areas, some through legislation and others through private philanthropy.

The early evangelical social reformers did not wait to enlist the denominational structures in their plans. By direct action they sought to make Christian principles effective in government and industry as well, while they worked for social reforms that abolished slavery, restricted child labor

¡Error! Marcador no definido.

laws, sought justice for the poor, improved education, promoted health care, established labor unions and generally brought about reform or improvement in all those areas where inhumane conditions existed (Orr 1975:179-200; Latourette 1953:1031-1033). While evangelicals in the British Isles led the way in many of these reform movements, to some degree, all of the nations that had been touched by the evangelical awakenings also felt the impact of the social reforms during the 19th century.

A Common Commitment Among Missions

On the mission field, missionaries were often in the forefront of efforts to establish hospitals and schools and to advocate social reforms as a part of their evangelizing ministry. At home and abroad Protestant were ". . . largely united in two great loyalties: the authority of Scripture and the unity of the Body of Christ—both generally taken for granted" (Orr 1978:66). The degree of unanimity on these two matters was such that Neill could report that they were incidental concerns at the first great world-wide missions conference held at Edinburgh. "There had been little discussion of theology at the Edinburgh Conference of 1910. There had seemed to be no need for it, when all were at one on the fundamentals" (Neill 1973:454).

The growth of the Protestant missionary movement had greatly accelerated during the 19th century. As the century began, there were only four Protestant mission agencies, three English and one Dutch, which had sent out only two missionaries between them. However by the opening of the 20th century, the number of societies had grown to over three hundred and fifty (Bliss 1908:79). This was also the time of the rapid expansion of Anglo-Saxon influence into the nations of the world, which Latourette called the "great century" because of the significant advances that took place in the fields of science, technology and politics, as well as world commerce and missions (Latourette 1953:1061).

During that century, from 1815 to 1915, (i.e. from the defeat of Napoleon to the beginning of World War I), the awakening of the churches to their missionary responsibility had become almost universal. The increase in missionary activity caused Edwin Bliss to report that, "By the close of the century there was not a single denomination of any size in the Unites States that had not its own society or board of foreign missions" (1908:81). The contrast of positions regarding biblical authority, social work, evangelism and unity had not yet become the watershed problems among Protestant Churches during the 19th century.

The Rise Of Divisions

However, in the early decades of the 20th century, a sense of confusion began to develop as the churches faced new challenges. Where once the evangelical forces within the Protestant Churches had been united in the two great enterprises of evangelism and social action, new developments arose out of their worldwide activities which introduced concerns that divided their loyalties. Those who emphasized the practical implications of the Gospel message came to favor a "new evangelism" which aimed at reforming societies in place of redeeming individuals. Others continued to affirmed the biblical priority of evangelism, but put social action on a secondary level of importance (Orr 1978:66).

The Challenges Of Science And Biblical Criticism

Meanwhile, the emergence of new developments in the fields of science and Biblical criticism also brought strong challenges to the evangelical position. The rise of the system of historico-critical biblical scholarship created issues that questioned the inspiration and authority of the Bible. The impact of evolutionary theory upon the course of scientific studies appeared to question the veracity of the Bible. New developments in the field of comparative religions and the social sciences cast doubt upon the truth and uniqueness of the Christian message (Bassham 1979:175). In a sense, traditional Christian beliefs were being challenged at many levels.

Without warning, Christians found themselves facing issues within society that held grave importance for the future of the churches. These issues also had direct impact upon the movements toward tangible Christian unity, as denominations adopted different positions concerning the scientific and academic developments. The different positions became the primary test of faith and eventually came to determine the circle of fellowship that the denominations would accept.

Schism Over Doctrine And Practice

Even before the World Missionary Conference that was held in Edinburgh, Scotland in 1910, a division began to appear among the Protestant groups over issues of doctrine and practice. Those who held to the authority of the Bible in a traditional sense and favored the primacy of conventional evangelism became known as fundamentalists. Those who questioned the traditional concept of Biblical authority and gave primacy to social action became known as modernists. The contrasts were unmistakable. Modernists were strong on social action and the unity of the Church as the Body of Christ, but were weak on the evangelistic task. Fundamentalists were strong on the evangelistic task and biblical authority but weak on the unity of the Church and social action. Eventually, the churches became divided into two opposing camps over the related issues.

This tragic polarization divided almost every Protestant denomination ideologically. It split or alienated many interdenominational organizations, reducing effective evangelism and undercutting prayer for revival of all the Churches (Orr 1978:66).

Thus as Protestantism entered into its second century of missionary expansion, the degree of unity and doctrinal commitment that had typified its earlier ministries was being eroded. Nevertheless, uniformity of basic doctrinal truth continued to hold foundational importance for those churches which identified themselves as part of the evangelical branch of Christianity. When the World Evangelical Fellowship was formed in 1951, a reassertion of the evangelical theological heritage was evident. The doctrinal statement of the new organization was essentially the same as that adopted a century earlier at the formation of the Evangelical Alliance (Howard 1986:5). Once again, the movement toward a common recognition of unity among conservative Christians began to take on importance in some regions of the world.

A Deficient Heritage

Although evangelical missions were expanding rapidly in many regions of the world during the "great century," Latin America was an exception. The vacillating social and political conditions in the nations of the region militated against the same early development of evangelical missions. As a result, when the 20th century started, reports show that there were only about 250 evangelical missionaries working in all of South America (Scudder 1899:250). The evangelical movement was no longer marked by unity when the most significant missionary activities began in Latin America.

¡Error! Marcador no definido.

Therefore, the heritage which was passed on to the nascent churches in Latin America was significantly distorted. It was not one of unified belief and practice, but one represented by a divided movement. This heritage was greatly conditioned by two sets of contextual factors. One set was conditioned by the local circumstances of the receiving nations, the other by the changing context of the churches of the sending nations. Both influences encouraged a growing tendency toward separatism among the developing evangelical groups.

Resistance In The Receiving Countries

As the early evangelical messengers began to arrive in the Latin American nations they were confronted by significant opposition. The combination of strong social, political and religious forces presented formidable obstacles to their work of evangelization. They increasingly found themselves under attack from one or another of these forces. Frequently, the missionaries and their converts became the object of hostilities, both direct and indirect. Above all, the need to defend their work and their doctrines from the attacks of the predominant Roman Catholic state church, produced a propensity toward public polemic and direct confrontation with the existing ecclesiastical powers.

In those circumstances, the focal point of preaching and teaching was not the similarities between the various branches of the Christian movement, but their differences. Doctrine and practice, culture and costumes all came under attack and counter attack. In the face of such opposition, sectarianism grew in strength, causing Brazilian church leader Erasmo Braga to arrive at a sad conclusion as he reflected back at Latin American church history.

The Evangelical churches in Latin America are growing up with an inferiority complex. Small struggling communities, attacked on all sides, they are pointed out as negligible minorities. Paradoxical as it may seem, they are developing however, a superiority complex, as guardians of the faith and the holy group among a great mass of sinners. They have become provincial. Controversy has been the ordinary method of propaganda (Pierson 1974:162).

As the evangelical messengers slowly began arriving in the nations of Latin America, the foundations of the evangelical churches were being built by the forces that encouraged self-sufficiency not unity.

Divisions Among The Sending Churches

The strength of the evangelical mission movement did not begin to impact Latin America until the forces of polarization had arisen within the midst of the sending churches. Therefore, the earliest traditions of cooperation and basic doctrinal agreement among evangelical groups in the sending countries no longer typified the mission movement. For the most part that heritage was not passed on through the missionary organizations which arrived in Latin America. This strategic oversight can be partially described as a sign of the times, and partially as an indication of the theological issues which came to dominate the thinking of the evangelical movement as the 20th century progressed.

A Policy Of Isolationism

The first years of evangelical activity in Latin America witnessed the arrival of a variety of missionary forces which proceeded from a multitude of origins. The Protestant Churches from English speaking countries were the main source of both missionaries and mission ideology. During this first stage of the missionary movement, the work of the many groups initially proceeded along autonomous paths with little or no consideration of the activity of other evangelical groups. The area was vast and the needs were innumerable; interaction was rare. Each group felt free to develop according to the ecclesiastical and social traditions of the sending churches. Increasingly, the debate over doctrinal issues that erupted among the Protestant churches in the sending countries compelled the missionary societies to define their own doctrine. Increasingly, separation rather than cooperation became the standard operating procedure of the mission organizations that arrived in the 20th century.

As the number of evangelical groups increased in each nation, they were eventually faced with a new awareness. During the years when the groups were small and relatively few in number, amicable administrative agreements allowed them to remain in virtual isolation from each other. However, with the proliferation of groups during the 20th century, evangelical work entered a new stage of ministry. The spontaneous unity based on commonality of purpose and camaraderie among workers proved to be a fragile bond. Problems involving overlapping territories and other competitive activities arose as converts moved into already occupied areas.

The Search For Cooperation

Beginning with the 1916 Panama Congress on Christian Work in Latin America, new strategies were suggested. These included limited cooperative relationships which were developed between many of the original mission organizations, and came to be known as comity agreements. To encourage the development of an evangelical witness throughout the various nations, as well as to avoid overlapping competition, territorial divisions were assigned to each cooperating mission organization (Beaver 1962:145-146). While the agreements were mutually developed on a cooperative basis, in effect they promoted separation rather than unity as churches began to multiply throughout the nations.

National leaders eventually began to see the need for interaction and cooperation, either to deal with specific problems or to cope with common tasks. The new awareness called for a shift in emphasis from the initial purpose of establishing a witness in the various nations, toward that of an emphasis on the development of the churches in each nation.

As churches and supporting organizations developed, the heritage of separation that had been widely established by the mission organizations became an obstacle. The development of national consciousness among the churches called for new adjustments in the relationship between the many evangelical groups. Practical issues dealing with cooperation among unrelated groups needed to be faced. These took on a measure of urgency as the importance of giving some public representation to the evangelical movement gained momentum. In a parallel development, the question of bringing coordination to the diverse nature of the churches began to be raised. These external matters increasingly compelled the evangelical groups to concentrate on their similarities and minimize their differences. Once again, the theological issues which determine unity among diverse Christians became matters of primary concern. As different groups attempted to participate in joint ministry activities they discovered what earlier generations of evangelicals had known: the subject of Christian unity is multi-dimensional. However, in its basic sense unity revolves around

two issues, that of theology (theory) and that of practice (praxis).

Biblical Teaching Overlooked

In the light of evangelical church history, the insightful observation of Richard Sturz identified an important deficiency in the heritage of the Brazilian evangelical churches. This deficiency stems from the absence of teaching about the doctrine of unity which has marked the evangelical movement. Confronted by the myriad of circumstances that the missionary enterprise has encountered in both the sending and receiving countries, the churches have not had adequate teaching on the centrality of the doctrine of Christian unity (Sturz 1976:4). Similar circumstances within the other nations of Latin America witness to the same kind of deficiency in teaching that has been passed along to the evangelical churches of these nations also.

Limited Effectiveness

Therefore, the quest for unity among the evangelical churches of the Latin American nations has led down a multitude of pathways with only limited effectiveness. Numerous efforts that started with little or no theological foundation, have proven to be ephemeral expressions of cooperation. Cooperative efforts that are built on the basis of spontaneous unity or commonality of purpose, quickly fade away when circumstances change; joint campaigns for evangelism frequently function along that line. Other structures, developed around plans to meet common needs, cease to serve when the needs change or the resources are eliminated; community development and disaster relief projects fit that model of operation. The experience of these projects has shown that they could produce nothing enduring, since there was no unchanging foundation for them to build on.

Renewed Concern

In contrast to these limited cooperative efforts, since the 1950s, a move to establish nationwide evangelical fellowships began to emerge spontaneously among the churches of Latin America. A renewed concern for the expression of biblical truth has been evident. These new associations are built upon a strong platform of basic biblical doctrine, which is explicitly declared in their statement of faith. The autonomous development of these inter-church associations has encouraged a re-examination of the meaning of unity. It has also called for a rethinking of the practical implications that this biblical teaching conveys to each generation of Christians. At many levels there has been a growing concern to correct the deficient heritage and to grapple with the impact of the biblical concept of unity for the Latin American churches. Leaders have increasingly recognized the need to provide an authoritative standard for promoting unity among Christians and congregations. In the light of historic deficiencies, augmented by contemporary concerns, the central New Testament teaching on unity is a much neglected truth which needs to be reemphasized.

The New Testament Perspective

The need to emphasize unity and elevate its importance flows from the New Testament perspective. From the Gospel narratives forward it is mentioned as a unique characteristic of believers. The concern for unity is especially evident in apostolic teaching and exhortations. Due to the proliferation of numerous local congregations throughout the nations of the New Testament world, the Apostle Paul found it necessary to give definitive teaching to the churches which expounded on the meaning of Christian unity. Similarly, in the midst of the multicultural churches that exist in Latin America, a study of the Apostolic teaching on unity cannot be neglected. It is urgently needed in order to provide an authoritative foundation for inter-church relationships.

The Apostolic Concern

In his calling as the "Apostle to the Gentiles," Paul demonstrated a singular concern for the welfare of all the congregations which formed part of Christ's church among the nations. As the Apostle described it, the church represented a divine mystery hidden from ages past. Finally, in this Age of Grace, the manifold wisdom of God was to be made know among the nations and in the heavenly realms through the united testimony of the church (Eph. 3:9-10). In spite of its inherent multicultural diversities, the church was to be a visible object lesson to demonstrate the harmony given by God to His new creation.

But when local congregations multiplied among the nations, the churches were increasingly marked by diversification. The accounts of the multiplication of local congregations in the book of Acts testify to the multitude of linguistic, cultural and social circumstances confronting the early Christians. A search of the New Testament reveals that a total of twenty-four different ethnic groups are mentioned by name in its pages (Pate 1987:36). Therefore it could be expected that competitions and divisions would be the natural result of such cultural differences. As local congregations multiplied among such a variety of nationalities, each would be marked by its distinctive customs and beliefs.

In the midst of that tremendous outward diversification among Christians and congregations, the biblical writers were inspired to address the subject of unity in relation to the church. Through their writing and teaching, unity was revealed as one of the unique attributes of the church that must be recognized and expressed. Numerous times unity is spoken about indirectly, as when Paul used the analogy of the human body in 1 Corinthians chapter twelve. Four different times the New Testament speaks directly about the unity of the church, as it reveals God's purpose for this church age (Jn. 17; Eph. 4:3,13; Col. 3:14). Finally, the Apostle Paul issued a fervent call for Christian unity as a part of his Epistle to the Ephesian Church. His message insisted that unity is part of the heritage of all Christians, and carries universal implications for the church in every generation. In the midst of confusion surrounding the churches, his call is brief and poignant.

I, therefore, the prisoner of the Lord, entreat you to walk worthy of the calling with which you have been called. . . . being diligent to preserve the unity of the Spirit in the bond of peace (Eph. 4:1-3).

The apostolic teaching which follows his universal call, forms a comprehensive biblical exposition on the doctrine of unity. Within the scope of this New Testament text, the true meaning of Christian unity is made clear. It is a basic truth which could only be known by means of divine revelation (Eph. 3:3-10). But as God's great purpose is revealed to them, Christians are urged to enter more fully into an understanding of God's design for the church. The truth about unity is more than esoteric knowledge; it is expected to have a guiding impact upon the daily conduct and the relationships of all Christians.

The Foundations Of Unity

In the fourth chapter of the Ephesian Epistle the teaching about unity is set forth in seven condensed statements. These summarize the New Testament foundations upon which the unity of Christians is established. In this brief passage, the apostolic teaching unfolds in a synecdochial pattern of speech. As the Apostle uses one part to represent the whole, each statement becomes a summary of a great body of Christian truth (Blocher 1974:380).

¡Error! Marcador no definido.

There is one body and one Spirit, just as also you were called in hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all (vv. 4-6).

It is clear that the Apostle revealed the inter-relationship of these foundational truths to give guidance to both the thinking and the conduct of all Christians. Each phrase underscores the nature of true Christian unity.

First, "There is one body"

The body demonstrates that the essence of unity is oneness made up of various parts. Christians are not just isolated individuals who are scattered among the nations. Nor are they only part of a local congregation, nor even a group of congregations. They are part of a comprehensive grouping which the New Testament calls the Body of Christ (1 Co. 12:27). That descriptive term is used only of the church, depicting a unique relationship that exists between true Christians and God. As a truth common to them all, they share the supernatural life of God together.

The concept of a Christian body has broader meaning than what may be indicated by a social, political or ecclesiastical unit. It is Christ's Body, to which all believers belong in an equal way, just as all parts of a human body together make up that body. Each believer is in union with Christ, as members of His Body. The truth of the believer's union with Christ, i.e. "united with Christ," (Rom. 6:5), is taught in a variety of New Testament passages, especially in the Epistle of Romans chapters six through nine. The consequences of that union are brought into focus here, through a pattern of cause and effect logic. Since all genuine believers are in union with Christ (the causal statement), they are also united to each other as members of His body (the effect statement) (1 Co. 12:27). Together they constitute the "one body", i.e. that unique community composed of those who believe in Him, obey Him, love Him and look for His return. A body represents the principle of unity within diversity as explained by the Apostle Paul in 1 Corinthians chapter twelve.

Therefore, says the Apostle, there are not many bodies, just one. It has a definite composition, is based upon a definite relationship and has a specific purpose in God's sovereign plan for the ages. Behind the truth of the statement of "one body" stands the scope of New Testament teaching on the place of the church. There is a further specified relationship between Christ and the church which underscores its oneness: "He is also the head of the body, the church;" (Co. 1:18). To fail to understand the nature of Christian unity is to misunderstand the composition of the church and overlook its relationship to Christ.

Second, there is "one Spirit"

Unity among Christians exists also because of the harmonizing ministry of the Holy Spirit. True unity is a gift from God, not the result of human effort. All of the ministry of the Holy Spirit on behalf of Christians is brought into focus by linking these first two statements. He is an active participant in the formation of that "one body." He creates unity within the diversity which is represented in the community of genuine believers.

Behind the second statement stands the fullness of the New Testament teaching which reveals the ministry of the Holy Spirit on behalf of believers. Key aspects of that ministry are explained in an extended way in the First Epistle to the Corinthian Church. Through His sovereign work each believer is regenerated, placed in the body and gifted for ministry. "But one and the same Spirit works all these things," says the Apostle, "distributing to each one individually just as He wills" (12:11). Regardless of the individuality, the ministry of the "one Spirit" is equal for all believers in

¡Error! Marcador no definido.

all places. In God's design there are no second-class believers, even though there are differences of function, abilities, and ministries.

The Holy Spirit is the author of variety and diversity just as He is the author of unity (1 Co. 12:4-6). But that does not mean uniformity or sameness, it means harmony. Where His sovereignty is recognized, unity will be evident. Hence, all manner of competition and conflict among Christians is contrary to the New Testament concept of unity. The apostolic exhortation to Christians goes beyond the sense of calling them to recognize a spiritual unity, there must be some practical evidence of it. As they "walk worthy of their calling," they are not to permit divisions, based upon human differences, to cause separation between the members of the one body. To do so would be to "grieve" or interfere with the Holy Spirit and hinder His ministry (Eph. 5:30).

Third, there is "one hope of your calling"

This third phrase draws together another sphere of Christian teaching that touches both the individual and the corporate aspects of Christian experience. Christians are called to enter into a personal relationship with God which begins in this life but endures into all eternity. All Christians are described as pilgrims whose hope is fixed on a coming kingdom and its matchless king, Jesus, whom they serve together now and in the ages to come (He. 11:13-15; 1 Pe. 2:11).

The "one hope" or universal longing of all Christians, has its focus outside of this present age. While its implications are temporal, or related to the here and now, its goal is eschatological. Christian hope means the believer does not place ultimate confidence in human institutions, good though they may be. But it magnifies the wisdom and grace of God in every circumstance, with the assurance that one day He will govern the nations righteously. It does not long for possessions connected with this present world, beautiful as they may appear. But hope rejoices at the evidence of God's redemptive grace working to build up His Church among the nations. It does not endeavor to create lasting power structures in the scheme of the world's systems, useful as they might seem at the moment. That divinely revealed hope motivates the Christian to be diligent in doing good works, which testify of the coming Kingdom and demonstrate the fruits of righteousness in this present generation (Mt. 5:16; 2 Pe. 3:11-13).

According to the clear testimony of Scripture, all of human history is pointing toward one purpose. It is leading toward a sure climax which was designed by God before time began. Generation after generation has moved inexorably toward the day when God's Kingdom would reign supreme in all of its fullness. Scripture emphasizes that only then will sin be abolished, wrongs be set right, and the fullness of redemption realized. God's unchanging Word has declared that He will judge all nations and all people at that time (Mt. 25:31-34). He alone will bring about righteousness and justice.

Christians may differ about what Scripture teaches regarding the way in which that Kingdom will come and when it will come. But the assurance of its coming is the consistent testimony of Scripture. It is "the blessed hope" which Christians are to live for and which is to guide their conduct in this present age (Tit. 2:12-13; 1 Jn. 3:2-3).

Fourth, there is "one Lord"

From the time of Pentecost forward, New Testament writers apply the title of "Lord" only to Jesus. It is the one comprehensive title which encompasses all of His many and varied offices. The issue of lordship allows no room for deviation. It is the initial confession of saving faith (Rom. 10:9), and will be the universal confession of every tongue throughout eternity (Phl. 2:10-11).

¡Error! Marcador no definido.

Enclosed within the declaration of "one Lord" stands the fullness of the New Testament testimony about Jesus Christ. His relationship to creation, to redemption, to the church, to the divine trinity and to the kingdom of heaven all testify to His lordship. It is clear that the authority and function of lordship are expressed by the action of ruling. Those who are citizens of the heavenly kingdom are under the rule of the Lord Jesus Christ.

Entrance into His Kingdom begins with the recognition and confession of His lordship (Mt. 7:21; Lk. 12:8-9; Jn. 3:5). Those who are citizens of that Kingdom are obligated to serve under its laws and precepts; none are exempt. The essence of His rule is expressed by unity among those who confess His lordship. Oneness under His rule is summarized by the theme of unity. His prayer petition to the Father during His earthly life expressed that desire for the unity of believers (Jn. 17:21). Under the rule of His lordship, it is fulfilled. Presently His rule is expressed among the nations through the testimony of the church. Ultimately it will be expressed through the establishment of His everlasting kingdom.

Two stark truths about unity stand forth from this declaration: first, cooperative activity which is not based upon the confession and recognition of Christ's lordship, falls short of being Christian unity; and second, the deliberate perpetration of divisions among brethren constitute a refusal to recognize the unity of true Christians under Christ's lordship and thus constitute a denial of His authority and rule in the church.

Fifth, there is "one faith"

The nature of the Christian faith is not syncretic and inclusive, it is exclusive. There is just one faith, because there is only one way leading to union with God. Certainly the content of Christian doctrine consists of many separate subjects. But they each form a part of the whole body of Christian truth. Each is marked by assurance of its origin in divine revelation, by its consistency with other revealed truth, and by its authoritative presentation in Scripture (Vine 1962:71). Taken together, these various doctrines constitute the Christian faith. Unity is based not upon the act of believing, but upon the content of what is believed (Jamieson, Fausset and Brown n.d.:349).

Because of the nature of the statements that delineate Christian doctrines in this passage, it is apparent that the apostolic purpose is to be comprehensive but not exhaustive. It is clear that the unity which is spoken of is centered on Jesus Christ as He is revealed in certain truths or propositions concerning His person and work. The first three chapters of the Ephesian Epistle give ample emphasis to the spiritual blessings that accompany the personal appropriation of salvation through faith in Christ. Finally, the practical meaning of these spiritual truths is revealed. They convey a corporate responsibility that rests upon all believers, binding them together.

Judging from the cryptic nature of the statements made in this passage it is evident that the Apostle intended to summarize the foundational truths which constitute the core of Christian faith in relation to unity. In that sense the various phrases constitute a summary declaration of the core of the Christian faith, i.e., those truths which can be considered as unique Christian teaching. By process of deduction then, the Apostle places emphasis on certain truths as holding a primary place in Christian theology.

From the way they are presented in this passage, the list provides an authoritative standard by which to determine the scope of Christian fellowship. Those truths include, 1) The divine attributes and ministry of the triune members of the godhead, Father, Son and Holy Spirit, 2) The person and work of the Lord Jesus Christ in regard to redemption, 3) The lost condition of humanity apart from God, 4) The reality of judgment and salvation, 5) The composition and place of the church in God's

¡Error! Marcador no definido.

plan, 6) The direction of history and its consummation in Christ's coming rule. The Christocentric focus of these doctrines welds an unmistakable connection between them, indicated by the oft repeated phrase "in Christ" which is found in the first three chapters of the Epistle. In this way, the biblical teaching about the uniqueness of the Lord Jesus Christ forms the core of Christian doctrine, constituting the very center from which the others take their significance in relation to the church. Since these truths cannot be known apart from inscripturated revelation, i.e. the written Word, the authority of the Bible stands among the foundational truths which undergird the faith.

The exclusive nature of these Christian beliefs then can be considered to constitute the "one faith" which binds all Christians together. They constitute the one body of truth which sets men free, then aligns their lives with the "one lord", "one hope", "one Spirit", and "one body." It is the totality of these doctrines, not the separate parts, which unites Christians. It is that system of beliefs referred to as "the faith" at least nineteen times by New Testament writers, and one time as "the faith of the gospel" (Phl. 1:27). It is the same one that Jude's Epistle calls "the faith once delivered to the saints" (v. 3).

The one faith, which consists of many doctrines, emphasizes the holistic nature of Christian unity. The multiplicity of teachings presented by the various writers of Scripture express a unity of doctrine, not a plurality. Such unity of teaching is not artificial, it is supernatural. There is diversity without conflict because each part fits harmoniously into the whole. Conversely the whole is incomplete unless all the parts are included. The body of revealed doctrine which composes the one faith is important; correct doctrine is essential to Christian unity. Unless unity is established upon the foundation of the "one faith," no unity is possible in the biblical sense of the word.

Sixth, there is "one baptism"

The theme of baptism in the New Testament follows two parallel but separate lines of thought. Both are taught by Jesus and His Apostles, and the fulfillment of both is recorded in the New Testament. Each has its own set of concomitant results, one in the spiritual realm, and the other in the temporal realm.

One line of teaching has reference to the spiritual ministry of the Holy Spirit on behalf of each believer. This is the objective, largely undetectable operation of the Spirit, by which every believer is placed (baptized) into the "one body" (1 Co. 12:13). No doubt this specific truth is included within the previous declaration about "one Spirit," by which the unity of the body is assured. Therefore, rather than serving as a repetition of the earlier statement about the ministry of the Holy Spirit, an additional truth is indicated.

The second line of teaching about baptism involves a personal, subjective experience. This is the public confession of allegiance to Jesus Christ, demonstrated through water baptism. It was the one initial and visible sign of obedience authorized by Jesus for world-wide practice (Mt. 28:19; Mk. 16:16). By divine command, the true expression of Christian faith thus takes on visible form under the orderly administration of the local body of believers. Although baptism takes many forms, it is the one universal expression of Christian commitment and serves as the door of entrance into the fellowship of a local church.

The unity inherent in that act of baptism must therefore include the whole spectrum of truth related to the orderly life and ministry of the church (Blocher 1974:389-90). In keeping with the other comprehensive statements in this passage, the act of baptism comes to represent a larger body of doctrine dealing with the implications of the personal appropriation of saving faith. The act of baptism indicates the public confession of Christ's lordship and the experience of being enfolded

into a local body of believers (Mt. 28:19-20; Rom. 6:3-10).

As each local congregation seeks to fulfill the commandments of the risen Lord, baptism signifies both an act of personal obedience and the orderly exercise of Christian ministry. This interpretation is consistent with the other overarching statements outlined by the Apostle Paul in this passage. The reference to baptism represents the totality of commitment demanded by Christ in the command to "teach them to observe all that I have commanded you" (Mt. 28:20). In that sense, the statement includes the manifold ways in which that obedience takes orderly form. No doubt this includes the diversity of ecclesiastical forms that existed then and now, which give orderly expressions to authentic Christian doctrine.

Seventh, there is "one God and Father"

The climax of this apostolic teaching on unity focuses on the trinitarian nature of God. The teaching began at the level of human responsibility, "I entreat you to walk worthy. . .," but progressively builds toward the truth of God's supremacy over the church, ". . . who is over all, and through all and in all." The structure of this passage has revealed the way in which each member of the Trinity is directly related to the unity of the church. Finally, in a summary declaration, the Apostle shows how their involvement demonstrates the nature of true unity; the divine Trinity becomes the primary pattern for understanding the nature of Christian unity.

In the concluding statement, the relationship of the Trinity to the church is summed up from the viewpoint of the Father who sends the Son and the Spirit. In a sequential pattern, the ministry of the Holy Spirit applies the effects of the redemptive work of the Lord Jesus Christ through the grace and mercy of the Father. Thus "over all" indicates the place of the Father, "through all" that of the Son, and "in all" the place of the Holy Spirit. There is one God existing in perfect unity, but three persons expressing perfect diversity.

The pattern for Christian unity interwoven throughout these verses is based on the truth of trinitarian unity. It is one of diversity but not to the detriment of harmony. It is the same pattern which was first expressed in the life and ministry of Jesus as He referred to the unity between His Father and Himself (Mt. 12:50; Lk. 10:22; Jn. 3:35, 5:17, 10:30). It was also voiced in His prayer on behalf of all believers; their unity would be an analogy of the divine unity and a visible testimony of that unity before the world (Jn. 17).

The nature of Biblical unity then is clear. It is theocentric, not anthropocentric; it begins with God's nature not man's need. Furthermore, it is a derived unity, coming as God's gift to redeemed humanity, not a created unity representing the fruit of man's labors. It is given by God to be preserved and where necessary, to be recovered. Where true unity exists it needs to be recognized and expressed. Where it does not exist, it cannot be created.

The Apostolic Exhortation

As Christians look out at a world filled with a complexity of beliefs and practices they must make choices. That is the scenario with which this apostolic teaching on Christian unity began. When they encounter others who have the commonality of faith outlined by the Apostle Paul, they should anticipate finding mutual ways to give expression to their unity in Christ. No one group can claim to have exclusive ownership of all the truth. That is why they are to "walk with all humility and gentleness, with patience, showing forbearance to one another in love" (Eph. 4:2).

In teaching about the subject of unity, the Apostle follows a familiar New Testament pattern of exhortation. He first reveals divine truth, then calls believers to responsible action. The revelation

¡Error! Marcador no definido.

of the spiritual blessings bestowed upon those that are "faithful in Christ" (Eph. 1:2), is followed by the exhortation to fulfill practical responsibilities in relation to other Christians. His exhortation to "preserve the unity" (Eph. 4:3) therefore bridges the gap between spiritual truth and practical action. The same word translated "preserve," is used fifty-four times throughout the New Testament, always carrying the sense of appropriate action (Young n.d. 561). It was used by Jesus in His prayer to the Father, asking Him to **keep** the disciples just as He had **kept** them (Jn. 17:11,12,15). It described how Peter was **kept** in prison (Ac. 12:5,6), and also used to describe how Paul was **kept** as prisoner of the centurion (Ac. 24:23). Paul used the same word again to indicate his commitment to live and teach truth when he testified that he had "**kept** the faith" (2 Ti. 4:7).

The Unity Of Purpose

By application, the apostolic exhortation gives authority to develop pragmatic expressions of oneness among Christians. The ongoing challenge for each generation comes at the point of translating the foundational truth into practical action. Unity must be expressed.

The thrust of the biblical teaching on unity points toward a central purpose of witness and outreach. In agreement with Christ's prayer to the Father, there can be no mistaking the practical outcome of unity. The reality of unity should be manifested by the effectiveness of its outreach in evangelism and good works (Mortenson 1966:165). It is clearly a unity designed for world evangelism, "that the world may believe" (Jn. 17:21). The New Testament writers did not specify what kind of visible form unity would take, leaving the options open. But beginning with the Early Church Age, the ways in which it has been manifested have been determined by the times and the seasons of history. As the church grows and is extended, each generation of believers faces the challenge anew. They must find appropriate ways to manifest their unity in Christ without hindering the functions of the various parts of the church body.

A New Concept Of Unity

A tendency toward polarization has often captured the different branches of the evangelical church. At one extreme all unity is spiritualized, i.e. spiritual unity is professed, but isolationism is practiced. At the other extreme is a tendency toward radicalization which involves embracing all who agree with certain interpretations and excluding all who disagree. In this second trend the practical test of unity becomes conformity rather than harmony. The development of specific denominational distinctives has historically resulted in erecting barriers towards groups outside of their ecclesiastical boundaries.

¡Error! Marcador no definido.

New Parameters To Consider

These extreme positions call for a re-examination of the biblical teaching of unity, and its practical implications. The divisions testify to the need to find a new viewpoint from which to understand biblical truth. To encourage this examination, it is helpful to visualize the expressions of Christian unity in a series of concentric circles, as Henri Blocher suggested at the Lausanne Conference (1974:388).

The larger circle would be marked by the word **faith**; it represents Christian testimony. This circle encompasses all those who profess personal allegiance to Jesus Christ as Lord and Savior according to biblical doctrine. That determines the outer limit of true Christian unity; no unity is possible outside of that circle. Certainly Christians may cooperate with others outside that circle in any activity that doesn't compromise their testimony, but they are only truly united with those fellow

¡Error! Marcador no definido.

believers within the circle of the one faith. By their testimony they are included as part of the body, although they may look or act differently than other parts.

Within the circle marked faith there is a second, smaller circle marked by the word **fellowship**. It represents times of communion and interaction with other Christians as opportunity permits. Within this circle, all who are bound by the commonality of biblical faith are recognized and accepted. At this level diversity is to be expected, but times of interaction in ministry with other believers are welcomed.

Within the second circle is a third, smaller circle which is marked by the word **service**. It represents those activities in which there is a marked degree of common action. That action flows from a commonality of purpose. As opportunity and necessity permit, each member willingly puts his resources to work for the mutual benefit of all. These kind of activities envision times when the concerted effort of the various parts is required in order to accomplish a purpose beyond the ability of any single member. The immediate impact will touch those within the smaller circle, but the eventual impact will reach to the largest circle.

At the center of the circles the word **union** could be placed. This is the smallest radius of all, where differences are minimized. It represents an immediate and direct participation with other believers who share a marked degree of oneness. Within this circle, interaction with other believers is constant and regular. Mutual experiences are shared in times of worship and service. But the oneness of believers within the small radius of a local congregation is only a starting point. From there the circle of unity expands to encompass a whole denomination, and eventually expressions of unity at the other levels become successively feasible.

Benefits Of A New Perspective

Viewing Christian unity from the perspective of concentric circles provides several important benefits. First, it conforms closely with the biblical pattern of embracing all true believers within the "household of faith" (Eph. 2:19). Second, it helps to eliminate the all-or-nothing approach to unity by allowing for differences of expression (1 Co. 12:4-21). Third, there is a recognition that different levels of functional unity will exist under different conditions. Finally, it encourages all Christians to seek to give practical recognition to their unity through some corporate expression, and by joining together with others as opportunity permits. From that view point, the possibilities for pragmatic expressions of unity become limitless within the three circles of fellowship, service and union.

Practical Consequences To Consider

The continuing urgency to recognize and express the unique oneness that binds true Christians together is a major challenge facing Christians and churches all across Latin America. Existing structures need to be examined in the light of biblical truth. Because unity has not been a strong part of the evangelical heritage in the region, leaders need to be encouraged to take necessary steps which would incorporate the practical consequences of Christian unity at every level of church life. Some of these consequences which flow out of the New Testament perspective on Christian unity would include the following:

- 1.) According to the specific instructions of the New Testament, Christian unity is not an optional function which can be created or disbanded as circumstances dictate. It is a reality which is foundational to the existence of the church in all places and for every generation. All believers are part of a supernatural community which needs to be recognized and expressed in pragmatic

ways.

2.) True unity is theocentric not anthropocentric, based not on the needs of man, but the truth of God. It stands upon the mutual confession of the one Christian faith whose doctrines are revealed in the Scriptures. Unity is more than cooperative effort, it is unified confession of personal allegiance to the triune God. Corporate expressions of unity must begin with this foundation of individual faith.

3.) No Christian nor group of Christians can adequately serve God in voluntary isolation from the rest of the community of Christian believers. Interdependence not independence is the biblical pattern given to the church. Voluntary isolation from the rest of the body of Christians is contrary to the weight of scriptural teaching, and contrary to the nature of the church.

4.) All Christians are held accountable for understanding the biblical teachings on unity and for implementing them in their sphere of life and influence (1 Co. 12:25-26). Confusion over the nature of their unity or over appropriate expressions of it must be overcome by looking for practical steps to dispel doctrinal ignorance and to eliminate sectarian isolation.

5.) Christians are called to give visible demonstration of their unity in appropriate expressions of service and good works, just as Jesus gave visible expression to the divine nature of the Trinity. They are to pursue harmonious relationships with other members of the Christian community wherever and whenever opportunity arises (Gal. 6:10). There must be firm rejection of deficient and erroneous doctrine, but tolerance for different forms of expression.

In Summary

From the historic perspective, unity of belief and unity of action were essential components of the early evangelical movement. Where doctrine has been fragmented for sectarian purposes, barriers have eventually been raised. These barriers have resulted in a truncated ministry, causing a neglect either in the teaching of full biblical doctrine or the neglect of complete Christian service. Consequently, an incomplete heritage has been passed on to other generations, weakening the testimony of the churches in proportion to their neglect of biblical truth.

From a New Testament perspective the unity of true Christians holds a high priority. Therefore, it is incumbent upon the church in every age to find patterns which will give fullest expression to that oneness in Christ. The search has been marked by progress and regress in each generation. The following chapter will look at the historic search for corporate expressions of unity among Evangelical Christians in Latin America and the applicability of these experiences to the churches of this generation.

¡Error! Marcador no definido.

CHAPTER 9

THE HISTORY OF EVANGELICAL UNITY IN LATIN AMERICA

For years, the vision of presenting a unified testimony has been an elusive ideal among Evangelical groups in the nations of Latin America. Numerous plans have been proposed, leading to countless meetings while seeking for workable solutions. On occasion, the impetus for some efforts has come from outside the region, at other times it has arisen from internal sources. Regardless of the origin, all unified efforts have been faced with the difficulties presented by diversity and division. In their development, the efforts have been influenced by historic movements as well as local contextual factors. Because of the importance of these influences, Chapter Nine describes a broad historic overview of the primary elements that have impacted the expression of cooperation and unity among evangelicals in these nations.

Despite the diversity exhibited among the churches, a desire to demonstrate a unified testimony among Evangelical Christians has been inherent in Latin America. Throughout the history of the evangelical movement in the region, unity has been a recurring focal point of concern. For decades the desire to give expression to a unified testimony has been a primary motivational factor behind a multitude of endeavors. Regardless of the impetus, it has been recognized that some degree of unity must be a basic ingredient for any long term development of inter-church relationships.

These efforts have taken a myriad of forms, ranging from formal mission comity agreements on one hand, all the way to whole nation evangelistic campaigns on the other hand. They have included such ideas as territorial arrangements, joint theological training institutions, and joint administrative bodies for mission organizations. At one time, plans were developed to provide one standard hymnal and other types of standard Christian literature for all evangelical churches. In some instances, joint administrative bodies have been formed to give one name and one form of leadership to national church councils. Each effort has made some contribution, or at least left its impact, upon the interaction of Christians and churches.

Not every joint effort has been fruitful, although all have provided valuable lessons. Some have strengthened the testimony and ministry of the churches, while others have weakened the sense of solidarity among evangelicals. Whether hindering or helping, these experiences form the background of inter-church relationships within which the evangelical fellowship organizations have been developed. Through these experiences leaders have formed their personal convictions, which have in turn determined the possibility of further relationships.

Early Impetus For Cooperation

The most notable concern for cooperation among mission groups began with what Stephen Neill designated as, "the era of Councils" (1973:542). In general terms, that era began in 1910, with the World Missionary Conference held at Edinburgh, Scotland. This event was the culmination of numerous regional conferences, which had brought mission agencies together during previous years for mutual consultation on the needs of their respective regions (Neill 1973:540). Even though the Edinburgh gathering was designated as the first worldwide missionary conference, it did not include representatives from missions working among the Spanish and Portuguese speaking populations in Latin America. The coordinators deliberately excluded the region of Latin America with the explanation that it had long been Roman Catholic territory and was not in need of Protestant missionary activity (Fey 1970:85-86).

¡Error! Marcador no definido.

The exclusion from the Edinburgh Conference became a catalyst. It was considered to be a rebuff, and keenly felt by the national churches and mission agencies who had been engaged in work in Latin America. Most notably, these included North American agencies and related churches, which represented the largest number of evangelical missionaries working there. Several courses of action were taken by prominent leaders to ameliorate the situation, and set in motion a movement toward Protestant consultation and cooperation among missions in the region.

During the Edinburgh Conference some representatives with work in Latin America held informal meetings to address the situation. Plans were drawn up for a separate conference to be held at New York in 1913, under the auspices of the Foreign Missions Conference of North America, in order to consider the needs of Latin American missionary work. This conference formed a working body temporarily designated as the Committee on Cooperation in Latin America (CCLA). Leadership was given by John R. Mott, Samuel Inman and other prominent personalities, who eventually became leaders in the burgeoning ecumenical movement that also grew out of the Edinburgh Conference. Under their coordination, the Committee on Cooperation in Latin America provided the spearhead of leadership for inter-mission and inter-church activities for the following four decades (Beaver 1962:141-142).

The Development Of A Movement

Church historians generally agree that the roots of most cooperative evangelical movements in Latin America go back to the organizing work of the Committee on Cooperation in Latin America. The establishment of the Committee in 1913, came in direct response to the exclusion of Latin America missions from the Edinburgh Conference (Pierson 1974:87). Ironically, the absence of Latin American missionaries from that worldwide missionary conference served as the catalysts for greater Latin American activity. It helped to mobilize a movement for the expression of cooperation and unity among missions in the Latin American region.

Developing Awareness

The early activities of the Committee gave rise to two major emphases. One course of action attempted to promote a greater deployment of missionary forces in order to enable the more effective evangelization of the vastly under attended Latin American nations. Through conferences, consultations and widely circulated reports, churches and mission agencies were made aware of the needs of the Latin American nations. Church historian, Robert Glover, captured that awakening sense of involvement which was shown by the progressive titles that had been applied to the region.

Miss Lucy Guinness named South America "The Neglected Continent." Later, Dr. Francis E. Clark called it "The Continent of Opportunity." Still later, Bishop Stuntz styled it "The Continent of Tomorrow." All three authors are correct in their designations (Glover and Kane 1960:351).

As the spiritual and social conditions of the nations of Latin America were made known, additional mission societies began to enter the region. The outbreak of World War I during 1916 signaled the reduction of mission deployment from the European churches. Consequently, the bulk of the new missionary thrust came from the churches and societies of the United States (Bassham 1979:173).

The Promotion Of Mission Comity

A second course of action took the form of coordinated planning for the missionary efforts that were being developed in these nations. Under the auspices of the Committee, a plan for promoting territorial comity agreements was developed among cooperating mission agencies. One of its earliest achievements was the convocation of a conference held in 1914 at Cincinnati, Ohio between the mission societies working in Mexico. Proposals were presented that would prevent the overlapping and duplication of efforts, while insuring the greatest distribution of missionary activity throughout the nation. Eventually known as "The Cincinnati Plan," the outline for comity agreements drafted there became a model of cooperative action for missionary ministry among the older denominations in other Latin American nations (Beaver 1962:143-145; Rouse and Neill 1967:396).

Subsequently, continuing consultations at the level of mission society leaders led to the development of additional cooperative plans for the Latin American region. The culmination of this phase of inter-mission consultation and planning came with the convocation of the first Latin American missionary conference held at Panama in 1916. It was sponsored under the auspices of the Committee on Cooperation in Latin America. The program, which followed the model of the Edinburgh Conference, made use of a wide range of study papers on Latin America. The need for unity and the desire for cooperation were fully recognized by the 230 official delegates. As a result, "The congress unanimously asked the organizing committee to be its continuing organization and the C.C.L.A. was thus constituted" (Fey 1970:86).

The Role Of The Panama Congress

Through the impact of the 1916 Panama Congress on Christian Work, the concern for closer cooperation and unified testimony became widespread among mission agencies. Out of that Panama gathering a list of recommendations was drawn up to promote cooperative action among Christian groups and missions. These included ten areas where cooperation could most practically be promoted to facilitate the work of evangelization. In retrospect, it can be noted that these actions were based more on strategic interests than on biblical concepts. In other words, they were proposed in response to questions about the most effective missionary ministry. They sought to answer the basic question of strategy: What was the best way to carry out the evangelizing task among the people of Latin America? It is instructive to look at the list of recommendations because they came to eventually form the basis of missiological strategy for the following decades among the older denominational missions working in Latin America.

At the top of the list was the recommendation for an amicable division of mission territories throughout the entire Latin American region in order to avoid duplication and limit competition among mission organizations. This strategy known as "comity arrangement," was already in practice among mission organizations in other regions of the world (Beaver 1962:145). The other recommendations from the Panama Congress were summarized by R. Pierce Beaver in his book that traces the beginnings of the ecumenical movement. They included the following ideas:

... cooperation in literature, a publicity bureau, a joint educational survey, annual inter-mission conferences, cooperative evangelism, campaigns among the educated classes, fraternal relations or the cultivation of the spirit of brotherhood among all Christian groups striving for the uplift of the people, the formulation of rules of comity, and the cooperative training of missionary candidates (Beaver 1962: 149,150).

¡Error!Marcador no definido.

These ideas were widely promoted through a series of seven follow-up congresses held that same year in principal South American cities. In rapid order regional congresses congregated the missionaries in the cities of Lima, Santiago, Buenos Aires, Rio de Janeiro, Baranquilla, Havana and San Juan (Beaver 1962:151). Riding the wave of popular concern, these congresses produced a growing surge of interest among missionaries and national Christians. Leaders representing historic churches and mission organizations backed the new developments enthusiastically. Eventually, thirty-five missionary agencies held membership in the Committee (Read, Monterroso and Johnson 1969:341).

Expansion Of The Movement

Subsequent congresses sponsored by the Committee on Cooperation in Latin America were held in Montevideo (1925), and Havana (1929). These congresses provided continual impetus for the burgeoning cooperative movement among Christian ministries. Even stronger expressions of unity were recommended by delegates at the second and third congresses, as the leadership moved from a dominant missionary presence to a dominant national presence. These recommendations included the formation of a single united evangelical church, the use of a common name for all the churches, the production of a union hymnal, the common use of a single version of the Bible, and a common form of church letter for membership transfer (Beaver 1962:151).

Diverse kinds of special interest organizations were developed to give leadership to these cooperative efforts. Most notable were the organizations involved in theological education. Under the guidance of the Committee, union seminaries were established in Mexico, Peru, Bolivia, Chile and Brazil (Pierson 1974:152). The formation of other influential organizations included Christian literature and publishing houses, youth organizations for men and women patterned after the YMCA and other student movements (Escobar 1986:104).

Innovative church planting projects were also developed through the joint work of several denominational mission agencies. Among these, The Board for Christian Work in Santo Domingo was one of the most fruitful. By combining the personnel and resources of the Presbyterian, Methodist, United Brethren and Moravian Churches, it gave leadership to evangelical church planting work in the Dominican Republic for several decades (Platt 1981b:46,55).

The Development Of National Councils

A parallel program for developing representative organizations for each country grew out of the Panama Congress and met with favor in several regions. These took on the form of national councils and church federations. Starting with Puerto Rico (1905), the movement spread: Mexico (1928), Brazil (1934), the River-Plate (Argentina, Uruguay, Paraguay) (1934), Jamaica (1939), Peru (1940), Chile (1941), and Cuba (1941) (Fey 1970:187).

The CCLA was instrumental in the formation of the various national councils and continued to work with them during its years of existence. Primarily, these national councils helped to address common needs that were beyond the capacity of any one mission or denomination. The cooperative ministries that were formed helped in the early development of schools and theological institutions. They also assisted with the production of literature, the formation of youth ministries and other related areas (Read, Monterroso and Johnson 1969:341). In addition to these ministry activities, the councils attempted to serve as a unified voice before the national governments. The advantages of having a common voice in the face of civil needs and religious intolerance were self evident, even

though large segments of the evangelical community were not represented in these national council organizations (Fey 1970:87).

Obstacles To Cooperation

However, as the 20th century progressed, the cooperative movement in Latin America began to encounter unexpected obstacles. The sense of near unanimity that marked the beginning stages faded as the movement began to display inherent weaknesses. Gradually, developments similar to those that had earlier fractured the spontaneous cooperation of the 19th century evangelical movement in England, began to cause divisions among formerly cooperative groups.

Separatism

As the implications and obligations of cooperation became more widely known, tensions began to arise. Relationships based upon common purposes and organizational goodwill began to be questioned. Controversies which were building over theology and ecclesiology in the missionary sending countries, were complicated by struggles over resources and leadership issues in the developing churches in Latin American nations. Key causes for the erosion of the cooperative movement are summarized by Paul Pierson's description of the experience of the Presbyterian Church in Brazil.

Despite the positive influences on the development of cooperation, the movement was to meet almost total defeat. Sectionalism, manifested in the Sao Paulo revolution, and the nationalistic spirit exploited by Catholic clericalism both had their counterparts in Brazilian Protestantism. Regionalism and personal rivalries within the churches, denominational pride, nationalistic suspicion of programs which seemed to be imposed from North America—especially in the crucial area of theological education—antagonisms resulting from past controversies, and the defensive stance of Brazilian Protestants, even against other Evangelicals, combined to destroy or seriously weaken promising steps toward unity. Crucial to the failure was the strong denominational spirit which dominated the Presbyterian Church and led it to reject any significant degree of cooperation by the end of the period (1974:152-153).

As Pierson indicated, internal causes for the disintegration of the cooperative movement were augmented by external pressures upon the churches. As the nations struggled to establish their place in a changing world, the churches and their leaders were not exempt from the pressures these struggles brought.

Powerful ideologies ranging from fascism on the right, to socialism and communism on the left, swept through the nations bringing radical shifts in political alignments. Theological controversies that divided denominational alignments in the sending countries eventually made their impact upon the theological institutions sponsored by the various mission societies (Bassham 1979:xiv). These imported theological issues helped fan the flames of sectarianism and competition rather than cooperation and unity.

The nations of Latin America were not exempt from the social, political and economic pressures sweeping across the nations of the world during these early decades of the 20th century. Neither were churches and their supporting institutions immune to conflicts caused by these pressures. Among many of the cooperative structures, the agenda for ministry began to take a turn away from its initial evangelical and evangelistic platform, as other concerns took their place.

Social Concerns

At the 1916 Panama Congress, the driving force for cooperation was the widespread concern for effective evangelism in all its dimensions. But in the short span of one decade many considered that the movement had changed directions. The absence of a firm theological foundation for the cooperative movement became evident as world events made their impact upon the nations of the region. The movement changed from its original orientation. That initial thrust for pragmatic cooperation, designed to facilitate effective evangelism, had been replaced by a greater concern for social action.

An abrupt change was evident at the 1925 Montevideo Congress as noted by Harold Fey's description comparing the two events. "While at Panama effective evangelization had been stressed, the Montevideo congress emphasized also strongly the Churches' social responsibility" (Fey 1970:86-87). Eventually that new emphasis came to include the drive to bring about the reform of the social structures of society (Bassham 1979:146). Little by little the concept of Christian cooperation and unity in Latin America became associated with the agenda of the conciliar movement of the World Council of Churches. Many of the Latin American organizations spawned under the general umbrella of cooperation and unity developed a reputation for taking on more and more of a political orientation (Escobar 1986:104).

The Conciliar Agenda

Concerned evangelical leaders viewed these changes with growing alarm as the new organizations became known for supporting a militant political agenda associated with the world ecumenical movement. Due to the kind of administrative structures that had been established, the program of these organizations was seldom under the supervision of the churches. More and more the purposes and plans that were being pursued came into alignment with the political and social focus of the conciliar movement. Increasingly, the resources and the leadership of the cooperative organizations took on the theologically liberal identity of the World Council of Churches.

Division Not Unity

The demise of wide spread interest in the cooperative movement became imminent. It eventually expired as the Committee on Cooperation in Latin America became officially absorbed into the structure of the World Council of Churches (c.1964). With that administrative move, an important chapter on the expression of Christian cooperation among missions and churches in Latin America came to a close (Read, Monterroso and Johnson 1969:342).

The umbrella structure of the CCLA, which had provided some organizational form and given some leadership to cooperation in a regional sense, had no heir-apparent. Due to the changing social, theological and political currents that were sweeping through the Latin American nations, there was no widely acceptable vehicle to continue coordinating the movement. In its place the churches and mission agencies were divided into two opposing camps, each stressing a part of the evangelical heritage. One, which followed the more socially oriented program of the conciliar movement, generally held a liberal view on theological issues as well. The other, which rejected the social and political thrust of the conciliar movement, held a conservative view on theological issues and stressed the primacy of evangelism over social issues.

During the decades of 1950 to 1970, most earlier expressions of cooperation became dormant. Many of the institutions ceased to exist, or continued only on a limited basis. Cooperation was

¡Error! Marcador no definido.

largely reduced to the occasional activities of the national councils or the church federations within the individual nations. However, with few exceptions these early national councils were only partially representative of the evangelical Christians in their countries. Ironically, their existence seemed to emphasize the divisions among evangelicals rather than unity. Several historic factors played a growing importance in the phenomenon of this divisive trend, some were structural and others more theological.

New Ecclesiastical Bodies

With the growth of the evangelical movement in Latin America, new ecclesiastical bodies emerged which were unrelated to the cooperative movement. Some were adamantly opposed to it or to any other form of cooperation that hinted at having ties with the ecumenical movement. These included both denominational and inter-denominational mission organizations involved in establishing churches. Increasingly, these newer groups made up the majority of evangelical Christians in each nation of the region. In contrast, the national church councils, established under the CCLA, were composed largely of older churches representing historic mainline denominations with strong North American or European administrative ties. While these groups generally represented the pioneering evangelical mission efforts in each country, they seldom represented the majority of evangelical Christians and churches in their nations at this new period of history (Costas 1976:226-227).

In comparison to these older movements, a growing majority of evangelical Christians was associated with churches belonging to the newer ecclesiastical bodies. This majority was further augmented by newly emerging churches that were associated with the Pentecostal movements. At mid-century, the majority of evangelical churches of Latin America were composed of Christians from these newer groups (Fey 1970:87). Generally, these newer Latin American church groups retained many of the original distinctives of the evangelical movement, but did not give priority to any form of unity or cooperation.

Conservative Theology

Many of these newer groups were marked by a conservative stand on doctrine and practice as well. The theological debates about the authority of Scripture, which engaged the mainline denominational groups, caused confusion in stead of providing clarification on doctrinal issues. Participation by denominational representatives in questionable civil and religious activities, served to discredited them in the eyes of the younger Christian groups. Joining activities, such as ecumenical encounters with the Catholic Church or involvement in political movements, were seen as signs of decadence not testimony. Rather than serving as commendable expressions of unity among Christian groups, these encounters strengthened a movement toward ecclesiastical separatism (Escobar 1986:105).

Mistrust Of Cooperative Movements

For many leaders outside of the historic Protestant denominations, there was another root cause for the continual breach. A movement which could accept the Roman Catholic Church as a valid Christian Church in any sense, was suspect and caused mistrust. The spirit of mistrust, which had started with the exclusion of Latin American evangelical representatives from the 1910 Edinburgh World Missionary Conference, had never been overcome. The subsequent formation of the World Council of Churches in 1948, did not alleviate that suspicion. Nor was the eventual liberal stance of the WCC on the various doctrinal, ecclesiastical and social issues acceptable to the large majority of Latin American evangelical leaders. The position adopted by the WCC in these matters gave substance to the conciliar movement and its deviation from historic evangelical commitments, but it also reinforced the tendencies toward separatism among evangelicals in Latin America (Pierson 1974:86-87).

Special Interest Movements

As the nations of the world began to recover from the wide-reaching effects of the Second World War, new forces were emerging that would mold the world community. In the period which followed the War, old political structures were replaced as new nations were born in Africa, Asia, Europe and to some extent in the region of Latin America. That period between 1946-69, which drastically reshaped the political map of the world, was called by missiologist Ralph Winter, "The 25 Unbelievable Years" (Winter 1970a). Because of the far reaching geo-political realignment of nations during those years, new priorities began to replace those from the past among church and missionary circles. The region of Latin America, long treated as the "Neglected Continent" by North American and European churches, began to take on new importance. Among churches and mission organizations the region became recognized as "The Continent of Opportunity," which within a few years became known as "The Continent of Tomorrow" (Glover and Kane 1960:351). In this time of realignment, competing theological and organizational trends began to promote activities in line with their own special interests. Ironically, each movement promoted itself as the answer to the desire for cooperation and unity among the Christians of Latin America.

Conciliar Interests

For several decades, forces within the conciliar movement became increasingly active. At the regional level there were "... a number of ecumenically sponsored organizations promoting continental unity, including the late UNELAM (Committee on Latin American Evangelical Unity)" (Roberts 1981:1). These organizations had little sustained impact, lacking the ability to bring together representatives of the diverse theological and ecclesiastical trends of the evangelical movement in Latin America. Peruvian missiologist, Samuel Escobar, cites four primary reasons for this failure: 1) less participation by North American representatives in the various organizations, 2) a more radical political leaning toward the left exhibited in their activities, 3) the loss of evangelistic conviction, and 4) a sense of accommodation through dialogue with the Roman Catholic Church (1986:104-105).

Conservative Interests

Efforts to develop affiliation with the more conservative evangelical movements on an international scale proved to be even less fruitful. Broadly representative organizations such as the National Association of Evangelicals (NAE), or the World Evangelical Fellowship (WEF), have been unable to enlist much support or gain much of a following among evangelical leaders of the Latin American churches. Granting that leaders are primarily concerned for their own national issues, veteran missionary Dayton Roberts, cites a central overriding cause for this apparent disinterest. From his perspective, the motivation toward participation was primarily reactionary; the more conservative evangelical groups were hoping to enlist the affiliation of existing national church councils in protest to the trends represented by the ecumenical movement (1981:2).

A memorandum from the early 1970s, entitled "Can Evangelicals Ease Ecumenical Pressures?", substantiates the competitive motivation being felt at that time. The communication was sent to affiliated mission organizations by Clyde Taylor, on behalf of the Evangelical Foreign Missions Association of the United States. The introductory paragraph sets the tone of the concern:

In preparation for this study we have circularized all of our sending missions to try and determine what, if any, pressures they are sensing on their fields of service. *We also asked for possible ways of counteracting them positively* (c.1970:1, emphasis mine).

Additional explanation was included in the memorandum to describe the nature of the problems and the parameters of concerns felt by the evangelical mission leaders at that time. Its rather lengthy quote summarizes the feeling of competition that existed at that time.

Perhaps the mission and church leaders did not know what to look for. So we should perhaps note the main drives or goals of the Ecumenical Movement as it has developed today. Originally many of the more theologically conservative churchmen who helped organize the World Council of Churches were convinced that such an organization would make possible an accelerated force in world evangelism and would strengthen the newer churches. Their emphasis was less on structure than it was on spiritual dynamics. That soon changed and increasingly the drive was structure for organizational purposes. More and more, the main drives of the WCC became "world centered" rather than "heavenly oriented."

From the very beginning there was of course, a strong social concern that was perfectly normal in view of the great refugee problem that was still serious, four years after the war. However, in its early years there was not as much emphasis on political action as a means of remedying social and economic ills in society. . . the pro-socialist drives in liberal seminaries and denominations in non-Communist countries, concern over society and its ills have become dominant.

WCC interest and concern has now turned to the left and is placing major emphasis on the Church and Society problems (Ibid.).

For the most part, these early cooperative movements represented issues that came from outside the region. Whether they were based on denominational divisions, ecumenical programs or political ideologies, they were not primarily focused on local concerns.

A Common Weakness Of Cooperative Movements

In that respect all the movements were similar. They were actively recruiting Christians and churches to affiliate with their movements based upon imported ideological reasons. This was particularly true with regard to the 20th century doctrinal debates which arose in the United States and Europe in relation to bibliology, eschatology and soteriology. Increasingly, these confrontations at the theological level served to divide the evangelical movement into opposing camps. One camp embraced a liberal theology which favored the socially active agenda of the ecumenical movement being developed through the WCC. The other camp held to a conservative theological position which favored non-alignment and the autonomy of each denomination (Costas 1976:251).

In the final analysis, the international movements that were active during the middle decades of the century were similar in one way. Although they were actively promoting the formation of cooperative ideals, they shared a common weakness. The foundations upon which they were hoping to be established were weak, consequently the structures required outside assistance to be sustained. The assistance, coming in the form of resources and programs, created an unnecessary dependency among those churches which cooperated with them (Wagner n.d.).

The Impact Of New Forces

Nevertheless, in spite of the difficulties encountered along the path of evangelical cooperation, the call for some expression of a unified Christian testimony continued to be raised. It came first from one sector of the Christian community then from another. The practical needs and the biblical realities that undergird the nature of the church could not be ignored continually, even though there may have been a history of misdirected attempts.

Fortunately, new developments on the international scene once again began to reveal doors of opportunity for interaction between leaders. In particular, two trends had a notable and salutary effect upon the development of closer affiliation between those who make up the evangelical community of churches. These trends represented new beginnings for another generation of leaders. One trend followed a pattern of internationalization. A second trend followed a pattern of networking. The influence of these two trends helped to provide the context for new developments related to inter-church cooperation and Christian unity.

Internationalization

Following the Second World War, the idea that nations could survive in isolation from each other was fast becoming obsolete. The increase in world travel, international communications, and growing economic interdependency created new forms of interaction among nations. At the same time, a growing awareness of the interdependency of the nations of the world was being encouraged through the development of various kinds of formal international organizations.

The principle of multinational cooperation for the common good became known as internationalization. On the political scene, the formation of the United Nations (U.N.) in 1945, began with fifty-one nations as charter members. As other nations became members in the following decades, the U.N. grew into a one-world body in its representation and in its scope of influence. Other regional alliances between nations further promoted the idea of mutual assistance in times of peace and in case of war. These multinational bodies foreshadowed a rising trend toward more formal affiliations between leaders of nations. In turn, this trend promoted the concept of a one-world vision and served to heighten the awareness of the benefits to be gained through

internationalization (Howard 1986:28).

Formation Of Multinational Christian Bodies

Christians were also becoming aware of the new forces shaping the world. The global-village concept at the political level found a counter part in a global-church concept at the ecclesiastical level. Eventually, various kinds of international bodies were formed, which helped to bring the diverse branches of Protestantism into some type of formal affiliation. For many of the older denominations, this trend came to fruition in the Post War Era with the formation of the World Council of Churches (WCC), at Amsterdam in 1948. The founding of that world body demonstrated a kind of formal ecclesiastical response to the trend toward internationalization. Increasingly, the traditional denominational branches of Protestantism who recognized the need for interaction, formalized their membership in the World Council.

Meantime, other kinds of international bodies were formed outside the WCC circles that brought the more evangelical branches of the churches into interdenominational affiliations. Such notable organizations as the National Association of Evangelicals (1943), and the World Evangelical Fellowship (1951), helped revitalized the multinational vision and concern that had given birth to the Evangelical Alliance a century earlier (Howard 1986:27,31).

The Help Of International Conferences

Christian organizations and Christian leaders also began to make use of other modern trends, leading to the creation of new structures for multinational ministries. Attendance at international conferences afforded the opportunity for a broad spectrum of leaders to meet other Christians and compare concerns. These conferences proved to be salutary and helpful for the development of mutual respect among leaders. Interaction with Christians from all parts of the world at the Berlin Congress on Evangelism (1966), and later the Lausanne Congress (1974), brought about a heightened awareness of common interests and concerns for evangelism, church growth and social service.

Through these conferences and the work of their follow up organizations, programs for concerted action have been facilitated. As each denomination or group of churches adopted the programs and made them part of their own ministry, they gave expression to a unified testimony within the circle of their denominational structures. In this way, the developing trend toward internationalization has enhanced the respect and cooperation among diverse Christian groups which are committed to the historic evangelical distinctives associated with evangelism and social service. As each cooperating denomination or church carried out the evangelistic and service programs, the limited expressions of unity at this level did not obviate the diversity represented among the affiliate groups.

Networking Relationships

Parallel to the development of formal international bodies, came the rise of informal networks among professional groups. This second form of interaction involved the development of informal working relationships or networks between individuals or groups on the level of functional projects and professional camaraderie. These represented a new method of purposeful, nonformal interaction between groups with common interests.

Among Christian organizations, these network relationships have developed mostly in the areas of education, the communications media and community development programs. In these ministry

fields, cooperation rather than competition has prepared the way for more extensive relationships on an international basis. Through these task-oriented international associations, similar networks at the national level have been encouraged, thus responding to the sense of nationalism that has also been growing in many nations.

The growth of these trends has demonstrated anew that the form of effective ministry is historically conditioned. Each generation must discover how to serve effectively within the issues and corresponding opportunities which mold its society. The evangelical leaders of earlier generations discovered the same truth as they developed effective vehicles for ministry to their society. The problems of slavery, industrialization and social reforms served to shape the nature of many ministries, as Christians responded to the issues of earlier ages. In a contemporary sense, leaders have been faced with two competing trends. On the one hand, the development of nationalistic identity among the developing nations of the world has increased the self-awareness of many groups. At the same time, there has been a growing awareness of the impact of the forces of internationalization and networking. In response, the development of inter-church organizations has been increasing at both the national and international levels, opening new horizons not possible in earlier generations.

New Beginnings

For several decades, periodic efforts at reviving the spirit of cooperation within a Latin American regional framework met with mixed results. Developing a unified Christian testimony seemed to be as elusive as finding the end of the rainbow. However, during the thirty year period that stretched from the 1950s to 1980s, new kinds of inter-church associations began to emerge. In keeping with the growing spirit of nationalism of the period, all churches found themselves caught up to some degree with a concern for national identification and national solidarity. This provided the context for the development of a new kind of inter-church organization. These were marked by different characteristics than earlier efforts. National identity became prominent, replacing the imported concerns brought through international connections. Agreement on basic biblical doctrine was considered to be important. Grass roots representation was developed by including a broad cross section of the evangelical community within the ranks of the new associations. Such broad involvement promoted whole nation vision, bringing a renewed sense of unity among Christians at a national level.

Evangelical Associations

Beginning at mid-century, broadly based evangelical associations or alliances of some kind were spontaneously established in practically every country in Latin America. Several countries have periodically had more than one. The spontaneous development of these organizations represents a form of evangelical association or trans-denominational alliance that brings Christian groups together at a national level. Each has been developed with the purpose of meeting the needs of the larger evangelical community of their own nation. The functions and structures of these newer evangelical fellowship type organizations will be examined more in detail in Chapters Eleven and Twelve.

In the absence of an international structure linking non-conciliar evangelical groups, these representative national organizations have developed according to their own criteria. Primarily, they focus on the kind of needs which the churches face in response to their national context. Until recently, there has been a profound distrust of any affiliation with international bodies. This distrust

was expressed by some of these organizations in specific statutory statements or bylaws which restricted international affiliation of any kind. Currently, that stance is changing due to some of the newer movements which reflect a renewed concern for regional unity based on a balanced platform of more traditional evangelical values.

Contemporary Regional Movements

Riding the wave of enthusiasm engendered by the many new relational patterns, parallel movements have emerged at the regional level. These have helped emphasize the international nature of the evangelical churches. The CLADE I Continental Congress on Evangelization was held at Bogotá in 1969. It initiated a strong call for Christian cooperation and unity based on a common faith and a common task (Wagner 1970a). This was followed ten years later by the convocation of CLADE II at Lima in 1979, for evaluation and further encouragement in fulfilling the common task of evangelization among the nations of the region. The convocation of a pan-American missionary conference in Brazil during 1987, brought together more than 3,000 delegates. Known as COMIBAM (Iberian American Missions Conference), the conference demonstrated that mission ministry had come full-circle. Through that event the Latin American churches began to enthusiastically responded to the missionary responsibility that rests upon the churches of all nations.

As a new awareness of the international nature of the church has grown, several movements have aspired to become a unifying force for interaction of leaders, as well as to be a representative voice for Latin American Evangelical Christians. Some organizations, like the Latin American Theological Fraternity (FTL), are concerned with applying biblical doctrine to the contemporary needs of the churches and the nations (Núñez and Taylor 1989:339-340). Others, like the Lausanne Continuation Committee (LCWE), are concerned with the fulfillment of Christian obligations in the areas of evangelism and social action. Based on the declarations contained in the Lausanne Covenant, "Their primary objective was to implement strategies and programs which would aid Christians of every nation to complete the task of the Great Commission" (Núñez and Taylor 1989:386). Some of these international associations represent a narrow scope of concern, while others endorse much wider interests.

However, as leaders hear these calls for involvement, it is often difficult to determine what they mean, or to discern what orientation the movement represents. This is particularly true of international organizations which appear to pursue different purposes under the banner of unity. Many leaders and Christian workers have confessed that they would find it helpful to be able to make a comparative analysis of different movements. The following chapter takes a step in that direction, as it examines two of the most widely known movements currently working toward a measure of broadly based regional unity.

In Summary

Without pausing to develop many details, the story of cooperative efforts among evangelicals in Latin America has been broadly outlined in order to recognize the background of key characteristics that effect contemporary activities. In an indirect way, a coordinated effort began to take form as a result of the exclusion of Latin America from the World Missionary Conference at Edinburgh in 1910.

A series of subsequent steps were provoked by that exclusion. These led to the formation of the Committee on Cooperation in Latin America in 1913, and the convocation of the first cooperative

¡Error! Marcador no definido.

mission conference at Panama in 1916. The recommendations from that and two subsequent conferences gave formation to a host of cooperative projects ranging from educational institutions to union church planting projects, under the coordination of the CCLA. As direction of these projects passed to national leaders, changes in focus and agenda took place. Frequently, they followed an evolving pattern beginning as committees of mission agencies, next becoming Christian federations, and then ultimately developed into Councils of Churches.

Under the influence of regional developments and through a closer affiliation with the newly formed World Council of Churches, a trend toward the politicizing of the cooperative movement became prominent. Consequently, when new mission and church organizations began to increase in Latin America at mid-century, they rejected the concepts embodied in the early cooperative movement. Once again, the forces of denominationalism and sectarian isolation erected protective walls around their affiliated members.

However, as the churches grew in number and maturity, leaders began to discover the benefits of cooperative activities based on a unified testimony. Voluntarily drawn together by a common standard of faith and a common task of evangelization, evangelical groups have developed organizational structures that enable them to give pragmatic expression to their unified testimony at a nationwide level.

In addition, the contemporary trends toward internationalism and networking began to write new chapters in the story of cooperation among evangelicals. Through conferences and consultations, bridges of communication became possible as leaders began to re-examine the common beliefs and purposes that historically undergird the evangelical movement. New efforts at developing a unified testimony among the evangelical churches of the various nations have resulted in the formation of new structures generally described as evangelical fellowships. Gradually, with the growth and maturity of the churches, the full development of their biblical heritage has been taking place among evangelicals of the Latin American nations.

¡Error! Marcador no definido.

CHAPTER 10

CONTEMPORARY EXPRESSIONS OF REGIONAL UNITY

Visions of regional unity have been growing among some circles of church leadership in Latin America. But given the checkered history of inter-church relationships in the nations of the region, Christians are understandably cautious about enlisting under the flag of an unknown movement. This cautious approach is particularly true regarding those kind of organizations which appear to represent international movements that pursue militant purposes under the banner of cooperation and unity. In the complex world of today's global village, with competing voices coming from all sides, a means of evaluating these movements becomes a necessity.

Therefore, Chapter Ten is written in response to the growing pressure upon leaders and groups to become affiliated with one or another of the regional movements. It proposes to reveal the nature of the most well known organizations representing these movements, and identify the kind of contributions they make. The underlying approach then is to examine two of the better known contemporary regional movements in order to evaluate their place in the movement toward unity among the multi-dimensional evangelical churches in Latin America.

Among those organizations which currently occupy a place of importance at the regional level, two have become most prominent because of their wide-ranging influences. One organization is called "The Council of Latin American Churches" (CLAI), whose constitutional assembly took place during November, 1982 in Peru. The other is called "The Latin American Fraternity of Evangelicals" (CONELA), whose constitutional assembly took place during April, 1982 in Panama. Arising within the last decade, they each represent a different approach to cooperation and unity. They both grapple with the meaning and implications of the issues involved. And they separately call upon leaders and churches to unite with their particular movement for the greater testimony of the church in Latin America.

This chapter takes a closer look at these two organizations in a way which clarifies their position relevant to the subject of Christian unity and its regional expression in the contemporary world. At the same time it provides a helpful pattern to assist leaders in making their own evaluation of such movements.

The Rise Of New Movements

The demise of the Committee on Cooperation in Latin America left a leadership vacuum for the cooperative movement. For decades the Committee played a pivotal role in the historic development of inter-church relationships. Nevertheless, in its waning years it was no longer representative of the evangelical churches as it had once been. As the churches grew and increased in number, the CCLA passed its zenith and slowly lost touch with the majority of evangelical leaders.

A Noticeable Void Of Regional Coordination

The repercussions of the passing of the CCLA (c.1964) were felt at two significant levels. At the national level, there was no longer an umbrella organization that related to the various national church councils which had been spawned under its leadership. Although some became affiliated with programs of the World Council of Churches, the councils were largely on their own and for the most part ceased to have any effective function among the churches. Furthermore, no single representative body existed to promote a comprehensive understanding of the churches on a regional basis. No organization had the possibility of maintaining contact with the many denominations and national bodies in the various countries. At the regional level, there was no longer a coordinating body that was capable of providing direction for the activities of the cooperative regional projects that had been developed. Therefore, at a time when the region was moving into prominence on the world stage, when the voices of Latin American leaders were being heard in the international circles of economics, politics and religion, there was no structure which could provide a representative voice for the evangelical churches.

Providentially, the same circumstances which brought about the end of the earlier cooperative movement represented by the CCLA, encouraged the creation of spontaneous new movements toward evangelical unity. Steps in that direction were taken, first at the local level, then gradually at wider national levels, and finally at the regional level. The increasingly political orientation of the ecumenical movement, under the leadership of the World Council of Churches, caused evangelical leaders to look elsewhere for means to express a unified testimony. The rise of the systems of internationalization and networking helped to break down walls of separation and sectarianism. These systems provided new avenues for the interchange of ideas and the development of interdependent relationships.

A New Orientation Toward Unity

As leaders encountered other evangelical Christians within the sphere of these circumstances, a new vision began to take hold of their hearts. Traditional walls of separation came to hold less significance. Within each nation evangelical leaders began to seek out ways to express a unified testimony. Occasionally, unified conferences sponsored by such international organizations as World Vision International and the Billy Graham Association initiated the vision. At other times, the need to provide help during civil disasters or to present a coordinated response to religious difficulties, provided the motivation to overcome existing divisions. Since there was no effective coordinating body, the forms employed for these various expressions of unity depended largely upon local circumstances and initiative.

Once again, a new generation of leaders became aware of an important biblical priority. They discovered the need for Christians to have commitment to the common biblical purpose of unity. As they did, the implications of that priority provoked new questions about unity and stimulated a search for effective answers. Particularly persistent were the questions about the extent of unity. Did unity apply to a circle wider than the fellowship of the local church? Did it reach beyond the local municipality? Beyond the local province? Beyond the individual nations? If so, how could adequate organizational forms be developed to avoid the pitfalls of past experiences while at the same time giving expression to a united testimony among the nations? On a regional level, both CLAI and CONELA arose to help supply the answer to those searching questions. But these two regional entities represent significantly different approaches. Their distinctions become more readily discerned through comparative evaluations.

A Standard For Evaluation Of New Movements

Leaders are increasingly aware of the crucial need to evaluate the particular orientation to which the various movements and organizations are committed. They recognize the importance of measuring these groups from the viewpoint of an objective standard, which upholds the primacy of Christian testimony, and which strengthens the life and ministry of the churches.

The historical analytical method of research suggests that the development of evaluative criteria can help to establish an objective standard by which to measure a movement. Therefore, to avoid any misrepresentation, four criteria are suggested that will provide a helpful outline for comparing the unique orientation of each organization. In order of presentation these include: 1) historic antecedents, 2) doctrinal foundations, 3) primary purposes, and 4) organizational functions. This standard will be developed through a step by step comparison of the two organizations known as CLAI and CONELA.

These criteria have been chosen because of the thoroughness they bring to the evaluative process. Historic antecedents trace the development of the movement and help to identify the particular forces which have been instrumental in its establishment. The doctrinal foundation describes the unique difference between Christian movements and other groups; it clarifies the cohesive truths which undergird the corporate identity. The definition of purpose gives direction to the various activities that may be undertaken in the name of a given organization or movement; it specifies the reasons for their corporate actions. One final criterion looks at organizational structure and function, in order to understand its particular focus and method of operation. Taken together these four criteria will give a composite description of the kind of cooperation and unity the various movements are promoting (Pierson 1987).²³

An Analytical Review Of CLAI And CONELA

At first glance, the two movements of CLAI and CONELA appear to have much in common. They arose as regional organizations about the same time during the past decade. They both help to promote inter-church relationships based on their own stated purposes and joint activities. And they each aspire to serve as a representative voice for the evangelical churches. However, the comparative analyses show that there are also significant differences between the two organizations. These begin with their antecedents and continue throughout the distinguishing elements of their corporate purposes and administrative structures.

Historic Antecedents

As indicated in chapter nine, there is common agreement among church historians regarding the beginnings of cooperation between mission organizations working in Latin America. All evidence points to the Congress on Christian Work in Latin America, which was held at Panama in 1916, as the initiation point. In keeping with that beginning, the two current regional organizations also look back to that historic occasion as part of their heritage.

²³I am indebted to the suggestion from Paul Pierson's lectures on Latin American Church History for the criteria used here. His insistence on examining both official publications and organizational activities has been incorporated in this evaluation.

The Formation Of CLAI

The genesis of the Council of Latin American Churches (CLAI) is found in the consultative meetings promoted by the Provisional Commission For Latin American Evangelical Unity (UNELAM). This parent Commission was formed at a consultation held in Uruguay in 1965, by representatives of seven councils of churches from Latin American nations (Fey 1970:106). The climax of the preparatory consultations came at the Quaxtepec (Mexico) Assembly of 1978, with the formation of a provisional organization which was commissioned to create a broadly based representative Latin American Council. The product of the Council's work was seen in the 1982 constitutional assembly of CLAI held in Huampaní, Peru.

The composition of the delegate assembly shows a significant alignment. Out of those 141 authorized delegates in attendance, the majority represented "ecumenical entities or were people closely associated with the World Council of Churches" (Escobar 1986:107). More than fifty percent represented the "historic churches" which are traditionally linked to the ecumenical movement. The delegates attended as officially elected or officially appointed representatives of their groups (Valle 1983:155-59).

According to the CLAI constitutional documents, there is no indication of any organizational affiliation with other international movements or ecclesiastical bodies. Only the briefest mention of historic antecedents comes through from the introductory part of these documents when it reads:

The first note of introduction is an invitation to express gratitude for those which since Panama 1916, until (Quaxtepec 1978), "sowed with tears" (Ps. 126:5) in order that we might harvest today in joy (Valle 1983:11).

The connotation is implied that this new organization is the legitimate descendant of the cooperative evangelical spirit first manifested at the 1916 Panama Congress on Christian Work in Latin America. But unlike that first Congress in Panama, upon reading their materials it becomes evident that there is a definite orientation away from historic evangelism and a bias toward political action.

Ecumenical language permeates the terminology of their publications as they describe the members and the purposes of the organization. The continual call for political activism as a valid expression of evangelism saturates the documents, subtly insisting that the two must be equated in the Latin American context. A translation of one of the summary statements contained in the book *Semillas de Comuni3n* (Seeds of Communion), shows the kind of orientation that was given at the birth of CLAI.

With this note of faith and expectancy we hurried to separate into groups, our commitment renewed with the living Lord, with the villages of our America which cry out for life which is a full life, and with our brothers of different confessions and different nations. The search for that unity makes our testimony and our mission more effective, as pastor Artus, veteran of the ecumenical battles of our continent directed us by his exhortation and warning. "Nothing of illusions and nothing of fears. There is no place for illusions, because the struggle continues being difficult, we do not have the liberty we desire, militarism dominates the major part of Latin America and therefore the path continues to be that of renouncement and of the cross." But he added in another part, "there is no room for fear, because our Lord is with us, and the force of the Gospel

¡Error! Marcador no definido.

continues to be the energy which destroys the structures of domination; the power for liberation, which can silence the guns and transform the life of our brothers" (Valle 1983:3).

On the surface, the documents of CLAI contain no reference to affiliation of any kind with other ecclesiastical world bodies. But the orientation they give shows a definite bias toward the politically active ecumenism promoted by the World Council of Churches and its various committees.

The Formation Of CONELA

The Latin American Evangelical Fraternity (CONELA) has followed a different path toward formation. Its historic roots reach back to the beginnings of world-wide evangelical consultations, known as the Berlin Congress on Evangelism (1966) and the Lausanne Congress (1974), where the presence of delegates from Latin America had its impact. Those who attended these early evangelical congresses represented a broad spectrum of churches working in Latin America, ranging from those of the Pentecostal and Free Church branches to the historic denominations. The requirements were simply that they be actively involved in evangelism and be committed to evangelical convictions.

In cooperation with the Berlin Congress, two regional congresses were held under the auspices of CLADE (Latin American Congress on Evangelization); first at Bogotá, Colombia in 1969 and later at Lima, Peru in 1979. Before these meetings, other types of activities with a regional impact on evangelical groups had already begun to promote cooperative programs. As early as 1948, The Evangelism in Depth movement highlighted the renewed interest shown by evangelicals. These early programs were largely concentrated on meeting the needs of the evangelistic task before the churches in Latin America (Escobar 1986:105).

During the decades of 1970 and 1980, Latin American evangelicals again had the opportunity to encounter leaders and workers from other regions of the world through the world-wide congresses affiliated with the Lausanne Committee (1974). In contrast to other such gatherings, delegates were invited as individuals, not as representatives of an organization. The basic requirement for the delegates was a practical involvement in the work of evangelism.

The vision for CONELA was born among those who attended these meetings. Specifically, it was articulated by an ad hoc meeting of delegates from Latin America who attended the Lausanne Congress in Pattaya, Thailand (1980). From among those, twenty-two representatives formed an organizing committee. This committee was charged with the responsibility of convening a broadly based congress for consultation among Latin American evangelicals, with the purpose of giving form to a representative organization (Conard 1982:43-44).

The fruit of their work was the 1982 Constitutional Congress of CONELA, which was convened in Panama. Among the 202 delegates who attended, there were ninety-eight denominations or evangelical groups represented, along with seventy-four service agencies (Escobar 1986:107).

According to its constitutional documents, CONELA represents both a new and an old vision. It too claims to be the historic descendant of the 1916 Congress on Latin American Work, which was recognized as being primarily evangelistic and evangelical in nature. The introductory remarks which opened the Congress, claim that heritage.

¡Error! Marcador no definido.

Why Panama? In 1916 the Panama Evangelical Congress met here as a response to the [Missionary] Congress which met in Edinburgh [Scotland] in 1910, in which Latin America was declared to already be a Christian land. The 1916 Congress declared that Latin America should be evangelized; that the work should be done in unity, and that the evangelizing work should follow social work. We believe that we are in the line of succession of those delegates to the Panama Congress of 1916. For that reason we have chosen this place (Conard, 1982:7).

In addition, CONELA claimed to be a representative Latin American movement, free from outside dominance. Although it was acknowledged that the Lausanne Committee had helped financially, still this new organization was born as a largely Latin American project. The sense of regional pride is clear from the testimonial words recorded in its constitutional documents.

Oh miracle! For the first time in the history of evangelical Latin America, as far as we know, more than 50 percent of the total cost of CONELA has come solely from Latin America. The participants paid 75 percent of their air fares! The remainder of the budget was donated by entities, persons and friendly organizations from various countries, some of which have asked to remain anonymous. . . . (Conard 1982:3).

The close association of CONELA with the Lausanne movement is evident from the influence this movement had during the formative stages. Its influence is also reflected in the various documents and the functions that were adopted by the new organization. Among those, primary reference must be made to the importance of the doctrinal position which CONELA has adopted. Because of their foundational importance to the nature of the organization, the doctrinal orientation of the two movements will be considered next.

Doctrinal Positions

One of the most difficult tasks facing any unifying movement is to find a basis for coming together, to articulate some focus which can serve as a common denominator. Among Christian groups, doctrinal positions have been tenaciously maintained as a means of identity. Some are brief and inclusive, being reduced to the minimal statement which would be acceptable to the widest possible group. Others are more extensive, serving to give specific definition to an exclusive group. Each of these positions can be detected in a study of the doctrinal statements of the two regional organizations.

The Doctrinal Position Of CLAI

In keeping with the broadly inclusive nature of its historic associations, the doctrinal statement of CLAI is general and inclusive. It is clearly intended not to occupy a place of primary importance, nor become an issue of careful definition. The short statement contains only four lines which identify it as trinitarian, Christian, and ecumenical. In its entirety it states:

The churches and movements which make up CLAI are those who recognize Jesus Christ as Lord and Savior according to the Holy Scriptures and which in unity attempt to fulfill their common vocation and mission for the glory of God, Father, Son and Holy Spirit (Valle 1983:129-130).

There is no further amplification of this statement contained in the constitution. Nor do the membership requirements make reference to it as an important part of their Christian conviction.

¡Error! Marcador no definido.

By weight of volume and reference, other issues are considered to be of more importance. Furthermore, since membership is composed of ecclesiastical bodies, it rests upon the assumption that each group has developed its own doctrinal statement in keeping with the precedent set by the World Council of Churches. However, it is significant that the statement adopted by CLAI is virtually word for word the same as that adopted by the WCC at the 1961 New Delhi meeting (Cook 1971:84-85).

The Doctrinal Position Of CONELA

In marked contrast to the brevity of the doctrinal statement of CLAI, the doctrinal position of CONELA takes more than thirteen pages of its constitutional documents to explain. However, it is not a document of their own creation, rather it is a translation of the Lausanne Covenant. That document sets forth principles which are amplified by accompanying statements showing their significance to evangelical Christians. The constitution makes two statements of explanation about its doctrinal stance:

1. CONELA identifies with the declaration of principles established in the Lausanne Covenant.
2. CONELA reaffirms recognition of the plenary authority of the 66 books which make up the canon of the Sacred Scriptures (Conard 1982:12).

Two noteworthy matters are raised by the manner in which the doctrinal basis is established for CONELA. There is a deliberate effort to take a stand in association with evangelical groups on a world-wide scale as a demonstration of Christian unity in matters of belief and practice. Second, a stance in opposition to the Roman Catholic Church is taken through the limited definition of the biblical canon.

Consequently, the doctrinal position taken by CONELA is strongly exclusivistic, in keeping with a conservative evangelical position. True to the evangelistic and evangelical nature of its purposes, members are required to affirm their identification with the Lausanne Covenant, and their acceptance of the CONELA statutes. A translated version of the Lausanne Covenant is contained as an integral part of the constitutional documents.

Organizational Purposes

A declaration of purposes further helps to establish corporate identity for an organization. The established purposes determine the reasons for the existence of the group and declare what it hopes to accomplish through its work. By giving direction to the activities that will be carried out, corporate purposes also greatly influence the kind of organizational structures that may be developed.

The Purposes Of CLAI

Among the several purposes for the existence of CLAI, the desire to promote unity among Christians holds a primary place. Starting with its Preamble, unity is set forth as a strong motivating factor for the life and action of CLAI. It is described as the "vocation" of Christians and churches, as well as the essence of their testimony before the world. The purpose of the existence of CLAI is to serve as an instrument of that testimony. But there is no exclusive claim to represent that unified testimony, nor to speak on behalf of its member organizations. Its introductory statement is task oriented and conciliatory.

CLAI . . . was born as an instrument for giving testimony of unity in mission.

We know that there are many pathways that God opens in order to fulfill His purposes. We do not pretend that this is the only nor the best way. Our path has its own limitations as do all human endeavors, and it is far from including within its reach all of God's People in Latin America (Valle 1983:129).

The organizational purposes of CLAI are set forth in five succinct statements in its constitution, with strong emphasis placed on the implications and results of unity. These purposes are stated as follows:

Article 4 Objectives

- a. To promote the unity of the community of God in Latin America as a local expression of the Universal Church of Christ and as a sign and contribution of the unity of the Latin American community.
- b. To deepen the unity that we already have in Christ, recognizing the riches represented by the diversity of traditions, the confessions and expressions of faith, the reflection, teaching, proclamation and service keeping in mind the Latin American situation and identity.
- c. To help its members to discover their own identity and commitment as Christians in the Latin American context in the search for justice and fraternity.
- d. To stimulate and support its members in the evangelistic task, as a sign of their loyalty to the command of Christ and of His presence in the communities of Latin America.
- e. To promote theological and pastoral reflexion and dialogue in keeping with the Christian mission and testimony in the continent and the rest of the world (Valle 1983:130).

The strong emphasis on a pragmatic interpretation of the power of the Gospel can be noted in the purpose statement. It too is reminiscent of the emphasis on social action made by the conciliar movement. In a presentation called "The Mission and The Unity of the Church", Pedro Merino, the Executive Secretary of the National Evangelical Council of Peru (CONEP), gave a clear explanation of the nature of ecumenical activities. Granting that there are extreme positions in all movements, he specified that the general purpose of the ecumenical movement is to be more concerned about promoting social change than about promoting evangelism.

But the general tendency in the ecumenical person is largely a search for social change and changes of the structures of public order and politics in a society. There is little interest in the salvific action of God toward man. The concentration of his activities and his preoccupations is toward promoting social justice and peace, human rights and support for the plight of the poor.

It is easy to see that there is a strong identification of a horizontal nature, but a neglect of the vertical nature; an accentuated anthropocentric humanism, and a scarce Christocentric support (Merino 1987:199-200).

In a comparative sense, these kinds of ecumenical tendencies clearly identify the general purposes pursued by CLAI as set forth in their constitution. The corporate purposes are marked by an expressed concern for unity which will promote human rights and self-identity. Promoting these values, along with seeking peace and justice, form part of Christian mission and testimony. In that

pragmatic interpretation, faithfulness to the evangelistic task is demonstrated by showing the presence of Christ among the Latin American communities, e.g., by joining with them in their struggles (Valle 1983:130).

The Purposes Of CONELA

According to its constitution, a fundamental purpose for the existence of CONELA is to develop a sense of unity among evangelicals, and present a unified voice before the world. The validity of unity is of more importance than the results of it. As the purpose statements are read, it becomes evident that only one focuses on the task of evangelization and that is chiefly related to the growth of the churches. Of the nine statements included in its corporate objectives, only one has a reference to the social responsibility of Christians. Most of the others have to do with meeting the spiritual and relational needs of the evangelical community.

Article II The Objectives

The objectives of CONELA are the following:

1. To be a unifying body for relationships and services among evangelicals.
2. To cultivate spiritual unity and mutual respect between the leadership of the churches and between all of the Latin American evangelicals, without violating the autonomy of the member organizations.
3. To promote evangelization and theological reflection from an evangelical perspective, and the dynamic of integral church growth at national, regional, continental and world levels.
4. To establish and maintain relationships with national and international organizations who share our theological position.
5. To make known the reality of the evangelical presence, by means of the mass media communicate what God is doing in our continent and in the whole world, and informing the churches about the various ideological currents of our day.
6. To foster Christocentric biblical education within the present context of Latin America.
7. To develop and apply biblical criteria related to the social action of the Church.
8. To maintain a responsible vigil for the respect of religious liberty in all of the nations of Latin America.
9. To serve as a spokesman for Latin American evangelical thinking, defending the principles established in these Statutes (Conard 1982:12-13).

As the professed heir of the historic cooperative movement in Latin America, surprisingly little emphasis is given to evangelistic outreach to a lost and suffering world. There is a marked interest about right belief, but little concern for promoting right action as an expression of Christian unity. There is little recognition of a notable imbalance between the concern for understanding truth and the concern for giving expression to truth in practical ways. Apparently, the major obstacles of the divided heritage received by the evangelical community in Latin America have not been overcome. Nevertheless, faithfulness to the Scripture, as well as faithfulness to the spirit and letter of the Lausanne Covenant, calls for vigorous efforts to express unity in word and deed.

Organizational Functions

If a tree is known by its fruit (Mt. 12:33), then no doubt the true measure of an organization can be seen more by its actions than by its words. The kind of unity that it represents will become evident through its activities. For these representative bodies, actions are most evident in the three areas of the publications, projects, and programs which they sponsor.

The Work Of CLAI

The Council of Latin American Churches has had a bountiful production of **publications**. These include a regular monthly informative bulletin called "*Rápidas*," plus numerous articles in magazines and newspapers, as well as a volume of books. In keeping with a strong orientation toward social action, the primary focus of these publications gives prominence to the physical needs of the poor and the well-being of the community. The following titles, taken from articles in a recent bulletin, testify for themselves: "CLAI Meets with Government Ministers," "Message to Central American Presidents," "Ecumenical Dialogue," "Death of Monseñor Romero," "South African Sanctions," "Bishops Show Solidarity With Central America," "Bolivia: Methodists Judge Government Politics" (CLAI 1989b).

These articles are representative of the efforts being made at consciousness-raising in order to make the churches more aware of social needs around them. This concern for social action is also echoed in the words of one pastor, whose testimonial was published in the book *Cosecha de Esperanza* (Harvest of Hope). For him, the church needs to minimize its concern for doctrine and maximize its concern for people.

Our greatest power as a Christian community is not in the purity of our doctrine, nor in the authenticity of our hierarchies, nor in the apparent strength of our institutions and social structures. The credibility of the church is defined in its willingness to accompany the community in its pilgrimage (Meyer 1988:188).

On another level, the **activities** and **projects** in which CLAI officials have participated speak eloquently. A brief summary of some of their work was given in conjunction with a report at a Central American Peace Conference co-sponsored with other ecumenical bodies. As the statement shows, the realm of their activities had a clearly political focus.

This initiative fits within the process of our search for a just peace which CLAI has undertaken throughout its history with various concrete actions such as the ecumenical delegation which met with the presidents of the region, contacts with the European community, and the numerous declarations, telegrams and other actions taken (CLAI 1989b:6).

Future **programs** are designed to give even greater exposure to the violation of human rights in Latin America. In conjunction with the issues of peace and justice, a two pronged approach is designed to have a broad political impact. Churches will be trained how to keep the peace and justice issues before their civil governments through the development of direct contact and involvement with government officials. In conjunction with these efforts, churches outside the region will be kept informed and enlisted to make similar contact with their civil representatives. Tours will be arranged for foreign church leaders and media reporters to enlist public opinion (Ibid.).

¡Error! Marcador no definido.

In addition, to the peace and justice efforts, under the supervision of regional secretaries, other programs will seek to develop effective ministries for women and young people. Development of more Christian education materials will also be a focus. It is planned that other publications based upon testimonies of those working in the field of human rights will give a platform for many new voices to be heard (CLAI 1989b:2-3).

In resumé, the kind of unity which is expressed through these activities reflects more of an ideological than a theological base. For that reason, Dayton Roberts, speaking as a concerned Christian leader, questions the authenticity of such an emphasis as an expression of the testimony of the evangelical Christian community.

To be very specific, CLAI in its Oaxtepec statements and elsewhere has assumed that the entire evangelical community for which it tries to speak shares a liberation theology, a collectivized and politicized concept of salvation, and a socioeconomic outlook often at variance with historic evangelicalism in Latin America as well as with the current convictions of a majority of the constituent denominations which CLAI today claims to represent (Roberts 1981:6).

No doubt his words echo the concern of many who seek to give wholesome expression to genuine Christian unity, but who are looking for more appropriate means.

The Work Of CONELA

The **publications** of CONELA show a different orientation. They are neither so prolific nor extensive. As the official voice of CONELA, the bi-monthly bulletin, "NotiCONELA," carries news of events related mainly to the work of the organization or its member groups. The general focus is toward the needs and responsibilities of the evangelical church. A secondary concern is seen through notices about the ministry of evangelization being conducted throughout the Latin American region.

The ubiquitous call to effective evangelism can not be overlooked. It is equally evident in the few publications sponsored by CONELA. These consist primarily of messages delivered at the various gatherings where leaders of the movement have taken part. Unfortunately, with the exception of some materials from the Lausanne Movement, the richness of the literary heritage of other evangelical publications has gone untapped. Materials produced by other outstanding Latin American evangelicals, which could contribute to a balanced orientation of the evangelical community, are being overlooked. As a representative voice of the Latin American evangelical community, there should certainly be room for a diversity of expressions.

The scope of their publications alone does not provide an accurate measurement. True to its declared purposes, the **activities** and **projects** supported by CONELA express broader dimensions of concern. The lack of emphasis on the social responsibilities of the Christian community probably reflects the absence of a well defined position more than a deliberate rejection of it. Evangelical leaders in Guatemala confirmed this weakness during a meeting at the DAWN Congress of 1984. When asked what social ethic they would seek to develop as the country became more than fifty percent evangelical Christian (in keeping with their projected goals), they responded sheepishly by saying, "They had not yet considered that issue" (Platt 1984).

In response to the challenges facing the evangelical churches in Latin America, CONELA sponsored a series of consultations to help address some of these issues. One of the first region-

wide conferences, held in Panama (1983) soon after the birth of CONELA, dealt with the social responsibilities of the churches (Conard 1983). A subsequent conference dealing with the mission of the church within the Latin American context was held in Brazil during 1987 (CONELA 1987:1). Other conferences, co-sponsored in conjunction with the Lausanne Continuation Committee, and the World Evangelical Fellowship have helped to raise the awareness of evangelical leaders to issues of primary importance for the churches in today's world (LCWE 1986:4).

Through their **programs**, the representatives of CONELA seek to motivate the member churches to responsible action in keeping with the evangelical and evangelistic purposes they have embraced. On occasion, a certain level of training is provided through the consultations and other group activities. Frequently by working together with other organizations, programs are co-sponsored which helps avoid competition and duplication. The Latin American missionary movement of COMIBAM and the Lausanne Congresses have followed this pattern.

For the decade of the 1990s, a new challenge to become involved in a saturation church planting program will provide the focus. A movement entitled Project 2,000 (with a goal of planting 250,000 new churches in the Decade of Harvest 1990-2000), is being endorsed and promoted by CONELA for its member organizations (CONELA 1989:5).

In proposing to become the representative voice of the evangelical movement in Latin America CONELA has taken an exclusivistic stance. This stance is defined by both doctrine and practice. Specifically, their statutes prohibit any kind of affiliation with the world-wide ecumenical bodies, but provide for affiliation with other movements (Conard 1982:13,17,18). Unfortunately, for many Christian leaders, this organization was born under the shadow of a reactionary movement which was not representative of the breadth of the evangelical community in Latin America. Many have raised this criticism, taking a wait-and-see attitude. Others, equally sincere, have raised the criticism that accuses the evangelical community of withdrawing from involvement in the needs of the communities and nations of Latin America (Escobar 1986:110; Roberts 1981:7).

However, through the publications, projects and programs of CONELA there is a growing demonstration of the spirit of willingness to learn and an openness to wrestle with the issues involved in the evangelistic task. The Lausanne Covenant insists "that evangelization plus social and political action are a part of our Christian duty" (Conard 1982:23).

Summary Observations

As the implications of unity at the national level were being assimilated by the leaders of the evangelical community, related questions began to emerge. These asked about the broader dimensions of Christian unity. Were there implications that extended beyond nationwide importance, which extend to the regional level? Did they replace the parameters of national unity or merely extend them? As the Latin American nations began to emerge more prominently within the world community, the questions took on greater importance. Did the common language and common historic formation provide other dimensions of regional identity as well? Could such identity be expressed through a common representative voice? Churches and evangelical leaders began to face similar questions. The formation of regional bodies seeking to provide representation emerged to give responses. In turn, leaders asked for some kind of objective orientation for the churches with regard to these newly developing regional movements.

In light of the wide interest demonstrated by leaders, four objective criteria have been proposed

¡Error! Marcador no definido.

to help evaluate the significance of multi-national Christian movements, and the advisability of affiliation with them. These criteria focus on the history, beliefs, purposes and functions of the two contemporary movements known as CLAI and CONELA, which have arisen during the decade of the 1980s.

In the first decade of their existence, these two regional organizations have both gone through developmental stages. To some degree, the paths they have chosen continue to perpetuate the divided heritage of the evangelical movement which developed at the beginning of the 20th century over the issues of belief and action.

Beginning at almost the same time, both organizations have traveled separate paths in pursuit of different purposes. CLAI has been guided by an inclusive socio-political orientation, concerned about applying selected Christian truths through concerted social action. CONELA has been guided by an exclusive apolitical orientation, concerned to safeguard the historic belief in foundational doctrinal truths. No doubt these two pathways represent important challenges and experiences carried over from the past. Therefore, the historic and ideological reasons which stand behind the two major contemporary regional movements have been examined.

However, the real challenge for Christian unity which currently faces the Evangelical churches in Latin America concerns the present and the future. That is because the evangelical community is growing at a reported rate of 3,504,000 conversions per year or by 400 per day (CONELA 1987:3). Whether that rate of growth will be maintained or diverted depends heavily upon the kind of orientation the churches receive.

The immediate national context in which evangelism and nurturing is taking place has far more impact on the ministry than regional issues will have. The limited orientation of the regional organizations falls short of bringing the impact of a unified Christian testimony to bear on the everyday life of believers and churches at a local level. Regional organizations do not obviate the importance of national organizations. Their limited functions cannot fulfill the primary unifying role of a local organization. Nor would affiliation with any of the international organizations replace the representative and coordinating ministries of national evangelical fellowships. The purposes of the international organizations focus on issues of broader regional interest.

Sectional Conclusion

The section on unity has been included to confirm that there is a core content of beliefs which define the uniqueness of the Christian faith. Down through the generations, personal and organizational commitment to these truths constitute the minimum foundation for unity. That foundation is authorized by Scripture, has historic precedent, and must be the hall mark of contemporary expressions of unity.

In general terms, the history of Christian unity among evangelicals in Latin America has demonstrated a wide range of experiences. It has included the widest possible expressions of unity which were celebrated in continent-wide congresses like Panama, CLADE and COMIBAM, down to the narrowest expression demonstrated by the amalgamation of two or more mission societies for mutual benefit. National organizations and regional organizations have been created. However, lacking a strong biblical orientation because of an inadequate heritage, cooperation and unity have often been spoken of interchangeably, even regarded as synonymous concepts. The result of this synthesis has led to confusing experiences for many leaders.

¡Error! Marcador no definido.

Consequently, in the face of unsatisfactory results, a tendency toward polarization has often invaded the different branches of the evangelical church. At one extreme all unity is spiritualized, i.e. spiritual unity is professed but isolationism is practiced. The parameters of unity are reduced to a minimum level. At the other extreme there is a tendency toward radicalization which involves embracing only those who agree with set interpretations and excluding all who disagree. In this second trend the practical test of unity becomes conformity rather than harmony. The parameters are wider, but the foundation is doubtful. Organized expressions of unity have followed both of these inadequate patterns in the search for appropriate means to give expression to unity. For that reason, all inter-church organizations need to be evaluated according to objective criteria.

Slowly, leaders have discovered that neither of these extremes represents true unity in the biblical sense. Truth cannot be minimized for the sake of organizational unity, nor philosophical bias. To the contrary, visible expressions of unity must be built upon balanced biblical truth. The following section reveals how the churches have been developing practical expressions of unity at the national level based on strong biblical and practical foundations.

SECTION FOUR: THE EVANGELICAL FELLOWSHIP ORGANIZATIONS

Section Four deals specifically with the subject of the evangelical fellowship organizations (EFOs) in Latin America. In spite of the great diversity displayed among the Latin American evangelical churches, and the limited success of past cooperative movements, a new course for inter-church relationships is currently being charted. Through the formation of evangelical fellowships in each nation, positive new steps have been taken to facilitate coordinated ministries and present a more unified testimony among the evangelical churches.

Each chapter of the section deals with a separate component of the subject. Chapter Eleven examines the unique role being fulfilled by these organizations in providing a strong measure of representation and coordination of the evangelical churches on a national level. Chapter Twelve explores the structural issues involved with the formation of these fellowship organizations through an analysis of the statutory documents upon which they are established. Chapter Thirteen looks at the leadership functions assumed by these inter-church associations in terms of both strengths and weaknesses. Finally, Chapter Fourteen brings together the major themes developed throughout the study by looking at conclusions, concerns and considerations regarding the ministry of the evangelical fellowships. Together these four chapters provide the answer to the basic thesis question underlying this dissertation, i.e., Can the heterogeneous character of the evangelical churches in Latin America be effectively represented and coordinated in their ministry among the nations?

CHAPTER 11

THE ROLE OF THE EVANGELICAL FELLOWSHIP ORGANIZATIONS

Chapter Eleven describes the unique role of the evangelical fellowships against the background of the ever growing diversity of the churches and supporting agencies. That role is examined in comparison and in contrast to the abundance of specialized ministries that continue to multiply at the national and international levels.

Latourette suggested that an appropriate test of the spiritual vitality of any movement is seen in its ability to develop innovative expressions of authentic ministry (1953:1022). Historic perspective upholds that axiom. In keeping with the creative ability generated by a renewed spiritual vitality, each generation tends to create adequate forms for carrying out the needed ministries.

During the last thirty years (1950-80), that spiritual vitality has given rise to the development of two parallel ministry trends among the evangelical community of Latin America. Within the one trend, there has been an increase in the number and kind of specialized ministries assisting the churches. The other trend has provided for the formation of representative inter-church associations. The first trend promotes greater diversity, the second promotes increasing unity. The combined influence of these parallel trends has given strength to the total ministry of the evangelical community in each nation.

The Trend Toward Specialized Ministries

It is encouraging to realize that there are an increasing number of Christian organizations which continue to assist the churches through providing specialized ministries. This trend comes in contrast to the decreasing number of missionaries deployed by some of the older denominations. Even in difficult situations, the total number of mission organizations continues to increase where opportunity allows.

An Increasing Pattern

The emergence of an increasing number of mission agencies is a pattern that is evident in many respects, most notably in the nations of Central America. Following the devastating 1976 earthquake that hit Guatemala, there was a sharp increase in the number of evangelical agencies ministering there. Out of the ninety-six U.S. and Canadian agencies who report having ministry in Guatemala, thirty-seven have begun since 1976 (Roberts and Siewert 1989:334-336).

In the midst of prolonged civil strife, El Salvador also reported an unbelievable growth in the number of evangelical agencies working there. A recent survey conducted by CONESAL (Evangelical Confraternity of El Salvador), identified eighty-eight mission agencies with ministry in their country. Surprisingly, more than sixty of these groups have entered the country during the last two decades; that represents more than a two-thirds increase in the number of evangelical agencies in twenty years, in spite of the continual civil strife (CONESAL 1987:47).

Although the numbers are not so prolific, the same trend has been evident in other Latin American countries. Comparative analyses between the number of agencies serving in these countries prior to 1950 and during the current period show a marked increase in the last forty years. Ecuador leads the list with an increase of 576 percent, growing from thirteen mission groups in 1950 to seventy-five in 1989. Brazil experienced the second largest growth in numbers, increasing

¡Error! Marcador no definido.

from thirty-four up to 165, indicating a growth of 485 percent during the same period. The third largest growth came in Colombia, where the number of mission agencies grew by 438 percent, increasing from twenty-one up to ninety-two (See Tables 2,9,10).

The growth of the number of mission agencies in other South American nations over the same four decades has also been substantial. Argentina increased from twenty-seven to ninety, a growth of 333 percent. Paraguay experienced the smallest increase but grew from eighteen agencies to thirty-three, a growth of 183 percent. Uruguay went from fourteen to thirty-nine, showing a growth of 278 percent. Chile which had only nineteen in 1950, now has fifty-eight mission agencies, marking a 200 percent growth. Peru experienced a growth of 356 percent, going from twenty-three up to eighty-two. The number of mission agencies in Bolivia increased from twenty-three up to seventy-four, representing a 321 percent growth. Venezuelan numbers went from twenty to fifty-four, marking a growth of 270 percent (See Tables 3-8 and 11). These figures clearly indicate the continual growth pattern being experienced by mission agencies that work in Latin America. The increased numbers also include a new component of the ministry which reflects what Emilio A. Núñez called the "awakening of our evangelical social conscience" (Núñez and Taylor 1989:367). The specialized service agencies represent the fastest growing groups among the new arrivals.

A Specific Focus

Many of these newer ministries represent evangelical service agencies which have a specific focus. Most have arisen in response to particular needs that the churches were either unable or unwilling to meet. In this way, each specialized ministry makes a vital, but limited, contribution to the evangelical testimony. They are vital because they meet a need, and limited because of their singular focus. Theological institutions for example, are necessary for the continued development of leadership for ministry. They concentrate on that one important aspect of the ministry, where they are able to make a significant contribution. Their singular focus contribution is representative of other specialized ministries.

The research of Wayne Weld in 1973, reported something of the substantial impact of theological institutions. Among the nations of Latin America and the Caribbean, there were at least eighty-two theological institutions involved in Theological Education by Extension (1973:82). Typically, training institutions relate to a number of church groups, but their specialized interest has a narrow scope. Their contributions revolve mainly around the task of training people for the ministry. Because of their specialized ministry, theological institutes are not prepared to address other needs which lie outside of their purview or involve wider concerns.

Meeting Needs

There are a myriad of agencies helping to meet particular needs. Their services enhance additional aspects of the ministry that tend to be traditionally neglected among the evangelical community. Various ministries dealing with literature and illiteracy touch perineal areas of need. Disaster relief and community development agencies give invaluable services. Specializations in the use of the mass media further equip some within the churches to use these means and multiply the way in which the gospel message touches lives. Among these specialized ministries, such diverse areas as translation work, social responsibilities, community development and evangelism must also be included. Thankfully, all of these ministries are making important contributions to the testimony of the evangelical community among the nations.

Providing Skills

Specialized skills are increasingly in demand in the developing nations. In an expression of concern for a needy and changing world, the number of specialized ministries continues to grow. Each ministry has its own particular area of primary concern. To their credit, they don't arrive empty handed. Since each agency often represents a high degree of expertise in their field of service, they bring with them badly needed skills. Usually, these services make a valuable contribution toward bolstering the evangelical Christian testimony in that nation.

The host of Christian service organizations which has arisen since mid-century bears strong testimony to a growing consciousness of evangelical Christian responsibilities. That is particularly noticeable in some countries, where the evangelical roll call currently includes as many service agencies as it does denominations and independent church bodies. A recently published evangelical directory of Mexico City reveals that there are ninety-nine specialized service agencies or institutions established in that city alone (VELA and IMDELA 1987:242). All evidence indicates that the trend toward specialized ministries will continue to grow for the foreseeable future.

Limitations Of Specialized Ministries

As helpful as they are, these specialized ministry groups can fulfill only a limited role. In the enthusiasm generated by the growing number of organizations, agencies and institutions which are assisting the churches, it is easy to overlook the larger implications of this trend. By nature these ministries are unidimensional and overlook the fundamental need for unity among the manifold parts of the evangelical community. Each specialized ministry operates according to self-limited purposes. Their limitations demonstrate that they do not exemplify the national churches in an overall sense.

They Are Nonrepresentative

Although many of the agencies have wide contacts at the national as well as the international levels, by nature they cannot be truly representative of the evangelical community of the various nations. Specialized ministries are oriented toward meeting specific needs. Each has a unique focus confined largely to its own activity; that is its strength. In addition, they are normally self-directed, which means that they determine where they will work and how they will go about the work, with little consultation outside of their own organization. In the final analysis, they are also self-evaluated, which means they are accountable primarily to their own organizations. As a result, they may not necessarily work in concert with other Christian organizations.

Like the denominations and independent churches, there is a strong concern for autonomy among many mission agencies. That is a part of the evangelical tradition, part of the vitality of the growing evangelical movement. But that same tradition may become the cause of inertia at critical times. It has been found to be especially true during those times when the welfare of the whole evangelical body is involved. In those circumstances, there is need for a coordinating organization capable of promoting harmony and speaking with a unified voice.

The need for a unified voice is dramatically illustrated by one period of difficult experiences for the Colombian churches. Following the Jim Jones massacre in Guyana in 1979, the evangelical churches of Colombia came under strong attack from the newspapers. Reporters from a variety of political positions began to publish specific statistical information showing the location, membership and activities of various denominations, church groups and service agencies. In every article the attempt was made to associate the evangelical churches with the hysterical activities of

¡Error! Marcador no definido.

the Jones colony. Individual churches and denominations were unprepared and unable to respond to the accusations. However, within days a unified response was made. The leadership of The Evangelical Confederation (CEDEC), prepared a document entitled "*El Pueblo Evangélico Ante La Nación*" (The Evangelical Community Before the Nation) to explain and defend the corporate testimony of the evangelical churches (CEDEC 1979). The presentation of the document during a news conference served to immediately diffuse the anti-evangelical campaign. The strong representative defense of the evangelical churches also elicited an assurance from the newspapers that there would be no more defamatory reporting. Because of this experience, the value of a unified voice could be appreciated by all involved.

They Have An Individualistic Focus

The specific nature of many specialized ministries enhances their individualistic operation. But without careful consultation and coordination of their activities, strongly independent ministries have been the cause of frequent divisions. Consequently, the potentially divisive nature of specialized ministries is widely recognized by national leaders. The individualistic focus of these kind of ministries has been the subject of numerous consultations between leaders.

During a symposium sponsored by CONEP (The Evangelical Council of Peru), the speakers addressed the twin issues of the harmony and the maturity of the church in their country. In that setting, the contribution of specialized ministry agencies was analyzed in relation to the conference theme of "The Mission of the Church." The kind of contributions these diverse ministry agencies make to the evangelical movement were gladly recognized. But the centrifugal nature of many of these agencies was lamented in the presentation made by Pedro Merino, the Executive Secretary of CONEP. As a leader with more than two decades of interdenominational ministry, his words helped to bring focus to the issues involved.

The negligence of the Church has perhaps been the principal cause that today there are so many missionary agencies and so many specialists that are sent out to carry out the "mission," crossing geographic and cultural barriers. But since the agencies and the persons sent are not component entities of the Church, in place of supporting unity in the mission [of the Church], they are many times agencies of division and promote autonomy of the local church many times very "independent" from other local churches, but highly dependent on those agencies that have given them their origin (CONEP 1987:198).

Such an evaluation is not intended to disparage the contribution of specialized ministries. Rather, it emphasizes the importance of making a knowledgeable appraisal of the role of these organizations within the bigger picture. It helps to recognize their place as part of the larger evangelical community of a nation.

CONELA also recognized the potentially disruptive influences of specialized ministries. The role of the service ministry agencies was among the first concerns addressed by that regional organization. Through a 1983 Consultation on the Social Responsibility of the Evangelical Church in Latin America, a similar perspective was voiced. The delegates to the Consultation represented thirty-eight Christian service groups along with thirty leaders of denominations and church groups. Speakers applauded those agencies which serve the churches and seek to work through them, but a consensus expressed concern at some of the disruptive practices often associated with specialized ministry groups. These practices included,

... the failure of some entities to consult with churches before entering new areas,

¡Error! Marcador no definido.

contracting personnel without adequately investigating their testimony, disproportionate salaries paid by groups with outside funding, hiring away of key leaders by agencies, and duplication of efforts (Conard 1983:2).

Among all of these specialized groups, it can readily be seen that none are capable of bringing together the entire evangelical community on a sustained basis. That is because, just like many denominational leaders, each specialized ministry is primarily vigilant for its own sphere of ministry. Without the coordinating function of a larger representative organization, it is easy for division rather than harmony to reign, greatly undermining the testimony of the churches. Thus, in an inadvertent way, the trend toward a multiplication of numerous special ministry agencies has emphasized the urgent need for a more widely representative body. Growing diversity requires help in coordinating the many ministries at the national level and in the expression of a united testimony.

The Trend Toward A Unified Testimony

Parallel to the trend toward specialized ministries, a second trend has come to fruition. Through the formation of autonomous inter-church associations, the evangelical community has been moving in the direction of expressing a unified testimony. Regardless of the great diversity among the evangelical churches and missions, and in spite of the limited success of past cooperative movements, important steps have been taken. Convinced by biblical convictions and compelled by circumstantial needs, during the past thirty years evangelical Christians began to voluntarily come together for the formation of inter-church associations. These developments have spontaneously demonstrated the truth of Vernon Mortenson's affirmation before the Wheaton Congress in 1966 about the need to give expression to unity among Christians.

It is clear that part of our development in spiritual maturity lies in our seeking to preserve this unity. The manifestation of biblical unity among the body of believers is one of the great tasks of our time, made especially urgent by the shrinking size of our planet (1966:165).

Mortenson correctly prognosticated that the urge for unity emanated from two sources. First, the growing maturity of the evangelical churches in each nation would lead to the recognition of their mutual spiritual foundations and interdependency. And second, the practical need for a structured expression of unity in testimony and service would become more insistent with the growing modernity of the nations of the world.

Developed Through An Autonomous Process

The formational process that gave birth and development to these inter-church associations was unique for each nation. It was not imposed from the outside, rather it arose independently from within, according to the growing maturity of the churches. Sometimes it was initiated by a sense of Christian duty in the face of an acute civil crisis. That was the setting in Colombia, where the long standing political/religious problems broke out in a raging civil war in the 1950s. Civic duty was also a primary factor in Nicaragua following the 1972 earthquake there. In other settings, a sense of ministry that required the combined resources of the larger body provided the motivation, as these associations came into existence. To some extent, the ministry needs provided the setting in Peru in the 1940s and in Argentina during the 1970s. But regardless of the steps involved in the formative process of these associations, each is marked by common denominators which help to distinguish it from other types of organizations.

Known By A Variety Of Names

The variety of names adopted by these spontaneously formed voluntary associations also testifies about the autonomous process of their formation. In the Latin American nations, these inter-church groups use diverse names ranging from confederation, confraternity, and council to association and alliance. The individual names help express the national identity of each organization. Few use the same name because each developed from indigenous sources.

Regardless of their official names or their initial point of beginning, these solidly Christian and staunchly evangelical associations arose to fill a void. Essentially they provided a forum through which the diverse evangelical groups could begin to meet and interact. These varied associations are best described as evangelical fellowship organizations (EFOs), because of their primary focus: they facilitate the expression of Christian testimony and joint ministries among the diversity of the evangelical churches. In that way, they fulfill a representative and coordinating role which is unique because it cannot be supplied by other kinds of organizations.

Marked By Common Denominators

The coordinating and representative responsibilities indicated above generally require the leadership of an independent, stable, and pluralistic organization. Since mid-century, organizations of this nature have been spontaneously established in practically all of the countries of Latin America. As a rule, such organizations have similar characteristics, regardless of the particular name or the structure they adopt. These characteristics help to distinguish the EFOs from other types of cooperative groups. During the process of research on this topic, several areas of commonality became apparent. Through contact with leaders from different countries, the common areas were further recognized as identifying characteristics of evangelical fellowship organizations. In general, there are six factors which can be said to form the common denominators of these organizations:

- 1) They have well defined membership requirements;
- 2) They are inter-denominational in nature;
- 3) They have some form of official government recognition or registration;
- 4) They function according to written by-laws or constitutions;
- 5) Their officials are elected from the membership; and
- 6) Their primary purpose for existence is to promote unified ministry or representation of some kind.

Even where there is more than one such organization within a country, they follow these general characteristics. In theory, these organizations bring together representatives of the highest level of Christian leadership in each country (Platt 1987).

As the churches proliferate and spread throughout a nation, they have discovered that it is impossible to remain in isolation from one another as they did in earlier decades. There is an interdependency that must be addressed in a holistic manner. Organizations which are marked by these six characteristics have increasingly given leadership to the development of a united testimony and a representative voice. These two responsibilities describe the continuing role that a broadly representative evangelical body can fulfill in each country.

¡Error! Marcador no definido.

Contributions Of The Evangelical Fellowships

Some weighty concerns underscore the unique contributions which representative organizations are able to make to the life and ministry of the evangelical community in their nation. The functions which correspond to these concerns fall into several inter-related categories, which can generally be classified under the headings of protection, edification and extension. In a summary sense, these three categories define the parameters of the larger role which evangelical fellowship organizations fulfill in each nation. Through these contributions the representative bodies are able to discharge the leadership responsibilities related to that role.

They Fulfill Universal Leadership Functions

There is a sense in which these three categories represent recognized leadership functions at the highest level. Neither mission agencies nor denominations have the necessary platform to effectively touch the many and diverse parts of the evangelical community on a sustained basis. The circle of influence these groups have is proscribed by the nature of their organization. But the representative organizations are in a position to fulfill the corporate leadership functions for the benefit of all the community.

Corporate Responsibilities

Within the parameters of those three categories, the incumbent responsibilities form a general pattern of corporate leadership functions. Because of the nature of these functions, they deal with matters which are beyond the ability of individual groups to handle. Reports from the nations of the region substantiate the way leadership responsibilities have been exercised. The main categories remain consistent, although the particular activities which may be undertaken are largely determined by the context in which the evangelical community of each nation is ministering.

The various categories are interrelated but sufficiently different to be able to distinguish their primary focus. The first category, designated as protection, includes activities primarily of a representative nature. These activities are especially critical in relation to national governments, most notably regarding issues of a legal or political nature. The second category, described as edification, corresponds primarily to a consultative role for relational issues and matters of inter-group relationships. It helps to provide a forum where the diverse evangelical groups can begin to meet and interact on issues of internal importance. The third category, related mostly to extension, encompasses matters of joint ministry. It deals with meeting the multidimensional needs represented in the churches and their surrounding society.

Universal Needs

There is a sense in which these categories describe universal needs experienced among the churches of each nation. In more than a coincidental manner, these categories closely correspond to the three-point purpose statement upon which the World Evangelical Fellowship (WEF) was established in 1951. As a comparable kind of representative and coordinating body, its purposes reflect widespread needs that are felt among Christians and churches on a worldwide scale. Based upon texts taken from chapter one of the Epistle to the Philippians, the WEF Purpose Statement provides a comprehensive picture of the larger leadership role of a pluralistic organization of this nature. In keeping with its coordinating and representative role, WEF President, David Howard, reported that,

¡Error! Marcador no definido.

The purposes of WEF were discussed and determined to be:

- a) The furtherance of the Gospel (Phil. 1:11)
- b) The defense and confirmation of the Gospel (Phil.1:7)
- c) Fellowship in the Gospel (Phil. 1.5) (Howard 1986:31)

The three-point statement identifies biblical categories which express the nature of the activities of representative evangelical bodies in the various nations. It is easily recognized that these statements establish general leadership guidelines, while the precise structure which may be utilized, or the particular nature of the activities to be carried out is not specified. Although few of the leadership bodies in the nations of Latin America have become affiliated with the WEF, they would generally identify with the guidelines expressed in its Purpose Statement. The practical contributions these organizations make can be further identified through their corporate experiences in each nation.

They Fulfill A Representative Role

The need for a representative voice to speak on behalf of the evangelical community is a common occurrence. It falls within the category of the protective ministry, which is frequently exercised through the expression of a unified voice before the government or the public. The need for a unified stand when dealing with government relations has been a primary concern for the churches and missions. These kind of relationships can have a direct bearing on all aspects of the ministry. In most nations, official government policies either protect or prohibit the exercise of ministries at every level. Normally, everything from evangelization ministries to educational and other social services all come under government purview. The fulfillment of legal obligations, laws and policies all involve government relationships. These may range from the right of property ownership to the registration of documents, which effect churches and missions alike.

In Problematic Times

The diversity of evangelical groups and activities can present a bewildering puzzle to government leaders who are accustomed to dealing with one representative office on behalf of the dominant Roman Catholic Church. On occasions when government representatives need to make official contact with the leadership of the evangelical churches, where do they turn? The situation is nearly hopeless without a formally constituted representative body. In the face of such religious diversity, government officials have continually expressed their frustration to church leaders. Few effective channels of communication can be established for individual groups. Officials can easily conclude that the various groups represent sectarian interests which interrupt the well-being of the nation and consequently impose restrictions that inhibit the functions of all churches. In problematic times, isolated voices of protest can be overlooked; representative voices have a better possibility of gaining a hearing before the government.

Each nation has its anecdotes to illustrate the importance of having a representative voice which is able to maintain contact with the governmental structures in defense of the churches and missions. While doing research on mission-church relations throughout Latin America, Allen Hatch documented a number of illustrative experiences among the missions and churches working in various countries. One experience from Colombia was particularly pertinent to the representative function.

For a period of years during the decade of the 1970s, the Colombian government required all mission organizations to comply with new registration procedures by a certain deadline date. When some missions decided to ignore the government mandate, a freeze was placed on granting new or

¡Error! Marcador no definido.

renewed visas for all evangelical groups. More than 200 applications for missionary visas were held in abeyance while the government waited for full compliance. Individual protests were of no value until the Evangelical Confederation (CEDEC) became cognizant of the cause for the problem, and was able to work out a compromise with the responsible government agency. Through communication from the Confederation, the cause and the solution were brought to the attention of the mission agencies responsible for the non-compliant conduct. When it was corrected, the process of granting visas returned to normal (Hatch 1981:96).

In The Face Of Dangers

Under different circumstances, government relations became critical in Nicaragua during the early 1980s. The Sandinista government regarded Protestant groups with mixed attitudes of hostility and respect. When official news publications implicated some Protestant groups in counter political movements, difficulties started for all groups. Those publications provoked repressive measures against the Protestants until the Evangelical Committee For Aid and Development (CEPAD) made an official protest to the government. The heroic services of the churches through CEPAD, in the aftermath of the 1972 earthquake, gave it a respected platform from which to speak for religious liberty under the new regime. Because of its pluralistic makeup, CEPAD was able to represent the churches at a time of urgent need. The unified voice of protest was respected and religious liberty was restored (Niklaus 1983:350-354).

They Fulfill A Consultative Role

With the continual expansion of the evangelical community, the need for a consultative body has grown more urgent. As the historic national profiles revealed, rivalries and misunderstandings have been the cause of divisions and interruptions in the unified testimony of the churches. The consultative role of the evangelical fellowship organizations provides a forum where the diverse member groups can meet and interact. The wisdom of godly counsel and whole nation vision can be applied as common problems are addressed together. Through consultations, divisive issues can be addressed and solutions encountered which will contribute to the continual edification of the churches.

Consultations

With the accelerated growth in the number and the size of local churches, denominations and agencies, interaction between groups has taken on increased importance. The diverse nature of the evangelical churches has given rise to numerous conflicts, some between churches and some between missions and churches. The need for some type of forum to discuss differences and find solutions has been needed. The variety of consultations sponsored by the evangelical fellowships has helped to provide solutions to the conflicts. Of equal importance, through interaction and consultation the members of the evangelical community have increasingly learned to devise ministry strategies which respect the diversity they represent. Repeatedly, the leadership of the evangelical fellowship organizations has been most timely in the areas of conflict resolution and the development of concerted ministry strategies. The benefits derived from such interaction touch important levels of ministry for the evangelical community.

Conflict Resolution

The area of inter-group relationships has often been the cause of scandal among Christian groups. Relational problems have arisen in numerous disguises. The charge of "sheep stealing" (or taking members from other churches), has frequently been leveled at the more aggressive churches

¡Error! Marcador no definido.

and denominations. Mission agencies and national churches have gone to court against each other to "protect their rights," often over properties and institutions. Pastors have been known to sue their denominations for higher pay and benefits. Churches have split over personality conflicts and doctrinal differences, even over different ministry styles.

All of these examples are sad testimony to the difficulties of interpersonal relationship among Christians and between churches of various traditions. They indicate a strong tendency toward the kind of sectarianism and individualism which have marked many chapters in the history of the evangelical movement in Latin American countries.

Against this background, the promotion of harmonious relationships among all evangelical Christian organizations is a unique ministry. It requires a whole nation perspective, which encompasses all parts of the evangelical community. It can best be done through a structure which is respected by all groups, one whose officers are known to be mature, stable and representative. It is true that other groups help to promote a limited degree of cooperative effort and Christian fellowship, but that is not their primary function.

In some nations, conflicts between groups have been the frequent source of difficulties. These include relations between mission and church groups as well as between national denominations. By bringing together various representatives with diverse perspectives on the issues, solutions have been provided in order to avoid competition and minimize duplication. Through this process of consultation, legitimate differences have been recognized and difficulties between groups have been diffused.

Because of their leadership position, the various EFOs play an important role that facilitates the convocation of national level consultations. An example of their leadership role is given in the introductory statements of the published report on a Peruvian consultation sponsored by the Evangelical Council of Peru (CONEP) in 1987.

The National Evangelical Council of Peru (CONEP) is the representative organism of the majority of the evangelical churches of Peru. In its bosom is found representation of the diverse families of denominational churches, Christian service entities and evangelical missions. On various opportunities, at the request of its members, CONEP has organized meetings for biblical-theological reflection, with the purpose of orienting the evangelical community about a theme of common interest.

In the last Assembly of CONEP. . . it was agreed to carry out a consultation about "Church and Mission". . . Also the same Assembly authorized the Department of Services and Church Relations to carry out a consultation on "Mission-Church Relations."

The people in charge of both Departments decided to unite their efforts and combine both themes, with the purpose of holding only one consultation on "the Mission of the Church" (CONEP 1987:9).

The representative organizations in Venezuela and Colombia have also published the results of similar consultations dealing with the theme of mission-church relations that were held in their nations. The combined benefits of the consultation and the posterior publications have strengthened the ministry and relationships of all churches.

Disciplinary Issues

Because the testimony of the whole body can be harmed by the wrongful actions of any of its members, a level of disciplinary responsibility has been assumed by many of the evangelical fellowships. For that reason, a prescribed response to disciplinary issues has been incorporated into their statutory documents. In some cases, specific causes are cited, such as the promotion of doctrines contrary to the corporate doctrinal statement or the action of litigation against a fellow member. Others are not so specific, but are more in keeping with the general maintenance of a good testimony. But in no case is disciplinary action enforced in an arbitrary manner; it is subject to the process of consultation, and ultimately must be approved by the general assembly.

One of the clearest and most comprehensive statements of disciplinary responsibility is made by the Evangelical Council of Peru. It shows the general causes and indicates that appropriate procedures are specified in additional documents.

Article 43.

Through its General Assembly, CONEP has the ability to apply disciplinary measures according to the situation, to whomever of its affiliates when symptomatic internal problems exist which are of a doctrinal nature or effect relations with other affiliates, and of a magnitude that the integrity and/or testimony of CONEP and the purity of the Gospel is effected. The procedures are indicated in the Bylaws of CONEP (Appendix A).

Each of the evangelical fellowship organizations of the South American nations (except the Federation of Uruguay), has incorporated some measure for disciplinary action into its structure. All of the measures ultimately end with the forfeiture of membership if the process of consultation does not result in exoneration or correction of the causes. Thus, through consultative and mediatory activities, the EFOs help to guard the unity of the churches and fulfill a unique leadership function.

Orientation And Training

In addition to providing a platform for the improvement of relationships, consultations have proven to be an effective format for dealing with other areas of growing importance. By bringing together leaders from the many parts of the evangelical community, times of training have been provided that could later be multiplied at the level of the churches and denominations. In this way, themes of importance have been presented which range from the fulfillment of legal obligations to orientation on family relationships. Short term seminars of this nature have become a valuable asset for the mobilization of the churches toward the accomplishment of common goals.

The sponsoring of Christian workers conferences has been a strong part of the ministry program of the fellowship organizations. Except in emergency situations, the initiative for conferences and consultations normally comes from the general assembly. Through their official delegates, any of the affiliated members has the opportunity to raise issues and propose appropriate corporate action. The right to initiate and authorize specific ministry plans for the edification of the larger evangelical community rests exclusively with the assembly. The statutory documents from each of the fellowship organizations make specific mention of that authority.

By way of illustration, two articles from the Purpose Statement of the Evangelical Council of Venezuela (CEV), explain the procedure followed by that organization.

Article 5.

At the request of its members, the C.E.V. will cooperate in the development of activities with missionary, evangelistic, educational and community development purposes, or with other ministries which these may require for the purpose of obtaining the appropriate legal endorsements. . . .

Article 8.

After appropriate consultation with the member groups, the C.E.V. may coordinate specific projects, which because of the breadth or complications involved, would make it difficult for its individual members acting alone to accomplish (Appendix A).

Increasingly, new opportunities and new challenges have been considered together with other members of the evangelical community. These times have frequently led to the development of cooperative strategies where more effective ministry has been devised in concert with leaders from other groups.

They Fulfill A Coordinating Role

The need to coordinate multidimensional ministry efforts has become increasingly evident as the churches multiply throughout each nation. The growing responsibility for self-government, self-support and self-propagation, has brought a new awareness to the churches. In addition, a heightened sense of identification with the evangelistic mandate (making disciples of all nations), and the cultural mandate (responsibility for promoting the well-being of society), has afforded opportunities for many evangelical groups to work together within a biblical frame of reference.

In the area of joint ministries, inter-church programs have increasingly emphasized the need for both evangelism and social service. Consequently, in the contemporary world, the complexity of inter-church relations calls for the effective integration of a multitude of factors. By combining the assistance of the special ministry agencies with the coordinating role of the evangelical fellowship groups, local and international resources have enhanced the impact of the service and the testimony of the churches. In that way, the dual biblical obligation for evangelism and social involvement have been more effectively fulfilled among the nations.

Evangelistic Ministries

With the growth of technology and the increasing drive toward social modernity, the evangelistic task has taken on new dimensions. Modern evangelistic ministries cover a wide scope of activities involving local as well as international obligations. Coordinated planning has become an essential part of the evangelistic ministry.

Cooperative Campaigns

The spontaneous evangelistic campaigns that typified the years between the 1920s to the 1940s, became the antecedents of more extensive evangelistic efforts during the following decades. Gradually, these sporadic campaigns took on the more deliberate structure of organized crusades. In turn, the development of cooperative evangelistic crusade programs led the way for the expansion of inter-church ministries. The emergence of crusade evangelism at mid-century signaled the rise of city-wide and nationwide evangelistic programs among the Latin American nations. To coordinate these far reaching programs, committees of an interdenominational composition were established on a temporary basis.

As one of the early evangelists who was involved in the movement, J. Edwin Orr recorded

some of the dynamic that accompanied the new emphasis on cooperative ministry through campaign evangelism.

. . . at least a score of committees in the major cities of Hispanic South America requested interdenominational, city-wide campaigns, it being evident. . . that a much larger campaign ministry than hitherto anticipated lay ahead for years to come. The evangelistic experience of the team campaigns of the 1950s, together with the occurrence of phenomenal revival in certain countries, helped produce Evangelism-in-Depth in the 1960s (1978:131).

When new methods arose, these committees became the precursors of more permanent forms of cooperation for the purpose of evangelism.

The Evangelism-In-Depth Experience

The long term, nationwide mobilization of the churches for Evangelism-In-Depth, and other extensive evangelistic programs during the 1950s and 1960s, provided healthy instruction that touched Christians at every level of the churches. Through the combined activities of these programs, churches learned to work together with respect and commitment. The lasting value of those lessons was expressed by Horace L. Fenton in the Preface of Kenneth Strachen's book, *The Inescapable Calling*.

Moreover, Strachen's insistence that Christians can and must work together (solidly based on the scriptural teaching that Christian unity must be both visible and functional) was carried into practice in these lands and in Honduras (1964) and Venezuela (1964). Christians of many different denominational and undenominational groups saw this subject of Christian unity in a new light: not only was such unity a pragmatic necessity if the evangelistic task was to be accomplished; it was, above all else, the will of God for his church (Strachen 1968:13).

The concern for cooperative evangelistic efforts began with the earlier crusade ministries. It continues currently as a strong emphasis within the coordinating role of the evangelical fellowship associations. Because of the permanent ministry of these associations, national and international evangelistic ministries increasingly find the necessary organizational structures already in place to help mobilize the churches for concerted evangelistic programs.

Development Of Ministry Strategies

Within the multitude of possible activities, several are of a nature which require inter-church coordination. These include joint evangelistic campaigns, leadership consultations, ministry strategy conferences, cross-cultural mission programs, and religious census projects of various kinds. All of these can readily be related to the coordinating function of the evangelical fellowship association of each country.

Church Growth Surveys

As the churches increasingly identify with the multifaceted task of evangelizing their nations, the need for certain coordinated ministries is recognized. One area where concerted action has proven to be effective has been in the task of making a church growth survey. Under the sponsorship of the evangelical fellowship organizations, nationwide efforts have been coordinated to help identify the composition, size and resources of the evangelical community.

A number of initial surveys have been completed. With the assistance of some of the

¡Error! Marcador no definido.

specialized ministries, surveys have been conducted and church directories produced in Peru, Ecuador, Colombia, Venezuela and in most of the countries of Central America. Currently surveys are under way for additional countries in South America. In this way, local and national leaders are better able to appraise the nature of the evangelistic task which faces the churches in each nation. The unreached populations are more readily identified, and ministry strategies more realistically devised to advance evangelistic and church multiplication ministries. Surveys conducted under the sponsorship of the evangelical fellowships assure the widest possible cooperation and provide the greatest distribution of the published results.

The Guatemalan Experience

The development of effective strategies for evangelism, church growth and cross cultural missions is another area where consultations have been effective. In this respect, the experience of the Guatemalan churches during the past ten years provide an effective model for other nations. Working together they have been able to accomplish what none could have accomplished alone. They have produced whole nation religious surveys, developed concerted plans for evangelism and church growth help and involved churches in cross-cultural mission ministry.

When the churches in Guatemala celebrated the centennial anniversary of the beginning of evangelical ministry in their nation during 1982, they also took a forward look. They recognized that God had blessed abundantly in the establishment and growth of churches. As they gathered for their celebrations under the coordination of the Evangelical Alliance of Guatemala (AEG), leaders began to catch a new vision. They realized the potential benefit of devising specific strategies for more coordinated ministry activities in order to take advantage of the responsiveness in their nation. They decided to take concerted action.

A coordinating committee was named to work in concert with the AEG in order to mobilize the churches. Under its leadership a ten year plan of concerted ministry activities was developed. These included a series of consultations focusing on evangelism and church growth. With the help of DAWN Ministries (Discipling A Whole Nation), SEPAL (Overseas Crusades) and other specialized ministry agencies, plans were developed to win up to half of the population to a personal commitment to Christ and to membership in a local evangelical church. This new growth would help to establish one local church for each one thousand inhabitants (SEPAL 1983:126).

When the initial religious surveys were completed in Guatemala, it became evident that the task of evangelism would also call for cross-cultural mission ministries within the boundaries of their own nation. Under the leadership of a designated representative committee, additional consultations for training and the development of ministry strategies were conducted for several major indigenous dialects. Subsequent consultations have provided for practical training and progress appraisal of the various projects in keeping with the ten year plans that were established.

Hindsight indicates that the inter-church consultations sponsored by the evangelical fellowships have brought numerous benefits to the evangelistic ministries of the evangelical communities. The effectiveness of unified efforts for evangelism and church growth have been multiplied at the local, denominational and national levels. In the case of Guatemala, most of the participating denominations and churches were ahead of their evangelistic and church multiplication goals at the midway point of their ten year plans.

Social Ministries

In another area, the commitment to a balanced ministry of evangelism and social service has been a growing process. There are wide ranging social concerns which call for the churches to respond appropriately to the responsibilities of the cultural mandate for the welfare of society. In part, the new social conscience demonstrates the contextual reality in which the Latin American churches are working, and in part it reflects a growing awareness among the churches.

Vigorous steps toward social action were being taken by many of the ecumenically aligned organizations in Latin America in the early 1960s. But the emphatic calls for churches to participate in changing society fell upon deaf ears among the majority of evangelical groups. Then, starting in 1966, the concern for a balanced ministry began to challenge evangelical leaders in new ways. The three international conferences held that year in Chicago, Wheaton and Berlin became the start of a new process to raise awareness of the total task involved in evangelizing nations. Over the subsequent twenty-two years, a total of fourteen international conferences sponsored by evangelicals have linked the obligations of evangelism and social action together. Latin American leaders (including some called "radical evangelicals" by Esther and Mortimer Arias) have had a leading part in molding this strongly biblical bond between the two spheres of ministry (1980:107).²⁴

Chronic Needs

Certain societal needs are of a long standing nature and speak of deep fundamental material or physical problems caused by illiteracy, disease, immorality, and other inhumane conditions. Needs of this nature tend to be perpetuated by social structures and therefore habitually overlooked by hard pressed civil agencies. But evangelical leaders are learning that by working together with other evangelical groups, coordinated programs of social service can combine resources and help alleviate, or even provide solutions to some of these long standing conditions within society. With a growing sense of the need for social involvement, the evangelical fellowship organizations are increasingly being requested to help in the coordination of community development projects.

In response to chronic sub-human conditions, a pilot program providing social assistance to needy rural communities was initiated in Costa Rica during 1960, under the name of Goodwill Caravans. Consisting of volunteer doctors, dentists, nurses, and agricultural experts, these Goodwill Caravans go out about thirty times a year. The integration of service and witness provides a powerful testimony of holistic care and concern on behalf of the evangelical churches (Holland 1981:43). Subsequently, the evangelical fellowship organizations in Colombia, Ecuador and Peru have developed programs based on the Costa Rican model to help meet social needs of a chronic nature.

Emergency Needs

Other community needs are more readily noticeable because of their emergency nature. During times of national emergency caused by natural disasters or civic problems, churches are often called upon to carry the burden of relief efforts. Because they are widely distributed throughout the nation, it is normal for the evangelical churches to be among the first organized source of help to

²⁴Emilio Núñez gives condensed descriptions of each of the twenty-two conferences as he traces the "awakening of our evangelical conscience" (1989:380-402).

¡Error! Marcador no definido.

arrive. In these traumatic times, churches in other regions which support national and international agencies look for responsible organizations who can coordinate the relief work. When they know that a national representative evangelical body exists, assistance can be effectively channeled to the areas of need.

Frequently, the legal status of the EFOs enables them to facilitate the rapid processing and distribution of material goods and services. By working together in these projects, the needy are helped and the testimony of the churches is strengthened. As a result of combining social assistance with evangelistic ministry during times of disaster and suffering, it is not unusual for new churches to develop out of the cooperative work that is accomplished.

The annual reports of the various fellowship organizations continually include information about relief and development projects. The frequency of natural disasters during the past decades, ranging from hurricanes to earthquakes, and from floods to volcanos has emphasized the need for concerted relief efforts. The channels of communication and coordination formed with governments and with the affiliate members of the evangelical fellowship organizations are essential. They have proven to be invaluable in providing assistance in meeting these physical and material needs.

Although there has been a marked increase in the involvement of evangelical communities in social activities, there are definite limits which are observed. Unlike earlier cooperative efforts, the evangelical fellowships have rigorously avoided any involvement which might have overtones of partisan political involvement. At the same time there is a growing commitment to "overcome traditional spiritualistic individualism" which has kept the churches isolated from the problems and dynamics of the structural character of Latin American society (Arias 1980:102).

¡Error! Marcador no definido.

They Fulfill A Unifying Role

The emergence of corporate leadership structures has strengthened the unity and testimony of the churches. These structures which give unified leadership to the joint ministries and activities of the churches have not been imposed from outside nor developed in a vacuum. Rather, they speak of the spontaneous recognition of certain fundamental needs that exist among the larger Body of Christ as it develops in each nation.

These fundamental needs can be identified through the Purpose Statements of the various statutory documents for the representative organizations from each nation. On this basis, it is possible then to describe a type of functional taxonomy in which the various needs can be seen in relationship to one another. Specifically, they can be grouped into six categories which are descriptive of the unique functions of the evangelical fellowship organizations. Together they describe the practical value of these representative bodies. A helpful way to summarize their unifying role is to picture the essential functions they fulfill within a pyramidal pattern.

The three primary purposes of the EFOs are represented by the sides of the triangle, designated by the words **edification**, **protection**, and **extension**. Within these parameters, the essential functions fulfilled by these organizations are given in ascending order. While the order in which they appear might be open to discussion, there is no implied value intended. The order merely

¡Error! Marcador no definido.

indicates the frequency with which these functions might be carried out during a normal ministry year, and a degree of interrelationship between them.

Beginning at the bottom, these categories cover the following functions:

- a) Inform—providing communication on issues of national and international importance;
- b) Coordinate—giving direction for inter-church efforts, projects, ministries, and campaigns;
- c) Mobilize—by promoting concerted action and ministry plans with nationwide impact;
- d) Counsel—assisting with advice, instruction and arbitration for member groups;
- e) Channel—serving as the point of contact for distribution of assistance programs for specific needs, community projects and disaster relief coordination.
- f) Represent—serve as representative for government relations, and national and international events.

In the final analysis, the ability to deal with these various needs in practical ways determines the value of representative bodies. Chapter Thirteen discusses the nature of these functions more fully.

In Summary

All evidence indicates that the diversity of the evangelical community continues to increase rapidly in the Latin American nations. At the same time, the need for practical expressions of unity has become more apparent in regards to governments, community relations and inter-church activities.

None of the individual members of the evangelical community has the broadly based platform which is necessary to fulfill the required representative and coordinating roles. Therefore the emergence of autonomous evangelical fellowship organizations has come in response to that practical need. Their organizational platform is established upon a unity of belief and is maintained by a voluntary membership.

Brought into existence through numerous processes, these organizations fulfill four kinds of roles on behalf of the evangelical communities. First, a representative role relates to the need for a unified voice authorized to speak on behalf of the churches. Second, a consultative role facilitates the harmonious development of inter-church relationships. Third, a coordinating role enables the diverse parts of the evangelical body to combine resources for the greatest possible ministry impact. And finally, the unifying role serves to encourage communication between member organizations and to maintain mutual commitment to their common evangelical distinctives. Through the corporate functions of the evangelical fellowships, the churches have the capability to stand together with others of like faith. The ways in which these national bodies are organized are described in their statutory documents, which are examined in the following chapter.

¡Error! Marcador no definido.

CHAPTER 12

THE STRUCTURES OF THE EVANGELICAL FELLOWSHIP ORGANIZATIONS

The need for some kind of organizational structure is essential to every practical expression of unity among the churches. To enable the historically separated groups to work together in a sustained relationship, some form of structure is unavoidable. Therefore, regardless of the motivation which brings the diverse groups together, the question of organization must ultimately be addressed. In this endeavor, past experiences lend historic perspective, just as current circumstances provide contextual guidelines.

While recognizing the historic antecedents, chapter twelve examines the way in which the different evangelical fellowships of Latin America are organized. Above all, the particular role of these associations among the evangelical community of each nation is reflected through the organizational structures they have developed. Through a study of their foundational documents, the diverse components that correspond to these structures become readily apparent. The collection and translation of these basic documents from the ten nations of the southern continent makes it possible to focus on that part of the Latin American region. The documents reveal the kind of organizational structures that have been developed to respond to the representative leadership function of these associations among the evangelical community of each nation. Through a comparative analysis of their regulatory documents the similarities and differences of the various representative bodies are described and clarified in this chapter.

The Need For Organizational Structures

Although the development of representative bodies is a contemporary issue today, the importance of appropriate structures is not new. The need for some organized expression of unified testimony has been addressed from a variety of perspectives in the continuing process of developing effective forms. A summary review of three representative positions reveals something of the complexity of the issues involved in the search for effective structures.

The Historic Perspective

From the historic perspective, concern for appropriate structures was an important issue which was raised as early as the creation of the Evangelical Alliance at London in 1845. According to David Howard's research, recognition of the need for some kind of organizational structure was one of three interrelated issues requiring resolution among the early evangelicals. On that historic occasion when the Evangelical Alliance was established, over 800 delegates from churches of many nations met to establish some visible form of unity.

Three basic problems concerned organization, membership, and doctrine. Was the proposed union to be visible and organizational or merely invisible and "of essence?" Were the members to be individuals or denominations? What was to be the doctrinal basis of this union? Extensive discussion was precipitated on each of these points. It was not until the founding conference the following year [1846] that they were finally resolved (1986:9).

The Alliance was established not to create unity, but to confess it, and to allow for common expressions of Christian faith. The resolutions that were finally adopted by the delegates stood for spiritual rather than institutional unity; they also provided for individual membership rather than a

¡Error! Marcador no definido.

confederation of member churches. The Alliance was designed to be a voluntary type of association with no central organization whatever. But the adoption of a definitive doctrinal statement, which has remained essentially unchanged through the years, formed the foundation for that first evangelical body distinguished by its interdenominational and international nature (Howard 1986:9-11).

During the 19th century other representative bodies followed suit. Subsequent to the establishment of the Evangelical Alliance, independent national alliances of a similar nature were formed among some of the European nations where opportunity and needs could be reconciled. Some of these national alliances became affiliated with the loose-knit international movement, others did not. A few flourished and died within a short life span. Not before the middle decades of the 20th century did more structured evangelical associations arise in other areas, such as the National Association of Evangelicals (NAE) in the United States. About the same time, distinctively evangelical associations began to develop in the Latin American nations. Until recently, only a few of those Latin American associations were affiliated with international organizations.

An Early Latin American Perspective

The earliest forerunner of Latin American efforts to form some kind of cooperative association came mainly through missionary initiative. Almost unanimously those efforts later became absorbed by the emerging ecumenical forces associated with the conciliar movement. From a Latin American perspective, this movement unfortunately brought a distorted focus to the related issues. Consequently, it was marked by controversy over numerous issues and unhealthy experiences.

Ecumenical Experiences

For the most part the impact of the ecumenical experiences was not edifying to the churches. In an effort to produce organizational unity among the churches, inappropriate structures were imposed through denominational affiliations with the ecumenical organizations. These structures were a chief cause of criticism raised by Orlando Costas with regard to Protestant missiological philosophy in Latin America. From the perspective of a Latin American churchman, several factors caused the ecumenical structures to be regarded as inappropriate to the situation.

One of these is the well-known fact that traditional ecumenical structures in Latin America have been largely imported. Beginning with the continental conferences, which were initiated by the North American missionary boards and societies, and including the Conciliar Movement, which was stimulated and encouraged by the former New York-based Latin American Cooperation Committee (CCLA), and the so-called para-ecclesiastical ecumenical organizations, the Ecumenical Movement in Latin America has represented, with very few exceptions, a foreign enterprise. The institutions that have embodied it did not rise from the living experience of the Protestant community. They have lacked, therefore, an effective national moral, organizational and financial supporting base (1976:225-226).

Essentially, the imported ecumenical structures contributed to the ineffectiveness of the movement. In spite of the participation of some key Latin American leaders, the kind of organizational unity represented by the conciliar movement was regarded as an imposition. According to the critique given by Orlando Costas, an inordinate interest in structural conformity

was evident. Eventually, twelve national councils were formed among the nations of Latin America in association with the ecumenical movement. As Costas observed, they generally followed an imported structural pattern. This conformity rendered the councils largely ineffective in fulfilling either a unifying or a leadership role among the churches.

The recommendation for the creation of national councils of churches originated at the Christian Work Conference in Montevideo, 1925, which was organized by the CCLA. From 1928 to 1956, there were 12 national councils created throughout Spanish and Portuguese-speaking Latin America. *It is obvious, therefore, that from its inception the Latin American Protestant Ecumenical Movement was patterned after its North American progenitor, that it followed the strategy of the world-wide Conciliar Movement, and that it was shaped by the ecclesiological experience and ideological presuppositions of North Atlantic Protestantism* (1976:226, emphasis mine).

Limited Participation

In a significant rejection of the conciliar movement, only a minimal number of the Latin American churches became official participants with its numerous organizations and activities. During interviews, many evangelical leaders expressed disappointment at the errant impact that imported ecumenical structures and agendas have produced. They realized that the conciliar movement had unfortunately obscured the basic issues related to the unity of the church. As a result, commitment to a position of balanced belief and ministry suffered. Structure and purpose became synonymous. Theology and ideology were blurred. Social action and evangelism became confused. Consequently, during the early years of the conciliar movement, the confusion contributed to the frequent abstinence of the more conservative evangelical groups from participation with most inter-church activities.

The result of the limited participation by the churches was the creation of non-ecclesiastical or para-church organizations. Typically, these organizations by-passed the churches in order to carry out their ecumenical programs. That pattern of action was underscored in the explanation made by Orlando Costas. "It must be taken into account that a great deal of so-called Ecumenical Protestantism has revolved around para-ecclesiastical organizations" (1976:49). As a result, the distinctively Christian nature of these organizations was frequently lost in their task-oriented approach to social problems.²⁵

²⁵Orlando Costas has rendered a valuable service to the Latin American churches in his description of the ecumenical movement. Through his book entitled *Theology of the Crossroads in Contemporary Latin America* (1976) an extended treatment is given to the history of ecumenical structures and agendas. The contributions and the problems of the movement are equally presented in an effort to clarify the holistic mission of the church.

Enlarged Perspective

The unorthodox approach of the para-church groups did however strike a responsive note concerning the need for Christian social action. By message and action they called upon Christians and churches to awaken to their social responsibilities and to become actively involved in the historic development of the Latin American countries. They prodded the churches to gain an enlarged perspective of ministry. However distorted the actions of these groups may have appeared, the call for responsible Christian participation in the needs of society did not go unheeded. In the proper time and in more appropriate ways, the majority of the evangelical leaders have responded to the need for organized expressions of testimony and the continual fulfillment of social responsibilities.

Numerous churches and denominations have eventually developed ministries to address the social needs of their society. In addition, the value of joint ministries, accomplished through affiliation with like-minded evangelical associations, was gaining increased recognition and favor among Latin American church leaders.

An International Perspective

On the international level, an interest in the creation of effective evangelical structures was growing. The need to develop appropriate structures for the expression of unified testimony and the coordination of joint ministries was raised as a central issue at the 1966 Wheaton Conference. In that setting, the importance of creating inter-church organizations was emphasized, but the answer was deferred to the wisdom and initiative of local leaders. From an international perspective, it was recognized that the complexity of contextual factors would become determinative in the development of appropriate structures. Harold Lindsell's summary statement about the discussion at the Conference captures the importance of the relevant issues involved in the formation of evangelical fellowships.

The thorny problem of the Church emerged again in the essay on Evangelical Unity. The [Wheaton] Declaration espoused spiritual unity and encouraged the organization of evangelical fellowships at the national, regional and international levels. Mergers were also recommended as was the avoidance of competing and overlapping work. But it remains for evangelical spokesmen to state more clearly how spiritual unity finds expression in visible organization. *Precisely what the creation of regional fellowships and international ones means, how they are to be organized, what powers and authority they may have, what their attitudes and relationships to other ecumenical organizations will be, have been left open.* These are important questions and will become more so in the decades ahead. They cannot be avoided and unless they are articulated adequately the situation will probably decay (Lindsell 1966:14-15, emphasis mine).

The concerns raised by the Wheaton Conference reflect knowledgeable insights into the nature of truly representative organizations. In order for the evangelical fellowships to fulfill their leadership functions, adequate structural provisions would have to be developed. These structures would have to provide appropriate answers to the questions of organization, powers and authority. They also needed to fulfill the legal and cultural requirements. Additionally, they would have to respond to the relational issues involving member and non-member groups, as well as address the question of relations with governments and international organizations.

¡Error! Marcador no definido.

In the light of the continual, wide-spread concern about the development of inter-church bodies, Chapter Twelve describes the structures and functions of the evangelical fellowship organizations in Latin America. Through an analysis of the statutes and the regulatory documents of the organizations that currently give leadership to the evangelical churches in these nations, the structural patterns can readily be discerned. The answers to the questions about the formation and participation, the authority and functions, as well as the international affiliations and other basic issues relevant to EFOs are contained within these documents.

The Development Of Latin American Organizations

A study of the official documents of the Latin American evangelical fellowship organizations reveals a startling paradox: they are marked by both a universality and an individuality. It is evident that the statutory regulations of the organizations were developed within the particular socio-cultural matrix of each country. As indicated earlier, even the variety of names testifies to their local identification. Yet, the various documents indicate a surprising universality of structure among the organizations.

As far as could be determined, there was no known collaboration between leaders of the churches in the Latin American nations which would dictate an artificial uniformity of content nor similarity of expression. Nevertheless, the similarities are startling, revealing an almost synoptical pattern in each declaration of faith, statement of purpose and description of organizational structure.

At the same time individual contextual needs are also acknowledged by the specific issues which are addressed in the various documents. Unquestionably, the development of both uncollaborated universality as well as national individuality is a strong testimony of the authentic representative role fulfilled through the EFO structures.

Spontaneous Formation

The immediate cause for the similarity of structures could not be discovered with certainty. Possible explanations remain in the realm of speculation. But the evidence helps to strengthen the theory that the EFOs represent the appropriate response to the need for an expression of unified testimony.

No Single Source

In part, the similarities could have their explanation in the basic legal nature of the documents. By necessity the documents must provide certain information and conform to the recognized legal requirements set down by the laws of each nation. But the possibility of having one universal format that all the groups could copy in order to fulfill the legal stipulations of each sovereign nation would indeed be amazing. No doubt if there had been one single source, the existence of such a document would readily be acknowledged by those who have given leadership to the formation of the various organizations. None could be identified.

More Than Inherited Patterns

A further explanation for the similarities might speculate that a sense of general conformity exists among evangelical bodies which are related to foreign mission agencies. In that regard, Ralph Winter suggests that two kinds of structures are prominent within the Protestant missionary movement, one marked by a vertical pattern and the other marked by a horizontal pattern of operation. The supporting and receiving churches represent a type of vertical structure with their own internal operational rules and mores. On the other hand the mission agencies often represent a type of horizontal structure which cuts across the vertical structures of denominations and church organizations to fulfill their own functions. Each type of structure, whether vertical or horizontal, develops its own operational patterns and has its own regulations (Winter 1970b:10-18).

True to Winter's observation, a certain sense of administrative conformity can be detected in the horizontal structure of many mission agencies. It is especially evident within those agencies which are accustomed to working on an inter-denominational support basis; they receive both resources and personnel from the churches but are otherwise unrelated to the churches. To an extent, even the denominational mission agencies are structured along inter-church patterns, although normally they confine their working contacts within one denominational body. Mission agencies then, follow certain recognized administrative patterns.

The prominence of missionary administrative patterns could have been a factor influencing the structures of national organizations. But few mission agencies are structured along representative and democratic lines of administration, which is the universally preferred structure utilized by the EFOs. In general, Protestant mission agencies are structured according to a pattern of organizational hierarchy which is complemented by degrees of representative participation. However, the hierarchical pattern of mission agencies has not been followed among the evangelical fellowships. Comparisons indicate that the structures of these national organizations are more than inherited patterns.

A Functional Necessity

The evidence among the nations of Latin America points more toward a pattern of spontaneous formation for the inter-church organizations. Unlike the earlier efforts to form ecumenical bodies, outside forces have had minimal impact on the creation of the evangelical fellowship organizations. The universality reflected in their structures is more than an artificial conformity. The similarity reveals a spontaneous expression of functional necessity. The current structures reflect basic truths about the life and ministry of the churches as they interact with the contextual reality of their nations. In that regard the various organizational structures have been molded and oriented by both practical and theological influences.

National Orientation

National history has had its impact on the formational process of the evangelical fellowships. The time of their establishment and the stimuli which served as elements of the birthing process are as unique as the history of each nation. In general, the structures which have been created reflect the recognition of certain fundamental needs that exist among the larger Body of Christ as it develops in each nation. But the functional role of each representative body has been determined within specific historic contexts. In that sense, some organizations began earlier in response to the particular circumstances and needs of their country, others had a later start. As one of the earliest organizations, the Evangelical Council in Peru has been in existence since 1940. It has had a continuing vital function which encompasses the majority of evangelical organizations working there. But the Evangelical Alliance of Argentina did not come into existence until 1982. For historic reasons it is one of three representative organizations in Argentina, but counts a membership of more than 2,500 affiliated local churches (ACIERA 1990).

Local church history has also had its impact upon the formational process. Where the churches have suffered opposition, that is reflected in the functional structure of the national organization. Within a context of public opposition, the representative and protective roles take on a prominent place in the organizational purposes. Where divisions have been a significant factor in the history of the churches, appropriate means to overcome those obstacle are provided. Functional provisions establish responsibilities for arbitration and for seeking reconciliation. Fiscal integrity has been a major difficulty in the experience of some nations, requiring particular attention in the structure of the representative organization. Peculiar opposition to the ministry of the churches has been experienced in several nations, resulting in restrictions placed on their spiritual as well as social functions. The need to defend and represent the legitimate ministry of its members is accounted for through the development of necessary administrative structures and the articulation of corporate responsibilities.

Shared Functional Structures

Regardless of their origin, there are certain general operational patterns or functional structures which serve to undergird each of the evangelical fellowships. These autonomously developed patterns reflect common structures which enable the various organizations to function in appropriate ways. Additionally, the nature of the shared patterns and structures helps to distinguish the fellowship organizations from other types of inter-church groups which have specialized functions and limited participation.

These common patterns address six kinds of corporate issues which determine the framework of each organization. These issues correspond to the fulfillment of legal requirements, the definition of corporate purposes, the establishment of membership regulations, the development of adequate administrative organizations, the accountability of appointed functionaries, plus the acquisition and management of resources. These issues provide the parameters for the development of organizational structures. In addition, the fundamental need for a common statement of belief is recognized and provided.

The commonality of these issues can be easily seen when reading through the statutes of the various organizations. The significance of these shared functional structures becomes more apparent through a comparative analysis of their statutory documents. For every prominent need of the greater evangelical community, some provision has been incorporated within the structure and

¡Error! Marcador no definido.

function of the evangelical fellowship organization of their nation. Thus, while the individual EFOs reflect a surprising universality of structure, they also express a genuine national individuality.

An Analysis Of The South American Organizations

A measure of visible unity among evangelical Christians has been developed. Through autonomously created organizations, some type of evangelical fellowship organization exists in nearly all of the Latin American countries. Both the structures and the function of these organizations can best be understood by examining the guidelines and regulations each has established. For that purpose, the first known compilation of foundational documents from the evangelical fellowship organizations is provided in Appendix A. Specifically, documents from the nine Spanish speaking countries of the South America continent have been included in translated form. The authentic format and content of each document has been maintained as closely as possible to its basic appearance in the original publications.²⁶

General Observations

These documents have intrinsic informational value both for other evangelical fellowships as well as for mission agencies. For the benefit of similar organizations in the various Latin American countries, they provide information about how other leaders have addressed themselves to the particular needs of the representative ministry. For mission agencies, they also serve as models of the accepted form and content for legal documents in a given country. For international organizations, they help to clarify the extent of the capability of these local organizations.

The documents reflect a wide diversity in their printed appearance. Several are prepared in booklet form, bearing logos and other kinds of identifying features. Most are prepared in regular mimeographed form comparable in appearance to any other report or syllabus material. Several are still contained in a legally registered "Book of Records," written in continuous fashion in order to fill every line of the record as required by law.

The documents are actively incorporated into the organizational functions at two levels. First, one or more of the members of the administrative leadership body has the designated responsibility to maintain vigilance for the fulfillment of all statutory functions at all official meetings. Second, all delegates are expected to have access to the appropriate documents for reference and guidance during assembly meetings.

In a summary way, those matters covered in the statutes and bylaws reveal the essential components of the appropriate organizational structures that have been developed. The regulations they contain range from the short, general statements contained in documents from some countries, to the minute and complex specifications made in documents from other countries. The reasons for these differences are not always readily apparent. But leaders indicated that these differences accurately reflect the historic developmental patterns of inter-church relations in their countries.

²⁶Appendix C lists the names of the major inter-church organizations for all of the nations of the Latin American Region. While many of them would not qualify as evangelical fellowship organizations, as defined in this dissertation, they are included for reference purposes.

The Six Salient Features

Through a comparative analysis of the content of the various documents, the salient features of these associations become evident. In keeping with the growth and maturity of the evangelical community in each country, appropriate functions and structures have been developed. The comparisons reveal the extent of the similarities and differences that exist between the various representative bodies.

Legal Status

The need for a legally constituted organization is fundamental to all other structural issues. In response to that legal necessity, the various organizations have developed the appropriate documents which allow them to be recognized and registered by their national governments. These foundational documents normally consist of three kinds: 1) organizational statutes or constitutions which describe the structure and functions of the organization; 2) internal regulations or by-laws which regulate the activities and operation of the organization; and 3) doctrinal statements which identify the nature of the organization. In some nations these documents are incorporated into one, in others they are divided into two or three separate documents.

From the perspective of their national governments, the EFOs are considered to be legally constituted and regulated organizations based on these documents. Accordingly, the process of registration is determined by the laws of each country. In that respect, the documents from eight of the organizations name the president as the legal representative. The corporate registration and all other legal matters are assigned to the presidential office.

Judging from the style or format utilized by the documents, it is readily apparent that they represent more than in-house organizational guides. They are clearly designed as legal documents, which establish the basis of relationships with the civil government as well as with their own affiliated members. In addition, they provide a measure of historic perspective. To a large degree, inter-church relationships within each nation have been instrumental in determining the particular content of the various documents. Even the specific issues that are addressed reflect contextualized purposes, needs and problems as they have been recognized in the development of the churches in each nation.

A Clear Doctrinal Statement

A doctrinal statement of some kind forms an integral part of the documents for most organizations. The expressed importance stated in the Preamble of the Colombian Confederation, is echoed by others. A doctrinal statement is considered essential to the evangelical nature of the representative organizations.

The Evangelical Confederation of Colombia "CEDECOL," has as its fundamental base, the Sacred Scriptures. The following "PRINCIPLES" are a compendium of this base and cannot be amended, changed or substituted (Appendix A).

Through this kind of statement several foundational purposes are fulfilled. Primarily, a common doctrinal standard is established as a means of identification for those who form a part of the organization, assuring a basic sense of unity through mutual commitment to essential Christian truths. In addition, a secondary purpose is accomplished by including a doctrinal statement. Establishing a specific statement of faith presents an unmistakable witness to those outside,

especially to national governments and international bodies. It serves as a permanently recorded testimony that confirms the evangelical identification of the organization.

Core Doctrines

Through a comparison of the statutes from the nine Spanish speaking countries of South America definite patterns are revealed. Six of the organizations include a statement of faith in their statutory documents but three do not. The content of the various statements of faith reflect the essential points of belief historically associated with the evangelical position. Or as the introductory sentence of the National Evangelical Council of Peru indicates, "The doctrinal bases of CONEP are the fundamental truths of Christianity. . . ." (Appendix A). Some documents differ in the order of presentation or in the degree of amplification given to each point, but there is general agreement about those particular doctrines which constitute the core of belief.

These beliefs revolve around seven primary doctrines which help to distinguish the faith of the evangelical community from other religious or philanthropic groups. Essentially these statements address the doctrines of the Scriptures, the Trinity, the person and work of Jesus Christ, the work of the Holy Spirit, the means of personal salvation, the church and the return of Christ. Although the order of presentation may vary from country to country, there is general agreement on the specific core doctrines.

One of the most concise doctrinal statements is given by the Evangelical Confraternity of Ecuador (CEE). Application for membership in that organization must include a declaration of belief in the following statement of faith:

- a) The inspiration of the Holy Scriptures.
- b) The Holy Trinity.
- c) The deity, virgin birth, expiatory death and resurrection of our Lord Jesus Christ.
- d) Salvation of human beings from the kingdom of darkness and eternal condemnation only by grace, through faith in Jesus Christ and acceptance of His lordship.
- e) The Church of our Lord Jesus Christ is His visible body on the earth, to give testimony of the power of the Gospel.
- f) The demonstration of the work of the Holy Spirit in and through the Christian by means of the practice of principles and values of the new life in Christ.
- g) The Second Coming of our Lord Jesus Christ to the earth to establish His Kingdom of love, peace and justice (Appendix A).

The statement of faith from other nations is strikingly similar in its focus. Yet in spite of those similarities, the many doctrinal statements from the South American nations show a wide variation of expression and emphasis. For example, Argentina has the least number of articles with five, Ecuador has seven, Bolivia and Venezuela each have eight, followed by Peru with nine and concluded by Colombia with twelve. Some, like Ecuador, give only a concise statement with little explanation. Others, like Venezuela, give ample explanation consisting of several pages of clarification.

Unique Beliefs

At various points the unique beliefs of the evangelical community are emphasized in differentiation from other nominal Christian movements. These identifying doctrines begin with the importance of belief in the Scriptures, which is foundational for the identity of the evangelical

community. The prominence it holds in the list of beliefs is readily demonstrated. It appears as the first article in four of the doctrinal statements and as the second article in the remaining two. In addition, three organizations (Argentina, Bolivia and Venezuela) further specify belief in the limited sixty-six books of the Scriptures as historically held by the Protestant movement. The doctrine of salvation is also explicitly addressed in all six statements of faith. They leave no doubt about its personal applicability. In addition, the nature and purpose of the church is expressed at length in five of the doctrinal statements and briefly acknowledged in the remaining one.

The three organizations that do not include any statement about doctrine represent a variation from the majority position of the representative organizations in the other nations. For historic reasons, the two nations of Paraguay and Chile have developed organizations which are structured more as pastoral associations than inter-church organizations. The other organization in Uruguay was established within the conciliar movement. Its documents deliberately refrain from making any doctrinal declaration.

Article 5.

The Federation [of Uruguay] shall not formulate any creed nor plan of ecclesiastical government, nor order of worship and shall abstain from all actions that could effect the autonomy of the member entities (Appendix A).

In general, there is a unanimity of belief in seven basic Christian doctrines which forms the foundation of the evangelical fellowship organizations. The comparison of doctrinal beliefs among the several nations illustrate variations in expressions but not in substance. None contain statements which would be in contradiction to the beliefs affirmed by similar organizations in other Latin American countries. Nor are the more divisive or sectarian doctrines that have historically caused separation between evangelical groups given any prominence. Thus, while the declarations of faith are definitive, they are evidently not intended to be exhaustive. They are set out to emphasize the unity of belief which provides the foundation for all other expressions of inter-church solidarity through the evangelical fellowships.

Well Defined Corporate Purposes

A declaration of purposes constitutes a third feature found in all the documents. As legally constituted organizations, the EFOs are guided by their own declared corporate purposes. Fundamental issues are dealt with through these purpose statements which provide guidance and clarification. First, they fulfill an ideological need as they set forth the foundational reasons that serve to undergird the formation of such an organization. They explain why it exists and indicate the nature of the contributions it expects to make to the general ministry of the evangelical community.

Second, they fulfill a guidance need. The purposes define the general parameters of corporate activities which correspond to the nature of their representative and coordinating roles. These roles are established in concord with the declared purposes of each organization. Within these broad guidelines more specified purposes help to further delineate the unique ministry which the evangelical fellowships exercise on behalf of the affiliated members.

Third, they express national identity and individuality. The specific purposes which are declared in some documents represent the wide range of interests that are included within the ministry of the various organizations. These statements provide the clearest indication of the

historical and contextual concerns with which the evangelical community must interact. They also reflect the extent to which the various groups have been able to recognize the need and value of involvement with the larger body of churches.

To a large degree, the great diversity that exists between the organizations is indicated by the total number of purposes each one embraces. Some statements include an expanded group of purposes covering a broad spectrum of interests. Others cover a more reduced list of purposes including a minimal number of functions. The wide variations range from a maximum of sixteen, for both Colombia and Peru, to a minimum of only two purpose for Argentina. Chile and Paraguay both state three purposes, while Uruguay lists four. Ecuador and Bolivia each list six and Venezuela has seven. Significantly, there are a few select purposes which appear in some way in each set of documents. By comparison it becomes apparent that those touching the three subjects of unity, representation and ministry have universal importance and therefore merit closer observation.

Unity

The theme of unity forms a prominent focus in nearly all of the purpose statements. Six of the nine organizations speak about the importance of unity, indicating that either the expression or promotion of unity is a vital function of the representative body of their nation. ACIERA in Argentina speaks of, "Being a uniting entity for the purpose of cultivating spiritual unity. . . ." (Appendix A). ANDEB in Bolivia expresses the purpose of promoting communion, encouraging cooperation, and uniting evangelicals for revival, evangelism, testimony and defense (Appendix A). CEDECOL in Colombia emphasizes the need to, ". . . encourage the spiritual unity of the denominations and evangelical Christian entities. . . ." (Appendix A). The Evangelical Confraternity of Ecuador lists as its first objective, "The display of the spiritual unity of the Evangelical Christian Community of Ecuador. . ." (Appendix A). In place of unity, CONEP of Peru expresses the importance of encouraging, ". . . fraternity and cooperation between associated members and groups" (Appendix A). One of the strongest statements about unity is made by the Federation of Evangelical Churches of Uruguay. Its first declared purpose is, "To manifest and stimulate the spiritual unity which exists among the evangelical forces of Uruguay and promote greater cooperation among them" (Appendix A). In a complementary sense, the statement of the Evangelical Council of Venezuela recognizes the need to strike a balance between unity and autonomy.

The C.E.V. will promote and cultivate spiritual unity, mutual respect and companionship, interchange of ideas and enriching experiences of general value to the evangelical community in Venezuela, while preserving the autonomy of its members (Appendix A).

The manifestation of Christian unity among evangelicals is clearly recognized as an important issue. It permeates the objectives and purposes of the fellowship organizations like no other theme. For some, unity is listed as the first corporate purpose. For all it identifies the foundation for mutual relationship, commitments and respect.

Representation

The need for a representative voice to speak on behalf of the evangelical community is also recognized as a universal purpose. It too is identified in some way within the corporate purposes of each evangelical fellowship organization. The sense of importance attached to this purpose is expressed concisely in the Argentine documents.

ACIERA aspires to:

2. As an authorized voice, represent evangelical thinking before civil authorities, institutions and the general public, which guarantees respect of the principles expressed in these statutes (Appendix A).

Documents from seven of the nine South American countries state specifically that representation is one of their primary purposes; only the pastoral associations of Chile and Paraguay do not make such a definitive statement. The two nations of Peru and Venezuela place representation as the first item in their list of corporate purposes. In addition, six of the organizations refer to the need to either defend or provide assistance in times of legal need. On occasion, the purposes of representation and defense are stated together as two aspects of the same issue. This is particularly true where official or ecclesiastical opposition has been prominent in national history. The definitive statement from Venezuela emphasizes the breadth of issues which may be involved.

Article 3.

The C.E.V. will exercise the function of representing and defending the spiritual, moral and material interests of the affiliated evangelical organizations before all levels of authority or their representatives, whether civil, administrative, public or judicial, serving as spokesman before the public in all cases which may effect these organizations, especially in relation to issues of freedom of worship (Appendix A).

Ministry

Another purpose which is endorsed by all of the organizations under study is that of ministry. In a comprehensive sense, the other purposes are recognized in order to better enable the evangelical community to fulfill its many ministries. For that reason, an emphasis on ministry is included in the purpose statement of the organizations from each of the nine nations. Accordingly, eight out of the nine organizations specify commitment to some kind of evangelistic purposes. An equal number also speak of their commitment to social service ministries for the benefit of the surrounding communities. And all except one organization list specific purposes which promote the internal well being of the evangelical community. In a summary way, the statement from Bolivia expresses the inter-relationship between the various kinds of purposes as they point toward more effective ministry.

The Purposes of ANDEB are:

- a. To promote communion between the evangelicals of Bolivia that profess the same faith, encouraging cooperation between evangelical groups, without limiting the autonomy of the member organizations, uniting them in an effort toward spiritual revival of the churches, active evangelism and testimony, . . . (Appendix A).

Special Purposes

Specific aspects of ministry are also emphasized in some documents, especially in those cases where a longer purpose statement is included. These specific purposes testify to the particular contextual situation in which the churches are serving. Therefore, in four countries where strong discrimination has been a continuing obstacle, the pursuit of religious liberty is included as a

specific purpose. The development of educational services is also stated as a priority purpose in four documents. This particular focus reflects the history of restrictions the churches have experienced in regard to their educational ministry, especially in Peru. Revealing a special need within their national context, four organizations specifically focus on the development of intergroup relationships as a stated purpose. It is especially relevant in Colombia where five of the sixteen corporate purposes deal with relationships between members of the evangelical community.

The Pastoral Associations

The pastoral associations of Chile and Paraguay represent a somewhat different orientation. Primarily, they promote interdenominational cooperation and respect among pastors. In conjunction with their activities, other aspects of the ministry are also impacted. Through their auspices, diverse projects are undertaken, the ministry is strengthened and the general well being of Christian workers is advanced. In the absence of other viable alternatives, the associations from these two countries also fulfill certain representative roles for the evangelical community at the national level. The twofold purpose statement from the Pastoral Association of Paraguay clearly demonstrates the kind of orientation it has adopted.

Article 3: Purposes

- a) The purpose is to provide an entity that brings together all the Evangelical Pastors of Paraguay for the cause of promoting companionship and fraternity, social recreation, cultural and intellectual activities. And further, to help orient and counsel associates in the exercise of their ecclesial work.
- b) To take steps to attain social and retirement benefits, to create branch groups, as well as to protect group interests, cooperate and maintain courteous relations with other similar Associations from other countries (Appendix A).

In a comparable way, the association in Chile also combines a twofold focus. Restrictive national circumstances, as well as the unfortunate history of earlier inter-church organizations, have influenced its purposes.

Article 2.

The object of this Corporation, shall be to propagate the teaching of the Gospel, for which aim it proposes to bring pastors together, recognize the right to practice different expressions of [Christian] worship experiences and contribute to its maintenance, cooperating with the development of an atmosphere which permits respect for these beliefs (Appendix A).

In summary, the corporate purposes give direction and identification to the various organizations. They determine the general focus of the activities in which the affiliated members or their representatives may participate. Ultimately the corporate purposes help to define the scope of the visible demonstration of unity which has been developed in each of the South American nations.

The Nature Of The Organizations

The identity of the evangelical fellowships is further defined by the specified nature of these organizations. The majority of the documents contain declarations which define as well as limit the scope of the corporate responsibilities they may assume. Consequently, these guidelines determine the unique nature of the organizations. Sometimes the definitions are included because of legal requirements, sometimes by choice. In a comprehensive sense the nature of these organizations can

¡Error! Marcador no definido.

be identified by a fourfold description: they are nonprofit, apolitical, and democratic bodies composed of voluntarily affiliated members. In addition, they each emphasize the religious nature of the organization to the extent that all but one incorporate the term evangelical in their official name.

By way of illustration, the identification statement from ANDEB of Bolivia is one of the most explicit:

The national Association of Evangelicals of Bolivia is a non-profit, interdenominational, evangelical religious organization of indefinite duration which develops its activities throughout the national territory of the Republic (Appendix A). The descriptive terms that stand behind the identity of the diverse organizations strengthen the vitality of their leadership role. Their significance encourages further deliberation and comparative analysis.

Nonprofit Status

Because they normally provide cost-free services, the various fellowship organizations can be identified as nonprofit or charitable groups. The variety of services they provide constitute a significant contribution to the general spiritual, social and moral welfare of the nation. Being classified within that legal rubric carries certain benefits. Primarily, it enables the governments to grant the proper recognition needed to carry on their service functions. In addition, this status qualifies the EFOs to receive both private and public contributions to assist with their ministries. At the same time it restricts them from being engaged in profit making enterprises, while still enabling them to pursue a wide variety of service involvements.

Among the nine organizations under consideration, six make some specific statement about their nonprofit status. The others abstain from any direct statement. But much like the other organizations, these also specify that their finances come from voluntary contributions and membership fees. Thus, by direct and indirect statements, all confirm their nonprofit status.

Nonpartisan Political Stance

The nonpolitical nature of the fellowship organizations is another important identifying feature. Five of the statutes declare that the organizations will not be involved in partisan politics. Curiously, all of the organizations which make that kind of a statement are found in the Bolívarian nations, i.e. the nations liberated by Bolívar. The four that make no statement about political involvement are found in the nations of the Southern Cone. But it is clear from the other purpose statements that even those which make no direct nonpartisan claim are not oriented toward political purposes. In this respect, the statement from the Evangelical Confraternity of Ecuador expresses the responsible stand taken by most of the evangelical fellowships.

Because of its nature, the Confraternity shall abstain from intervention in partisan politics, without that signifying it shall not speak with an orienting and prophetic voice in regard to national and international problems (Appendix A).

The intention of the different declarations about political involvement is clear. By nature the representative bodies are not involved with partisan political issues. But they also recognize the fundamental responsibility of all citizens to participate in the political process of their nation. The restrictive statements do not prohibit evangelical Christians from political involvement, rather they

offer protective limits for the corporate identity of the churches.

A Democratic Body

The coordinating function of the evangelical fellowships rises mainly out of their ability to bring the evangelical community together for deliberation and consultation. The extent of the authority vested in these representative bodies is limited by their democratic nature. Through their statutory regulations specific responsibilities and powers are granted on behalf of the membership. In no case is legislative authority prescribed to any of these representative bodies, nor their executive officers. To the contrary, specific statements are made which guarantee the inviolable rights of the autonomous members.

The assurance of these rights is enforced through two means. First, it is done indirectly through statements that speak of mutual respect, autonomy of the members and the advisory or consultative services of the organization. Similar terminology is found in many of the documents. ACIERA in Argentina, "... respects the structures, doctrines and organization of each member church" (Appendix A). When requested by its members, CONEP in Peru has a, "consultative, or when necessary a mediatory function" (Appendix A). In Colombia, CEDECOL has as its principal function the representation of its members, "... serving as advisor in the development of their objectives" (Appendix A). The Federation in Uruguay is pledged to refrain from the formation of, "... any creed nor plan of ecclesiastical government, nor order of worship and shall abstain from all actions that could effect the autonomy of the member entities" (Appendix A). In Venezuela, "The C.E.V. will not exercise any governing, nor ecclesiastical administrative functions. . . ." (Appendix A).

Second, the assurance comes through direct statutory provisions which specify the democratic structures of the various organizations. All authority vested in the organizations or their officers is delegated by the constituency. The statement from Bolivia illustrates the clear enunciation of those democratic principles when it states,

The government of the Association will be democratic and representative, formed by the delegates of the member entities, who at the General Assembly will elect new leadership. . . (Appendix A).

In addition, the delegated authority of the officials is seen through statements like that made from Ecuador. "The Administrative Board is the executive arm of the Confraternity, charged with the responsibility to carry out the planes, projects and recommendations of the General Assembly" (Appendix A). The clear intention conveyed throughout each of the documents is to establish appropriate guidelines that define the functional nature of the organizations.

Membership Regulations

One of the central features of the statutory documents from each nation is the focus on membership. Following the introductory articles that deal with matters of organizational identity, all of the documents address the subject of membership. The relevant information concerning membership in the evangelical fellowships is explained by specific regulations. The explanatory pattern is nearly identical from country to country. First, the qualifications for membership are outlined in accordance with the purposes and beliefs of each organization. Next, the affiliation process is clearly delineated. Finally, the benefits and obligations of membership are described and the causes for loss of membership are explained.

¡Error! Marcador no definido.

The membership qualifications provide delimiting guidelines which are compatible with the nature of the organization. Because of the nearly universal concern about inter-group relationships, the various evangelical fellowships are primarily oriented toward the life and ministry of the churches. Among the nine nations, only the two pastoral associations from Chile and Paraguay provide for individuals to become members. This means that for the majority of the evangelical fellowships, membership is based on organizational rather than individual affiliation.

Membership then is primarily open to organizations. It is also limited to those organizations which declare their compatibility with the foundational guidelines established in the statutes, including doctrines and purposes. It may be limited further by an inclusive or exclusive focus, e.g., including all types of Christian groups in addition to church bodies, or excluding all but churches. Argentina and Uruguay limit membership to church groups only. But the remaining five are open to include all types of Christian groups established in their nations. In a further classification of status, some provision for associated membership is made by four of the organizations.

The foundation of unity is underlined by the seriousness of the affiliation process. The process generally follows a four step pattern which is modified according to the requirements of each organization. It begins with some type of formal application, which states their agreement with the foundational guidelines and requirements, including the doctrinal statement. The necessary documents that accompany the application frequently must include a recommendation for their affiliation from other members. Provisional approval may then be granted by an executive body of the organization, but final approval can only be certified by the general assembly of members. The faithful fulfillment of membership responsibilities is a continuing requirement.

The explanation of benefits and obligations constitute a basic element of the documents. Membership rights and privileges are generally compatible with the democratic nature of the different evangelical fellowships, including the right to elect and be elected to organizational office. Finally, provision for the sanctioning, disciplining and dismissal of members is also specified as part of the membership regulations.

In brief, membership is neither automatic nor permanent. It is closely regulated in order to maintain the internal compatibility that testifies of unity. Non-qualified parties are excluded from involvement and noncooperative members may be terminated. Nevertheless, according to the organizational membership lists, the vast majority of the evangelical community is affiliated with the evangelical fellowship organization of their nation.

Administrative Structures

Appropriate administrative structures are established to enable the effective operation of the different organizations and insure the accomplishment of their purposes. Because of the far reaching implications of organizational matters, they receive the most extensive attention of any subject contained in the statutory documents. But in spite of their lengthy treatment, structural similarities are prominent; variations are evident in the details, but not in the structures. The manner in which they are presented in the documents follows a five part organizational outline which is easily traced. In general the description begins by defining the maximum authority, proceeds to the specification of the operational authority, continues with the administrative functions, provides for organizational departments, and concludes with fiscal operations.

The Maximum Authority

Significantly, a democratic pattern of delegated responsibility and authority are followed by all the evangelical fellowships. In every case, ultimate responsibility and authority are vested in a general assembly composed of affiliated members. That designation of authority is unequivocally stated in the documents from each country. Corresponding duties, responsibilities and authority are specified to insure the orderly conduct of business and the maintenance of the evangelical testimony. In addition to the specific duties named in the statutes, an additional set of bylaws or guiding principles may occasionally be established to give guidance to the functional conduct of the general assembly meetings.

Among the duties ascribed to this maximum body, five carry priority. These include the regular election of corporate officers from among the delegate body, the approval or censure of all activity undertaken in the name of the organization, the authorization of plans for an ensuing period of time, the modification of the statutory documents and the acceptance or expulsion of members. Any matter not specifically delegated to other administrative levels also falls within the authority of the assembly.

Beginning with the general assembly, the corresponding authority is specified for each administrative level. Internal systems of checks and balances are established to insure conformity to the required standards of conduct and administration.

The administrative accountability of the various functionaries is also closely regulated through the organizational documents. Basic qualifications for office are specified in keeping with the nature of the organization. A democratic elective process is established and responsibilities are clearly explained for each office. The corresponding representative powers and authority are carefully defined for every level of responsibility.

Operational Authority

Authorization for the establishment of a smaller administrative body is provided as a second level of organizational structure. It is empowered with the necessary authority to oversee the ordinary functions of the organization between meetings of the larger delegate body in its general assemblies. The titles assigned to this administrative body demonstrate a variety of concepts including council, directorate, commission, and board. But regardless of the its title , this committee is composed of all of the elected and appointed officers of the organization. The corresponding duties, responsibilities and authorities are clearly and carefully articulated in the statutory documents. Normally, an additional set of bylaws serves to specify and clarify the functional operations dealing with the administrative needs of the organization.

Executive Functions

A third level of administrative responsibility is assigned in order to conduct the routine operations of the organization. This smaller executive body is inevitably designated as the executive committee due to its functional responsibilities. It normally consists of the principle executive officers of the organization. The authority invested in the executive committee includes that which is necessary to carry out the business and legal operations of the larger body, but not to engage in unauthorized activities. Emergency matters of the organization or its affiliates are handled by the officers of this executive committee.

In all matters, the executive committee is directly accountable first to the larger body of elected

¡Error! Marcador no definido.

officials, and ultimately to the general assembly. The conduct of its business and ministry is normally governed by additional internal bylaws which must be approved by the two higher levels of administrative authority. In all cases, the maximum authority is universally assigned to the general assembly of members, and correspondingly delegated to the descending levels of organizational structures.

The principle executive officers are roughly equivalent to those needed within a corporate business structure. These include the presiding officer and backup officer, a fiscal officer, a legal officer and a recording or corresponding secretary. Where regional committees are authorized, the presiding officer of those groups is also included as one of the executive members of the national organization. The statement made in the statutes from Colombia illustrates a typical list of corporate officers which is followed with some modifications in each country.

The Governing Council is the instrument of administrative, organizational and spiritual direction of the EVANGELICAL CONFEDERATION OF COLOMBIA, and shall consist of the following offices:

- a. President
- b. Vice-President
- c. General Secretary
- d. Treasurer
- e. Regional Secretaries

Additional members of the Governing Council shall be the Executive Secretary, who shall be named by the Governing Council from within the active membership of the CONFEDERATION; and the Trustee, with right of voice but not vote, who shall be elected by the General Assembly (Appendix A).

The appropriate titles, duties, responsibilities and authorities for each office are carefully described in the foundational documents of every organization. Where necessary, additional bylaws may be developed for each administrative level.

The employment of an executive secretary is a widely accepted extension of the administrative structures. It has become a practice utilized in all of the South American countries. The daily operational functions of the organizations, including the establishment and running of a corporate office correspond to this position. In this way the administrative functions of the organizations can be carried out in a consistent and an orderly manner. The authority corresponding to the position is one of implementation, and representation. While the presiding officer retains the legal responsibility and authority for all the affairs of the organization, the executive secretary and staff enable the organizational administration to function properly.

Fiscal Accountability

In keeping with the representative and coordinating roles ascribed to the various fellowship organizations, resource management is carefully specified. The responsibility for the acquisition and management of resources is closely regulated. According to the documents from each nation, fiscal accountability is maintained in accordance with the standards of careful Christian stewardship and in conformity with basic legal requirements established by the federal governments. The keeping of carefully maintained accounting records is assured through the required reports given to the various levels of the administrative structures. Mechanisms governing property acquisitions and project expenditures are also carefully regulated.

¡Error! Marcador no definido.

The approval of a corporate budgets and expenditures is one of the duties which normally corresponds to the general assembly. While the acquisition and dispensing of the fiscal and material resources rests with the administrative officers, accountability must be given to the assembly. Authorization begins there, and accountability returns there. Just as with other issues which impact the demonstration of unity among the members of the evangelical community, the need for fiscal accountability has been addressed. Through the structures of the evangelical fellowship organizations some adequate means of organizational response has been provided.

Resumé

Over the last four decades autonomous structures have been developed throughout the nations of Latin American which provide for consistent expressions of unity among the evangelical community. In the first place, they have come into existence in response to the contextual needs of the churches in the various nations. In the second place, they have been motivated by the growth and maturity of the evangelical community. Yet in spite of the varied historical and ecclesiastical paths that have led to the establishment of these organizational structures, they reveal an undergirding pattern of similarities.

The comparative analysis of the salient organizational features presented in these pages points toward a firm conclusion. Among all the possible organizational patterns that could have been followed, the representative bodies in each country have unintentionally developed similar structures. The similarity of responses in the face of varying needs bears strong testimony to the underlying unity of the evangelical community. When given the opportunity, the discovery and implementation of that truth has been demonstrated through free choice and voluntarily association.

¡Error! Marcador no definido.

CHAPTER 13

THE LATIN AMERICAN LEADERSHIP MANTLE

At each stage of its development, leadership has been a crucial issue for the evangelical community. It lies at the heart of every other concern as the "Evangelical century" closes. From the human perspective, few other issues can rival its importance to the church. Whether at the local or the national level, leadership is a primary element upon which the ministry of the present and the strength of the future depend.

At the outset of the research for this study, four broad issues were raised. These issues gave guidance to the research process. The first three dealt with history, theology and corporate structures. The fourth issue focused on the subject of leadership, questioning the functions which correspond to these positions. Having dealt with the first three subjects, basic considerations about the components of corporate leadership are now addressed in this present chapter.

The Passing Of The Mantle

As the evangelical churches celebrated their centennial anniversary in country after country across Latin America, there was ample reason for rejoicing. From a multitude of beginnings, the churches have taken root and grown in number and influence. Their growth has come not by the force of coercion but by the force of persuasion; not by the power of the state but by the power of the Word and the Spirit of God. Still, the task isn't finished yet. The nature of the ongoing task was captured by well known Latin American spokesman, Juan Isais who succinctly contrasted the importance of the accomplishments in relation to the challenges of tomorrow.

The Latin American evangelical church now has its own personality, and because of it, the scientific development of that personality will determine the power, the initiative and the stability of the church of tomorrow (Isais 1966:255-256).

In practical terms, the responsibility for the ongoing task falls to the "church of tomorrow." The heroes of the past have laid the foundations, now the mantle of leadership belongs to a new generation which must struggle with their own questions. It is their turn to wrestle with discerning God's divine direction for the ministry they have inherited.

Having sprung from such diverse beginnings, will the evangelical churches prove to be the source of "good news" to the nations, or be content to merely remember the heroes of the past? The answers will be intertwined with a multitude of contextual factors. However, from the human perspective, much will depend upon two crucial issues: the kind of organizations which are developed and the kind of leaders which arise. Leadership represents the vital link between the past and the future for the churches. That is particularly true for the inter-church organizations which have been the creation of the growing and maturing Latin American churches.

A Growing Church

The foregoing chapters give strong evidence that the evangelical church has been planted and well-rooted in the soil of Latin America. The story of this heroic ministry fills a unique chapter in the history of the evangelical movement among the nations of the world. The importance of its accomplishment merited special attention by Stephen Neill in the conclusion of the book entitled *A History of Christian Missions*. His summary of the past and prediction for the future show unusual optimism for the continual growth of the evangelical churches.

The spiritual travail of Latin America in the twentieth century is a phenomenon of which far too little attention has been paid in the Christian world as a whole. The Roman Catholic Church is showing signs of awakening to a new sense of its Christian responsibility; *but this is, above all else, the Evangelical century in South America* (1973:567, emphasis mine).

Many signs indicate that the evangelical church in Latin America has come of age during the last half of the 20th century. Numerical growth has been so strong up to this period, that as the last decade of the century begins, evangelicals now comprise between 8.8 and 9.1 percent of the total population of the region.²⁷ Knowledgeable estimates indicate that the number of evangelical church members more than tripled between the 1960s and the 1980s, standing today at over twelve million total members (Núñez and Taylor 1989:158-159). With the numerical growth have come numerous changes, particularly in regard to leadership issues. The pattern of changes can be readily traced through the growth stages that have led to the development of a mature and responsible church.

A Maturing Church

The numerical increase has been accompanied by growth in maturity also. Similar developmental patterns can be traced in each nation of the region, as the churches passed through various growth stages. The initial stage of ministry was marked by foreign missionary initiative. Gradually, the work moved on to the church planting stage, which frequently meant that the young churches continued to look to the missionaries for leadership. With the strengthening of the churches, a third stage of development followed, which was marked by relative autonomy under the emerging national leadership. At this point, churches increasingly established their own identity independent of mission structures and other churches. Eventually, the continued growth led to a fourth stage which has brought about an increasing sense of mutual respect and a degree of voluntary interdependency between church bodies.

It was a recognition of the progressive evolution of leadership which led Philip Armstrong to forecast the passing of the leadership mantle from missionary to national leaders.

Fragmentation of Evangelicals will become intolerable to Christians in a country where they are a minority. Home constituencies may wish to convey their convictions to a mission, but they should realize at the same time that the missionary may have influence but little authority. *Strong national leadership will determine its own standards of unity and purity* (Armstrong 1972:126, emphasis mine).

His prediction concerning leadership trends was made in conjunction with the meeting of mission agency leaders at the 1971 Green Lake Conference. Its fulfillment has become evident with the emergence of the EFOs in the Latin American nations.

²⁷The variations in membership totals reflect two different sources. Núñez and Taylor include the lower total taken from COMIBAM and the higher data from the survey work published by Patrick Johnstone (1989:158-159).

A Responsible Church

With each progressive stage, churches have shown a corresponding acknowledgement of responsibility for their own growth and development. The evidence from the Latin American countries points to a regular developmental pattern. It shows that the growth process has culminated in the voluntary formation of evangelical fellowship organizations which incorporate the majority of the evangelical community. Where the organization is healthy and stable, it exemplifies the unity of the churches. Thus, through a cumulative effect, the leadership mantle has been placed upon the collective shoulders of this kind of representative national body.

As the pivotal focus of relationships moves toward the development of EFOs, a synergetic pattern is set in motion. When the circumstances permitted, the church bodies increasingly related to each other at the point of confluence of similarities. Out of their common faith and sense of mission, mutual commitments have been made. Through mutual consent, certain important leadership functions have been invested in the corporate body by its members. Consequently, those who serve as officers of these organizations represent the highest level of corporate church leadership in the nation. Their actions have an impact upon the widest scope of the evangelical community. While these inter-church organizations are devoid of all pretense of legislative authority, they nevertheless occupy the important position of providing a measure of leadership and guidance to the churches.

The Provisions For Corporate Leadership

Leadership issues penetrate to the core of the study about evangelical fellowship organizations. Primarily, these focus on the provisions which are made for the preparation and selection of leaders. These issues examine the nature of the leadership which is needed and the way in which leaders are selected to assume these responsibilities. Naturally, the leadership standards which are set will determine the kind of leaders which will guide the evangelical community toward the completion of the unfinished task of discipling their nation. For that reason, the responsibility and authority which are placed upon the leaders of the inter-church organizations are well defined in their various documents. Leadership matters are carefully delegated. But in the final analysis, the ongoing effectiveness of the organization is dependent upon the confidence which the members have in the ability of its officers to provide appropriate leadership at the corporate level.

Therefore, it can be assumed that appropriate Christian leadership will respond to both biblical and cultural requirements. Because leadership is a biblical function, it should be evaluated by biblical guidelines which are pertinent to the situation. Because it is also a cultural function, the process of preparation and selection must have a good cultural fit. These two issues then form a good basis on which to evaluate the leadership positions which have been established for the various evangelical fellowships.

Leadership Guidelines

From the biblical perspective, leadership is considered to be a God-given responsibility. Regardless of the personal style or the corporate structure, leadership functions are authorized by God (Rom. 13:1). Among the community of believers, leaders are also accountable to God for the completion of His mission and the welfare of the church (Ac. 20:28; He. 13:17).

A Practical Definition

Taking into account the biblical criteria for leadership, J. Robert Clinton has developed a comprehensive statement which bears upon the questions related to Christian leadership. A practical definition of leadership is given in his training manual entitled, *Syllabus of Leadership Perspectives*. Because of its biblical orientation, his statement corresponds to a multitude of leadership levels.

A leader in the Biblical context, is a person with God-given capability and with a God-given responsibility to influence a specific group of God's people towards God's purposes for the group (1983a:11).

Clinton's definition contains three assertions which help to clarify the practical nature of Christian leadership. First, leaders must have personal qualifications which are compatible with the position, i.e. their character and abilities must match the responsibility. Second, leaders are expected to be able to discern God's purposes for a given group of believers. In effect, spiritual discernment and wisdom take priority over other areas of knowledge, since these two qualities are crucial to the position of leadership. Third, leaders must guide God's people into the progressive fulfillment of His purposes; those in leadership positions must set the pace and influence others to walk in right paths.

An Ample Application

This definition has several advantages when applied to the position of leadership for an inter-church organization. To start with, ample freedom is allowed for culturally relevant leadership styles to be expressed; no artificial forms are imposed which would override cultural norms. In addition, there is a recognition that varying kinds of leadership gifts and experiences are required to coordinate the harmonious function of the parts of a multidimensional organization. Finally, an accountability for competent action is included; leaders are expected to give guidance to God's people in order to accomplish appropriate ministries.

In accordance with the biblical orientation of this definition, the evangelical fellowships clearly occupy an important leadership position. The general assembly consists of the broadest possible representation of all affiliated members. Through their deliberative processes, the assembly is responsible to discern and to choose those who are qualified to give corporate leadership. In turn, those elected are held accountable to the general assembly for the accomplishment of their designated duties. Through the effective execution of these functions, the evangelical community is guided toward the accomplishment of God's purposes for His people.

Recognized Leadership Levels

In view of the responsibilities associated with the corporate leadership positions, the questions about adequate preparation and selection become crucial. Corporate leadership levels require broad preparation. The assumption behind the leadership selection process is built upon confidence in the member organizations. They have the responsibility of preparing leaders who can serve their own groups, as well as those who can serve the larger church body at the highest leadership levels. In reality, multi-level leadership preparation requires a continuing process, as emphasized by the earlier CGRILA studies.

Training ministers and leaders for rapidly growing Churches requires a multi-level

emphasis. Theological training on the highest academic level must not be slighted. . . . Theological training must produce not only Christian scholars and administrators, but also preachers, ministers, pastors, and elders who are skilled in communicating the gospel to the multitudinous subcultures of Latin America (Read, Monterroso and Johnson 1969:338).

For purposes of planning and strategy, missiologists normally classify church leadership functions according to the various levels of ministry responsibility. Donald A. McGavran, recognized as father of the Church Growth Movement, is generally credited with standardizing these different classifications through his teaching and writing. As others modified the original ideas, classifications have included numbers anywhere from four up to six levels. These levels are simply designated as "Type One, Two, Three," and so on. It is a concept so widely accepted and adapted that it has become part of the public domain (Clinton 1983b:64).

One of those who has found it to be a useful tool for the systematic development of national leaders is Colombian, Ruperto Vélez. Vélez is known across his nation as, "Mr. Evangelical of Colombia," in honor of the many years of interdenominational service he has given to the wider evangelical community. In challenging churches and mission agencies toward continual leadership preparation, he has defined the leadership scale according to five categories of leaders that the churches need.

TABLE 13

FIVE TYPES OF LEADERS NEEDED BY THE CHURCHES

Type I Leader:	Voluntary leaders working within the local church, including deacons, deaconesses, musicians, teachers, evangelists, administrators, etc.
Type II Leader:	Voluntary leaders working out in the community in representation of the local church, including ministry of visitation, preaching, evangelism, home meetings, etc.
Type III Leader:	Mature leaders sent by the local church with responsibility for extension projects in new areas. At this level leaders remain in the category of voluntary workers, but may receive minimal financial help from the sending church for expenses involved with the ministry.
Type IV Leader:	Formally trained and salaried full time leaders, functioning as "professional pastors" with responsibility for a "mother church" and surrounding areas, as well as the adequate preparation and supervision of Type I through Type III leaders.
Type V Leader:	National and international level leaders, generally recruited from Type IV leaders, serving the larger Christian community because of experience, spiritual gifts, and ministry abilities (Vélez 1980).

The manner in which Vélez designates these categories is shown in Table 13, representing his own contextualized adaptation of different leadership needs. It demonstrates the pattern frequently used by the churches to prepare leaders who will fit into the reality of the Latin American church situation. By following an informal apprenticeship system, each of the categories is built upon previous preparation and experience.

In this manner, leadership training has its primary locus in the local church. Such training recognizes that preparation for larger responsibilities does not come primarily through formal programs. Rather it comes through the informal (i.e. experience oriented) and non-formal (i.e. skill

¡Error! Marcador no definido.

acquisition) procedures associated with the various levels of ministry where maturity and experience are gained. In this pattern, the context of training is always circumscribed by in-service ministry where character is built and ministry gifts are recognized and developed. In that way, the leadership preparation process is only minimally dependent upon an outside institution, since it makes use of the vitality of the local church. Out of the locally prepared workers, the evangelical community can expect to raise up leaders at the ascending levels of responsibility.

In keeping with this pattern, the highest level leaders are the ones which are best prepared for the corporate leadership responsibilities. Experiences from across Latin America substantiate Vélez's testimony about the preparation process. They show that Type IV and Type V leaders, equipped through this kind of process, have the preparation necessary to assume the positions of leadership within the various representative associations.

Leadership Selection

It is evident that through the existence of the many different evangelical fellowship organizations, the structures for corporate leadership have been carefully developed. On the basis of the documents included in Appendix A, it can be concluded that ample provision has been established for the leadership functions of the various associations. In addition, safeguards are included to provide for the orderly continuation of these functions when the leadership mantle is passed on from one generation to the next. They provide for the broad range of functions required to coordinate ministries without stifling the initiative of member organizations. Among the provisions they contain, specific attention is given to the importance of the leadership selection process.

An Elective Process

All of the evangelical fellowships utilize a similar leadership selection process based on democratic procedures. This process is predicated upon the assumption that training and experience have been gained within the fellowship of a local church. Therefore, those who participate as official delegates presumedly represent the higher level of leaders from the member organizations. The various officers are then elected from the delegate body at the regular annual meeting of each general assembly.

The election process follows a normal two step pattern for each office. It consists of the nomination of candidates and the ensuing vote by the delegates in attendance at the general assembly. The specifications for determining a voting quorum, as well as the required voting margins are clearly established for the election process. In general, nominations are made by a representative committee and augmented by names submitted from the floor during the general assembly sessions. A clear majority vote is required for election to each office. While periodic election of each officer is required, the possibility of re-election for those who serve well is also provided.

A Democratic Process

The delegates play a key role in the leadership selection process. Those in attendance are authorized to represent their own churches or institutions in all business matters that correspond to the general assembly. Each delegate has an equal right of voice in all matters of discussion. In matters which require the exercise of voting privileges, each delegate has an equal vote, regardless of the nature of their organization. In turn, all delegates are eligible for election to any of the corporate leadership positions.

The member organizations are assured that all business matters are conducted by specified democratic procedures, which are strictly followed. The significance of the democratic processes that are built into the formation and administration of the evangelical fellowships is clearly evident when contrasted with the earlier cooperative efforts. For those who are cognizant of what took place, those earlier efforts present challenges which must be overcome. Within these experiences some of the inherent weaknesses of inter-church associations are revealed. Therefore, they provide valuable lessons from the past which need to be understood by the present leadership if they are to avoid similar difficulties.

Lessons From The Past

For the most part, the early efforts of the conciliar movement failed to fulfill the leadership role required at a time of rapid church growth and increasing numbers. Many of these have ceased to operate or are presently operating in a very reduced manner. Some of the more obvious obstacles were enumerated in earlier chapters. Other factors have a more direct bearing upon the leadership functions of the newer evangelical fellowship organizations. Among these, four factors would be of value to recapitulate at this point.

Partial Representation

Those associations affiliated with the early conciliar movements did not include a large cross-section of the evangelical community of their nations. Consequently, there was an inadequate core which constituted the membership. For the most part, the national councils represented historic, mainline Protestant denominations whose wide-ranging interests often identified strongly with the implications of inter-church activities in other regions of the world. Thus, their agenda was determined more by these outside interests than by local issues. In such circumstances the national councils became isolated and marginalized from the growing majority of the evangelical churches. As time passed it became evident that they were neither relevant nor representative of the majority of the evangelical community (Costas 1976:226).

International Dominance

The motivating force behind the national council movement came largely from outside the Latin American region. For all practical purposes these councils were similar to foreign business enterprises. Their funding was dominated by the international economic centers of New York and Geneva. Therefore, the issues of national importance were frequently sublimated to the larger agenda of the world-wide church. Being funded and guided by foreign interests, there was a corresponding sense of identification and accountability to these organizations. Consequently, the focus of corporate activities evolved from evangelization to liberation, as agendas were established to rid the continent of oppressive political and social structures. Genuine representation was not likely under such paternalistic conditions created by outside funding and direction (Costas 1976:251-253).

Misappropriation Of The Office

The potential for illicit personal benefit through misappropriation of the resources of the organization became a corrupting influence. Leadership offices frequently became positions for personal enrichment due to the availability of funds beyond the ordinary reach of national workers. Adequate safeguards were not provided to maintain the personal integrity of those placed in leadership positions. Often the selection of leaders was done on a personal basis, bypassing the counsel of the ecclesiastical organizations (Costas 1976:242). The nature of this problem has been so detrimental that it is worthy of pausing for a more detailed examination.

Corrupting Influences

The experiences from Chile provide significant lessons. In a lengthy discussion about the findings of research among the ecumenical bodies of Chile, researcher Christian LaLive D'Epinay, documented the difficulties involved when issues of money and position dominate the groups. The testimony of one pastor who refused a lucrative appointment reveals the struggle involved. He lamented:

We Pentecostals have existed for fifty years with no external aid. We were free. Now, with C.W.S. [Church World Service] and other agencies, we struggle among ourselves, one against the other, to get more gifts and also more money. We are letting the foreigners corrupt us (1969:184).

One cause of the problems was clear. From all indications, the inordinate influence of foreign resources, from both church and state sources, was seen as a key factor. These influences contributed to the corruption of inter-church relations in the nation of Chile. Apparently this outside enticement exacerbated existing tendencies. The spirit of rivalry has so permeated the churches that there are reportedly 125 different Pentecostal denominations (Kane 1975:448).

Competitive Factions

In reality, Chile was an early leader in the development of inter-church organizations. Ironically, it has also been a laboratory of fruitless experiments. During interviews, leaders were reluctant to talk about the history of inter-church experiences. Neither were promised reports provided following these personal contacts. But there have been at least five organizations established there for the purpose of developing a cooperative platform for the churches. The oldest of these is the *Concilio Evangélico de Chile* (National Evangelical Council of Chile), established in 1941, after a visit by John R. Mott. It became the successor of the Committee of Co-operation Between the Churches, which dated from 1916. Affiliation with the World Council of Churches eventually caused the Chilean Council to split into two factions. Consequently, it has largely deviated from its earlier purposes and fallen victim to the forces of money and unsavory political influences, leaving it in a relatively inactive condition at present (Barrett 1982:228).

Other organizations which were formed to fill the gap have stumbled over their own problems. A second group, representing smaller churches, is known as the New National Evangelical Council. But it took on a "marked political character" with active involvement in partisan politics. The third association is known as the Independent Evangelical Council. It too had a close identification with one political figure who helped gain state subsidies for its operations. A fourth council grouped together churches of the extreme fundamentalist and separatist position. Known by the name of the Chilean Council of Fundamentalist Evangelical Churches, it is affiliated with the International Council of Christian Churches (LaLive D'Epinay 1969:176-177).

All four of these associations have simultaneously attempted to operate among the churches through mutually exclusive structures. Such competitive functions lead LaLive D'Epinay to conclude that, "These bodies might rather be described as trade unions, or distribution centers" (1969:177). Their examples give cause for careful reflection about the kind of problems that face inter-church organizations which allow for the promotion of personal ambitions and sectarian interests.

The fifth representative association is the newest, having been recently constituted (1988) as the Interdenominational Corporation of the Pastors of Chile. The statutes for this corporation were the only ones available and are included in Appendix A. Membership can be granted through church affiliation or individual affiliation. Their documents give detailed specifications concerning the function of its officers and the careful handling of finances. These specifications indicate that the pitfalls from the experiences of earlier associations have been avoided through the careful structuring of all aspects of the corporation.

Inadequate Foundations

The inadequate definition of foundational matters became another obstacle in the development of earlier cooperative organizations. The difficulties are demonstrated through the vicissitudes of the Brazilian inter-church associations which did not fare much better than similar groups in Chile.

The Brazilian Experience

The Evangelical Confederation of Brazil came into existence in 1934, with the merger of three other cooperative bodies. It represented the culmination of a process which was born largely through the personal concern of Brazilian educator, Erasmo Braga. Although Braga died in 1932, as a Presbyterian minister, he was instrumental in the earlier creation of the Federation of Evangelical Churches of Brazil (1931) and "considered it one of his major achievements" (Pierson 1974:156-157). The Federation was one of the organizations involved in the merger which gave birth to the Evangelical Confederation of Brazil.

Through his efforts toward the establishment of cooperative bodies, Braga hoped to overcome the special problems that were typical of the Latin American Protestantism of his generation. He identified these as "... the individualism and personalism characteristic of his society [which] produced a sectarian spirit and a type of Protestantism both violently anti-Roman and strongly denominational" (Pierson 1974:160). Consequently, within the cooperative movements issues related to polity and doctrine were minimized.

Therefore, the Evangelical Confederation of Brazil was established on the assumption of good will and Christian ethics. It did not incorporate a doctrinal statement, presumedly on the assumption that it would be unnecessarily divisive. Since membership was determined on basis of denominational affiliation, each organization would already have established its own confession of faith (Glasser 1989:37).

Similarly, the purposes the Confederation hoped to promote were stated in vague generalities. Originally, the new organization included national churches, foreign missions and Christian service agencies. The three reasons for its existence were, "... to express and stimulate the substantial unity of Protestantism, coordinate its forces in joint action, and maintain relations with the Church of Christ in all the world" (Pierson 1974:157).

The Cause Of Scandal

Under the skillful hand of the early organizers and leaders, the Confederation navigated through dangerous waters. But the vaguely worded purpose statement took on different meanings under newer generations of leaders. Sectarian interests distorted the cooperative spirit. Recognizing that unclear goals cause organizational tragedy for following generations of Christian workers, Donald McGavran spoke out strongly for biblically aligned goals, particularly for organizations.

A successful organization, like a successful person, must have an outstandingly clear and definite personality and stick to its beliefs. It must not violate its personality. It must be careful of its "shape." Integrity of purpose is all important, for when we forget our purpose or deviate sharply from it and fail and flounder, we have outlived our need for existence (1972:118-119).

The experience of the Evangelical Confederation of Brazil has been marked by friction and scandal. Contemporary testimonies are emphatic in their insistence that the Confederation has been more the cause of scandal than the impetus for unity among the evangelical churches of Brazil. According to Richard Sturz, Baptist seminary professor in Brazil, its membership has consisted mostly of those groups whose sponsoring organizations were affiliated with the conciliar movement. For various historic reasons it never represented more than one fourth to one third of the evangelical churches.

¡Error! Marcador no definido.

In 1964, the operations of the Confederation were closed down by the military government then in power. More recently it was revived under the sponsorship of several Brazilian senators who were friendly to the evangelical cause. However, led by some self-appointed leaders, it has fallen into the trap of attempting to make political alliances in exchange for financial benefits and public broadcasting privileges. For such actions, the press has published large center-spread stories accusing the evangelical churches of selling their votes for political favors. Unfortunately, no unified voice can speak for the churches to clarify what happened or disassociate themselves from the scandal (Sturz 1988 and Jornal do Brasil 1988).

These kind of experiences from the past have provided difficult lessons. There is little wonder that church leaders in the countries of Chile and Brazil responded with disdain when asked about the lack of effective inter-church associations. As one pastor responded, "Who needs to be a part of such scandalous unity?" Fortunately, the churches of other nations have followed alternate procedures and have seen positive results.

Guidelines For The Present

Virtually every organizational structure related to the church carries with it strengths and weaknesses. The past experiences of the churches in the Latin American countries have given ample illustration of some of the weaknesses which inter-church associations must overcome. Obstacles and dangers abound on every side. But the alternative to healthy, biblical unity is to continue down the path of unhealthy competition between churches in a day when the nations of Latin America are experiencing unprecedented responsiveness to the gospel message. At the same time, a number of churches are also encountering a growing opposition from some sectors of society which leaves them isolated and alone.

Concerned leaders will not deny the difficulties involved in the pursuit of effective structures for the expression of unity among evangelical Christians. But the consequences of continuing along the historic path of isolationism are grave. Therefore, with a knowledge of the past, having their feet firmly planted in the present and gripped by a vision for the future, leaders among the churches have discerned that there are guidelines for the functions of leadership which must be observed. The ongoing success of these associations is dependent largely upon two factors: the quality of those in office, and the structures provided for their functions.

Organizational Guidelines

As the most broadly representative organizations, the EFOs have well structured leadership and organizational guidelines. Adequate provision is made to maximize the strengths of unity and minimize the inherent weaknesses of voluntary human structures. Five characteristics have been developed in order to fulfill the leadership functions in keeping with the evangelical heritage.

Loyalty To The Evangelical Faith

A clear and explicit declaration of faith has been incorporated into the foundational documents of most of the organizations. They contain concise statements of belief about the major themes that constitute the traditional Protestant and Evangelical doctrines. Without reflecting any particular denominational or theological bias, they are dogmatic about the basic evangelical convictions in contrast to the teachings and practice of the Roman Catholic Church.

A continued, unchanging commitment to the Evangelical Faith is assured through two provisions. Most associations stipulate that their doctrinal statement is inviolable and not subject to

¡Error! Marcador no definido.

change or other modification under any circumstance. In addition, as one of the membership requirements, all of the members must certify a commitment to the beliefs contained in the doctrinal statement.

A Continuing Emphasis On Evangelism

In recognition of the evangelistic mandate committed to the church in all ages, a strong stand is taken by the evangelical fellowships. Promotion of the evangelistic ministry of the church is one of the declared purposes for which the organizations exist. Giving assistance for the promotion and coordination of joint evangelistic projects hold a priority place in the yearly agendas. It is one of the most consistent activities in which the evangelical fellowship organizations are involved. The corporate commitment to the ongoing task of evangelism is one of the distinguishing mark which separates the EFOs from other types of church related groups.

A Representative Body

Unlike the earlier conciliar-oriented federations, these autonomous organizations encompass the large majority of evangelical groups which are established within their nations. The relationship which they maintain to their members is regulated by the voluntary establishment of a democratic form of corporate government. It is the form of unanimous choice of each EFO in every country of Latin America. Consequently, specific regulatory provisions are made to insure the unity of the membership in the decision-making process and in the various activities undertaken in the name of the associations.

All recognize the volatile and divisive influence partisan politics can have on the churches. In response, one of the first statements of the various statutes specify the non-profit, non-political nature of these representative organizations. At the same time, they encourage all Christians to exercise their personal citizenship rights and become involved in the political process. In Venezuela the Evangelical Council has encouraged the formation of the first political party in Latin America founded upon traditional Protestant ethical values (Johnstone 1986:443). In recent elections several evangelical senators have been elected to the national congress, using their personal influence to promote congressional prayer breakfasts.

A Plurality Of Leaders

In keeping with the Biblical concept of the church as the community of redeemed people, leadership is regarded as a shared responsibility. Through the vote of the Assembly, any qualified member could occupy a leadership office. To avoid *caudillismo* (one man rule), strong provisions for accountability are specified at each level of leadership. Sufficient liberty is given to allow for adequate response to the needs of the membership. But ultimate accountability rests with the assembly of members. Provision is made for continuation of service by those officers who serve well, always subject to the majority of votes in the Assembly. Since all delegates are official representatives of their group, it is assumed that they are leaders at the fourth or fifth level of responsibility in their own ministries. Not all delegates are pastors, but it is expected that the delegates are involved in some aspect of the ministry.

A Holistic Ministry

The purposes for which the associations exist have wide-ranging implications. The shepherding, care taking, serving, teaching and defending ministries are embraced as necessary functions which can often be done best through cooperative actions. In some cases the list of purposes covers very specific activities of a social service nature. In others they are part of the general focus of the united effort.

Ministry Guidelines

According to the taxonomy of functions described briefly in chapter eleven, the various evangelical fellowship organizations make the greatest contributions in six areas. These areas constitute the heart of their leadership functions and provide general ministry guidelines. In the context of describing ministry parameters, they merit additional explanation. In contrast to the earlier presentation, they are given here in descending order of their appearance in Figure Two.

Representation

The representative function is a priority matter when the welfare of the evangelical community is endangered. It is normally carried out in relationship to the larger context of the national and international arenas. When it is appropriate to speak with a united way, the EFOs are the designated voice before the nation and the world. The real significance of this function is readily seen in nation after nation. In the latest step in a long path, evangelical fellowships of two South American nations are currently representing the evangelical community before their national governments. Due to similar historic reasons, the Evangelical Confederation of Colombia (CEDECOL) and the Alliance of Evangelical Churches of Argentina (ACIERA) have presented formal requests to their respective governments. In the name of the evangelical communities of their nation, each is urging its government to take action on their behalf. Specifically, they are requesting that constitutional changes be made which will grant the full exercise of civic and religious freedoms to evangelical and other non-Roman Catholic Church groups.

A situation in Venezuela was especially complicated with far reaching implications. When members of the national congress of Venezuela joined forces with international groups to oppose the work of one of the evangelical mission agencies, The Evangelical Council of Venezuela (CEV) came to the defense. As a respected national representative body they were able to be heard amidst the confusion of accusations and pressures being applied against the New Tribes Mission. After the situation was resolved and the mission agency was exonerated, the full story could be told. The Council published a book detailing the story of the domestic and international intrigue which was involved. It also documented the representative role the CEV had played (Rojas Leon 1982).

On other occasions, the EFOs have played a significant role in encouraging constitutional changes. These changes have attempted to protect the indigenous communities, to promote freedom of education and give the evangelical communities a voice before the general public. The Evangelical Council of Peru (CONEP) took an active representative part in the constitutional reform commission which granted full citizenship rights for the first time to the indigenous Indian peoples. In Colombia the Evangelical Confederation has a number of Indian church groups in its membership and has often had the necessity of defending their civil rights before the general public.

Recently, a turn around in public attitude was shown when two evangelicals were elected by the general public to form part of the seventy member Constitutional Assembly which will draft a new governing document for Colombia. Through the efforts of CEDECOL a number of well qualified

evangelical candidates were presented. The popular response caused one leading newspaper to carry a half-page report on the elections entitled "A Surprise! The Candidates of God." The article documented the increasing national influence the evangelicals have gained there (Howard 1990:1).

Channel Resources And Provide Assistance

Another expressed purpose endorsed by all the EFOs is a concern for the welfare of the needy and suffering of their nation. The recognized, non-profit status of these groups gives them the legal authority to receive and administer relief aid as a service to the churches and the nation. The aid extended from the churches through the Evangelical Committee for Relief and Development (CEPAD) in the time of the 1974 Managua earthquake became an important mark of identification for the churches. Because of that and other aid programs carried out during the 1978 and 1979 civil war, the churches were able to continue functioning under the Sandinista Revolutionary government (Meléndez 1987:42). They had established their reputation of solidarity with the Nicaraguan people during the earlier time of service to a needy community (Holland 1981:108-109).

Aid has also been channeled following the natural disasters in the West Coast Republics. Whether it has been earthquakes, volcanos, floods or droughts, natural disasters from Mexico to Chile have resulted in an outpouring of help from governments, institutions and churches around the world. Where they were equipped to help, the EFOs assisted the relief programs in the name of the evangelical community of the nation.

Counsel And Arbitration

When there are only a few evangelical organizations ministering in a nation the task of co-existing is relatively simple. Amicable agreements of one kind or another were usually sufficient to maintain some degree of tolerance, if not harmony. Early groups often found needed companionship through associating with others on a casual basis. Following the lead of missions in other regions of the world, several countries eventually divided territorial responsibilities between the pioneering mission agencies. Through the formation of mission comity agreements, an effort was made to recognize the principle of "divided responsibility in a united enterprise" (Beaver 1962:152). During the earlier period, these arrangements helped to divide the ministry responsibilities in non-conflicting ways. But as the number of groups continued to grow the potential for inter-church difficulties increased. The need to solve these difficulties was a basic stimulus which called for the establishment of evangelical fellowship structures in several countries. Even where inter-church problems haven't been part of the original motivation, they have become a problem to some degree in all of the countries.

Giving leadership in conflict resolution has been an important ministry. Due to the diversity of evangelical traditions, the potential for confrontation is endless. The aggressive promotion of special denominational distinctives has been the cause of friction between groups. Differences between dominant personalities have clouded important issues and hindered the ministry. Missions and churches have adopted different philosophies of ministry making disagreements more pronounced. These and similar situations, reflective of growth pains, make the ministry of arbitration an essential leadership function. Neglecting to deal with problems in a wholesome manner can be detrimental to all parts of the evangelical body. Several of the evangelical fellowships have found it helpful to establish a permanent commission to deal with relational difficulties of this nature.

The need for periodic orientation on issues of importance to the evangelical community is

¡Error! Marcador no definido.

another necessary ministry. It has been met by holding short retreats or seminars. In this way, special times of consultation and orientation have been sponsored to meet contemporary needs. Subjects ranging from family life seminars to the difficulties of mission and church relationships have been handled through this means.

Counsel on legal issues has been greatly facilitated through the service platform of these representative body. Matters ranging from visas to educational licenses and permits for importation of resources have all been successfully handled by the EFOs. In some cases, the governments have requested that the applications for visas and other documents be accompanied by the recommendation of the evangelical fellowship. Due to their recognized representative role, government offices have occasionally consulted the evangelical fellowships before acting to renew or cancel the necessary documents.

Mobilize For Concerted Action

There are times when the coordinated action of Christians across the nation is needed. Ministry plans aimed at making a concerted national impact require broad coordination and mobilization of resources. Some have long term implications, such as the year long Evangelism-In-Depth Campaigns (EID), or the decade long Discipling A Whole Nation (DAWN) projects. Efforts of this magnitude depend upon the participation and effective coordination of the majority of the evangelical groups. The broadly based ministries of the evangelical fellowship organizations in each nation offer the greatest potential infrastructure for mobilizing the required resources.

A Whole Nation Impact

Through unique circumstances, the churches in Guatemala discovered the value of a broadly based and concerted ministry. When the Evangelical Centennial Celebration in Guatemala generated such great fervor among the churches, there was a general call for some kind of further cooperative evangelistic efforts. As a follow through, the Evangelical Alliance named an ad hoc committee to promote further joint ministries that would have a whole nation impact. The committee recommended the adoption of the DAWN philosophy, calling the project *AMANECER 1984* (DAWN 1984). The decade-long project developed a declared purpose of helping Guatemala become the first Spanish speaking country whose population is more than fifty percent evangelical. The book, *La Hora de Dios Para Guatemala* (God's Hour for Guatemala) (SEPAL 1983) describes the initiation of the project that started with an inspirational national congress. Periodic regional conferences have helped keep the project on target as the executive committee works closely with the Evangelical Alliance of Guatemala.

Identification With National Needs

Other needs are of emergency nature and require a rapid response from the Christian community. When Colombia was faced with the threat of a crippling general strike called by the major labor unions the churches played an important role in the peaceful resolution. In an act of national solidarity, the two representative evangelical organizations called upon the member churches to celebrate a national day of fasting and prayer to be held three days before the scheduled strike. Public and private prayer times were held, all contributing to a nationwide concert of prayer and supplication. The following day the leaders of the major labor unions decided to cancel the strike. The results showed that the coordinated prayer ministry of the churches needs to be mobilized more often in response to needs among the nations.

Coordinate Ministry Functions

Coordinated efforts help to avoid unnecessary duplication and competition among groups. As the major representative organization, the fellowships are in the best position to understand the needs and opportunities. Their leadership functions do not necessarily invest them with the responsibility to develop and lead the various ministries. Rather, theirs is a position of giving guidance to the ministry so that the greatest good is done for the greatest number of groups. Some cooperative ministry opportunities of a short term basis such as retreats, seminars, and consultations may come under their sponsorship, but they are not normally in position to conduct the actual ministries.

Through the process of joint deliberation the member organizations give approval to participate with selected cooperative ministries. Thus a growing number of church directories are being produced for the countries of Latin America through cooperative efforts. In cooperation with the organizations which have the necessary resources, the fellowships may serve in a coordinating role for the work. The approval of the executive leadership of the assembly certifies for the member groups that those involved in the work of the project are able to maintain proper ethical standards in relationship to other groups.

As ministries proliferate, churches are seeing the need for a type of screening process to authenticate different ministry groups. There is a particular call for some type of certification in order to maintain a high standard of ethics, doctrine and practice for those ministries which work on an international basis.

The plan followed by the Evangelical Alliance of Argentina (ACIERA), serves this kind of useful function for the member churches. It has been more workable for them to give approval for selected ministries than to attempt to sponsor them. First, the executive committee will examine the background and the ethical practices of a group which proposes to sponsor an interdenominational ministry activity. Upon arriving at a satisfactory conclusion, the committee will inform the member organizations of the opportunity. As soon as possible they will then convene a meeting of interested member groups to listen to the proposed ministry. Finally, each member will determine their own participation. Those who desire to be involved are free to do so, knowing that the proposed activity has been approved previously by the leadership of the Alliance (Bongarra 1988).

Some fellowships find it more feasible to approve a general plan of interdenominational ministries on a yearly basis at the meeting of the general assembly. According to that plan, all proposals come before the group for approval at that yearly assembly. Throughout the ensuing months, the executive committee will help to coordinate the activities, campaigns, seminars and other ministries that have been approved for the current year.

Keep Information Flowing

The timely communication of information is also a recognized responsibility of the evangelical fellowships. It is the most basic function fulfilled by these groups in each country. Through their various publications the channels of communication are maintained between the member organizations. Reporting on issues of national and international importance keeps the churches informed about how God is working both at home and abroad.

Periodic visits by the executive committee members augment the publications. Going to the different regions of the country helps to keep them in touch with all phases of the ministry and

¡Error! Marcador no definido.

maintain lines of communication with the member organizations. Some EFOs require the administrative board to include regional representation in order to assure the broadest possible contact. Others provide for the formation of regional branches of the national level organization in order to assure adequate communication and augment the value of concerted regional action.

Official information is usually published in one of three ways. The principal universal practice is to publish an annual official report of the business meetings of the general assemblies. These reports carry the authorized signatures of the appropriate organizational officials, and are sent to all members. A second channel of information in some countries makes use of an official news bulletin which is published periodically and sent to all member organizations. Letters, reports and other forms of official correspondence constitute the third form of communication. Official correspondence is the means used by all the organizations to communicate information about the convocation of assembly meetings and other official matters.

In recent years the number of Christian periodicals has been growing. Although they may occasionally be used by the evangelical fellowship organizations, these are mostly private endeavors. Therefore, they are not considered to be expressing official positions on issues which are addressed. Some countries are finding that radio and television offer other channels for conveying information although few of these means of communication are owned by evangelicals. Colombia may be the first country to see a large breakthrough in this realm. Having only one evangelical radio station in the country for years, it was recently reported that there are now thirty broadcasting stations owned by evangelicals, including one television channel.

In another growing trend, documentary books are being written by Latin American authors. Many speak to contemporary themes, helping to orient the evangelical community to current issues. Those dealing with the ministries which involve the greater evangelical community are produced under the sponsorship of the representative bodies. Unfortunately, most of the books which document the history of the churches are written in another language and have not yet been translated into Spanish or Portuguese.

Resumé

The most consistent expression of unity among Christian groups in Latin America has been found within the various evangelical fellowship organizations. Through the growth and development of the churches, the mantle of corporate leadership has fallen upon these representative bodies. According to their varied structures, leadership is provided for the concerted fulfillment of balanced ministries on a nationwide scale. Generated from within the ministries of the churches, the structures for a corporate level of leadership have been carefully established. These structures provide guidelines for the wide range of functions which the work requires in order to coordinate ministries without stifling the initiative of member organizations.

¡Error! Marcador no definido.

CHAPTER 14

CONCLUSIONS, CONCERNS AND CONSIDERATIONS

In past decades no one could have predicted what would happen through the growth of the evangelical churches of Latin America. Even the most visionary person could not have foreseen what has become a reality today. The developmental patterns were not clear because the information was simply not available. Therefore, from the human perspective, the present day development of evangelical fellowship organizations was not expected.

In the previous chapters the developmental story of the evangelical movement in Latin America has been traced in large outline strokes, showing the impact of historic patterns. The underlying purpose has been to identify and describe the salient points of evangelical church history which have led to the formation of these evangelical fellowship organizations in the various Latin America countries.

The final chapter draws together the multiple broad themes that have been developed throughout the present volume and reemphasizes the results of the research. These themes are grouped around three headings which indicate the significance of the material that has been covered and bring a sense of closure to the process of research and reporting.

Research Conclusions

As the size and diversity of the evangelical community continued to increase in Latin America, the need for a unifying force in each country became more urgent. Eventually, a few national leaders began to voice that urgency and to search for some appropriate way to manifest the inherent unity of believers. As early as 1931, Eramo Braga from Brazil underlined the options facing the churches.

The Evangelical churches in the country have come to a stage of development when they have to face the choice of either disintegration or federation (Braga and Grubb 1932:93).

Although the early federation movement was not the answer, the germinal idea was sound. Consequently, the Spirit and the Word of the Lord have guided the churches through the various stages of their own historical development. In the process, leaders have discovered that some sustained manifestation of unity, which provides for the interaction of the larger body of Christians, responds both to a biblical mandate and a practical necessity. The biblical mandate charges believers to recognize and preserve their ontological unity in Christ through the development of functional relationships with others. By practical necessity, a sustained expression of unity required respect for the multitude of cultures and church traditions that exist among the evangelical community. The research conclusions that follow indicate the extent to which the biblical mandate and the practical necessity have been fulfilled through the evangelical fellowship organizations.

Diversified Foundations

From the historical studies included in earlier chapters, significant patterns have become evident which explain the causes of the diversified or heterogeneous nature of the evangelical churches. The national profiles for the South American nations provide a complete and unprecedented documentation of the beginning and expansion of the evangelical movement. Together with the additional national profiles presented in Appendix B, they offer a solid springboard for future research and evaluation by providing germinal information about the pioneer movements.

Above all, the studies have shown that the heterogeneous nature of the evangelical churches has both a human and a divine explanation. From the human perspective, the pioneer messengers and the institutions they represented were instrumental in shaping the foundations of the evangelical community. From the divine perspective, the spiritual impetus for the diversified ministries came as a result of the major evangelical awakenings in North America and Europe during the 19th and 20th centuries. The combined consequence of these factors brought about the entrance of six different streams of evangelical missionary ministry in the Latin American nations. The heterogeneous nature of the churches has been largely a result of the diversity of foundations that were established as a part of the evangelical movement which developed in Latin America.

Therefore, the foundations of the evangelical churches were established through the convergence of political, economic and spiritual forces. The vicissitudes of national and international history provided the time and the manner in which the evangelical message was introduced into the Latin American region. These circumstances have provided periods of progress as well as regress, particularly revolving around the issue of religious freedom. Where freedom was insured, the churches grew and prospered in their ministry. Where freedom was restricted, the development of the churches was proportionately retarded.

A Centralized Purpose

The diversified evangelical heritage of the churches in each country has contributed to the accelerated growth of the evangelical community. However, within that diversified growth a central purpose has emerged. Both cultural and ecclesiastical evidence demonstrate that a common developmental cycle has been unfolding throughout the history of the evangelical movement in the Latin American region. Once the churches have been established and freed from outside impediments, the nature of the church impels the diverse members to look for some means to demonstrate a unified testimony at the national level. As a result, the formation of a single unifying and representative body has become a central purpose for the churches of each nation.

Although they could not discern the outcome, the authors of the CGRILA study saw the indications of the new day approaching.

Despite such very real problems there is tangible solidarity among Latin American Evangelicals as a whole. Their sense of brotherhood encourages every objective student of Latin America to believe that there already exists a spiritual unity which transcends any human attempt at organic union. For many years Evangelicals have functioned together as a minority group. Now that the Evangelicals are sufficiently numerous to be a recognized social force, even more concerted efforts can be directed toward evangelism of the whole society (Read, Monterroso and Johnson 1969:350).

Their optimism was not misplaced. The trajectory of history has come to fruition through the gradual establishment of formal representative bodies which respect the diversity of the churches and enhance the unity which is inherently theirs.

A Universal Reality

Consequently, the formation of evangelical fellowships has become an almost universal reality in the countries of Latin America. During the past forty years, the continual growth and development of the various branches of the evangelical community has given birth to some type of effective evangelical fellowship in nearly all of the countries of the region (See Appendix C). Reports indicate that leaders in the remaining countries are currently wrestling with the formation of appropriate organizations to fit their national circumstances.

The membership lists of the various evangelical fellowships includes the large majority of the churches in each country. Firm statistical reports were not available to be able to give specific information concerning all of the members. However, in most instances the membership included the broad spectrum of evangelical churches with the exception of separatist groups and an occasional denomination that may have traditionally maintained an exclusive stance.

In response to a combination of internal and external circumstances, some fellowship organizations began as early as mid-century, and have given years of effective service to the churches of their nation. Others have only recently been formed. But in every case, the autonomous process has been unrelated to similar movements in other countries.

Gradually, the various representative organizations have considered the issue of affiliation with international organizations of a compatible nature. Some have sought affiliation, but others have rejected it in order to maintain their historic autonomy. In that regard, the place of the emerging regional movements becomes clear. While they can provide supplemental functions on a larger scale, they are unable to substitute the unique contributions of the representative national bodies. Churches have found that matters of national importance are best handled through a representative national organization where they have adequate representation and participation. The contributions of regional organizations deal with issues which impact the churches on a broader international level.

Spontaneous Creations

While largely unobserved by the international community, the trend toward the spontaneous creation of national evangelical fellowship organizations has emerged in response to the biblical mandate and the practical needs. When they have been unencumbered by outside intervention, autonomous organizations have been established which help to supply both practical and theoretical answers to the corporate needs of the churches.

The process of investigation and reporting done in conjunction with this present volume has confirmed the unique contributions made by these unitive organizations. The evidence shows that their corporate leadership roles are unfulfilled by other types of organizations. These roles cover six kinds of basic functions which have been defined by the evangelical community in each country. The basic uniformity of these functions from one country to the next indicate the sense of common need which has inspired the formation of the evangelical fellowships.

The formation of a nationally representative body has followed a pattern of spontaneous

processes for every country. Since they have emerged as a culmination of unique national historic developments, no two organizations are the same. Each organization demonstrates its own individualized response to the circumstances. These responses are reflected by the use of diverse names, through the distinct functions they fulfill and in the variety of structural forms that are employed.

Common Characteristics

Nevertheless, there are harmonizing and synthesizing aspects of these autonomous organizations which overshadow the differences they display. In spontaneous ways, each has established its own strong organizational foundations which are in keeping with their evangelical heritage. However, the various components reveal a surprising uniformity when compared from country to country. Every organization has developed its own basic doctrinal statement, has established appropriate corporate purposes and has developed well defined administrative structures. Provision for these foundational components are carefully articulated and preserved through the corporate legal documents that have been developed by each of the representative organizations. Each of these foundational provisions underlines the unique characteristics of the evangelical fellowship organizations.

Doctrinal Foundations

The first of these characteristics is the definition of a doctrinal foundation. The doctrinal matters which appeared to be obstacles for the formation of earlier inter-church bodies have not been ignored. Rather they have provided the spiritual foundation which unites the members of the present bodies; basic Christian doctrines represent the foundational essence of these evangelical fellowships. Through different autonomous processes, all of these organizations have defined their own doctrinal statement which includes seven basic doctrines associated with the evangelical heritage. Some of the statements are simple and concise, others are more elaborate and extensive. But all include the same foundational theological themes, while excluding sectarian emphases. Thus, the commitment to a common declaration of faith among the members of the various evangelical fellowships has become one of their definitive characteristics in each country.

Corporate Purposes

The corporate purposes espoused by these bodies represent a second characteristic. These reflect the triple role fulfilled by the separate evangelical fellowships involving edification, representation and protection. For historic reasons, the purpose statements from some countries are more extensive than those from others. But essentially, the corporate functions can be described by a six part functional taxonomy that includes those activities which are beyond the capacity of the member organizations to accomplish alone.

Administrative Structures

Finally, the administrative structures reveal a surprising sense of universality. The structural form utilized by all of the fellowships reflects a unanimous choice of democratic norms. Within these organizations, every corporate activity, from leadership selection to joint ministry, follows a democratic system. Consequently, appropriate systems of accountability are built into the administrative structures in order to maintain the continuation of corporate unity. The provision for self-correction is incorporated into the structures through the adoption of democratic norms.

The almost universal emergence of representative fellowship organizations among the nations

¡Error! Marcador no definido.

of Latin America testifies to the strength and maturity of the evangelical movement. In many respects, the principle difficulties of past cooperative movements have been overcome. At the same time the research has revealed problematic areas which undercut the maximum effectiveness of these organizations. These problematic areas are causes for concern which also need to be addressed.

Causes For Concern

Despite the healthy expression of Christian unity and the kind of reciprocal assistance represented by the evangelical fellowships, churches and leaders need to be alert to obstacles which can undermine these accomplishments. Both research and experience revealed that these difficulties are typical of the kind of problems that plague voluntary organizations. Individually, each obstacle contributes to the instability of an evangelical fellowship organization. Together, they can seriously undermine the ability of a representative organization to continue its functions. Those which are the most commonly observed can be rightly designated as causes for concern.

Leadership Fluctuations

Once the organizational structures are well established, there are ongoing issues which call for resolution. Failure to find resolution to key issues can turn them into obstacles to the well-being of the organization. One primary issue deals with the leadership fluctuations that occur in a voluntary organization. In order to avoid overburdening individual leaders, statutory provision is made for the periodic changing of the elected officials. It is also a built-in safeguard against the dangers of anyone becoming a caudillo or a one man ruler. Ordinarily, all officials who serve well can be reelected by the general assembly for other consecutive terms of office. Essentially, this system provides opportunity to spread the leadership functions out among the member organizations. However, under these arrangements, all of the officers of the organizations could potentially be changed every few years. While there are safeguards and other benefits incorporated into a rotating leadership pattern, other concomitant factors may cause the organization to be plagued by a spirit of inertia.

When frequent changes occur, the leadership fluctuations cause interruptions in the continuity of the corporate leadership roles. The spinoff results from these changes serve to undermine the potential ministry of the organization. As a result, organizational planning has a tendency to be reduced to a minimum level. The corporate functions slip into a maintenance mode. Member organizations minimize the importance of a unified testimony and corporate responsibilities. Consequently, the appointment of delegates for the general assembly may not represent the more qualified leaders from the member organizations. Ultimately, confidence becomes eroded and the commitment to functional unity is in danger of being lost.

To offset the debilitating results of frequent leadership changes, many organizations have looked for a way to provide some degree of functional continuity. They have found that through the employment of an executive secretary, the normal administrative functions are cared for on a consistent basis. As a result, the titular leadership rests with the elected officers, who continue to fulfill their appropriate legal and corporate roles. But the responsibility for the functional matters is delegated to the executive secretary. The lines of authority and responsibility are carefully spelled out in keeping with the nature of the organization. Obviously, the employment of an executive secretary and other staff personnel implies the need for additional resources.

Financial Struggles

A second kind of obstacle relates to financial struggles. The financial base of the evangelical fellowship organizations depends heavily upon the payment of periodic membership fees. Normally, these fees are prorated to make the payments more equitable for all member organizations. However, the sum of the assigned membership fees seldom represents sufficient financial resources to provide for the necessary functions of the organization. The shortfall is a common obstacle faced by nonprofit evangelical service organizations. In a painfully truthful observation, WEF President, David Howard, reported that the lack of adequate financial resources has been a perpetual weakness of the World Evangelical Fellowship throughout its many decades of existence (1986:39-40). All of the local Latin American fellowships testify to having experienced the same financial difficulties.

No single solution has been able to overcome the financial obstacle. Some creative financial alternatives have been investigated in the search for resources. Most of them have had only limited success. But several solutions have proven helpful as the evangelical fellowships attempt to find and administer resources. In addition to the normal membership fees and other types of pay-as-you-go activity fees, some organizations have discovered that there are national and international resources which can be channeled into non-profit organizations on a project basis. Some of these resources are available to assist in the fulfillment of civic and administrative responsibilities, such as community development, disaster relief or the acquisition of equipment and property. Other kinds of resources are available to assist with the fulfillment of conferences, training programs and other spiritual responsibilities. Occasionally, this type of project funding is offered with conditions which are unacceptable; many times it is not. Care must be taken in all circumstances. For that reason, the careful reporting and handling of all funds is a basic stipulation found in the regulatory documents of each evangelical fellowship organization.

Nonpermanent Facilities

From another perspective, a strange anomaly characterizes many of the evangelical fellowship organizations. Although they are all legally constituted as permanent representative organizations, most have no permanent location. Few of them own office facilities. Many depend upon the good graces of members to loan minimal office space in conjunction with their own denominational institutions. As a result, the principle office of the evangelical fellowship organization could be moved at any time depending on the circumstances of the lender. Under these arrangements, the location of the office frequently changes with the election of new officials.

In the same way, the official address of the organization may be changed frequently as the office is moved from place to place to accommodate the new leadership. Innumerable difficulties result from this practice of shifting locations. Correspondence is lost, plans are delayed, networking relationships are disrupted, all of which further endanger the sense of continuity needed at the corporate leadership level. Those fellowship organizations that have been able to secured permanent offices testify to the way these facilities help to enhance the ministry entrusted to them.

Archival Deficiencies

Careful record keeping and archival maintenance is difficult to sustain without a permanent location. While the maintenance of various organizational books is a government requirement for most non-profit organizations, past records are frequently misplaced. The loss of archives and other valuable documents from this cause contributes to a shortsighted view of history.

¡Error! Marcador no definido.

For lack of adequate records and archives, new leaders often find it necessary to begin over again. Lessons from past generations are too quickly forgotten. The record of God's dealing with His people within the contextual boundaries of their national history is easily ignored. Consequently, the causes for growth and non-growth of the churches frequently remain hidden. Each new project may then have to begin without the benefit of research and analysis due to the lack of necessary records and reports from the past. In summary, corporate resources and corporate wisdom are regularly sacrificed because sufficient provision has not been made for their preservation and use.

In the final analysis it may well be that issues related to organizational needs and procedures will determine the future role of the evangelical fellowship organizations. Past inter-church obstacles relating to doctrinal, ethical and ecclesiological issues have been faced and resolved in the process of forming evangelical fellowships. Now it is time to deal constructively with the organizational needs represented by human and material resources for the benefit of the larger body of Christ which exists in each of the Latin American nations.

Final Considerations

For the benefit of the ministry and the impact of their testimony, the evangelical churches face a continual challenge. They must maintain a dynamic balance between individual responsibility and a unified corporate identity. To neglect either would result in the weakening of the other. In response, the evangelical fellowship organizations have been spontaneously created within each nation. They represent the culmination of a growing desire to give expression to some measure of real spiritual and visible unity among all of the biblically based churches of their own nations. These organizations represent a uniquely Latin American response to the contemporary challenges faced by the churches.

A Unique Ministry

The evangelical fellowship organizations have a unique ministry to perform which cannot be fulfilled by any other means. Through the voluntary association of their members, these organizations represent the most effective means of coordinating and representing the testimony of the evangelical community on a nationwide scale. The corporate structures which have been established by these fellowship organizations in each nation respond to the functional requirements of that particular cultural context.

The unique place of the evangelical fellowship organization in each nation has been created by the common commitments which are made by all of its members. No other organizational body has the capability of consistently bringing together the diverse members of the evangelical churches of their nation for consultation, deliberation and edification. No other organization is authorized to speak on behalf of the churches, whether before the public, the government or the international community. In a unique symbiotic relationship, no other entity submits entirely to the counsel and the decisions of the churches. Its ability to give leadership depends upon the mutual commitment and willing involvement of its members.

Top Level Leadership

The highest level of leadership on a nationwide scale is entrusted to the elected leaders of the evangelical fellowships. It is a recognized corporate responsibility which is voluntarily given by the churches. The significance of the position comes from the process which is used to select the leaders. In a formal sense, when the member delegates meet in their general assembly, they constitute the most representative body that the evangelical community can gather. Within the elective process, provisions are made to avoid the ascension of immature and self-seeking individuals. Through their well defined democratic processes, representative leaders with proven gifts and ministries are asked to accept the responsibilities for the leadership of the composite evangelical community.

In order to adequately carry out the ministries of edification, protection and extension which correspond to this corporate leadership role, those with the highest qualifications are enlisted. Ordinarily, each of these elected leaders serves gratuitously, while simultaneously maintaining other ministry or professional obligations. These corporate leadership functions are set within specified parameters which do not interfere with the biblically sound ecclesiological function of the churches and other Christian agencies. The dual role of the elected officials strengthens the relationships between the ministry at the local level and the ministry at the national level.

Because of their contacts, these leaders are in the best position to understand the needs and opportunities which face the churches on a nationwide scale. Those entrusted with the leadership positions are charged with the task of guiding the joint ministries which will be carried out by the member organizations. Therefore, their corporate decisions will strongly influence the direction the evangelical community will take at any given moment.

Prospects For The Future

The evangelical churches in Latin America today stand in a position of unprecedented opportunity. In each nation they have experienced the renewing vitality of the cultural and ecclesiological diversity that has molded them into a heterogenous community with a rich spiritual heritage. Through the formation of national evangelical fellowships they have also come to experience something of the strength of commitment and vitality of testimony which comes from unity.

Having traveled vastly different pathways in each nation, the churches have independently arrived at a similar conclusion at this point of history. Where they have been free from outside intervention, they have increasingly chosen to minimize the differences which separate the churches and concentrate on the crucial issues which bind them together in the effective communication of the gospel. Through the formation of the evangelical fellowships they have developed means to enhance the expansion and the extension of the churches in each nation.

As the evangelical community of Latin America faces the future it continues to be composed of three heterogeneous structures consisting of local congregations, ecclesiastical or denominational bodies, and international agencies. All have contributed to the formation of the evangelical witness among the nations. Together they have been used by God to help establish the present foundations. Each must now consider the nature of the reciprocal responsibilities that are involved as they interact in response to the continuing task of discipling the nations.

For The Churches

Perhaps the fundamental challenge facing the Latin American churches at the end of the "Evangelical century" is to move from a position of dependency to a position of mature responsibility. The need for the protective role of the evangelical fellowships will no doubt continue to be required as long as evangelicals represent only a small minority of the population. In the same way, the edifying role will be needed to bring the churches to levels of maturity and doctrinal stability. But the measure of spiritual maturity will be shown through the ongoing multiplication of local congregations whose ministries touch every social and ethnic level of the nations. In that way the churches become not only recipients of God's redeeming grace, but effective channels of that grace to the nations of the world.

The local congregations also play a vital role in the extension of the work and the development of a unified testimony in their nation. Ultimately, the local congregations are responsible for winning and nurturing the individuals who will give leadership to the churches at each level. Within these congregations men, women and children learn the disciplines and doctrines of the Christian life. Here they will experience the benefits and difficulties of belonging to the Christian community. Out of these contexts they will capture the vision for the true unity of all believers and come to understand the mission and ministry of the church through face to face situations.

As churches come to recognize the unique ministry represented by the evangelical fellowship of their nation, their participation becomes vital. Through their participation with joint ministry efforts, they establish their identification with the larger body of Christ. They remain in vital contact with other parts of the evangelical community, drawing strength and adding their voice to the united testimony before the nations. In addition, through equipping their own local delegates they share their resources with the other members of the community.

For Denominational Bodies

Denominations have played an important role in the founding and development of the evangelical community of Latin America. Therefore, strong denominational loyalties are evident in each nation. These stand as testimony to the way God has worked in other places and in earlier generations. As pioneering agencies, they gave clear testimony to the obedience of those former generations in response to the missionary mandate of the churches. In many cases denominations were instrumental in providing for the emergence and nurture of strong local and national churches. Within their own limits they have contended for the preservation of biblical doctrine and provided for the transmission of certain forms of Christian conduct. But in doing so, they may have unwittingly helped to perpetuate unnecessary divisions among Christians of the following generations. For with few exceptions, denominational distinctives represent imported values and imported ideas.

Therefore, denominational considerations form a vital component of the future development of the evangelical community in Latin America. In the final analysis, if viewed from a strictly denominational perspective, the manifest unity of the evangelical community poses a threat. For the demonstration of visible unity challenges the kind of denominational divisions which unnecessarily perpetuate imported values and forms. However, at the 1974 Lausanne Congress, Jonathan Chao suggested a solution to the conflict. When these denominational distinctives are regarded as "para-church" structures, a new perspective of the task emerges. The task becomes one of assisting the entire body in fulfilling the mission of the church rather than merely seeking to

enlarge or defend denominational territories (Chao 1975:1103). In this regard, concerted denominational contributions will be essential for the continual evangelization of the nations and the multiplication of local congregations.

However, to remain voluntarily separated from other members of the body of Christ in pursuit of peculiar denominational objectives, runs the risk of two fatal consequences. First, it perpetuates the divisions among Christians which fosters unhealthy competition. Ultimately, it teaches wrong doctrine because in practice it denies the New Testament teaching on the unity of the body of Christ. Denominational leaders can help to overcome the unhealthy divisions by encouraging more than a token participation of their constituents in the functions of the evangelical fellowship organizations. In addition, their full and unconditioned participation could provide part of the answer to the need for resources.

For International Agencies

In like manner, the mission agencies and other international organizations are faced with challenging opportunities. They are challenged with the need to recognize the way in which God has led in the development of the Latin American evangelical churches, and to give their fullest cooperation with the development of corporate ministries. This means dealing seriously with several fundamental philosophical considerations. First, without ceasing to respond to the needs and the opportunities, they will need to increasingly recognize the leadership roles that have been entrusted to the corporate body of churches in each nation. The recognition of God's divine orchestration through the many stages of church development is cause for rejoicing. This includes the way in which the heterogeneous churches have spontaneously created their own autonomous structures to express unity. In response, international agencies can assist greatly by becoming familiar with the ministry of these EFO as expressed through their roles and functions on behalf of the evangelical community in each nation. The agencies will also need to make it a purpose to consult with these local leadership organizations in planning for ministry. Every significant ministry project should confidently be planned in conjunction with the counsel and coordination that the various evangelical fellowships can provide. A careful reading of their statutory documents provided in the Appendix Section is recommended to better understand the parameters of their leadership roles and functions in each country.

In matters of ministry strategy, the expression of mutual respect and consideration will be needed. Clarification of the differences between paternity and paternalism will be essential at every stage. Essentially this means that missionary initiation of the ministries does not automatically grant to the international agencies continued unilateral decision making privileges. As members of equal status within the larger body of Christ, both the sending churches and the receiving churches have mutual responsibilities and commitments for the continual discipling of the nations and the edification of the whole church. The harmonious interaction of the many parts thus avoids the unnecessary duplication and unhealthy competition which have their cause in unrelated differences inherited from earlier generations.

Concerted ministries will also require help in resolving the resource barrier by making resources available with a minimum of international trappings. The generous sharing of human and material resources, can strengthen the corporate ministries which enable the churches to most effectively evangelize their nations. As each of the participants gives careful consideration to the remaining task, the reciprocal responsibilities involved become axiomatic.

In Retrospect

In the mid-nineteenth century, as the European nations grappled with the social issues of their day, evangelical Christianity developed with an unprecedented spiritual vitality. The new vitality was the result of the spiritual renewal produced by the evangelical awakenings in Europe and North America. At the same time many evangelicals recognized the need for closer unity among themselves. They saw the need to express their faith in words as well as actions.

Under the conviction of God's leading, three streams of action began to flow out of the renewal experiences into the course of history. One resulted in the formation of evangelical alliances with the purpose of giving some organizational form to Christian unity. Another resulted in the formation of church mission societies and the beginning of Bible societies. A third took the form of social reform movements headed up by concerned evangelical leaders. Subsequent spiritual awakenings resulted in the formation of other forms of missionary activity. All of these different ministries had their impact upon the development of the evangelical churches in Latin America.

Roughly a century after the evangelical awakenings of the 19th century, the Latin American nations have found themselves wrestling with similar social and religious issues dressed in different clothing. Evangelical Christianity has again burst upon the scene with an unprecedented spiritual and social vitality. Once again responses have been channeled into several streams of activity. A renewed conviction about Christian responsibility for social issues has been nurtured by new forms of Christian action. At the same time, conviction about the missionary responsibility of the Latin American churches has spawned the formation of mission organizations within the evangelical churches. And a corresponding concern for closer unity has given rise to the spontaneous formation of national evangelical fellowship organizations.

This dissertation has been concerned with providing a general overview of the formation and functions of these evangelical fellowship organizations. Significant historical patterns have been highlighted for the purpose of accomplishing four goals: first, to trace the historic procession which has given birth and nurture to the diversified evangelical churches in Latin America; second, to substantiate the leadership role that has fallen to the evangelical fellowship organizations in the midst of this cultural and ecclesial diversity; third, to reveal something of the nature of these organizations and the kind of functions they fulfill in their various nations; and finally, to urge that the appropriate kind of recognition and backing be given to their leadership ministry.

The evidence showing God's divine guidance and providential hand in these developments is unmistakable. Perhaps never in history have the churches of any region had the circumstances and the necessary structures to demonstrate the unity of commitment and unity of purpose which bind the evangelical churches of each Latin American nation together today. Through the cooperative ministries of the evangelical fellowships, the Latin American churches have provided churches around the world with a pattern of obedience to the biblical mandate of unity.

While no group is perfect, the various evangelical fellowship organizations express the most frequent and consistent form of Christian unity to be found among the churches. In that manner, they provide the most effective way of coordinating and representing the heterogeneous nature of the evangelical churches in the Latin American nations. The continued strength of the representative organizations will depend upon the confident participation of a broad section of the evangelical community, and upon making material resources and competent personnel available for the testimony of the church and the glory of God.

¡Error! Marcador no definido.

APPENDIX A: STATUTORY DOCUMENTS

Appendix A contains a translated set of statutory documents from the evangelical fellowship organizations of the nine Spanish language countries of South America. These documents are presented in their original format as nearly as possible in order to maintain an authentic reproduction of the content and the nature of each document. All translations have been done by the author.

The following list indicates the countries which are included, giving their documents in alphabetical order for easier reference:

Argentina: Alliance of Evangelical Churches (ACIERA)
Bolivia: National Association of Evangelicals (ANDEB)
Chile: Interdenominational Corporation of the Pastors of Chile
Colombia: Evangelical Confederation of Colombia (CEDECOL)
Ecuador: Evangelical Confraternity of Ecuador (CEE)
Paraguay: Association of Pastors of Paraguay
Peru: National Evangelical Council of Peru (CONEP)
Uruguay: Federation of Evangelical Churches of Uruguay
Venezuela: Evangelical Council of Venezuela (CEV)

Translation of the Statutes of

**THE ALLIANCE OF EVANGELICAL CHRISTIAN CHURCHES
OF ARGENTINA, ACIERA**

Casilla de Correo 969
1000 Buenos Aires
STATUTES

Introduction:

As members of the Church of the Lord Jesus Christ in the Republic of Argentina we consider:

1. That the need to proclaim the Lord Jesus Christ as the only Savior is urgent, because the Bible affirms that only by the grace of God and through the redemptive sacrifice of Christ with regeneration of the Holy Spirit can sinners be saved.
2. That in order to sustain the authority and infallibility of the Holy Scriptures, it is necessary to believe in them, confess them and proclaim them, laying aside all additions or mutilations which minimize the revelation of God to humanity.
3. That the unity between evangelicals in the Argentine Republic who support the principles mentioned before, calls for an organization which will serve them as a channel of communication in order to strengthen those bonds of faith in the risen Christ and that will authentically represent all of them in governmental and secular circles where the evangelical presence is necessary and unavoidable.
4. That the prayer of the Lord Jesus Christ is that we be substantially one (Jn.17:21-23) "in order that the world may believe." This condition will exist only when those who are an integral part of the churches are saved and as a consequence are participants of the divine nature (2 Pet. 1:4).
5. That we have received a spiritual inheritance which consists of "the faith once delivered to the saints" (Jd.3), for which we should effectively contend.
6. That in consequence of that which is expressed here, we constitute ourselves as the "Alliance of Evangelical Christian Churches of the Republic of Argentina" (ACIERA).

Article I. NAME:

The name of the organization is: The Alliance of Evangelical Christian Churches of the Republic of Argentina (ACIERA).

Article II. THE DECLARATION OF DOCTRINAL PRINCIPLES:

1. The Sacred Scriptures:

We believe that the Sacred Scriptures are the inspired revelation of God in its entirety and in each of its parts, composed of 66 books of the Old and New Testaments; perfect in its original writings and the only authority for our faith and conduct (2 Pet. 1:21; 2 Tim. 3:16-17).

2. God:

We believe that God is one, eternal and uncreated, which has been revealed in three persons (Father, Son and Holy Spirit), equal in nature, attributes and perfections. Only God is worthy of our adoration, confidence and obedience (1 Co. 8:6; 1 Tim. 2:5; Rom. 5:5; Ac. 5:3-5).

3. The Lord Jesus Christ:

We believe that the Lord Jesus Christ was begotten by the Holy Spirit in the Virgin Mary of which he was born as a man, being truly God and man (Mt. 2:20-23; Jn. 1:14-18; 9:35-38).

We believe that salvation is only by grace through faith in the expiatory death of Christ, and the blood He shed on the cross of Calvary (Eph. 2:4-8; Rom. 5:6-8; 1 Jn. 1:7).

We believe in the resurrection of the Lord Jesus Christ in His own body; in His ascension to heaven and His actual abiding there, where He also intercedes on our behalf as our only priest and advocate (Mt. 28:5-7; Acts 1:9; 1 Jn. 2:1-1).

We believe that the Lord Jesus will return personally, in visible bodily form, with power and glory in order to consummate salvation and establish His judgment (Jn. 14:1-3; Ac. 1:11; 1 Th. 4:14-17).

4. The Holy Spirit:

We believe that the Holy Spirit is a divine person, eternal, which has not been created and possesses all of the divine excellences, being in this way equal to the Father and the Son and consubstantial with them (Mt. 28:19; Jn. 14:26; 15:26-27; 16:13-15).

We believe that the work of the Holy Spirit upon the earth, as the vicar of Christ, is to glorify the Lord Jesus Christ, convince the world of sin, and transform believers into the image of Christ (Jn. 16:14; 16:8-11; 2 Co. 3:18).

5. The Church:

We believe that the Church is a spiritual organism, is one and is formed by all those believers which make up the Body of Christ, of which He is the head (Eph. 1:22-23; 4:15-16; Co. 2:17; 2:19).

We believe that the Scriptures of the New Testament teach and clearly define the establishment of local churches (Gal. 1:2; Rev. 1:4; Ac. 9:31; 1 Cor. 4:17; 7:17; 16:1; Co. 4:15; Rom. 16:4; 16:16).

We believe that the mission of the church is the proclamation of the gospel, with all that this implicates, as well as its own edification with the purpose that other souls will be saved and will be added to the number of the redeemed ones (Mt. 28:19; Ac. 2:42-47; 16:5; Eph. 2:20-21; 4:16).

We believe in the bodily resurrection of the just and unjust, with the blessedness of the saved and the eternal punishment of those who are lost (Jn. 5:28-29; 1 Co. 15:51-54; Dan. 12:2).

Article III. PURPOSES AND FUNCTIONS:

ACIERA aspires to:

¡Error! Marcador no definido.

1. Be a uniting entity for the purpose of cultivating spiritual unity between the believers who make up the leadership of the evangelical churches of Argentina and of other countries that hold to similar doctrinal principles as those of ACIERA.
2. As an authorized voice, represent evangelical thinking before civil authorities, institutions and the general public, which guarantees respect of the principles expressed in these statutes.

Article IV. THE MEMBERS:

1. Those who are members of ACIERA are the Argentine evangelical churches which identify with the confession of faith and those purposes contained in these statutes.
2. All the member churches will have voice and vote and the persons which represent them in the General Assemblies must be members in good standing and active in the local church. Each church will be represented by one of its members.

Article V. ORGANIZATION:

ACIERA is organized in the following manner:

1. The General Assembly is the maximum authority of ACIERA which shall be guided by a set of bylaws. The Assembly shall be held each year and notification of the convocation shall be given with three months anticipation.
2. The Administrative Council is the authority of ACIERA between one and another of the General Assemblies.
3. The Administrative Council shall be composed of:
 - A. One president
 - B. One first vice-president
 - C. One second vice-president
 - D. One recording secretary
 - E. One alternate secretary
 - F. One treasurer
 - G. One alternate treasurer
 - H. Six regional representatives
4. The General Assembly shall designate the Administrative Council. An Executive Secretary, designated by the Administrative Council, shall work together with the president for the development of the activities which may be presented.
5. The regional representatives shall be elected by the representatives of their respective regions, seeking to maintain a proportional equilibrium between denominations.
6. The regions which subdivide the country are the following:

Region 1: Jujuy—Salta—Tucumán—La Rioja—Catamarca—Santiago del Estero—San Juan.

Region 2: San Luis—Santa Fe—Cordoba—Chaco—Formosa—Mendoza.

Region 3: Misiones—Corrientes—Entre Rios.

Region 4: Federal Capital

Region 5: Provincia de Buenos Aires

Region 6: Neuquen—Rio Negro—Chubut—Santa Cruz—Tierra del Fuego—La Pampa.

7. The General Assembly will designate an auditing commission.

Article VI. THE RESPONSIBILITIES OF THE ADMINISTRATIVE COUNCIL:

1. The Administrative Council will carry out the resolutions of the General Assembly, creating those departments and commissions which are thought necessary in agreement with the Bylaws.
2. The President: He shall direct the General Assembly and the meetings of the Administrative Council. He is the official spokesman of ACIERA, and its legal representative.
3. The Vice-President: He shall assist the President, and will represent him where necessary; he shall substitute for the President in case of incapacity.
4. Recording Secretary: He shall be responsible before the Administrative Council to prepare the official minutes and maintain the documents of ACIERA.
5. Treasurer: He shall be the one responsible for the safe-keeping of the finances of ACIERA, assuring the correct disbursement of the budget. In coordination with the other members of the Administrative Council he shall collect the monies necessary to finance the plans of ACIERA.
6. Regional Representatives: They shall be responsible for the coordination of activities in their respective regions concerning the resolutions agreed upon by the Administrative Council.

Regional commissions may be formed, in accordance with the bylaws, to help carry out the purposes of ACIERA. All of these activities should have prior approval from the Administrative Council. The Regional Representatives may represent ACIERA in their region, with prior authorization from the Administrative Council, in all events or purposes that do not compromise the purposes of ACIERA or contradict any of the clauses of these Statutes.

7. The Administrative Council may convene the General Assembly in emergency meetings when done in accordance with the Bylaws.

Article VII. The Budget:

1. The annual budget of ACIERA shall be worked out by the Administrative Council and approved by the Assembly. It shall be met through the following sources:
 - a. Annual membership fees established by the General Assembly for the member churches.
 - b. Love offerings from the churches which sympathize with the purposes of ACIERA.

- c. Offerings collected in promotional meetings, evangelistic meetings, and teaching meetings which may be accomplished.

Article VIII. RELATIONSHIP:

1. ACIERA shall not have connections nor relationships with any national or international agency that does not agree with the doctrinal principles or the purposes established in articles 2 and 3 of these Statutes.
2. ACIERA respects the structures, doctrines and organization of each member church.
3. ACIERA may maintain relations and be involved in joint activities with service agencies for the fulfillment of the purposes of ACIERA.

Article IX. AMENDMENTS:

1. These Statutes can only be modified with the approval of two thirds of the members present at an ordinary General Assembly of ACIERA.
2. Every proposed modification should be presented to the Administrative Council at least six months prior in order to be studied and sent to all members for their knowledge.
3. It shall not be possible to modify Articles II, III, IV section 1, VIII section 1 and 2.

Article X. DISSOLUTION:

In case it becomes necessary to dissolve ACIERA the decision may only be done by the General Assembly convened for that purpose and with a simple majority present. The goods and properties shall be transferred to a non-profit, public service entity that the Assembly chooses.

Article XI. VALIDATION:

1. These Statutes shall be governed by a set of Bylaws which may only be modified by two thirds of the delegates at a General Assembly.
2. These Statutes shall enter into effect upon being by the Constitutional Assembly.

Article XII. GENERAL:

These Statutes are subject to the possible modifications which may be required by the Inspector General of Legal Registrations.

(Appendix)

WHAT IS ACIERA?

ACIERA is a group of churches freely associated for certain specific intentions, as the churches which made an offering to the needy believers of Judah (1 Co.16:1; 2 Co. 8:1-23), without recognizing any other form of hierarchy than that of the Father, Son and Holy Spirit, nor other authority than the Holy Scriptures.

ACIERA is an instrument created for the cooperation between churches, which is born as fruit of the desperate situation caused by apostasy, the marriage with human powers (Isa. 31:1,3), the heretical ecumenicalism and all the other forms of compromise. In ACIERA there is no form of

¡Error! Marcador no definido.

coercion. "Can two walk together unless they be in agreement" (Amos 3:3). We come to agreement in order that we can walk together among those who coincide in our fidelity to the fundamentals of sound doctrine, with full submission to the inspired and infallible written Word of God, whose supreme authority we unanimously recognize.

ACIERA is a platform for the free communication between our churches and congregations, to facilitate mutual consultations and mutual help. It is a place of fraternal communion, without human commandments nor false teaching, where the Lord Jesus Christ is always recognized as the Head of the Church, which is His Body (Eph.5:23). He is the one who today still "walks in the middle of the seven golden candlesticks" (Rev. 2:1), the Alpha and Omega, the first and the last, he who lives forever more.

ACIERA is a place to share impressions, exchange ideas, consider common problems, and study propositions with the guaranteed advantage of our holding the same doctrines. In ACIERA it is not necessary to sacrifice our confessions of faith in favor of a pseudo unity. The fundamentalism which characterizes all of the affiliated churches guarantees the serenity of our working together, without the danger of outside interferences. This is of particular importance when it is necessary to speak in the name of the Evangelical Churches before the government or the general public. ACIERA can provide the occasion to know the thinking of the evangelical churches of Argentina when events occur that require this without the fear of spurious interference.

ACIERA is also an appropriate vehicle to establish or intensify fraternal relations with churches that form part of similar groups in other regions of the world, without hierarchies, nor dependencies, in a healthy attitude of communion. Far from sowing confusion or provoking divisions, the sincere purpose of ACIERA is to cultivate the bonds of harmony with those who profess doctrines faithful to the biblical fundamentals and who share the same desire to remain firm in "keeping the unity of the Spirit in the bond of peace (Eph. 4:3).

Conclusion

Finally, ACIERA is a contribution to the vigorous defense of our spiritual heritage, since it is formed by churches ready to contend arduously for the faith once for all delivered to the saints (Jd. 3). (Source: ACIERA Report, March 31, 1983.)

Translation of the Statutes of

THE NATIONAL ASSOCIATION OF EVANGELICALS OF BOLIVIA

(ANDEB)

PREAMBLE

Faithful to the vocation with which we have been called by the Grace and Love of Our Father God, our National Association of Evangelicals of Bolivia "ANDEB" has put forward its objectives of service to all our members and friends, who with open arms we receive, with the certainty of giving form to an organic structure of the People of God in Bolivia which praises God through all the Churches of our Lord Jesus Christ, constituting ourselves as an organism of light and salt for our world, and especially for our homeland.

We invite all brothers to carefully review the Statutes of our Association so that they can be aware of our intentions, objectives and purposes.

La Paz, June 1984

STATUTES OF THE NATIONAL ASSOCIATION OF
EVANGELICALS OF BOLIVIA

Chapter I

Name, Headquarters and Purposes

Article 1

The official name of the organization is: National Association of Evangelicals of Bolivia (Asociación Nacional de Evangélicos de Bolivia) "ANDEB."

Article 2

The National Association of Evangelicals of Bolivia is a non-profit, interdenominational, evangelical religious organization of indefinite duration which develops its activities throughout the national territory of the Republic.

Article 3

The home office of the National Association of Evangelicals of Bolivia is established in the city of La Paz.

Article 4

The Purposes of ANDEB are:

- a. To promote communion between the evangelicals of Bolivia that profess the same faith, encouraging cooperation between evangelical groups, without limiting the autonomy of the member organizations, uniting them in an effort toward spiritual revival of the churches, active evangelism and testimony, and the defense of the biblical principles contained in the Declaration of Faith as expressed in Chapter II of these Statutes.

- b. To serve as a consulting body in case of internal problems.
- c. To serve as a representative body both within the country and in the exterior.
- d. To give support to its members in case of conflicts.
- e. To promote help of a social nature, through relationships with other institutions both domestic and foreign.
- f. ANDEB will not participate in partisan political activities.

Chapter II

Declaration of Faith

Article 5

The National Association of Evangelicals of Bolivia declares the following principles of faith:

- a. The plenary inspiration by the Holy Spirit of the 66 books of the Sacred Scriptures of the Old and New Testaments, which constitute the only final and indispensable authority for the Church of Christ.
- b. The existence of one Eternal God in three persons: Father, Son and Holy Spirit.
- c. The deity of our Lord Jesus Christ, His virgin birth, His life without sin, His miracles, His vicarious and expiatory death by means of His blood shed on the cross, His corporal resurrection in power and glory.
- d. The total deprivation of man as a result of the fall of Adam.
- e. Salvation by grace only, by means of repentance and faith in the redemptive work of Jesus Christ and the regenerating work of the Holy Spirit in man.
- f. The present ministry of the Holy Spirit, who by abiding in the believer makes it possible for him to live a holy life.
- g. The resurrection of the saved to eternal life and the resurrection of the lost to eternal condemnation.
- h. The unity and spiritual communion of believers in our Lord Jesus Christ.

CHAPTER III

Membership and Internal Relationships

Article 6

Membership in ANDEB is open to Denominations, Missions, Churches, and Evangelical Institutions who are legally registered with the government, subscribe to the Declaration of Faith, accept the Statutes, respect the norms of internal relationships and which also comply with their economic obligations to the Association.

Article 7

For better understanding of the entities mentioned the following classifications are established:

- a. Denomination: Any organization which consists of two or more duly organized churches in

Bolivia.

- b. Mission: Any evangelical organization from the exterior which is established in the nation with the purpose of collaborating with the evangelical work here.
- c. Church: A group of duly organized believers that do not form part of a denomination.
- d. Institution: The evangelical organizations with specialized ministries which do not have representation within the above mentioned entities.

Article 8

All members of the Association have equal rights and obligations. Each affiliated member may have two delegates to the General Assembly.

Article 9

Applications for affiliation by new members will be reviewed by the Executive Committee in order to be later approved by the Assembly following the presentation and support by a member organization.

Article 10

Membership in ANDEB may be lost by:

- a. Voluntary disassociation substantiated in writing.
- b. Failure to contribute economically through the annual membership fees or by not attending the Assembly for three consecutive years.
- c. Decision by the General Assembly as a consequence of errors or attitudes not in accordance with the Statutes and Bylaws, through a two thirds vote of the delegates.

Article 11

In order to maintain good relationships between members, all should:

- a. Respect the rights of others in their fields of work, in their procedures, and in the form they receive their members.
- b. Enter into mutual consultation in cases of conflict or problems, not taking a final decision in a unilateral form without consulting with the executive committee; reserving the right to present the matter before the Assembly in case of differing opinions.

CHAPTER IV

The General Assembly

Article 12

The government of the Association will be democratic and representative, formed by the delegates of the member entities, who at the General Assembly will elect new leadership [Executive Committee] composed of: one President, one Vice-President, one Secretary, one Treasurer, and two alternates. An absolute majority vote is required for the elected positions.

Article 13

¡Error! Marcador no definido.

The ordinary session of the General Assembly will meet once a year. The meeting will be convened or prepared by the Executive Committee with a minimum of thirty days notice.

The Assembly, or in its absence, the Executive Committee, will determine the approved date and place for the following Assembly.

Article 14

The Association will determine its own parliamentary rules which should be established in its Bylaws.

Article 15

To constitute a quorum in the General Assembly attendance by half of the delegates plus one is required. In case a required quorum is not reached at the indicated time, there will be an additional hour wait, after which the Assembly will be convened with the number of delegates which are present.

Article 16

The General Assembly may create commissions or committees according to the needs and requirements of the Association, who will serve gratuitously, without the possibility of delegating their responsibility to others, except by the determination of the General Assembly of the Executive Committee.

CHAPTER V

The Executive Committee

Article 17

The Executive Committee will be composed of seven members elected in accordance with Article 12 of these Statutes.

Article 18

No more than one person of the same denomination, mission, church or institution may become a part of the Executive Committee.

Article 19

The Executive Committee will be elected for a period of one year with the possibility of re-election for either partial or full new term.

Article 20

The president will serve in his functions for one year with the possibility of being re-elected for new terms.

Article 21

Meetings of the Executive Committee:

- a. The Committee must meet at least every three months in an ordinary meeting and in extraordinary meetings when necessary.
- b. The costs related to the each meeting will be at the expense of the Association.

- c. The quorum for these meetings will be four members.

Article 22

The assignments [responsibilities] of the President are:

- a. To officially represent the National Association of Evangelicals of Bolivia in all public and private activities as long as this does not contradict the principles of the Association.
- b. To be the legal representative of the Association.
- c. To preside over the sessions of the General Assembly and the Executive Committee according to the parliamentary rules of these meetings; and in case of tie vote in resolutions or elections determine the outcome with his vote.
- d. To sign the approved minutes, the correspondence and all other documents of the Association together with the Secretary.
- e. To supervise the work of the different commissions and committees and the administrative functions.
- f. To present semestral reports, and the annual report of the work of the Association during his administration.

Article 24

The responsibilities of the Secretary are:

- a. To attend to all correspondence signing it together with the President.
- b. To record the minutes of meetings and present these in the following sessions.
- c. To be in charge of the archives of the Association.
- d. To collaborate with the President in all of the official activities of the Association.
- e. To regulate the order of speakers during debates in the Assemblies.

Article 25

The responsibilities and functions of the Treasurer are:

- a. To receive and administer the funds of the Association taking direct responsibility for them.
- b. To pay authorized bills, keeping account of the appropriate receipts.
- c. To manage the accounts of the Association, signing the checks together with the President or with another authorized person.
- d. To give a semestral report of the economic situation to the Executive Committee, and each year give a general balance report to the Assembly which has been authenticated by the signature of the President.

Article 26

The alternates should form part of the Executive Committee, fulfilling whatever duty may be assigned to them.

Article 27

¡Error! Marcador no definido.

The Executive Committee will have executive powers and in order to fulfill resolutions and objectives of the Assembly, may contract persons to perform executive and administrative functions.

CHAPTER VI

Financial and Economic Management

Article 28

The assets of the Association are made up of:

- a. Annual quota fees of the members, whose amount will be determined by the General Assembly.
- b. Legacies and wills.
- c. Occasional contributions which come from foreign or domestic sources.

CHAPTER VII

International Affiliation

Article 29

The National Association of Evangelicals of Bolivia may affiliate itself with international organizations upon previous approval from the General Assembly.

CHAPTER VIII

Reformation of the Statutes

Article 30

These Statutes may be reformed by General Assembly determination within the following resolutions:

- a. The Declaration of Faith cannot be modified under any circumstance.
- b. The statutory reform project should be presented for the consideration of the Executive Committee in writing six months before an ordinary Assembly, which it will be made known to the member organizations with a three months notice.
- c. A reform project must be approved by a majority of two thirds of the voting delegates in the General Assembly.

CHAPTER IX

General Provisions

Article 31

In case of the dissolution of the Association, determined by a two thirds majority of the General Assembly, the goods of the Association shall be donated to an Evangelical Institution or a benevolent institution or to the Bolivian state.

Article 32

In case of dissolution the General assembly will name a liquidating commission which will act

according to what the situation requires.

Article 33

All that is not established in these Statutes will be regulated by the Bylaws or by resolutions from the General Assembly.

Article 34

These present Statutes will be in effect from the moment of their approval and publication.

Cochabamba, Bolivia, Saturday December 11, 1982

An appendix lists 45 member organizations with two more requesting membership.

Source: *"Asociación Nacional de Evangélicos de Bolivia, Estatutos," 1984.*

Translation of the Statues of the
**INTERDENOMINATIONAL CORPORATION OF
THE PASTORS OF CHILE**

Arturo Prat 13441, Santiago, Chile

Telephone: 5211959

Legal Representation Identification No. 937

STATUTES

Division I: NAME, HEADQUARTERS, DURATION, NUMBER OF MEMBERS AND AIMS

Article 1. This is a private corporation, governed by these present Statutes and where not specified by Title 33 of Book I of the Civil Code and the Bylaws of the Ministry of Justice for Granting Legal Representation, which shall be designated the "INTERDENOMINATIONAL CORPORATION OF PASTORS OF CHILE." Its headquarters shall be the city of Santiago, Metropolitan Region, without being restricted from developing its activities in other parts of the nation. Its duration shall be indefinite and the number of its members without restriction.

Article 2. The object of this Corporation, shall be to propagate the teaching of the Gospel, for which aim it proposes to bring pastors together, recognize the right to practice different expressions of [Christian] worship experiences and contribute to its maintenance, cooperating with the development of an atmosphere which permits respect for these beliefs.

In fulfillment of these aims it may promote, develop and participate in any kind of social progress work or community development work and cooperate with those legally constituted institutions in all that helps toward the fulfillment of these aims, with every means available, maintaining national and international relations, without losing its own identify nor shirking its essential principles.

Furthermore within the boundaries of evangelical and social communications, it may promote the development of evangelical charity projects, prepare and distribute such programs in written form, by television or radio, and contribute to the creation of social centers, the construction of educational, hospital, and polytechnic establishments and facilities for professional training.

DIVISION II: THE MEMBERS

Article 3. Membership is composed of those individuals and groups, whether national or foreign, who maintain some relationship with the diffusion of the Gospel, especially pastors, deacons, elders and lay-workers who have responsibility for a local church and have the appropriate credentials.

Those who do not fulfill these requirements may belong to the Corporation and exercise their rights by common consent.

Article 4. There shall be three classes of members: Active, Collaborators, and Honorary.

a) *Active Member:* That person who has full membership rights and obligations as established

¡Error! Marcador no definido.

in these Statutes.

- b) *Collaborating Member*: That person who helps the Corporation in a permanent form with money, goods or services, can sponsor the membership request of a member, attend the General Assemblies with the right of voice and present projects. He is only obligated to contribute those amounts which are voluntarily imposed.
- c) *Honorary Member*: That person who for outstanding service to the Corporation or to the objectives it pursues, may have obtained this distinction by virtue of action by the General Assembly. This member has neither rights nor obligations with the Corporation.

Article 5. Membership Status

- a) The status of Active Member is obtained by subscribing to the constitution or documents of the Corporation in writing, pledging full support of the purposes of the institution and commitment to a faithful fulfillment of the Statutes, Bylaws and decisions of the Governing Committee and of the General Assembly.
- b) The status of Collaborating Member is acquired by an agreement of the Governing Committee.
- c) The status of Honorary Member is acquired by an agreement of the General Membership Assembly.

Article 6. The Active Members have the following obligations:

- a) Attend the meetings which have been legally convened.
- b) Serve with efficiency and dedication in those responsibilities to which he has been assigned and the duties which have been designated.
- c) Fulfill the financial obligations with the Corporation in a timely and regular manner.
- d) Fulfill the specifications of the Statutes and Bylaws of the Corporation and respect the agreements of the Governing Committee and the General Membership Assemblies.

Article 7. The Active Members have the following rights and powers.

- a) To participate in the General Assemblies with voice and vote.
- b) To elect and be elected to serve in the governing offices of the Corporation.
- c) To present any project or proposition for the study of the Directorate who shall decide on its rejection or inclusion in the agenda of a General Assembly. If the project or proposition is sponsored by 10% or more of the active members 30 or more days prior to the celebration of a General Assembly, it should be dealt with in the session, unless the material is of the nature stipulated in Article 13 of the Statutes, in which case an Extraordinary General Assembly should be convened within 40 days following its presentation to the Governing Committee; the same procedure should be followed if the project or proposition is presented in any other period of the year.
- d) To enjoy the services and benefits that the Statutes and Bylaws of the Corporation grant to the members in fulfillment of its objectives.

Article 8. Membership may be forfeited by:

¡Error! Marcador no definido.

- a) Death.
- b) Written renunciation presented to the Directorate.
- c) An expulsion decreed in accordance with Article 9, letter e).
- d) An agreement of a two thirds part of the General Assembly, dealing with Honorary Members for serious and proven reasons.

Article 9. The Disciplinary Tribunal indicated by Article VIII of these Statutes may sanction a member for deficiencies and transgressions committed by any of the following disciplinary measures:

- a) Verbal admonition.
- b) Written admonition.
- c) Being deprived of the benefits which the Corporation grants for up to three months.
- d) Suspension:
 - 1) Of all rights in the Corporation for up to four months due to incompleteness of the obligations specified in Article 6, letters b and d.
 - 2) In the same way a member may be suspended for delinquency of more than 90 days in fulfilling financial obligations with the Corporation. The suspension will cease immediately with payment of past due fees.
- e) Expulsion for the following causes:
 - 1) For non-completion of the financial obligations with the Corporation during six consecutive months, whether ordinary or extra-ordinary quotas.
 - 2) For causing serious damage by word or in writing to the interests of the Corporation. The damage should be proven by irrefutable means.
 - 3) For having suffered three suspensions of membership rights according the specifications of letter "d" of this article, within the space of two years counting from the date of the first suspension.

Expulsion shall be decreed by the Disciplinary Tribunal through a two thirds vote of the serving members. The interested party may appeal the action within 30 days of being notified by certified letter to the General Assembly, which shall ratify the agreement of the Disciplinary Tribunal by a two thirds vote of those members who assembly at the first convocation. Failing to adopt the measure in the indicated form, the disciplinary measure will become ineffective and the effected member shall return to the full exercise of his rights.

Article 10. The Directorate should act upon the requests for membership and the renunciations presented by the members in the first session of the Directorate that is held after the notices are received. In no case can more than 30 days pass following the renunciations without the Directorate knowing the situation and resolving it. The requests for membership presented within 10 days anticipation of the date of a General Assembly in which elections will be held should be known by the Directorate before the date.

¡Error! Marcador no definido.

Division III: GENERAL ASSEMBLIES

Article 11. The General Assembly is the primary authority of the Corporation and represents the gathering of its Active Members. Its agreements are obligatory for members both present and absent, always being adopted in the form established by these Statutes and not being contrary to the Bylaws or public laws.

There shall be Ordinary and Extra-Ordinary General Assemblies. In the month of May of each year the Ordinary General Assembly will be celebrated. In it the Directorate shall present the Annual Financial Statement, the Inventory and the Official Minutes of the Previous Assembly, and shall proceed to the elections as determined by these Statutes. In agreement with the Assembly, the Directorate may decide to hold the elections on another date, hour and place when it may be more convenient for the Assembly. In such case all the members shall be notified of the resolution in the same Minutes of the Assembly in which it was decided.

The Ordinary General Assembly may deal with any matter related to its social interests with the exception of those matters which correspond exclusively to an Extra-Ordinary Assembly.

If for any reason the Ordinary General Assembly cannot be held in the stipulated time, the Assembly which is convened later and has the purpose of dealing with the same business, shall have the character of an Ordinary General Assembly.

Article 12. An Extra-Ordinary General Assembly shall be celebrated each time the Directorate or its President shall convene it. A third of the Active Members may request in writing that the Directorate convene such an Assembly.

If the Directorate does not convene an Extra-Ordinary General Assembly within a space of 15 days following the presentation of such a request, the Active Members who signed the request may meet and constitute a Committee of Members which shall convene an Assembly fulfilling the requirements states in these Statutes in that manner.

In the Extra-Ordinary General Assemblies only such matters as have been indicated in the convocation notice may be treated; any agreement that may be reached on other matters shall become null and be of no value.

Article 13. The Extra-Ordinary General Assemblies shall have exclusive purpose of dealing with the following matters:

- a) Any modification or reform of the Statutes of the Corporation.
- b) The dissolution of the Corporation.
- c) Any reclamations or objections against the Officers or members of the Auditing Commission and the Disciplinary Tribunal, whether to make effective the responsibility that is theirs, or for a serious transgression of the law or the Statutes or the Bylaws, through suspension or destitution if the charges are proven; without endangering the legal right to civil or criminal actions that belong to the Corporation.
- d) The association or federation of the Corporation with other similar institutions in an Association or Confederation with them.

- e) The acquisition, mortgage or sales of real estate property.

The agreements which are indicated in letters a), b), d), and e) shall be put into public documents which are registered in representation of the Corporation, by the person or persons it shall designate.

Article 14. The convocation of the General Assemblies shall be made by letter or written circular notice sent with at least five days notice to the current street address which the members have registered with the Corporation.

In addition, a public announcement should be published with notice of at least five days and no more than 20 days in a daily newspaper in the city of Santiago. In it the day, place, hour and object of the meeting shall be indicated. In the same notice it shall not be permitted to advertise a second meeting for lack of a quorum at the first meeting.

The loss of the convening letter or circular notice shall not be a cause for annulment of the meeting.

Article 15. The General Assemblies, Ordinary and Extra-Ordinary, shall be legally established and constituted if at least half plus one of its members come to the meeting. If this minimum quorum does not meet, it shall be recorded in the official minutes and a new convocation shall be established with the same requirements as before, for a different day, within the following 30 days of the first convocation in which case the Assembly shall be conducted with those active members who attend.

The agreements in the General Assemblies shall be adopted by an absolute majority vote of the Active Members present, except in the cases where the Law or the Bylaws may establish a special majority.

Article 16. Each Active Member shall have the right of one vote, with the possibility of delegating that to another member through a letter granting power of attorney.

Each Active Member shall be able to represent up to two members. The proxy votes shall be verified by the Secretary of the Directorate.

Article 17. The discussions and agreements adopted in the General Assemblies shall be documented in a special Book of Records which shall be maintained by the Secretariat. These records shall be an extract of that which occurred in the meetings and shall be signed by the President, by the Secretary or by the one acting in their place, plus three other members present in the meetings who are designated by the Assembly for this purpose.

In these records the members in attendance at the Assembly may stipulate the violation of their rights that may have occurred relative to the convocation of the meeting, the constitution or the Assembly itself.

The Records which tell of the agreements about dissolution of the Corporation or modification of the Statutes shall be signed by all of the Active Members who were present.

Article 18. The General Assemblies shall be presided over by the President of the Corporation and the function of Secretary shall be filled by the Secretary of the Directorate or the person that is his substitute. If the President is absent the Vice-President shall preside over the Assembly. In case of the absence of both, it shall be the Secretary or another person designated by the Assembly for

that purpose.

Division IV: THE DIRECTORATE

Article 19. The administration and general direction of the Corporation belongs to the Directorate according to the Statutes and the agreements of the General Assemblies. The Directorate shall serve for four years in its functions, its members being eligible for re-election in an indefinite manner. The Directorate shall be made up of seven members, who shall carry out their functions in a totally gratuitous form.

Article 20. The Directorate, the Auditing Commission and the Disciplinary Tribunal shall be elected every two years in the Ordinary General Assembly according to the following stipulations:

- a) Each Active Member shall vote in a free and secret form by one ballot. The voter may not indicate more than one preference for each candidate, nor repeat a name.
- b) The winner shall be proclaimed by receiving a majority of the votes in each round until electing seven members to constitute the Directorate, three for the Auditing Commission and three for the Disciplinary Tribunal.
- c) The office of Director is incompatible with membership on the Auditing Commission and the Disciplinary Tribunal. In case a person is elected simultaneously to more than one responsibility he shall immediately choose one, allowing the person who had the second largest votes for the now vacant position to become the one elected.
- d) If the stipulated number of persons is not elected for the Directorate, the Auditing Commission or the Disciplinary Tribunal, or if there is a tie vote between two or more of those who occupy the last place of the respective majority votes, voting shall proceed through as many other rounds as may be necessary.
- e) There shall be a Commission of Elections which shall always be integrated by representative members of the Directorate and members of the General Assembly, which shall elect from within its number a President of the Commission who shall determine the result in any tie vote which might result with the purpose of adopting this action by vote or resolution of the Commission. This Commission shall be appointed in the General Assembly in which elections are required.
- f) The tabulation of the votes shall be done in a public manner.

Article 21. In case of death, absence, renunciation, destitution or impossibility of one Director for the exercise of his office, the Directorate shall name a replacement who shall carry out the functions only for the time required to fulfill the period of office corresponding to that election.

Article 22. Within fifteen days following the General Assembly in which of members of the Directorate are elected, the new Directorate shall elect from within its members a President, a Vice-President, a Secretary and a Treasurer. The remaining members shall be designated as Directors with no specific office.

The President of the Directorate shall also be the President of the Corporation, the official and legal representative, and the other powers which the Statutes indicate.

If for whatever cause the election of the Directorate required by these Statutes is not

accomplished in the manner established by Article 11, the Directorate shall continue in its functions until it is replaced in the form prescribed in the Statutes.

Article 23. Any Active Member with two years active membership may be elected as a part of the Directorate, the Auditing Commission or the Disciplinary Tribunal as long as his membership rights have not suspended at the time of the elections according to Article 9.

Article 24. The Powers and Duties of the Directorate are the following:

- a) Guide the Corporation and watch for the fulfillment of its Statutes and the purposes and aims it pursues.
- b) Administer the corporate properties and invest its resources.
- c) Convene the General Assemblies, both Ordinary and Extra-Ordinary in the manner and times indicated by the Statutes.
- d) Create any class of branch, affiliated groups, extensions, offices and departments that it may find necessary for the proper function of the Corporation.
- e) Draft the necessary Bylaws for the Corporation and the committees it finds necessary to fulfill its purposes, and submit these Bylaws for the approval of the General Assembly, along with any other matter or business it may think necessary.
- f) Carry out the agreements adopted by the General Assemblies.
- g) Give account in the Ordinary General Assemblies of the activities of the year relating to the progress of the institution as well as the investment of its funds through an official report with financial balances and inventories, which on that occasion shall be submitted to the members for approval.
- h) Substantiate the reasons for which a member is unable to fulfill the functions of office with reference to Article 21.
- i) Periodically transmit a Financial Statement to the Ministry of Justice as current legislation may require.
- j) Resolve whatever matter may not be foreseen in these Statutes.

Article 25. As the administrator of the properties of the Association, the Directorate shall be empowered to:

- a) Buy, sell and trade, give and receive in lease, donate or transfer all types of goods, furnishings and financial matters. Also to give and receive properties in lease for periods of not more than three years.
- b) Accept financial bonds and mortgages as well as raise bonds; grant cancellations and give receipts for payments. Create work contracts, establish the conditions and terminate them.
- c) Create loan contracts and bank accounts; open and close deposit, savings and credit accounts and write checks on these; receive checkbooks and financial extracts; sign and cancel checks and approve balances; to collect, contract and raise funds and give guarantees.
- d) Constitute, modify, extend or dissolve and liquidate societies and communities, attend

¡Error! Marcador no definido.

meetings of the board with right to voice and vote, confer special mandates; delegate and revoke legal powers and commitments.

- e) Receive all types of inheritances, legacies and donations.
- f) Contract insurance programs, pay the premiums, approve the liquidations of these and collect the value of the policies; sign, endorse and cancel policies.
- g) Stipulate in each contract the prices, time periods and conditions that it thinks convenient, as well as increase, decrease, resolve, revoke and terminate such contracts. It may terminate current contracts by resolution, or invalidating it or by any other means.
- h) Open credit accounts for business purposes or exercise all those necessary actions which tend to increase the good administration of the Corporation.
- i) Only by specific agreement of an Extra-Ordinary General Assembly of the members: buy, sell, mortgage, trade, surrender or transfer properties; constitute obligations and prohibitions of encumbrances and give or receive properties in lease for more than three years.

Article 26. As agreed by the Directorate or when appropriate, the General Assembly, whatever act related with the powers indicated in the preceding article, shall be carried out by the President, or his substitute, together with the Treasurer and another Director; if he is unable to be present, then the Directors which the Directorate may designate shall be the substitute.

Both shall faithfully abide by the terms of the decision of the Assembly or of the Directorate as the case may be, and shall be personally responsible to the Corporation in case of deviation. Nevertheless it shall not be necessary for the third party to the contract with the Corporation to know the terms of that agreement.

Article 27. The Directorate should hold its meetings with the majority of its members present and its decisions shall be adopted by an absolute majority of the Directors present, except in those cases that these same Statutes indicate a different majority vote. In case of a tie vote, the vote of the one presiding shall be the deciding one. The Directorate shall meet at least once a month on the date that its members agree upon.

A record of the deliberations and decisions of the Directorate shall be maintained in a special book of Official Records, which shall be signed by all of the Directors that may have attend the meeting.

The Director who may desire to exclude his responsibility for some action or decision, should request that a special note of his opinion be noted in the record.

Division V: THE PRESIDENT AND VICE-PRESIDENT

Article 28. It shall correspond especially to the office of the President to:

- a) Represent officially and legally the Corporation.
- b) Preside over the meetings of the Directorate and the General Assemblies of the members.
- c) Convene the Ordinary and Extra-Ordinary Assemblies of members and meetings of the Directorate.

- d) Carry out the decisions of the Directorate, without interfering with the functions that the Statutes assign to the Vice-President, Secretary, Treasurer and other members that may be assigned by the Directorate.
- e) Organize the work of the Directorate and propose a general activity plan for the Institution, having the authority to establish priorities in the order they are to be carried out.
- f) Name the Working Commissions that he thinks are convenient.
- g) Sign the documents that correspond to his office and those for which he should represent the Corporation.
- h) Give a yearly account in the Ordinary General Assembly of members on behalf of the Directorate, concerning the general function of the Institution and of its financial state.
- i) Whatever other assigned responsibility that the Statutes or the Bylaws may determine.

Article 29. The Vice-President should cooperate permanently with the President in all the matters that are pertinent to that office. In case of absence or temporary inability, the President shall be substituted by the Vice-President, who in such case shall have all the obligations and powers that correspond to the President.

Division VI: THE SECRETARY AND TREASURER

Article 30. The duties of the Secretary shall be the following:

- a) Maintain the Book of Records of the Directorate, plus the Book of Records of the Assembly of Members and the Registration Book of Members.
- b) Dispatch the notices of convocation of the Ordinary and Extra-Ordinary Assemblies of Members and publish the notices of the convocations the Assemblies.
- c) Make up the order of business for the sessions of the Directorate and the General Assemblies in concert with the President.
- d) Authorize with his signature the correspondence and documents of the Corporation, with exception of the correspondence of the President; also receiving and dispatching the general correspondence.
- e) Be alert that the Directors as well as the members fulfill the functions and responsibilities that correspond to them according to the Statutes and Bylaws, or which might be given to them for the better function of the Corporation.
- f) Sign the Official Records of Meetings as a faithful witness of the Institution and give an authorized copy containing his signature whenever it may be requested by a member of the Corporation.
- g) Certify the proxy votes before the elections in the General Assembly.
- h) In general fulfill all the duties that are given to him by the Directorate, the President, the Statutes and Bylaws related to his functions.

Article 31. The functions of the Treasurer shall be the following:

- a) To collect the ordinary and extra-ordinary membership fees and incorporation fees, granting receipts for the corresponding amounts.
- b) Maintain a book of accounts of income and expenses of the Corporation.
- c) Deposit the monies of the Corporation in the current accounts or the saving accounts that he may open or maintain, and sign together with the President the checks or withdrawal slips that may be drawn on these accounts.
- d) Maintain up to date the accounting documents of the Institution, especially the file of accounts, receipts and bills related to the income and out-flow of funds, and give a quarterly account to the Auditing Commission.
- e) Prepare an Operating Budget which the Directorate should propose to the General Assembly each year.
- f) Maintain up to date the inventory of all the goods and properties of the Institution.
- g) In general, fulfill all the duties assigned by the Directorate or the President and the Statutes and Bylaws related to the functions of this office.

Division VII: THE AUDITING COMMISSION

Article 32. In the Ordinary Annual General Assembly, in accordance with the provisions of the Statutes, the members shall elect an Auditing Commission composed of three members that shall serve for two years in its functions, whose obligations and powers shall be the following:

- a) Make a quarterly review of the accounting books and income vouchers which the Treasurer shall present as well as inspect the banking and saving accounts.
- b) Watch that the members remain up to date in the payment of their membership fees and represent the Treasurer when a member is delinquent in payments, with the purpose of investigating the cause and attempt to bring him up to date in his payments.
- c) Report to the Ordinary or Extra-Ordinary General Assembly concerning the operation of the Treasury and the condition of the finances and to give account of any irregularity that is noticed.
- d) Bring to the Ordinary Annual General Assembly a written report about the finances of the Institution, about the manner in which the Treasury has functioned during the year and about the other operations of the Treasurer, recommending to the Assembly the approval or rejection (in part or in totality) its operation.
- e) Certify the accuracy of the inventory.

Article 33. The Auditing Commission shall be presided over by the member who shall obtain the major number of votes and shall not intervene in the administrative functions of the Directorate. In case of a vacancy in the position of the President he shall be replaced with all of his powers, by the member who received the second highest number of votes. If two simultaneous vacancies should occur at the same time in the Auditing Commission, a new election shall be called to fill the vacancies. If the vacancy is for one member only, it shall continue with its functions, with all of its

powers and responsibilities.

DIVISION VIII: THE DISCIPLINARY TRIBUNAL

Article 34. There shall be a Disciplinary Tribunal composed of three members elected in the Ordinary Annual General Assembly every two years in the form and with the requirements established in Articles 20 and 23.

The members of the Tribunal shall continue for two years in their functions and may be re-elected indefinitely.

Article 35. Within 30 days of its election, the Disciplinary Tribunal shall proceed to designate from within its own members a President and a Secretary. The Tribunal shall meet in session with the absolute majority of its members present. In case of a tie vote the presiding member shall decide by his vote. All of the decisions of the Tribunal shall be made known in writing and shall be signed by all of the members in attendance at the meeting.

Article 36. In case of absence, death, or renunciation, inability or destitution of some member of the Tribunal hindering the fulfillment of their responsibility, the Directorate shall name a replacement that shall continue in his functions only for the time that remains to complete the period of the member of the Tribunal being replaced.

Article 37. In the fulfillment of its functions, the Tribunal shall be empowered to apply the sanctions that Article 9 establishes in the form indicated there.

DIVISION IX: THE ASSETS OF THE CORPORATION

Article 38. To attend to its purposes and aims, the Corporation shall utilize income that is produced from its properties as well as the ordinary and extra-ordinary quotas and incorporation fees that its members pay and such donations, heritages, legacies, distributions, and subsidies both national and international, which may be obtained from private or corporate sources, from municipal sources, fiscal organizations and other types of goods which shall be acquired under any title.

Article 39. The ordinary monthly membership quota shall be determined by the Ordinary General Assembly for each corresponding year at the proposal of the Directorate and cannot be less than 300 % of the annual cost of living index or (similar government index).

Likewise, the incorporation fee shall be determined by the Ordinary General Assembly for the respective year, according to the proposal of the Directorate, and cannot be inferior nor superior to that already mentioned.

Article 40. The extra-ordinary member quotas shall be determined by a an Extra-Ordinary General Assembly, according to the proposal of the Directorate. A quota of this nature shall be established and required each time it is required by the necessities of the Corporation, at the judgment of the Directorate. These quotas should not be less than a fixed amount, nor superior to a fixed amount related to the national cost of living. No more than one extra-ordinary quota may be established per month.

It shall be the duty of the Directorate, within its administrative powers to determine the investment of these common monies in fulfillment of the purposes and aims of the Corporation. In all cases, the monies collected as extra-ordinary quotas cannot be designated for other purposes

other than the object for which they were collected, unless a specially called General Assembly decides to designate them for another cause.

Division X: MODIFICATIONS AND DISSOLUTION

Article 41. The Corporation may modify its Statutes only by an agreement of an Extra-Ordinary General Assembly, adopting it by a two thirds vote of the Active Members present. The Assembly should be conducted with a Notary Public present who shall certify the fulfillment of all the formalities that are established in these Statutes for its reformation.

Article 42. The Corporation shall be dissolved by agreement of an Extra-Ordinary General Assembly adopting it by a two thirds vote of the Active Members present, with the same formalities established in Article 41.

When the agreement for dissolution of the Corporation is reached, its goods and properties shall pass to another not-for-profit institution with legal registration and representation.

Translation of
The Statues of the
EVANGELICAL CONFEDERATION OF COLOMBIA
(CEDECOL)

PREAMBLE

The Evangelical Confederation of Colombia "CEDECOL", has as its fundamental base, the Sacred Scriptures. The following "PRINCIPLES" are a compendium of this base and cannot be amended, changed or substituted.

We believe in:

1. The Sacred Scriptures, as the only and infallible guide of faith and conduct, and its plenary inspiration by the Holy Spirit (2 Ti. 3:16-17) (2 Pe. 1:21).
2. The Eternal God Father, God Son and God Holy Spirit; one God in Three Persons (Gen. 1:1) (Jn. 9:35) (Jn. 14:16-26).
3. The fullness of the divinity of our Lord Jesus Christ and his authentic, sinless humanity (Jn. 1:1-5) (Phl. 2:5-11) (Co. 2:9).
4. That the Lord Jesus Christ was begotten by the Holy Spirit and was born of the Virgin Mary (Lk.1:35) (Mt.1:18) (Isa.7:14).
5. The substitutionary and expiatory death of our Lord Jesus Christ on the cross (Isa. 53:1-12) (1 Pe. 2:24-25).
6. That the Lord Jesus Christ arose from the dead with the same body with which he was crucified and that he will return in power and great glory (Jn. 20:25-27) (1 Co. 15:3-8).
7. Salvation by the sovereign grace of God, obtained by means of faith in our Lord Jesus Christ, without the work of men or of the church (Rom. 3:21; 5:21) (Eph. 2:8-9).
8. That the Holy Spirit is the one who regenerates, fills and equips the church for its ministry (Jn.3:5-7) (Eph. 5:26) (1 Pe. 1:23).
9. That there are only two places of eternal destiny for the soul: heaven for those redeemed by the Lord Jesus Christ and Hell for those who reject Him (Rev. 20:14-15) (Mt. 25:46) (Jn. 3:18).
10. The spiritual unity of all those redeemed by the blood of our Lord Jesus Christ (Eph. 4:3-4).
11. The necessity of maintaining the purity of the church according to the gospel, in doctrine, life and conduct (Co. 2:8-15; 3:1-17).
12. That the Church of God is the conglomeration of those regenerated by our Lord Jesus Christ (He. 10:19-25).

Article 1. NAME:

¡Error! Marcador no definido.

The present statutes govern the operation of the entity called the EVANGELICAL CONFEDERATION OF COLOMBIA, which is known by the letters CEDECOL.

Article 2. DOMICILE:

The principle headquarters of the CONFEDERATION will be in the city of Bogotá, but in the exercise of its authority regional centers may be opened in any place within the Colombian territory.

Article 3. CHARACTER:

The CONFEDERATION is a private, non-profit, Evangelical Christian entity whose principle function is that of uniting all of the Evangelical organizations which exist in the nation, representing them officially and serving as advisor in the development of their objectives.

Article 4. DURATION:

The CONFEDERATION will function for an indefinite time period.

Article 5. OBJECTIVES:

The objectives of the CONFEDERATION function essentially in promoting and developing the spiritual progress of Colombians and for this purpose it shall:

- a) Defend and protect the fulfillment of religious liberty in Colombia.
- b) Through its affiliate organizations, promote and encourage the improvement of the morality and customs of the Colombian community, including the Indigenous Communities.
- c) Work together with the government authorities in the quest for adequate reforms to the national laws as related to the application and fulfillment of those which particularly relate to religion, morality and social well-being.
- d) Support plans and projects which encourage the development of organizations of Evangelical Christian character, whether national or international and which can contribute to resolving the existing needs in our country.
- e) Encourage the spiritual unity of the denominations and Evangelical Christian entities which exist in the nation in accordance with the requirements stipulated in these present statutes.
- f) Promote the cooperation of the affiliated members through the coordination of activities between the different existing ministries and those which may come into being.
- g) Counsel and advise the affiliated members of the CONFEDERATION in all matters related to the organization and stability of their groups.
- h) Rightfully and lawfully represent the affiliated members of the CONFEDERATION within the national territory or outside of it, when there is need and the circumstances permit it.
- i) Counsel and advise its members in the different ministries in which they may be involved.
- j) In accordance with its guiding principles, adopt a position of support or rejection concerning the rightful participation of its member organizations when faced with the actions and attitudes of public or private organizations, whether just or unjust.
- k) Be a mediator in the conflicts which may arise between its affiliated members with the purpose of maintaining the good name of the CONFEDERATION.

- l) To watch for the purity of Christian teaching and practice.
- m) Do philanthropic type work making use of appropriate donations if the situation requires it.
- n) In order to fulfill its functions the CONFEDERATION may carry out the following actions or agreements:
 - 1. Receive all types of donations of national or international origin.
 - 2. Enter into any type of contract with banking or credit institutions.
 - 3. Enter into any type of contracts with private individuals or corporations.
- o) Promote and encourage social assistance programs.
- p) Fulfill other specified programs which the Assembly may authorize for the fulfillment of the primary objective.

Article 6. INCOMPATIBLES:

The CONFEDERATION will not participate in partisan politics, nor be affiliated with entities or institutions which violate religious liberties, Christian principles, the dignity of man, or the freedom of teaching, thought or aspirations, or put in danger the internal unity of the CONFEDERATION.

Article 7. MEMBERSHIP

Membership in the CONFEDERATION is open to the entities that:

- a. Are legally constituted with legal registration under the protection of the laws of Colombia.
- b. Publicly accept the Sacred Scriptures as the only basis of faith and moral conduct and that recognize that salvation is the Gift of God which is received by faith in Christ Jesus.
- c. Do not have litigation against other member organizations.
- d. Have been established in Colombia for at least two years.
- e. Have presented a requested for affiliation to the Executive Committee, accompanied by two (2) recommendations from other member entities of CEDECOL.
- f. Upon being presented by the Governing Council, have been approved in the General Assembly by a simple majority.

Paragraph: The Churches or entities which solicit affiliation will be received conditionally for one year before being officially approved. At the end of this period if the Assembly has not voted against their membership, it will be will permanent.

Article 8. MEMBERS

- a. Active Members:

Active members are those affiliated on the date of the approval of the statutes and those who later are accepted by resolution of the General Assembly, being willing to comply with both the Statutes and the By-Laws of the CONFEDERATION.

- b. Fraternal Members:

¡Error! Marcador no definido.

Fraternal members are those entities and Churches which are in agreement with the doctrinal principles and Statutes of CEDECOL, but do not fulfill the other requirements for affiliation. In such case the Governing Council has the authority to invite them to the Assemblies with voice but not vote.

Paragraph: In the deliberations and decisions of the CONFEDERATION only the active members may participate.

Article 9. MEMBERSHIP RIGHTS:

- a. Attend the meetings of the General Assembly and its conventions.
- b. Elect and be elected for legal and representative office.
- c. Be informed concerning all the dealings of the CONFEDERATION.
- d. Receive orientation for the greater efficiency of their ministry.
- e. Propose changes to the Statutes and By-Laws.
- f. Form part of the commissions which constitute the General Assembly or the Governing Council.
- g. All others which the Statutes and By-Laws provide.

Article 10. MEMBERSHIP DUTIES:

- a. To attend and participate in the meetings and the ordinary and extra ordinary Assemblies.
- b. To respect, fulfill and see to the fulfillment of the Statutes and By-Laws of the CONFEDERATION.
- c. Pay the stipulated quotas as they are due.
- d. To fulfill the specific functions that may be commended by the Governing Council or the General Assembly.
- e. To be watchful for the good name of the CONFEDERATION and report such cases where its prestige may be at risk.
- f. Whatever else the General Assembly or the Governing Council may indicate.

Article 11. ORGANIZATION:

The directive bodies of the CONFEDERATION are the General Assembly and the Governing Council.

Article 12. THE GENERAL ASSEMBLY:

It is the maximum authority of the Evangelical Confederation of Colombia; its decisions are obligatory for the total membership, both active and fraternal. The General Assembly can be Ordinary or Extra-Ordinary.

- a. The Ordinary will be held once each calendar year.
- b. The Extra-ordinary will be held at the judgment of the Executive Committee or at the request of at least 60% of the active membership who must indicate the motive for the

petition at the time it is submitted.

In every case the convocation of the General Assembly must be made in written form to the members with no less than 30 days prior notice.

Article 13. REPRESENTATION:

Each Active Member has the right to be represented in the General Assembly by one delegate with voice and vote.

Additionally Active Members that have more than 10 churches with their own pastors may have additional delegates according to the following table:

- a. From 10 to 30 churches: One additional delegate.
- b. From 31 to 60 churches: Another additional delegate.
- c. From 61 to 100 churches: Another additional delegate.
- d. More than 100: Another additional delegate, meaning that the delegates may not be more than five for each member.
- e. Non-church member entities and institutions may be represented by only one delegate.

Article 14. QUORUM:

In order to inaugurate the General Assembly there must be half plus one of the active members present and represented in the first session, and those that are present in the second session.

Decisions will be made by unanimity of those present; in its absence a prudent time for prayer and meditation will be given, looking for the will of God concerning the matter under debate. If after this there is still not a unanimous accord, all the decisions will be taken according to a 75% majority vote of those present.

Paragraph: It is pre-established that each delegate can only carry one representation.

Article 15. POWERS OF THE GENERAL ASSEMBLY:

- a. Approve modifications to these present Statutes.
- b. Approve modifications to the Bylaws.
- c. Elect every two years the Governing Council members.
- d. Elect every two years the Trustee and his alternate.
- e. Receive the reports of the Governing Council the Trustee and the Treasury.
- f. Approve plans and activity programs.
- g. Establish the regular and extra-ordinary membership fees.
- h. Approve the Annual Budget.
- i. Decide concerning member sanction cases that are appealed.
- j. Govern the function of the CONFEDERATION as its maximum authority and be watchful for its good operation.

- k. Authorize the acquisition, disposition and other obligations related to the properties of the CONFEDERATION.
- l. Substantiate the non-completion of responsibilities by members of the CONFEDERATION when requested by the Governing Council.
- m. Decree the expulsion of members for grave infraction of the Statutes or Bylaws when requested by the Governing Council.
- n. Delegate to the Governing Council the authority to decide certain matters on its own.
- o. Whatever other responsibilities required by the present Statutes or Bylaws.

Article 16. THE GOVERNING COUNCIL:

The Governing Council is the instrument of administrative, organizational and spiritual direction of the EVANGELICAL CONFEDERATION OF COLOMBIA, and shall consist of the following offices:

- a. President
- b. Vice-President
- c. General Secretary
- d. Treasurer
- e. Regional Secretaries

Additional members of the Governing Council shall be the Executive Secretary, who shall be named by the Governing Council from within the active membership of the CONFEDERATION; and the Trustee, with right of voice but not vote, who shall be elected by the General Assembly. The Executive Committee shall be elected by the Assembly for a period of two years, with the possibility of re-electing any of its members.

Paragraph 1: In order to be elected to offices of the Executive Committee it is a requirement to have been a representative delegate of a member organization during the immediately preceding two years.

Paragraph 2: The right to be a member of the Governing Council maybe lost by:

- a. Death.
- b. Renouncement.
- c. Repeated or definitive absence.
- d. Proven bad testimony.
- e. Loss of active organizational membership in the CONFEDERATION.
- f. Non-compliance of the Statutes.
- g. The will of the Assembly, when it may so decide.

In all those above situations the exclusion of a member from the Governing council will be by a majority vote.

Paragraph 3: The Regional Secretaries must maintain habitual residence in the regions for which they have been named. It should be taken into account that there cannot be two members on the Governing Council from the same Entity.

Paragraph 4: The Governing Council may appoint qualified persons who as auxiliaries to the Regional Secretaries with the purpose of fulfilling specific responsibilities as needed. They are not considered members of the Governing Council by reason of their temporary assignment.

Paragraph 5: In case of a fusion of the CONFEDERATION with other entities of similar purpose, the election of the new Executive Committee will be done through a General Assembly, either ordinary or extra-ordinary, according to these specifications except paragraph (1) of this article.

Article 17. POWERS OF THE GOVERNING COUNCIL:

- a. Guide all of the activities of the CONFEDERATION toward the achievement of its objectives.
- b. Represent or authorize representation of the CONFEDERATION before the State and before public opinion in everything that has to do with the life of the Evangelical Christian Church in Colombia as it may be necessary or appropriate.
- c. Administer the properties of the CONFEDERATION.
- d. Encourage the affiliation of new members.
- e. To elaborate the Bylaws.
- f. Modify the annual National Action Program when there is just cause.
- g. Review, approve and vote on by-laws for the regional groups.
- h. Appoint an Executive Secretary.
- i. Meet ordinarily at least two times per year and in emergency at the judgment of the President or the written request of two thirds of the members of the Governing Council.
- j. Appoint those who represent the CONFEDERATION at national and international events when necessary.
- k. Appoint replacements for up to two members of the Governing Council that cease to function or renounce office.
- l. Appoint committees that may be necessary to facilitate the realization of plans and programs, and regulate their functions.
- m. Be aware of the changed position toward membership which a member make take and decide its outcome.
- n. Appoint qualified people for projects.
- o. Constitute itself as an Emergency Committee in case of national disasters that require an active participation of the Evangelical Christian community, making use of various resources, and having ample authority to organize and direct what work may be required.
- p. Be empowered to interpret and apply the Statutes and Bylaws.

- q. Whatever other matter assigned by the General Assembly.

Article 18. GOVERNING COUNCIL QUORUM:

A quorum of the Governing Council shall be half plus one of its members and its decisions will be done by a favorable majority vote of those present.

Article 19. EXECUTIVE COMMITTEE OF THE GOVERNING COUNCIL:

The Governing Council shall have an Executive Committee, of permanent character, organized from its members, whose formation and functions are the following:

- a. Formation:
 - 1. President
 - 2. Vice-President
 - 3. Treasurer
 - 4. General Secretary

- b. Functions:

It shall be charged with exercising those responsibilities of the Governing Council, which are of an urgent nature and which can be delegated, in accordance with its instructions and guidance. The following are some of them:

- 1. Take the responsibility to attend to urgent matters which by nature require immediate attention.
- 2. Make decisions which imply representation before the government, whether by its request or necessitated by the circumstances.
- 3. Make public declarations which may give support to actions which are helpful to the community or concerning circumstances which may harm the good name and prestige of the Evangelical Christian community, as opportunity permits.
- 4. Act quickly in times of internal or external conflicts involving member groups or in legal matters which arise and require a quick solution.
- 5. In times of emergency such as natural disasters or other calamities, actively initiate help, or participate and support efforts at the regional, national and international levels.

Paragraph: The Executive Committee shall give an accounting of its activities for the previous period in each meeting of the Governing Council, which shall examine and approve its actions.

Article 20. FUNCTIONS OF THE PRESIDENT:

- a. Preside over the meetings of the General Assembly, the Governing Council and the Executive Committee.
- b. Convene regular and emergency meetings of the Governing Council, the Executive Committee, as well as the General Assembly.
- c. Fulfill and see to the fulfillment of the Statutes and By-Laws of the CONFEDERATION.

- d. Supervise the completion of the national activities program e. Request the necessary reports from the Executive Secretary.
- e. Request the necessary reports from the Executive Secretary.
- f. Serve as the legal representative of the CONFEDERATION.
- g. Appoint transitory commissions as necessary.
- h. Install newly affiliated member organizations.
- i. Present to the General Assembly a written report of the activities of the Governing Council.
- j. Whatever else the General Assembly may indicate.

Article 21. FUNCTIONS OF THE VICE-PRESIDENT:

- a. To serve as substitute for the President in permanent or temporary absence, or at his request, with the same powers designated in the previous article.
- b. Contribute to the development of the CONFEDERATION with ideas, plans and projects.
- c. Act as the substitute of the legal representative.
- d. Whatever else the General Assembly, the Governing Council, the Executive Committee or the President may assign.

Article 22. FUNCTIONS OF THE GENERAL SECRETARY:

- a. Prepare the daily agenda for the General Assembly and for meetings of the Governing Council or the Executive Committee.
- b. Prepare the official minutes of the General Assembly, the Governing Council and the Executive Committee.
- c. Attend to all correspondence.
- d. Keep and maintain in good order the official file of the CONFEDERATION.
- e. Maintain the register of the affiliated members.
- f. Sign the official minutes, credentials and other documents which correspond to the position.

Article 23. FUNCTIONS OF THE TREASURER:

- a. Collect the membership fees and manage the monies of the CONFEDERATION.
- b. Do the bookkeeping and prepare the tax documents.
- c. Give an accounting of the financial transactions in each meeting of the Governing Council and present an annual yearly report at the General Assembly.
- d. Prepare the annual budget.
- e. Deposit any bonds required by the government.
- f. May payment of all accounts and bills together with another member of the Governing Council.

- g. Sign all checks together with the authorized persons.
- h. Whatever else the General Assembly and the Governing Council may designate.

Article 24. FUNCTIONS OF THE REGIONAL SECRETARIES:

- a. Serve as the connection between the Governing Council and the members of his region.
- b. Supervise the fulfillment of the Statutes and Bylaws of the CONFEDERATION in his region.
- c. Supervise the fulfillment of the National Action Program in his region.
- d. Promote and recommend to the Governing Council the admission of new members.
- e. Be aware of and help to solve problems among the affiliate members in his region, informing the Governing Council about them.
- f. Present a report in each meeting of the Governing Council concerning the progress of his region.
- g. Maintain communication with the members of his region in order to strengthen relationships.
- h. Make known to the members of his region the business of the CONFEDERATION.
- i. Whatever else the Governing Council or the General Assembly may assign.

Article 25. THE TRUSTEE:

- a. Watch carefully for the strict fulfillment of the Statutes and By-Laws of the CONFEDERATION.
- b. Account for the payment of membership fees, and other kinds of operations that the CONFEDERATION carries out.
- c. Review and approve the treasury accounts.
- d. Establish banking accounts with the monies of the entity as he sees need and see that the accounting books of the CONFEDERATION are up to date.
- e. With his signature, verify the accuracy of all accounts, balances, and documents which the Governing Council must present.
- f. Verify by all necessary means that the reported balances do exist.
- g. Express any concern he feels necessary about all the matters that the Governing Council or the General Assembly require of him related to the CONFEDERATION.
- h. Convene the General Assembly when there may be legal abnormalities and the President or the Governing Council refuse to convene it.

Article 26. CAUSES FOR WITHDRAWAL FROM THE CONFEDERATION:

- a. For the termination of the legal standing of the entity.
- b. For voluntary withdrawal, for which it must be up to date in its accounts with the CONFEDERATION. It shall be done by written communication directed to the Governing

Council, who will act on the matter.

- c. For lack of active participation during three consecutive years without just cause and explanation given to the Governing Council.
- d. For expulsion.

Article 27. SANCTIONS:

If a member should be seriously suspected or denounced for a grave violation of Christian morality or for not fulfilling the standards established in the Statutes and Bylaws of the CONFEDERATION, the Governing Council shall have the faculty to temporarily suspend that member but the suspension should be preceded by a written admonition. The proof of a further involvement in the same serious violation shall authorize the Governing Council to permanently cancel their membership.

The sanctioned member shall have the right of recourse to request reinstatement before the Governing Council and of appealing to the General Assembly.

The final decision for withdrawal of membership, or for withdrawal of the charges, or for restoration of membership must be backed by the official proposal of the Governing Council or of the General Assembly depending on which one made the decision.

Article 28. DISSOLUTION:

The Confederation can only be dissolved by the decision of the General Assembly where two thirds of the active members are presented or represented, or for reasons determined by law.

Article 29. LIQUIDATION:

After making the decision for dissolution, the Governing Council will name those liquidators which the law commands and those goods which exist at the time of the liquidation will be passed to some organization in Colombia with similar purposes to those of the CONFEDERATION or to a beneficent institution of Evangelical Christian nature.

Article 30. REFORMATION OF THE STATUTES:

The present Statutes can only be reformed by the General Assembly in two Ordinary Assemblies by the vote of two thirds of its members.

Translation of
The Statutes of the
EVANGELICAL CONFRATERNITY OF ECUADOR (C.E.E.)

(Revision July 1988)

CHAPTER I: NAME, NATURE, HEADQUARTERS

Article 1. The Evangelical Confraternity of Ecuador has its headquarters in the city of Quito. In the present Statutes it may be designated as the CONFRATERNITY.

Article 2. The Confraternity is a private, not-for-profit, religious entity, of indefinite duration, with the capability of contracting obligations and exercising legal rights, being subject to what is provided in the Ecuadorian Civil Code, Title XXIX of Book I, Article 389, and the Constitution of the Republic.

CHAPTER II: AIMS AND OBJECTIVES

Article 3. The general objectives of the Confraternity are the following:

- a) To display the spiritual unity of the Evangelical Christian Community of Ecuador through the association of its members, their common faith and their present activities, through means of special events such as congresses, conferences, seminaries and similar things.
- b) To look out for the social and spiritual well-being of its associates and non-associates.
- c) To help its associates and non-associates, in cases where its services are required, in situations of social, legal and spiritual emergencies.
- d) Represent and provide support for its associates and non-associates before Public Officials, exercising before the world public opinion constitutional and legal rights and guarantees such as the Universal Declaration of Human Rights and similar things.
- e) The Confraternity will maintain fraternal relations with national and international institutions with similar aims. The Assembly shall decide in such cases of affiliation.
- f) Because of its nature, the Confraternity shall abstain from intervention in partisan politics, without that signifying it shall not speak with an orienting and prophetic voice in regard to national and international problems.

Chapter III: The Membership

Article 4. The Confraternity is constituted by the following members:

- a) Denominations or groupings of two or more National Evangelical Christian Churches.
- b) Foreign Missions that work within country with the aim to proclaim the Gospel of the Lordship of Jesus Christ.
- c) Local Churches that fulfill those conditions established in the Bylaws.
- d) Evangelical Christian Organizations with special ministries which do not belong to a

denomination or a mission agency.

Article 5. To be a member of the confraternity, those who are interested should present a request in writing in which they declare acceptance of the Statutes, the Bylaws and the following statements of faith:

- a) The inspiration of the Holy Scriptures.
- b) The Holy Trinity.
- c) The deity, virgin birth, expiatory death and resurrection of our Lord Jesus Christ.
- d) Salvation of human beings from the kingdom of darkness and eternal condemnation only by grace, through faith in Jesus Christ and acceptance of His lordship.
- e) The Church of our Lord Jesus Christ is His visible body on the earth, to give testimony of the power of the Gospel.
- f) The demonstration of the work of the Holy Spirit in and through the Christian by means of the practice of the principles and values of the new life in Christ.
- g) The Second Coming of our Lord Jesus Christ to the earth to establish His Kingdom of love, peace and justice.

Article 6. The Duties and Rights of the Members are:

- a) To elect and be elected.
- b) To remain up to date on the payment of membership fees.
- c) To have voice and vote in the assembly, presenting plans and projects for it to fulfill.
- d) To be the beneficiary of all the objectives and aims generated by the work of the Confraternity.

CHAPTER IV: THE ADMINISTRATION

Article 7. The Confraternity shall be administered by the following bodies:

- a) The General Assembly.
- b) The Administrative Board.
- c) The Executive Secretary.
- d) The Commissions which may be named.

CHAPTER V: FUNCTIONS OF THE ADMINISTRATIVE BODIES

Article 8. The General Assembly is the maximum authority of the Confraternity made up of the delegates properly accredited by the member institutions which they represent.

Article 9. The duties and powers of the General Assembly are:

- a) To elect the officers of the Administrative Board.
- b) To receive and study the annual report of the work as presented by the President, representing the Administrative Board, the report of the Executive Secretary and the Commissions.

- c) To approve the Annual Budget.
- d) To formulate plans and work projects for the following period which shall be carried out by the Administrative Board.
- e) To carry out disciplinary measures stipulated in the chapter entitled SANCTIONS of the Bylaws.
- f) The General Assembly shall meet ordinarily each year and extra-ordinarily each time that it may be necessary, at the request of the majority vote of the Administrative Board and/or the request of 20% of the membership.

The convocation for an Extra-ordinary Assembly shall be done with 15 days prior notice and in writing, making known the agenda which shall be dealt with and be restricted to dealing with it. The legal quorum for the General Assemblies shall be half plus one of the active membership. In case there is not a regulatory quorum at the first convocation of the meeting, the second convocation shall be called one hour later and shall begin with the number of members present.

The Administrative Board

Article 10. The Administrative Board is the executive arm of the Confraternity, charged with the responsibility to carry out the planes, projects and recommendations of the General Assembly.

Article 11. The Administrative Board shall designate an Executive Secretary in accordance with the Bylaws.

Article 12. The Administrative Board shall be composed of:

- a) President
- b) Vice-President
- c) Secretary
- d) Treasurer
- e) Trustee
- f) Two Alternates

These office holders shall be elected by an Ordinary General Assembly. They shall remain two years in their office or until they are legally replaced.

Article 13. The Administrative Board shall name the Commissions that it considers necessary in order to fulfill its aims in compliance with the Bylaws.

Article 14. The Administrative Board shall meet once every two months and in emergency when it is necessary.

Article 15. The legal quorum for the meetings and decisions of the Administrative Board shall be half plus one of its members. The vote of the President in the decisions of the Administrative Board is to be determinative in case of a tie.

Article 16. The Administrative Board shall receive, study, amend or veto the plans and projects presented by the Executive Secretary to the Commissions.

Article 17. The Administrative Board shall analyze the Annual Report that the President must present 15 days prior to the Ordinary General Assembly and shall make any corrections which seem necessary.

Article 18. The duties and powers of the members of the Administrative Board are:

The President

Article 19.

- a) The President is the legal representative of the Confraternity and shall be an Ecuadorian by birth.
- b) He shall preside over the regular and extra-ordinary meetings of the General Assembly and of the Administrative Board, being by virtue of his office, an ex-officio member of the Commissions that are established.
- c) He shall sign the Official Minutes of the Confraternity, the cheques, promissory notes, and in general all banking and legal documents, the financial statements, the correspondence of the Administrative Board and any document that the position may require.
- d) He shall present an Annual Report in representation of the Administrative Board, the Executive Secretary and the Commissions in compliance with Article 17 of these Statutes.
- e) Watch for the fulfillment of the aims and objectives of the Confraternity indicated in these Statutes or the Bylaws.

The Vice-President

Article 20.

- a) The Vice-President, an Ecuadorian by birth, shall replace the President in his functions in case of absence or sickness, with the same rights and obligations.
- b) The Vice-President shall fulfill the responsibilities which were designated by the General Assembly or the Administrative Board, having the obligation to present a corresponding report in each case.

The Recording Secretary

Article 21.

- a) Keep, maintain up to date and sign the Book of Minutes of the Confraternity.
- b) Keep, and maintain up to date the Book of Register of Members of the Confraternity.
- c) Exercise his functions in the Administrative Board and the General Assemblies.

The Treasurer

Article 22.

- a) Keep up to date the bookkeeping of the Confraternity, coordinating his work with that of the Executive Secretary.
- b) Promote the income of funds and donations and enforce the collection of the financial obligations from the members.

- c) Present a Financial Statement and report every two months to the Administrative Board and each year to the Ordinary General Assembly.
- d) Insure that the funds of the Confraternity and of its projects are invested according to the budgets and with the required bills and receipts.
- e) Together with the President, the Executive Secretary and other members authorized by the Administrative Board, sign the checks, credits, promissory notes, and others.
- f) Surrender to his successor, after an inventory, the monies, policies, accounting books and other documents in his possession, writing a statement of "turnover and reception."
- g) Anything else indicated by the Statutes and the Bylaws.

The Trustee

Article 23.

- a) See to the legal well-being of the Confraternity and its members.
- b) Fulfill the assignments that are established by the General Assembly of the Administrative Board, presenting a corresponding report as may be required.
- c) Anything else that may be indicated by the Statutes or the Bylaws.

The Alternates

Article 24.

- a) Form part of the commissions to which they are assigned.
- b) Substitute in the order of their election, the President, Vice-President and Executive Secretary by reason of their temporary or permanent absence.
- c) See to the good operation of the Confraternity attending the meetings of the Administrative Board or the Commissions which they are a part of.
- d) Anything else that the Statutes and the Bylaws indicate.

NOTE: The function of the Executive Secretary is new for the CEE and very necessary. The responsibilities indicated here require much care and study (or definition) in order to avoid conflicts between the functions of the President of the CEE and the Executive Secretary.

The Executive Secretary of the Confraternity

Article 25.

The Confraternity shall have an Executive Secretary, Ecuadorian, who is the one to carry out the agreements, resolutions and projects of the General Assembly and of the Governing Board. He shall be named by the Administrative Board and remain two years in his functions, it being possible to make a reappointment from one period to another.

Article 26.

The Administrative Board shall define the salary implications and job descriptions and for the better carrying out of the office shall invest him with power of attorney and other special or

ample authority that may be necessary.

Article 27.

The Executive Secretary shall have the following functions and duties:

- a) The direction of the activities of the Confraternity in agreement with its aims and objectives.
- b) Attend to the national and international correspondence.
- c) Supervise the fulfillment of the decisions adopted by the General Assembly or the Administrative Board.
- d) Attend and participate in the General Assembly and the Administrative Board, with the right of voice but not vote.
- e) The supervision of the jobs assigned to the Commissions.
- f) The promotion, administration, and establishment of provincial offices.
- g) The promotion of and search for economic resources in coordination with the President and the Treasurer.
- h) The promotion and maintenance of fraternal bonds between the denominations, missions and church members.
- i) Represent the Confraternity at national or international events.
- j) Present a bi-monthly report of his activities to the Administrative Board.
- k) Present his two year work plan to the Administrative Board.
- l) Anything else that may be indicated by the Statutes and the Bylaws.

The Commissions of the Confraternity

Article 28.

The Commissions created by the General Assembly or by the Administrative Board shall have the functions, formation and duration that such bodies determine, and their objective shall be to aid in the wise fulfillment of the aims and objectives of the Confraternity. They shall depend directly on the Administrative Board through the intermediary action of the Executive Secretary.

Article 29.

Each Commission shall elaborate bylaws which govern its organization, function and duration, which shall be submitted to the Administrative Board for its revision and approval.

Article 30.

The attributes and privileges of the Commissions are to:

- a) Fulfill their assigned functions.
- b) Operate according to the Bylaws that govern its functions.
- c) Present a report of its work to the Administrative Board through the office of the Executive

Secretary.

- d) Coordinate its activities with the Executive Secretary.
- e) Elect a coordinator from among its members.
- f) Through the Executive Secretary interact in the sessions of the Administrative Board, initiating or reporting on plans and projects to be carried out by the Board.
- g) Anything else indicated by these Statutes and the Bylaws.

Chapter VI: Properties and Economic Policies

Article 31.

The Confraternity itself shall administer its own equipment and properties under its control and responsibility, exercising rights conceded by law for those present properties and those which may be obtained.

Article 32.

The monetary funds of the Confraternity are the following:

- a) The monthly membership accounts established in the Bylaws.
- b) The yearly membership fees indicated in the Bylaws.
- c) The voluntary extra gifts and offerings from associated groups.
- d) Donations and legacies.
- e) Charges for services to its associated groups.

Article 33.

The assets of the Confraternity are untouchable and indivisible and in no case can the funds and/or the goods be distributed neither directly nor indirectly among its associates nor administrative personnel.

Chapter VII: Modifications

Article 34.

The present Statutes may be modified in an Ordinary General Assembly by a vote of two thirds of the official registered delegates in attendance.

Article 35.

Any modification project shall be presented in writing to the Administrative Board of the Confraternity 60 days before the Assembly, with the purpose of giving prior notice to the associated groups and including the matter in the working Agenda of the Assembly in harmony with procedure established in the Bylaws.

Chapter VIII: Extinction

Article 36.

For the dissolution of the Confraternity an extra-ordinary convocation of the Assembly is required and the approval of two thirds of its associates.

Article 37.

In case of the dissolution of the Confraternity, the Assembly shall decide all matters related to the fulfillment of its current obligations and the destiny of the monies and properties that make up its assets seeking to transfer them to entities with similar aims.

Chapter IX: General Dispositions

Article 38.

The Bylaws of the Confraternity may be modified in an Ordinary or Extra-Ordinary General Assembly with a two thirds vote of the registered official delegates who are present.

Article 39.

These Statutes will enter into force from the date of their approval and publication on behalf of the appropriate authority.

(Source: Revision/Reform Project presented to the 25 Annual Assembly of the Evangelical Confraternity of Ecuador, July 17, 1988).

Translation of
The Statutes of
THE ASSOCIATION OF PASTORS OF PARAGUAY

Article 1: NAME

The name of the society is the Association of Evangelical Pastors of Paraguay.

Article 2: HEADQUARTERS

It shall maintain legal headquarters in the city of Asunción at Brasil corner of Ana Diza.

Article 3: PURPOSES

- a) The purpose is to provide an entity that brings together all the Evangelical Pastors of Paraguay for the cause of promoting companionship and fraternity, social recreation, cultural and intellectual activities. And further to help, orient and counsel associates in the exercise of their ecclesial work.
- b) To take steps to attain social and retirement benefits, to create branch groups, as well as to protect group interests, cooperate and maintain courteous relations with other similar Associations from other countries.
- c) It does not have for-profit purposes.

Article 4: MONETARY FUNDS

These shall come from the social fees, offerings, donations and voluntary bequests from individuals or entities either national or foreign. It does not have a for-profit purpose.

Article 5: MEMBERS

The members of the association shall be:

- a) Ordained evangelical pastors in church work or retired from church work.
- b) Missionaries and ordained national or foreign evangelists properly accredited by their church or by the organization to which they belong.
- c) Those workers whose principle work is related to pastoral work or representatives of para-church organizations working along side of the evangelical ministry.

Article 6: ORGANIZATION

- a) There shall be a Governing Commission named by the Ordinary Assembly which shall serve for a period of two years, with the possibility of being re-elected. They shall begin their function the first of December.
- b) The Governing Commission shall consist of 12 members from distinct denominations, although there may be a maximum of two from the same denomination.
- c) The offices shall be distributed according to the following functions: President, Vice-President, General Secretary, Treasurer, General Coordinator, Legal Advisor, Counselor,

and five Alternates.

- d) The Executive Committee shall consist of the first seven officers named above.

Article 7: GENERAL DUTIES OF THE GOVERNING COMMISSION

It is the spiritual and legal representative of the Association of Evangelical Pastors of Paraguay before all authorities whether administrative, judicial, political, or law enforcement branches, whether national or foreign. It has the ability to petition, demand, or defend the rights of the Association or its members with respect to their duties and obligations whatever the issue, or the jurisdiction, whose actions should be approved by a majority vote of the membership.

Article 8: SPECIFIC DUTIES OF THE GOVERNING COMMISSION

- a) It is the legal representative of the Association of Evangelical Pastors of Paraguay, and in that role may buy, sell, mortgage, charge, exchange, and acquire by payments, goods, furniture, properties, equipment, credits, bonds or stocks of any nature, granting all the papers or documents, public or private that are required, making payment or receiving payment as the case may be.
- b) It may accept or cancel receipts and other billings, and sign contracts as landlord or leaseholder for a space of no more than five years, extending or annulling as each case requires, whether civil, commercial, labor related or administrative.
- c) It shall be empowered to sign, send, or receive from the postal service or others, all classes of correspondence, written materials, cables, special deliveries, certified letters and money orders.
- d) It shall be empowered to negotiate or dispute all matters related to customs offices, foreign exchange control or financial matters or administrative disputes.
- e) It has the power to endorse and cash checks, promissory notes, bills, and all other class of banking documents or savings documents, opening or closing current accounts, making deposits of money, stocks or loans without interest and without gain.
- f) It shall appear in legal hearings on its own behalf or on behalf of others before the courts of the nation at whatever level required, including matters of labor, to register or contest suits of whatever nature, or to litigate them by proposing or absolving pleas and appearing before the tribunals of appeal.
- g) It shall grant general or special powers of attorney or revoke them as often as necessary.
- h) It may accept or reject gifts of property, goods, donations and legacies from individuals or general institutions for the retirement fund for pastors, missionaries and evangelists whether nationals or foreigners or workers, in accordance with the bylaws which for the purpose shall be approved in the Assembly.
- i) It shall formulate complaints, act as the plaintiff, contest, prosecute, assume the personal role of plaintiff.
- j) It shall issue communications concerning the position adopted by the Association for the information of the general public.

- k) In summary, it shall carry out every type of contract, directly and indirectly, which may be related to the purposes of these present Statutes.
- l) Additionally it may edit and produce periodicals, radio and television programs and make use of whatever other means of communication is available under government license.

Article 9: USE OF THE SIGNATURE OF THE ASSOCIATION

It shall be the responsibility of the President, shared without discrimination by the General Secretary, General Coordinator, or the Treasurer, who shall be equally responsible before the Assembly.

Article 10: DUTIES OF THE PRESIDENT

- a) He shall preside over the Governing Committee, the Governing Commission and all the Ordinary and Extra-Ordinary Assemblies, and shall also represent the Association in all negotiations or events.
- b) He shall watch for the fulfillment of the Statutes and the Bylaws if such exist.
- c) He shall be an ex-officio member of the ad hoc commissions created according to the functional needs of the Association.
- d) He shall sign the official minutes, checks, deposits, balance statements, and official correspondence of the Association and is responsible to the Assembly during the period of his presidency.
- e) He shall also sign authorizations for payment for the Treasurer.

Article 11: DUTIES OF THE VICE-PRESIDENT

- a) He shall be an ex-officio member of the commissions that are created.
- b) He shall take the place of the President in case of renunciation, incapacity or death of the President, with all of the prerogatives of the office.
- c) He shall be ready to carry out any work which the President may assign to him.
- d) He shall preside over the Assembly while the President gives his Annual Report.

Article 12: DUTIES OF THE GENERAL SECRETARY

- a) He shall take notes of all the resolutions of the Commission, Governing Committee, Ordinary and Extra-Ordinary Assemblies.
- b) All of the official business decisions shall be recorded in the Book of Official Minutes.
- c) Together with the President, he shall sign the identification card of the members of the Association.
- d) He shall sign the Official Book of Minutes, and official notes together with the President.
- e) He shall notify all members of the convocation of meetings as instructed by the President.

Article 13: DUTIES OF THE TREASURER

- a) He shall receive and manage all monies of the Association, being the regular depositor of

these funds.

- b) He shall maintain an adequate system of accounting according to the requirements of national laws.
- c) He shall pay budgeted items and other expenses that the Governing Commission authorizes, with the previous authorization of a request for payment by the President.
- d) He shall present a monthly report in the meetings of the Governing Commission, and the Ordinary and Extra-Ordinary Assemblies, as well as an Annual Financial Statement of the Association.
- e) He shall sign those documents that correspond to the duties of his office.
- f) Upon request he shall make available to the Trustee or the Governing Commission the books, check books, saving account books, checks, bank statements and all documentation.
- g) In case of incapacitation, abandonment of the office, mismanagement of funds, or irregularities committed, the Governing Commission shall name a treasurer; if the fact is substantiated, the Directive Commission may initiate legal action if necessary, once the biblical procedure is exhausted.

Article 14: DUTIES OF THE GENERAL COORDINATOR

- a) It shall be his duty to promote new membership, having the possibility to delegate this function to an Alternate.
- b) He shall prepare statistics and information of interest for the Association.
- c) He shall coordinate all the work of the Association.
- d) All the correspondence signed by the General Coordinator shall carry the signature of the President to validate it in the official notes.
- e) His duties shall include keeping the records and files of the Association under his care.

Article 15: DUTIES OF THE ALTERNATES

- a) They shall faithfully represent the Assembly in all of the meetings of the Governing Commission to which they belong with right of voice and vote.
- b) They shall assist the President to watch for the fulfillment of the Statutes and report any irregularity.
- c) They shall be ready to form part of the Governing Commission or the ad-hoc Commissions and to occupy any vacancy in the Governing Committee.

Article 16: GENERAL INSTRUCTIONS

Any matter not foreseen in these Statutes and Bylaws, if there should be any, shall be considered by the Governing Commission and resolved in the Assembly.

Article 17: METHODS OF RECEIVING MEMBERS

- a) By means of a request from the interested person together with an endorsement from the organization to which he belongs, or in its absence one from two or more members of the

Association. This should be presented to the Governing Commission for its study in a format which contains the required information; the form shall be provided by the Governing Commission.

b) At the discretion of the Governing Commission, the request with be withheld or presented to the Assembly for its vote, requiring a two thirds vote for acceptance, and being registered in a registry book with the corresponding member number.

Article 18: LOSS OF MEMBERSHIP RIGHTS

A member shall cease to belong to the Association for the following causes:

- a) For a serious violation of the moral, ethical or doctrinal principles of the Bible or of his organization, duly proven by the Governing Commission.
- b) For abandonment of pastoral labors to take up secular work that has no relationship with spiritual ministry.
- c) For a personal decision or renunciation of membership in writing sent to the Governing Commission.
- d) For failure to pay six consecutive membership fees. A member shall automatically be reinstated by bringing the payments up to date.

Article 19: REINSTATEMENT OF MEMBERS

It shall be possible to reinstate a member, when the cause of suspension has been eliminated, through his request or the decision of the Governing Commission.

Article 20: TRUSTEE

- a) He shall be named by the Assembly coinciding with the election of the members of the Governing Commission and in the same manner serve for two years in his function, being possible to be re-elected.
- b) He does not form part of the Governing Commission, but shall audit the accounting books, verifying the accuracy of the data they contain according to the pertinent documents, as well as verifying the cash balances.
- c) He shall present a written report directly to the Assembly before the consideration of the Annual Financial Statement presented by the Treasurer and the Annual Report of the Governing Commission.

Article 21: PASTORAL COUNCIL

It shall be composed of all the members of the Governing Commission and three older pastors of proven moral character invited by the Commission and shall deal with the following matters:

- a) Matters of a pastoral nature among the members.
- b) It shall be a consultative body, since its dictates and conclusions do not effect the sovereignty of the local church, having the force of suggestion or recommendation for those who submit a matter for their consideration.
- c) At the request of a local church, it may form a presbytery in order to examine a candidate for pastoral ministry.

- d) It may recommend suspension, discipline or loss of membership to the Governing Commission.

Article 22: MEMBERSHIP RIGHTS

A member shall have the right to attend the Ordinary and Extra-Ordinary Assembly with voice and vote, to elect and be elected for office without any other requirement than the ability needed and have at least one year of pastoral function as well as having his membership fees paid up to date.

Article 23: QUORUM

The quorum for the Governing Committee, Pastoral Council, Ordinary and Extra-Ordinary Assemblies shall require half the membership plus one. If a quorum is not present at the indicated hour, after a half hour further wait those members present shall constitute a valid quorum.

Article 24: DISSOLUTION

The Association shall not be dissolved while there are 20 members capable of maintaining and supporting the society. If it is dissolved the Ordinary or Extra-Ordinary Assembly of members shall designate a liquidating commission, granting it the necessary power, after the Assembly has approved such a decision to liquidate the Association.

Article 25: DISPOSAL OF THE ASSETS

Once the Association has been dissolved according to the Statutes, the equipment and properties shall be donated to other evangelical churches or para-church institutions or if not possible they shall be given to a beneficent institution of the State. If there is a positive cash balance at the time of dissolution it shall be distributed equally among the members.

Article 26: SUPPORT OF THE OFFICERS

All of the offices of the Association shall be carried out in a gratuitous form except those which are expressly contracted, or for reason of the work involved require economic support.

Article 27: MODIFICATIONS

All modification projects of the present Association should be presented in an Ordinary Assembly and approved by a simple majority. It shall be under study for at least three months and later the complete text of the proposition shall be presented and accepted by a two thirds vote of those present at an Extra-Ordinary Assembly, to later be legalized by the Executive Power of the nation.

Article 28: TRANSITORY MATTERS

Special faculties are granted to lawyer Justino C. Aquino Frutos, to take the necessary actions required before the government authorities to obtain the legal registration and incorporation for the Association of Evangelical Pastors of Paraguay. He shall be able to sign the necessary documents and papers and to make the modifications or corrections to the Statutes that may eventually be required by the representatives of public office, making known related costs.

EXPLANATORY NOTES:

- a) Source: Official Documents of the Association of Pastors of Paraguay.

- b) The Officially Registered Statutes, submitted on November 4, 1988, as document Number 155, are followed by 12 pages of required legal documents with their corresponding signatures and seals. On July 24, 1989, the office of the President of Paraguay communicated official recognition of the legal status and registration to the Association of Evangelical Pastors of Paraguay, according to decree No. 1997.
- c) The official membership list given in alphabetical order contains the names, membership numbers, and personal data for 57 members, preceded by the list of officers of the organization for the year 1988-1989.

Translation of
The Statutes of the
NATIONAL EVANGELICAL COUNCIL OF PERU

Division I: NAME, HEADQUARTERS, DURATION, INTENTIONS

Article 1. This Evangelical Christian Association is constituted under the name of the "National Evangelical Council of Peru," known as CONEP, with its basis in the Word of God, and the protection of the Constitution of the Nation and the valid legal provisions.

Article 2. The legal headquarters of CONEP is established in the City of Lima, capital of the Republic of Peru.

Article 3. The duration of the Association is for an indefinite time; beginning its activities since November 1940, and with legal registration since June 10, 1970.

Article 4. The Association functions as a not-for-profit organization, neither for itself, nor for any of its associates and shall act with absolute abstinence from affairs of public partisan politics.

Article 5. The objectives of the Association include the following areas:

a) *Representative:*

1. Represent the evangelical movement in general in accordance with its doctrinal base.
2. Provide legal representation of its affiliate members before the authorities and officials of the nation.
3. Loan legal cooperation to other evangelical organizations not affiliated.

b) *Missionary:*

1. Promote the evangelization of the nation.
2. Promote and encourage missionary activities in all of its phases.

c) *Educational:*

1. Encourage and advise all types and levels of educational programs.
2. Promote the creation of educational centers for all levels and specialized programs.

d) *Social Action and Promotion:*

1. Promote and carry out activities for the welfare of the public and the integral development of the Peruvian community.
2. Lend social and material help to the needy.
3. Look for, receive and channel foreign and domestic donations in order to fulfill the previous objectives and for times of emergency.
4. Promote diverse services for its members.

e) *Relationship:*

1. Encourage fraternity and cooperation between associated members and groups.
2. Serve as an orienting force in matters of an ideological, political or theological character for the evangelical community.
3. In the spirit of Jesus Christ, actively attempt to initiate harmony and cooperation between the Evangelical Christian organizations that operate in Peru, whether or not they are members of CONEP.
4. As requested by its members, have a consultative, or when necessary a mediatory function, concerning internal problems of a doctrinal or other nature.
5. Encourage and maintain fraternal relationships with international organizations with similar intentions.

Division II: THE DOCTRINAL BASES:

Article 6. The doctrinal bases of CONEP are the fundamental truths of Christianity, contained in the following Declaration of Faith:

WE BELIEVE IN:

1. The existence of one true God, Father, Son and Holy Spirit, one in essence and triune in person.
2. The divine inspiration, veracity and integrity of the Scriptures as they were originally given, the supreme and only authority in matters of faith and conduct.
3. The universality of sin and the guiltiness of mankind since the fall, which subjected him to the wrath and condemnation of God.
4. Redemption from the guilt, pain, dominance and corruption of sin only by the expiatory death of the Lord Jesus Christ, the incarnate Son of God.
5. The bodily resurrection of the Lord Jesus Christ, His ascension to the right hand of the Father God, His intercession as the only Mediator between God and men, and the assurance of His Second Coming in a glorified body.
6. The justification of the sinner only by the grace of God by means of repentance toward God and faith in Christ Jesus.
7. The regenerating and sanctifying work of the Holy Spirit.
8. The One Holy Universal Church, which is the Body of Christ, visible in the local congregations, to which all those who believe in Christ belong.
9. The bodily resurrection of the dead, the eternal glorification of believers and the eternal condemnation of the unbelievers.

Division III: MEMBERS AND ASSOCIATED ORGANIZATIONS

Article 7. Membership in CONEP is composed of Members and Associated Agencies.

Article 8. Members are those associations of churches, and evangelical para-church entities that

operate in Peru, that have been duly affiliated and that contribute to its support, and consist of a minimum number of members in their own organizations according to the stipulations of the Bylaws.

- a) Members share the privileges of voice and vote in all the deliberations and to be elected to the offices and councils of the Association.
- b) The requirements and obligations of the members are established in the Bylaws of CONEP.

Article 9. Associated Agencies are the evangelical organizations that are not able to fulfill the requirements to become members or for their own reasons don't care to become members.

- a) The Associated Agencies shall have the right to send one delegate to the Assembly when convened, with the right of voice, who may be elected to become part of working Commissions but not able to occupy an office in the Governing Council.
- b) The requirements and obligations of the Associated Agencies are established in the Bylaws of CONEP.

Article 10. Those organizations which solicit membership shall be admitted upon acceptance of the requirements and obligations established in the Statutes, the Bylaws, the Declaration of Faith and the Comity Agreement, and that are accepted by a two thirds part of the membership.

Article 11. Any proposition for the affiliation of CONEP with an international organization shall have the same procedure as an amendment to the Statutes.

Division IV: ORGANIZATION OF CONEP

Chapter I: GOVERNING BODY

Article 12. The General Assembly is the supreme governing body of the Association. It shall meet in Ordinary Assembly once a year, convened in writing with a minimum of two months prior notice and in extra-ordinary meetings when convened by the Governing Board, or at the request of one third of the members, and its sessions shall last the equivalent number of days that it requires to study the matters presented for its business.

Article 13. The members shall validate their delegates at the beginning of the Assembly General. The number of delegates is established by the Bylaws of CONEP. Those delegates shall have the right of voice and vote. One delegate cannot represent more than one organization.

Article 14. The members that are associations of churches have the right to one additional delegate for each one thousand members or at fraction of that larger than 500 members, up to a maximum of six delegates. The members that are para-church agencies have the right to only one vote.

Article 15. To establish a quorum for the Assembly, the first session requires an attendance of half of the members plus one, and the decisions shall be taken by a favorable vote of an absolute majority of the delegates. If the quorum indicated above is not met, a second meeting shall be convened within twelve hours of the first; the quorum for the second convening shall be forty per cent of the members of CONEP.

Article 16. Powers of the Assembly:

- a) Elect in the first session a moderator to direct the sessions, while the outgoing Governing Council presents its reports, and when the elections for the New Governing Council are in process; at the same time two recording secretaries will function during the sessions of the Assembly, and one Trustee will be alert to maintain the proper order and time of the business session.
- b) Approve the expenditures and the Annual Report of the Governing Council and the budget and work plans.
- c) Elects the officials of CONEP.
- d) To deal with all the matters not foreseen in the Statutes as proposed to it by the Governing Board.
- e) Accept the incorporation of new members after they have completed the regular process of application.
- f) Adopt the measures that are considered appropriate for the better fulfillment of the intentions of the Association.
- g) Elect the member of the working commissions.
- h) Approve and modify the Bylaws of CONEP.
- i) Buy, sell or donate properties.
- j) Bestow authorization to act on behalf of CONEP.
- k) To deal with the matters presented to the Assembly in writing by its Commissions and members.
- l) Dissolve the Association.

Article 17. The Assembly will designate the dates and place of its next annual meeting before closing its deliberations, giving the Governing Council the authority to modify the date and place if necessary.

THE GOVERNING COUNCIL: GENERAL

Article 18. The administration of the Association shall be the responsibility of the Governing Council, composed of nine members that shall be elected by thirds each year by the General Assembly and of which not more than two shall be from para-church organizations.

Article 19. The officials of the Governing Board are: President, Vice-president, Recording Secretary, Treasurer and Five Directors. The offices of the Governing Board are eligible for re-election until the end of their term except the President, who is limited to two years.

Article 20. The regular mentary quorum shall be formed by five of its nine members. Decisions are to be adopted by majority vote of its members.

Article 21. The Governing Council will attend the requests and correspondence of the members and associated bodies that cannot be attended to directly by the General Secretariat. Agreements and suggestions of general interest shall be circulated to the members and

associated bodies for their information.

Article 22. The Governing Council shall also have the following faculties:

- a) To examine the applications for affiliation and present them with a report to the members.
- b) To grant and revoke powers to whomever it is necessary with ample faculties to buy, sell, mortgage, exchange furniture and administrate the properties of the Association; carry out all economic activity of accounting and banking operations of the institution; represent the Association with general and special abilities to give instructions and attend to the obligations which the representation requires.
- c) Be attentive to the orderliness and good operation of the Association.
- d) Investigate the appeals of the members and lend help.
- e) Designate a General Secretary and establish his remuneration.
- f) Present to the General Assembly an Annual Report and a General Financial Statement with balances closed December 31st each year.
- g) Convene an extra-ordinary General Assembly of the membership in case of necessity and within the space of eight to 30 days.
- h) Designate the people in charge of the Departments.
- i) Substitute any member of the Governing Board and Commissions who does not fulfill their functions, for whatever reason, according to the stipulations of the Bylaws.

Article 23. Any matter of urgency that corresponds to the Governing Council, for which it is not possible to gather a regulatory quorum, may be resolved by agreement between the President and whatever members of the Governing Council who are able to meet and if necessary with the participation of the General Secretary, with the obligation to give an accounting of the matter at the first meeting of the Governing Council.

THE GOVERNING COUNCIL: OFFICERS

Article 24. It shall be the responsibility of the President to:

- a) Be the legal representative of CONEP.
- b) Preside over the regular and emergency meetings of the General Assembly and the Governing Council, being an ex-officio member of all Departments and Commissions by reason of his office.
- c) Sign the Official Minutes of the Association, the checks, promissory notes, and in general all banking documents, the financial reports, the correspondence of the Governing Council and other documents which require an official signature.
- d) Present to the General Assembly a Yearly Report and a Financial Statement of the Institution carried out under his period of administration.
- e) Give careful attention to the fulfillment of the objectives of the Association.

Article 25. The Vice-President shall replace the President in case of absence or sickness or when he ceases to function by reason of renunciation or other circumstances.

Article 26. The Recording Secretary has the following functions:

- a) Keep the Book of Official Minutes of the Association.
- b) Keep the Book of Official Membership.

Article 27. The Treasurer has the following functions:

- a) Supervise the accounting books required by law, coordinating his work with the Commission of Economic Affairs.
- b) Promote the fund raising and the collection of the membership fees.
- c) Present the Financial Statement of the Association in the General Assembly at the end each term.
- d) Assure that the monies of the Association are invested in accordance with the approved budget.
- e) Prepare the Annual Budget of income and expenses for its presentation to the Governing Council.

Article 28. The Directors will promote and advise the activities of the Working Commissions.

CHAPTER II: EXECUTIVE BODY

General Secretary:

Article 29. El CONEP shall have an General Secretary who is the one which carries out the resolutions of the General Assembly and of the Governing Council. He shall be named by the Governing Council; his office shall be discharged for a period of two years, being eligible for renewal from one time to another.

Article 30. To better carry out his office, the Governing Council will invest the Secretary with ample general, or also special, executive authority as they see necessary.

Article 31. The General Secretary shall have the following functions:

- a) The direction of the activities of the office and the control of personnel.
- b) The handling of the correspondence of the Association.
- c) The placement and displacement of office personnel, setting their remuneration, with previous authorization of the Governing Council.
- d) Attend and participate in the General Assembly and the business sessions of the Governing Council.
- e) Distribute the resolutions of the General Assembly and the Governing Council to the membership.
- f) Coordinate and supervise the work projects of the Departments and the Regional Committees.
- g) Other functions and duties that may be established by the Bylaws.

CHAPTER III: SUPPORTING STRUCTURE

DEPARTMENTS:

Article 32. For the better function of the office and the offering of services to the membership the Departments of Church Relations, Ways and Means, and Social Action shall be established.

Article 33. The person in charge of each Department indicated above shall be designated by the Governing Council, being directly responsible to the General Secretary. The functions of each of these Departments are indicated in the Bylaws.

THE COMMISSIONS AND REGIONAL COORDINATING COMMITTEES:

Article 34. El CONEP, for its most effective work, will function through the following Permanent Commissions:

- a) Evangelization.
- b) Education.
- c) Theological and Ministerial Education.
- d) Youth.
- e) Home and Family.
- f) Public Relations and Communications.
- g) Legal Matters.
- h) Economic Matters.
- i) Regional Coordinating Committees.

Article 35. The Commissions will be designated by the General Assembly. The members will be renewed by thirds. The outgoing members may be re-elected.

Article 36. The number of the components of the Commissions is established in the Bylaws of CONEP.

Article 37. Each Commission will have a space of seventy days after the General Assembly to elaborate and present a plan of work to the office of CONEP for the approval of the Governing Council.

Article 38. The functions of each Commission and of the Regional Committees are established in the Bylaws of CONEP.

DIVISION V

ECONOMIC MANAGEMENT:

Article 39. The monies of CONEP consist of:

- a) The membership fees which are a thousand *solesoro* (1,000), which are renewable monthly.
- b) The emergency and voluntary contributions from the membership.
- c) Donations and wills.

d) Charges for services rendered.

Article 40. The capital of CONEP is untouchable and indivisible and in no case can the funds or the goods be distributed to the members or associated bodies, neither directly nor indirectly.

DIVISION VI

DISSOLUTION OF THE ASSOCIATION:

Article 41. For the dissolution of the Association it requires the convocation of a specific Assembly and the approval of two thirds part of the members of CONEP.

Article 42. If the dissolution of the Association should happen, all of the material goods that constitute its property, at the instruction of the same Assembly and following liquidation of its accounts, will pass to another national entity that holds to the same principles, intentions and Declaration of Faith as CONEP, in accordance with articles four, five and six of these Statutes.

DIVISION VII

GENERAL DISPOSITIONS

Article 43. Through its General Assembly, CONEP has the ability to apply disciplinary measures according to the situation, to whomever of its affiliates when symptomatic internal problems exist which are of a doctrinal nature or effect relations with other affiliates, and of a magnitude that the integrity and/or testimony of CONEP and the purity of the Gospel is effected. The procedures are indicated in the Bylaws of CONEP.

Article 44. It is established that any reformation, amendment or elimination related to the present Statutes, shall require the approval of two thirds of the members of the Association. The procedure shall be determined by the Bylaws of CONEP.

(Source: Official documents dated 1982.)

Translation of
The Statutes of The
FEDERATION OF EVANGELICAL CHURCHES OF URUGUAY
STATUTES
I NAME

Article 1.

On the date of August 3, 1956, the Federation of Evangelical Churches of Uruguay is constituted, which shall be guided in its actions in accordance with the standards indicated in the following articles.

II AIMS

Article 2.

The following aims shall inspire the action of the Federation:

- a) To manifest and stimulate the spiritual unity which exists among the evangelical forces of Uruguay and promote a greater cooperation among them;
- b) Study the necessities of evangelization, Christian education, youth work, problems related to the Church and the society, and all other matters that relate to the work of Christ in general, attempting to pull together pertinent solutions and provide the resources that these require;
- c) Act in defense of human rights each time that in its judgment these are threatened or violated, and particularly in favor of the rights of conscience and religion.
- d) Represent the Churches and affiliated entities before the public officials and public opinion when it is deemed necessary and convenient.

III MEMBERSHIP

Article 3.

The Federation shall be constituted by Active members and Associated Members.

Those who can be Active Members:

- a) The Evangelical Churches organized in denominational groups;
- b) The Independent Congregations that have more than 25 member.

Those who can be Associate Members:

- a) The Interdenominational Evangelical Organizations;
- b) The International Evangelical organizations that have representatives and permanent work in the nation.

Article 4.

The Churches and organizations indicated in the previous article who desire membership in the Federation should:

- a) Request entrance indicating identification with the aims of the Federation, which should be approved by the Governing Board and referred to an Ordinary Assembly;
- b) Commit themselves to contribute to the financial support of the Federation in accordance with the stipulations of Article 20.

IV INSTITUTIONAL AUTONOMY OF THE MEMBERS

Article 5.

The Federation shall not formulate any creed nor plan of ecclesiastical government, nor order of worship and shall abstain from all actions that could effect the autonomy of the member entities.

V THE ASSEMBLIES

Article 6.

The supreme authority of the Federation resides in the Ordinary Assembly, which shall be constituted by the official delegates of the affiliated membership according to the following scale:

- a) Churches organized denominationally: up to 100 members, 2 delegates; from 101 to 500 members, 3 delegates; from 501 to 1,000 members, 4 delegates; more than 1,000 members, 5 delegates, plus one for each subsequent thousand or fraction thereof.
- b) Independent Congregations and Associate Organizations, 1 delegate.
- c) Members may designate the same number of alternate delegates as they have delegates. No delegate can officially represent more than one member organization.

Article 7.

The Ordinary Assembly shall be convened by the Governing Board every two years in the month of May, with 30 days prior notice. The Assembly shall deal with the daily agenda as planned, which shall include the consideration of the Report of the Activities prepared by the Governing Board, and the election of five members to make up the Governing Board, as primary considerations.

Delegates may propose other similar matters to be added to the agenda on the first day and only in the first session, for which there must be a second and third supportive motion.

Article 8.

The formation of a quorum in the Assembly shall require the attendance of more than half of the officially designated delegates, that represent have of the active membership. In case there is no quorum at the hour indicated in the convocation, it shall be constituted a quorum one half hour later by the presence of one forth of the official delegates, who must also represent an equal part of the active membership.

Article 9.

An extra-ordinary Assembly may be called when the Governing Board considers it necessary or when requested in writing by a minimum of one third of the affiliated members.

Article 10.

The Assemblies shall be initiated by the President and Secretary of the Governing Board, who shall guide the election of a president, vice-president and two secretaries, who shall constitute the directing committee of the Assembly.

VI THE GOVERNING BOARD

Article 11.

The direction of the Federation shall be the responsibility of the Governing Board that shall be made up in the following manner:

- a) A president elected by the Assembly in accordance with the stipulations of Article 14.
- b) Four members elected by the Assembly in accordance with the stipulations of Articles 13 and 15.
- c) One delegate from each active member, who shall be designated and identified at the initiation of the Assembly.

In the first meeting of the Governing Board made up in this way, the offices of vice-president, recording secretary and treasurer shall be distributed among the members, which shall form the Executive Committee of the Board.

Article 12.

The members of the Governing Board mentioned in the preceding article shall be elected for a statutory period of two years, with possibility of re-election. There shall also be three alternatives.

Article 13.

In the first session of the Ordinary Assembly, at the request of the Governing Board, a Commission of Propositions shall be named, made up of five members. This commission will propose up to ten candidates to become a part of the Governing Board to which the Assembly can add up to five more, assuring that these nominations have a minimum of support from one fifth of the voting delegates.

At the time of nominating the candidates, the Propositions Committee shall indicate the denomination, place of residence of the person, and the category of membership the delegate represents.

Article 14.

The election of the five members of the Governing Board shall be done by secrete vote and by absolute majority. Three alternates shall be elected separately, in the same manner, and by simple majority. In succession, and by secrete vote, the Assembly shall elect by an absolute majority vote, from among those who make up the Governing Board, the Board President, who shall be its primary representative by virtue of office.

Article 15.

It is necessary to be a member of the Assembly in order to be elected to the Governing Board. In exceptional cases, other persons from affiliated members organizations may be elected as long as there is no objection from the delegate representing that organization. The person that is elected President should be unquestionably an actual delegate of an active member organization.

No more than one elected delegate representing an associate member organization may become part of the Governing Board.

Article 16.

The Governing Board shall meet at least bi-monthly. The Executive Committee whenever it thinks necessary, and will have as its responsibility to call the meeting of the Board, supervise the function of the commissions and the existing or new secretariats, and attend to the matters of urgency which may come up.

Article 17.

The Governing Board shall have a valid business session when more than half of its members are present. The resolutions shall be adopted by a simple majority vote, except in the case of new members when a majority of two thirds is required.

Article 18.

The Governing Board shall be responsible to carry out the decisions of the Assembly and to promote all that is related to the good conduct of the Federation. For that purpose it may create regional commissions, and working commissions that should be presided over by brothers of recognized experience among the Churches and affiliated entities, and provide executive secretariats both honorary and paid, establishing in each case the functions of these and the period of appointment of these officers.

VII FINANCES AND VARIOUS OTHERS

Article 19.

The monies of the Federation shall be deposited in banking institution at the order of the President, Secretary and Treasurer, requiring two signatures for withdrawals.

Article 20.

The financial contribution given for the support of the Federation shall be adjusted to the plan that the Ordinary Assembly approved. To this end, the Governing Board shall have the responsibility to develop a working budget of expenses and estimate of resources corresponding to each activity, based upon the working program to be carried out, and the possibilities of the membership.

Article 21.

The Federation of the Evangelical Churches of Uruguay shall maintain its fidelity to the ideals of a united Rioplate and Latin American evangelicalism which has always guided the actions of the Churches of the area, working to promote and develop the closest fraternal relationships in each sphere.

Continuing the Rioplate tradition of ecumenical bonds, it shall be affiliated to the World Commission of Evangelism and Missions of the World Council of Churches. In this respect, it must be made clear that this affiliation does not obligate in any way those Churches that have no particular interest in this type of relation, making it clear that the Commission mentioned will completely observe the principle of institutional autonomy of the members as stated in Article 5 of this Statute and which refers to local relationships.

Article 22.

This Statute may be modified by the Ordinary Assembly, following a study and report by the Governing Board, requiring for such action a favorable vote of more than half of those who make up the Assembly.

All modification shall be submitted for the consideration of the active membership with a minimum space of six months in order to allow for its proper study.

Article 23.

This Statute may be momentarily suspended in its application following a favorable vote by two thirds of the voting members at an Assembly.

This Statute was approved in the Constitutional Assembly of the Federation carried out August 3, 1956 and reformed in the Ordinary Assemblies celebrated May 19, 1961, May 31, 1963, July 1, 1978, and May 17, 1966.

Translation of
The Statutes of The
EVANGELICAL COUNCIL OF VENEZUELA
1986 Revision
DIVISION I: NAME, NATURE AND PURPOSES

Article 1.

This association is officially designated as the Evangelical COUNCIL OF VENEZUELA. It shall be of indefinite duration and will have its principle office in the city of Caracas, being able to establish Regional Chapters in other places of the country, when it is believed to be convenient.

Article 2.

The Evangelical Council of Venezuela which is known by the designation of C.E.V., is a not for profit, religious entity formed by the voluntary affiliation of evangelical Christian institutions.

Article 3.

The C.E.V. will exercise the function of representing and defending the spiritual, moral and material interests of the affiliated evangelical organizations before all levels of authority or their representatives, whether civil, administrative, public or judicial , serving as a spokesman before the public in all cases which may effect these organizations, especially in relation to issues of freedom of worship.

Article 4.

The C.E.V. will serve as advisor for the evangelical community with respect to their constitutional rights and will transact the matters which may be presented to it in relation to its stated purposes.

Article 5.

At the request of its members, the C.E.V. will cooperate in the development of activities with missionary, evangelistic, educational, and community development purposes, or with other ministries which these may require for the purpose of obtaining the appropriate legal endorsements.

Article 6.

The C.E.V. will promote and cultivate spiritual unity, mutual respect and companionship, interchange of ideas and enriching experiences of general value to the evangelical community in Venezuela, while preserving the autonomy of its members.

Article 7.

The C.E.V. will elevate and enhance the evangelical presence in our country, making known through every means available what God is doing. It will also keep the evangelical public informed about events that concern it.

Article 8.

After appropriate consultation with the member groups, the C.E.V. may coordinate specific projects, which because of the breadth or complications involved, would make it difficult for its individual members acting alone to accomplish.

Article 9.

The C.E.V. will not exercise any governing, nor ecclesiastical administrative functions, and will under no circumstances be involved in activities or projects which would commit it to partisan politics.

DIVISION II: DOCTRINAL DECLARATION

Article 10.

The C.E.V. is based upon the following articles of faith:

- a) We affirm our faith in the one eternal God, as Creator and Lord of the world. We confess the sovereignty and grace of God the Father, God the Son and God the Holy Spirit, in creation, providence, revelation, redemption and final judgment (Psalms 145:1-3; 13; 1 John 5:1-8; Romans 15:4-6).
- b) We believe in the divine inspiration of the sixty six (66) books that make up The Bible, the fidelity and authority of all the Scripture of the Old and New Testaments as the only written Word of God, without error in all that it affirms, and the only infallible guide for faith and conduct (Isa. 40:8; Psalms 19:7,8; Rom. 7:12; Mk.7:6-8; He. 1:1,2; Rev. 22:18,19; 2 Ti. 3:16,17; 4:1,2).
- c) We confess with shame the universal sinfulness and guilt of fallen man, making him the object of the wrath and condemnation of God, but also making him the object of his love and eternal mercy (Psalms 9:17; Rom. 2:4-9; 3:23; Jas. 2;9,10; 1 Jn.3:4; Rev. 21:8; Mt. 25:41,46; 2 Pe. 2:4-6,9; Jn. 3:16).
- d) We believe that there is only one Savior and only one gospel. We believe in the virgin conception and the substitutional sacrifice of the Son of God made flesh, as the only and fully sufficient basis of redemption from the guilt and power of sin and its eternal consequences (Lk.1:26-38; Rom. 4:25; 8:23; 1 Pe. 3:18; Mt. 20:28; 1 Ti. 2:5,6; Tit. 2:14; Gal. 3:13; He. 7:15-17,24, 25-28).
- e) We believe that the justification of the sinner is only by the grace of God, through faith in Jesus Christ crucified and resurrected from the dead (Jn. 3:16; 5:24; Rom. 5:1,10; Eph. 2:15-18; Gal. 2:16).
- f) We believe in the illuminating, regenerating and sanctifying work of God the Holy Spirit. The Father sent His Spirit to give testimony of the Son; without His testimony our testimony is vain. The conviction of sin, faith in Christ, the new birth and Christian growth are all His work (Jn. 3:5-8; 14:26; 16:8-11; Rom. 8:15,16;9:8; 1 Co. 3:16; 6:19; Eph. 1:13,14).
- g) We believe that the church is at the very center of God's cosmic purpose and is the instrument which He has designed for the diffusion of the gospel. The church is the community of the People of God, all of the saints in communion and exercising the priesthood under the Head which is our Lord Jesus Christ, in order to fulfill His mandate to

preach the gospel to all the world (1 Pe. 2:5,9; Rev. 1:6; 5:10; 20:6).

- h) We believe that the Lord Jesus Christ will return in personal, visible form, with power and glory in order to consummate His salvation and judgment (Mt. 25:31-34,41,46; 1 Th.4:16-18; 2 Th. 1:7-10).

DIVISION III: THE MEMBERSHIP

Article 11.

The C.E.V. is made up of the following members: Ecclesiastical Organizations, local Independent Churches and Evangelical Service Agencies.

- a) Ecclesiastical Organizations.

It is a group of churches and entities united together under one legally registered name, such as council, convention, association, conference, etc. They shall be represented in the C.E.V. by one permanent delegate plus one delegate for every fifty churches, legally registered, which belong to that organization. The maximum number of delegates will be ten.

- b) Local Independent Churches.

It is a local community of believers, established independently of any ecclesiastical organization, that promotes the preaching of the Gospel of Christ and is legally registered. They shall be represented in the C.E.V. by one delegate.

- c) Evangelical Service Entities.

They are the legally registered associations (e.g. business men, women, support groups for the Indian population, etc.), Missions, cultural, educational or rehabilitation institutions, and evangelical service agencies. Each entity shall be represented in the C.E.V. by one delegate.

Article 12.

The delegates shall be persons fully identified with their organizations and able to be elected to occupy any position on the Governing Council of the C.E.V.

Article 13.

The requirements for membership in the C.E.V are:

- a) Accept and adhere to the Doctrinal Declaration of Division II.
- b) Have legal registration.
- c) Have statutes that permit the democratic renewal of the officials and do not collide with the spirit of these Statutes.
- d) Present a request in the appropriate format to the Governing Council of the C.E.V.
- e) Present three letters of recommendation from members of the C.E.V., one of which must come from an Ecclesiastical Organization.
- f) Pay the annual membership fees. This fee is determined by the Assembly and is paid in

advance. In the case of new members, it shall be paid at the time of submitting the membership request.

Article 14.

The request for membership, after it is approved by the Governing Council of the C.E.V., shall be presented to the next Assembly for the final acceptance by a simple majority vote.

Article 15.

The causes for losing membership may be either of the following:

- a) Absence from two consecutive Ordinary Assemblies without previous notification of the cause in writing;
- b) Failure to pay two consecutive yearly membership fees.

The Governing Council will work diligently to insure that the members fulfill these two stipulations, but when resources are exhausted, their names will be presented to the Assembly for the final decision.

Article 16.

The Governing Council may temporarily suspend any member whose activity calls for it. Such a case shall be presented to the following Assembly and there the final action will be decided once the evidence has been presented.

DIVISION IV: THE ORGANIZATIONAL STRUCTURE

Article 17.

The C.E.V. has the following organizational structure:

- a) The General Assembly.
- b) The Governing Council.
- c) The Consulting Board.
- d) The Executive Secretary.

Article 18.

The supreme authority of the C.E.V. is the General Assembly. Its decisions are valid when there is a favorable vote of half plus one of the members present except for those provisions made in the article concerning the modification of the Statutes.

Article 19.

The General Assembly is constituted in the following manner:

1. With voice and vote:
 - a) Delegates of the member organizations.
 - b) The Governing Council.
2. With voice and no vote:

- a) The Executive Secretary.
- b) The members of the Consulting Board.
- c) Representatives of Regional Chapters of the C.E.V.
- d) Other persons recommended by the Governing Council with the approval of the Assembly.

Article 20.

The functions of the General Assembly are:

- a) Elect the members of the Governing Council.
- b) Confirm or change the Executive Secretary.
- c) Receive, discuss, approve or reject the Financial Statements.
- d) Receive, discuss, approve or reject the written reports of the Governing Council or of any working commission.
- e) Treat with those matters related to the Association that are not the responsibility of the Governing Council.
- f) Invalidate any decision of the Governing Council when it is not in the interests of the C.E.V.
- g) Receive, discipline, and/or expel any member or delegate to the Assembly who deserve it.
- h) Any other function that the Assembly sovereignly considers appropriate.

Article 21.

The Governing Council is the permanent directive, decision making, and executing body of the C.E.V. Its functions are:

- a) Resolve current matters that come up between Assembly meetings.
- b) Formulate and present the operational budget to the General Assembly of the C.E.V. for its approval.
- c) Serve as an administrative body, calling upon the Consulting Board for advice.
- d) Acquire, sell, mortgage, dispose of, or rent equipment and properties of the C.E.V., either through purchase or through gifts with the purpose of accomplishing its declared aims.
- e) Contract and execute all actions which might be necessary, convenient, or helpful in accomplishing the purposes of the C.E.V.
- f) Contract, dismiss, establish the remuneration and establish the conditions of work for the employees which might be necessary for the good function of the organization.
- g) Designate the commissions and committees that may be necessary for accomplishing its objectives.
- h) Fill the vacancies that might be produced in the working commissions for the time which remains until the next General Assembly.

- i) Anything else that might be established in the Statutes, the Bylaws, and the instructions and resolutions of the General Assembly.
- j) Neither the Governing Council, nor the Executive Secretary may enter financial obligations or give commercial endorsements without the expressed approval of the Assembly.

Article 22.

The Governing Council is composed of seven members of Venezuelan nationality distributed in the following manner:

- a) The President.
- b) The Vice-President.
- c) The First Secretary.
- d) A Second Secretary.
- e) A Financial Secretary.
- f) A First Alternate.
- g) A Second Alternate.

Article 23.

The members of the Governing Council are elected from the delegates present at the General Assembly convened for that purpose, properly accredited, by secret vote, and by an absolute majority of votes. It is not permitted to have two or more members from the same organization on the Governing Council.

Article 24.

The Governing Council shall remain two years in its functions and may remain for a longer time until the new Governing Council which takes its place has been installed in their responsibilities. Its members may be re-elected.

Article 25.

The meetings of the Governing Council are convened by the President, or by whomever he delegates, and shall be celebrated at least every two months. Decisions shall be made by a simple majority, and in case of a tie vote, the vote of the President will be decisive.

Article 26.

Absence from three consecutive meetings by any member of the Governing Council, will give it the right to name a substitute, so that in the following General Assembly the appointment can be ratified or proceed to designate another.

Article 27.

Functions and Responsibilities:

- a) The President:
 - 1. Preside over the meetings of the Governing Council and Assembly.

2. Sign the correspondence, either independently or in conjunction with the secretaries.
 3. Represent the C.E.V. before all levels of authorities and mediators, as if having by summoned.
 4. Carry out all the Governing Council or the Assembly directs.
 5. Together with the Executive Secretary, open, work with, and take custody of bank accounts with banks and/or financial entities of sound financial solvency.
- b) The Vice-President:
1. Fill the temporary or absolute absence of the President when he or the Governing Council or the Assembly delegates that authority to him.
 2. All those functions that are assigned to him by the President and the Governing Council.
- c) The Secretaries:
1. Keep the Book of Minutes of the meetings of the General Assembly and of the Governing Council.
 2. Send copies of the official minutes of the Assembly to the membership.
 3. All that is assigned by the Governing Council.
- d) The Secretary of Finances:
1. With the help of the Executive Secretary, work out the annual operating budget of the C.E.V.
 2. Review the Financial Statements before presenting them to the Governing Council. and to the Assembly, with his approval.
 3. Promote the finances for the good progress of the C.E.V.
- e) The Alternates:
1. Exercise the functions of any member of the Governing Council when the Assembly delegates to them that authority.

Article 28.

The C.E.V. has an Executive Secretariat made up of one Executive Secretary and Associated Secretaries, according to the needs and development of the organization.

Article 29.

The Executive Secretary and the Associated Secretaries are designated by the Governing Council with an affirmative vote of two thirds of its members, and ratified or changed in the following General Assembly. They shall continue for an indefinite period in their functions but every two years a confirmation vote shall be taken in the General Assembly for them to continue in their positions. The Governing Council may remove them with an affirmative vote of two thirds of its members, subject to confirmation in the following General Assembly.

Article 30.

¡Error! Marcador no definido.

The functions of the Executive Secretary are:

- a) Administer the daily matters of the C.E.V.
- b) Receive, administer and have custody of the goods and documents of the C.E.V. together with the President, according to procedure established in these Statutes and regulations and the instructions of the Governing Council and the Assembly.
- c) Together with the President, open, work with and take custody of the banking accounts held in banking or financial entities of recognized solvency.
- d) Keep the accounting books and have them at the disposition of the General Assembly, the Governing Council or any commission, and any of these designated for their auditing.
- e) Periodically present to the Governing Council and to the General Assembly a Financial Statement once it has been audited by the Secretary of Finances.
- f) Together with the Secretary of Finances develop an annual operating budget of the C.E.V.
- g) Under the supervision of the Governing Council, promote, coordinate and maintain the projects and activities of the C.E.V.
- h) Attend the meetings of the Governing Council and of the Assembly with the right to voice.

Article 31.

The Executive Secretary is responsible for the headquarters office of the C.E.V. even when this is shared with Councils, Commissions, Committees, etc.

Article 32.

In case of the renunciation or the removal of the Executive Secretary, the Governing Council will designate an Associate Secretary or another person to take the responsibility of that function until the following General Assembly where the final decision will be made.

Article 33.

The Executive Secretary and the Associate Secretaries are the functional staff of the C.E.V.

Article 34.

The Consulting Council of the C.E.V. is composed of all the past presidents of the organization that continue faithful to its principles and purposes, and any other person that the General Assembly names. This is an advisory body and available so that the Assembly and the Governing Council or any commission of the C.E.V. may invite its opinion. Its decisions do not have any legal force, they are only recommendations.

DIVISION V: LEGAL REPRESENTATION

Article 35.

The President of the Governing Council is the legal representative of the C.E.V. and in special cases will consult with the Assembly.

DIVISION VI: RELATIONS WITH OTHER ORGANIZATIONS

Article 36.

The C.E.V. may maintain fraternal relations and affiliate with other evangelical organizations at the international level which have similar purposes and aims, that share our doctrinal declaration and that have a reputable history, and biblical practices. The affiliation shall be authorized by the Assembly, upon previous recommendation of the Governing Council.

DIVISION VII: PROPERTIES OF THE ORGANIZATION

Article 37.

The properties of the organization shall consist of: all goods, furniture and properties that may be acquired; of the donations and membership fees; of any copyrights that may be obtained; and of the product of any other approved activity.

DIVISION VIII: GENERAL PROVISIONS

Article 38.

The deliberations in the Assemblies shall be conducted according to the Bylaws and rules established for that purpose.

Article 39.

The C.E.V. shall have bylaws that shall be approved by the Assembly, no provision of which may conflict with what is established in these Statutes.

Article 40.

These Statutes may be reformed or amended by a favorable vote of two thirds of the delegates present at a General Assembly convened especially for that purpose. At least one month prior to the date of the Assembly, a copy of the suggested modifications shall be sent to each member of the C.E.V. along with the regulation convocation of the Assembly.

Article 41.

In case it is necessary, the dissolution of the C.E.V. may only be decided in a General Assembly convened especially for that aim. The properties shall have the destination which the validly constituted Assembly decides.

DIVISION IX: GENERAL PROVISIONS

Article 42.

Whatever is not provided for in these Statutes shall be resolved by the Assembly of the C.E.V.

DIVISION X: TRANSITORY PROVISIONS

Article 43.

These Statutes will become valid from the 21st of November 1986.

Translation of the
BYLAWS OF THE EVANGELICAL COUNCIL OF VENEZUELA
DIVISION I: QUALIFICATIONS OF THE OFFICERS

Article 1.

The officers of the C.E.V. are elected in the General Assembly convened for that purpose, from among the delegates present, according to the procedure established in the Statutes. They shall be persons of proven evangelical experience, of good testimony, of sterling character, whose life and service are above all reproach.

DIVISION II: THE MEMBERSHIP

Article 2.

The member organizations of the C.E.V. are obligated to support the agreements made at the General Assembly and in all matters contemplated in these Statutes and Bylaws.

DIVISION III: THE GOVERNING COUNCIL

Article 3.

The Governing council shall maintain a book of registry of all members of the C.E.V.

Article 4.

When it becomes necessary, the Governing Council will propose to the General Assembly any modification in the amount of the yearly membership fees to be paid by each member and there the appropriate decision shall be made.

Article 5.

In matters of special importance, the Governing Council has the duty to send to the membership a detailed written communication and its recommendation with sufficient notice prior to any meeting.

DIVISION IV: THE REGULAR MEETINGS

Article 6.

The regular meetings of the Assembly shall be held once a year, in the place and on the date determined by the Governing Council. The Governing Council is empowered to convene extraordinary assemblies when it determines the need, or when twenty five percent of the membership requests it in writing. There is a valid quorum when the delegates present add up to half plus one of the membership of C.E.V. When there is not a regulation quorum, there shall be a second convocation to celebrate The Assembly within the following fifteen days, and therefore it shall be carried out with the delegates which may be present.

DIVISION V: THE PRESIDING CHAIR

Article 7.

The Governing Council and the Executive Secretary constitute the Presiding Chair for the

¡Error! Marcador no definido.

purposes of directing the matters of the Assemblies. The Governing Chair shall terminate its functions at the closure of the Assemblies.

DIVISION VI: GUIDE FOR DELIBERATIONS

Article 8.

Deliberations and discussions in the meeting of the General Assembly shall be conducted by the following guidelines:

- a) The Governing Council may name, at the request of the President, a moderator for the meeting of the General Assembly.
- b) The right of voice and vote belongs to all delegates previously accredited in writing, who are present in the meeting.
- c) To request the right to speak it is required that the person raise a hand and wait until the moderator indicates his turn. In case two or three request it at the same time, preference shall be given to the one most distant, or the one who has spoken less.
- d) The Assembly may establish a time limit for each person to speak on a given matter.
- e) Every motion proposed must be seconded by another person to be discussed.
- f) Once a motion has been placed in discussion it cannot be withdrawn without the consent of the Assembly.
- g) The Assembly shall give attention to only one motion at a time, and cannot be interrupted with the presentation of another; exceptions are for amending, substituting, being passed to a commission, postponed, to vote on the original proposition and to dismiss the meeting.
- h) The Assembly shall keep in mind that the presence of the Lord Jesus Christ is there, therefore, all shall speak with the highest courtesy and Christian love, only seeking the greatest good of the evangelical cause and the glory of God.
- i) What is not contemplated in this Guide shall be conducted by the latest edition of the Parliamentary Rules of Kerfoot which is available in the country.

DIVISION VII: THE INFORMATIVE INSTRUMENT

Article 9.

The informative instrument of the C.E.V. is a regular bulletin which is sent to the member organizations. It shall be made up of the official information received by the Executive Secretary. Such reports shall be published at his discretion, taking the responsibility for what is done.

DIVISION VIII: THE REGIONAL CHAPTERS

Article 10.

The Regional Chapter is the official representation of the C.E.V. at the level of one or more States of the nation. Its structure shall be equal to that of the National Governing Council of the C.E.V., and its officers shall be elected to serve for two years. This election shall be held on the odd years, in other words at the half term of the National Governing Council.

¡Error! Marcador no definido.

Article 11.

The functions of the Regional Chapters are the same as the National Governing Council, but at a regional level. In all cases, the Regional Chapters shall act in accordance with the instructions and the interests of the National Governing Council, to which it shall give periodic reports as may be requested by it.

Article 12.

The Regional Chapters shall be elected by the delegates of the member organizations of the C.E.V. at the regional level, in an Assembly especially convened for the purpose. In that Assembly, for it to be valid, there should be a representation of the National Governing Council of the C.E.V. The President Elect of the Chapter shall be confirmed by the National Governing Council in a space of no more than 15 days following his election.

Article 13.

The Regional Chapters shall implement their own self supporting mechanisms.

Article 14.

The Regional Chapters shall be represented in the regular and special Assemblies of the C.E.V. through their President, or Vice-President, but these shall not be elected to national offices.

Article 15.

The Presidents of the Regional Chapters shall attend a quarterly meeting with the Governing Council of the C.E.V. to give a report of their activities. They may also be present in any of the meetings of the Governing Council when the circumstances require it. In the first case, the costs of travel shall be paid by the C.E.V., and in the second case, the Regional Chapter shall pay the costs.

DIVISION IX: MODIFICATION OF THESE BYLAWS

Article 16.

These Bylaws may be modified or amended by a two thirds favorable vote of the delegates present in an Assembly convened for that purpose, preceded by sending written information to each one of the members concerning the modification or amendments proposes. This convocation shall be done at least one month prior to the date when the Assembly is to be held.

DIVISION X: GENERAL PROVISIONS

Article 17.

Anything not foreseen in these Bylaws shall be resolved by the Governing Council of the C.E.V.

DIVISION XI: TRANSITORY PROVISIONS

Article 18.

These Bylaws will become valid from the date of November 11, 1986.

¡Error! Marcador no definido.

APPENDIX B:

NATIONAL HISTORIC PROFILES WITH BEGINNING DATES OF EVANGELICAL MISSIONS

Section Two traced the impact of key historic developments on the beginning and expansion of the churches on the South American continent. Appendix B brings together the historic data from the remaining nations of the Caribbean and Central America regions. The same general patterns of historic development can be readily discerned through the comparative listing of important national events and the significant dates for evangelical beginnings.

The national profiles are presented in alphabetical order for easier reference. The goal has been to provide a complete listing of the pioneer dates for the diverse evangelical groups up until 1950. It is hoped that these profiles will serve as a springboard to assist others in the process of church growth research for each of the Latin American nations.

NATIONAL HISTORIC PROFILE: BELIZE

Became British Crown Colony (British Honduras):	1871
Date of Independence:	1981
Present Number of North American Agencies:	41
Indicates European Society *	

Significant Evangelical Beginnings:

- 1776 - *Society for the Propagation of the Gospel in Foreign Parts (Anglican Chaplaincy)
- 1820 - *Scottish Presbyterian Church
- 1822 - *English Baptist Church
- 1825 - *Wesleyan Methodist Missionary Society
- 1920 - General Conference Seventh-Day Adventist
- 1934 - Church of the Nazarene (Spanish work)
- 1944 - Church of God World Missions (Cleveland)
- 1946 - Assemblies of God, Foreign Mission Department
- 1953 - Church of God in Christ—Memphis
- 1955 - Gospel Missionary Union
- 1956 - Pentecostal Church of God
- 1960 - Mennonite Missions, Eastern Board of Missions
- 1960 - Conservative Baptist Home Mission
- 1976 - Southern Baptist Convention

- NOTE: (1) Dates listed are the earliest recorded ministry or in case of discrepancies, the date most frequently indicated by the source.
- (2) Due to British involvement, Belize is the only country in Central America where English is the primary language and Protestantism the dominant religion (54.4%) (Holland 1981:15).
- (3) North American Agencies includes U.S. and Canadian groups (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: COSTA RICA

Became Spanish Colony:	1502
Independence from Spain Declared:	1821
Federation of Central America:	1823
Independent Republic Established:	1838
Religious Freedom Established:	1882
Present Number of North American Agencies:	78

Significant Evangelical Beginnings:

- 1848 - Protestant Church of San José (English Speaking)
- 1887 - Jamaican Baptist Church (English speaking West Indians)
- 1891 - Central American Mission (Spanish work)
- 1894 - Wesleyan Methodist Church (West Indians)
- 1903 - Seventh-Day Adventist General Conference
- 1917 - Methodist Episcopal Church
- 1918 - Pentecostal Holiness Association (1955 Pentecostal Holiness Church)
- 1920 - Church of God (Anderson, Indiana)
- 1921 - Latin American Mission (LAM International)
- 1932 - Church of God of Prophecy Mission
- 1935 - Church of God World Missions—Cleveland
- 1940 - American Baptist Association
- 1942 - Assemblies of God Foreign Missions
- 1943 - Southern Baptist Convention (1950)
- 1953 - International Church of the Foursquare Gospel

- NOTE: (1) The dates indicated are the earliest recorded ministry or in case of discrepancies, the date most frequently indicated by the sources.
- (2) The concordat with Rome was abrogated by the Liberal Congress in 1883, followed by the expulsion of Jesuits in 1884. In 1942 the Conservative Congress revoked the reform laws of 1884. In 1953 the Conservative President consecrated Costa Rica to the Sacred Heart of Jesus (Nelson 1963:250-51).
- (3) North American Agencies include U.S. and Canadian groups (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: CUBA

Became Spanish Colony:	1511
Spanish-American War:	1898
Independence from Spain:	1902
U.S. Protectorate:	1902-1934
Independent Republic Established:	1934
Marxist Revolution:	1959
Present Number of North American Agencies:	15

Significant Evangelical Beginnings:

- 1871 - Episcopal Church (English services)
- 1882 - American Bible Society Cuban colporteur and evangelist
- n.d. - Independent work under revolutionary Cuban Capt. Alberto Díaz
- 1883 - Methodist work begun by exiled Cuban pastor
- 1884 - Independent Cuban worker E.P. Collazo laid foundation for United Presbyterian Church
- 1886 - Southern Baptist Convention,(Home Mission Board incorporated independent work of Alberto Díaz)
- 1898 - Methodist Episcopal Church (South)
- 1899 - American Baptist Home Mission Society
- 1899 - Congregational Church Home Missionary Society
- 1899 - Foreign Christian Missionary Society
- 1899 - Presbyterian Church (South)
- 1899 - Christian Church (Disciples of Christ)
- 1900 - American Friends Board of Foreign Missions
- 1900 - African Methodist Episcopal Church Mission Society
- 1901 - Presbyterian Church U.S.A. Home Board
- 1902 - Church of the Nazarene, World Mission Division
- 1904 - Protestant Episcopal Church Mission Society
- 1905 - Seventh-Day Adventist General Conference
- 1908 - International Apostolic Holiness Union Foreign Board
- 1928 - World Team (West Indies Mission)
- 1935 - Church of God of Prophecy Mission
- 1937 - Open Bible Standard Missions, Inc.
- 1942 - Church of God World Missions
- 1949 - Fellowship of Evangelical Bible Churches
- 1951 - Pentecostal Church of God

NOTE: (1) The dates listed are the earliest recorded ministry or in case of discrepancies, the date most frequently indicated by the sources.
(2) North American Agencies include U.S. and Canadian groups (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: DOMINICAN REPUBLIC

Became First Spanish Colony:	1492
Under Haitian Rule:	1822-1844
Re-establishment of Spanish Rule:	1861
Independence from Spain:	1865
Religious Freedom Established:	1865
U.S. Occupation:	1916-1924
Present Number of North American Agencies:	57

Significant Evangelical Beginnings:

- 1594 - Roman Catholic Archbishop alarmed at Protestant impact
- 1601 - 300 Protestant Bibles burned publicly
- 1817 - Wesleyan Methodist Missionary Society sent two pastors
- 1824 - 6,000 Protestant Immigrants from America arrived at the invitation of President Jean Pierre Boyer
- 1834 - British Methodist (English work)
- 1846 - African Methodist Episcopal Church Foreign Board
- 1861 - Protestant Episcopal Church Foreign Board (1898)
- 1873 - Moravian Church among West Indian workers (1907)
- 1889 - Independent missionary S.E. Mills (Spanish work)
- 1893 - Free Methodist Church General Mission Board (1907) (Incorporated the work of Mills.)
- 1907 - Seventh-Day Adventist General Conference
- 1920 - Plymouth Brethren Assemblies (Templo Biblico)
- 1920 - Board for Christian Work in Santo Domingo
- 1930 - Assemblies of God Foreign Missions
- 1933 - Church of God of Prophecy
- 1934 - Christian Assembly
- 1939 - World Team (West Indies Mission)
- 1940 - Church of God World Missions
- 1945 - Missionary Church-World Partners
- 1946 - Evangelical Mennonite Church
- 1947 - Arc of Salvation
- 1949 - UFM International
- 1950 - Church of Apostolic Faith
- 1950 - Baptist Mid-Missions

- NOTE: (1) The dates listed are the earliest recorded ministry or in case of discrepancies, that most frequently indicated by the sources.
- (2) In 1594 The Archbishop of Santo Domingo reported to the Spanish King that Protestant influence and Spanish Bibles had eliminated the differences between Protestants and Catholics on the North Coast (Bosch 1971:53).
- (3) The Bibles with Lutheran notes were collected from homes and burned in the public plaza by the Archbishop (Gonzales Roca 1969).
- (4) The Board for Christian Work is a joint ministry of the Presbyterian, Methodist and United Brethren Church.
- (5) North American Agencies include U.S. and Canadian groups (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: EL SALVADOR

Independence from Spain:	1821
Independent Republic Established:	1829
Religious Freedom Established:	1871
Present Number of North American Agencies:	51
Present Number of Denominations and Church Groups (1987 data):	80

Significant Evangelical Beginnings:

- 1896 - Central American Mission
- 1902 - California Yearly Meeting of Friends
- 1904 - Independent Canadian Pentecostal missionary, F.E. Mebius, founder of the Apostolic Movement
- 1911 - Baptist Home Mission Society
- 1915 - American Baptist Woman's Home Mission Society
- 1915 - General Conference Seventh-Day Adventist Church
- 1929 - Assemblies of God Foreign Missions
- 1930 - Friends Church Southwest Yearly Meeting
- 1940 - Church of God World Missions
- 1953 - Lutheran Church Missouri Synod
- 1955 - World-Wide Missions
- 1956 - Episcopal Church, World Mission
- 1961 - Elim Church (indigenous Pentecostal Church)

- NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
- (2) "Despertar 1987" reported that 46% of the current mission groups working in El Salvador started in the decade of 1980; 4.8% before 1950; 3.2% during 1950; 4% during 1960; 23% during 1970 (CONESAL 1987:47).
- (3) North American Agencies include U.S. and Canadian groups (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: GUATEMALA

Became Spanish Colony:	1524
Independence from Spain:	1821
Central American Federation:	1823-1847
Independent Republic Established:	1859
Religious Freedom Established:	1882
Present Number of North American Agencies:	96

Significant Evangelical Beginnings:

- 1824 - English Baptist Church established
- 1841 - Bible Society colporteur, Fredric Crowe
- 1882 - Presbyterian Church USA invited by President Justo Rufino Barrios
- 1896 - Central American Mission (CAM International) (1899)
- 1901 - Church of the Nazarene (Spanish and Indian work) (1904)
- 1902 - California Friends Mission (arrived with a ton of Bibles)
- 1908 - Seventh-Day Adventist Church (English) (1913 Indian work)
- 1917 - Pilgrim Holiness Church
- 1919 - Central American Mission (Indian work)
- 1922 - Presbyterian Church (Mayan Indian work)
- 1922 - Primitive Methodist Church (Indian work)
- 1924 - Plymouth Brethren Assemblies
- 1928 - Independent Evangelical Mission (Baptist)
- 1929 - Lutheran Church, Missouri Synod
- 1934 - Church of God World Missions
- 1937 - Assemblies Of God Foreign Missions
- 1940 - Church of God
- 1947 - United World Mission
- 1948 - Southern Baptist Convention, Foreign Mission
- 1955 - International Church of the Foursquare Gospel
- 1956 - Prince of Peace Evangelical Association (Independent, indigenous Pentecostal Church)
- 1961 - Elim Christian Mission (independent, indigenous, Pentecostal Church)

- NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
(2) 1824 Constitution of United Provinces of Central America prohibited non-Roman Catholic Services (Zapata 1982:9).
(3) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: GUYANA

Governed by Dutch West India Company:	1621
Territory Ceded to Britain:	1803
Consolidated as British Guiana:	1831
Independence from Britain:	1966
Present Number of North American Agencies:	24
Indicates European Society *	

Significant Evangelical Beginnings:

- 1735 - *Moravian Brethren Church
- 1815 - *Wesleyan Methodist Missionary Society
- 1825 - *Church Missionary Society
- 1835 - *Christian Missions in Many Lands (Plymouth Brethren)
- 1835 - *Society for the Propagation of the Gospel in Foreign Parts
- 1875 - Evangelical Lutheran Church in U.S., General Synod
- 1878 - Moravian Church in North America
- 1880 - African Methodist Episcopal Church, Missionary Society
- 1895 - *Salvation Army
- 1886 - *London Missionary Society
- 1896 - Presbyterian Church in Canada, Board of Missions
- 1899 - National Baptist Convention, Foreign Board
- 1900 - African Methodist Episcopal Zion Church, Mission Board
- 1906 - Seventh-Day Adventist General Conference
- 1908 - Christian Church Mission Board
- 1915 - United Lutheran Church in America, Board of Missions
- 1924 - Wesleyan Church World Missions
- 1945 - Christian Catholic Church
- 1946 - Church of the Nazarene, World Mission Division
- 1949 - Unevangelized Fields Mission (UFM International)
- 1956 - Church of God of Prophecy Mission
- 1957 - Assemblies of God Foreign Missions
- 1957 - Church of God World Missions
- 1958 - Bible Missionary Church

NOTE: (1) Dates listed are the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
(2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: HAITI

Became Spanish Colony:	1492
Under Control of French West Indies Company:	1664
Ceded by Spain to France in the Treaty of Ryswick:	1697
Slave Revolt against French colonial structure:	1791
Independence from France Declared:	1795
Independent Republic Established:	1804
Concordat with Rome Established:	1860
American Occupation:	1915-1934
Present Number of North American Agencies:	121
Indicates European Society*	

Significant Evangelical Beginnings:

- 1806 - *British Methodist Church pastors arrived
- 1816 - *Wesleyan Methodist Mission Society responded to Haitian presidential request sending two pastors
- 1816 - *Quaker evangelistic campaigns conducted
- 1861 - Episcopal Church, T. Holly with 110 American immigrants
- 1920 - American Protestant immigrants responded to President Boyer's request for colonizers
- 1823 - Baptist Churches initiated work, later withdrew
- 1861 - Protestant Episcopal Church begun, J.T. Holly
- 1905 - Seventh-Day Adventist General Conference
- 1920 - Lott Carey Baptist Foreign Mission Convention
- 1923 - American Baptist Home Mission Society
- 1931 - Church of God of Prophecy Mission
- 1933 - Church of God World Missions
- 1936 - World Team (West Indies Mission)
- 1943 - Evangelical Bible Mission, Inc.
- 1943 - Unevangelized Fields Mission (UFM International)
- 1946 - Wesleyan Church World Missions
- 1949 - Baptist Mid-Missions
- 1950 - Church of the Nazarene, World Missions Division

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
(2) Religious tolerance has existed throughout its independent history.
(3) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: HONDURAS

Became Spanish Colony:	1544
Independence from Spain:	1821
Central American Federation:	1823-1838
Independent Republic Established:	1839
Constitutional Separation of Church and State:	1936
Present Number of North American Agencies:	86
Indicates European Society *	

Significant Evangelical Beginnings:

- 1768 - *Society for the Propagation of the Gospel in Foreign Parts, at the request of Miskito Indians
- 1839 - *Anglican Chaplaincy church and school
- 1844 - *Methodist Church among Miskito Indians
- 1846 - *British Baptist Church
- 1887 - *Wesleyan Methodist Church
- 1887 - Seventh-Day Adventist General Conference
- 1896 - Central American Mission (Spanish speaking work)
- 1902 - Plymouth Brethren, Alfred Hockings (1921)
- 1905 - California Yearly Meeting of Friends
- 1905 - "Great Awakening" spiritual revival lasted until 1914
- 1921 - United Church Board for World Ministry (Evangelical and Reformed Church)
- 1930 - Moravian Church among Miskito Indians
- 1931 - Independent Pentecostal Church, Fredric Mebius
- 1936 - Assemblies of God Foreign Missions
- 1940 - Southern Baptist Convention (organized in 1946)
- 1943 - World Gospel Mission
- 1944 - Church of God World Missions
- 1945 - United Brethren in Christ Church
- 1948 - Churches of Christ Christian Union
- 1949 - Mission Aviation Fellowship (MAF)
- 1950 - Mennonite Church (Eastern Board)

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
(2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: JAMAICA

Captured from Spain, became British Colony:	1655
Emancipation of Slaves Declared:	1834
Independence from England:	1962
Present Number of North American Agencies:	74
Indicates European Society *	

Significant Evangelical Beginnings:

- 1671 - *Evangelism by Quaker founder George Fox
- 1680 - *Society for the Propagation of the Gospel in Foreign Parts
- 1754 - *Moravian Missionary Society
- 1783 - Independent Baptist Church under freed American slave, George Liele
- 1789 - *Wesleyan Methodist Missionary Society
- 1800 - *Church of Scotland (United Free Church of Scotland, 1824)
- 1810 - *British and Foreign Bible Society
- 1814 - *Baptist Missionary Society of London at Liele's request
- 1834 - *London Missionary Society
- 1837 - American Board of Commissioners (1873 transferred to Baptist Church)
- 1857 - *Methodist Church Missionary Society
- 1865 - Friends United Meeting World Ministry
- 1876 - United Christian Missionary Society
- 1880 - African Methodist Episcopal Church
- 1882 - American Friends Board of Foreign Missions
- 1883 - Salvation Army
- 1885 - Christian Church (Disciples of Christ)
- 1893 - Seventh-Day Adventist, General Conference
- 1896 - Christian and Missionary Alliance
- 1913 - Pentecostal Bands of the World
- 1916 - Christian Catholic Church
- 1919 - Pilgrim Holiness Church
- 1925 - Church of God (Tennessee) World Missions
- 1927 - Seventh Day Baptist Missionary Society
- 1930 - United Pentecostal Church International
- 1931 - Church of God (Seventh Day) Missions
- 1933 - Church of God (Holiness) Mission
- 1937 - Assemblies of God, Foreign Missions
- 1939 - Baptist Mid-Missions
- 1945 - World Team (West Indies Missions)
- 1945 - Church of United Brethren in Christ
- 1949 - Missionary Church-World Partners
- 1949 - Open Bible Standard Missions, Inc.

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
 (2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: MEXICO

Spanish Conquest and Colony Established:	1520
Independence from Spain Declared:	1810
Independent Republic Established:	1822
Period of Civil Wars:	1822-1917
(Fifty administrations in fifty years.)	
Treaty of Guadalupe Hidalgo:	1848
(Half of national territory ceded to the U.S., including Texas and California.)	
Separation of Church and State Established:	1857
Present Number of North American Agencies:	209

Significant Evangelical Beginnings:

- 1824 - Independent Bible colporteur, John Brigham
- 1827 - British and Foreign Bible Society colporteur, James Thomson
- 1850 - Independent & indigenous "Church of Jesus" movement
- 1855 - Independent school work, Melinda Rankin (later joined American and Foreign Christian Union)
- 1864 - Independent church organized by James Hickey and Thomas Westrupp
- 1870 - American Friends Church
- 1870 - American Baptist Home Mission Society
- 1872 - American Board of Commissioners for Foreign Missions
- 1872 - Presbyterian Church U.S.A. (Northern)
- 1873 - Presbyterian Church (Southern)
- 1873 - Methodist Episcopal Church (South)
- 1875 - Protestant Episcopal Church (absorbed "Church of Jesus" movement)
- 1878 - American Bible Society Agency established
- 1878 - Associated Reformed Presbyterian Church
- 1880 - Southern Baptist Convention
- 1890 - Christian Missions in Many Lands (Plymouth Brethren)
- 1893 - Seventh-Day Baptist General Conference
- 1895 - Christian Woman's Board of Missions (Disciples of Christ)
- 1903 - Church of the Nazarene, World Mission Division
- 1904 - Pentecostal Episcopal Church Foreign Mission Society
- 1906 - Peniel Missionary Society
- 1914 - Iglesia Apostolica (Jesus Only)
- 1915 - Assemblies of God Foreign Missions
- 1917 - Free Methodist Church of North America
- 1922 - Wesleyan Church World Missions
- 1924 - Reformed Church in America World Ministry
- 1932 - Church of God World Missions
- 1935 - Wycliffe Bible Translators (first field started)
- 1934 - Salvation Army, U.S.A.
- 1942 - Pentecostal Church of God
- 1943 - Foursquare Missions International
- 1944 - Church of God of Prophecy Mission
- 1944 - Churches of Christ Christian Union
- 1946 - Evangelical Covenant Church
- 1946 - Evangelical Methodist Church Missions

- 1947 - Pentecostal Holiness Church Missions
- 1947 - Christian Fellowship Union, Inc.
- 1949 - Trans World Missions
- 1950 - Baptist Bible Fellowship International
- 1950 - General Conference Mennonite Church
- 1951 - Church of God of Apostolic Faith
- 1951 - Grace Brethren Foreign Missions
- 1951 - Lutheran Church, Missouri Synod Mission
- 1952 - International Pentecostal Church of Christ
- 1952 - Conservative Baptist Home Mission
- 1953 - World Baptist Fellowship Mission
- 1954 - Christian and Missionary Alliance
- 1959 - Central American Mission (CAM International)

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.

(2) With separation of church and state in 1857 church lands were confiscated and privileges demolished. Historical data taken from the *Cambridge Encyclopedia of Latin America and the Caribbean*, (Collier, Blakemore and Skidmore 1985:217,302-303).

(3) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: NICARAGUA

Independence from Spain:	1821
Central American Federation:	1823-1838
British Intervention:	1849-1894
U.S. Intervention and Internal Conflicts:	1855-1933
Independent Republic Established:	1913
Present Number of North American Agencies:	38
Indicates European Society *	

Significant Evangelical Beginnings:

- 1767 - *Society for the Propagation of the Gospel in Foreign Parts, Fredric Post
- 1849 - *United Brethren Society for Propagation of the Gospel (German Moravians, invited by Miskito King Frederick)
- 1850 - Jamaican Baptist Union (English work)
- 1896 - *Anglican Church (English work)
- 1900 - Central American Mission
- 1904 - Seventh-Day Adventist General Conference (1892)
- 1916 - American Baptist Woman's Home Mission Society
- 1917 - American Baptist Home Mission Society
- 1926 - Assemblies of God Foreign Missions (1912)
- 1937 - Church of the Nazarene, World Missions Division
- 1950 - Church of God World Missions

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
(2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: PANAMA

Independence from Spain:	1821
Member of Federation of Greater Colombia:	1823
Declared Autonomous State of Colombia:	1855
Independent Republic Established:	1903
Religious Freedom Established:	1904
(separation of church and state)	
Present Number of North American Agencies:	45
Indicates European Society*	

Significant Evangelical Beginnings:

- 1629 - Protestant Scottish Colony attempt (not permanent)
- 1820 - Wesleyan Methodist immigrants arrived
- 1864 - *Protestant Episcopal Church
- 1879 - *United Free Methodist Churches of England
- 1883 - *Anglican Church (1947 became American Episcopal Church)
- 1890 - Seventh-Day Adventist General Conference
- 1892 - American Bible Society
- 1893 - Jamaica Baptist Missionary Society
- 1904 - Salvation Army
- 1905 - Southern Baptist Convention
- 1905 - Methodist Episcopal Church
- 1906 - Protestant Episcopal Church, Board of Foreign Missions (took over Anglican Church work)
- 1913 - Free Methodist Church, General Mission Board
- 1928 - International Foursquare Gospel Church
- 1935 - Church of God World Missions
- 1935 - National Association of Free Will Baptists
- 1942 - Lutheran Church, Missouri Synod Ministry
- 1944 - Central American Mission (CAM International)
- 1945 - Churches of Christ
- 1946 - Church of God of Prophecy Mission
- 1952 - New Tribes Mission
- 1953 - Church of the Nazarene, World Mission Division
- 1953 - Gospel Missionary Union
- 1955 - Latin American Mission
- 1967 - Assemblies of God Foreign Missions
- 1971 - United Evangelical Church (Choco Indian)

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
(2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: PUERTO RICO

Conquered by Spain:	1509
Ceded to U.S. from Spain:	1899
Granted U.S. Citizenship Rights:	1917
Obtained U.S. Commonwealth Status:	1952
Present Number of North American Agencies:	38

Significant Evangelical Beginnings:

- 1860 - Reformed Church English services, independent business man, I. Heiliger and convert A. Badillo
- 1872 - Protestant Episcopal Church Domestic and Foreign Mission Society
- 1898 - Lutheran Church in America, West Indies Mission
- 1898 - Presbyterian Church in USA, Board of Home Missions, (received Badillo's group)
- 1899 - United Brethren in Christ, Foreign Missionary Society
- 1899 - American Baptist Home Mission Society
- 1899 - American Mission Society
- 1899 - United Evangelical Church of Puerto Rico (cooperative ministry of Congregational, Christian and Evangelical United Brethren Churches)
- 1899 - United Christian Missionary Society (Disciples of Christ)
- 1900 - Christian and Missionary Alliance
- 1901 - Christian Church, Foreign Mission Department
- 1901 - Seventh-Day Adventist General Conference
- 1902 - Methodist Episcopal Church, Woman's Home Mission Society
- 1902 - Church of Jesus (independent)
- 1916 - Church of God Pentecostal
- 1918 - Assemblies of God Foreign Missions
- 1930 - Church of God World Missions
- 1931 - United Evangelical Church
- 1940 - Church of God of Prophecy Mission
- 1944 - Church of the Nazarene, World Mission Division
- 1949 - International Gospel League
- 1955 - Baptist Bible Fellowship International
- 1956 - Southern Baptist Convention

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
(2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

NATIONAL HISTORIC PROFILE: SURINAM

Claimed as English Plantation Colony:	1650
Ceded from England to Holland for New York City: (Became Dutch Guiana)	1667
Slavery abolished in Dutch Colonies:	1863
34,000 East Indian laborers immigrated:	1873-1916
32,000 Javanese laborers immigrated:	1891-1939
Incorporated into Kingdom of the Netherlands:	1922 Constitution
Gained Independence from Holland:	1975
Present Number of North American Agencies:	27
Indicates European Society *	

Significant Evangelical Beginnings:

- 1735 - *German Moravian mission work among slaves
- 1738 - *Moravian mission work among Arawak Indians
- n.d. - *Reformed Church of Holland
- n.d. - African Methodist Episcopal Church
- n.d. - National Baptist Convention
- n.d. - New Jerusalem Church
- 1945 - Wesleyan Church World Missions
- 1945 - General Conference Seventh-Day Adventist
- 1945 - Pilgrim Holiness Church
- 1954 - World Team (West Indies Mission)

NOTE: (1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.
(2) North American Agencies include U.S. and Canadian (Roberts and Siewert 1989).

**APPENDIX C: PARTIAL DIRECTORY OF
INTERDENOMINATIONAL ORGANIZATIONS IN LATIN AMERICA**

(Including year of establishment and mailing address).

1. ARGENTINA:

- a) The Alliance of Evangelical Churches of Argentina (ACIERA) (1982), Casilla de Correo 969, 100 Buenos Aires.
- b) Evangelical Pentecostal Confederation (CEP) (1975).
- c) The Federation of Evangelical Churches of Argentina (FAIE)(1968).

2. BELIZE:

- a) Christian Social Council of Belize (1961).

3. BOLIVIA:

- a) National Association of Evangelicals of Bolivia (ANDEB) (1966), Casilla de Correo 12212, La Paz.
- b) Bolivian Commission of Evangelical Social Action (COMBASE) (1963).

4. BRAZIL:

- a) The Evangelical Confederation of Brazil (1934).
- b) The Association of Evangelical Theological Seminaries (ASTE).
- c) The Evangelical Theological Association for Extension Training (AETTE) (1968).

5. CHILE:

- a) The Evangelical Council of Chile (1941).
- b) The Chilean Council of Fundamentalist Evangelical Churches.
- c) The New National Evangelical Council.
- d) The Independent Evangelical Council.
- e) The Interdenominational Corporation of the Pastors of Chile (1988), Arturo Prat 13441, Santiago.

6. COLOMBIA:

The Evangelical Confederation of Colombia (CEDECOL) (1989), formerly CEDEC (1950), Apartado Aereo 23872, Bogotá.

7. COSTA RICA:

- a) The Evangelical Alliance of Costa Rica (1950), Apartado 10250, San Jose.
- b) Goodwill Caravans (1962), Apartado 99, San Jose.

8. CUBA:

The Ecumenical Council of Cuba (1977), formerly The Council of Evangelical Churches of Cuba

9. DOMINICAN REPUBLIC:

Social Service of the Dominican Churches (SSID) (1962).

10. ECUADOR:

- a) Evangelical Confraternity of Ecuador (ECC) (1964), Casilla 2990, Quito.
- b) The Council of Latin American Churches (CLAI) (1984), Casilla 8522, Quito.

11. EL SALVADOR:

The Evangelical Confraternity of El Salvador (CONESAL)(1989) Apartado 515, San Salvador.

12. GUATEMALA:

- a) The Evangelical Alliance of Guatemala (1960), 3a Ave."A" 7-60, Z. 7, Tikal II, Guatemala City; Apartado Postal 301-1-01907, Guatemala.
- b) The Association of Evangelical Pastors of Guatemala (AMEG).
- c) The Evangelical Confraternity of Latin America (CONELA) (1982). Apartado 123, Guatemala City, Guatemala
- d) AMANECER, Apartado 301-1, Guatemala 01907, Guatemala.

13. GUYANA:

- a) The Evangelical Council (1960).
- b) The Guyana Council of Churches (1962).

14. HAITI:

- a) The Council of Evangelical Churches of Haiti.
- b) The Ecumenical Research Group (1968).
- c) The Haitian Commission of the Churches for Development (CHED) (1974).

15. HONDURAS:

- a) The Evangelical Alliance of Honduras (1959), Apartado 1478, Tegucigalpa.
- b) The Evangelical Committee for Relief and Development (CEDEN) (1974), Apartado 1478, Tegucigalpa.

16. JAMAICA:

- a) The Jamaican Council of Churches (1939).
- b) The Jamaican Association of Evangelical Churches.
- c) The Caribbean Conference of Churches.

17. MEXICO:

- a) The Evangelical Federation of Mexico (1927).
- b) The Evangelical Confraternity of Mexico (CONEMEX), Liverpool No. 65, Col. Juarez, C.P. 006600, Mexico, D.F.

18. NICARAGUA:

- a) The National Evangelical Council of Churches (1966).
- b) The Evangelical Committee for Relief and Development (CEPAD) (1973).

19. PANAMA:

- a) The Evangelical Alliance of Panama.
- b) The Evangelical Association for Development (AEPAD) (1980).
- c) CONELA.
- d) AMANECER, Apartado 3316, Panama 4.

20. PARAGUAY:

- a) The Evangelical Coordinating Commission of Paraguay.
- b) The Association of Pastors of Paraguay (1988), Casilla de Correos 167, Asunción.

21. PERU:

- a) The National Evangelical Council of Peru (CONEP) (1940), APARTADO 2566, Lima 100.
- b) The Association for Theological Education (1965).

22. PUERTO RICO:

- a) The Evangelical Council of Puerto Rico (1954).
- b) COMIBAM, Apartado 21066, Rio Piedras, P.R. 00928.

23. URUGUAY:

- a) The Federation of Evangelical Churches of Uruguay (FIEU) (1956).
- b) The Alliance of Evangelical Churches and Institutions of Uruguay (ACIERU) (1988), Pasandu 1842, Montevideo.

24. VENEZUELA:

- a) The Evangelical Council of Venezuela (CEV) (1967), Apartado 61152, Caracas 1060.
- b) The Fraternity of Evangelical Ministers of Venezuela (FRAMINEV) Apartado 80297, Caracas.

APPENDIX D:
DIRECTORY OF BIBLE SOCIETIES OF LATIN AMERICA

Argentina Tucuman 352/58 Buenos Aires	Haiti 140 Rue Du Centre, Port-au-Prince
Bolivia Bolívar 36885 Cochabamba	Honduras Edificio Alonso Ave. Jerez 1101 Tegucigalpa
Brazil Ave. 1-2 Norte E. Brasilia	Jamaica 24 Hagley Park Plaza Kingston
Colombia Carrera 5a No. 15-96 Bogotá	Mexico Liverpool 65 Mexico 6, D.F.
Costa Rica Ave. 6 entre calles 6 y 8 San Jose	Nicaragua Pista Larreynaga y Xolotian de la Shell, Ciudad Jardin 1 cuadra arriba, Managua
Chile Serrano 24 Santiago	Panama Calle 65 Edificio Valladolid Ciudad de Panama
Dominican Republic El Conde 157 Santo Domingo	Paraguay 15 de Agosto 652 Asunción
Dutch antilles Tamanacostraat 31 Curazao	Peru Petit Thouars 991 Lima
Ecuador Ave. de la Republica 1725 Quito	Puerto Rico El Roble 54 Rio Piedras
El Salvador 13a Ave. Nte. 1626 Col. Layco San Salvador	Surinam Jessorunstraat 5A Paramaribo, Surinam
Guatemala Octava Ave. 12-21 Zona 1 Ciudad de Guatemala	Uruguay Constituyente 1540 Montevideo

Venezuela
Ave. José A. Páez, esquina
Ave. Miranda
Caracas 102

¡Error! Marcador no definido.

¡Error! Marcador no definido.

REFERENCES CITED

- Aberly, John
1945 *An Outline Of Missions*. Philadelphia: Muhlenberg Press.
- ACIERA
1990 Response to survey questionnaire sent by author.
- Albuja, Herman, ed.
1985 *Directorio de la Iglesia Evangélica del Ecuador*. A Spanish language directory for churches and Evangelical agencies in Ecuador. Quito: Comité Interdenominacional Pro-Directorio.
- Anderson, Elof and Isabel
1977 *Hacaritama*. An autobiographical history of the work of TEAM in Colombia, South America. Wheaton: The Evangelical Alliance Mission.
- Anderson, William K.
1946 *Christian World Mission*. Nashville: Commission on Ministerial Training, The Methodist Church.
- Arias, Esther and Mortimer
1980 *The Cry of My People, Out of Captivity in Latin America*. New York: Friendship Press.
- Armstrong, Philip E.
1972 "Sharpening Objectives For Better Relationships." In *Church/Mission Tensions Today*. C. Peter Wagner, ed., pp. 111-117. Moody Press: Chicago.
- Barrett, David B., ed.
1982 *World Christian Encyclopedia, A comparative study of churches and religions in the modern world AD 1900-2000*. New York: Oxford University Press.
- Bassham, Roger C.
1979 *Mission Theology: 1948-1975, Years of Worldwide Creative Tension, Ecumenical, Evangelical, and Roman Catholic*. Pasadena: William Carey Library.
- Beach, Harlan P., et al.
1900 *Protestant Missions in South America*. Chicago: Missionary Campaign Library.
- Beach, Harlan P. and Charles Fahs, eds.
1925 *World Missionary Atlas*. New York: Institute of Social and Religious Research.
- Beaver, R. Pierce
1962 *Ecumenical Beginnings in Protestant World Mission, A History of Comity*. New York: Thomas Nelson & Sons.
- Bliss, Edwin Munsell
1908 *The Missionary Enterprise, A Concise History of Its Objects, Methods and Extension*. New York: Fleming H. Revell Co.

- Blocher, Henri
1974 "The Nature of Biblical Unity." In *Let the Earth Hear His Voice*. J.D. Douglas ed., pp. 380-399. Official Reference Volume, International Congress of World Evangelization, Lausanne, Switzerland.
- Bongarra, Juan Pablo
1988 Personal interview with author during visit to Argentina, September, 1988.
- Bosch, Juan
1971 *Composición Social Dominicana: Historia e Interpretación*. (Tercera edición). Santo Domingo: Editoria TELE-3.
- Braga, Erasmo and Kenneth G. Grubb
1932 *The Republic of Brazil A Survey of the Religious Situation*. New York: World Dominion Press.
- Brown, Herbert W.
1901 *Latin America, The Pagans The Papists The Patriots The Protestants And the Present Problem*. New York: Fleming H. Revell Company.
- Brown Holmes, Vera
1950 *A History of the Americas, From Discovery to Nationhood*. New York: The Ronald Press Company.
- Browning, Webster E.
1928 *The River-Plate Republics, A Survey of The Religious, Economic and Social Conditions in Argentina, Paraguay and Uruguay*. New York: World Dominion Press.
- Browning, Webster E., John Ritchie, and Kenneth G. Grubb
1930 *The West Coast Republics of South America, Chile, Peru and Bolivia*. New York: World Dominion Press.
- Burgess, Stanley M., and Gary B. McGee, eds., Patrick H. Alexander, asc.
1988 *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids: Regency Reference Library, Zondervan Publishing House.
- Cairns, Earle E.
1958 *Christianity Through the Ages, A History of the Christian Church*. Grand Rapids: Zondervan Publishing House.
- CEDEC
1979 "El Pueblo Evangélico Ante La Nación." A pamphlet prepared by CEDEC for presentation at the national news conference. Bogotá: Confederación Evangélica de Colombia.
- CEE
1967 "Estatutos de La Confraternidad Evangélica Ecuatoriana." Statutory documents of the Evangelical Confraternity of Ecuador, 9 pages. Quito: Confraternidad Evangélica Ecuatoriana.

- 1988 "Proforma de Revisión de Los Estatutos de La C.E.E. en Su XXV Asamblea Anual." A statutory amendment project presented to the Twenty-Fifth Annual Assembly, 8 pages. Quito: Confraternidad Evangelical Ecuatoriana.
- Chao, Jonathan T'ien-en
1975 "The Nature Of The Unity Of The Local And Universal Church In Evangelism And Church Growth." In *Let The Earth Hear His Voice*. J.D. Douglas, ed., pp. 1103-1113. Minneapolis: WorldWide Publications.
- Clark, Raymond Brooke
1938 *Under The Southern Cross, The Story of Alliance Missions in South America*. Harrisburg, PA.: Christian Publications, Inc.
- CLAI
1989a "Iglesias Por Paz." In *Pastoral Solidaria, Pastoral de Consolación y Solidaridad*. Official pastoral bulletin of the Council of Latin American Churches. Quito: CLAI. No. 25, Febrero, p. 6.
1989b *RÁPIDAS, Servicio Informativo del Consejo Latinoamericano de Iglesias*. Official informative bulletin of the Council of Latin American Churches. Quito: CLAI. No. 197, Marzo.
- Clinton, J. Robert
1983a Class Syllabus ML 530 Leadership Perspectives Syllabus and Topic Notes. Pasadena: Fuller Theological Seminary.
1983b *Leadership Training Models*. (For use with ML 531 Leadership Training Models). Pasadena: Fuller Theological Seminary.
- Collier, Simon, Harold Blakemore, and Thomas E. Skidmore, eds.
1985 *The Cambridge Encyclopedia of Latin America and the Caribbean*. New York: Cambridge University Press.
- Conard, Bill
c. 1982 *Los Documentos de CONELA*. Contains the constitutional documents of CONELA, including a Spanish translation of the Lausanne Covenant. Mexico: CONELA.
1983 "Latin Evangelicals Reassert Biblical Theology; Stress Cooperation." CONELA Press Bulletin, September.
- CONELA
1987 "Crecimiento Explosivo Evangélico." *NotiCONELA*. Guatemala: CONELA. Junio-Julio, p. 3.
1989 "1990-2000 Decada de Cosecha." *NotiCONELA*. Guatemala: CONELA. Aug-Nov. p. 5.
- CONEP
1987 *Consulta Nacional Sobre La Misión De La Iglesia*. Compiled documents, speeches and committee reports of the National Consultation On The Mission Of The Church. Lima: The Evangelical Council of Peru.

- CONESAL
1987 *Estudio de El Crecimiento de La Iglesia Evangélica de El Salvador.* Mimeographed report prepared for the Despertar /87 Discipling A Whole Nation Congress. San Salvador: The Evangelical Confraternity of El Salvador.
- Cook, Harold R.
1971 *Highlights of Christian Missions, A History and Survey.* Chicago: Moody Press. (First Edition 1967).
- Costas, Orlando E.
1976 *Theology of the Crossroads in Contemporary Latin America.* Amsterdam: Editions Rodopi.
- Damboriena, Prudencio
1962 *El Protestantismo En América Latina, Tomo I: Etapas y métodos del Protestantismo Latino-Americano.* (Estudios Socio-Religiosos Latino-Americanos 12). Friburgo: FERES.
1963 *El Protestantismo en América Latina, Tomo II: La situación del protestantism en los paises latino-americanos.* (Estudios socio-religiosos latino-americanos). Friburgo: FERES.
- DAWN
1990 "Información Basica de los Paises Latinos Americanos." A one-page statistical document presented in DAWN training seminars. Pasadena: DAWN International.
- De Luca, Alberto
1990 Personal correspondence in response to survey questionnaire as member of ACIERA (Evangelical Alliance of Argentina).
- Dennis, James S., Harlan P. Beach, and Charles H. Fahs, eds.
1911 *World Atlas of Christian Missions.* Containing a Directory of Missionary Societies, a Classified Summary of Statistics, and Index of Mission Stations, and Maps Showing the Location of Mission Stations Throughout the World. New York: Student Volunteer Movement for Foreign Missions.
- Dominguez, Roberto
1971 *Pioneros de Pentecostés.* Spain: Literatura Evangélica, Miami, Florida.
- Edwards, Fred E.
1971 *The Role of the Faith Mission, a Brazilian Case Study.* South Pasadena: William Carey Library.
- El Tiempo
c. 1983 "Editorial." In the Spanish language newspaper *El Tiempo*, Bogotá. Placed in author's file, n.d.: n.p.
- Enns, Arno W.
1971 *Man, Milieu and Mission in Argentina A Close look at Church Growth.* Grand Rapids: William B. Eerdmans Publishing Company.

- Escobar, Samuel
- 1985a "El Ecumenismo en Perspectiva Historica." Published in the Spanish language magazine *Misión*. No. 13, Vol. 4, No.2, June, pp. 43-45.
- 1985b "El Problema Ecu­m­é­nico en América Latina." Published in the Spanish language magazine *Misión*. No. 14, Vol. 4 No.3, Setiembre, pp. 78-81.
- 1986 "Los Movimientos de Cooperación Evangélica en América Latina." Published in the Spanish language magazine *Misión*, No. 18, Vol. 5, Nos. 3 & 4, Diciembre, pp. 103-111.
- Fenton, Horace L.
- 1968 "Preface." In *The Inescapable Calling*. Kenneth R. Strachen. Grand Rapids: William B. Eerdmans Publishing Company.
- Fey, Harold E., ed.
- 1970 *The Ecumenical Advance A History of the Ecumenical Movement: 1948-1968*. (Volume II). Philadelphia: The Westminster Press.
- Glasser, Arthur F.
- 1968 "Confession, Church Growth, and Authentic Unity in Mission Strategy." In *Protestant Crosscurrents in Mission The Ecumenical-Conservative Encounter*. Norman A. Horner, ed., pp. 178-221. New York: Abingdon Press.
- 1989 "That The World May Believe: How Do Associations of Mission Agencies Contribute To World Evangelization?" In *Mission Handbook USA/Canada Protestant Ministries Overseas*. (14th Edition). W. Dayton Roberts and John A. Siewert, eds., pp. 33-47. Monrovia, CA: MARC and Zondervan Publishing House.
- Glover, Robert Hall
- 1953 *The Progress of Worldwide Missions*. (4th Edition with Maps). New York: Harper & Brothers Publishers. (1st edition 1924).
- Glover, Robert Hall and J. Herbert Kane
- 1960 *The Progress of World-Wide Missions*. (Revised and Enlarged Edition.) New York: Harper & Brothers Publishers. (1st edition 1924).
- Gonzales, Justo L.
- 1969 *The Development of Christianity in the Latin Caribbean*. Grand Rapids: William B. Eerdmans Publishing Company.
- Gonzales Roca, Hernan
- 1969 "República Dominicana." A mimeographed report presented at CLADE I, in Bogotá, Colombia.
- Grubb, Kenneth George
- 1936 *An Advancing Church In Latin America*. New York: World Dominion Press.
- Hamilton, Keith E.
- 1962 *Church Growth in The High Andes*. Lucknow, India: Lucknow Publishing House.

- Hatch, Robert Allen
 1981 "Church-Mission Relations Case Studies From Latin America." Unpublished master's thesis presented to The Wheaton Graduate School, Wheaton, Illinois.
- Hefley, James C.
 1968 *Intrigue in Santo Domingo, The Story of Howard Shoemake Missionary to Revolution.* Waco, Texas: Word Books.
- Holland, Clifton L., ed.
 1981 *World Christianity: Central America and The Caribbean.* Monrovia, CA.: MARC Ministry of World Vision International.
- Howard, David M.
 1986 *The Dream That Would Not Die, The Birth and Growth of The World Evangelical Fellowship 1846-1986.* Great Britain: Paternoster Press.
 1990 "Evangelicals Win Two Seats In Colombia's Constitutional Assembly." *Information Interchange* World Evangelical Fellowship bulletin, 24 Dec., p. 13.
- Hulbert, Winifred
 1935 *Latin American Backgrounds.* New York: Friendship Press.
- Inman, Samuel Guy
 1942 *Latin America: Its Place in World Life.* Revised edition. New York: Harcourt, Brace & Company. (1st edition 1932).
- Isais, Juan M.
 1966 "Latin America." In *The Church's Worldwide Mission.* Harold Lindsell, ed., pp. 252-257. Waco, Texas: Waco Books.
- James, Preston E.
 1969 *Latin America.* Fourth Edition. New York: The Odyssey Press. (1st edition 1942).
- Jamieson, Robert, A.R. Fausset and David Brown
 n.d. *Commentary Critical and Explanatory on the Whole Bible.* Grand Rapids: Zondervan Publishing House.
- Johnson, Alfred E.
 1967 *Venezuela Survey Report, Potential for Revolutionary Church Growth.* Fort Washington, PA: Worldwide Evangelization Crusade Publications.
- Johnstone, Patrick
 1986 *Operation World, A day-to-day guide for praying for the world.* Fourth Edition, STL Books, Fort Washington, PA: WEC Publications. (1st edition 1974).
- Jornal do Brasil
 1988 "Evangélicos Trocan Voto Por Vantagens." In Portuguese language newspaper Jornal do Brasil, Rio de Janeiro, Brazil. No. 121, 7 de agosto, p. 1, and Caderno B/Especial pp. 4-6.
- Kane, J. Herbert
 1974 *Understanding Christian Missions.* Grand Rapids: Baker Book House.

- 1975 *A Global View of Christian Missions From Pentecost to the Present*. Revised edition. Grand Rapids: Baker Book House. (1st edition 1971).
- 1978 *A Concise History of the Christian World Mission, A Panoramic View of Missions From Pentecost to the Present*. Grand Rapids: Baker Book House.
- Kessler, J.B.A. Jr.
 1967 *A Study of the older Protestant Missions and churches in Peru and Chile with special reference to the problems of division, nationalism and native ministry*. Goes: Oosterbann and le Cointre.
- Klein, Hubert S.
 1982 *Bolivia: The Evolution of A Multi-Ethnic Society*. New York: Oxford University Press.
- LaLive D'Epinay, Christian
 1969 *Haven of the Masses, A Study of the Pentecostal Movement in Chile*. (World Studies of Churches in Mission). Translated into English by Majorie Sandle. London: Lutterworth Press.
- Latourette, Kenneth Scott
 1953 *A History of Christianity*. New York: Harper & Row, Publishers.
- LCWE
 1986 "Latin Americans Assess Evangelization Progress." In *World Evangelization*. Vol. 13 No. 44, Sept., pp. 1,3-4. Charlotte, N.C.: Publication of the Lausanne Continuation Committee for World Evangelization.
- Lee, Elizabeth Meredith
 1946 "The Price of Ultimate Victory." In *Christian World Mission*. William K. Anderson, ed., pp. 137-152. Nashville: Commission on Ministerial Training The Methodist Church.
- Lieuwen, Edwin
 1961 *Venezuela*. New York: Oxford University Press.
- Lindsell, Harold, ed.
 1966 *The Church's Worldwide Mission*. Waco, Texas: Waco Books.
- Linke, Lilo
 1960 *Ecuador Country of Contrasts*. Third edition. New York: Oxford University Press. (1st edition 1954).
- Lockward, George
 1974 "Historia del Protestantismo en La Republica Dominicana." Mimeographed copy of original manuscript, published 1976 as *El Protestantismo en Dominicana*. Santo Domingo: CETEC.
- Lombardi, John V.
 1982 *Venezuela The Search for Order, The Dream of Progress*. New York: Oxford University Press.

- MacKay, John Alexander
 1964 *Ecumenics: The Science of the Church Universal*. Englewood Cliffs, NJ: Prentice Hall, Inc.
- McGavran, Donald A.
 1963 *Church Growth in Mexico*. Grand Rapids: William B. Eerdmans Publishing House.
 1972 *Crucial Issues in Missions Tomorrow*. Chicago: Moody Press.
- McGavran, Donald A., John Huegel and Jack Taylor
 1962 *Church Growth in Jamaica, A Preview of Things To Come In Many Lands*. Lucknow, U.P., India: Lucknow Publishing House.
- McLean, James Hector
 1916 *The Living Christ for Latin America*. Board of Foreign Missions of the Presbyterian Church.
- Mecham, John Lloyd
 1966 *Church and State in Latin America, A History of Politico-Ecclesiastical Relations*. Revised edition. Chapel Hill: University of North Carolina Press. (1st edition 1934).
- Meléndez, Albino
 1987 *Los Evangélicos En Nicaragua, Aproximación Evangelística*. Managua: CEPAD.
- Merino, Pedro
 1987 "La Misión Y La Unidad de La Iglesia." Conference presented at the National Consultation sponsored by the National Evangelical Council of Peru (CONEP) published in *Consulta Nacional Sobre La Misión de La Iglesia*, pp. 189-208. Lima: CONEP.
- Meyer, Gerson, ed.
 1988 *Cosecha de Esperanza Tomo 2, Iglesia Hacia Una Esperanza Solidaria*. Quito: CLAI.
- Milován, Guillermo
 1978 "Apuntes Para Una Historia de la Obra Evangélica En El Uruguay." Unpublished report of a brief historic review of the development of evangelical work in Uruguay written for the Bible Society of Uruguay.
 1981 "Breve Reflexion Sobre El Contexto Nacional de La Obra Evangélica Del Uruguay." Mimeographed report produced for the Bible Society of Uruguay.
 1987 "Estadística Cronologica de la Obra Evangélica del Uruguay." Mimeographed statistical report of the evangelical churches and missions working in Uruguay prepared for the Bible Society of Uruguay.
- Mitchell, Donald Rutherford
 1972 *The Evangelical Contribution of James Thomson to South American Life*. Doctor of Theology Dissertation, Princeton Seminary, New Jersey.

- Mortenson, Vernon
 1966 "Mission-And Evangelical Unity." In *The Church's Worldwide Mission*, Harold Lindsell, ed., pp. 162-177. Waco, Texas: Word Books.
- Neely, Thomas Benjamin
 1909 *South America: Its Missionary Problems*. New York: Educational Department The Board of Foreign Missions of the Presbyterian Church in the U.S.A.
- Neill, Stephen
 1973 *A History of Christian Missions*. Paperback version of original published in 1964. Baltimore: Penguin Books Inc.
- Nelson, Wilton M.
 1963 *A History of Protestantism in Costa Rica*. Lucknow, India: Lucknow Publishing House.
- Neufeldt, Victoria, ed.
 1988 *Webster's New World Dictionary of American English*. Third College Edition. New York: Webster's New World, Division of Simon & Schuster, Inc.
- Niklaus, Robert
 1983 "Nicaragua: Trail of Tears." *Evangelical Missions Quarterly*. Vol. 19, No. 4, October, pp. 350-351.
- Núñez, Emilio A. and William D. Taylor
 1989 *Crisis in Latin America, An Evangelical Perspective*. Chicago: Moody Press.
- Nyrop, Richard F., ed.
 1980 *Peru, A Country Study*. Washington, D.C.: The American University Foreign Area Studies.
- Ordóñez, Francisco
 c. 1956 *Historia del Cristianismo Evangélico en Colombia*. Armenia, Colombia: Instituto Bethel.
- Orr, J. Edwin
 1973 *The Flaming Tongue, The Impact of Twentieth Century Revivals*. Chicago: Moody Press.
 1974 *The Fervent Prayer; The Worldwide Impact of the Great Awakening of 1858*. Chicago: Moody Press.
 1975 *The Eager Feet, Evangelical Awakenings 1790-1830*. Chicago: Moody Press.
 1978 *Evangelical Awakenings in Latin America*. Minneapolis: Bethany Fellowship Inc.
- Padilla, C. Rene
 1983 "La Unidad de la iglesia y el principio de las unidades homogeneas." In *Misión Setiembre*, pp. 13-42.
- Padilla, Washington
 n.d. "Breve Reseña del Protestantismo en Ecuador." Buenos Aires: Fraternidad Teologica Latino-Americana, pp. 182-194.

- Palmer, Donald C.
 1974 *Explosion of People Evangelism*. Chicago: Moody Press.
- Pate, Larry D.
 1987 *Misiónología: Nuestro Comitido Transcultural*. Miami: Editorial Vida.
 1989 *From Every People, A Handbook Of Two-Thirds World Missions with Directory/Histories/Analysis*. Monrovia: MARC.
- Pendle, George
 1956 *Paraguay A Riverside Nation*. Second edition. New York: Royal Institute of International Affairs.
- Peña, Weisson, Gabriel
 1973 *Las Buenas Nuevas En El Ecuador*. Quito: Imprenta Vozandes.
- Phillips, David Blagdon
 1968 "Protestantism in Bolivia to 1952." Unpublished master's thesis Department of History, Calgary University. Alberta, Canada.
- Pierson, Arthur T.
 1901 *The Modern Mission Century Viewed As A Cycle of Divine Working*. New York: The Baker & Taylor Company.
- Pierson, Paul E.
 1974 *A Younger Church In Search of Maturity, Presbyterianism in Brazil from 1910 to 1959*. San Antonio: Trinity University Press.
 1987 Class Lecture Notes MT531 Latin America Theology, Fuller Seminary Pasadena.
- Platt, Daryl L.
 1981a "El Avance de La Iglesia Evangélica en Colombia." A mimeographed Church Growth study paper with statistics and graphs presented to the CEDEC General Assembly 1981.
 1981b *Nueva Esperanza Para Santo Domingo*. A church growth history of evangelical churches in the Dominican Republic. Santo Domingo: Universidad CETEC.
 1984 Journal of personal interviews conducted at AMANECER 84, Antigua, Guatemala.
 1987 Personal letter to Larry Keyes, President of OC International.
- Pond, Mrs. T.S.
 1900 "Venezuela." In *Protestant Missions in South America*. Harlan P. Beach, et al., Chapter IX. Chicago: Missionary Campaign Library.
- Porras, Aristóbulo
 n.d. "La Biblia En Colombia." A five-page mimeographed report prepared for the Bible Society of Colombia by the author, Presbyterian pastor and board member.
- Price, Frank Wilson
 1960 "Ecumenical Streams in Protestant Christianity." *Missionary Research Library Occasional Bulletin*. XI.4, April, pp. 1-15.

- Ramos, Marcos Antonio
1986 *Panoram del Protestantismo en Cuba.* San Jose, Costa Rica: Editorial Caribe.
- Read, William R.
1968 *New Patterns of Church Growth in Brazil.* Grand Rapids: William Eerdmans Publishing Company.
- Read, William R., Victor M. Monterroso and Harmon H. Johnson
1969 *Latin American Church Growth.* Grand Rapids: William B. Eerdmans Publishing Company.
- Ritchie, John
1930 "Peru." In *The West Coast Republics of South America Chile, Peru and Bolivia.* Webster E. Browing, John Ritchie and Kenneth G. Grubb, pp. 55-106. New York: World Dominion Press.
- Roberts, Dayton W.
1981 "Protestant Cooperation In Latin America." Background Briefing Paper # 13, Coral Gables, Florida: Latin American Mission.
- Roberts, W. Dayton and John A. Siewert, eds.
1989 *Mission Handbook USA/Canada Protestant Ministries Overseas.* (14th Edition). MARC Division of World Vision International, Monrovia, CA. Grand Rapids: Regency Reference Library, Zondervan
- Rouse, Ruth and Stephen Charles Neill, eds.
1967 *A History of the Ecumenical Movement 1519-1948.* Second Edition, Revised Bibliography. Philadelphia: Westminster Press. (1st edition 1954).
- Rojas Leon, Ramon
1982 *Requiem A Una Maniobra, El Complót Contra Nuevas Tribus.* Maiquetia, Venezuela: Editorial Gutierrez Chuorio S.R.L.
- Scudder, Mrs. William W.
1899 *Nineteen Centuries of Missions, A Handbook Primarily Prepared for Young People.* New York: Fleming H. Revell Company.
- SEPAL
1983 *La Hora de Dios Para Guatemala.* Contains a series of messages on the state of the Guatemalan Church in preparation for the AMANECER 1984 Congress. Guatemala City: SEPAL.
- Shepherd, J.F.
1972 "Is Church Really Necessary?" A conference presented at the Green Lake IFMA-EFMA Conference. Published in *Church/ Mission Tensions Today.* C. Peter Wagner, ed., pp. 17-38. Chicago: Moody Press.
- Shumaker, John T.
1972 "Uruguay." Unpublished MA thesis Fuller Theological Seminary, Pasadena.

- Snead, Alfred C.
1950 *Missionary Atlas, A Manual of The Foreign Work of the Christian and Missionary Alliance*. Harrisburg, PA: Christian Publications.
- Speer, Robert Elliott
1912 *South American Problems*. New York: Student Volunteer Movement for Foreign Missions.
- Strachen, R. Kenneth
1968 *The Inescapable Calling, The Missionary task of the church of Christ in the light of contemporary challenge and opportunity*. Grand Rapids: William B. Eerdmans Publishing Company.
- Sturz, Richard J.
1976 "Cooperacao Interdenominacional No Brasil." Mimeographed copy of conference presented by the author, including statistics, 9 pages.
1988 Taped interview conducted in Brazil by D. Platt.
- Taylor, Clyde W.
n.d. "Can Evangelicals Ease Ecumenical Pressures?" A bulletin sent by the EFMA office while Taylor was Executive Secretary encouraging the formation and strengthening of local evangelical fellowship organizations.
- Thiessen, John Caldwell
1970 *A Survey of World Missions*. Chicago: Moody Press. (1st edition 1955).
- Thomas, Robert L., ed.
1981 *New Standard Exhaustive Concordance of the Bible*. Hebrew-Aramaic and Greek Dictionaries. Nashville: Holman.
- Vale, Valentin
n.d. "Modelos de Misiones Urbanas-El Modelo de Caracas." Mini-case study presented in *Catedra de CONELA*. Guatemala: CONELA.
- Valle, Carlos, ed.
1983 *Semilla de Comunion*. Contains the constitutional documents and other materials of the Consejo Latinoamericano de Iglesias (CLAI). Buenos Aires: Asociacion Ediciones La Aurora.
- VELA y IMDELA
1987 *Mexico Hoy y Mañana Vision Evangelical al Comienzo del Siglo XXI, La Gran Ciudad de Mexico*. Mexico D.F: Editorial Cuajimalpa.
- Vélez, Ruperto
1980 "Cinco Clases de Líderes." Syllabus materials prepared for SEPAL de Colombia.
- Vine, W.E.
1962 *An Expository Dictionary of New Testament Words with their Precise Meanings for English Readers*. West Wood, NJ: Fleming H. Revell Company. (1st edition 1940).

- Wagner, C. Peter
- 1970a "Latin American Congress on Evangelism." Article includes the Evangelical Declaration of Bogotá. *Evangelical Missions Quarterly*. Vol.6, No.3, Spring, pp. 167-175.
- 1970b *The Protestant Movement in Bolivia*. South Pasadena, CA: William Carey Library.
- n.d. Restricted access Personal Papers on the evangelical fellowship movement in Bolivia and Chile on file with The Billy Graham Library, Wheaton, Illinois. Used by permission of the author.
- Walker, Williston
- 1970 *A History of the Christian Church*. Third edition, revised by Robert T. Handy. New York: Charles Scribner's Sons. (1st edition 1918).
- Wedemann, Walter
- 1977 *A History of Protestant Missions To Brazil, 1950-1914*. Ph.D. dissertation, Southern Baptist Theological Seminary. Louisville, Kentucky.
- Weil, Thomas E., et al.
- 1970 *Area Handbook for Colombia*. Washington DC: The American University Foreign Affairs Studies.
- Weld, Wayne Curtis
- 1968 "An Ecuadorian Impasse." Unpublished masters thesis, School of World Mission, Fuller Seminary, Pasadena.
- 1973 *The World Directory of Theological Education By Extension*. South Pasadena: William Carey Library.
- Wheeler, W. Reginald and Webster E. Browning
- 1925 *Modern Missions on the Spanish Main, Impressions of Protestant Work in Colombia and Venezuela*. Philadelphia: The Westminster Press.
- Wilson, Samuel and John Siewert, eds.
- 1968 *Mission Handbook, North American Protestant Ministries Overseas*. (13th Edition). Monrovia, CA: MARC Division of World Vision International.
- Winter, Ralph D.
- 1970a *The Twenty-Five Unbelievable Years 1946-1969*. South Pasadena: William Carey Library.
- 1970b *The Warp and the Woof, Organizing for Mission*. Pasadena: William Carey Library.
- Wood, Robert
- 1964 *Missionary Crisis And Challenge In Latin America*. St. Louis: B. Herder Book Company.

Young, Robert

n.d. *Young's Analytical Concordance to the Bible*. (Authorized Edition, Revised, 22nd American Edition). William B. Stevenson, ed., Grand Rapids: William B. Eerdmans.

Zapata A., Virgilio

1982 *Historia de La Iglesia Evangélica En Guatemala*. Ciudad de Guatemala: Genesis Publicidad, S.A.

INDEX

¡Error! Marcador no definido.

¡Error! Marcador no definido.

VITA

Daryl Lynn Platt was born in Kimberly, Idaho, as the youngest of three brothers. He grew up in suburban Denver, Colorado, where he experienced conversion at the age of nine.

He trained for the ministry at Azusa College (Azusa Pacific University) in California and Fort Wayne Bible College (Summit Christian College) in Indiana, leading to the BA degree. After serving in domestic and foreign ministry, further training at the graduate level has been done at Fuller Seminary and Talbot Seminary in California leading to the MA and D. Miss degrees.

The Platts were involved in denominational ministry first as pastor and later as missionary to Latin America with the Evangelical Mennonite Church, with whom Daryl holds his ministerial credentials.

Subsequently they have been involved in interdenominational missionary ministry with OC International (formerly Overseas Crusades) in Colombia, South America and Swaziland, Southern Africa. Primary areas of ministry have included evangelism, discipleship, leadership and ministry strategy.

Sharing with him in the ministry have been his wife, Carolyn (formerly Carolyn Derreth of Baltimore, Maryland), and their four children, Cheryl, Lynda, Philip, and Stephen.