

**THE LATIN AMERICAN SOCIO-RELIGIOUS STUDIES PROGRAM -
PROGRAMA LATINOAMERICANO DE ESTUDIOS SOCIORRELIGIOSOS
~~ PROLADES ~~**

**A PROLADES-[RITA](#) DATABASE PROJECT
[Religion-In-The-Americas](#)**

**Historical Profiles of Protestant Denominations with
Hispanic Ministries in the Dominion of Canada:
Listed by Major Traditions and Denominational Families**

[NOTE: THIS IS A WORK IN PROGRESS](#)

**See our basic Religious Classification Code Document:
[English](#) / [Spanish](#)**

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INTRODUCTION

The idea of compiling a document like this one first came to mind during the period 1970-1972 when I was an M.A. student in the School of World Mission at Fuller Theological Seminary (FTS) in Pasadena, CA. At that time I was engaged in bibliographical research and field work and writing for my thesis, which was published under the title, *The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study* (South Pasadena, CA: William Carey Library, 1974 – 554 pages). Although the subject matter was focused on the geographical confines of Southern California, I could not help but dream about the possibility of expanding the coverage of my research to the whole nation.

The second time that the idea emerged was when I returned to FTS in 1980-1981 for doctoral studies at the School of World Mission. Between 1972 and 1980 I served as a missionary in Costa Rica with the nondenominational Latin America Mission (with headquarters in Bogota, New Jersey – later relocated to Miami, Florida) on-loan to the International Institute for In-Depth Evangelization (IINDEPTH, sponsor of the Evangelism-in-Depth national crusades in Latin America). While at FTS, I was invited to teach a course in the Hispanic Studies Department of the School of Theology using my previous study of the Hispanic Protestant Church in Southern California as the primary text book. I was privileged to have 33 Hispanic students in my course, which was taught in a bilingual format (Spanish-English) because the text book was written in English and most of my lectures and questions and answers were in Spanish or Bilingual.

One of the primary requirements for my course was for each student to write a brief historical account of the origin and development of his/her denomination in English or Spanish, building on what I had written earlier in *The Religious Dimension* about each denomination. However, some of the students were allowed to write about the origin and development of their individual congregations and to include a “church growth” analysis. Some of my students did an excellent job of researching and writing their respective articles, while others were unable to live up to my expectations; and a few did not complete the assignment. Thinking about the future, I made photocopies of the best term papers for my files.

After my year of study-furlough in residence at FTS, in late 1981, I returned to Costa Rica and resumed my responsibilities with IINDEPTH in Central America, while completing the writing of my doctoral dissertation on “The History of the Protestant Movement in Central America,” and doing the final editing of *World Christianity: Central America and the Caribbean*, which was published by MARC-World Vision in 1982.

The next time that the idea of creating this document emerged was during the period 1985-1989 when I was encouraged by some of my Hispanic friends to think seriously about coordinating a national study of Hispanic church growth in the USA, building on similar national studies that I coordinated in each country of Central America between 1977 and 1981 under the auspices of the Central American Socio-Religious Studies Program (PROCADES), which I founded and directed while serving with IINDEPTH. By the mid-1980s, PROCADES had evolved into PROLADES (Latin American Socio-Religious Studies Program) as a consequence of expanding the ministry to other Latin American and Caribbean countries. However, the limits of time and funding made such a national study of Hispanic church growth in the USA impossible during the 1980s.

Nevertheless, during the early 1990s, after I returned to the Los Angeles area to coordinate **A Study of Ethnic and Religious Diversity in the Greater Los Angeles Metro Area (GLAMA)**,

with the logistical support of a dozen partnership agencies, I became an active member of the Hispanic Association of Theological Education (AHET, Asociación Hispana de Educación Teológica) and participated in the AHET History Committee under the direction of the Rev. Dr. Rodelo Wilson. I served as the project manager for the production of a 224-page compendium of articles on the history of a dozen Protestant denominations with Hispanic ministry in Southern California. Some of the original articles that were considered for publication had been written by students in my FTS course on the History of the Hispanic Protestant Church in Southern California in 1980-1981. However, since these earlier articles had been written about ten years previously, the History Committee decided to ask each author to update them or to invite other Hispanic leaders to write new articles about their respective denominations. Consequently, some of the articles published by the AHET History Committee in 1993 were updated versions of the original 1980-1981 documents, while others were newly written. See the following website for the online version of the AHET History compendium:

<http://www.hispanicchurchesusa.net/AHET/indice2.htm>

Now, almost 20 years have passed since the publication of the AHET History compendium in 1993. After my retirement as a professor and member of the board of directors of the Evangelical University of the Americas (UNELA = Universidad Evangélica de las Américas) in Costa Rica in 2007, I resumed an active role as director of PROLADES and began to think, once again, about the possibility of coordinating a national study of Hispanic church growth in the USA and Canada.

However, another opportunity soon presented itself when I was invited by Dr. J. Gordon Melton, general editor of *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices* (Santa Barbara, CA: ABC-Clio Publishers, First Edition, three volumes, 2002) to update my original articles included in the First Edition and to help Melton update articles on other countries in the Americas for the second edition to be published in 2010. This activity took up most of my time during 2008-2009, and it resulted in the production of 35 updated country articles for the Encyclopedia, which was published in six volumes in October 2010.

As my work on the Encyclopedia neared an end, the opportunity of turning my attention to a national study of Hispanic church growth in the USA and Canada presented itself between July and December of 2009 during two trips that I made to Southern California from my home in Costa Rica. My preliminary conversations with Hispanic leaders in Southern California during late 2009 resulted in the impetus needed to launch the present national study, with the support of a dozen or more key Hispanic and Anglo leaders who believed that the time had, indeed, come to begin such a study. Consequently, in early January 2010, I took the necessary steps to launch the project, create a new web site, and begin the long process of research, writing and production of a series of new documents for the "Online Handbook of Hispanic Protestant Denominations, Institutions and Ministries in the USA" at: www.HispanicChurchesUSA.net

Beginning in October 2011, after establishing a working relationship with the Rev. Stan Perea, President of the Association for Hispanic Theological Education (AETH = Asociación para la Educación Teológica Hispana), we decided to begin a similar study of Hispanic ministry in Canada with the support of AETH, as well as a study of the Protestant movement in Puerto Rico. The current document is a compilation of information from many sources on Hispanic Protestant ministry in the Dominion of Canada. It is purposefully designed to be "a work in progress," so that corrections, additions and updates can be added continuously by participating individuals and organizations.

At long last, a more complete picture of the origin and development of the Hispanic Protestant Church in the USA and Canada is now emerging as each piece of the mosaic is added, trimmed, fitted and polished. This is what I previously experienced regionally when I wrote *The Religious Dimension in Hispanic Los Angeles* during 1970-1972. Other authors have added other pieces to the national mosaic by contributing regional and denominational histories of the Hispanic Protestant Church in the USA; see the following web pages for more information:

http://www.hispanicchurchesusa.net/history_docs.htm

<http://www.hispanicchurchesusa.net/hispanic Regional studies.htm>

We hope that AETH members and other interested parties in the Dominion of Canada will assist us by providing new information about Hispanic work in their country, as well as helping us correct and update our existing information. In order to orient the reader to our classification system of religious bodies in the Americas, please see the following document:

<http://www.hispanicchurchesusa.net/clas-eng.pdf>

We welcome your comments, corrections, suggestions and contributions to this study so that the final product will be more comprehensive and, hopefully, free of distortion and misinformation.

I want to express my sincere appreciation to my colleague, Dr. Dorothy Bullón, who assisted me with the research, compilation and editing of this document as part of the PROLADES Team in Costa Rica.

Clifton L. Holland, General Editor
Director of PROLADES
San Pedro, Montes de Oca, Costa Rica
30 June 2012

THE PROTESTANT MOVEMENT

B1.0

LITURGICAL TRADITION

B1.10
Lutheran Family

B1.20
Reformed-Presbyterian-Congregational Family

B1.30
Anglican/Episcopalian family

Historical Origins of Hispanic Ministry

1578 - Anglican Church of Canada (ACC) -
Iglesia Anglicana de Canadá

1755 – First Lutheran church established in Canada

1875 - The Presbyterian Church in Canada -
La Iglesia Presbiteriana en Canadá

1895 - Reformed Church of America, Synod of Canada (RCSC) -
Sínodo Iglesia Reformada de Canadá

1925 - United Church of Canada (UCC) -
Iglesia Unida de Canadá

1986 - Evangelical Lutheran Church in Canada (ELCIC) -
Iglesia Luterana Evangélica en Canadá

1988 - Lutheran Church of Canada (LCC) -
Iglesia Luterana de Canadá

B1.10

Lutheran Family

B1.101

**EVANGELICAL LUTHERAN CHURCH IN CANADA (ELCIC) -
Iglesia Luterana Evangélica en Canadá**



HEADQUARTERS

Evangelical Lutheran Church in Canada
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Internet: www.elcic.ca

History

The Lutheran Church as a movement within Christendom is traditionally dated from October 31, 1517. On that day Martin Luther posted 95 theses (statements) in Wittenberg, Germany, questioning some of the practices in the church of his day, particularly the sale of indulgences (certificates signed by the Pope, reducing the time a soul must spend in purgatory). The term "Lutheran" was first applied as an insult to the followers of Luther. Luther objected to the name for a different reason. He wanted his followers to be known only as "Christian" but "Lutheran" has stuck.

With Bible, Catechism and Hymnbook packed among their belongings, Lutherans formed an important group of immigrants to Canada. During the winter of 1619 a group of Danes, under Captain Jens Munck and with Chaplain Rasmus Jensen, conducted Lutheran worship services on the shores of Hudson Bay.

Canada's first Lutheran congregation was St. George's of Halifax. It was built in 1755 by Lutheran settlers who accompanied Lord Cornwallis to Halifax. Although part of the Anglican Church for over a hundred years now, the church building, also known as Little Dutch Church, is shared by both denominations today. Not far away, in Lunenburg, stands Zion Lutheran Church, founded in 1772. It is the oldest Lutheran congregation in Canada. In its tower hangs the bell which had once rung in the chapel tower of Fort Louisburg.

The number of Lutherans in Canada increased after the American Revolution when many Americans of German background immigrated to Canada. Not long after, waves of German immigrants poured into Ontario. By 1861 there were enough congregations to organize a Canada Synod. A little later, as the West was opened, large numbers of German, Scandinavian and Icelandic Lutherans were among those found in this vast part of our country.

(Excerpt from a Lutheran Council in Canada publication)

History and Structure in the Synod of Alberta and the Territories

The oldest congregation of our synod, St. Matthew's, Spruce Grove, was organized in 1891. Less than twenty years later ten antecedent Lutheran church bodies were working in Alberta. A merger in 1917 reduced this number to eight; one in 1930 reduced it to seven; one in 1960 to five; one in 1962 to two. By then the Canada District of the American Lutheran Church was semi-autonomous as the Evangelical Lutheran Church of Canada (ELCC) and the Canadian synods of the Lutheran Church in America as the LCA-Canada Section (LCA-CS).

On January 2, 1967 the ELCC began functioning as a full autonomous church body. At its first convention it extended an invitation to the LCA-CS and the semi-autonomous Canadian districts of the Lutheran Church-Missouri Synod, later known as the Lutheran Church-Canada (LC-C), to enter into negotiations to form one Canadian Lutheran Church. Both accepted, but soon the LC-C withdrew. (Note that hence the Missouri Synod is not one of the antecedent church bodies otherwise referred to in this sketch.) The ELCC and LCA-CS continued negotiations, culminating in the constituting convention of our present Evangelical Lutheran Church in Canada (ELCIC) May 16 - 19, 1985. The new church body began functioning legally on January 1, 1986.

The constitution of the ELCIC provided for five synods, of which ours is one. The constituting convention of the Synod of Alberta and the Territories was held June 6 - 8, 1985. It too became a legal entity on January 1, 1986, with its head office in Edmonton. Subsequently an unofficial office opened in Calgary.

The constitution of the ELCIC provided for officers and a national church council to oversee the ongoing life of the church between biennial conventions. The synods had a corresponding structure. In 1995, a national convention resolution clearly defined the areas of responsibility between the national church and the synodical church. (For a copy of this chart, please call the synod office at 780, 439-2636).

With reference to our synod, its executive officers are: bishop, chairperson, secretary, and treasurer. With the Synod Council, these oversee the ongoing life of the synod between its biennial conventions. Our Synod has altered the structure with which it began currently using program committees ordered by the Synod Council which will meet the priorities of the Synod. With the other western synods our synod is responsible for underwriting the cost of operating Lutheran Theological Seminary, Saskatoon. Hence our synod in convention elects representatives to the Seminary Board of Governors. As do the other synods, the Synod of Alberta and the Territories negotiates a national remittance amount annually to provide for the ELCIC operating budget.

Our synod is divided into five conferences. These meet in annual conventions for information, inspiration and to elect synod clergy delegates to the national church convention every other year. The deans meet occasionally with the bishop as an advisory council. They assist the bishop by performing such responsibilities as he/she assigns to them.

As one of the constituent synods of the ELCIC, our synod participates in a number of wider fellowships: Lutheran Council in Canada; Canadian Lutheran World Relief and Global Hunger and Development Appeal; Lutheran World Federation and the World Council of Churches. Some comparative figures give a statistical sense of the constituency:

(This was prepared by The Rev. Dr. George O. Evenson)

Source: http://www.albertasynod.ca/about_us/history

The Evangelical Lutheran Church in Canada (ELCIC) is the major Canadian representative of the traditions of the Lutheran reformation of the catholic Christian church. Baptized membership is around 152,500 members. The ELCIC came into being in 1986 through the merger of two predecessor bodies.

We derive our teachings from the Holy Scriptures and confess the three ecumenical creeds of the Christian church. We hold to orthodox catholic theology as enunciated in the ecumenical councils of the first five centuries of Christianity.

We trace our roots as a confessing movement to the reformation of the Catholic Church initiated by Dr. Martin Luther in Germany in the 1500s. See Project Wittenberg for a great deal of primary source information. From Germany, Lutheranism spread to Scandinavia and the Baltic states, as well as to other areas in central and Eastern Europe.

Today, Lutherans are to be found around the world. Lutherans have been continually present in Canada since the 1750s, when German Lutheran immigrants arrived in Halifax.

The Evangelical Lutheran Church in Canada holds membership in the Lutheran World Federation, the Canadian Council of Churches and the World Council of Churches.

The Evangelical Lutheran Church in Canada is in full communion with the Anglican Church of Canada. See the joint Waterloo Declaration for details.

Source: <http://elcic.ca/About-the-ELCIC/default.cfm>
Centro Bíblico Internacional <http://www.all saints calgary.com/>

Hispanic ministry: one church serving Spanish speakers in Calgary.

B1.102

Lutheran Church of Canada (LCC) - Iglesia Luterana de Canadá



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Internet: <http://www.lutheranchurch-canada.ca/home.php>

From Wikipedia, the free encyclopedia:

The **Lutheran Church–Canada (LCC)** is a traditional, confessional Lutheran denomination in Canada. With about 70,000 members, it is the second-largest Lutheran body in Canada after the Evangelical Lutheran Church in Canada (ELCIC). The LCC was founded in 1988 when most Canadian congregations of the **St. Louis-based Missouri Synod (LCMS)** formed an autonomous Canadian church body with a synod in Winnipeg, Manitoba. Sixteen Canadian congregations — one in Montreal, the rest in Ontario — remain affiliated with the LCMS.

Following its founding in 1988, LCC created three districts. The Alberta-British Columbia District offices are in Edmonton, Alberta; the Central District in Regina, Saskatchewan; and the East District in Kitchener, Ontario. Like other conservative Lutheran bodies, LCC professes the Lutheran Confessions as contained in the Book of Concord (e.g. theology of an inerrant Bible). The LCC practices closed communion, rejecting shared communion even with other Christians who do not subscribe to the LCC's doctrines. The church body is in communion with some member synods of the International Lutheran Council (e.g., the LCMS). Many LCC congregations use *Lutheran Service Book* as their hymnal. The current president of LCC is Rev. Dr. Robert Bugbee.

The church body has established Concordia University College of Alberta in Edmonton, and two seminaries, Concordia Lutheran Theological Seminary in St. Catharines, Ontario and Concordia Lutheran Seminary in Edmonton, Alberta.

LCC is involved with foreign mission efforts in the following countries: **Nicaragua**, where work begun in 1997 resulted in the founding of the "Iglesia Luterana Sínodo de Nicaragua" (ILSN) in 2008; southeast Asia, where it assists in providing theological education for future pastors in Thailand and Cambodia; and Ukraine, where it partners with the "Synod of Evangelical Lutheran Churches of Ukraine" (SELCU) in the training of future pastors at Concordia Seminary in Usatovo (near Odessa) in the southern part of the country.

As of 2009 it has 72,116 baptized members.

Source: http://en.wikipedia.org/wiki/Lutheran_Church%20%94Canada

Spanish Language Ministry – Grace Lutheran Church, Brandon MB

By the Grace of God, Word and Sacrament Ministry in the Spanish language continues. Thank You, Lord!

Spanish services are usually at 4:30 pm on Sundays, typically followed by an hour of fellowship. Attendance varies from 1 to 12, with an average attendance of between 4 and 8, however; on special Sundays, like Christmas and Easter, between 24 and 30 people attend. At Easter we had a combined English/Spanish service which worked out well.

Mrs. Kyleigh Bromley continues to be our pianist for the Spanish Language Worship Services. She plays every Sunday – without a break or a substitute. She is also the pianist for the English services on the 2nd and 4th Sundays of the month. The Mission grant sent to Grace Lutheran Church has been primarily used to pay her a weekly honorarium in appreciation of the time she dedicates to this ministry.

The mission grant has also been used to purchase “Portals of Prayer” booklets in Spanish (“Portales de Oracion”). These are used within the Spanish congregation, to encourage bible study and daily devotions – something foreign to most of the people who attend. These booklets are also used as a tool for outreach to non-members.

During the months of June and July, we have been following a special summer worship schedule. We have Spanish Divine Service with Holy Communion the 1st and 3rd Sundays of the month. On the 2nd and 4th Sundays we gather in the church parking lot to head out to a museum, park, or zoo for fellowship, where we share a short devotion taken from a Portals of Prayer booklet, followed by lots of fun, and food. This fellowship time of taking these new Spanish immigrants to various points of interest within the province of Manitoba or the city of Brandon, has continued a tradition begun last year by my wife, Frida.

We endeavor to meet special needs of members and non-members (Spanish and English alike) within the city of Brandon. For example, when a member or non-member has need of translation, certifying documents, help with a doctor’s visit, etc., we respond when asked, if we are able. In this way it allows us to show Christ’s love “in deed”, as well as in word. As a result, non-members have made contact with our congregation as potential members, and our relationship with members is strengthened.

We thank God for the mission support we have received to enable us to reach out to Spanish speaking people in and around Brandon, and God willing, we will be able to reach out even more effectively in the future. Please keep this ministry in your prayers.
God’s richest blessings to all!

Rev. Edmund Mielke, Grace Lutheran Church, Brandon MB

Source:

<http://www.lcccentral.ca/portal.jsp?SmTgBriAHQ7QNpw4/1tkWGM8H7Z7Su+GmnWdzAY5qmY/ZoeKi/F695MfFZocBJkk>

There are two Hispanic churches affiliated with this denomination in Canada.

B1.20

Reformed-Presbyterian-Congregational Families

B1.21011

Reformed Church in America, Regional Synod of Canada -
Iglesia Reformada en América, Sínodo de Canadá
(1628, New Amsterdam colony, New York City; 1909, Alberta, Canada)



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Brief Outline of RCA History

In the small colonial town of New Amsterdam, on a Sunday in **1628**, about fifty people gathered around a crude table in a mill loft. Their celebration of the Lord's Supper marks the birthdate of the Reformed Church in America. The congregation they founded still continues today as the Collegiate Reformed Church in New York City, the oldest evangelical church in North America with a continuous ministry.

The Reformed branch of Protestantism is rooted in the Reformation of the 1500s. Its primary leader was John Calvin of Switzerland, whose reform movement spread to Scotland, where it became the Presbyterian Church, and the Netherlands, where it became the Dutch Reformed Church.

In the **1600s**, congregations of the Dutch Reformed Church in North America spread and expanded, even after the English took control of the region from the Dutch. The church sent its ministers to Holland to be ordained and did not hold services in the English language until **1764**. When America became independent, the Dutch-founded church also cut its ties to its European mother country. The Revolutionary War was particularly divisive in parts of the church and some of the congregants split from each other following the war. A group of parishioners loyal to the British settled in Canada along the St. Lawrence River. The congregations these refugees founded eventually became part of the Presbyterian Church of Canada.

Throughout the first half of the **eighteenth century**, the church's Dutch beginnings shifted from an everyday reality to a remembered heritage as Dutch-language worship began to fade. The

church, incorporated in the United States in **1819** as the Reformed Protestant Dutch Church, changed its name in **1867** to the Reformed Church in America.

During this time, the RCA was already involved in worldwide mission programs in Africa and Asia. Long a pioneer in overseas mission, the church has consistently made a contribution beyond its size. The first RCA mission programs began in America in **1796**, when the RCA and other denominations formed the New York Missionary Society that primarily reached North American Indians. Missionaries had reached China, India, Africa, and other parts of America by **1820**, and the RCA revamped its Board of Foreign Missions in **1857** to be an RCA-only supported, non-partnered agency.

John and Harriet Scudder began mission work in Ceylon in **1819** under the direction of the American Board of Commissioners for Foreign Missions. Moving from Ceylon to the sub-continent of India, they established the Arcot Mission in **1853**. This work was continued by the Church of South India in **1947**.

Missionaries of the RCA established a mission in Japan in **1859** and one in Arabia in **1892**, and global mission outreach continued with the added support of the auxiliary Women's Board of Foreign Missions, organized in **1875**. (It merged with the general Board of Foreign Missions in **1945**).

The church's growth in North America continued, bolstered by a new wave of Dutch immigrants in **1847**. That year, two groups prevented in the Netherlands from worshipping in a Reformed church free from state domination, fled to the United States. They settled in Pella, Iowa, and Holland and Zeeland, Michigan. After consideration and deliberation, the Holland-area groups (in **1850**) and a splinter faction of the Pella group of settlers (in **1856**) united their churches with the Reformed Church in America.

During this period of growth, however, disagreements among congregations in Michigan arose about such topics as the singing of hymns (instead of only psalms) in worship, secret societies such as the Freemasons, and regular Christian education, among other issues. In **1857**, several congregations seceded from *the then-named Reformed Dutch Church and became the Christian Reformed Church*. Further secessions in **1882** added to the **Christian Reformed Church**, as did immigrants who seemed to choose the CRC almost automatically. The seceding church in the Netherlands, too, transferred its loyalty to the Christian Reformed Church, leaving the RCA without a sense of historical roots in Europe.

Despite the loss of congregations through the split with the Christian Reformed Church, through the additions of Midwestern congregations the Reformed Church spread westward and established a presence outside the eastern seaboard. Most of the RCA's influence in America continued to be among settlers and immigrants of Dutch descent throughout the nineteenth century--**including two congregations organized with Dutch immigrants in Alberta, Canada, in 1909 and 1912**--though in **1895** the church started mission programs among Native American Indians. A mission program to Appalachian families began in **1899** in Jackson County, Kentucky. Ministries to other minority groups began during this time and during the **early twentieth century**, but only the Native American Indian programs and the ministries in Jackson County still are part of the RCA.

Another expansion of RCA ministry in Canada took place in the middle of the twentieth century, following World War II. The RCA worked to assist Dutch immigrants who were leaving Europe and seeking new starts in Canada. By **1950**, the RCA had ministers working in seven sites

helping more than 18,000 immigrants, and two congregations were organized in Ontario. This foundational work led to the establishment of the Regional Synod of Canada in **1993**.

While Dutch immigrants were expanding the church in Canada, the Reformed Church in the United States also underwent change in the **1950s**, the years following World War II and encompassing the tensest years of the Cold War. The social and cultural mood in America welcomed churches and religiosity, if only as a counterpoint to the atheism practiced by the nation's Cold War enemies. Americans moving to the cities and suburbs prompted the RCA to spend millions of dollars to organize 120 new churches **between 1949 and 1958**, and for the first time in the denomination's history, many were opened among people unfamiliar with Dutch heritage and the Dutch Reformed traditions. In the **1960s**, mission work also took on a new tone, as the Board of Foreign Missions was renamed the Board of World Missions.

To further welcome people from backgrounds other than Dutch, the RCA formed four racial/ethnic councils between **1969 and 1980**. The councils help the denomination face and address issues related to race and ethnicity, dealing particularly with people connected to the RCA through Pacific and Asian American congregations, **Hispanic congregations**, Native American Indian congregations, and African-American congregations.

Women have always played a vital role in the RCA. Their contributions began with such activities as initiating and supporting missions in North America and around the world, and serving as missionaries. Today they are missionaries, teachers, study leaders, volunteers, elders, deacons, and pastors. Denominational approval of the ordination of women as elders and deacons came in 1972, though women had been ordained to those offices beginning in 1970. The first woman RCA minister was ordained in 1973, and ordination to the office of minister was opened to all women by an act of General Synod in 1979.

Today women continue their involvement in the Reformed Church, in many kinds of ministries. Dozens of women are ordained ministers in the RCA, serving as pastors and specialized ministers, pursuing graduate work, and serving elsewhere without charge. Nearly 40 percent of the students in RCA seminaries are women, and many women have been sent as delegates to General Synod.

In **2000**, the RCA assembled for Mission 2000, a whole-church event that aimed to discern and direct the denomination's role in mission into the twenty-first century. The RCA's Statement of Mission and Vision, introduced in **1997**, spells out the calling of the church, and the Pentecost Letter, written at Mission 2000, exhorts the many congregations of the RCA to go forth into their communities and make a difference there for Christ.

Emphasis on mission continues, at home as well as overseas. The "Discipling All Nations" paper talks about the need for and methods of ministering to people around the world in this new century. Urban ministries focus on churches and people who live in cities around North America, charged with the reminder that, as cities grow into population centres, the future of the church depends on how it touches the lives of people in the cities.

The mutual-mission initiative, new in **2002**, acknowledges the North American church's need to learn from the strong and developing church in the Southern Hemisphere and elsewhere in the world. This initiative will foster exchanges of people, knowledge, and understanding between the long-established North American churches and their younger, innovative, growing counterparts in Africa, Asia, and Europe.

Reformed and always reforming, the RCA has moved into the twenty-first century, rooted and established in careful theology and committed to grow as the Spirit leads.

Source: <https://www.rca.org/sslpage.aspx?pid=2181>

About Us

The Regional Synod of Canada (RSC) is one of eight regional synods in the Reformed Church in America. The Regional Synod of Canada provides spiritual and practical leadership by shepherding leaders, congregations and classes. We cast the vision of the Synod, coordinate new church developments and serves as a catalyst for congregation renewal.

Our Vision

The Regional Synod of Canada is called by God to mobilize the classes, churches, pastoral leadership, and laity into mission. Mobilizing for Mission will help transform God's call and our dreams into reality. We mobilize the church by preparing the church and providing resources for mission. Mission is responding to Christ's call to "Go and make disciples."

Source: <http://www.reformed-church.com/index.html>

HISPANIC MINISTRIES

Council for Hispanic Ministries

The Council for Hispanic Ministries works to express the RCA's vision for social, economic, and racial justice for all people, interpret RCA programs and policies for Hispanic congregations, and help new Hispanic pastors understand the people, practices, and theology of the RCA. For more information, contact:

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Hispanic Pastors and Spouses Participate in Retreat

In late June, Jim and Jan Koopman hosted the third annual retreat for Synod of the Heartland Hispanic pastors and their spouses. Four couples and their families attended, including RCA coordinator for Hispanic Ministries Brigido Cabrera and his wife, Milagros.



The purpose of the retreat is to give these church planters and their wives the opportunity to relax, focus on their marriages, and continue planning for the future. "These pioneering pastors and their families make great sacrifices in their ministries and this is our opportunity to love on them and give something back," says Jim Koopman, who led sessions on strengthening marital relationships, refining and setting goals for each pastor's mission and calling, and formulating an exit strategy. In addition to facilitated sessions, several hours were set

aside for family time, leaving plenty of time for singing and praising God, renewing friendships, learning from each other, having fun, and praying together. The retreat ended with Holy Communion, giving everyone the opportunity to receive God's grace for the future ahead.

"This event is one of the highlights of our year," Jan Koopman says. Jim and his assistant, Cathy Davis, begin planning the event in the winter, and feedback from this year's participants will help in the planning for next year's event.

Felix Valdez summed up the experience: "We have received love and blessings in the area of family, relationship, matrimony, and ministry."

"Next year? I have to learn Spanish," says Jim. *Jim Koopman is regional minister for the Classes of Central Iowa and Pleasant Prairie.*

Source: <http://www.rca.org/Page.aspx?pid=5965>

There are three Spanish churches affiliated with this denomination in Canada.

B1.2211

**The Presbyterian Church in Canada (PCCAN) -
La Iglesia Presbiteriana en Canadá**
(1875, a merger of four Canadian Presbyterian denominations)



HEADQUARTERS

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HISTORY

The roots of The Presbyterian Church in Canada are Scottish (our mother Church was the **Church of Scotland** which is Presbyterian), but our Canadian heritage includes the work and witness of **French Huguenots** (Protestant) settlers who came to Canada in the 1600s. Of course, many people have come, and continue to come, into our denomination from other branches of the Christian Church.

Many Presbyterians in Canada have their churches named after Reformers, particularly John Calvin (a Frenchman) and John Knox (a Scot who was influenced by Calvin's teachings). John Calvin (1509-1564) has often been called the "father" of Presbyterianism. Calvin lived in Geneva, Switzerland. From there, Presbyterianism spread through Europe. Calvin, like other reformers, worked hard to develop a church where everyone, not just the clergy, shared responsibilities. Schools were established to provide education for both clergy and laity. John Knox (1515-1572), after studying with Calvin in Geneva, returned to his native Scotland to establish Presbyterianism. It soon spread to Northern Ireland, the United States and Canada. In 1875 several groups of Presbyterians formed a union and called themselves The Presbyterian Church. Our Church has been independent since then.

Today, The Presbyterian Church in Canada has about 1,000 congregations with members coming from many national and racial backgrounds. For example there are now 20 Korean congregations. Within our denomination there are many different languages and styles of worship. There are congregations that worship in English, French, Korean, Chinese, Taiwanese, Hungarian, **Spanish and Portuguese**. In the 1990s The Presbyterian Church in Canada has welcomed new Korean and Ghanaian congregations.

Source: <http://www.presbyterian.ca/about/pcc/history>

There is one Hispanic church affiliated with this denomination in Canada.

B1.23011

United Church of Canada - Iglesia Unida de Canadá

(resulted from a 1925 merger of four Protestant denominations:
the Methodist Church of Canada, the Congregational Union of Ontario and Quebec,
two-thirds of the congregations of the Presbyterian Church in Canada,
and the Association of Local Union Churches)



HEADQUARTERS

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Una Historia Muy Breve

La Iglesia Unida de Canadá es una de muchas de las denominaciones de la fe cristiana. La fe cristiana comenzó alrededor de 2000 años atrás con los seguidores de Jesús, y creció enormemente en los siglos posteriores a su muerte y resurrección.

Diferencias sobre la teología y su práctica eventualmente dieron origen a las tres corrientes más importantes del cristianismo que hoy existen. La historia de estas tres corrientes se remonta a la vida, muerte y resurrección de Jesús y sus primeros seguidores. La Iglesia Católica Romana identifica una directa conexión entre Pedro, el discípulo de Jesús, y los Papas de hoy. La Iglesia Católica Romana y la Iglesia Ortodoxa divergieron al comienzo del segundo milenio. En el siglo 16, el Pastor Martín Lutero y seguidores que pensaban como él se separaron de la Iglesia Católica Romana, comenzando el movimiento protestante que dio origen al surgimiento de muchas denominaciones en muchos países.

En 1925, tres de estas denominaciones protestantes -- la metodista, la congregacionalista, y dos tercios de las iglesias presbiterianas en Canadá -- se amalgamaron para crear La Iglesia Unida de Canadá a través de un Acta del Parlamento. El acuerdo entre estas diferentes tradiciones se encuentra en las [Bases de Unión](#).

Desde 1925, otros pequeños grupos de iglesias y congregaciones individuales se han unido a La Iglesia Unida de Canadá, por lo que hoy en día hay alrededor de 3.200 templos locales de La Iglesia Unida de Canadá. La [Historia de la Iglesia Unida](#) describe nuestra historia y tradiciones en mucho más detalle.

En Qué Creemos

Así como otras iglesias cristianas, La Iglesia Unida de Canadá, tiene sus raíces en Dios, Jesús y la Biblia. Sin embargo, la manera como entendemos a Dios, practicamos nuestra fe, y leemos la Biblia es distinta, así como es distinta en otras denominaciones de la iglesia cristiana.

[Un Nuevo Credo](#) y [Un Canto de Fe](#) esbozan algunos de los elementos básicos del Cristianismo como se entienden y practican en La Iglesia Unida de Canadá.

Tenemos dos sacramentos: bautismo y comunión; ambos están abiertos a personas de cualquier edad. Reconocemos los sacramentos del bautismo de otras denominaciones cristianas.

La Iglesia Unida de Canadá trabaja junto con otras iglesias cristianas cuando es posible, y entre personas de otras religiones en Canadá y alrededor del mundo, en asuntos de justicia social, paz y dignidad humana.

Congregaciones

Llamamos congregación a la comunidad de personas que se reúnen en una iglesia. Esta es servida por un ministro pagado por la congregación y quien provee liderazgo, educación y culto. Otros miembros del personal, tales como directores de música, organistas, administradores de oficina, cuidadores, profesores y demás pueden ser pagados o voluntarios. Todo el personal, incluyendo el ministro, pueden ser mujeres u hombres, solteros o comprometidos en una relación. El dinero para los salarios del personal y para mantener el edificio de la iglesia proviene de las donaciones semanales (ofrendas) de los miembros de la congregación. Las ofrendas también apoyan el trabajo de la iglesia alrededor del mundo a través de un fondo nacional, llamado Fondo de la Misión y del Servicio.

Mientras el ministro y el personal pueden tener roles específicos en la vida de una congregación, los miembros y voluntarios son responsables de la “administración” de la iglesia.

Fuente: <http://www.united-church.ca/es/welcome>

La Iglesia Unida Camino de Emaús is a Spanish-speaking of a French-speaking congregation that is already very active in mission work. This ministry envisages a development project of «Comunidad de Base» («Cell» or «Base» Communities). These satellite groups would be tied to the congregation. This ministry would benefit from a part-time position to help the development of the «Comunidad de Base» in French and in Spanish in the North end of the city and on the South Shore of the Metropolitan region. (This is a dynamic Spanish-speaking congregation located in **Montreal**).

Internet: <http://caminodeemaus.jimdo.com/>



Also, the United Church has a ministry among Hispanic refugees in Montreal.

Sources: http://gc40.united-church.ca/files/wb2_11_appendix_1-7.pdf
- http://www.united-church.ca/files/handbooks/refugees_sponsorship.pdf
-

There is one Hispanic congregation in Montreal.

B1.30

Anglican/Episcopal family

B1.301

General Synod of the Anglican Church of Canada - Sínodo General de la Iglesia Anglicana de Canadá



HEADQUARTERS

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Internet: <http://www.anglican.ca/>



The Anglican Church of Canada is organized into 29 dioceses and the Anglican Parishes of the Central Interior. Each diocese compiles an online listing of parishes in its area.

Una breve historia



La Iglesia Anglicana de Canadá tiene sus raíces en la Iglesia de Inglaterra, que se separaron de la Iglesia Católica Romana en el siglo 16. Bajo la influencia de la Reforma Protestante, la nueva iglesia Inglés simplificada rituales y presentó el *Libro de Oración Común* (1549), que permitió a los servicios en Inglés en lugar del latín. Al mismo tiempo, la iglesia conserva algunas tradiciones, como los credos de la iglesia temprana y la sucesión de los obispos de la línea de los apóstoles. Debido a esta historia, el anglicanismo se refiere a veces como "catolicismo reformado."

Anglicanismo viajado al extranjero con la expansión colonial británica. En 1578, cerca de la actual Iqaluit, NU, un capellán celebró la Eucaristía como miembro de la expedición de Martin Frobisher del Ártico. Esta fue la primera Eucaristía Anglicana en lo que hoy es Canadá, pero no fue hasta los 18 y 19 siglos que el anglicanismo ha tomado verdaderamente la bodega, como capellanes militares, leales, y los inmigrantes británicos se desplegaron y se establecieron a través de la creciente colonia. Los misioneros llegaron también, tratando de satisfacer las necesidades espirituales de los colonos y para evangelizar a los pueblos indígenas.

Poco a poco la iglesia canadiense forjado su propia identidad. En 1787, Charles Inglis de Nueva Escocia se convirtió en el primer obispo de América del Norte Británica. Más diócesis cohesionó como la población creció, y en 1893, las diócesis crearon el organismo nacional del Sínodo General. En 1955, la iglesia cambió su nombre de "la Iglesia de Inglaterra en el Dominio de Canadá" a "de la Iglesia Anglicana de Canadá."

Hoy la Iglesia Anglicana de Canadá es una organización independiente y autónoma la iglesia en comunión con las otras 44 iglesias de la Comunión Anglicana mundial. Incluye más de 500.000 miembros en 1.700 parroquias, y al igual que Canadá, la iglesia se ha convertido en culturalmente diversa. Cualquier domingo la tradición de la oración en común se expresa a través de Canadá, en muchos idiomas, incluyendo el inuktitut, francés, español, y cree.

Fuente: <http://www.anglican.ca/about/history/>

HISPANIC MINISTRY

The Rev. Maurice François left Chile, which is part of the southern South American church province, for Canada, also due to theological disagreements. The son of an Anglican priest, Maurice Sr., Mr. François, who is 46, said in an interview that he was rejected in Chile as a candidate for theological education due to what he describes as "a theological dictatorship." Immigrating to Canada in 1994, he earned a master of divinity degree in 1998 at Trinity College,

University of Toronto, and was ordained as a deacon the same year and as a priest in 1999. Fluent in five languages, he currently leads the Hispanic ministry at Holy Trinity Anglican church and also serves St. Paul's, Runnymede, both in Toronto. He is married to Canadian Mary Scarfo.

CYBER EVANGELIZATION



The Rev. Maurice Francois and Conrado Garcia Santos work on the blog for Parroquia San Esteban, a Spanish ministry at Holy Trinity, Trinity Square, in Toronto. Mr. Francois maintains five different blogs to minister to ethnic congregations in the Diocese. Photo by Michael Hudson.

Blogger reaches young adults Mar 07, 2011

By Carolyn Purden

If you want to bring younger people into your church, the Rev. Maurice Francois has a suggestion—start a blog. It's cheap, easy and almost guaranteed to attract young adults. Mr. Francois is the priest-in-charge of St. Paul, Runnymede, and also the priest-in-charge of the Parroquia San Esteban Spanish congregation at Holy Trinity, Trinity Square, in Toronto. For the past two years, he has been writing five church blogs, one each in Spanish, Italian and Portuguese and two in English. The ethnic blogs have connected him with ethnic communities in Toronto and overseas, and also with newly arrived young immigrants and young people considering immigration to Canada.

Mr. Francois' first blog was about his Spanish ministry, Parroquia San Esteban, at Holy Trinity. Most of the people he works with are young immigrants around 25 to 35 years old who are heavily involved in the Internet and technology. He realized that the best way to reach them was through the Internet, but could not afford to hire a webmaster to create and maintain a website. He turned to the young people for advice. "I asked them how I can have a cheap and safe tool of communication between the parish and the people," he says. They told him to start a blog and began to train him.

The first blog went up in 2009. Once its success was established, he began one for his second parish, St. Paul's. Although the church members are not young, they are interested in computers and the Internet and, he says, have become fascinated with his blog. The church welcomes one or two newcomers each month because of the blog, he adds.

His third blog promotes the diocese's Italian ministry at St. Mary Magdalene, Toronto. Once it was up and running, Mr. Francois was surprised to see that many visitors to the blog live in Italy. "It seems to me we are more famous in Italy than in Toronto," he says with a laugh. His fourth blog, developed to promote the diocese's Portuguese ministry, has been picked up by the Anglican Episcopal Church of Brazil, allowing for the exchange of news and information. The fifth blog, in English, is for the diocese's Ethnic Ministry Committee. It produces articles about

ethnic initiatives and multiculturalism, and promotes the activities of the committee and of the various ethnic ministries.

Apart from being written in their respective languages, the ethnic blogs also have their own unique content. For example, the Italian blog recently posted a color photograph of Archbishop of Canterbury Rowan Williams and the Pope, with a headline proclaiming the Week of Prayer for Christian Unity. The Spanish blog headlined the parish bulletin. The blogs take little time to maintain if they are updated frequently, and updating is important, says Mr. Francois. "People want to see the blog as fresh bread, not frozen bread."

He has found that the blogs have been a major attractor for bringing young people to church. For example, the Parroquia San Esteban congregation welcomes three to four new young people a month because of the blog, he says. In some cases, new young immigrants have found the parish through the blog even before they arrive in Canada. Because of this, Mr. Francois encourages clergy to start their own blogs. "It increases communications in a very safe way," he says. "It's a great opportunity to cyber-proclaim the ministry of the Gospel." He points out that blogs can involve young people in the life of the church — just ask them to put together a parish blog.

Although he can maintain blogs on his own, he still asks his "trainers" to critique his words and images. They look for ways to improve it, he says, and they know about the small details that can make a blog attractive.

Mr. Francois is happy to help any clergy who want to start a blog. He can be reached at iglesiastesteban@hotmail.com.

Source: http://ethnicministry.blogspot.com/2011/03/blog-post_07.html

There is one Hispanic Anglican church in Canada.

B2.0

EVANGELICAL “FREE CHURCH” TRADITION

B2.10 Anabaptist-Mennonite Family

B2.11 Mennonite Churches

B2.12 Hutterite Brethren Churches

B2.13 Amish Churches

B2.14 Friends / Quaker Churches

Historical Origins of Hispanic Ministry

Anabaptist-Mennonite Family – Familia Anabautista-Menonita

1860 - Canadian Conference of Mennonite Brethren Churches (CMBC) -
Conferencia Canadiense de Iglesias de Hermanos Menonitas

1786 - The Mennonite Church (TMC) - La Iglesia Menonita

1790s - Religious Society of Friends (Quakers) -
Sociedad Religiosa de Amigos (Cuáqueros)

B2.10

Anabaptist-Mennonite Family - Los Menonitas en el Canadá

El Canadá ha sido la patria de unos Menonitas desde 1786. Los primeros inmigraron desde Pennsylvania para escaparse de la hostilidad que resultó cuando se negaron a participar en la guerra contra el rey inglés, la que comenzó en 1776. El Canadá les ofrecía una nueva frontera agrícola y la posibilidad de tener más libertad como un grupo minoritario, mientras que el ambiente revolucionario en los nuevos Estados Unidos les hacía difícil la vida. Entre 1786 y 1825 unos dos mil Menonitas se trasladaron de Pennsylvania a la provincia de Ontario.

Una segunda ola de Menonitas llegó al Canadá en los 1870, cuando varios millares de ellos, los que vivían en Rusia, buscaron un nuevo hogar en las sabanas de Norteamérica. Unos 7000 llegaron a Manitoba, donde el gobierno se les reservó dos grandes áreas en esa década. En los 1890 se les reservaron otras dos áreas en Saskatchewan. Los Menonitas nunca llegaron a poblar completamente esas áreas, así que otra gente se arraigó más tarde en ellas. Muchos de los Menonitas optaron por vivir en granja particular en vez de asentarse en el área reservada.

La tercera inmigración mayor resultó de la Revolución Bolchevique y la Guerra Civil que esta produjo. Unos 22,000 Menonitas rusos inmigraron en el Canadá entre 1923 y 1929. Estos no querían apartarse en colonias cerradas, ni pidieron reservas de tierra.

La cuarta inmigración ocurrió después de la Segunda Guerra Mundial. Llegaron unos 7000 refugiados Menonitas de la Europa oriental en los últimos años de los 1940. De estos, pocos se dedicaron a la agricultura, sino que hicieron un papel principal en la urbanización y la integración de los Menonitas en la economía, la cultura, y la educación del país.

Hay en el Canadá varios grupos de Menonitas. Hasta 1999, había tres principales: la Iglesia Menonita, la Conferencia General de Menonitas, y los Hermanos Menonitas. El primer grupo era mayormente de gente de descendencia suiza y alemana que había llegado desde Pennsylvania. El segundo era de rusos y alemanes que llegaron después de 1870. El tercero, los Hermanos Menonitas, eran rusos que se habían organizado con ese nombre en Rusia a fines de los 1870. En 1999, la Iglesia Menonita y la Conferencia General de Menonitas se integraron en la Iglesia Menonita del Canadá (Mennonite Church Canada). También hay varios grupos de Amish, mayormente en Ontario.

Fuente: <http://www.menoritas.net/menoritas/Default.asp?Topic=274&ID=200>

B2.1102

The Mennonite Church (TMC) - La Iglesia Menonita



HEADQUARTERS

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About Mennonite Church Canada Origins

Mennonite Church Canada's more than 200 congregations and over 32,000 baptized members represent a cross-section of Canadians. Mennonites first came to Canada in 1786, followed by four successive waves from Europe over the next 150 years. In the years that followed brothers and sisters from all parts of the globe and the indigenous people of Canada enriched our membership. As **Mennonite Church Canada** we gather to fulfill our vision and our mission together.

The first Mennonites came to Canada in 1786 from Pennsylvania. Annual ministers meetings beginning in 1810 led to the formation of the **Mennonite Conference of Ontario** eventually called the **Mennonite Conference of Ontario and Quebec**. Congregations of this conference maintained close ties with Mennonite congregations in the United States through church-wide gatherings convened every 2nd year from 1898 to 2001 by the **Mennonite Church (MC)**, commonly known as the "Old" Mennonite Church.

A second wave of European immigrants starting in 1822 established a large Amish settlement which eventually led to the formation of the **Ontario Amish Mennonite Conference** in 1923. This group dropped the "Amish" in their name and became known as **Western Ontario Mennonite Conference** after 1963.

A third wave of Mennonite European immigrants to the North American prairies came from Russia and Prussia beginning in the 1870s. Leaders of these groups who settled in Manitoba and Saskatchewan founded the **Conference of Mennonites in Central Canada** in 1903. From the inception of this conference, there were close ties with Mennonite congregations in the United States through the **General Conference Mennonite Church (GC)** which was founded in 1860 and met every third year.

With another wave of Russian Mennonite immigrants starting to arrive during the 1920s and settling in small communities from Ontario to British Columbia, the Conference of Mennonites in Central Canada stopped using the term "Central Canada" by 1932 and became known as the **General Conference of Mennonites in Canada**. The name changed to **Conference of Mennonites in Canada** in 1959.

Additional provincial conferences were organized after the arrival of this fourth wave of immigrants resulting in the founding of Conference of United Mennonite Churches in Ontario (1945), Conference of Mennonites in Manitoba (1947), Conference of Mennonites in Saskatchewan (1959), Conference of Mennonites in Alberta (1929), and Conference of Mennonites in British Columbia (1935). The 1988 the integration of three Ontario groups (Mennonite Conference of Ontario and Quebec, Western Ontario Mennonite Conference and Conference of United Mennonite Churches in Ontario) forming **Mennonite Conference of Eastern Canada** became the precursor for **Mennonite Church Canada**.

The formation of **Mennonite Church Canada** was the culmination of a process that began in July, 1989 with the decision of two North American church bodies – the Mennonite Church (MC) and General Conference Mennonite Church (GC) – to explore integration. Discussions included the Conference of Mennonites in Canada (CMC), which had congregational and conference ties to both the MC and GC bodies.

A recommendation to proceed with integration was accepted at Wichita in 1995, with the stipulation that the CMC should be consulted at every step. Intensive consultation followed with the Canadian membership, whereupon proposals were brought to joint GC and CMC sessions in Winnipeg in 1997 and then to a meeting of all three delegate groups – CMC, GC and MC – at a joint assembly in St. Louis in 1999. At the St. Louis assembly, delegates adopted recommendations that led to the formation of MC Canada and MC USA with their inaugural sessions held in Lethbridge, Alberta in 2000. Since then, Canadian area conferences have all adopted the naming protocol of Mennonite Church (region). These area conferences – now called Area Churches, inferring that the church exists at many levels – make up Mennonite Church Canada: Mennonite Church Eastern Canada, Mennonite Church Manitoba, Mennonite Church Saskatchewan, Mennonite Church Alberta, and Mennonite Church British Columbia.

In 2008, **Mennonite Church Canada's** 221 congregations and 32,000 members represented a cross-section of Canadians – brothers and sisters from all parts of the globe and the indigenous people of Canada. In addition to English and German, 45 Canadian congregations worship in 14 additional languages.

Source: <http://www.mennonitechurch.ca/about/>

There are two Hispanic congregations affiliated with this denomination.

B2.11101

Canadian Conference of Mennonite Brethren Churches (CMBC) -
Conferencia Canadiense de Iglesias de Hermanos Menonitas
(1860, Russia; 1878, Henderson, Nebraska; 1888, Winkler, Manitoba)



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Wikipedia article:

http://en.wikipedia.org/wiki/Canadian_Conference_of_Mennonite_Brethren_Churches

The **Canadian Conference of Mennonite Brethren Churches (CCMBC)** is an association of Mennonite Christians with origins in southern Russia. It is part of the larger Mennonite Brethren Church and shares some common history with the U.S. Conference of Mennonite Brethren Churches.

Background

A small group of Mennonites in the Ukraine met in the village of Elisabeththal, Molotschna, on January 6, 1860, and formed the *Mennonite Brethren Church*. These brethren were influenced somewhat by the Moravian Brethren, and to a greater degree by Lutheran Pietism through the influential preaching of Eduard Wuest. They felt the Mennonites had grown cold and formal, and were seeking greater emphasis on discipline, prayer and Bible study. The immediate catalyst for the new organization was the discipline placed on a body of brethren who met to observe communion in a private home without the elders' sanction.

From 1860 until 1872, the church grew from about 50 members to about 600. Mennonite Brethren were among the migration of nearly 18,000 Mennonites from Russia to North America between 1874 and 1880. The members of the first migrations settled in the United States, mainly in Kansas, Minnesota, Nebraska, and South Dakota. The first *Mennonite Brethren* congregation in Canada was founded in Winkler, Manitoba in 1888 as a result of mission work from the United States.

From 1923 to 1929, almost 4500 Mennonite Brethren migrated from Russia to Canada. More Mennonites came to Canada in the 1940s, mostly as a result of the events of war in Germany and Russia. These migrations greatly increased the number of Mennonite Brethren in Canada, and in 1945 a Canadian Conference was established. In 1954, the desire of the Canadian churches for independence brought about the formation of two area conferences of the *Mennonite Brethren of North America* — the subject of this article and the US Conference of Mennonite Brethren Churches.

Status

The confession of faith of the Canadian Conference of Mennonite Brethren Churches (held in common with the US Conference) reveals the churches accept God in three persons; the divinity, humanity, virgin birth, atonement, resurrection, ascension, and return of Jesus; the Bible as the inspired word of God; the fall of humankind and salvation through the atoning work of Christ; the Lord's Day (Sunday) as a day of worship; and the resurrection of all people, either to eternal punishment or eternal life with God. The Mennonite Brethren Church holds two ordinances — baptism and the Lord's supper. Water baptism by immersion is the mode administered by local congregations, but they may receive on confession of faith persons who have been baptized by other modes. Those baptized as infants must receive baptism from a local Mennonite Brethren congregation on their profession of faith. Believers who have confessed their faith in Jesus Christ and understand the meaning of the Lord's supper are invited to participate, though the Mennonite Brethren believe that baptism should precede participation in the communion service. Mennonite Brethren reject the swearing of oaths, membership in secret societies, and bearing of arms in warfare. The church allows alternative types of service during times of war.

Currently (2010), there are Mennonite Brethren conferences in 19 countries. The largest conferences are located in India and the Democratic Republic of Congo. Offices of the Canadian Conference of Mennonite Brethren Churches are located in Winnipeg, Manitoba. In 2010, the Mennonite Brethren had 240+ congregations in Canada. The Mennonite Brethren support the Fresno Pacific University Biblical Seminary, with campuses in Fresno, California; Langley, British Columbia; and Winnipeg, Manitoba. The *Mennonite Brethren Herald* is published monthly.

References

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- *Mennonite Encyclopedia*, Cornelius J. Dyck, Dennis D. Martin, et al., editors
- *The Mennonite Brotherhood in Russia*, by Peter M. Friesen
- *Yearbook of American & Canadian Churches*, National Council of Churches

ABOUT US

Who are we?

The Canadian Conference of Mennonite Brethren Churches is a community of 250+ diverse Mennonite Brethren (MB) congregations spread across Canada, united by Jesus Christ through our evangelical Anabaptist beliefs and values and by our mission to grow healthy churches, helping them reach their worlds.

Anabaptist and Evangelical

We recognize the teachings and authority of Scripture, emphasize personal salvation, baptize confessed believers in Jesus Christ and encourage community, discipleship, diversity, peacemaking, and reaching out.

Community

We are a community of believers. We encourage belonging to a local church in order to help each other grow, hold each other accountable, and live out a corporate as well as personal faith. We adhere to a strong community hermeneutic in which we collectively strive for a better understanding of scriptural truths and communally discern God's direction.

Discipleship

We recognize that Christianity is more than a belief in, or decision to follow, God; it's a journey with God toward godly character. We are a committed team working to help our local congregations grow in health and capacity and to further their ministries so they can make an impact within their spheres of influence.

Diversity

We are a celebration of diversity, representing a wide range of cultures, languages, generations, and worship styles, spread across Canada from coast to coast.

Peacemaking

We are mission-minded, dedicated to social justice and peacemaking on a local, national, and global level.

Reaching Out

We are passionate about seeing people come into a relationship with Jesus Christ through personal friendships, initiatives in the local church, and working together to plant new churches.

Source: http://www.mbconf.ca/home/about_us/

Bakerview Hispanic Church (Abbotsford, British Columbia, Canada)

In 1987 Sally Schroeder Isaak, a retired missionary who had served in Ecuador, started a Spanish Sunday school class at Bakerview Mennonite Brethren Church in Abbotsford, British Columbia. In May 1989 Isaac Hernandez began working with the Spanish language ministry at Bakerview. In 1996 the congregation became independent and was accepted as a member of the British Columbia Conference of Mennonite Brethren Churches and Canadian Conference of Mennonite Brethren Churches.

In 2007 the congregation had 39 members and an average attendance of 60, meeting at Bakerview Church, and Rubén Zuñiga was the pastor. Attendance rises to 80-100 in the summer due to an influx of migrant workers from Mexico and Guatemala that attend the church.

The congregation is also known as the Iglesia Hispana Bakerview.

Source: http://www.gameo.org/encyclopedia/contents/bakerview_hispanic_church

There is three Hispanic churches affiliated with this denomination in Canada.

B2.1114

Evangelical Mennonite Conference (EMC) - Conferencia Misión Evangélica Menonita



HEADQUARTERS

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Church Planting in Canada (under the Board of Leadership and Outreach)

We believe that a key part of extending the Kingdom of God in Canada is through church planting. In order to reach an increasingly diverse and “post-Christian” society in Canada, we need new churches reaching out in creative ways. Also, new churches by nature tend to be more focused on outreach than longer-established churches.

The Canadian Church Planting Task Force was established in 2006. These dedicated volunteers work as an overseeing committee, with church planting coordinator Ward Parkinson, in giving focused attention and direction to church plants in Canada.

There is a lot of variety in the work, as each community and each church is unique. Recently established churches are reaching not only English-background Canadians, but also Hispanic and Low German immigrants. Our church plants include small town churches as well as inner city churches.

The Church Planting Task Force superintends the Church Subsidy Program, which enables all of our conference churches to financially support their “new siblings” in getting going.

Our newest church plant initiative is in Calgary, Alberta, where Antonio and Esther Pitta are planting a Hispanic church, *Iglesia Emmanuel* (Immanuel Church). We also have an interest in Canadian cities such as Edmonton, Alta., or London, Ont.

Source: <http://www.emconf.ca/>

There are three Hispanic churches affiliated with this denomination in Canada.

B2.1401

**Religious Society of Friends (Quakers) -
Sociedad Religiosa de Amigos (Cuáqueros)**
(1640s, England; 1775-1783, Ontario, Canada)



HEADQUARTERS
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About Canadian Quakers

1. George Fox, Founder of Quakerism



During the Puritan Revolution in England, George Fox (1624-1691), the founder of the Society of Friends, became dissatisfied with the ceremonials, creeds and practices of the existing churches. After growing up in a devout family, Fox left home at nineteen and wandered for several years like many other restless seekers, questioning his Bible, ministers, and anyone who would listen. But he remained unsatisfied. Finally, as he later recorded in his Journal: "when all my hopes in... all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, Oh then, I heard a voice which said, 'there is one, even Christ Jesus, that can speak to thy condition', and when I heard it my heart did leap for joy." The faith of John's gospel he "knew experimentally" -- that "the true light which enlightens every man was coming into the world" even in his day.

To him this was a new revelation. Yet his finding reemphasized Luther's priesthood of all believers, and drew unconsciously from the accumulated experience of saints and mystics. Although the Puritans also re-emphasized the power of the Holy Spirit in the hearts of people, Fox believed that his contemporaries were unwilling to trust the seed, which was another name used for the indwelling light. He knew from experience, confirmed by intensive study of his Bible, that this Light or Spirit is the source of unity, joining the good in each of us to our neighbour's good, and also identifying the evil revealed by hypocrisy.

In supreme confidence, simplicity, and strength of youth, George Fox began in 1647 to "proclaim the day of the Lord" in the Midland counties near his Leicestershire home. He attracted a group

of men and women who, once convinced that "Christ has come to teach his people himself", joined the joyous work as publishers of truth or as friends of the truth, Children of the Light, or simply Friends. Perhaps they remembered John 15:12-17, where Jesus called his followers friends. The unconvincing, however, derisively called them Quakers perhaps because they professed to tremble before the Lord or because of the actual physical effect of the overpowering intensity of their message. To find the Light they felt the need for silence which continued in their meetings for worship except when someone felt the need to share the light that had broken forth.

2. Growth of Quakerism in England

After five years Fox went to North-western England where he found whole congregations already meeting in silence without appointed ministers. He won the household of Judge Fell of Swarthmore Hall, which became the centre of the movement. There the sympathetic and influential judge, although remaining apart from the movement, protected the Quakers from the prevailing hostility against Dissenters. Margaret Fell organized relief funds for persecuted Friends and bound them together through the encouragement of letters. The Society of Friends was born in 1652, although membership was not fixed for some eighty years, and no Quaker has been found to have used the name Society of Friends in print prior to 1793.

Their numbers had increased past 40,000 by 1660, and further group action by Friends was needed for many purposes. While breadwinners were off on missions, families had to be provided for. Likewise, sustenance had to be supplied when property became distraint for non-payment of tithes and through other legal exactions such as Friends' marriages without the office of a priest, which was against statute but in accordance with common law, had to be arranged.

In 1653 William Dewsbury advised Friends to hold "a general meeting once in two or three weeks, as the Lord makes way, to see that order be kept." This was what later became known as the Monthly Meeting. The 1656 advice of a meeting of elders at Balby, with which our discipline still begins (see Preface), asserted the pre-eminence of "a measure of the light", which should guide all business transactions.

During the last years of Cromwell's rule, Friends emerged from sparsely populated northern England. They focused on London and other major cities in southern England, but also took their message into Scotland, Ireland and Wales. Quakers travelled abroad on missionary journeys, one such Friend being Mary Fisher, a maid-servant, who addressed her ministry to the Sultan of Turkey and his court. Their first gathering in America was in 1655 among the Puritans of Barbados.

From these, and similar gatherings in the north, emerged a constellation of monthly, quarterly and yearly meetings. London became the centre but there was no formal bond between yearly meetings for over two centuries. In general, the need to protect the Society increased the influence of travelling ministers. Friends spoke both with their words and with their lives. To a degree unusual for their times they practised equality of the sexes, equality of status, equality of ages; simplicity of clothing, speech and way of life; peace, in withdrawing from the army and in settling disputes among themselves. Suspected by the Stuarts as subversives, they published their first peace testimony in 1660, at the Restoration. These testimonies, inherited chiefly from the Anabaptist wing of Protestantism, they defended by quoting from the Bible. For this behaviour large numbers were jailed, whipped, branded, fined and deported. Penalties were uneven according to the temper of the judges and the locality and more severe after the Church of England was re-established under Charles II. England was inching toward toleration and

becoming less and less sure of the effectiveness or value of enforcing conformity; and Quaker steadfastness under persecution helped in persuading officials to permit dissenting practices.

3. Spread to America

In America, the first general or yearly Meeting gathered in 1661 in relatively tolerant Rhode Island. It is apparently the oldest continuous Yearly Meeting of Friends. More new Meetings started after George Fox and a dozen English Friends visited in 1671-1672. They spent nearly five months strengthening Meetings in Barbados and Jamaica, landed in Maryland and passed through the wilderness to Friends in East Jersey, Long Island and Newport. Colonial Rhode Island Friends represent with William Penn and the Quaker leaders in the Jerseys and Pennsylvania, the best of political Quakerism. They were willing to hold power in order to move the state nearer to the truth. Penn advised: "Keep the helm through the storm if you would steer the ship toward the harbour.

Contact with Indians and Negroes in America led to the development of the first new testimonies based on the principle of equality. Progress was uneven and slow between 1683 and the 1750's, when John Woolman began his mission to Indians and more especially to Quaker slave holders and slave traders. With Anthony Benezet and others he aroused Friends' conscience until slavery and the slave trade were abolished in the Society. Concerns for Indians and Negroes have continued ever since, although broadening awareness of new implications has been painfully slow.

A different, conservative, Society of Friends developed in the eighteenth century. Its first leaders had died by 1700 and its members were wearied by proscription and schism. Simplicity and honest dealing had brought them business success. Refusal to take oaths, as implying a double standard of truth, had cost their forebears many a prison term and much loss of property; but since 1696 Whig laws had begun to recognize their affirmations. Like many other Christians they shunned enthusiasm and were little touched by Great Awakening or the Wesleyan revival. They followed the ways of their forebears, reasoned lethargy into virtue, but yet kept their light shining dimly. In Pennsylvania they withdrew from government in 1756 rather than administer the colony's contribution to the French and Indian War. They kept more to themselves, bound their group together with rules, customs and much inter-visitation, and balanced their birth rate with rigorous disownments.

During the imperial wars between France and Britain and in the American Revolution, the peace testimony was repeatedly tested and elaborated. Rhode Island and Massachusetts Friends sought peace during King Phillip's and the Dutch wars. Most American Friends sympathised with the colonials' struggle for the rights of British subjects, but no more than at Charles II's Restoration did they approve of revolution. They had strong religious, business and cultural ties with England and were grateful for crown favours. Trying to be neutral, they were suspected by both sides of being spies and favouring the enemy, and were treated roughly.

4. Theological strains

By the opening of the nineteenth century, two divergent tendencies became apparent among American Friends. Both had roots in early Quaker thought but had subsisted together without seriously disturbing the unity of the Society. One eventually identified with the followers of Elias Hicks (1717-1830), was associated with ideas of political democracy and stressed the Inward Light as the basis of salvation rather than the atonement made by Christ on the cross. Accordingly, when Hicksites referred to Christ as their saviour, they meant the Christ within

rather than the Christ of history. The other was a renewed interest in Evangelical Christianity, which centres upon the meaning and influence of events in Christian history and rests heavily on Biblical authority as understood by leading ministers. Both reformist and evangelical trends reflected influences dominant in contemporary Protestant thought. Fortunately in England these tendencies produced only the small Beaconite separation. The tension between the two American Quaker groups, however, grew steadily more severe until in 1827 a separation took place in Philadelphia Yearly Meeting. Similar separations followed in some of the American Meetings, all the groups continuing to claim the title of Religious Society of Friends. Eastern Quakerism, weakened by separation, suffered further losses by emigration through out the nineteenth century. Proportionally large numbers swarmed into the Old North West, Ontario, Iowa, Kansas, Oregon and California.

5. Migration to Canada

Arthur Garratt Dorland, the historian of the Religious Society of Friends in Canada, has written: "The migration of Friends to Upper Canada was simply the fringe of this great westward movement of which those who came to this Province constituted the merest fragment." Nevertheless, the establishment of Quaker settlements in Canada was invariably by pioneering emigrants from America but not, as is often assumed, by loyalists in the sense of United Empire Loyalists. The latter were active in their support and allegiance to the King's party while the former, as was indicated above, must necessarily have been neutral as they remained accredited members of their parent Meetings. While earlier attempts at settlement had been made in New Brunswick, Nova Scotia, Prince Edward Island and at Farnham in Quebec, these were not lasting, but permanent communities were realised at Adolphustown on the Bay of Quinte and at the same time in the Niagara District so that before the close of the eighteenth century there were organized in Adolphustown and in Pelham the first Monthly Meetings of the Society of Friends in Canada.

These first settlements of Canadian Quakers continued in attachment to the parent New York and Philadelphia Yearly Meetings from whence they had come and, consequently, the separations which affected the Society in America produced similar results among the meetings in Canada, culminating in the great Schism of 1828. One group of Hicksite Friends was first organized as Genesee Yearly Meeting in 1834. It later became affiliated with Friends General Conference, the latter having headquarters in Philadelphia. A second group called Orthodox Friends of Canada Yearly Meeting claimed, as their name implied, to be the continuing body of Friends after the separation of 1828. It was first organized as an independent Yearly Meeting in 1867 by authority of New York Yearly Meeting, of which it was originally a part. It later became affiliated with the Five Years Meeting of Friends (now Friends United Meeting) which has headquarters in Richmond, Indiana. The third group, called The Conservative Friends of Canada Yearly Meeting was organized in 1885 following the so-called Wilburite Separation. This group was associated with similar Conservative Meetings in the United States, of which the principal centre was in Ohio, but was supported by and recognised by a majority of Philadelphia Friends. Terms referring to the three Yearly Meetings in Canada can be confusing but those used hereafter, and which were used consistently through Yearly Meeting minutes prior to union are: Canada Yearly Meeting (Five Years Meeting), Canada Yearly Meeting (Conservative) and Genesee Yearly Meeting (General Conference).

6. Peace Testimony and Relief work

Major wars have required Friends everywhere to intensify their search for the spirit of peace in the modern world. Southern Friends were sharply tested by Confederate conscription in the

American Civil War. Quaker experience in Union armies was similar though less severe. In the two World Wars larger numbers of Friends have accepted military service, more especially so in the United States than in Canada or Britain, but the Meetings have consistently upheld the traditional testimony of clearness from war preparation and participation. As war has become more comprehensive in its impact on citizens individual testimonies have included tax refusal, on-registration, alternative civilian service and non-combatant military service.

Howard Brinton has written that, "Relief work undertaken to repair damages caused by war or conflict is a natural corollary of the peace principle". To touch briefly on this interesting and important aspect, it is also revealed in Friends for 300 Years that relief work outside the Society seems to have first occurred during the Irish War in 1690 when Quakers supplied prisoners of war with food and clothing. In 1755 the Acadians, banished from Canada, were aided by Friends of Philadelphia and, during the Franco-Prussian War of 1870, the red and black Quaker Star was first used as a distinguishing mark. Today it designates Quaker service of all kinds all over the world. In 1914 the substitution of relief work for military service began in England with the Emergency Committee for the Assistance of Germans, Austrians, Hungarians, and Turks in Distress, The War Victims Relief Committee, and the Friends Ambulance Unit which took care of men wounded in battle. This Unit was too closely tied to the war effort to receive the official endorsement of the Society of Friends but the larger part of its members was Friends. These organizations were joined by the Friends Service Council, now incorporated into the Quaker Peace and Service department of London Yearly Meeting. Soon after the United States entered the war in 1917, the American Friends Service Committee was formed to assist conscientious objectors and send relief workers abroad. In 1931, the three Yearly Meetings in Canada decided to appoint representatives to a united Canadian Friends Service Committee. A chain of emergencies has perpetuated some of these institutions until they have become principal agencies uniting all Friends in world-wide work among those suffering in the wake of war. Gradually, however, purely relief functions have been subordinated to the goal of reconciliation.

7. Reunification

Rufus M. Jones (1863-1948) threw the whole weight of his winning personality into the reconciliation movement within twentieth century society. He interpreted modern trends in Christian thought through his inspirational and philosophical writings. His research on the history of Quakerism connected the Society with its mystical background. Through diplomacy and dedication he was instrumental in the organization of the Five Years Meeting (now Friends United Meeting), the Young Friends movement, and the series of World Conferences held since 1920. Canadian Yearly Meeting participates in these and in Friends General Conference and in the Friends World Committee for Consultation. These broad organizations do not draw every variety of Quaker, but they have extended the bonds of unity.

Another result of the conciliatory trend of the twentieth century has been the reunion of branches in the same areas. This movement reached formal completion in New England in 1945, just a century after the separation of the Gurneyites and the Wilburites. New York and Philadelphia re-united soon after and the two Baltimore Yearly Meetings re-united in 1967. In Canada too, the desire for re-union had been taken to heart by some Canadian Friends prior to 1921 and it grew concurrently with the movement in America. For a number of years prior to 1928, fraternal delegates had been appointed to attend Yearly Meetings of the three branches of the Society of Friends in Canada. In this connection, fully a decade before this date, little delegations of Elders from Genesee Yearly Meeting were making exploratory visits to those groups from which they had been cut off. There were some return visits and a real step forward came when Fred Ryon, pastor of Pelham Brick Church Meeting, and his congregation, invited Genesee Yearly Meeting

to hold sessions in their Meetinghouse in 1921. Business sessions were open to both memberships and Meetings for Worship were shared.

The desire for unity was also stimulated in 1928 when Genesee Yearly Meeting (General Conference) and Canada Yearly Meeting (Five Years Meeting) held their annual meeting in joint and concurrent sessions to coincide with a similar joint meeting held at the same time by the two parent branches of the New York Meetings on the one hundredth anniversary of the Great Separation of 1828. Meanwhile other straws in the current gave clear indication of the direction in which Canadian Friends were going. In 1933 a number of Conservative Young Friends for the first time attended Camp NeeKauNis. Begun originally under the auspices of Toronto Monthly Meeting, the camp, beautifully situated on the shores of Georgian Bay, soon became one of the major projects of the Canadian Friends Service Committee. From now on young Friends began to take on increasingly important part in the union movement. Young Friends, having worshipped, worked and played together at Camp NeeKauNis over the years, were not aware of any significant differences which should keep them apart. While the Second World War was grinding slowly toward its final phase, an important step was taken toward an organic union of Canadian Friends when, in 1944, the Canada Yearly Meeting (Conservative) decided to join the other two Yearly Meetings at Pickering College in joint and concurrent sessions. A Committee on Closer Affiliation appointed to consider the question reported in 1954 that, since "unity has been a growing power over the years of our meeting together, we now accept the desire of Friends for a United Yearly Meeting in Canada.... We are now prepared to proceed with ways and means whereby this may be accomplished." When the minute recording this decision was accepted, the Committee was further charged "to bring recommendations the following year for a basis on which to proceed as one Yearly Meeting.

Though the decision in favour of organic union had seemed unanimous in 1954, when the Committee brought in its report the following year it met with the first openly expressed objection, principally on the ground that there could be no organic union except on some common doctrinal basis. However, the overwhelming body of opinion favoured implementing the decision of the previous year for a unified organization. The recommendations of the Joint Committee on Closer Affiliation were accordingly accepted, including a new name for the united Yearly Meeting as, The Canadian Yearly Meeting of the Religious Society of Friends. Pelham Quarterly Meeting comprising two rural Meetings, in which the Evangelical-Revivalist tradition of the 1890's was still strong, decided for the time being to stand aside from the united Yearly Meeting.

A fitting climax to the consummation of union in June 1955 was the Meeting for Worship held on First Day morning in the Conservative Friends' Meetinghouse on Yonge Street near the town of Newmarket. (From Arthur G. Dorland: Recent Developments in Canadian Quakerism). The complexion of Canadian Quakerism has changed since the end of the war from a largely rural aspect to that arising from a concentration in urban areas, where seekers from many walks of life are attracted together. The Society in Canada has also become revitalized by the new vision of many members and attenders from overseas and by a new orientation centred on the advance of Western Canada where the seeds of new Meetings have taken root and flourished. An important difference still exists within the Society in the United States. A large majority of members in Friends United Meeting belong to Meetings that developed a pastoral system of programmed Meetings for Worship as a result of the Great Revival of the late nineteenth century. Their outreach has resulted in strong missionary work among Western Indians, and in Alaska, Latin America, Jamaica, Jordan and Kenya. There were scarcely more Friends all together in 1700 than in the rapidly growing East Africa Yearly Meeting in 1964.

Growth of affection and familiarity among members working on common projects makes it hard to recall today the nineteenth century divisions. The accepted variety of outlook in the Canadian Yearly Meeting is the outward embodiment of inner unity. As Friends draw closer to each other they are drawn closer to God.

8. Developments since 1955

In 1955, Friends in Canada took the momentous step of becoming a unified Canadian Yearly Meeting born out of the genuine desire to start life together as one family of Friends. They had lived in the tradition of the separations which took place in North American Quakerism from 1826 to 1881. By 1955, separations had been in place for 129 years covering many generations. Working together on a unified Canadian Yearly Meeting Discipline (Organization and Procedure) was the starting point of life together as one spiritual family. (The introduction of revised disciplines from parent Yearly Meetings was one cause of disunity in the past.) However, at the time of union in 1955, it was recognised and recorded that articulation of the Quaker faith amongst Canadian Friends was unresolved and this would-be the underlying longing and searching of Friends as they worshipped, witnessed and worked together in the growing fellowship of the Yearly Meeting.

Over more than three decades since unification, the work on revision of Organization and Procedure has continued. As Friends have felt led, each section has been reviewed or revised by the Yearly Meeting Discipline Review Committee, considered by Monthly Meetings and eventually approved by Yearly Meeting in session. Christian Faith and Practice in the Experience of the Society of Friends of London Yearly Meeting continues to be used for religious inspiration and reference. This volume, together with Advices and Queries and Organization and Procedure, constitutes the Discipline (Church Government) of Canadian Yearly Meeting.

The growth of fellowship among members of Yearly Meeting in spite of the great geographical distances, in Half-Yearly Meetings, in committees, in local Meetings, in service and witness and the understanding of one another as members of the Religious Society of Friends, has enabled Friends to become a nation-wide Quaker community. This has been strengthened by a number of developments. In 1972, several Meetings in western Canada (also affiliated with Pacific Yearly Meeting) became fully a part of Canadian Yearly Meeting.

Individual membership has slowly increased from 603 at the time of union, to 1157 in 1990. A consider-able number of Friends are inactive or non-resident. Request for membership by convincement is steady but slow. Approximately one third of the active members serve on Yearly Meeting committees. Most Meetings have a circle of regular attenders. In the smaller Meetings there is often a lack of Friends experienced in the life of the Society of Friends. Approximately 100 members do not live close enough to a Meeting to allow for active participation. They are recorded by Home Mission and Advancement Committee as isolated Friends.

In all of the 24 Friends' Meetings and 25 Worship Groups comprising **Canadian Yearly Meeting (1990)**, worship takes place on the basis of silent, expectant waiting upon God in the traditional Quaker way. State of Society Reports continues to confirm that "in spite of some despondency, Friends in their Meetings are united in cherishing the Meeting for Worship based on silence as the true centre of their life together". Rural Meetings, especially in Ontario, have continued to decline in recent years, some having been discontinued. New Meetings and Worship Groups have come into being, especially in rapidly growing urban centres across the country, such as Hamilton, Ottawa, Kitchener-Waterloo, and Edmonton. The innovative Prairie Monthly Meeting

brings together Friends from outlying places on the Prairies. In Nova Scotia there is a Meeting in Halifax and, most recently, in Wolfville. Older Meetings such as Toronto, Montréal, Vancouver, Victoria and Calgary continue to be active. Argent Meeting was started by Friends from California in the early 1950s. Twelve Monthly Meetings own their own Meetinghouses which facilitate continuing opportunities for life together and for outreach.

Toronto Meeting (Canada Yearly Meeting [F]) previously owned a large Meetinghouse on Maitland Street. The Meeting moved to the present premises in 1946. Today Friends are thankful for the inheritance of Friends Howe in the large city of Toronto, which provide accommodation for Toronto Monthly Meeting, Canadian Friends Service Committee, the Library, and Day Care Centre. In 1971, a large Meeting Room was added which enables the building to be the hospitable centre for Yearly Meeting committees and a wide variety of community organizations. The availability of rooms for overnight accommodation for visiting Friends is of great service to the Yearly Meeting, whose Office was located in Friends House until it moved to Ottawa in 1989. The historic decision to hold Yearly Meeting outside Ontario, first in western Canada in Saskatoon in 1970, and later in the Maritimes in 1974, alternating with Pickering College, Newmarket (which for many years has been the hospitable home ground for Canadian Yearly Meeting), has made it possible for Friends and attenders from all parts of Canada to become more fully integrated into the Society of Friends. To enable Friends to travel the great distances Yearly Meeting travel budget has been constantly expanded. Funds left in trust by generous Friends in the past supplement the contributions of Meetings and individuals.

The Yearly Meeting continues its historic association with the wider Quaker community through affiliation with Friends General Conference and Friends United Meeting, and membership in Friends World Committee for Consultation (Section of the Americas). This participation brings much enrichment of spirit and of life, and often challenges Friends' understanding of the Quaker faith. The three streams of Quakerism (which united in Canada in 1955) continue in some areas of the United States, whilst in some Yearly Meetings unification took place. In some Yearly Meetings in the United States there are pastoral Meetings and varying theological emphases, and there are also traditional Meetings based on silent worship. Evangelical Friends Alliance (now Evangelical Friends International) was founded in 1965. The appointment of a Yearly Meeting Continuing Meeting of Ministry and Counsel has deepened concern for the spiritual nurture of the Meetings, and for the pastoral care of members. It has also tackled contemporary ethical problems with which Meetings and individuals are faced.

Canadian Friends Service Committee is a standing committee of the Yearly Meeting. The Service Committee was established in 1931 and represented the wider organization of Friends in Canada across the divisions. In 1955, it became the service arm of the new Canadian Yearly Meeting. Service projects were already in existence in 1955. The strength and experience which came from participation in Friends' war time and post-war relief and witness brought fresh impetus to the work of the Committee. Younger Friends and newcomers who had done Quaker service abroad as conscientious objectors in relief and ambulance work, along with Friends from other Yearly Meetings, participated in the work with concern and enthusiasm. The concerns, witness and projects of the Service Committee over the past 59 years have brought much life into the Yearly Meeting, at times with challenges and problems to be resolved. Service projects, peace witness and education have been supported as Friends have felt guided and have recognized that Quaker concern is "that leading of the Holy Spirit which may not be denied. The struggle perhaps has been to discern true guidance for projects which express a religiously-based approach to the life of our times and which are not solely philanthropic or humanitarian work.

In 1963, the Service Committee took a bold step for the Peace Testimony by accepting the offer of Diana Wright for the use of Grindstone Island on Big Rideau Lake (90 km. south of Ottawa) as a Friends Peace Education Centre. Imaginative peace and reconciliation programmes took place there in which Canadian Friends attenders and many others concerned about peace (including a number from the United States) participated. These programmes included training in non-violence, French-English dialogue, Conferences for Diplomats and Quaker-UNESCO Seminars organized by the Canadian Peace Research Institute. The work would hardly have been possible without the service of Murray Thomson as Peace Education Secretary (1962 - 1969) and other able and concerned Friends who worked on the Island.

In 1980, there was a deeply felt need expressed at Yearly Meeting to explore and to renew the spiritual roots of the Quaker Peace Testimony, to deepen our lives as Friends and to be enabled to make a more effective and religiously based peace witness in the world. Two years later, the committee appointed by Yearly Meeting recommended that concerned Friends (Peace Elders) be released to "travel in the ministry under concern for the spiritual and religious roots of the Peace Testimony". Much dedicated work and travel has been undertaken by these concerned Friends. After a great deal of searching and consideration, the Yearly Meeting laid down the Peace Elders in 1989, affirming the practice of releasing Friends to minister. This retrospect of developments in the life of Friends in Canadian Yearly Meeting since 1955 reminds us of the positive, often very concrete factors which the Yearly Meeting inherited, which were created by the faithfulness of Friends in the past. It also shows us that Friends over the years since 1955 have, with God's help, become a community of Faith and have themselves continued to build a House of Livingstones with their own contributions to the Glory of God.

Friends have continued to work for the Kingdom of God as Jesus commanded, and which expresses Friends' longing for the salvation of the world. They have remained steadfast to this calling since George Fox's vision on Pendle Hill of "a great people to be gathered". Over these years, Friends have found guidance through the Presence of God in worship and, in the inward experience of each one, shared in the fellowship of the Meeting, thus being empowered by the Spirit of Christ to work for those in need. Becoming a People of God, we work together for the transformation of ourselves, and, through that, of the world. Though the community of Friends in the world today is numerically small, our calling to experience that inward and shared knowledge of God as the redemptive meaning of our individual and corporate existence remains as vital as it has always been.

Source: <http://www.cfha.info/cdnquakersabout.html>

The Quakers have two centres of worship for Spanish-speaking persons in Canada.

B2.20

BAPTIST FAMILY

Chronology of Historical Origins of Hispanic Ministry in Canada

1778 – First Baptist church in Canada in Wolfville, Nova Scotia -
Primer Iglesia Bautista en Wolfville, Nova Scotia

1837 - Work begun among French-speaking Baptists
(1969 - organized as Union of French Baptist Churches in Canada)

1839 (USA) - North American Baptist Conference (NABC) -
Conferencia Bautista de América del Norte

1846 - The Baptist Convention of the Maritime Provinces was founded.
(1905-06 - three streams of Atlantic Baptists came together to form the United Baptist Convention of Atlantic Baptist churches)

1860 - Baptists in western Canada began in Manitoba and later formed the following associations:
1907 - Baptist Convention of Western Canada (BCWC)
1909 - Baptist Union of Western Canada (BUWC)

1880 - Baptist Union of Canada was formed. Since the churches were located chiefly in the central provinces, the name was changed in 1888 to "Baptist Convention of Ontario and Quebec" (BCOQ).

1927 - The Union of Regular Baptist Churches was formed -
Se formó la Unión de Bautistas Regulares

1944 - The BCOQ joined with the United Baptist Convention of the Maritimes and the Baptist Union of Western Canada to form the first national Canadian Baptist association, the Canadian Baptist Federation (CBF). These church bodies remained federated until 1995 when the Canadian Baptist Federation (CBF) merged with the *Canadian Baptist International Ministries* to form *Canadian Baptist Ministries* (CBM), which now functions as the shared outreach arm of all four associations.

1953 - Fellowship of Evangelical Baptist Churches in Canada (FEBCC) -
Comunidad de Iglesias Bautistas Evangélicas de Canadá

1963 - Canadian Convention of Southern Baptists (CCSB) -
Convención de Bautistas del Sur de Canadá

2008 - Canadian National Baptist Convention (CBNC) -
Convención Nacional Bautista de Canadá

Unknown date - Independent Fundamentalist Baptist Churches in Canada

History of the Baptists in Canada

Baptist missionary work began on the Atlantic coast in the 1760s but took around 100 years to reach the west coast. The first official record of a Baptist church in Canada was that of the Horton Baptist Church (now Wolfville) in Wolfville, Nova Scotia on October 29, 1778. Two major groups of Baptists formed the basis of the churches in the maritimes. These were referred to as Regular Baptist (Calvinistic in their doctrine) and Free Will Baptists.

The first congregations organized in Central Canada were at Beamsville, Ontario as early as 1776 and in 1794 at Caldwell's Manor (now Saint-Georges-de-Clarenceville, Quebec). Shortly thereafter churches were organized at Hallowell, Ontario (1795) and Haldimand Township (see Alnwick/Haldimand). These were Regular Baptist congregations. Churches which were in agreement began to group together into associations in order to work together for achieving common goals. A variety of associations and affiliations have occurred since then. Eventually these associations joined together to form a convention. The centre for Baptist influence and mission work in Canada began to be firmly established in Toronto after 1848. (See Bond Street Baptist Church. Many of the original churches were established by specific missionary groups from the United States of America and by various ethnic or language groups, such as the Swedish Baptist Churches (Baptist General Conference of Canada), North American Baptist Conference (German background), and the Ukrainian Evangelical Baptist Convention of Canada.

Two significant shifts in associations have occurred, one in 1927 and one in 1953. The Union of Regular Baptist Churches was formed in 1927 in Hamilton, Ontario by 77 churches who had withdrawn from the Baptist Convention of Ontario and Quebec (BCOQ). This withdrawal was due to the Fundamentalist-Modernist Controversy, centred around a professor at the Convention's official seminary at McMaster University, who held a liberal/modernist position of theology.

In 1944, the BCOQ joined with the *United Baptist Convention of the Maritimes* and the *Baptist Union of Western Canada* to form the first national Canadian Baptist association, the *Canadian Baptist Federation*. In 1995, they merged with the *Canadian Baptist International Ministries* to form *Canadian Baptist Ministries*. The four conventions still exist within the association and counted over 1100 member churches in 1995.

By 1953 some churches had dropped out of the *Union of Regular Baptist Churches*, but the remainder joined with the *Fellowship of Independent Baptist Churches* (founded 1933) and formed the *Fellowship of Evangelical Baptist Churches in Canada* (FEBC). The *Regular Baptist Missionary Fellowship of Alberta* joined in 1963 and the *Convention of Regular Baptist Churches of British Columbia* (founded 1927) also joined in 1965. Known as "The Fellowship", it claims to be the largest evangelical group in Canada, with at least 500 member churches in Canada from coast to coast.

A Regular Baptist church in British Columbia joined a *Southern Baptist Convention* (SBC) affiliate in 1953. The first SBC association was formed in 1955 and there are now 233 churches, in most provinces and territories, with the largest concentration in western Canada.

Source: http://en.wikipedia.org/wiki/Baptists_in_Canada

B2.2303

Canadian Baptist Ministries - Ministerios Bautistas Canadiense

More than a Century of Growth

Canadian Baptist Ministries didn't just spring up overnight. We've been evolving for well over a century. Here are just a few of the highlights. Moments to celebrate. Times to reflect upon, as we now branch out to be the people God is calling us to be in our time. In whatever place or situation He sets us in.

The Merger

January 1, 1995 marked a pivotal moment in Canadian Baptist history. On that day, Canadian Baptist Ministries officially came into being. Now, all the mission efforts Canadian Baptists support as a nation-wide community – within our borders and around the world – are carried out under the single banner of CBM.

The new organization was born of a realization that distinctions between "Canadian mission" and "overseas mission" have become decreasingly useful and increasingly fuzzy. More and more, mission in Canada involves the same issues as mission on the other side of the globe; the same questions, and sometimes even the same kinds of people.

With this realization came the conviction that, by bringing all our ministries under one umbrella – and therefore sharing personnel, experience and insights more closely – we could do ministry more effectively and use our resources more efficiently. The result is Canadian Baptist Ministries.

The Roots of Our Organization – From 1845 to 1995

If an organization is like a tree, Canadian Baptist Ministries has two strong roots. Those roots are the long and illustrious histories of the two bodies that merged to form CBM: Canadian Baptist International Ministries (CBIM), and the Canadian Baptist Federation (CBF). The CBIM root reaches back to 1845, the year Maritime Baptists sent their first missionaries overseas to work with American missionaries in Burma. By 1874, Ontario Baptists had followed suit, and were reaching out to India.

The creation of the Canadian Baptist Foreign Mission Board in 1912 unified our international efforts. And in the 83 years that followed, the CBFMB – later Canadian Baptist Overseas Mission Board, and most recently, Canadian Baptist International Ministries – grew to encompass over 100 missionaries working in more than a dozen countries.

The other root is represented by the Canadian Baptist Federation, founded in 1944. It was originally created to co-ordinate relief to war-torn Europe – a ministry that grew into an international relief and development ministry known as The Sharing Way. The Federation also provided a national forum for co-operation in ministries like chaplaincy and Christian education, as well as voicing Canadian Baptist concerns on social issues.

The merger of the two organizations was proposed several times. But only in 1992 did CBIM and the CBF agree to enter into a serious dialogue about the possibility. It was a dialogue driven by a commitment on the part of both to be more effective in ministry in a changing world.

Through consultation with the regional bodies that support both organizations, the process gathered momentum throughout 1993, and in 1994, all the regional bodies voted unanimously to create a single new entity: Canadian Baptist Ministries. From the strength of two roots sprang one strong organization.

Source: <http://www.cbmin.org/cbm/history>

B2.23031

Canadian Baptists of Ontario and Quebec (CBOQ) - Convención Bautista de Ontario y Quebec (1880, Ontario & Quebec)



HEADQUARTERS

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Wikipedia article:

http://en.wikipedia.org/wiki/Canadian_Baptists_of_Ontario_and_Quebec

Canadian Baptists of Ontario and Quebec (CBOQ) is the oldest union of Baptist churches in central Canada. In 1880 a "Baptist Union of Canada" was formed. Since the churches were located chiefly in the central provinces, the name was changed in 1888 to "Baptist Convention of Ontario and Quebec" (BCOQ). In 1927 the "Fundamentalist-Modernist Controversy" resulted in 77 churches splitting off to form the **Union of Regular Baptist Churches** - out of which the current **Fellowship of Evangelical Baptist Churches in Canada** merged in 1953. Even today, in the affected geographic regions, this split results in Baptists to be known as either "fellowship" Baptists or "convention" Baptists. In 1944, the CBOQ joined with the United Baptist Convention of the Maritimes and the Baptist Union of Western Canada to form the Canadian Baptist Federation. It was renamed in 2008 to "Canadian Baptists of Ontario and Quebec" (CBOQ) to better align with other Baptist groups in Canada: i.e. Canadian Baptists of Western Canada.

The Convention Assembly meets annually, electing officers, addressing issues, and offering workshops. According to its mission statement, "[t]he Convention exists to assist our churches to carry out their individual mission for Christ and to do that which we believe God calls us to do together." *The Canadian Baptist* is a quarterly newsletter published by the Convention. McMaster Divinity College is affiliated with McMaster University in Hamilton, Ontario. Convention offices are located in Etobicoke, Ontario. BCOQ is a member of the Evangelical Fellowship of Canada, Canadian Council of Churches, and Canadian Baptist Ministries.

Around the turn of the 20th century, the Convention was composed of over 450 churches with about 44,000 members. Due to internal controversies, such as fundamentalism vs. modernism, and the strength of the United Church of Canada in Ontario and the Roman Catholic Church in Quebec, the CBOQ has declined to about 380 churches in 2003, with an estimated 45,000 members.

Sources

- *Baptists Around the World*, by Albert W. Wardin, Jr.
- *The Baptist Heritage: Four Centuries of Baptist Witness*, by H. Leon McBeth

Associations

CBOQ churches meet together in 17 Associations across our region for fellowship, resourcing and mission. Each Association has an Association Ministry Committee to strengthen the work of our Pastors and other ministry leaders. Many of the Associations are involved in organizing camps as part of their ministry work.

New churches join the CBOQ by first becoming members of their local Association. Our Associations are involved in evaluating and supporting ministry grant applicants.

Some of our language specific congregations have organized in support networks for mutual assistance and encouragement. Affinity groups also develop as congregations with similar needs seek to support one another.

Canadian Baptist Partnerships

Canadian Baptists of Ontario and Quebec are part of a larger family of churches across the nation. Through **Canadian Baptist Ministries** (CBM) we work together as Canadian Baptists with the Convention of Atlantic Baptist Churches, The Union of French Baptist Churches and the Canadian Baptists of Western Canada.

The Canadian Baptist Partners Covenant Agreement was signed on Saturday October 28, 2006. Crieff Covenant is a statement of the renewed intention of Canadian Baptist Ministries, the Four Conventions, Unions and Baptist Women's Organizations to work cooperatively together.

Also part of the CBM family are the Baptist Women of Ontario and Quebec, the Atlantic Baptist Women and the Baptists Women of Western Canada.

- [Canadian Baptist Ministries](#): overseas mission partner
- [The Sharing Way](#): relief and development arm of the CBM family
- [Canadian Baptist Women of Ontario and Quebec](#): (CBWOQ) operates as a separate organization, but there is a great deal of overlap since we serve segments of the same churches in our region.
- [McMaster Divinity College](#): Through MacDiv seminary, many of our ministry leaders receive training or continuing education resources.
- [LEGACY for Ministry™](#) : is a partnership between CBOQ, Baptist Women and Canadian Baptist Ministries providing assistance for congregants in will planning and to encourage them to include gifts to further the work of God's kingdom to ministries under the umbrella of the family of Canadian Baptist ministries.

SISTER ORGANIZATIONS

- [Convention of Atlantic Baptist Churches](#), Saint John, New Brunswick
Email: cabc@atlantic-baptist.ca
- [Canadian Baptists of Western Canada](#), Calgary, Alberta
Email: info@cbwc.ca
- [French Union of Baptist Churches in Canada](#), Montreal, Quebec
Email: union.bapt@videotron.ca

PARTNER ORGANIZATIONS

CBOQ also holds membership in other organizations that help us to broaden our ministry reach. They include:

- [Canadian Council of Churches](#)
- [Evangelical Fellowship of Canada](#)

- [Canadian Council of Christian Charities](#)

Source: http://www.baptist.ca/index.php/canadian_baptist_partnerships

The 355 CBOQ churches appoint delegates to represent them at our annual Assembly. The Assembly is conducted to discuss and vote on our major business and ministry decisions. The Assembly elects leaders, approves the annual budget, receives reports and sets ministry directions for the coming year. The Assembly is an enriching, thought provoking and invaluable meeting.

The appointed Board, Officers, Executive Staff and Committees continue with and oversee the business, ministry plans and decisions. Between Assemblies, these talented and dedicated people work and worship together at the Board and Committee meetings to accomplish the goals of Canadian Baptists of Ontario and Quebec, which supports the work of local churches to help them to do together what would be difficult to accomplish alone.

Our churches also meet together in 17 Associations across our region for fellowship, resourcing and mission.

As Canadian Baptists of Ontario and Quebec, we work in partnership with Canadian Baptists of Atlantic Canada, French Canada and Western Canada through our Canadian Baptist Ministries organization (CBM). CBM is our international mission and ministry arm. Within the CBM organization, The Sharing Way is our international relief and development agency that provides compassionate ministry in many needy places around the globe.

Source: http://www.baptist.ca/index.php/how_we_work

Intercultural Ministries

Many of our cities are exploding with growth, particularly due to the influx of new groups and cultures that have come to live in Canada. There have been inter-cultural ministry opportunities in our university towns and cities for many years, but now as never before there are unprecedented mission-response opportunities.

God has brought the world to our doorstep. Now, both locally and globally, we may serve in ways both cross-cultural and inter-cultural. We can also be involved through short term mission opportunities (STMs) locally as well as overseas with Canadian Baptist Ministries.

Multi-cultural ministry occurs when a ‘dominant culture’ permits a particular other-culture people-group to use their facility - renting or leasing a room or sanctuary. Inter-cultural ministry, however, occurs when emerging leaders and gifted people of the other cultures that have arrived are welcomed and invited to serve with the once dominant culture, on boards and committees, becoming fully integrated, equal-partners in leadership and in all aspects of ministry.

Some of our churches have experienced new life, health and growth as they have welcomed another culture or cultures into their midst. Some have moved far beyond ‘renting’ – by seeking a fuller integration of their lives together. It is exciting to see the vibrancy and expectancy that occurs when the challenges and opportunities of such a welcome are fully embraced.

Source: http://www.baptist.ca/index.php/intercultural_ministries

There are 10 Hispanic Baptist churches affiliated with CBOQ.

B2.230311

**Ministerios Bautistas de Toronto (TBM) -
Toronto Baptist Ministries**



HEADQUARTERS

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Email: office@torontobaptistministries.org

Toronto Baptist Ministries, formerly known as the Toronto Area Association of Baptist Churches (TAABC), is one of seventeen Associations within Canadian Baptists of Ontario and Quebec. Our 86 churches stretch from Oakville to Markham and from Newmarket to Lake Ontario and worship in many different languages.

Source: <http://www.torontobaptistministries.org/index.php>

There are four Hispanic Baptist churches in Canada affiliated with TBM.

B2.23034

Canadian Baptists of Western Canada (CBWC) - Bautistas Canadienses del Oeste de Canadá



HEADQUARTERS

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E-mail: info@cbwc.ca

Internet: <http://cbwc.ca/>

From Wikipedia, the free encyclopedia:

http://en.wikipedia.org/wiki/Baptist_Union_of_Western_Canada

The **Canadian Baptists of Western Canada**, formerly the **Baptist Union of Western Canada**, is a moderate Christian denomination with churches in British Columbia, Alberta, Saskatchewan, Manitoba, Yukon Territories and the Northwest Territories. The group's theological positions are evangelical.

History

Baptists in western Canada began in Manitoba in the 1860s, organizing formally in 1884 with the establishment of the Baptist Convention of Manitoba and the Northwest. In 1897, British Columbian Baptists organized their own Convention. These Conventions, and others, united to form the Baptist Convention of Western Canada in 1907. The name was changed to the Baptist Union of Western Canada (BUWC) in 1909, by which it was known until 2007. In 1944, the BUWC joined with the United Baptist Convention of the Maritimes and the Baptist Convention of Ontario and Quebec to form the Baptist Federation of Canada (BFC) as a national coordinating body. It was joined by l'Union d'Eglises Baptistes Francaises au Canada in 1970. These four bodies remained federated until 1995 when the federation, by now renamed Canadian Baptist Federation (CBF), merged with Canadian Baptist Ministries, which now functions as the shared outreach arm of all four associations. In 2007, the BUWC changed its name to the Canadian Baptists of Western Canada to better

Organization

The Canadian Baptists of Western Canada is organized into three regions: British Columbia and the Yukon, Alberta and the NWT, the Heartland of Manitoba and Saskatchewan. The work of the denomination is overseen by the Executive Minister, three Regional Ministers and various ministry and administrative staff. A Board of Directors elected from member churches at a bi-annual Assembly is responsible for the overall governance of the CBWC. The CBWC's head offices are in Calgary, Alberta. Carey Theological College in Vancouver provides much of the denomination's graduate level theological training for pastors and lay leaders. The William Carey Institute in Vancouver provides undergraduate training.

Food banks and ministries to vulnerable or impoverished people operate under the auspices of Canadian Baptist churches known as the Mustard Seed in Calgary, Edmonton and Victoria. Many other CBWC churches run community outreach ministries in their communities.

There is one Hispanic Baptist church affiliated with CBWC.

North American Baptist Conference (NABC) -
Conferencia Bautista de Norte América
(1839, Newark, NJ; Konrad Anton Fleischman)



USA HEADQUARTERS

P.O. Box 1910, Folsom, California 95763-1910
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Internet: <http://www.nabconference.org/>

CANADIAN HEADQUARTERS

North American Baptist Conference
P.O. Box 57235, Station A
Toronto, ON M5W 5M5

History of the NABC

Started by an immigrant missionary, meeting spiritual and physical needs, adapting to a changing world, the NAB Conference of churches has a rich history that reveals God at work and a future rooted deeply in His truth, mercy, mission and power. Consider these key events:

1843: New Country – New Life • Immigrant Konrad Fleischmann baptizes five new believers to start *The German Church of the Lord* that meets on Poplar Street in Philadelphia, Penn.

1851: Four Churches Band Together • Believing they can accomplish more together, four **German Baptist churches** assemble for the first German Baptist Conference.

1858: Training Center Becomes Reality • The first assembly's dream to prepare men and women for effective ministry is realized by launching Rochester Theological (now Sioux Falls) Seminary.

1882: Overseas Outreach Initiated • Emma Rauschenbusch is appointed to India – the first overseas missionary.

1940s: Transition to English • A 1919 vision of English as the primary language is realized.

2009: Moving Forward Together – Laser-like focus is established as conference leaders zero in on three key initiatives: leadership development, ministry multiplication, and the best cared for missionaries in the world. Announcement of a new website and logo at Triennial.

Because of the commitment, dedication and sacrifice of our founding church leaders and those who followed, the NAB Conference has grown into a family of churches representing many

cultures and heritages throughout **Canada, the United States and around the world**. Let's be inspired by God's work in our history and courageously follow Him into the future together.

Source: <http://www.nabconference.org/about-us/our-history>

North American Baptist Conference

Central is part of an association of churches throughout Canada and the United States called the North American Baptist Conference. Baptists are unique in that we are not a "denomination" but rather a "conference" or "association." What this means is that we are not governed top down by people outside of our church, but we see our church as ruled directly by Jesus under the practical stewardship and leadership of those who are part of our church community. But we still connect with these other churches on our initiative for the purposes of accountability and cooperation. For the most part, the NAB provides practical resources to our church in the areas of leadership development, church planting and partnerships for resourcing missionaries

Source: <http://www.centralbaptist.ab.ca/north-american-baptist-conference>

History of Edmonton Baptist Church

Most people driving by the church at the top of Connors Hill don't realize that although the building was constructed in 1973, this is one of the oldest congregations in the city. Central's history goes back to the 1893 when the town of Edmonton, in what was then the Northwest Territories, had a population of less than 2000 people.

Rev. F.A. Mueller of the Baptist Church in Leduc held meetings for the German immigrants (mainly from Russia) in Edmonton at Robertson's Hall on Jasper Avenue and 97th Street. This work continued intermittently and by the late 1890's Rev. Abraham Hager of Rabbit Hill Baptist Church walked the 15 miles to Edmonton each week to minister to the young people moving there from the rural areas. He eventually decided to devote all his time to the work in Edmonton and moved there from Rabbit Hill. Worship services were held at the old Methodist Church (now relocated to Fort Edmonton.)

Regular church services were conducted for several years and on April 22, 1900, the First German Baptist Church of Edmonton was officially organized. One of the members of the recognition council was Attorney A.C. Rutherford of Strathcona Baptist Church who would become Alberta's first premier and also established the University of Alberta.

In 1900 the church had 17 members and attendance ranged between 50 and 70 people, with one third of those coming from a Roman Catholic background. The following year the congregation erected the first church building for the cost of \$1500. Edmonton continued to grow with an increasing German population that was the target of the outreach of the church. In 1904 and 1906 the church building was enlarged twice and a baptistry was added.

By 1912 the congregation decided to sell the building because it had become inadequate for their needs. They built a new, much larger brick building on 96th Street and 106A Avenue which served them until 1973 when the present building was constructed. The 96th Street building is now the Mustard Seed Street Church.

Although our church has grown and become more diverse in recent years, our core conviction remains the same: we believe Jesus can be most faithfully followed when we follow together. Our desire is that, as we share our lives, God by his grace would continue to grow us up every day in our love for him and other people. These days our specific prayer is that God would grow a special love in our hearts for those who don't know Jesus, and that as we mature in our relationships everyone in our lives would come to see and know Jesus through us.

We look forward for the future that God has for us, and our hope is that his Kingdom of love, peace, truth, justice and joy would become more and more a reality in our hearts and world today--that the reality of heaven would increasingly become the reality on earth. To this end we meet, we serve, we work and we pray.

Source: <http://www.centralbaptist.ab.ca/a-short-history>

HISPANIC MINISTRIES IN THE USA & CANADA
Hispanics For Christ
23215 SW Newland Rd., Wilsonville, OR 97070-6701
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There are seven Hispanic churches affiliated with this denomination in Canada.

**Canadian National Baptist Convention (CNBC) -
Convención Nacional Bautista de Canadá**



HEADQUARTERS

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Fax: (403) 932-4937

Internet: <http://www.cnbc.ca/>

The **Canadian National Baptist Convention** (formerly **Canadian Convention of Southern Baptists**) is an organization of [Baptist](#) churches in Canada in partnership with the [Southern Baptist Convention](#) (SBC) in the United States of America.

History

Dissatisfaction among some [Regular Baptists](#) in [British Columbia](#) would eventually lead to the establishment of the *Canadian Convention of Southern Baptists* (CCSB). Some churches participated in the [General Association of Regular Baptist Churches](#), but this affiliation proved unsatisfactory. Contact with the Southern Baptists, especially through the Northwest Baptist Bible College, increased the interest of Canadian churches in the Southern Baptist educational and evangelistic programs. In the fall of 1952, Northwest began using the Teacher Training Course of the SBC. Early in 1953, a pastor's conference recommended the Sunday School program of the Southern Baptist Sunday School Board.

Regular Baptists in British Columbia were divided over the "Southern Baptist issue". In October 1953, the Emmanuel Baptist Church of [Vancouver, British Columbia](#) joined the Baptist General Convention of Oregon-Washington, an affiliate of the Southern Baptist Convention, while also maintaining membership in the *Regular Baptist Convention of British Columbia*. The Oregon-Washington Convention determined it would assist affiliated churches, but would not initiate any new work in Canada. At the B. C. Regular Baptist Convention in 1955, several resolutions were directed against the Emmanuel Church (now called Kingcrest Southern Baptist Church) and the Southern Baptists. This caused Kingcrest and four other churches to withdraw from the B. C. Convention and affiliate with only the Southern Baptists in the northwest. Though these Canadian churches were members of the Oregon-Washington Convention, they were unable to affiliate directly with the SBC, because of questions relating to the wording of the SBC Constitution.

The first SBC association in Canada, the Capilano Association of Vancouver (now the WestCoast Baptist Association), was organized in 1955. The *Canadian Southern Baptist*

Pastor's Conference was formed in February 1959. The Midwest Baptist Association of Alberta and Saskatchewan was formed in 1957. In 1960 churches in British Columbia established the Plateau Association. The forerunner of the CNBC, the **Canadian Southern Baptist Conference**, was formed in 1963 and superseded the *Pastor's Conference*. In 1985 the Canadian Southern Baptist Conference adopted a new constitution and became the *Canadian Convention of Southern Baptists*. In July 2008, the convention voted to change its name to the **Canadian National Baptist Convention** (In French: *Convention Nationale Baptiste Canadienne*).

Ministries

The CNBC headquarters and its seminary, the Canadian Southern Baptist Seminary & College, are located in [Cochrane, Alberta](#). Its official publication, *Baptist Horizon* is published 8 times per year and is also available online at the CNBC web site. The Convention engages in specific men's, women's, youth and university ministries. The CNBC maintains a Foundation for receiving financial contributions, labors in Canadian church planting, and partners in global missions with the International Mission Board of the SBC. The *National Leadership Board*, elected by Convention messengers, is the highest operating board within the organization.

Current status

Local churches are autonomous, but must vote to apply for membership in the CNBC. Applications must be approved in annual session by voting messengers of the Convention body. The official statement of faith of this Convention is the [Baptist Faith and Message](#).

Southern Baptists in Canada have expanded from one church in British Columbia in 1953 to 234 churches and congregation seeds in 10 provinces and 2 territories as of September 2006. The geographic breakdown of CNBC congregations is as follows: British Columbia (70), Alberta (45), Quebec (41), Ontario (40), Saskatchewan (21), New Brunswick (5), Prince Edward Island (5), Nova Scotia (2), Manitoba (2), Newfoundland (1), Yukon (1), Northwest Territories (1). By the end of 2007, the number of churches across the country had grown to 271.

There were 11,578 members in the CNBC churches in 2005. The largest concentration of churches remains in western Canada. The vision of the CNBC is "1,000 healthy, reproducing, cooperating churches by 2020."

Sources: http://en.wikipedia.org/wiki/Canadian_National_Baptist_Convention
<http://www.cnbc.ca/>

There are five Hispanic Baptist churches in Canada affiliated with this denomination.

B2.23131

Independent Fundamental Baptist Churches - Iglesias Bautistas Fundamentales Independientes

NO CENTRAL HEADQUARTERS

The name Fundamental Independent Baptist is of recent origin and came into being as a result of many modern day Baptist churches compromising the Word of God and teaching and practicing false doctrines.

There were however, many Baptists who loved the Word of God and held true to it and refused to abandon the teaching of the New Testament. In order to distinguish between the doctrinally unsound Baptist churches and those that believed the Bible many Baptist churches changed their name.

These true Baptists added the adjectives Fundamental and Independent to their name in order that they not be identified with the false practices and teaching of the doctrinally unsound churches using the Baptist name.

The word "Independent" means that the church is not a member of any council, convention or is a part of any hierarchy outside the local congregation.

An Independent Baptist Church would not be a part of a national Baptist organization such as the Southern Baptist Convention, the American Baptist, or any other Baptist organization that would exercise authority over the local church. Thus, the name "independent" means that the church patterns itself after the New Testament example and stands alone under the authority of the Bible.

Independent churches have no organized organization over them in authority. They direct their own affairs under the authority of the New Testament Scriptures, free from the outside interference.

The New Testament teaches that Christ is the head of the church,(Eph. 5:23) and the Chief Shepherd)1 Peter 5:4). The local pastor is the shepherd (Heb. 13:17, Acts 20:28, Eph. 4:11) or leader of the congregation.

The Independent Baptist church has a congregational form of government with each member having the right of the vote and all the affairs of the churches are conducted by the local congregation following the guidelines of the New Testament.

Independent Fundamental Baptist churches have fellowship one with the other and often cooperate in such things as evangelism. They, however, will only fellowship or cooperate in joint meetings with churches of like belief. They will not participate, on a church basis, in any outside function with churches which do not also strictly base their faith and practice on the New Testament. They will not participate in joint meetings, or evangelistic endeavors, with Protestants, Catholics, or other doctrinally unsound church groups who do not hold to the fundamental teachings of the New Testament (Examples: Billy Graham, Promise Keepers).

Fundamental Independent Baptists church will remain separate from these churches as well as other Baptists groups who participate with the unscriptural churches. They practice the Biblical teachings of separation as stated in Ephesians 5:11, which says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." The Independent Baptist believes that to join with churches who teach and practice false doctrine is condone and even show approval of Biblical error and that all doctrinal error is sin.

The officers of the local church are pastors and deacons. (I Tim. 3:1-16) The pastor of the church is called by majority vote of the congregation. Men meeting the Biblical qualification of deacons (I Tim. 3:8-13) are appointed from the local congregation and approved by the majority vote.

Many Baptist churches have Trustees, but their position was established in order to have legal "signatories" to sign legal documents of the church. Neither Deacons or Trustees are a governing body nor a "board," but titles of special appointed servants who service and are subject the will of the pastor and congregation.

The word "Fundamental" means that the Baptist church uses the New Testament strictly as its authority for faith (doctrine) and practice. In recent years the news media has called doctrinally unsound church such as the Charismatics and Pentecostals "fundamentalists." Even some TV evangelists have referred to themselves as being "fundamentalist." But they should not be confused with Fundamental Baptists.

They are in fact worlds apart. Many of the TV evangelists and all of the Charismatic and Pentecostal churches promote teachings which are not Biblical. Fundamental Baptist use the name in its strictest sense as meaning holding to the fundamentals of the New Testament teachings without error.

True Independent Fundamental Baptist Churches uphold the purest teachings of the early church as revealed in the New Testament.

Source: <http://answers.yahoo.com/question/index?qid=20061206175348AAxW>

There are four Hispanic Baptist churches listed in this category in Canada.

**Fellowship of Evangelical Baptist Churches in Canada (FEBCC) -
Compañerismo de Iglesias Bautistas Evangélicas en Canadá**



HEADQUARTERS

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Internet: <http://www.fellowship.ca/>

The Fellowship is a family of nearly 500 Evangelical Baptist Churches scattered across Canada from the Yukon to the tip of Nova Scotia. Our churches range in size from a few dozen to several hundred, and hold worship services in 13 different languages

Our History

The Fellowship is a family of nearly 500 Evangelical Baptist Churches scattered across Canada from the Yukon to the tip of Nova Scotia. Our churches range in size from a few dozen to several hundred, and hold worship services in 13 different languages.

The Fellowship was born in 1953 out of a desire for a nationwide body of churches committed to the truth of God's Word and the proclamation of salvation through Jesus Christ. Over the last 52 years, several hundred churches have joined The Fellowship, either in large blocs (such as the Regular Baptist Churches of British Columbia in 1965) or individually. The dozens of church-planting projects undertaken by Fellowship churches and ministries continue to be our main source of growth.

The churches of The Fellowship share a burden for reaching the world with the good news of Jesus Christ. Through our overseas mission, Fellowship International, we currently minister in more than 20 countries worldwide.

The Fellowship's French Mission exists to plant and nurture French-language churches in Canada in environments that have often proved to be hostile to the Gospel. In the early 1950s, Fellowship workers in Québec served a combined time of seven years in prison for publicly sharing their faith.

Through our Chaplaincy Ministries, The Fellowship is able to minister to Canadians in the workplace by meeting the spiritual needs of those who might never walk into a church on their own.

As The Fellowship seeks to implement its vision for the 21st century – seeking spiritual renewal, growing healthy churches and strategically planting new churches – we pray that God will continue to bless this nationwide family of believers and use us to bring glory to His name.

From Wikipedia, the free encyclopedia:

The **Fellowship of Evangelical Baptist Churches in Canada**, often known simply as **The Fellowship** is a [conservative Baptist](#) association in Canada. It was formed in 1953 as a result of a merger of the Union of Regular Baptist Churches of Ontario and Quebec and the Fellowship of Independent Baptist Churches. In 2011 Rev. Steven Jones was appointed as President.

History

In 1928, the Union of Regular Baptist Churches of Ontario and Quebec (led by [Thomas Todhunter Shields](#)) broke away from the [Baptist Convention of Ontario and Quebec](#) as a result of the [fundamentalist/modernist](#) controversy, while the Fellowship of Independent Baptist Churches was formed in 1933. These two merged in 1953 to form the FEBCC. The Regular Baptist Missionary Fellowship of Alberta joined in 1963, while the Convention of Regular Baptist Churches of British Columbia (founded 1927) joined in 1965.

Size

As of 2012, the Fellowship included over 500 self-governing churches with a total membership of over 65,000, subscribing to a common doctrine. This includes 70 French language churches. The national headquarters are located in [Guelph, Ontario, Canada](#).

Mission work

The *Fellowship of Evangelical Baptist Churches* is engaged in missions to Africa, Central Asia, Europe, Japan, Latin America, the Middle East, Pakistan and South America, and offers ministry resources to assist these churches.

Other activities

The FEBCC, as of 2012, administers [Heritage Baptist College and Heritage Theological Seminary](#) in [Cambridge, Ontario](#), Northwest Baptist Seminary in [Langley, BC](#), SEMBEQ and [Muskoka Bible Centre](#). The official magazine of the FEBCC, *The Evangelical Baptist*, is published five times per year.

Source: http://en.wikipedia.org/wiki/Fellowship_of_Evangelical_Baptist_Churches_in_Canada

There are two Hispanic Baptist churches affiliated with this denomination in Canada.

B2.2320

Bible Baptist Fellowship International (BBFI) - Compañerismo Bautista Bíblica



INTERNATIONAL HEADQUARTERS

720 E. Kearney Street, Springfield, MO 65803

Telephone: (417) 862-5001

Internet: <http://www.bbfi.org/>

The Baptist Bible Fellowship International is officially a fellowship of pastors, and by extension, a network of preachers, churches, missionaries, and educational institutions worldwide, affiliated for the purpose of church planting and sharing the truth of the Word of God.

Participation in the Baptist Bible Fellowship International is open to any Baptist pastor of a supporting Baptist church believing in and adhering to the Word of God, on the basis of the BBFI Articles of Faith. For listing on this page, a Baptist church is one that declares in legal and/or faith documents it is Baptist in doctrine and practice. A supporting church is one that financially supports BBFI missions or colleges.
(Sources: Constitution and Bylaws of the BBFI and The BBFI Contact Directory)

The institutions of the BBFI include a Mission Office (a missionary support and service center), the National Church Planting Office (for the enlisting, supporting, and training of church planters), Baptist Bible College (Springfield, MO), Boston Baptist College (Boston, MA), and the Baptist Bible Tribune (the magazine of the BBFI).

Contact person for Canada

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History

On August 16, 1977, a group of believers met to consider the possibility of organizing a new work for Christ. The meeting was held in the old Tank Hanger at Camp Sussex which was made available for that purpose. There were 49 persons present. Two items were suggested for consideration: (1) a decision regarding the commencement of a new work; and (2) the calling of a pastor. A motion was made that we declare our intention to commence a new work and implement a witness in the community. A further motion was made that we extend a call to Rev. Harry A. Branscombe to become our Pastor.

A second meeting was held at the Tank Hanger on August 23, 1977, with 46 persons in attendance. It was reported that the vacant Presbyterian Church building on Arnold Avenue was available as a meeting place for a rental of \$75.00 per month. A third meeting was held on

September 6, 1977, with 42 persons in attendance at the Presbyterian Church building which became our new church home. At this meeting a Board of Directors was approved as follows: Reuben Harris, Winston Teakles, Ernest Kyle, Stanley Thorne, Bill Gamblin, Morris Chown and Elmor Perry, with honorary member James Allaby On September 11, 1977, we gathered for worship with 91 persons of all ages present and with Gary Barnes of Wickham officiating as Pastor Branscombe would not be released from his present pastorate until October 30th. The first Chairman of the Board was Elmor G. Perry, the first Sunday School Superintendent was Trevor McCready and the organist and choir director was David McCready. The first Statement of Faith and Constitution governing our operations was accepted on October 11, 1977.

On June 28, 1978, a committee was formed to investigate properties, land, etc. with a view of becoming established in a permanent meeting place, due to the uncertainty of the availability of the Presbyterian building. After considering several buildings and lots of land, a decision was made on April 8, 1979, to purchase a parcel of land from the Town Of Sussex which consisted of 2.3 acres fronting on Pine Street. In order to finance a new building it was decided to initiate an appeal for funds, challenging the Fellowship through the following means: (1) Outright Gifts (2) Interest Free Loans (3) Interest Bearing Loans (4) Outside Borrowing.

On November 23, 1978, authority was granted to incorporate under the name of **Faith Bible Baptist Fellowship inc.** Tenders were called for the construction of a new church building and the lowest tender was submitted by Gable Enterprises and was accepted at a meeting on October 7, 1979. In order to finance the construction of the building and some equipment, it was necessary to negotiate a bank loan and members loans. The original bank loan was paid in full in 1984, and member loans were partially forgiven and the balance owing was paid in 1988. This leaves our Fellowship debt free, for which we give God the glory. The new building, before it was completely finished, was used for our first worship service on Sunday, March 6, 1980, and this was a red letter day in the life of our Fellowship.

The AWANA Program has been a vital part of our overall program, with Reuben Harris as Commander. The first meeting was held at the 8th Hussars Sport Centre, then at the Elementary School at a rental of \$10.00 per week and subsequently at the Kings County Stadium. Our Fellowship has been Missions oriented from the very beginning and has adopted the Faith Promise plan for giving, which forms a major part of our overall budget.

This history information was obtained from Mr. Elmor Perry Chairman, Deacons Board (Retired) (Deceased 2011).

Source: <http://www.faithbible.ca/history.html>

There is one Hispanic Baptist church affiliated with this fellowship in Canada.

B2.2400

**Other Hispanic Baptist churches in Canada -
Otras iglesias Bautistas Hispanas en Canadá**

There are five Hispanic Baptist churches in this category.

B2.30

THE PIETIST FAMILY

B2.31 FRENCH, ITALIAN AND GERMAN FREE CHURCHES

B2.32 METHODIST CHURCHES (GREAT BRITAIN)

B2.33 SCANDINAVIAN FREE CHURCHES

Historical Origins of Pietist Hispanic Ministry in Canada

1784 – The establishment of Canadian Methodist churches -
La Iglesia Metodista de Canadá

1917 – The first Evangelical Free Church was established in Alberto, Canada, among
Scandinavian immigrants.

1925 – The Methodist Church united with 70% of the Presbyterian Church in Canada and 96%
of the Congregational Union of Canada to form The United Church of Canada - La
Iglesia Unida de Canadá.

B2.32

The Pietist-Methodist Tradition in Canada

The Methodist tradition arose chiefly from the activity of John Wesley (1703-1791), born to Samuel Wesley and Susanna Annesley, Dissenters in the Puritan mould who affiliated with the Church of England in their youth. John was nurtured in Anglicanism, was ordained priest and remained a life-long member of it. At Oxford University he, together with several others, formed a group derisively labeled the "Holy Club." It met to encourage study of the classics and the Church Fathers, frequent attendance at Holy Communion, and assistance to the poor and imprisoned.

Still groping spiritually after ordination, in 1736 Wesley moved to Georgia hoping that his work among English colonists and aborigines would imbue him with spiritual vitality. Upon his return to England in the wake of an unsatisfying ministry in the new world he came to the assurance of saving faith and of sins forgiven on May 24, 1738. Thereafter, his ministry, formerly a not uncommon 18th century Anglican blend of mysticism and moralism, was grounded in the Reformation understanding of justification by grace through faith on account of Jesus Christ.

John recognized that "Scripture, from beginning to end, is one grand promise"; namely, salvation known and enjoyed as a present reality, as contrasted with the current Anglican understanding of blessedness in the life-to-come. With his theological emphasis on soteriology, John insisted that God had "raized up Methodism to spread scriptural holiness throughout the land." Whereas his pre-1738 pronouncements (see his sermon, "The Circumcision of the Heart") had declared that people became holy by means of humility, he now insisted—and never recanted—that holiness was a divine gift, owned in faith, and humanly exercised with unrelenting rigor. While classical Protestantism had stressed justification (pardon, remission of sins, free acceptance), Wesley retained this yet stressed deliverance: God could do something with sin beyond forgiving it; namely, release people not merely from its guilt but especially from its grip or power. In this vein he endorsed "Christian perfection", maintaining that no limit could be set to the scope of God's deliverance in this life. Herein he merged the Puritan emphasis on godliness that he found in his predecessors with the similar emphasis on sanctity found in the church catholic. Strenuously disagreeing with Calvinism's notions of predestination and limited atonement, he maintained that Christ had died for all: all needed to be saved, could be saved, could know they were saved, and could be saved to the uttermost.

Since, Wesley insisted, "the New Testament knows nothing of solitary religion", Methodism characteristically developed the communal dimension of its corporate life. Converts were expected to join in public worship weekly and to receive Holy Communion as often as possible. In addition they were formed into "societies", "classes", "bands", and "select societies" in order to expose themselves to stringent examination from peers and thereby promote self-honesty, mutual correction, encouragement, edification, and service. The "societal" emphasis was marked too by a concern for every aspect of human well-being. To try to mitigate suffering Wesley wrote a textbook of primitive medicine, begged money to establish London's first free pharmacy, developed schools for the disadvantaged children of coalminers, built houses for widows, gathered funds for start-up loans to Methodist entrepreneurs whom the chartered banks would not consider.

In all these endeavors John's brother Charles (1701-1788) supported John, matching him in outdoor "field" preaching. Charles' greatest contribution to Methodism, however, remained his

hymn-writing (9,000 poems and hymns), as Scripture-saturated hymns rooted themselves in minds and hearts as often as Methodist people hummed the tunes amidst their daily work.

Following Wesley's death, Methodism ceased to be "leaven" in the Church of England and became a separate denomination. One of its missionaries, Laurence Coughlan, arrived in Newfoundland in 1766 and began working among Protestant English and Irish settlers. Five years later William Black, born in England but raised in Nova Scotia, commenced evangelizing in the Maritimes, his work falling under the supervision of British Wesleyans in 1800. In 1855 this body formed the Wesleyan Methodist Conference of Eastern British America.

Under the leadership of William Lossee, meanwhile, the Methodist Episcopal Church (U.S.A.), established on Christmas Day in 1784, began work in 1791 among British immigrants to Upper Canada. By 1828 the Methodist Episcopal work in Canada had formally severed ties with the U.S.A. In 1833 most of it joined with the British Wesleyans to form the Wesleyan Methodist Church in Canada, adding to itself the Methodist people of Lower Canada in 1854. That part of it which absented itself from the union re-formed into the Methodist Episcopal Church of Canada (1834), eventually growing into the second largest Methodist body in Canada.

In turn the Wesleyan Methodist Church in Canada and the Wesleyan Methodist Conference of Eastern British America united in 1874, annexing as well the Methodist New Connection Church in Canada (itself an amalgam of several small groups), thereby forming the Methodist Church of Canada.

In 1884 this body joined with the Methodist Episcopal Church in Canada, together with the Bible Christian Church of Canada and the Primitive Methodist Church in Canada, bringing to birth the Methodist Church (Canada, Newfoundland and Bermuda.) This lattermost union made the Methodist Church the largest Protestant denomination in Canada. It now included all Canadian Methodists with the exception of several very small groups: the British Methodist Episcopal Church (a development of the African Methodist Episcopal Church, serving chiefly people of color), two German-speaking bodies (the Evangelical Association and the United Brethren in Christ), and the Free Methodist Church (a body that had begun in New York State in 1860 and extended itself into Canada.)

In 1925 the Methodist Church united with 70% of the Presbyterian Church in Canada and 96% of the Congregational Union of Canada to form The United Church of Canada.

Canadian Methodism distinguished itself on several fronts.

Methodists were committed to missions among aborigines. The "first nations" had been exploited since the days of the fur trade, the exploitation manifesting itself in alcohol-abetted destitution. Eager to avoid paternalism, the Methodists sought to put mission leadership in the hands of aborigines themselves. Peter Jones, Chief of the Mississaugas, was ordained the first aboriginal itinerant. Egerton Ryerson, soon to be the best-known Methodist minister, represented Canada in the Society for the Protection of Aboriginal Inhabitants of the British Dominions.

Missions overseas paralleled those in Canada. In 1873 the Wesleyans were the first of the Canadian Methodist "family" to begin working in Japan, concentrating on evangelism, medical assistance, post-elementary education and theological training for Japanese ministers. By 1884 Canadian Methodists had established a theological college in Azabu, supported by the Women's Missionary Society's efforts in training Japanese women for church work. Canadian Methodist

missions commenced in China in 1891, amidst circumstances that were uncommonly dangerous.

In the meantime the social position of Methodists was changing in Canada. Earlier the Church of Scotland and the Church of England had formed social elites inaccessible to Methodists, the latter being poor and frequently despised. Zealous in evangelism and ardent in their pursuit of godliness, however, their sobriety, industry and thrift fuelled their social ascendancy. Some Methodist families became wealthy: the Goodherams from grain and railways, the Masseys from farm implements, and the Flavelles from meatpacking. By mid-18th century they were able to challenge the Anglican monopoly on education and political power.

From this position Methodism was able to make its unparalleled contribution to the public good, a system of high-quality public education. Insisting that education under-served not only the evangelical cause in particular but also the human good in general and the social good more widely still, Methodism's educational architect, Egerton Ryerson, undid the Anglican Church's exclusive control over education. Ryerson implemented the system operative in Canada today: high quality education available to all, without a religious or doctrinal means test.

In addition the Methodists built Victoria College, offering instruction in arts and sciences, later expanding it under principal Samuel Nelles to a full-fledged university by adding faculties of law, medicine and theology, eventually moving the institution from Cobourg to Toronto in order to federate it with the University of Toronto.

Aware of John Wesley's legacy, Canadian Methodists dedicated themselves to the alleviation of human distress on any front, their vision here being no less than social transformation. They exerted themselves on behalf of convicts and ex-convicts, prostitutes and impoverished immigrants, all the while campaigning for better housing, improved public health, unemployment insurance, pensions, compensation for injured workers, the eight-hour work day, humane working conditions and homemaking skills. Salem Bland and James Woodsworth were the most visible exponents of the Social Gospel movement in Methodism, the latter eventually leaving the ministry in order to co-found the Co-operative Commonwealth Federation. The prosecution of social justice, it was thought, would largely eliminate the sources of social disharmony. At the same time leaders such as Samuel Chown continued to uphold the necessity of personal regeneration.

Concern for education and social transformation naturally gave rise to a commitment to publishing. Books, magazines and pamphlets were produced in ever-greater numbers; even by 1884 the circulation of Methodist-backed publications stood at 160,000, excluding the materials produced for overseas missions. Under William Briggs and Lorne Pierce, Methodists became instrumental in promoting a Canadian literary tradition, producing vast quantities of Canadian fiction, poetry, history and textbooks for schools.

Since 1925 much smaller denominations such as the Wesleyan Church, the Free Methodist Church, the Standard Church, the Church of the Nazarene (extensions of American bodies), and The Salvation Army have endeavored to maintain the spiritual tradition of Wesley. Collectively, however, these groups do not have the influence in public life that the Methodists exerted prior to church union. -- Victor Shepherd June 2001

Source:

http://www.victorshepherd.on.ca/Other%20Writings/the_methodist_tradition_in_canada.htm

B2.33

The Pietist-Scandinavian Tradition in Canada

B2.3302

Evangelical Free Church of Canada (EFCC)-
Iglesia Evangélica Libre de Canadá



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History of the Evangelical Free Church of Canada

The Evangelical Free Church of Canada (EFCC) is an association of over 140 churches joined together by common purposes, principles and practices. It is a partner with more than 1400 Evangelical Free Churches in the United States. The Evangelical Free Church of Canada is also an active participant among over 30 members of the **International Federation of Free Evangelical Churches (IFFEC)** worldwide.

“Evangelical” refers to our commitment to the authority of Scripture as being inerrant in the original autographs and the only safe and sufficient guide to faith and practice. It also speaks to our belief that the death, burial, and resurrection of Jesus Christ form the only basis upon which, by God’s grace, we can be reconciled to our Heavenly Father.

“Free” is a term that historically has designated a church as being one that was not a state-controlled church. Today, since no church in North America is state-sanctioned or controlled, it has come to signify our form of church government as being congregational and the fact that Evangelical Free Churches maintain their autonomy with regard to the purchase of property,

calling of pastors, setting budgets, and so forth. Yet they voluntarily band together interdependently and freely in missions, church planting, education, camping, publications, and other ministries.

Historical Background of the EFCC

The Evangelical Free Church movement in North America began in the Scandinavian countries of Sweden, Norway and Denmark. Its religious and philosophical roots are firmly planted on the foundational principles of two major historical events. The first was the 16th century Protestant Reformation which changed the religious climate all across Europe. The Church had strayed far from a biblically based foundation, and reform back to biblical roots was desperately needed. Three revolutionary principles of the Reformation laid the foundation for spiritual renewal and formed the basis for the “Free Church” movement during the next 250 years:

* *Sola Scriptura* (“only the Scriptures”) The Scripture, not the institutional church, are the primary authority by which humanity must live and against which truth and error must be judged.

* *Sola Gratia* (“only by grace”) Salvation is by grace alone, the free and unmerited gift of God to a sinful human world.

* *Sola Fides* (“only by faith”) the gift of salvation and the benefits of being in God’s eternal family come through personal faith in Christ as Saviour; not by any personal good works, the merits of a human mediator, religious ceremonies or institutional efforts.

The second major historical event was a mid-19th century grass-roots movement across Europe to break away from established state-controlled churches, which were in many cases simply arms of government. In the Scandinavian countries, Sweden, Norway and Denmark, the Lutheran Church acted in such a manner. A number of issues emerged and brought unsettledness among a growing number of Christians.

- *The Dominance of the State over the Church.* The relationship between the State and the Church was unhealthy because the State had far more authority over the Church than did the Scriptures. In most places, the State had authority to dictate what the Church was to believe, how it was to worship, and how it was to be governed.
- *Deadness of the Church.* As a State Church, it was the Church of all citizens whether or not they were truly believers. The churches’ beliefs and practices were not under the control of believers who sought to follow the Scriptures in everything they did. In many churches, the services and ceremonies had become hollow religious experiences with little personal spiritual commitment, involvement in ministries or evangelistic missions outreach.
- *Mandatory and open communion.* Instead of emphasizing the need for a personal faith in Christ, the churches’ emphasis was on attending communion services which was often required by law and granted to everyone regardless of their personal spiritual commitments.

A grassroots movement began to return churchgoers to a faith founded on the Scriptures and real in the heart. As people came to know Christ personally as Saviour and Lord and studied the Bible, they formed some strong convictions regarding the foundational principles for local churches:

- *Church membership of “believers only, but all believers.”* The church membership was to be composed only of individuals who professed Jesus Christ as Saviour and Lord, and must not exclude anyone except when this confession was lacking.
- *A scriptural basis for theological belief and personal lifestyle.* “Where stands it written?” was asked on questions of belief and practice.
- *Local church autonomy,* the right of self-government, free from the control of the State.
- *The ordinances were for believers only.* Baptism and communion were for those who confessed personal faith in Jesus Christ as Saviour and Lord.
- *Active involvement of lay persons in the work of the church.* The ministry of the church was for all believers, not just for the professionally trained pastors.
- *Missionary activity.* Other people needed to know the Good News of the Gospel and missionaries needed to be sent to other parts of the world.

Believers affirming these principles began to develop informal and unofficial gatherings within the larger State Church. But as these new groups began to implement some of the principles, church authorities pressured them to abandon their ways or withdraw from the established Church. They chose to withdraw and began establishing new “Free Churches” on their own. Hence, the “Free Church” was born.

A few years after this movement began, immigrants from the Scandinavian countries started coming to the United States and established churches. In 1884, the Swedish group formally began in Boone, Iowa, and at the same time Norwegian-Danish groups began to worship and fellowship together in Boston, Massachusetts and Tacoma, Washington. Many of the early churches were also established in Minnesota and Illinois.

The two branches of the Free Church grew independently of one another for many years. Because each group still used its respective language and was strongly nationalistic, they rarely fellowshipped together. In the 1940’s, the two groups developed an increasing desire to merge. By that time, the two groups commonly shared five elements: their heritage, English-speaking services, doctrinal statements, church structure, and a desire for joint ministries. In 1946, the Free Church groups united when both conferences approved the merger of their schools and publications.

Finally, in June of 1950, near Minneapolis, Minnesota, the two associations completed their merger. With 275 churches uniting, the Evangelical Free Church of America was born. The national and international offices of the EFCA have been located in Minneapolis since that time.

Between 1950 and 1976, Dr. Arnold T. Olson served as President of the Evangelical Free Church of America. During those years, the Free Church moved from an ethnic denomination to one appealing more broadly to a greater diversity of Americans and Canadians. Those years also saw an expanding overseas missionary force, youth activities, a new magazine, The Evangelical Beacon, and the relocation of Trinity College and Trinity Evangelical Divinity School to a new suburban campus in Deerfield, Illinois. Of particular interest to Canadians was the founding, in 1962, of Trinity Junior College (now Trinity Western University) in Langley, British Columbia.

This growth continued when Dr. Thomas McDill was elected President of the Free Church in 1976. Goals to impact urban and ethnic communities through church planting were adopted by districts and the national office in Minneapolis, Minnesota.

In 1990, Dr. Paul Cedar was elected to serve as President. Through Dr. Cedar's involvement with the Billy Graham Association, the Lausanne Committee, and the A.D. 2000 and Beyond Movement, as well as his frequent speaking assignments in various Christian and mission societies, the influence of the Free Church continued to grow.

In 1996, Rev. Bill Hamel succeeded Dr. Cedar as President. Rev. Hamel had served as Pastor, District Superintendent and, most recently, as the Executive Vice President of the EFCA.

The EFCC owes its beginnings to the Norwegian-Danish side of the two Scandinavian groups in the U.S. It was a result of the revival movements among Norwegian immigrants in 1911 that the Evangelical Free Church of Canada came into being. These revivals resulted in the establishment of a short-lived congregation in Winnipeg in 1913. In June of 1917 at Enchant, Alberta, a congregation was formed which continues to this day. *This church is regarded as the official beginning point of the EFCC.*

It should be noted that as a result of the revival movement in Enchant, members of the Fosmark family were converted. It was the Fosmark family, especially brothers Carl and Lee, who gave very significant leadership to the development of the EFCC. In 1993, in recognition of and appreciation for their impact, the building housing the EFCC Seminary (Trinity Western Seminary) and the EFCC Home Office was named the Fosmark Centre.

Churches continued to be started. The first Evangelical Free Church in British Columbia was organized in 1938. In 1957 the Fellowship of Gospel Churches merged with the Evangelical Free Church, which brought the number of organized churches in Canada to 56. In 2001, the Evangelical Free Churches in Canada numbered 148, extending from the province of Quebec to the Pacific Coast.

For many of those years, the Free Churches in Canada were a part of the Evangelical Free Church of America. In most respects the identity, distinctives, mission activities, and district structures were identical to the American churches. Canadians attended the same conferences, read the same Evangelical Beacon magazine, and so forth. Because of geographic considerations and possibly other factors, however, the Canadian Free Church suffered from a measure of isolation and did not as fully integrate into the spirit and life of the Evangelical Free Church movement as the Free Church in America.

The Evangelical Free Church of Canada was incorporated under a federal charter in 1967, but continued in affiliation with the EFCA in the United States until 1984 when it became autonomous. Rev. Don Kroening served as its first President and contributed much to the organization of the EFCC. Rev. Ron Swanson succeeded him and brought a strong passion for outreach and evangelism. In 1993, Dr. Rick Penner was elected as the third President of the EFCC and his ministry concluded early in 2001.

Dr. Ron Unruh was elected the EFCC's fourth President in July 2002 at the Conference held in Lethbridge, Alberta. He brought stability and strengthened the relationships particularly within the National Ministries Team. Dr. Unruh retired at the end of July 2008 and was succeeded by Bill Taylor who was elected as the fifth President at the Conference held in Edmonton, Alberta.

At that conference, the title, President, was changed to Executive Director which more accurately describes the structure and ethos of the EFCC.

Source: http://www.efccm.ca/wordpress/?page_id=1079

There is one Hispanic church affiliated with this denomination in Canada.

B2.50

Holiness Movement Family

Historical Origins of Holiness Hispanic Ministry in Canada

1860 - Free Methodist Church in Canada (FMCIC) - Iglesia Metodista Libre en Canadá

1881 - Church of God of Anderson, Indiana (COGA) - La Iglesia de Dios (Anderson, IN)

1882 - The Salvation Army in Canada (TSA) - El Ejército de Salvación

1887 - Christian & Missionary Alliance in Canada (C&MA) - Alianza Cristiana y Misionera

1902 - Church of the Nazarene in Canada (CNAZ) - La Iglesia del Nazareno

1968- The Wesleyan Church (TWC) - La Iglesia Wesleyana

B2.501

Free Methodist Church in Canada (FMCIC) - Iglesia Metodista Libre en Canadá



HEADQUARTERS

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Internet: <http://fmcic.ca/index.php/en/>

Our Canadian Story

In the 1700s, John Wesley founder of the Methodist movement, lived and taught the message of hope in Jesus Christ. He viewed both his congregation and the whole world as his parish. The lives of hundreds of thousands in England were transformed by the life-giving power of faith in Jesus Christ. Slavery was abolished. Hospitals were founded. Child labor reform was enacted and schools were established. Wesley's message proved that God could turn self-centered people into self-sacrificing servants.

In 1860, a group of North American Methodists renewed Wesley's vision to transform the world, person by person through the message of God's saving grace, calling themselves Free Methodists. This life of love for God and all people, also known as holiness, was a key message of B.T. Roberts, an early Free Methodist Leader. One of our most important beliefs is that Jesus' resurrection means more than just eternal life after death. Eternal life really begins at that moment when we actively receive Christ's promise of salvation. The Holy Spirit starts changing us so that we can live a life that pleases God. We call this entire sanctification, which really means growing closer to Jesus each day. This gives us a new attitude toward our world. Free Methodists are global Christians. With the complexity of technology and communication, it is said that our world view can shrink as the world becomes larger. We therefore need to be reminded, challenged and encouraged to keep our eyes on global needs. Many historians have agreed that the main reason for the tremendous impact of the Wesleyan revival in England, and subsequently in North America, was John Wesley's innovative methods of organizing everyone into small groups. Today, small groups and our membership orientation continue to challenge believers in their faith to adopt godly standards of living and be held accountable in a spirit of love.

We want to be people so surrendered to Jesus that we will do whatever it takes - worldwide - to proclaim His offer of salvation and to alleviate suffering, because that's what Jesus would do.

In 1993, two Canadian districts from the BC (British Columbia) coast and interior, which had been part of the Pacific Northwest Conference in the U.S., merged with the Canadian General Conference. A further action was taken in December 1994, which merged the four Canadian Annual Conferences. Having become effective January 1, 1995, this action left one centralized location for denomination ministry and the discontinuance of regional offices. A National Leadership Team, made up of the Bishop and four Directors (Administrative Services, Global and Intercultural Ministries, Growth Ministries, Personnel) model team leadership. Network Leaders (local church pastors) lead networks of pastors. Each Network Leader has a Mentor. Bishop Keith Elford leads the Canadian Church by election of the General Conference

Source: http://fmcic.ca/index.php?option=com_content&view=article&id=2&Itemid=25

Source for Hispanic Free Methodist churches:

<http://fmcic.ca/index.php/component/search/?searchword=spanish%20churches&searchphrase=all&Itemid=196>

There are two Free Methodist congregations in Canada.

B2.502

**The Salvation Army in Canada (TSA) -
El Ejército de Salvación**
(1865, London, England, UK; 1882, Toronto, Canada)



HEADQUARTERS

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Phone: 1-800-725-2769
Internet: <http://www.salvationarmy.ca/>

HISPANIC MINISTRIES

The Salvation Army Spanish Ministry (Metrotown)
Pr. Ivan Montenegro & Carlos Galvez, 6125 Nelson Ave
Burnaby, British Columbia V5H 3J1
Tel: 604.437.1521
www.salvationarmymetrotown.com

The Salvation Army helps more than 1.7 million people in Canada and Bermuda each year – that's one person every 20 seconds! In wealthy, developed countries like Canada and Bermuda, it is difficult to imagine that children go hungry, that the homeless crowd into shelters because they can't afford a place to live and that some working people don't earn enough to buy adequate, nutritious food. But, this is reality in the 21st century. The Salvation Army believes this is morally unacceptable and unnecessary.

As an international Christian organization, The Salvation Army began its work in Canada in 1882. Our ministry is motivated by love for God and the needs of humanity. Now the largest non-governmental direct provider of social services in the country, The Salvation Army gives hope and support to marginalized and overlooked people in 400 communities from coast to coast. Throughout the past year, our work has included practical support for families in need, an immediate response to emergencies such as Hurricane Igor, the opportunity for almost 4,500 kids to attend summer camp, and a continuing support for programs in developing countries. Our 2010 Christmas Kettle Campaign collected more than \$19 million and in conjunction with the launch of the Dignity Project, our May Red Shield Campaign, \$2.7 million was raised.

The critical work of The Salvation Army in restoring hope and dignity to men, women and children would not be possible without your generous support. We are truly grateful to you, our friends and supporters, who have shown confidence in our vision to be innovative, progressive and effective as we work to empower hundreds of thousands of vulnerable Canadians trapped in homelessness, poverty and addiction. They deserve our personal attention!

God Bless,

Brian Peddle, *Commissioner, Territorial Commander*

Source: <http://www.salvationarmy.ca/locator/>

There are two Hispanic Salvation Army congregations in Canada.

B2.503

Church of God (Anderson, IN) – Iglesia de Dios (Anderson, IN)



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CANADIAN HEADQUARTERS

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[General Assembly of the Church of God in Eastern Canada](#)

Church of God in Western Canada
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[General Assembly of the Church of God in Western Canada](#)

HISTORY

The Church of God, with U.S. offices in Anderson, Indiana, began in 1881 as a movement emphasizing the unity of God's people and holy living. Daniel S. Warner and several associates sought to forsake denominational hierarchies and formal creeds, trusting solely in the Holy Spirit as their overseer and the Bible as their statement of belief. These individuals saw themselves at the forefront of a movement to restore unity and holiness to the church. Their aim was not to establish another denomination but to promote primary allegiance to Jesus Christ so as to transcend denominational loyalties.

This movement is not historically related to the several Church of God bodies rooted in the holiness revival of Tennessee and the Carolinas in the late nineteenth century. Although it shares their holiness commitment, it does not emphasize the charismatic gift of speaking in tongues generally associated with Pentecostal churches.

Deeply influenced by Wesleyan theology and Pietism, the church's generally accepted teachings include the divine inspiration of Scripture; forgiveness of sin through the atonement of Jesus Christ and repentance of the believer; the experience of holiness; the personal return of Christ, unconnected with any millennial reign; the kingdom of God as established here and now; the resurrection of the dead; and a final judgement in which there will be reward for the righteous and punishment for the wicked.

Within the church, baptism by immersion is viewed as a witness to the new believer's regeneration in Christ and inclusion in the family of God. The Lord's Supper reminds participants of the grace experienced in the life of the believer. Foot washing is practiced in acknowledgement and acceptance of the servant ministry of all Christians to each other and to

the world. These symbolic acts are understood to be affirmative reminders of what God has done in Christ. None of these practices, termed ordinances, are considered mandatory conditions of Christian experience or fellowship.

There is no formal membership. Individuals are assumed to be members on the basis of personal conversion and conduct that supports that conversion experience. This is consistent with the church's understanding of how Christian unity is to be achieved--a unity based on spiritual experience rather than creedal agreement.

The Church of God is congregational in its government. Each local congregation is autonomous. Ministers meet in voluntary state, regional, and national assemblies, and other associations. In North America, the General Assembly, composed primarily of ministers but also including lay congregational delegates, meets in connection with the movement's annual North American Convention held in Anderson, Indiana.

In 1996 and 1997, the General Assembly initiated a restructuring of the work of the national ministries of the Church of God within the United States. The result was the formation of Church of God Ministries Inc. Priorities for the work of this organization are identified by representatives selected from the grassroots church.

In 1891, the movement's first missionary was sent to Mexico. Since those early days, the Church of God has continued to grow into a multinational community of faith. At present, the largest concentrations of U.S. churches are in the Midwest, along the Pacific Coast, and in western Pennsylvania. Average weekend attendance in the congregations of the United States and Canada totals approximately 250,000. There are approximately 2,200 congregations in the United States and Canada. Worldwide, the movement has work in eighty-nine countries and territories representing approximately 7,500 churches and more than 1.1 million believers.

Source: <http://www.chofec.ca/links/Links.html>

Canadian Congregation's Spanish Ministry Transforms Culture

By Carl Stagner, April 10, 2012



Souls saved, divine healings, increased attendance, growing diversity, beautiful unity, and a powerful moving of the Holy Spirit are all signs that God is doing a miraculous work at Pleasant Valley Church of God in Vernon, British Columbia. Last year, the leadership at Pleasant Valley recognized and accepted God's call on their congregation to begin a ministry to the more than one thousand Spanish-speaking residents and nearly one thousand additional Spanish-speaking migrant workers in the area. One year later, as the ministry is about to begin its busy season,

Pleasant Valley Church of God is celebrating what the Lord has accomplished through his people.

Pastor Al Perry and wife had ministered at the Pleasant Valley congregation back in the 1970s and 1980s, but later moved to Alberta. He explains, "There was a lady and her husband who moved to Vernon that had known my wife's grandmother—they were from Mexico, and my wife's grandmother had taught them English." The Perrys moved to Alberta for a time, and the couple from Mexico relocated south of Vernon. When the Perrys returned to pastor the congregation once again, the couple became reacquainted with the Perrys; they soon accepted Christ as Savior. Discussion followed about starting a Spanish outreach through the church, and in early

April, the Spanish ministry at Pleasant Valley began. From apples to grapes, fruit is a major industry in Vernon. Spanish-speaking migrant workers, in cooperation with the Canadian government, provide much-needed labor during the busy season. Perry explains that the employers value these laborers for their hard-work ethic and trustworthiness. They often work twelve-hour days and simply have no time to cook their own meals. The church began offering free meals to these workers on Sunday evenings. In addition, leftover food was boxed and given away to the workers and their families.

All year, the church offers at least one combined English and Spanish worship service each month, followed by potluck dinners. During the busy season, which starts in April, the church offers a unity service every Sunday evening. The singing and the preaching are offered both in English and Spanish. They have translated more than one hundred worship songs into Spanish to date.

"One thing that we have found is that there has been a real bond between the two cultures," Perry explains. "We're really not two congregations. There is real harmony among the people and a moving of the Spirit of God upon these services. The picture of the church really is the unity of the people."

Since the new ministry was developed, thirty-four people have made commitments to Christ. In addition, many have rededicated their lives to the Lord and several have experienced divine healing. Pleasant Valley gathered one Sunday evening to pray for a man who, as a result of severe cataracts, could not see out of either eye. The next Sunday he came to church and reported complete vision restoration! Another lady suffering from extreme knee pain was anointed, prayed over, and completely healed. And one gentleman who battled a shoulder injury was dramatically healed in a prayer service, as well.

"They are a people that come from situations where they cannot afford to have the medical treatment they need," Perry explains, "so they exercise a lot more faith, and we too were edified by what the Lord was doing week after week. The worship times have been so uplifting, with a wonderful spirit of praise and edification.

Pastor Perry and the Pleasant Valley Church of God are expecting the blessings to continue to flow on their diverse yet united ministry. "It's a matter of preaching the word, praying, and trusting the Holy Spirit to lead," he concludes.

Source: <http://www.chog.org/canadian-congregation%E2%80%99s-spanish-ministry-transforms-culture>

Church of God (Anderson, IN) has one Hispanic ministry in Canada.

B2.506

Church of the Nazarene in Canada (CNAZ) -

Iglesia del Nazareno de Canadá

(1895, Los Angeles, California, USA; 1902, Oxford, Nova Scotia, Canada)



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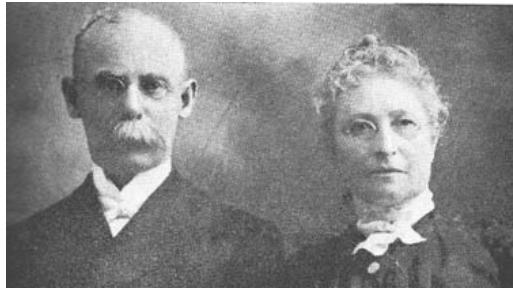
The Church of the Nazarene in Canada started in **1902** with a single congregation in Oxford, Nova Scotia. Since then, it has spread across the country, until almost **200 churches** and missions serve in all of the Canadian provinces and in the Yukon, NWT.

History Section - Oxford Church of the Nazarene

In 1901, Mr. L.J. King a converted Roman Catholic priest, held revival meetings in Springhill and Oxford, Nova Scotia. As a result of these meetings, Dr. Hiram F. Reynolds was invited to organize these groups into churches of the Pentecostal Association of America. In October, 1902, the Springhill "Wesley Pentecostal Church" and the following month the "Second Pentecostal Church" in Oxford was duly organized. Dr. Reynolds stayed with the Oxford work until its first pastor, Rev. George Noble of Haverhill, Massachusetts, arrived in late 1902.



The yellowing pages of the Oxford Journal for May 9th, 1908, record the following interesting facts concerning the Oxford Church. "In the month of April, 1903, at the annual meeting of the Association of Pentecostal Churches of America, held in Brooklyn, New York, this church was voted into the association... and is known as the Second Pentecostal Church of Nova Scotia. It has been said that the church building in Oxford stands today not only as the oldest church of the Nazarene in continuous use by one congregation, but probably also the oldest structure occupied by any church in the denomination. "The building was erected in 1876."



Rev. and Mrs. George E. Noble, 1st pastor of Oxford Church, 1902

When the Pentecostal Church of the Nazarene was formed in 1908, the Maritimes were set apart as the Northeast District with Evangelist Ernest Dearne as District Superintendent. The first District Assembly was held in St. John's Presbyterian Church in Oxford, April 15-18, 1909. The Announcement of the gathering read, "We expect this assembly to be a real old-fashioned Methodist 'Love-Feast' and if you are interested in the doctrine and experience of Bible holiness, "Come for all things are now ready".



(Luke 14:17) Unfortunately this was the only assembly held, as the area was shortly merged with the New England District. Nevertheless, a desire for a separate district remained through the years, until in 1943 the Maritime delegation to the New England District Assembly was instructed to petition for a Maritime District to be set apart. The Petition granted, the Board of General Superintendents appointed Rev. W.W. Tink (photo) as the District Superintendent. With 9 congregations and 247 members, the Maritime District was declared a functioning body at O'Leary, Prince Edward Island, on July 8th, 1943.



We have already celebrated 100 years of the Lord's blessing in the original church building which has been renovated and added to in recent years. Not only are we the oldest Nazarene Church in Canada but we are also noted to have the longest pastorate with [**Reverend Bert Collins**](#) as former pastor. Reverend Collins who had retired over to O'Leary, PEI has accomplished much for the Lord during his years of ministry.

In September of 2001, [**Pastor David Alley**](#), became the interim successor to Rev. Bert Collins. Pastor Dave Alley, or PDA as he was best known, served with the Oxford Church of the Nazarene for two years before leaving for Fairmont, West Virginia in February of 2004. Pastor Dave was well known for his community outreach including the introduction of "What Next!!" antics like "Blue Hair Sundays" to our church. He was highly instrumental in breaking new ground for our next pastor.



Pastor Alley's position was filled by [**Pastor Bob Barnes**](#) in the fall of 2004. Although Bob came to us from a church in British Columbia, he has long term roots in the surrounding communities of Oxford. Bob and his wife Charlotte have served in pastoral ministry in the Church of the Nazarene for the past 28 years. In that time they have served in P.E.I., Quebec, Ontario, Nova Scotia and B.C. They have four grown children and one grandchild. In the fall of 2005 Pastor Bob was asked to remain for another four years as the senior pastor. In 2005, he took us through a refocus exercise that identified potential need for a youth pastor.



Jon Lochbihler was our youth minister for four years, starting in July of 2006. In 2010, we are again in a process to decide upon the future as we seek further direction on our youth/teen program. Pastor Jon had been very busy working with our junior and senior high youth in Oxford and area. Jon Lochbihler and his wife Fran lived in the church parsonage next to the church. In late 2006 he and Fran had the blessing of a new baby boy to their family. Since then they have had a second child; a beautiful baby girl in January of 2009. We wish them well as they seek God's will in their future ministry.



In the fall of 2009, as our senior pastor has sought a one year break from ministry, we were pleased to be able to offer an interim pastoral position to **Reverend Bert Collins**. In January of 2010 Reverend Collins, has come out of retirement and, has again lead us as Senior Pastor for a time as the church board prepared for the next chapter in the planning for the future of the Oxford Church of the Nazarene.



Rev. Mark Collins is our new pastor who is with us for at least the next two years. He was appointed in Sept of 2010. Pastor Mark has a long history with Oxford and area and we look forward to his ambitious leadership style. Mark, his wife Ruth, and his daughter Sarah, have moved into the church parsonage next to the church and have settled in nicely. They were warmly welcomed and are doing a great job as leaders in our church.

Source.: <http://www.oxfordnazarenechurch.canadianwebs.com/history.html>

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Founding Denominations

[The Christian & Missionary Alliance in Canada](#)
[The Church of the Nazarene Canada](#)

Our History

Roots

Educating young men and women for service in the church and in overseas mission fields has always been an important emphasis for The C&MA in Canada and The Church of the Nazarene in Canada. The C&MA's commitment to higher education dates back to the vision of its founder, Dr. A.B. Simpson, who established North America's first Bible school in New York. This educational emphasis resulted in the addition of two educational institutions in Canada during the 1920s.

A fuller expression of these values led to the founding of Canadian Bible Institute (CBI) in 1941, with an initial class of 50 students meeting in the lower auditorium of the Alliance Tabernacle in Regina, Saskatchewan. Under the direction of the first president, Rev. Blackett, CBI commenced its primary task of training men and women for worldwide ministry and Christian living.

Nazarene higher education in Canada traces its roots to the Calgary Bible Institute, which was established on January 3, 1921 in the basement of the Calgary First Church of the Nazarene, with an initial class of 29. In 1927, the school relocated to Red Deer, under the leadership of Rev. Charles Thomson, where it became known as Alberta School of Evangelism, and then Northern Bible College (NBC). The purpose of the school was to provide a stream of workers for the Nazarene churches in western Canada and overseas. An accredited residential high school was also established to serve Christian families in rural communities.

In 1940, NBC changed its name to Canadian Nazarene College (CNC) and in 1957, WCBI became Canadian Bible College (CBC) of The C&MA. Both institutions persevered and became established with purposebuilt facilities and the accreditation of Bachelor of Theology degrees. Canadian Theological College (CTC) was formed in 1970 as a graduate school of theology and a sister school to CBC, changing its name to Canadian Theological Seminary (CTS) in 1982. Both CNC and CBC/CTS fulfilled their mandates of training workers for ministry and soon alumni from both campuses were serving across Canada and around the globe.

Convergence

As the new millennium dawned, the paths of CBC/ CTS and CNC converged in an unprecedented way. The goal of both institutions was to provide trained workers for the church and mission fields. However, the pressing need for a Christian-based alternative to public universities could not be ignored. The next phase of maturation saw both CBC/CTS and CNC develop relationships with Canadian universities for the purpose of expanding offerings beyond Bible and theology into the arts & sciences. In 1960, CNC was relocated to Winnipeg to become the official school of The Church of the Nazarene for all of Canada. CNC also became an approved teaching centre of the University of Manitoba. In that same decade, CBC/CTS developed an educational relationship with the University of Regina.

During the 1990s, the desire to create a university built on a foundation of Christian character formation was translated into action by Dr. George Durance, President of CBC/CTS, and Dr. Riley Coulter, President of CNC. It became obvious that the provinces of Manitoba and Saskatchewan would not support a process for accrediting private institutions in arts & sciences. As a result, both presidents and their boards looked to Alberta, where legislation existed to accredit Christian university colleges. CNC relocated to Calgary in 1995, became a university college in 1999, and changed its name to Nazarene University College (NUC).

In 2000, CBC/CTS made the same decision to move to Calgary. President Durance immediately met with the administrators of the local Christian post-secondary institutions to affirm his desire

to cooperate with them. As the conversation continued over the course of several months, it became clear that the affinity between CBC/CTS and NUC should lead to an educational partnership. In 2003, CBC/CTS moved to Calgary, joined NUC on their downtown campus, received provincial accreditation in 2004, and adopted the name Alliance University College (AUC).

In May 2007 AUC and NUC became a single entity, Ambrose University College, the official Canadian school of both the Christian and Missionary Alliance and the Church of the Nazarene. The Ambrose Board of Governors elected Dr. George Durance as President and Dr. Riley Coulter as Chancellor.

Ambrose also serves the wider Christian community. In September 2008 Ambrose relocated from the downtown Calgary campus to the new campus in southwest Calgary. In November of that year a grand opening celebration brought together alumni and friends from across Canada and the U.S. to celebrate the completion of the campus and the start of the next stage of the journey of the institution. In early 2009 Dr. George Durance announced his decision to resign as president. Dr. Riley Coulter presently serves as Chancellor and Acting President.

Source: <https://www.ambrose.edu/page.aspx?pid=354>

Canadian Nazarene churches have an estimated 1,100 Hispanic members congregating in 13 different Nazarene churches.

B2.509

Christian & Missionary Alliance in Canada (C&MA) -
Alianza Cristiana y Misionera
(1887, New York City, NY, USA; 1887, Toronto, Canada)



INTERNATIONAL HEADQUARTERS

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OUR HISTORY



1865 ~ 21-year old Albert Simpson, founder of The Christian and Missionary Alliance, preached his first sermon as a pastor in one of Canada's most prestigious pulpits; became ordained; got married; honeymooned; and returned to his pulpit inside one week!

1870s ~ The Holy Spirit revolutionized Simpson's life. His passion was for the souls of the poor and neglected masses at home and abroad. Sophie Lichenfels, a scrubwoman and member of Simpson's New York City church, said, "Pastor, he went to a nudder fancy church in New York City before he gave it all up to preach to plain folk like me."

1885 ~ In Canada, John Salmon, a young Scottish immigrant, left his Toronto pastorate to launch an independent ministry to the "least, last and lost." When Salmon met his U.S. counterpart in life and ministry, an instant, life-long friendship and association developed.

1887 ~ Compelled by a sense of urgency to take the gospel message to all nations, Simpson and Salmon were used by God to give birth to The Christian and Missionary Alliance. Dr. William Cassidy, a Toronto medical doctor, was the first ordained missionary in the new mission society. He died of small-pox enroute to China. However, Cassidy's death was the "spark that ignited the Alliance missionary blaze," which has burned to this day.

1920s ~ The "mission society" became a major evangelical movement on both sides of the border. In Canada, saddle-bag preachers visiting the homesteads of the West, and evangelists conducting

campaigns in the East, harvested many souls.



1930s ~ Church growth in the 1930s was in direct contrast to the depression experienced by the entire country.

1941 ~ The Western Canadian Bible Institute was opened in Regina as a direct result of the need for trained workers in Western Canada. Rev George Blackett, principal and dean, said, "No one is backing it, save the Lord."

1950s ~ The Alliance in the 1950s saw steady, but not dramatic growth. The Alliance stood on the threshold of unprecedented expansion. One very effective means of outreach during those years was radio!

1961 ~ The first Chinese Alliance church in North America was organized in Regina. The church had its beginnings in 1932 when Ruby Johnston of the Regina Alliance Gospel Hall had a burden for the Chinese of her city. Today, there are more than 50 Chinese Alliance churches across Canada.

1980 ~ The first Canadian General Assembly convened in Winnipeg. Dr. Melvin P. Sylvester was elected the first President. There were 228 churches in Canada.



1981 ~ The Christian and Missionary Alliance in Canada became autonomous on January 1st! The Canadian body had 251 churches, 44,549 inclusive members, 436 official workers and 112 missionaries. Global Advance Fund giving was over \$3 million.

1987 ~ U.S. and Canada joined to celebrate the Alliance centennial! Canada's missionary count surged ahead from 112 to 204 after autonomy.

1988 ~ The fifth Canadian General Assembly took place in Saskatoon. Plan 2000 was adopted, focusing our attention on the year 2000. The President said, "Goals stretch us. Goals prepare us for the future."

1990 ~ The sixth Canadian General Assembly convened in "la belle province" - Quebec. In the hour that the fate of the Meech Lake Accord was decided, the Alliance Church joined hands proclaiming the unity we enjoy in the body of Christ.



1992 ~ The seventh Canadian General Assembly elected Dr. Arnold L. Cook as our second president. A vision for revival, godly leadership and the refocusing of Alliance missions were the tenets of his leadership.

1994 ~ The eighth Assembly gathered under the banner “The Church Chosen to Triumph” - celebrating God’s promise that the church is the only earthly organization that will succeed. ? I will build my Church...” (Matthew 16:18)

1998 ~ We saw the formation of Global Ministries leadership and the appointment of four Canadian Regional Developers.

2000 ~ Dr. Franklin Pyles was elected third President of the C&MA in Canada at the Calgary General Assembly. Delegates also adopted a strategic plan that introduced the Vision Prayer and launched the Alliance into the 21st Century with renewed vigor and excitement.



2003 ~ The Canadian Bible Institute and Seminary relocated to Calgary, Alberta.

2004 ~ On February 24, 2004 Alliance University College (AUC) was launched when the province of Alberta designated AUC as an institution that may grant Bachelor of Arts degrees.

~ We emphasized our commitment to reaching into the difficult areas through the Four S Venture - Silk Road (Europe, the Middle East and Central Asia), Caribbean Sun (Venezuela, Guatemala, Mexico and Caribbean islands), Desert Sand (North Africa and the Sahara region) and Asian Spice (Indonesia to China).



2007 ~ Alliance University College changed its name to Ambrose University College.

2008 ~ The Fifth S - Sea to Sea - church planting movement was launched.

Source: <http://cmalliance.ca/historyc1420.php>

Source: <http://cmalliance.ca/statisticsc1419.php>

HISPANIC MINISTRIES

As the world becomes increasingly a global village, large numbers of people from least-reached areas of the globe are migrating to Canada. Districts have successfully undertaken church planting efforts among new Canadians of Chinese, Vietnamese, Filipino, **Hispanic** and many other language groups. Two of the more recent groups among newcomers to Canada are the Koreans and Persians. Other peoples such as Hindus, Sikhs, Muslims and Buddhists have been more difficult to reach. The Global Advance Fund supports two workers focusing on ministries to new Canadians in a key Canadian centre.

Source: <http://cmalliance.ca/multiculturalassociationsc32.php>

Association of Spanish Alliance Ministries

Our Spanish churches are on the march. While they represent our newest national association and are few in number, they have great potential for growth as Spanish-speaking people from many Latin American countries, as well as from the U.S., come to Canada.

Source: <http://cmalliance.ca/spanishp62.php>

Luis Estrada

I came to Toronto in 1985 from Guatemala with my wife Melva and two children Luis Jr., 4; and Carlos, 3. I come from a non-Christian family. I have seven brothers and one sister. My dad passed away in Guatemala on Christmas Day in 1997. My mom is still living in Guatemala. I never went to church until I was seven years old. I was exposed to Christianity through my grandparents. They took me to Sunday School for several years but I never accepted Christ into my heart until I came to Canada. On January 6, 1986 I received Christ as my Savior as a result of my wife's conversion after our last child, Sonia, was born. I knew that God was giving me the chance to have new life in Him and I responded by giving my life completely to Him. Something that I didn't know was how the Holy Spirit works, but the most important event in my life after experiencing salvation was that I knew in my heart I was going to preach the gospel: but I didn't know how. When? Where? The wonderful thing that happened was I was to walk in faithfulness and let the Lord guide my steps. In the summer of 1990 I moved to Saskatoon to work as a helper at one of the Spanish churches. In 1997 the Lord called me to take the leadership of the Saskatoon Spanish Alliance Church. Since then I am the full-time pastor. Three years ago in 2004 I got involved with the Bridge on 20th Street. Since then it has been a blessing to be part of this ministry.

Meetings first started in a house in September 1994 under the direction of Franklin Murillo from El Salvador. The services were moved to Circle Drive on November 26 that same year. The Spanish Church officially was registered with The Canadian Midwest District on April 8, 1995. The services were moved to the Filipino Church in March 1997. **Dr. Luis Estrada** took over the leadership of the church on June 1, 1997. The Spanish Church officially was registered with The Canadian Midwest District on April 8, 1995.

Source: <http://www.collegeofprayer.ca/saskatoon/Spanish.html>

There are five C&MA Hispanic churches in Canada.

B2.526

The Wesleyan Church (TWC) - La Iglesia Wesleyana



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The Wesleyan Church is an [evangelical](#), [holiness](#) [Christian denomination](#) in the United States, Canada, South Africa, Namibia, Asia and [Australia](#). The church is part of the [holiness movement](#) and has roots in the teachings of [John Wesley](#). The church is [Wesleyan](#) and [Arminian](#) in doctrine.

The Wesleyan Church has over 411,000 adherents in over 5,000 churches worldwide and is active in almost 100 nations. As of 2005, in the United States there were 128,385 members in 1,626 congregations.^[1] In the United States, membership is concentrated in the Midwest.^[2] *Wesleyan Life* is the official publication. The Wesleyan Church world headquarters are in [Fishers, Indiana](#).

History

The Wesleyan Methodist Connection was officially formed in 1843 at an organizing conference in [Utica, New York](#), by a group of ministers and laymen splitting from the [Methodist Episcopal Church](#). The split was primarily over their objections to slavery, though they had secondary issues as well. [Orange Scott](#) presided as the meeting formed a federation of churches at first calling themselves the [Wesleyan Methodist Connection](#), a name chosen to emphasize the primacy of the local church, and the intended nature of the denomination as an association of churches^[3]. Other leaders at the organizing conference were LaRoy Sunderland, who had been tried and defrocked for his antislavery writings, Lucious C. Matlack, and Luther Lee, a minister who later operated an [Underground Railroad](#) station in [Syracuse, New York](#).

The denomination sponsored traveling preachers on the frontier and into Canada, where they appealed to workingmen and farmers. Typical was Rev. James Caughey, an American sent to

[Ontario](#) by the Wesleyan Methodist Church from the 1840s through 1864. He brought in the converts by the score, most notably in the revivals in Canada West 1851-53. His technique combined restrained emotionalism with a clear call for personal commitment, coupled with followup action to organize support from converts. It was a time when the Holiness Movement caught fire, with the revitalized interest of men and women in Christian perfection. Caughey successfully bridged the gap between the style of earlier camp meetings and the needs of more sophisticated Methodist congregations in the emerging cities.

In 1966 the denomination merged with the Alliance of Reformed Baptists of Canada and 1968 with the [Pilgrim Holiness Church](#). It spread through revivals emphasizing a deepening experience with God called [holiness or sanctification](#). Heart purity was a central theme. During this period of time, many small churches developed through revivals and the emphasis of sanctification (taught by John Wesley, but not emphasized by many Methodists). As many as 25 or 30 small denominations were formed and eventually merged with other groups to enlarge the church. The church was strong in missionary and revival emphasis. The merger took place in 1968 at Anderson University, Anderson, Indiana.

Source: http://en.wikipedia.org/wiki/Wesleyan_Church

Teamwork Results in Canada's First Hispanic Wesleyan Church

August 13, 2010

The teamwork between Wesleyan districts in Canada and South Carolina has resulted in the first Hispanic Wesleyan church in Canada. Pastor Dumar Camacho, a Wesleyan pastor and former district superintendent from Colombia, South America, moved to the Palmetto State to assist with Latino and Hispanic ministries. When a Hispanic pastor friend told Camacho that he was moving to Canada to start a church, Rev. Camacho advised him to start a Wesleyan church. Several years later that advice, along with prayerful support and several conference calls and meetings, Light on the Frontier was birthed. The growing Hispanic congregation includes many professionals in Montreal, Canada.

Camacho's friend, Rev. Heriberto Carmona, began holding a home Bible study in Montreal that soon outgrew the home where it was being held. A second Bible study began and the core of a new congregation started to form. Pastor Carmona said he wanted to start a Wesleyan church in Montreal, so he contacted Rev. Camacho, who then met with South Carolina District Superintendent Rev. Buddy Rampey. Rampey sought approval of the district's cooperation and then contacted Rev. Donald Hodgins, Central Canada district superintendent. The Central Canada Wesleyan leader was delighted with the opportunity, and soon a church plant strategy was designed.

Rev. Frankie Rodriguez, pastor El Camino Wesleyan Church in Greenville, SC., and son-in-law of Rev. Camacho, was enlisted to serve as a liaison between the South Carolina and Central Canada districts and the new plant in Montreal. He describes the series of conference calls as an interesting mix of languages, including English, Spanish, and a bit of French. He also accompanied Rev. Camacho to Montreal at the invitation of the Central Canada District. In return, church leaders invited Rev. Carmona to Central Canada's 2010 district conference.

In teamwork, South Carolina and Central Canada provided training and information on The Wesleyan Church's beliefs, organizational structure, and ministries for the new Wesleyan church planter. The new church was planted in June 2010, with fifty people. Pastor Rodriguez

said on its first Sunday a family rededicated themselves to live a life of holiness. The church now averages sixty in worship.

With Spanish-speaking Latinos and Hispanics continuing to move to Montreal, even more opportunities for multi-cultural ministry are opening for the new church, Central Canada District, and the entire Wesleyan denomination.

Source: http://www.wesleyan.org/doc/news_article?id=1010

There is one Wesleyan Hispanic church in Canada.

B2.599

**Other Holiness Churches in Canada -
Otras Iglesias de Santidad en Canadá**

There is one other Hispanic Holiness church in Canada.

B2.60

Restoration Movement Family

B2.601

Christian Church in Canada, Disciples of Christ

B2.603

Independent Churches of Christ (non-instrumental)

B2.604

Christian Churches and Independent Churches of Christ (instrumental)

HISTORICAL OVERVIEW

Churches of Christ are [autonomous Christian congregations](#) associated with one another through common beliefs and practices. They seek to base doctrine and practice on the [Bible](#) alone, and seek to be [New Testament](#) congregations as originally established by the authority of Christ. Historically, Churches of Christ in the United States were recognized as a distinct movement by the U.S. Religious Census of 1906. Prior to that they had been reported in the religious census as part of the movement that had its roots in the several independent movements that occurred through the leadership of people such as [Thomas](#) and [Alexander Campbell](#), [Walter Scott](#), and [Barton W. Stone](#), all of whom were first associated with the Presbyterian Church, based in Scots immigrant society. They were active in American frontier settlements and cities. Those leaders had declared their independence from the denominations, seeking a fresh start to restore the [New Testament](#) church, and abandoning [creeds](#). The names "Church of Christ," "[Christian Church](#)" and "[Disciples of Christ](#)" were adopted by the movement because leaders believed these terms to be biblical.

Branches developed within the church between those who used [musical instruments](#) in [worship](#) (now usually known as [Christian churches and churches of Christ](#) and [Christian Church \(Disciples of Christ\)](#)) and those who chose to sing [a cappella](#), because the use of instruments in church worship is not mentioned in the New Testament.

The latter branch, called independent churches of Christ (non-instrumental), is the subject of this article. Though officially recognized as distinct movements since 1906, the separation between the churches of Christ and the [Christian Church \(Disciples of Christ\)](#) had been taking place gradually for decades. Yet, many within both traditions consider both to belong to the same fellowship, although they have the different worship practices regarding church music.

Source: http://en.wikipedia.org/wiki/Churches_of_Christ

B2.601

Christian Church Disciples of Christ in Canada (CCDCC) - Iglesia de Cristiana Discípulos de Cristo en Canadá



INTERNATIONAL HEADQUARTERS

130 East Washington Street
Indianapolis, Indiana 46204
Phone: 317-635-3100
Fax: 317-635-3700 or (800) 458-3318

Mailing Address:

P.O. Box 1986, Indianapolis, Indiana 46206

CANADIAN REGIONAL OFFICE

P.O. Box #1, Springfield, ON N0L 2J0

Telephone: 519-269-9800

E-mail: ccinca@execulink.com

Internet: <http://www.disciplesofchrist.ca/about-us.html>

HISTORY IN CANADA

Probably due to evangelical stirrings that shook Europe and America at the end of the eighteenth and beginning of the nineteenth centuries, the religious body known as Disciples of Christ arose in various centers. In Canada, as early as 1820, certain congregations known as Scottish Baptists linked themselves with the reformation begun by Thomas and Alexander Campbell in Western Pennsylvania (1809), Walter Scott in Ohio, and Barton W. Stone in Kentucky. In River John, New Brunswick, such a congregation existed in 1815. Including a church in Montreal, the Disciples have planted churches in every province, and now have extension organizations in seven provinces. They are known individually as "Disciples", and "Churches of Christ" describes scripturally their congregations. Strong development came in Ontario, beginning about 1830 and advancing for forty years, with a further advance after 1890. Ontario's home mission organization dates from 1845.

Early promotion there was due to certain Scottish "pioneer preachers", of whom James Black (1820) was foremost. Alexander Anderson (1832), James Kilgour (1845), Charles J. Lister (1835), David Oliphant (1845), Joseph Ash (1833), and Edmund Sheppard (1857) are others. Names held in high honour in Prince Edward Island are Alexander Crawford, a Scottish Baptist (1811), Donald Crawford (1850), and W. H. Herding (1889). Early founders in New Brunswick were George Garraty (1830), James Barnaby, Charles Berry, and W. W. Eaton (1858). Nova Scotia had Benjamin Howard and John McDonald (1832) as early preachers. Establishment in cities dates from Halifax (1830), St. John, New Brunswick, (1834), Toronto (1830), Winnipeg (1902), and Vancouver (1905). In 1904 William G. Kitchen founded the first church in

Saskatchewan, and J. L. Romig in 1909 began to open churches in Alberta. Most of the hundred odd churches in Canada co-operate with the **United Christian Missionary Society** – the central organization of the Disciples on a world basis, representing a membership of 1,817,238 in fourteen countries. The body has a yearly international convention. Publications have existed in Canada since 1836, and a national journal, the *Canadian Disciple*, was founded in 1923. The body holds all common evangelical doctrines, baptizes by immersion, and receives into membership "those professing faith scripturally manifest in Jesus as lord and essentially divine." Its great plea is for Christian union based upon the simplest and most incontrovertible basis scripturally. This advocacy for more than a century has influenced Canada's action towards Christian union. In 1923 a national organization, with unification aims, was started, with George H. Stewart, of Winnipeg, as chairman. Ministerial training colleges have existed in West Gore, Nova Scotia, and in Beamsville, St. Thomas, and Toronto, Ontario, but none have been permanent. The census showed in 1881 a membership of 20,193; in 1921, 13,107; in 1931, 15,811.

Source: W. Stewart WALLACE, *The Encyclopedia of Canada*, Vol. II, Toronto, University Associates of Canada, 1948, 411p., pp. 213-214.

<http://faculty.marianopolis.edu/c.belanger/quebechistory/encyclopedia/DisciplesofChrist.html>

The Evangelical Christian Church, founded in 1804, as the Christian Church (Christian Disciples), joined with many Canadian branches of **Restoration Movement** church bodies in 1832. This was the first work the Canadian Evangelical Christian Church formed in 1810 in Ontario and the Maritimes provinces. It was known as the **Stone-Campbell Movement in Canada** that united the Kentucky and Virginia leaders and their independent congregations. Since the 1920's, and 1930's, each Canadian Evangelical Christian Church has been governed by the decisions of delegates at biennial General Assemblies and resolutions implemented by each congregation and other church units.

It was after the Second World War, that a collaboration between an All-Canadian and North-American (Evangelical Christian Church) Movement began as a way to coordinate and unite the various churches and ministries within the Restoration Movement. As this movement developed, in Canada, following up to the early 1940's, the Great Western Revival caused a tidal wave of religious interest and excitement in the Canadian Evangelical Christian Church to sweep across North America, revolutionizing a spiritual hunger for God, and unifying Christians on the basis of New Testament Kingdom principles, while liberating the spiritual landscape in Canada. The leaders of this movement sought to reform the church along non-sectarian, non-creedal lines, embracing Stone's motto of "Let the unity of Christians be our polar star."

The founders of The Canadian Evangelical Christian Church's message to the national General Assembly and all the Assemblies of the North-American (Evangelical Christian Church) was to raise objections against African-American discrimination, and called for the immediate Abolition of slavery in the United States and around the world. In the early 1960's, and 1970's, many new Canadian Evangelical Christian Church ministers centralized and relocated from the Southern Ontario (Region) District to the Maritime Provinces of the District of Halifax, Nova Scotia (Region) District and to various parts of the regions of Newfoundland Districts, rebirthing new ministries and planting new Spirit-filled missional Assemblies of Canadian Evangelical Christian Church.

Since the early 60's, the governmental polity of the North American Evangelical Christian Church was formed to allow for independence, and all individual churches the freedom to restructure their congregations and clergy to worship as they choose, adopting a *simple Christianity* which

allows all Christians the right to participate in Holy Communion and believer's baptism without human restrictions. Church structures of any and all types usurped the autonomy, the responsibilities, and the rights of the congregations and clergy. The Canadian Evangelical Christian Church distinguishes between clergy and laypersons on biblical rather than sacramental grounds. The ordination of women and men to the ministry normally followed graduation of theological study at an accredited seminary with credentials granted by the national church body on behalf of the whole church.

The Union of Evangelical Christian Churches was founded in 1992 to continue the tradition of the Union of Evangelical Christians, which had been founded in Russia in 1909 and then banned under communist rule. The leaders believed in the essential unity of the body of Christ, they could not accept the sectarianism that was all around them. Several church bodies identifying with the Stone-Campbell movement today are very creedal and range from ultra-conservative to ultra-liberal as can be seen in the United Church of Christ which is an attempt to unite all Christian denominations into one national body as well as the National Association of Congregational Christian Churches which merged English Christians with American-Canadian Christians in 1931.

In the early, 1990's, Central Office and District Offices were moved to a remote area of the regions of Southern Ontario, where many Canadian Evangelical Christian Church assemblies continue to operate and spread to every province throughout Canada. The "Standard" newsletter as a news publication, renamed by past newsletters, was developed to open the channels of communication and the free exchange of ideas to the General Assembly of the Canadian Evangelical Christian Church. The Canadian Evangelical Christian Church, as a religious group within the Restoration Movement tradition, reorganized in 2001, and restructured as *The Evangelical Christian Church in Canada (Christian Disciples)* in 2005 as a one world-wide Religious Body. The Evangelical Christian Church adopted a process to plan the "restructure" the entire organization. Throughout the last century, many district offices were established to oversee the many independent Canadian Evangelical Christian Church assemblies and ministries which continue to branch out in Western Canada, drawing from their Restoration heritage, and offering significant contributions to evangelical discussions of the theology of conversion and ecclesiology.

Within the North American (Evangelical Christian Church), the Region of Canada, which had 30 churches and some 3500 members in the mid-1990s (down from 38 churches in the 1980s), is unique in that it functions as a national church and has full denominational status at national and international levels. Local congregations gathered regularly in regional meetings for fellowship. All Christian faiths were free to establish places of worship, train clergy, and proselytize to their faith. To this day, The Evangelical Christian Church in Canada offers Holy Communion to all Christians and baptism by immersion for new Christians, according to the New Testament pattern.

Today the Evangelical Christian Church in Canada continues the historical tradition of sound, moral, biblical Christianity and humanitarian work. They believed that divisions in the church come from church polity, not from the Bible. Each of the Evangelical Christian churches and affiliated ministries has a sound doctrine and moral fiber. The affiliated ministries offer assistance to the poor and homeless, and a wide array of counseling services, etc. In addition, a strong, vital ministry to the afflicted and disabled was carried on.

Learning a lesson from our past we endorse several Bible Colleges and Seminaries for theological training. The Evangelical Christian Church ministers believe in a "faith in action" and

practice the Golden Rule. They were firm believers in “Be ye not hearers of the Word only but doers also.” Feeding the hungry, visiting the imprisoned, working with alcoholics, caring for widows and orphans are just a few of the humanitarian efforts with which they concern ourselves.

Source: <http://www.cecconline.net/node/17>

Central Pastoral Office for Hispanic Ministries

The Christian Church (Disciples of Christ) in the United States and Canada has been involved in Hispanic Ministries for over one hundred years. Today, there are five Hispanic and Bilingual Conventions that group congregations from different states.

The Central Pastoral Office for Hispanic Ministries in Canada helps facilitate, enable, promote, undergird and coordinate the work of Hispanic Ministries for the general church. Huberto Pimentel is the National Pastor.

Web Site: www.obrahispana.org

Nuestra Declaratoria De Visión

Ser una Región Hispana y Bilingüe, Discípulos de Cristo, vibrante y dinámica, que afirme, apoye e integre las congregaciones, misiones, y su pastoral en sus diversos ministerios en la Región Noreste; Celebrando en unidad e integrando valores; según la fe en Jesucristo y en las Sagradas Escrituras que dan identidad, transforman y cumplen el propósito de un Pueblo que encarna el evangelio en una sociedad cambiante y postmoderna.

Nuestra Declaratoria de Misión

La Convención de Iglesias Cristianas Hispanas y Bilingües (Discípulos de Cristo) en la Región Noreste, unida en pacto de amor, capacita y motiva nuestras congregaciones y misiones, la pastoral y el laicado, con el fin de realizar un ministerio eficaz fundamentada en La Verdad de Cristo; y proporciona una estructura funcional e integradora; y así responde a la Misión, retos y desafíos de La Iglesia.

Fuente: <http://www.obrahispana.org/>

There are three Hispanic congregations in Canada affiliated with this denomination.

B2.603

Independent Churches of Christ (non-instrumental or *a capella*) - Iglesias de Cristo (*a capella*)

NO CENTRAL HEADQUARTERS

Congregational Autonomy and Leadership

Church government is congregational rather than denominational. Churches of Christ purposefully have no central headquarters, councils, or other organizational structure above the local church level. Rather, the independent congregations are a network with each congregation participating at its own discretion in various means of service and fellowship with other congregations. Churches of Christ are linked by their shared commitment to restoration principles. Congregations which do not participate with other church congregations and which refuse to pool resources in order to support outside causes (such as mission work, orphan homes, Bible colleges, etc.) are sometimes called "[non-institutional](#)."

Congregations are generally overseen by a plurality of [elders](#) who are sometimes assisted in the administration of various works by [deacons](#). Elders are generally seen as responsible for the spiritual welfare of the congregation, while deacons are seen as responsible for the non-spiritual needs of the church. Deacons serve under the supervision of the elders, and are often assigned to direct specific ministries. Successful service as a deacon is often seen as preparation for the eldership. Elders and deacons are appointed by the congregation based on the qualifications found in [1 Timothy 3](#) and [Titus 1](#). Congregations look for elders who have a mature enough understanding of scripture to enable them to supervise the minister and to teach, as well as to perform "governance" functions. In lieu of willing men who meet these qualifications, congregations are sometimes overseen by the congregation's men in general.

While the early Restoration Movement had a tradition of itinerant [preachers](#) rather than "located Preachers", during the 20th century a long-term, formally-trained congregational [minister](#) became the norm among churches of Christ. Ministers are understood to serve under the oversight of the elders. While the presence of a long-term professional minister has sometimes created "significant *de facto* ministerial authority" and led to conflict between the minister and the elders, the eldership has remained the "ultimate locus of authority in the congregation."

Churches of Christ hold to the [priesthood of all believers](#). No special titles are used for preachers or ministers that would identify them as "[clergy](#)." Many ministers have undergraduate or graduate education in religion, or specific training in preaching through a non-college school of preaching. Churches of Christ emphasize that there is no distinction between "[clergy](#)" and "[laity](#)" and that every member has a gift and a role to play in accomplishing the work of the church.

Canada

A relatively small proportion of total membership come from [Canada](#). A growing portion of the Canadian demographic is made up of [immigrant](#) members of the church. This is partly the result of Canadian demographics as a whole, and partly due to decreased interest amongst late generation Canadians. The largest concentration of active congregations in Canada are in

southern Ontario, with notable congregations gathering in Beamsville, Bramalea, Niagara Falls, Vineland, Toronto (several), and Waterloo. Although many congregations of various sizes (typically under 300 members) meet all across Canada

Selected texts from: http://en.wikipedia.org/wiki/Churches_of_Christ

Las iglesias de Cristo son no denominacionales y no tienen un cuartel central, ni presidente, ni hombre terrenal que sea su cabeza. La cabeza de la iglesia no es nadie mas que el mismo Jesucristo (Efesios 1:22-23). Cada congregación de las iglesias de Cristo es autónoma y solo la palabra de Dios nos une en una sola fe (Efesios 4:3-6).

There are at least 10 Hispanic churches of Christ (*a capella*) in Canada.

B2.604

Christian Churches & Churches of Christ (instrumental) Iglesias Cristianas e iglesias de Cristo (instrumental)

NO CENTRAL HEADQUARTERS

The **Christian Churches and Churches of Christ** are a part of the [Restoration Movement](#) and share historical roots with the [Christian Church \(Disciples of Christ\)](#) and the *a cappella* [Churches of Christ](#). The term does not include all [Christian Churches](#).

These churches are best defined as those in the Restoration Movement who have chosen on the one hand not to be identified with the [denomination](#) known as the [Christian Church \(Disciples of Christ\)](#). On the other hand, the obvious difference from the [Churches of Christ](#) is the use of instrumental music in worship. The instrumental Christian Churches and the *a cappella* churches of Christ are otherwise very similar.

Churches in this tradition have no formal denominational ties, and thus there are no official statistical data, but the 2006 *Directory of the Ministry* documents some 5,500 congregations. Many estimate the number to be over 6,000.

The churches are independent [congregations](#) and typically go by the name "Christian Church," but often use the name "church of Christ" as well. Though isolated exceptions may occur, it is generally agreed within the movement that no personal or family names should be attached to a congregation which Christ purchased and established with his own blood, though geographical labels are acceptable. Thus, it is common for a congregation to be known as "[*City Name*] Christian Church," but in some areas they may be known as "[The/First] Christian Church [of/at] [*City, Community, or Other Location Name*]." In recent history, individual congregations have made the decision to change their formal name to break with traditional nomenclature and to adopt more generic names like "Christ's Church [of/at] [*City Name*]", "[*City Name*] Community Christian Church," or "[*City Name*] Community Fellowship." The tendency in Restoration churches to choose names such as "Christian Church" and "Church of Christ" can cause difficulties in identifying the affiliation (if any) of an individual church based solely on its name. Furthermore, it is not uncommon for churches outside of the [Restoration Movement](#) to use similar names (see [Church of Christ \(disambiguation\)](#)).

Separation from the Disciples of Christ

The separation of the independent Christian churches and churches of Christ from the [Christian Church \(Disciples of Christ\)](#) (DoC) occurred over an extended period of time. The roots of the separation date back to a polarization that occurred during the early twentieth century as the result of three significant controversies. These controversies surrounded [theological modernism](#), the impact of the [ecumenical movement](#), and open membership (recognizing as full members individuals who had not been [baptized by immersion](#)). Theological modernism and ecumenism led to the development of a denominational structure within the [Christian Church \(Disciples of Christ\)](#). The split occurred as local congregations refused to take part in rapidly developing extra-congregational organizations that eventually evolved into a General Assembly. They were also disturbed by what they saw as liberal influences within the Christian Church (Disciples of Christ) concerning Biblical criticism and social justice.

The official separation between the independent Christian churches and churches of Christ and the [Christian Church \(Disciples of Christ\)](#) is difficult to date. Suggestions range from 1926 to 1971 based on the events outlined below:

- 1926: The first [North American Christian Convention](#) (NACC) in 1927 was the result of disillusionment at the DoC Memphis Convention.
- 1930s - 1940s: Symbolic differences and disagreements flourished. Institutional controversy develops. See also [Sponsoring church](#) and [Churches of Christ \(non-institutional\)](#).
- 1944: International Convention of Disciples elects as president a proponent of open membership.
- 1948: The Commission on Restudy, appointed to help avoid a split, disbands.
- 1955: The Directory of the Ministry was first published listing only the "Independents" on a voluntary basis.
- 1968: Final redaction of the *Disciples Year Book* removing "independent churches."
- 1971: Independent churches listed separately in the *Yearbook of American Churches*.

Because of this separation, many independent Christian churches and churches of Christ are not only non-denominational, they can be anti-denominational, avoiding even the appearance or language associated with denominationalism holding true to their Restoration roots and firm conviction that Christ has founded only one church which is his body.

Adapted from: http://en.wikipedia.org/wiki/Christian_churches_and_churches_of_Christ

NOTE: our research so far has been unable to determine which Hispanic "Churches of Christ" in Canada are related to these two distinct fellowships: Churches of Christ (*a capella*) and independent Christian Churches and Churches of Christ (instrumental).

B2.70

OTHER NON-PENTECOSTAL FREE CHURCHES

B2.799

**Associated Gospel Churches (AGC) -
Asociación de Iglesias Evangélicas de Canadá
(1890s, Toronto-Hamilton, Ontario)**



NATIONAL & CANADA EAST OFFICE
1500 Kerns Road, Burlington, Ontario L7P 3A7
Phone: (905) 634-8184; Fax: (905) 634-6283
Internet: <http://www.agcofcana.com/>

A Brief History of the AGC

The AGC traces its beginnings to the early 1890s when a group of independent evangelical churches became known as the **Christian Workers' Church of Canada**, under a charter granted to Dr. P.W. Philpott, pastor of the Gospel Tabernacle in Hamilton, ON. These churches were concerned about the growth of theological liberalism and in 1922 felt the need to unite with others who practised a simple biblical faith. In 1925, because other groups with contrasting doctrine and practice were using similar names, a new charter under the name of **Associated Gospel Churches** was secured from the Canadian government.

The need for a strong evangelical church association was evident from the number of independent churches and missions which joined the AGC in the years that followed. Although some early AGC churches sent out workers to begin new Sunday Schools, a more aggressive church extension program did not come about until later. In 1940, a group of western churches sought affiliation with the AGC and became the basis of what is now known as the Canada West Region. The Quebec charter was registered by our English ministry in 1944. With the new openness of the French population in Quebec, the AGC and UFM International mission (now CrossWorld) joined hands to begin a French work in Quebec in 1972.

A major restructuring of the AGC took place in 1989, to meet the needs of a widespread and diverse nation, of a changing society and of a growing group of churches, while still being true to our commitment to our historic distinctives. The changes grew out of an explicit Statement of Purpose and Objectives contained in this Constitution. In 2002 a further redefinition of our Purpose, Vision and Values was undertaken. There was also a re-alignment of regions requiring a restructuring.

For more information, please contact the AGC office for a copy of our history book, "A Tree Well Planted", by Rev. Lauren Redinger.

Sources: <http://www.agcofcana.com/About/History.aspx>
www.netministries.org/see/churches/ch05057

There are two Hispanic congregations affiliated with this denomination in Canada.

B3.0

THE ADVENTIST TRADITION

B3.10

Millerist Family - Worship on Saturday

B3.30

Church of God Family

B3.4

Armstrong Movement Family

Historical Origins in Canada

1901 - Seventh-Day Adventist Church of Canada (SDACC) -
Iglesia Adventista de Canadá

1884 - Church of God, Seventh Day (CGSD) -
Iglesia de Dios del Séptimo Día

1930s - Armstrong Movement - Movimiento de Armstrong

April 2009 – The Worldwide Church of God was renamed Grace Communion International -
Comunidad de Gracia Internacional

B3.10

Millerist Family - Worship on Saturday

B3.101

Seventh-Day Adventist Church of Canada (SDAC) - Iglesia Adventista del Séptimo Día de Canadá



INTERNATIONAL HEADQUARTERS

General Conference of Seventh-day Adventists
12501 Old Columbia Pike, Silver Spring, MD 20904
Phones: 301-680-6000, 301-680-6000
Fax: 301-680-6090
Internet: <http://www.adventist.org/>

HEADQUARTERS IN CANADA

1148 King Street East, Oshawa, ON L1H 1H8
Telephone: (905) 433-0011; Fax: (905) 433-0982
E-mail: communications@adventist.ca
Internet: <http://www.adventist.ca/en/>

History



When the Seventh-day Adventist Church in Canada was born, Canada was still a very young country with a population less than six million. The name "Seventh-day Adventist" was chosen in 1860, however, the denomination was not officially organized in Canada until 1901. Since then, the Seventh-day Adventist Church in Canada has grown from a handful of individuals who carefully studied the Bible in their search for truth, to a Canada-wide church community of approximately fifty thousand members. Many thousands of others

regard the Adventist Church as their spiritual home or roots.

Doctrinally, Seventh-day Adventists are heirs of the inter-faith Millerite movement of the 1840's. As the name Seventh-day Adventist suggests, the two foremost doctrines of the church centre around the observance of the



seventh-day Sabbath (Saturday) and belief in the second advent of Jesus Christ.

Between 1831 and 1844, William Miller - a Baptist preacher in the United States -- launched the "great second advent awakening" which eventually spread through most of the Christian world. It was in the 1860's that Seventh-day Adventists took root in Eastern Canada and in the 1880's and 90's in the West. Several leaders emerged who established the foundation of the Canadian Church. Standing out among these leaders were a young couple - James and Ellen G. White - and a retired sea captain named Joseph Bates.

[Ellen G. White](#), a mere teenager at the time, grew into a gifted author, speaker and administrator, and became the trusted spiritual counselor of the Adventist family for more than seventy years until her death in 1915. Early Adventists came to believe - as have Adventists ever since - that she enjoyed God's special guidance as she wrote her counsels to the growing body of believers.



Canadian Seventh-day Adventists accept the Bible as their only creed and hold the [28 fundamental beliefs](#) to be the teachings of the Holy Scriptures. These beliefs constitute the church's understanding and expression of Scripture.

Total membership 63,681 in 358 churches (fourth quarter 2011)

Written by: Jim Wilson President of the Seventh-day Adventist Church in Canada from 1981-1989.

For a more complete history of the world church, visit the [General Conference](#) of Seventh-day Adventists.

Source: <http://www.adventist.ca/en/about/history.php>

There are five Hispanic Seventh-day Adventist churches in Canada.

Fuente: <http://www.adventist.ca/en/resources/findachurch.php>

B3.30

Church of God Family

B3.302

Church of God, Seventh Day (CGSD) - Iglesia de Dios (7º Día)



INTERNATIONAL HEADQUARTERS

Church of God, Seventh Day
P.O. Box 328, Salem, West Virginia 26426
Internet: <http://cog7.org/>

HEADQUARTERS IN CANADA

264 Eddystone Avenue, North York, ON M3N 1H7
Phone: 1-416-252-3055 (church)

Historia

La *Conferencia General de la Iglesia de Dios (Séptimo Día)* representa una línea de cristianos Adventistas que rechazaban las visiones y enseñanzas de Elena G. de White antes de la formación oficial de la Iglesia Adventista del Séptimo día. En 1858, cinco años antes de la fundación de la Iglesia adventista del séptimo día (SDA), un grupo dirigido por Gilbert Cranmer (1814-1903), de Michigan, se separó de los Adventistas que apoyaban a White. Otro organismo independiente Adventista sabatista formado en Iowa en 1860, se unió a la Iglesia de Dios (Séptimo Día) en 1863.

Una publicación llamada *The Hope of Israel* ["La Esperanza de Israel"] (en la actualidad El Abogado de la Biblia) se inició en 1863, y esta publicación extendió su influencia del cuerpo eclesiástico en otras áreas. A través de esta publicación, las doctrinas de la segunda advenimiento y el séptimo día sábado fueron promovidas, y otros cristianos fueron invitados a reunirse para celebrar reuniones. Esto amplió así el movimiento en Missouri, Nebraska, y en otros lugares, y en 1884 la Conferencia General de la Iglesia de Dios se organizó oficialmente. Se incorporó formalmente en 1899, y el "(Séptimo Día)" fue agregado al nombre en 1923. Las oficinas se establecieron en Stanberry, Missouri.

El miembro más conocido de las Iglesias de Dios 7º día, era el evangelista, Herbert W. Armstrong (1893-1986). Armstrong fue desafiado, en 1927, por su esposa Loma para encontrar una justificación bíblica para guardar el domingo como el día cristiano de reposo. Loma había caído bajo la influencia de la señora Runcorn, miembro de la iglesia del Séptimo Día en el valle

de Willamette en Oregon. Emma Runcorn y su esposo Ora, fueron líderes laicos en la conferencia de Oregon. Armstrong pronto se convirtió en un ministro de esa iglesia y un popular escritor de la revista Abogado de la Biblia. A los pocos años Armstrong empezó a enseñar la teoría británica-israelí - la historia alternativa que considerar a las naciones de Europa Occidental y América del Norte como los descendientes literales de las "diez tribus perdidas de Israel" - y el mantenimiento obligatorio de los días de fiesta de Levítico 23. Armstrong fue expulsado en última instancia, sobre estas dos cuestiones, pues supuestamente no eran originalmente las enseñanzas doctrinales de la Iglesia de Dios. Armstrong se puso del lado con el Anciano Rev. Dugger en el apoyo del grupo en Salem, West Virginia, durante la gran división, dónde también fue expulsado sumariamente de ese grupo.

La "Iglesia de Dios (Séptimo Día)" se divide en su reunión de conferencia el 4 de noviembre de 1933, creando un cuerpo más pequeño con sede en Salem, West Virginia, y conocida como la [Iglesia de Dios \(7º día\) - Conferencia de Salem](#).

En la obra de A. Dugger y C.O. Dodd (1935) la iglesia una vez rastreada su historia, remonta a los Apóstoles a través de diversos grupos medievales que creían que la observancia era el sábado.

Fuente:

[http://en.wikipedia.org/wiki/Church_of_God_\(7th_day\) %E2%80%93 Salem Conference](http://en.wikipedia.org/wiki/Church_of_God_(7th_day)_%E2%80%93_Salem_Conference)

Nuestro Principio...

La Iglesia de Dios (Séptimo Día) resultó de los esfuerzos de los seguidores de Cristo dedicados que vivían en la parte poniente del Estado de Michigan en 1858 y quienes creían en el Segundo Advenimiento. Junto con la Iglesia en el Estado de Iowa en 1863, la Iglesia de Michigan comenzó a extender su influencia a la parte occidental y central de los Estados Unidos a través de una publicación llamada *The Hope of Israel* (La Esperanza de Israel). Dicha publicación originó interés en las doctrinas distintivas de la Iglesia: solamente la autoridad de la Biblia para la fe y práctica cristiana, la segunda venida de Cristo, y la observancia del sábado.

A través de esto, la Conferencia General de la Iglesia de Dios (Séptimo Día) fue organizada en 1884 e incorporada en el estado de Missouri en 1899. Sus oficinas se establecieron en Stanberry, Missouri, hasta el año de 1950, cuando se mudaron para Denver, Colorado.

Al paso de los años, la casa de publicaciones que producía la revista *The Hope of Israel* se trasladó de Michigan a Iowa, después a Missouri, y eventualmente hasta Colorado. Después de cambiar su nombre algunas veces, se empezó a conocer como el *Bible Advocate* (Abogado de la Biblia). Después de 137 años consecutivos, la publicación original de la Iglesia se sigue publicando en diez números por año.

...Y Nuestro Presente

La Iglesia de Dios (Séptimo Día) cuenta con más de 200 congregaciones en los Estados Unidos y Canadá. También cuenta con ministerios afiliados en más de 30 países fuera de Norte América, una fraternidad mundialmente de más de 300,000 miembros. Como agentes de la gracia de Dios, la Iglesia ofrece un compañerismo afectuoso y apoyo a persona en todas partes que confíen y obedezcan al mismo Salvador y Señor, Cristo Jesús. Es en el servicio a la gente que la Iglesia encuentra su relevancia para su mensaje centrado en la Biblia y su misión inspirado por Dios.

Nuestras Creencias

La Iglesia de Dios (Séptimo Día) cree que...

- Jesucristo es la cabeza absoluta de la Iglesia, que tiene control total de alimentar Su cuerpo espiritual, el cual consiste de todos los creyentes en Cristo. Aparte del Hijo divino de Dios, no reconocemos a ningún ser humano, viviente o muerto, como el fundador de la Iglesia, gobernador, profeta, apóstol, ni su director espiritual.
- La Santa Biblia está inspirada divinamente, preservada y transmitida. Como la palabra de Dios, la Biblia ilumina claramente el camino de Jesucristo y sigue su norma para la fe y práctica cristiana que es para siempre. No reconocemos otra escritura como una interpretación infalible o que sea algún complemento a las Santas Escrituras.
- La salvación es un regalo de Dios que nos llega solamente a través de nuestra fe en Jesús, el Salvador. Sin embargo, la fe que nos salva es más que el saber mentalmente; también involucra confianza activa y arrepentimiento. Nosotros creemos que el cristiano agradecido dará evidencia de su fe salvadora a través de un estilo vida que conforme a los mandamientos de Dios incluye el día de reposo (sábado), el cual guardamos como una expresión palpable de nuestra fe y descanso en Dios nuestro Creador y Redentor. Invitamos a los que buscan con arrepentimiento aceptar al Señor Jesucristo como su Señor y Salvador, que se bauticen en Su nombre, y que vivan según Su voluntad. Para ese fin impartimos cultos de adoración y estudios bíblicos para glorificar a Dios, establecer Su palabra, y reforzar la fe cristiana.
- La segunda venida de Cristo es inminente. Esperamos al clímax de la historia del mundo cuando Cristo establecerá Su reino en la tierra para cumplir todo lo que Dios ha prometido. También creemos en la resurrección de los muertos, el juicio de todas las personas, la destrucción de los pecadores, y la recompensa de los santos quienes vivirán para siempre en la presencia de Dios.
- Las creencias doctrinales se fundarán a través del estudio bíblico y bajo la guianza del Espíritu Santo. Por consiguiente, nuestras creencias no constituyen un credo cerrado. Estimulamos el crecimiento en el conocimiento de la Biblia, el entendimiento y la sabiduría por toda la Iglesia.

Fuente: <http://www.iglesiadedios7dia.com/laiglesiathechurch.htm>

IGLESIA DE DIOS (Séptimo Día)

Calgary, Alberta, Canadá

"Id por todo el mundo, predicad el evangelio...". Palabras de oro y santo mandamiento de nuestro Señor y Divino Salvador Jesucristo que fueron declaradas a sus discípulos pocos momentos antes de volver a los cielos al lado de su Padre. Hemos acogido ese mandamiento con pleno gozo, y seguramente pararemos de cumplirlo sólo hasta que seamos transformados a vida eterna al toque de la final trompeta. Quienes alegremente hemos dedicado nuestras vidas a adorar al Altísimo Padre y a su Santísimo Hijo, estamos empeñados en predicar el evangelio, lo cual consiste en proclamar que Jesucristo es el Salvador del mundo, y en proclamar su santa doctrina. Como tal, nuestro empeño es local, nacional e internacional.

Unos de los medios más eficaces a nuestra disposición es la Internet (en Español: red internacional) en la cual poseemos nuestro sitio. Además de acortar maravillosamente el tiempo de comunicación, es una fuente disponible en todo el mundo. Como tal, nuestra página es visitada al presente por lo menos desde unos treinta países por personas de habla española que mensualmente acuden para descargar la literatura. A pesar que en muchos países el

servicio de Internet es caro, nuestros visitantes pueden contarse con varios cientos. Contar por cientos nuestros visitantes nos es de gran éxito si tomamos en cuenta que somos una organización religiosa con una doctrina fuerte, que en muchos tópicos es totalmente diferente a otras organizaciones. Deseamos invitar a todas las personas que nos visitan, para que nos escriban, queremos ser sus amigos. Seguramente del intercambio de palabras ambos seremos beneficiados. Que el Dios de paz sea con usted que ha tomado unos segundos para leer esta corta nota.

Fuente: <http://www.iglededios.org/iglesia.php>

There are two Hispanic congregations affiliated with this denomination in Canada.

B3.40

Armstrong Movement Family

Herbert W Armstrong (31 July 1892 - 16 January 1986) founded the **Worldwide Church of God** in the late 1930s, as well as Ambassador College (later Ambassador University) in 1946, and was an early pioneer of radio and tele-evangelism, originally taking to the airwaves in the 1930s from Eugene, Oregon.

Armstrong preached an eclectic set of theological doctrines and teachings that he claimed came directly from the Bible. These theological doctrines and teachings have been referred to as Armstrongism. His teachings included the interpretation of biblical prophecy in light of **British Israelism**, and required observance of parts of the covenant Law including seventh-day Sabbath, dietary prohibitions, and the covenant law "Holy Days".

Armstrong proclaimed that behind world events during his lifespan loomed various Biblical prophecies, and that he was called by God as an 'Apostle' and end-time 'Elijah' to proclaim the Gospel of God's Kingdom to the World before the return of Jesus Christ. He also founded the Ambassador International Cultural Foundation, which promoted the arts, humanities, and humanitarian projects. Through his role with the foundation, Armstrong and his advisers met with heads of governments in various nations, for which he described himself as an "ambassador without portfolio for world peace."

Herbert Armstrong was born in Des Moines, Iowa, on July 31, 1892, into a Quaker family. He regularly attended the services and the Sunday school of First Friends Church in Des Moines.

Source: <http://en.inforapid.org/index.php?search>

B3.401

Grace Communion International (GCI) - Comunión Internacional de la Gracia



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Grace Communion International (GCI), formerly the Worldwide Church of God (WCG), is an evangelical Christian denomination based in Glendora, California, United States. Founded in 1934 by Herbert W Armstrong as a religious broadcasting radio ministry named Radio Church of God, the Worldwide Church of God had a significant, and often controversial, influence on 20th century religious broadcasting and publishing in the United States and Europe, especially in the field of interpreting biblical end-time prophecies.

Within a few years after Armstrong's death in 1986, the succeeding church administration modified the denomination's doctrines and teachings to be compatible with mainstream evangelical Christianity, while several members and minister left and formed other churches that conformed to most, if not all, of Armstrong's teachings. In 2009, the church adopted its current name. The GCI is a member of the **National Association of Evangelicals** and, as of April 2009, has 42,000 members in 900 congregations in about 90 countries.

Sources: <http://www.gci.org/aboutus/history> - <http://en.inforapid.org/index.php?search>

Hispanic Ministries in Canada

Coming to Canada from a distant land is the common background for most of the members of our multicultural WCG Toronto East congregation, and I am not an exception. Ten years ago my wife Laura, our then only child and I arrived to beautiful Toronto from Bogota, Colombia, the place where I was born and born again. It was there where Jesus first called me to follow Him, to be part of his Church and to serve in His ministry. After finishing university and working for a couple of years as an architect, I went to prepare myself for the ministry at Ambassador College in California for two years, then returned to my homeland to work in the ministry.

In 1988 I married Laura and moved to Chile, the longest and narrowst country in the world, to assist our only pastor there for a couple of years. Then we moved back to Colombia to continue working full time in the ministry until 1993, followed by five more years serving as a local elder. Considering the deteriorating political and social conditions in that country during those days, my wife and I decided to move to Canada where we were welcomed by our brethren of the WCG Toronto East congregation.

As landed immigrants my wife and I went through the "Canadian experience" process trying to get jobs and adjusting ourselves to a new life of challenges like a different language, a new culture and having no friends or relatives (not to mention cold winters). We learned well what being an immigrant feels like. However, during all this time we experienced the loving hand of God caringly providing for every need. He gave us jobs, even in the architectural field for me and other work opportunities for my wife. He also gave us many friends in and outside of our denomination and we also were blessed with a second child during our third year in Toronto. Since the beginning of 2009 God called us back to full time ministry, to serve Him and to share the spiritual journey of our Toronto East congregation. My family and I are delighted knowing that the Lord has brought us here for this purpose.

As the Spirit of the Lord moves powerfully among our church members and blesses them with many talents, one of my main personal goals is to encourage spiritual growth in each one of my brethren by facilitating opportunities for their spiritual development as the Lord guides us. This will enable us as a congregation to reach out to others with the Good News of love and grace of God's Kingdom.

AREA SUMMARY:

We are a multicultural community of Jesus' disciples. We long to love Jesus and gracefully reflect His Light & Love towards others. Our congregation reflects the rich ethnic and cultural diversity of our city of Toronto by representing many countries. Besides Canada, the major areas of the world from which we hail: the Philippines, the Caribbean, and Europe. Such a diversity of peoples worshipping together gives our congregation a special flavor and joy. Not only are we diverse in national heritage but also in age and social background. A blossoming music ministry contributes a great deal to worshipping God through a variety of styles, contemporary as well as traditional. As a church we value the past Christian heritage of worship, but we also embrace worshipping God in forms relevant to our times.

Weekly services are focused on the preaching of God's Word, always placing Jesus at the center of our community and personal lives. We emphasize the Cross of Christ, the great grace that God our Father has given us, the precious gift of the Holy Spirit, and the marvelous hope we have in Christ Jesus. Our congregation continuously reaches out to the community to assist those in need, especially in Scarborough where quite a number of our members live. We donate regularly to the Agincourt Food Bank, help with Habitat for Humanity, and support our own denomination's Christian missions in Asia, Africa and Latin America. Our Women's Ministry serves both outside and inside our congregation. It focuses on the spiritual dimension, being sisters in Christ, encouraging and edifying one other. We also have special programs geared for youngsters and sponsor youth activities.

Source: <http://www.gcicanada.ca/congregations/toronto-east.php>

There is one Hispanic church in Canada affiliated with this denomination.

B4.0

THE PENTECOSTAL TRADITION

B4.01 Apostolic Faith Pentecostal Family

B4.02 Pentecostal Holiness family

B4.03 Name of Jesus (Oneness) Pentecostal Family

B4.04 Finished Work of Christ Pentecostal Family

B4.05 Sabbatical Pentecostal Family

B4.06 Divine Healing & Deliverance Pentecostal Family

B4.07 Latter Rain Pentecostal Family

B4.08 Charismatic Movement Family

B4.09 Shepherding Pentecostal Family

B4.10 Word of Faith Pentecostal Family

B4.11 New Apostolic Reformation Family

B4.12 Unclassified Pentecostal Groups

GENERAL INTRODUCTION

Carmelo Alvarez

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Wipf and Stock Publishers, 2009

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Revised and Expanded Edition

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Grand Rapids, MI: Zondervan, 2002-2003

Historical Origins of the Pentecostal Movement in the USA

Compiled by Dorothy Bullón

The famous **Azusa Street Pentecostal Revival** (1906-1913) began in an industrial area on the eastside of downtown Los Angeles, under the leadership of Black holiness preacher **William J. Seymour**, who founded the **Apostolic Faith Mission**; according to historian Robert Mapes Anderson, Mexicans were present at the Apostolic Faith Mission early in its existence: within a decade Hispanic Pentecostal preachers had firmly planted Pentecostalism among migrant Mexican workers in many cities, towns and migrant camps from Los Angeles to San Jose in the north and to San Diego in the south; **however, most of these early efforts did not produce permanent congregations due to the migratory nature of the Mexican farm works.**

During the period 1909-1920, the first leaders of what was to become the **Apostolic Assembly of Faith in Jesus Christ**, the first Hispanic (Oneness) Pentecostal denomination founded in the USA, began to evangelize Mexicans in Southern California: Luis López and Juan Navarro (1909), Francisco F. Llorente (1912), Marcial de la Cruz (1914) and Antonio Nava (1916), all immigrants from Mexico; in 1912, the Spanish Apostolic Faith Mission was established on North Hill Street in Los Angeles by Genaro Valenzuela, although it is not confirmed that this was a Oneness Pentecostal congregation; during 1914-1915, preaching points were established in Colton, San Bernardino, Riverside, Los Angeles and Watts; the first annual convention of this new denomination was held in 1925 in San Bernardino with the participation of 27 affiliated pastors from California, Arizona, New Mexico and Baja California in Mexico; however, it was not incorporated in California until 1930.

1912 – The first Hispanic Church of God (Cleveland, TN) in the USA was founded in 1912 in Raton, New Mexico, but back then the Hispanic work did not have an identify of its own. **In May 1946, the Church of God established the Office of Superintendent for Latin America.** The Hispanic work was included in that office, and this date is known as the “official date” of the beginning of the Hispanic COG.

1915 – The young Rev. Henry C. Ball begins his life-long ministry with the newly formed Assemblies of God in Texas, where he established a Spanish-speaking church in Kingsville; he was appointed the **first General Superintendent of the Mexican District of the Assemblies of God in 1917**, which was renamed the **Latin American District Council in 1929**; with the retirement of Ball in 1939, **Demetrio Bazán** was appointed the superintendent of the Latin American District Council, which introduced a new era in the growth and development of Hispanic work; in 2000, there were seven organized Hispanic districts in the USA, with a total of 1,367 churches and 139,586 members.

1918 – Miss Alice E. Luce begins work among Hispanics in Los Angeles, California, and establishes the **first Spanish-speaking Assembly of God church, “El Aposento Alto,”** in a rented hall near the Mexican Plaza; Ball reports that another Spanish-speaking Assembly of God congregation also existed in 1918 in San José, California.

1923 – The Latin American Council of Christian Churches (known as CLADIC in Spanish) was organized in Houston, Texas, at Bethel Temple under the leadership of the **Rev. Francisco Olazabal**, who left the Assemblies of God over a dispute with the Anglo-American leadership; CLADIC’s headquarters are now located in Brownsville, Texas; also, Bethel Temple was

established in the Belvedere Gardens district of Los Angeles in 1923 by the Rev. Francisco Olazábal; originally, this denomination was called the **Interdenominational Mexican Council of Christian Churches**, which by 1924 counted over 30 churches in California, Arizona, New Mexico, Texas, Kansas, Illinois, Michigan, Ohio, Indiana and Mexico; after Olazábal's death in an automobile accident in Texas in June 1937, Miguel Guillén became CLADIC's president (1937-1971), followed by El Dr. Arturo R. Muñiz (1971-1997), and Dr. Gilberto C. Alvarado (1997-to date).

The Rev. Francisco Olazábal (1886-1937), called “The Great Aztec,” the “Brown Moses” and the “Mexican Billy Sunday,” was a powerful preacher who conducted large-scale evangelistic-healing services in Hispanic communities across the USA and in Puerto Rico and other Caribbean islands during the 1920s and 1930s; according to Gastón Espinoza, Olazábal contributed to the growth and development of at least 14 denominations, either directly or indirectly: **Hispanic Ministries of the United Methodist Church** (he was a Methodist pastor from 1908-1917 in Mexico and California); **Hispanic Districts of the Assemblies of God** (1917-1923, he challenged the leadership position of Henry C. Ball as Superintendent); the **Latin American Council of Christian Churches** (1923-1937, founded by Olazábal); Hispanic Ministries of the **International Church of the Foursquare Gospel** (1927-1929, founder Aimee Semple McPherson was fascinated with Olazábal’s leadership and healing gifts); and following the Spanish Harlem Revival of 1931 in NYC and the Puerto Rican Crusade For Christ in 1934 and 1936, the **Hispanic Church of God of Prophecy; Defenders of the Faith**, founded in Puerto Rico in 1934; the **Church of Christ in the Antilles**, founded in Puerto Rico in 1935; the **Missionary Church of Christ** (Concilio de Iglesias Cristo Misionero), founded in Puerto Rico in 1938; the **Evangelical Assemblies, Inc.**; the **Pentecostal Council of Christian Churches**; and the **Pentecostal Assembly of Jesus Christ**, founded in Puerto Rico in 1938.

Following Olazabal’s death in 1937, several schisms occurred within CLADIC that seriously weakened the movement. The first schism that took place in **February 1938** when Gilberto Diáz broke away from CLADIC to form his own movement in Chicago. The second schism occurred in the **fall of 1938** when the **Assembly of Christian Churches** was founded in New York City among Puerto Rican leaders who rebelled against the Mexican American leadership of CLADIC based in San Antonio, TX. Another schism occurred when the **Olazabal Council of Latin American Pentecostal Churches** was founded in 1942 in Los Angeles by a group of Mexican American leaders that included Olazabal’s widow, Macrina. A fourth schism took place in 1942 when **Alejandro Leal** of Texas broke away from CLADIC with ten churches to found his own denomination (see Espinosa 2008:286-287).

1925 – The **Latin American Council of the Pentecostal Church of God** (called CLANY) began work in New York City as an extension of its ministry in Puerto Rico; the former became independent of the mother church in Puerto Rico, **Iglesia de Dios Pentecostal, Misión Internacional**, in 1954; this denomination in Puerto Rico was affiliated with the Assemblies of God from 1921 to 1947; Everett Wilson refers to the related denomination in NYC as the **“Council of (Spanish) Christian Churches of New York.”**

1926 – **Alice E. Luce** established the **Latin American Bible Institute** of the Assemblies of God in San Diego, California; later, this school was moved to La Mesa, then to Los Angeles, and finally to La Puente, CA, where it remains today. Also in 1926, Ball established a similar institute in San Antonio, Texas, which was relocated later to Saspamco and then to Ysleta, Texas, now a suburb of El Paso, where it is presently.

1929 – **The Assemblies of God** reorganized its Spanish-speaking work into two districts: **the Latin American District Council** (includes all the states west of the Mississippi River, in addition to Illinois, Wisconsin, Michigan and Indiana) and the **Spanish Eastern District Council** (the rest of the states of the Union plus Puerto Rico).

1929 – **The International Church of the Foursquare Gospel** begins Hispanic ministry in Los Angeles, California; pastor Antonio Gamboa, who defected from Francisco Olazábal's organizations, founded the **McPherson Mexican Mission** (later renamed "El Buen Pastor").

1939 – **The Assembly of Christian Churches (AIC)** was organized in New York City among Puerto Rican leaders who were loyal to the Rev. Francisco Olazabal but who decided to form their own organization and separate from the **Latin American Council of Christian Churches**, with headquarters in Brownsville, Texas, which was led by Mexicans who discriminated against them; the founders of AIC were Carlos Sepúlveda, Felipe González Sabater, Frank Hernández and Gilberto Díaz.

1942 – The “**Olazábal Council of Latin American Pentecostal Churches**” was founded in 1942 in Los Angeles by a group of Mexican American leaders (including Olazabal’s widow, Macrina), who were unhappy with the leadership of CLADIC, based in San Antonio (founded in 1923). Espinoza reported that this schism included 19 churches and missions (2008:287). Bethany Church in East Los Angeles became the mother church of this new denomination. In 1981, the name of the denomination was changed to the “**Christian Council of Hispanic Pentecostal Churches**”; and, in 2000, the name was changed again, to the “**Evangelical Church of Jesus Christ**.”

B4.01

Apostolic Faith Pentecostal Family

B4.01021

**Apostles & Prophets Evangelical Church -
Iglesia Evangélica Apóstoles y Profetas**



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DECLARACIÓN HISTÓRICA

La Herencia

La Iglesia Apóstoles y Profetas de El Salvador en estos 84 Años de existencia, ha respondido a su llamado especial de proclamar la doctrina y experiencia de la entera santificación, ha tenido cuidado de retener y nutrir la identificación con la Iglesia Cristo-céntrica mediante la predicación de la Palabra, su administración de los sacramentos del Bautismo y Santa Cena, su insistencia en desarrollar y mantener un ministerio verdaderamente lleno del Espíritu Santo, tanto en Fe y práctica, su compromiso de inculcar disciplinas para que sus adherentes (miembros) sean como Cristo en su vida y en su servicio a otros.

Avivamiento

Antes de 1910 [¿1904-1905?] surgió en El Salvador el avivamiento Evangélico "Pentecostal" más fuerte y amplio, dirigido por un canadiense llamado Federico Mebius ... de la ciudad de Victoria, Estado de British Columbia, Canadá; quién salió de su país en un viaje misionero hacia los países centro y sur americanos.

Se radicó en la ciudad de San Salvador, alquilando un local pequeño para su habitación en Villa Delgado y desde ese lugar inició su labor pentecostal. A Federico Mebius se le considera como el fundador del pentecostalismo en América Central; y a Pilar Calderón un cocinero salvadoreño nacido el 12 de octubre de 1896 en la ciudad de Santiago de María, Departamento de Usulután y radicado en Guatemala.

Al iniciarse dicho movimiento en el año de [1904-1905], surgieron las primeras conversiones para el Señor, entre ellas el hermano **Francisco Arbizú**, originario de Santa Ana, quien conoció

al canadiense Federico Ernesto Mebius en algunos de sus viajes por la zona occidental de nuestro país El Salvador.

Los tres decidieron hacer esfuerzos para proyectar el mensaje con el Poder del Espíritu Santo y gozaron de gloriosas manifestaciones, ya que casi toda la gente que recibía al Señor, era bautizada con el Espíritu Santo sin haber sido bautizada en agua.

La naciente iglesia Pentecostés sintió la necesidad de una estructura y organización más seria. Mebius sugirió que uno de los dos salvadoreños fuese al extranjero a recibir capacitación para elaborar un reglamento y que con base en él creciera la nueva iglesia.

Se hicieron los arreglos necesarios y el viajero fue el hermano Francisco Arbizú, quien partió primeramente a la República de México y luego a Estados Unidos, y debido al tiempo limitado como extranjero en esa nación del norte, hizo que regresara luego; pero a su regreso venía acompañado con un misionero de este último país.

El hermano Mebius por celos de nacionalidad, con el misionero estadounidense, recomendó al hermano Pilar Calderón no recibir al misionero que acompañaba al hermano Francisco Arbizú quien responsablemente, apartándose fundó la **Iglesia Asambleas de Dios**.

Después del año de 1932, bajo la dirección y ministerio del hermano Pilar Calderón, la nueva obra Apostólica creció debido al éxito alcanzado en la predicación y el crecimiento acelerado de dicha Obra, como el hecho de que el *Diario Latino*, publicara una noticia de que el anciano Pilar Calderón recibiera de parte del Presidente de la República General Maximiliano Hernández Martínez, permiso para predicar la Palabra de Dios con toda libertad en lugares públicos, sin que la autoridad le molestara.

Fue entonces que decidieron llamar a la **Iglesia Apostólica Efesios 2:20**. Que la conocieron durante varios años como **La Iglesia Apostólica Libre**. Por falta de entendimiento, hubo una separación, y desconocemos la fecha, *el hermano Hilario Navarro Portillo, salió para fundar la obra Apostólica en el Occidente y el hermano Pilar Calderón al Oriente de nuestro país*.

A raíz de esta separación entre los dos líderes, se inició la fundación de varias obras de manera acelerada. Dios ocupó de hombres y mujeres de temple fuerte y llenos del Poder del Espíritu Santo, ellos a veces caminaban largos trechos de día y de noche para poder llegar con el mensaje de salvación.

La Iglesia también ha pasado por momentos difíciles durante los años de 1945 y años subsiguientes, que dejaron grandes huellas de dolor en cada una de las divisiones doctrinales por las cuales la iglesia pasó. Pero nuevamente Dios y Su Espíritu Santo hicieron surgir otro avivamiento y crecimiento numérico de nuevas obras, después de sanar toda herida de dolor.

En otra fase de nuestra fundación hubieron hermanos como Manuel Baires Mejía, Fidel Rufino Chicas, José Antonio Martínez, quienes se preocuparon por adquirir legalidad para la iglesia ante el Gobierno de la República para predicar con libertad el evangelio del Señor y a raíz de este evento surgió en la fecha del **27 de Octubre de 1958** un nuevo nombre para la iglesia se llamó **Iglesia de Apóstoles y Profetas de El Congo**. Esta nueva personería jurídica estaba registrada la sede en la Villa de El Congo, Santa Ana.

En el año de 1972, de nuevo surge otro conato de separación, por asuntos doctrinales y marcar diferencias de normas en los Estatutos y Reglamentos Internos. Estas reformas hechas de

carácter estructural, de organización como también de tipo de gobierno, marcaron un nuevo cambio de nombre a partir del 28 de agosto de 1978, y se adoptó el nombre de **Iglesia Evangélica Apóstoles y Profetas de El Salvador**. Y es a partir de esa fecha que la Iglesia comienza a experimentar el crecimiento y a fundar obras en las ciudades principales del país.

En nuestra historia misionera la iglesia despertó en la década de los 1960, con mucho sacrificio y esfuerzo se envió el primer misionero a la República de Nicaragua y Honduras.

No podemos dejar de contar el éxito alcanzado en la década de los 1990 por un grupo de misioneros que Dios usó para la fundación de muchas congregaciones en lo ancho y largo de Estados Unidos. Un tercio de los miembros de nuestras congregaciones, especialmente de las del oriente del país, emigraron a los Estados Unidos y otras partes del mundo, creemos que Dios así lo dispuso.

Adaptado de: <http://ieapes.org/iglesia/historia.html>

Also see: <http://www.facebook.com/pages/Iglesia-Evangelica-Apostoles-Y-Profetas-de-El-Salvador/128295850536346>

Iglesia Evangélica Apóstoles y Profetas de El Salvador

Miércoles, 17 de noviembre de 2010

La Iglesia Evangélica Apóstoles y Profetas de El Salvador tiene más de 350 congregaciones con una feligresía de aproximadamente 75 mil miembros activos a lo largo de todo el país – El Salvador.



There are three Hispanic congregations in Canada affiliated with this denomination.

4.02

Pentecostal Holiness Family

Historical Origins of Denominations that now have Hispanic work in Canada

1886 - Church of God in Canada (Cleveland, TN) - Iglesia de Dios (Cleveland, TN)

1886 - Church of God of Prophecy - Iglesia de Dios de la Profecía (also located in Cleveland, TN)

1961 – Council of Missionary Churches of Christ - Concilio de Iglesias de Cristo Misionero (Puerto Rico)

1965 – United Methodist Pentecostal Church of Chile - Iglesia Metodista Unida Pentecostal de Chile

B4.0201

Church of God (Cleveland, TN) – Iglesia de Dios (Cleveland, TN)



WORLD HEADQUARTERS

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E-mail: <http://www.churchofgod.org/index.php/contact>
Internet: <http://www.churchofgod.org/>

CHURCH OF GOD IN CANADA NATIONAL OFFICE (COG)

P.O. Box 333, Station "B", Toronto, ON M9W 5L3
301 Bramalea Road, Brampton, ON L6T 5M9
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Internet: <http://www.cogcanada.org/contact.aspx>

A Brief History of the Church of God

It was 1886, in a crude meeting house on the Tennessee-North Carolina border, where the Church of God traces its roots. There, a group of eight sincere Christians had a deep desire for a closer relationship and life with Christ. Realizing the futility of reforming their own churches, they established a new church whose objective would be to restore sound scriptural doctrines of the Bible, encourage deeper consecration and promote evangelism and Christian service. Twenty-one years after the formation of the Christian Union that evening at the Barney Creek Meeting House, the growing movement would establish themselves permanently as the Church of God.

From this seemingly insignificant origin has grown one of the most influential worldwide Pentecostal denominations. For nearly 120 years the Church of God has been a distinctive movement focused upon communicating the gospel in the power of the Holy Spirit. Presently, the Church of God has a world-wide membership of over 6 million with a presence in nearly 150 countries. Leaders of the Church of God are recognized as some of the most respected Pentecostal leaders of today.

The call of the Church of God today beckons back to those early days at Barney Creek. Church of God congregations around the globe are experiencing the fire of the Holy Spirit today more than ever. Reports of revivals where hundreds are saved and filled with the Holy Spirit are frequent and on-going. The call of the Church of God is for world evangelization. It is a call to discipleship and prayer. It is a call of commitment. It is a call for the Church of God to be a channel for Pentecostal revival well into the new millennium.

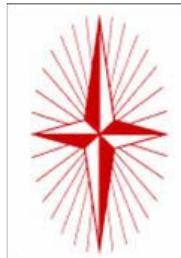
Source: <http://www.cogcanada.org/history.aspx>

See the Wikipedia website for general information about the Church of God
Wikipedia article: [http://en.wikipedia.org/wiki/Church_of_God_\(Cleveland,_Tennessee\)](http://en.wikipedia.org/wiki/Church_of_God_(Cleveland,_Tennessee))

There are 19 Hispanic churches in Canada of this denomination.

B4.0207

**United Methodist Pentecostal Church -
Iglesia Unidad Metodista Pentecostal (IUMP)**



SEDE EN CHILE
Enrique Rivera N° 1762
Comuna de Independencia, Chile
Teléfono: 738-2838

Historia en Chile

En el año 1965, ante dificultades ocurridas en el seno de la **IGLESIA METODISTA PENTECOSTAL DE CHILE** y obedeciendo al mandato y a la visión de Dios que había recibido muchos años antes, un joven pastor de tan solo 37 años de edad, escogió el camino del sacrificio, junto a su congregación de Valparaíso y a las de Linares, Quilicura, Buli, San Luis, Peñalolén, El Triunfo, El Arrayán, Rodelillo, Vicentini, Peñaflor y Mariposas; para crear y organizar una nueva entidad llamada **IGLESIA UNIDA METODISTA PENTECOSTAL**, con el fin de conservar el patrimonio espiritual de la doctrina que hasta esa fecha había recibido y practicado.

Este joven Pastor, llamado Carlos Sergio San Martín Pulgar, nacido el 28 de Diciembre de 1927, bautizado por el Reverendo Willis C. Hoover, proveniente de una familia cristiana que fue parte del avivamiento de 1909, fue criado en la Iglesia ocupando los diversos puestos, tales como, aseador del templo, portero, corista, profesor y Oficial.

En 1953 fue nombrado Obrero en la Conferencia realizada en la ciudad de San Bernardo, quedando a cargo de la naciente 3^a Iglesia de Valparaíso, que contaba con tan sólo 5 miembros que se reunían en el comedor de su casa. Al año siguiente ya no eran sólo 5 miembros, pues El Señor estaba confirmado la obra de este joven Obrero, motivo por el cual existió la necesidad de arrendar un local más amplio en el Cerro Barón, para cobijar las muchas almas que se congregaban. Ese mismo año, en la conferencia realizada en la ciudad de Mulchen, fue ascendido a Pastor Probando. Posteriormente en el año 1962, fue llamado al Presbiterio y en el año 1964 fue llamado al Directorio de la **IGLESIA METODISTA PENTECOSTAL DE CHILE**, por el entonces Obispo Manuel Umaña Salinas, siendo secretario de dicho directorio y posteriormente Presidente interino de la Iglesia antes mencionada al momento de fallecer nuestro Obispo Umaña.

Hoy, como Pastores de esta bendecida Iglesia, la que nos honramos en representar, podemos decir con toda libertad y con mucho agradecimiento que quien la presidió recibe nuestro reconocimiento y se ganó nuestro más profundo respeto, pues él fue elegido en el año 1938,

cuando sólo tenía 11 años de edad, para guiar un pueblo; visión que se cumple en el año 1965 cuando Dios Todopoderoso lo pone al frente de un pequeño grupo, denominado "IGLESIA UNIDA METODISTA PENTECOSTAL".

Fuente: <http://www.diosproveera.cl/>

There is one Hispanic church in Canada affiliated with this denomination.

B4.0213

**Church of God of Prophecy -
Iglesia de Dios de la Profecía**



WORLD HEADQUARTERS

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CANADIAN NATIONAL OFFICE

5145 Tomken Road, Mississauga, ON L4W 1P1

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The Church's Identity and Presence

The Church of God of Prophecy has its roots in the Holiness/Pentecostal tradition and has felt a special burden to call attention to the principle of unity in the body of Christ, while faithfully proclaiming the gospel of Jesus Christ before a watching world.

The whole Church, as pictured in the New Testament, is the body of Christ (Eph. 1:22-23) with members in particular (1 Cor. 12:27). It is both local (1 Cor. 1:2) and universal (Matt. 16:18), at one and the same time completely the body of Christ in its locale, and the whole body of Christ in its world-wide existence. The body of Christ as expressed in and through the Church of God of Prophecy has its purpose and mission to continue the saving work of Jesus Christ in the world and to make ready a people prepared for His name (Matt. 28:19-20; Acts 15:14).

Its method of achieving this goal is through the effective proclamation of the Gospel of Jesus Christ in word and deed and the growth and edification of its members into Christ and into common life through their God-given ministry to one another (1Cor. 14:12, 19, 26).

Our Covenant Relationship "We have joined ourselves together in Christ as a fellowship of believers by covenanting to accept the Bible as the Word of God, promising to believe and practice its teachings rightly divided with the New Testament as our rule of faith and practice, government, and discipline, and agreeing to walk in the light to the best of our knowledge and ability."

"An Introduction to the Church of God of Prophecy"
– White Wing Press – 1996 ©

Source: <http://www.cogop.ca/>

THE HISTORY OF THE CHURCH OF GOD OF PROPHECY

The Church of God movement began over one hundred years ago in the humble hearts of earnest believers in the rural mountains of Cherokee County, North Carolina. Following a miracle-filled revival that took place in a schoolhouse near Camp Creek in 1886, a small congregation formed a Christian Union to pray and study the scriptures.

Soon led by an energetic young pastor from Indiana named A.J. Tomlinson, the group was more formally organized in 1903 into the Church of God and relocated its headquarters to neighbouring Cleveland, Tennessee the following year. From Appalachia to the World, the century that followed saw great growth in all the branches of this movement.

From the beginning, these spiritual pioneers traced their roots to the New Testament church and considered themselves a continuation of the Spirit-filled Christianity exhibited in the book of Acts. This desired connection with early Christian expression continues today with a mandate that all church decisions be committed to prayer and based on scripture.

In contemporary theological terms, the Church of God of Prophecy is a Protestant, Evangelical, Wesleyan holiness, Pentecostal movement that believes in man's freewill regarding salvation.

THE CHURCH TODAY

Today, the organizational structure of the Church of God of Prophecy exists and operates at three interdependent levels – international, regional or state, and local.

THE INTERNATIONAL LEVEL

...functions to provide a vast global network of support and interaction for the church's ministries in all 50 United States and the many nations where it is established. It is guided by a gifted group of experienced leaders referred to as General Presbyters. Selected from Church leadership around the world, General Presbyters provide spiritual oversight, vision, and direction to the church as a whole. They are led by the General Overseer, a bishop selected to serve as moderator of the Church's General Assembly. He is responsible for a broad range of inspirational leadership and administrative duties.

The church's International Offices, located in Cleveland, Tennessee, are designed to deliver essential support services and unique ministry activities. Presently, there are four inter-related divisions within the International Offices serving the church at large—Inspirational Leadership, Global Outreach Ministries, Leadership Development and Discipleship Ministries, and Finance and Publishing Ministries.

THE REGIONAL OR STATE LEVEL

...provides leadership and support within a defined area to accomplish the work of the church in an efficient manner. Overseers are appointed to guide these territories as *servant-leaders*. Their duties include ministering to, overseeing, and appointing qualified pastors within their designated areas as well as encouraging their region in evangelism outreach.

THE LOCAL LEVEL

...is the heartbeat of the church, providing for the immediate needs of congregations in the thousands of cities, towns and communities where the church's mission is carried out on a daily basis. It is at the local level that people are won to Christ, baptized, brought into fellowship, and discipled into victorious Christian living.

Local churches are led by a qualified licensed pastor, appointed by the respective overseer who works in cooperation with the local body. The pastor serves as the spiritual and administrative leader of his congregation, and seeks God's direction for shepherding the flock.

Participatory worship, dynamic preaching, practical evangelistic outreach, activities that support today's family, biblical teaching, personal growth through ministry involvement, and an accepting family atmosphere that communicates God's love are all woven into the fabric of local Church of God of Prophecy life.

Many independent congregations have been welcomed into the Church of God of Prophecy in recent times. They have found a Church with Biblical purity, a sound organizational structure, a relational accountability network and a church-wide commitment to minister to people in today's contemporary setting.

OUR GENERAL CONFERENCE

Every two years, leadership and laity from around the world come together to form the General Assembly, the doctrinal decision-making body of the Church. General Assemblies address ongoing Biblical revelation as well as International practical concerns and provide a vehicle for the movement to corporately receive direction as a church family. This weeklong global homecoming, open to all, provides every church member an opportunity to participate with equal voice in business proceedings as well as be enriched by diverse, Spirit-filled ministry from around the world.

Not only are biblical truths such as repentance, regeneration, sanctification and holiness of life preached during the Assembly, but they are also lived out in local churches around the world. Many people have found that in order to understand this church you simply must experience the General Assembly.

The Church of God of Prophecy was raised up by God to be a dynamic expression of New Testament Christianity. A verbal covenant visibly and publicly joins believers to the Church of God of Prophecy both to the local and international body. This covenant does not bring about salvation, but it does serve a needed role in personal development and spiritual maturity by placing the believer in community with others.

Source: <http://cogop.org/221595.ihtml>

See Wikipedia article: http://en.wikipedia.org/wiki/Church_of_God_of_Prophesy

There are two Hispanic churches in Canada affiliated with this denomination.

**Council of Christ Missionary Churches -
Concilio de Iglesias de Cristo Misionera, M.I.**



SEDE INTERNACIONAL

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E-mail: apomales@prtc.net
Internet: <http://www.conciliodecristomisionera.org>

HISTORIA

Esta iglesia, nominada como la **Iglesia de Cristo Misionera de Las Piedras**, comenzó en el año 1961. Dios llamó al **Rvdo. Miguel A. Velázquez** como llamó al profeta Ezequiel: Levántate y sal al campo que allí hablaré contigo. Este siervo salió al campo y se abrió paso en medio de grandes dificultades y pruebas, pero Dios siempre estuvo con él. Fue ordenado por esta misión, Concilio de Iglesias de Cristo Misionera para trabajar en el campo de Sabana de Las Piedras, éste, comenzó a predicar para el mes de noviembre de 1960.

Después de dos años de predicación el 12 de febrero de 1963, Dios levantó su iglesia. En la medida que la Palabra de Dios se iba predicando las almas se iban salvando y fue para el 6 de marzo de 1963 que se compró el solar para la capilla en el Sector de Sabana de Las Piedras. El último culto en la marquesina de la residencia de la familia Miranda Guevara en el barrio de Las Piedras, fue el 11 de enero de 1964.

En 1963 la capilla estaba levantada a nivel de piso y para el 22 de noviembre de 1964 ya se estaba predicando en el templo, que todavía estaba en construcción. En el mes de enero de 1996, se compró otro terreno en la Calle José Barbosa, para la relocalización de nuestra Iglesia, ya que había la necesidad de un local más cómodo, que propiciara la celebración de nuestros cultos. Sometimos los planos a A.R.P.E. en el año 1998 y para el año 1999 se comenzó la construcción del Nuevo Templo. El día 22 de junio de 2003 fue un día de victoria para todos los constituyentes de nuestra congregación porque nos trasladamos a nuestras nuevas facilidades.

En ese día marchamos del templo de Sabana hacia el nuevo templo que está ubicado en la Calle José Celso Barbosa, frente a la esquina de la Escuela Fernando Roig en el pueblo de Las Piedras. Un evento muy emotivo fue cuando se hizo la entrega de llaves del viejo templo de Sabana a los nuevos dueños actuales, Hno. César Gómez y la Hna. María M. Cruz.

Un agradecimiento muy especial a todos los colaboradores en la construcción del nuevo templo, quienes trabajaron mano a mano para levantar casa para Dios y por el desarrollo de diversas

actividades para levantar fondos para contribuir en la construcción del Templo. Al hermano Carlos Díaz, agradecemos el esfuerzo realizado, quien estuvo a cargo de la supervisión de la construcción del templo.

Fuente: amigodejesus.org/wp-content/uploads/.../Revista-Cristo-Misionera.pdf

There are 10 Hispanic churches in Canada affiliated with this denomination.

B4.03

Name of Jesus (Oneness) Pentecostal Family

Historical Origins of Hispanic Ministry in Canada

1914 (Mexico) - Apostolic Church of Faith in Jesus Christ – (IAFCJC)
Iglesia Apostólica de Fe en Cristo Jesús

1912 (USA) - Apostolic Assembly of Faith in Jesus Christ – (AAFCJ)
Asamblea Apostólica de la Fe en Cristo Jesús

1921 (Canada) - Apostolic Church of Pentecost of Canada (ACOP)
Iglesia Apostólica de Pentecostés de Canadá

1945 (USA) - United Pentecostal Church International (UPCI) -
Iglesia Pentecostal Unida Internacional

1971 (USA) - Hispanic United Pentecostal Church (IPUH) -
Iglesia Pentecostal Unida Hispana, Inc.

1989 (Colombia) - Latin American United Pentecostal Church (IPUL) -
Iglesia Pentecostal Unida Latinoamericana

B4.0304

Apostolic Church of Faith in Jesus Christ (IAFCJC) - Iglesia Apostólica de Fe en Cristo Jesús



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Internet: <http://www.iafcj.org/>

E-mail: oficinasgenerales@iafcj.org

By Clifton L. Holland

The Apostolic Church in Mexico is a sister denomination to the **Apostolic Assembly of Faith in Jesus Christ** in the USA, and both trace their origins to the early days of the **Azusa Street Pentecostal Revival** in Los Angeles, California, that began in 1906. Due to a lack of denominational structures prior to the early-1930s, many of the early leaders of Oneness ("Jesus Only") Hispanic Pentecostal churches obtained their ministerial credentials from the **Pentecostal Assemblies of the World (PAW)**, which was organized in Los Angeles in 1906 as an interracial body. Both the Apostolic Church and the Apostolic Assembly, early in their development, adopted an episcopal structure of church government.

In the period 1900 and 1930, hundreds of thousands of people from northern Mexico traveled to the USA to escape the turmoil of the Mexican Revolution (1910-1920) and to find employment, usually in the border states of California, Arizona, New Mexico and Texas. Many of the migrants traveled north via the Mexican national railroad system that connected to U.S. railroads at Laredo and El Paso, Texas, or at Nogales, Arizona, with connections to major cities in the Southwest, including those in California.

Numerous Mexicans who traveled to Los Angeles came into contact with the early Pentecostal movement were converted to the Apostolic Faith, and eventually carried the Oneness doctrine back to their homes in Mexico. Between 1914 and 1932, at least 26 Apostolic churches were founded in 12 of Mexico's northern states by migrants who evangelized their hometowns in the border states and then carried the Pentecostal message farther south to Nuevo León, Zacatecas, San Luis Potosí, Tamaulipas and Veracruz. The first known Apostolic Faith church in Mexico was established in 1914 in Villa Aldama, Chihuahua, by Mrs. Romana de Valenzuela, who traveled to Los Angeles in 1912 as a Congregationalist and returned to her hometown in 1914 as a fervent Oneness Pentecostal.

Many of the early Apostolics in Mexico had close ties to the Apostolic Faith movement in California, which spread among the growing Spanish-speaking population between San Francisco and San Diego during the period 1910-1930. According to Apostolic church historian Manuel J. Gaxiola, the Mexican Apostolic believers in Los Angeles accepted the "Jesus Only" doctrine that they should be baptized (or rebaptized) only in the Name of Jesus, and that "this is the true baptism that saves." This baptismal practice dates to 1909 in Los Angeles, which is four years prior to the controversy that erupted over the "Jesus Only" vs. Trinitarian baptismal formula that sharply divided Pentecostals at the Arroyo Seco Camp Meeting in 1913, held near Pasadena, California. In other matters the Hispanic Apostolics had beliefs and practices similar to the Pentecostal Holiness denominations in the period 1900-1930.

In the 1930s there were three geographical groupings of Apostolic Faith churches in northern Mexico that were formed by migrants who propagated the Pentecostal message among their families, friends and neighbors. The first convention of the Church of the Apostolic Faith (present name adopted in 1944) was held in the city of Torreón, Mexico, in August 1932, when 11 pastors from Torreón (Coahuila), Monterrey (Nuevo León) and Nuevo Laredo (Tamaulipas) met to officially organize themselves as a denomination. They elected Felipe Rivas Hernández (1901-1983) as their first "Pastor General" (bishop), and he continued to lead the Apostolic Faith movement in Mexico until 1966, when he retired as Presiding Bishop.

In 1933 Apostolic Faith pastors in the state of Sinaloa, located on the eastern side of the Gulf of California, held their first convention in the town of Flor de Canela. From the founding of the first Apostolic church in Sinaloa in 1925, the Apostolic leaders had maintained a fraternal relationship with the Apostolic Assembly in California; but in 1936 the Sinoloa Apostolics became officially affiliated with the Apostolic association in Torreón.

During the 1920s, Antonio Castañeda Nava (died in 2001) and other Apostolic pastors evangelized and planted churches in the state of Baja California, which were affiliated with the Apostolic Assembly in California until 1937, when they were transferred to the supervision of the Apostolic Church in Mexico under Bishop Rivas Hernández.

During 1928, Nava laid aside his responsibilities in California as Pastor General of the Apostolic Assembly and traveled to his hometown of Nazas, Durango, both to see his relatives and to visit the growing number of Apostolic churches in northern Mexico. Navas spent time with Rivas Hernández and his family in Torreón and then traveled with him to preach and teach the Apostolic message among the churches supervised by Rivas, which were located in eight Mexican states. These activities strengthened the status and authority of Rivas in the eyes of other Apostolic leaders and their members throughout northern Mexico. Also, Rivas printed ministerial credentials in the name of the **"Apostolic Assembly of Faith in Jesus Christ"** with his headquarters address in Torreón, rather than the USA address.

As the authority of Rivas increased, some of his rivals either distanced themselves even farther from his leadership or decided to submit to his authority and work together for the good of the Apostolic ministry in Mexico. In 1931, Rivas became the "official representative" in north-central Mexico of the Apostolic Assembly of California, according to a document signed by Antonio Nava and Bernardo Hernández, Pastor General and Secretary General respectively of the Apostolic Assembly.

However, some of the members of the early Apostolic Faith movement were drawn away by the prophetic witness of two charismatic leaders, known as "Saul" and "Silas," whose real names were Antonio Muñoz and Francisco Flores, respectively, who appeared in northern Mexico in

1924. The bearded and unwashed prophets, with similarities to the biblical John the Baptist, preached a message of repentance and faith, which required people to denounce their old religion and material possessions, and to be rebaptized in the "Name of Jesus." Their "authority" was derived from "special divine revelation" through their own prophecies, dreams and visions, rather than from the Bible, which was a relatively unknown and unread book in those days in northern Mexico, according to Gaxiola.

The "Saul and Silas movement" produced a great deal of confusion and dissension within the Apostolic churches during the decade 1925-1935, which caused some Apostolic pastors and church members—including entire congregations—to leave the Apostolic Faith movement.

Such was the case of Felipe Rivas Hernández' (1901-1983) home church in Torreón, Coahuila, where "Saul" and "Silas" caused much conflict among Apostolics in 1924-1925. The result was that some Apostolic leaders and church members decided to form another organization in December 1927, known as "Consejo Mexicano de la Fe Apostólica" (Mexican Council of the Apostolic Faith) under the leadership of Francisco Borrego as "Pastor General." This group later became affiliated with the "Iglesia Evangélica Cristiana Espiritual" (Spiritual Christian Evangelical Church) with headquarters in Tampico, Tamaulipas, founded by Joseph Stewart in mid-1926.

As a denomination, the Apostolic Church grew slowly over a large geographical area of northern Mexico during the period 1930-1960. At the general convention in 1940, only 2,113 Apostolics were reported in the whole country, but by 1954 the denomination listed 8,313 members; and in 1960 there were 12,106 members, according to Gaxiola.

During the 1930s, Rivas' influence and authority increased among Apostolics in northern Mexico and was extended to the Pacific states of Sinaloa, Nayarit and Jalisco. At the convention in 1934, the Apostolic churches in Mexico began to feel part of a national movement that was separate from the Apostolic Assembly in California but that maintained fraternal ties to the latter as the source of the Mexican Apostolic movement.

Between 1933 and 1937, at least 24 new Apostolic churches were organized in Mexico, almost as many as in the previous period: 1914-1932. During the period 1937-1946, another 96 churches were formed at the national level, which indicates a time of significant growth as an organization.

Apparently, many of the leaders of the Apostolic movement were members of the growing middle class of small businessmen, artisans, shopkeepers and independent *campesinos* (small landowners rather than landless peasants), who were somewhat independent of the large landowners and the governing class. There was a certain amount of upward social mobility among the leadership ranks of the Apostolic Church based on merit and faithfulness as unpaid church workers. Leadership training was accomplished by pastors who selected and supervised natural leaders, who proved their worth by serving as deacons, evangelists and assistant pastors in existing churches and by helping to establish new congregations in nearby areas.

In the convention of 1935, Rivas Hernández was recognized (not elected) as Pastor General, José Ortega Aguilar (1908-?) was elected Secretary General, and Manuel Tapia was elected Treasurer General. In the conventions of 1940 and 1941, the first two posts remained the same and Aurelio Rodríguez was named Treasurer General, Maclovio Gaxiola López (1914-1971) was appointed Bishop of the Pacific Coast, Felipe S. Coronado became Bishop of Chihuahua, and Guadalupe García Enciso became Bishop of Durango. In 1942, three pastors were appointed as

district supervisors: José Ortega for Coahuila, Nuevo León, Tamaulipas and northern Veracruz; Donaciano Gaxiloa López for Sinaloa; and Reyes Ruelas for Sonora.

However, it was not until 1945 that the Apostolic Church in Mexico approved its first constitution, which was almost identical to the one adopted by the Apostolic Assembly in California during 1944-1945. The two editorial committees worked together on producing the various drafts and the final copies of the two constitutions, but with slightly different names for the two sister organizations. Mainly, the constitution, which took effect in 1946, formalized and unified an organizational structure that had developed in the two countries since about 1914, while upgrading the requirements and obligations for different church officers at the local, regional and national levels. It also defined procedures for electing and removing people from office at different levels of leadership, and it sought to prevent the formation of dynasties of church government at the higher levels.

Other important developments occurred during the 1940s and 1950s. The denominational magazine "The Expositor" began to be published in 1943, and two years later the first Sunday school lessons were published on a regular basis. In 1946, the Apostolic Theological Institute was established in Mexico City. In 1948, the Apostolic Church began to send out its first missionaries to Central America: Maclovio Gaxiola to Nicaragua in 1948, Leonardo Sepúlveda Treviño to El Salvador in 1951, and J. Guadalupe Ramírez to Guatemala in 1952. Later, missionaries were sent to Argentina, Colombia, Venezuela, Cuba and Spain. Maclovio Gaxiola returned to Mexico in the early 1950s and served as supervisor of the Central District, president of the Apostolic Church from 1958-1962, Treasurer General and Bishop of Baja California from 1962-1966, and president again from 1966-1970.

At the national level, when Maclovio Gaxiola stepped down as Presiding Bishop of the denomination in 1970, the Apostolic Church reported 459 organized churches and 505 preaching points ("campos blancos") with 15,244 baptized members and a total church community of about 40,000; also, there were 13 bishops, 446 pastors, 115 assistant pastors, 367 ordained deacons and 33 evangelists.

The new president of the Apostolic Church for the term 1970-1974 was Maclovio's nephew, Manuel J. Gaxiola, age 43, a graduate of the School of World Mission (Master of Arts in Missiology, 1970) at Fuller Theological Seminary in Pasadena, CA, and a representative of the newer generation of trained professionals. Manuel Gaxiola was an innovator who brought many changes to the denomination's operational structure, including a new emphasis on "church growth" and on improved fraternal relationships with the Apostolic Assembly in Los Angeles, California, and the **United Pentecostal Church** in Hazelwood, Missouri. In the convention of 1974, the following statistics were reported: 471 organized churches and 1,131 ministers in 13 districts; although two districts did not report their membership, there were a total of 17,161 members in the other 11 districts, or about 19,000 members nationally.

Isidro Pérez Ramírez, a pastor in Tepic, Nayarit, was elected president of the Apostolic Church in 1974 for a term of four years. Manuel J. Gaxiola was chosen to be director of the department of Christian Education for this same term, but in 1978 Gaxiola was again elected as Presiding Bishop (1978-1981). In 1982, Manuel Rodríguez Castorena was elected as Presiding Bishop (1982-1986), after having served for eight years as Secretary General of the national board of directors.

At that time Manuel J. Gaxiola received a scholarship to continue his education in England, where he received a Ph.D. in Theology from the University of Birmingham; he returned to

Mexico and, later, served on the board of directors of the Society of Pentecostal Studies (he held several positions, including at least one term as President of that body), and wrote an updated version of *La Serpiente y la Paloma*, a history of the Apostolic Church in Mexico (1994). Gaxiola also served for many years on the board of directors of the Mexican Bible Society, an interdenominational organization involved in Bible translation and distribution. Despite the historical tensions between the Oneness and Trinitarian branches of the Pentecostal movement, and between these two traditions and non-Pentecostals in general, Manuel J. Gaxiola has been one of the bridge-builders of fraternal relationships among Protestants in Mexico and elsewhere, and in so doing helped his denomination achieve a higher level of respect and acceptance in a generally hostile religious environment.

In 1986, Abel Zamora Velázquez was elected as Presiding Bishop for the term 1986-1990, but he died of cancer in 1987 and was replaced by Miguel Austín Reyes, the former bishop of Chihuahua and Secretary of Missions and Evangelism. From 1958 to 1986 the national offices of the Apostolic Church were in Mexico City, but when Zamora became Presiding Bishop the offices were moved to Guadalajara, Jalisco. The first headquarters of the Apostolic Faith movement in Mexico were in the city of Torreón, Coahuila, from 1932 to 1958.

Domingo Torres Alvarado served as Presiding Bishop from 1990-1994. Torres was an experienced leader, having served as pastor of several congregations (including two in Mexico City), director of the national literature department, professor in the Apostolic Theological Seminary, Secretary of Social Assistance, Secretary of Evangelism and Bishop of the District of Tamaulipas. He is also a graduate of the Hispanic Ministries Department at Fuller Theological Seminary in Pasadena, CA, where he received the Master of Arts degree during the early 1980s. The Rev. Nicolás Herrera Ríos was the Presiding Bishop for the period 2004-2008, followed by the presidency of the Rev. Félix Gaxiola Inzunza (born in 1954). Gaxiola Inzunza was elected General Treasurer in 2004 and assumed his current position in 2008.

In the Apostolic Church, each district is defined geographically, taking into account the number of existing churches, the facility of supervision and communication, the number of members and ministers in the churches, available resources and the growth possibilities in the communities of the jurisdiction. Each district is supervised and administered by a District Board of Directors, which has a Bishop Supervisor, Secretary and Treasurer.

Currently, the denomination is organized into 34 districts in Mexico and six districts among Hispanics in the USA, in addition to missionary districts in Central and South America and in Europe: <http://www.iafcj.org/index.php?uri=districtos>. Today, the Apostolic Church of Faith in Jesus Christ is one of the ten largest Protestant denominations in Mexico.

Statistics:	Mexico	USA	Totals
Total number of churches	1,394	201	1,595
Total membership	151,123	6,917	158,040
Average membership per church	108.4	34.4	99.1

Clifton L. Holland
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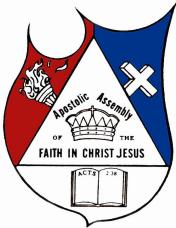
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There is 1 Hispanic Church affiliated with this denomination in Canada.

**Apostolic Assembly of Faith in Jesus Christ (AAFCJ) -
Asamblea Apostólica de la Fe en Cristo Jesús**



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Asamblea Apostólica de la Fe en Cristo Jesús

By Clifton L. Holland

This Hispanic denomination traces its origin to the early days of the Pentecostal Revival that broke out in Los Angeles, California, in 1906, but it was not formally organized until 1925 in San Bernardino, California. Its present name was adopted at its legal incorporation in the State of California in 1930. For lack of a denominational structure prior to 1930, the early Hispanic leaders of Oneness ("Jesus Only") Pentecostal churches obtained their ministerial credentials from the **Pentecostal Assemblies of the World (PAW)**. The Apostolic Assembly, early in its development, adopted an episcopal structure of church government.

Among those who attended the famous **Azusa Street Apostolic Faith Mission** (1906-1913) in Los Angeles were several Mexican believers. Luis López was baptized there in 1909 and before long the mission had produced its first Mexican preacher, Juan Navarro. Evidently, both López and Navarro were Protestants prior to their arrival in Los Angeles; but, upon hearing the Pentecostal message, they were convinced of its truth and received the baptism in the Holy Spirit, as evidenced by speaking in tongues and other signs and wonders. They also accepted the doctrine that they should be rebaptized only in the name of Jesus Christ, and that "this is the true baptism that saves." This baptismal practice dates from about 1909, which is several years prior to the controversy that erupted over the "Jesus Only" vs. Trinitarian baptismal formula that sharply divided Pentecostals in 1913.

In 1912, soon after 22-year-old Francisco F. Llorente (1890-1928) arrived in San Diego from his home in Acapulco, Mexico, he was converted to Pentecostalism by a group of Anglo-Americans who were followers of the Apostolic Faith (or "Jesus Only" Pentecostals). In 1914 Llorente was

instrumental in the conversion and baptism of Marcial De La Cruz; then, together, they traveled throughout Southern California during 1914-1915 and established numerous Spanish-speaking Apostolic churches. These early Mexican Pentecostals differed from other Pentecostals by teaching that their churches should not have women preachers, that women should have their heads covered during public worship services, and that water baptism should be administered only in the "name of Jesus" (as in Acts 2:38 and I Timothy 2:12).

Beginning in 1916, Navarro, Llorente and De La Cruz received their ministerial credentials from the PAW, and Llorente was named the PAW's "Mexican Representative." That event marks the organizational beginning of the Apostolic Assembly as an emergent denomination, with Llorente as its acting bishop (1916-1928).

In 1916-1917, Antonio Castañeda Nava (1892-1999) of Nazas, Durango, Mexico, was converted, baptized in the Holy Spirit, and received a call to the ministry while working in the Imperial Valley of Southern California. He launched a career in evangelism and church planting that led to his being named the second Presiding Bishop (1929-1950) of the Apostolic Assembly following the sudden death of Llorente in 1928.

Between 1916 and 1919 the Spanish-speaking Apostolic work spread from San Francisco to the Mexican border. Llorente dedicated most of his efforts to ministry between Los Angeles and San Francisco. Although loosely related to the PAW, the PAW leadership exercised no control or supervision of the Spanish-speaking work in California at the time the PAW was formally incorporated in 1919.

In December 1925, the leaders of the Hispanic Apostolic churches (some 23 congregations) in the American Southwest and Baja California met together in San Bernardino, California, for their first general assembly as an organization. Those in attendance chose "The Church of the Apostolic Pentecostal Faith" (*Iglesia de la Fe Apostólica Pentecostés*) as the official name of their movement and elected Francisco Llorente as Presiding Bishop (1925-1928). However, when the new denomination became officially incorporated in California on March 15, 1930 as a non-profit organization, its name became "The Apostolic Assembly of Faith in Jesus Christ" and it formally severed its ties to the PAW. The work in Baja California, Mexico, remained under the supervision of the Apostolic Assembly in California until transferred to the supervision of its sister denomination in Mexico, the **Apostolic Church of Faith in Jesus Christ** (*Iglesia Apostólica de la Fe en Cristo Jesús*), in 1933. The latter was formally organized in Torreón, Coahuila, Mexico, in 1932, although its first church was formed in 1914 in Villa Aldama, Chihuahua.

Also, the delegates at the first general assembly in 1925 adopted an organizational structure similar to Methodism, with an executive board of bishops. The original officers included the President (Pastor General or Presiding Bishop), Executive Elder (Anciano Ejecutivo), Secretary and Assistant Secretary.

The young Hispanic Apostolic Faith movement suffered from the migratory nature of the Mexican-American population, mainly composed of agricultural workers that followed the seasonal planting and harvesting of crops in the southwestern states; the lack of literacy and basic education among the Spanish-speaking people; the lack of funds for pastoral salaries and for purchasing land and constructing church buildings; the large-scale movement of migrant farm workers back to Mexico during the Great Depression of the 1930s; and the general lack of experience in organizational development and management.

Also, two divisions affected the new denomination during the 1920s-1930s. In 1926, a small group of pastors, led by José L. Martínez of San Bernardino, revolted against the leadership of Llorente and demanded a doctrinal purification, the purging of the ministry, and a new name for the movement, but also the requirement concerning tithing was a major issue in the financial structure of the denomination. The unfortunate result of this conflict was the withdrawal of Martínez and six other pastors, who formed the "Apostolic Christian Assembly of the Name of Jesus Christ" in 1927. During the late-1930s, a small group of churches in New Mexico, led by Pedro Banderas, left the Apostolic Assembly over disagreements on tithing (ca. 1938) and joined the **Pentecostal Assemblies of Jesus Christ**, which was created in 1932 by a merger of the Apostolic Church of Jesus Christ and the Pentecostal Assemblies of the World.

During the period 1940-1945, the Apostolic Assembly adopted a pacifist position regarding the bearing of firearms during World War II, and recommended that if called upon to serve in the armed forces the duty of their members was to obey the draft but to declare themselves as "conscientious objectors" and only serve in a non-combatant role, such as in the medical corps.

The Apostolic Assembly grew slowly during the 1930s and early 1940s, but began a period of expansion following World War II. In 1935, there were at total of 18 churches in California, Arizona, New Mexico and Texas. In 1946, the Apostolic Assembly agreed to a joint venture with the **United Pentecostal Church International** and the Apostolic Church of Mexico to evangelize Central America, initially in Guatemala, El Salvador and Nicaragua. In 1949, the Apostolic Bible Training School was established in Hayward, California, to better prepare Spanish-speaking ministers.

During the 1950s, the denomination divided its work into various districts, each supervised by a bishop who was elected by the majority of the ministers of his district and subject to the approval of the Qualifying Commission, composed of three members of the national board of directors. The ministers of the local congregations were appointed and subject to removal by the District Bishop; the local congregations are consulted regarding the matter, but the final decision is made by the bishop. Sometimes the District Bishop allows the local church to call its own pastor, however pastoral changes are normally made at the district conventions or at regional pastors meetings. All church buildings and properties are held in the name of the corporation. The principle of self-support is strongly adhered to and tithing is considered the duty and obligation of every member. In addition, no local church is exempt from sending a tenth of its tithes and offerings to the General Treasurer of the Apostolic Assembly. The tithes of the pastors and elders of each district must be sent monthly to the District Treasurer for the support of the District Bishop and the administration of the district.

During the early 1960s, new Apostolic Assembly churches were established in Washington, Oregon, Iowa, Pennsylvania and Florida, as well as missionary efforts in Costa Rica, Honduras and Italy in 1964-1965. By 1966, there were 152 Apostolic congregations with about 8,000 members in 12 states, including new work in Utah, Michigan and Wisconsin.

By 1980, the Apostolic Assembly had grown to 298 organized churches and 80 missions with about 16,700 members nationally, and the largest concentration of congregations was in California (129).

In 1993, the Apostolic Assembly reported 451 organized churches nationally with about 40,600 members, which made it the third-largest Hispanic denomination in the USA after the Assemblies of God and the Southern Baptist Convention in terms of Hispanic churches and membership.

In 2004, the annual report listed 52,000 adult baptized members, about 80,000 adherents (adults, adolescents and children), 700 organized churches in 44 states distributed among 27 districts in the USA. In addition, there were 19 mission fields in Canada, Mexico, Central America (Honduras, Costa Rica and Panama), South America (Brazil Argentina, Uruguay, Chile, Paraguay, Bolivia, Peru, Colombia and Venezuela), the Caribbean (Dominican Republic and Puerto Rico), and Europe (Italy and Spain). These mission fields reported 19 missionaries, 31,000 adult baptized members, about 50,000 adherents (adults, adolescents and children), and 600 organized churches.

As of November 1, 2007, the Apostolic Assembly had twenty-six districts in the USA and five regional mission districts in 20 countries, including 228 affiliated churches in 10 districts in Mexico.

This Hispanic denomination experienced significant growth in membership in the USA between 1996 and 2002. In 2007, it had more than 700 organized congregations with 94,000 members in the USA and more than 690 missionary churches with 36,800 members in 20 countries, including the USA, Central America, South America, Europe and Africa. Its estimated total membership worldwide is 130,000, and it has 5,500 ordained ministers and deacons.

Since 2002, the *Obispo Presidente* of the Board of Directors has been Daniel Sánchez (born in 1939), the current Vice-President is Bishop Samuel Valverde, and there are six other board members: General Secretary, General Treasurer, Secretary of International Missions, Secretary of National Missions, Secretary of Christian Education and Secretary of Social Assistance.

Under the Board of Directors is the Episcopal Body, which includes all District Supervisors or Bishops. Districts generally correspond to state or regional boundaries and are led by a Bishop who serves a four-year term. The Bishop is assisted by a District Secretary and a District Treasurer. Bishops may also rely on Elders, an elected position for Pastors who advise a small group of congregations on behalf of the corresponding district.

During its first eighty years of existence, the Apostolic Assembly has had eight national leaders or "Bishop Presidents," who listed here, with corresponding terms of service in parenthesis: Francisco Llorente (1925-1928), Antonio Castañeda Nava (1929-1950, 1963-1966), Benjamin Cantu (1950-1963), Efraín Valverde (1966-1970), Lorenzo Salazar (1970-1978), Manuel Vizcarra (1986-1994), Baldemar Rodríguez (1978-1986, 1994-2002) and Daniel Sánchez (2002-2006, 2006-2010).

National Headquarters: The headquarters building houses offices for its eight-member Board of Directors and also for its administrative staff, which is comprised of 15 full-time employees. In addition, it has two conference rooms, bookstore, shipping & receiving area and a warehouse. The Christian bookstore is open to the public.

Clifton L. Holland
Last updated on June 11, 2009

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The History of the Apostolic Assembly

The Apostolic Assembly of the Faith in Christ Jesus emerged out of the Pentecostal movement that began with the Azusa Street revival in the city of Los Angeles in 1906. Juan Navarro, a participant of that revival, baptized Francisco Llorente in 1912, who later was elected the first Bishop President of the Apostolic Assembly when it formed in 1925. The organization became a California corporation on March 15, 1930. Throughout the humble beginnings of the Apostolic Assembly, our tenacious yet caring leaders ministered primarily to the spiritual needs of a growing number of Spanish speaking people who flooded into this country looking for a better life for their families. Since then, we have made great strides in not only providing ministry to this Missionary generation and its subsequent generations, but we have broken the cultural barrier and have provided bilingual ministry to subsequent Boomer and Buster generations as well. We are confident that the Apostolic Assembly will continue to grow, in both financial strength and in membership in the years to come. Because the moral fabric of our society continues to weaken, the church stands willing to face the challenges of meeting the spiritual needs of hurting people around the world.

Source: http://www.apostolicassembly.org/apostolic_history.aspx

The Secretary of Foreign Missions undertakes the enormous task of taking "The Whole Gospel to the Whole World." He currently supervises the missionary work in twenty countries that include: Argentina, Bolivia, Brazil, Canada, Chile, Colombia, Cuba, Costa Rica, Dominican Republic, Hawaii, Honduras, Italy, Mexico, Panama, Paraguay, Peru, Puerto Rico, Spain, Uruguay and Venezuela.

There is one Hispanic church in Canada affiliated with this denomination.

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**Apostolic Church of Pentecost of Canada (ACOP) -
Iglesia Apostólica de Pentecostés de Canadá**



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La **Iglesia Apostólica de Pentecostés de Canadá** (Apostolic Church of Pentecost of Canadá, o ACOP), es producto de la renovación pentecostal que empezó en la parte temprana del siglo 20. Se identifica como una iglesia adherida a los pentecostales del nombre de Jesucristo. La Iglesia Apostólica de Pentecostés de Canadá Incorporada, fue organizada en 1921 bajo y estableció su oficina principal en la ciudad de Winnipeg, Manitoba.

En el año 1953 las Iglesias Evangélicas Pentecostales se unieron a la Iglesia Apostólica de Pentecostés de Canadá, y continuaron denominándose por este último nombre. Durante muchos años la Oficina Internacional se localizó en Saskatoon, Saskatchewan. En 1986 la oficina internacional y la oficina principal se localizaron de manera conjunta en Calgary, Alberta. En 1999 adquirieron localizaron su oficina central en Pegasus Business Park en North East Calgary.

Source: http://ministeriointegral.com/index.php?option=com_content&view=article&id=53:iglesia-apostolica-de-pentecostes-de-canada&catid=47:i&Itemid=61

There are 19 Hispanic churches in Canada affiliated with this denomination.

United Pentecostal Church (UPCI) -
Iglesia Pentecostal Unida Internacional



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Introduction

The **United Pentecostal Church International (UPCI)** has been among the fastest growing church organizations in North America since it was formed in 1945 by the merger of the **Pentecostal Church, Incorporated, and the Pentecostal Assemblies of Jesus Christ**. From 617 churches listed in 1946, the UPCI in North America (United States and Canada) today lists 4,358 churches (which includes 4099 autonomous and 258 daughter works), 9,085 ministers, and reports a Sunday School attendance of 646,304. Moreover, it is also located in 175 other nations with 22,881 licensed ministers, 28,351 churches and meeting places, 652 missionaries, and a foreign constituency of over 3 million, making a total worldwide constituency of more than 4,036,945.

History of the UPCI

The UPCI emerged out of the Pentecostal movement that began in Topeka, Kansas in 1901. It traces its organizational roots to October 1916, when a large group of ministers withdrew from the Assemblies of God over the doctrinal issues of the oneness of God and water baptism in the name of Jesus Christ.

The basic governmental structure of the UPCI is congregational with local churches being autonomous: the congregation elects its pastor and its leaders, owns its property, decides its budget, establishes its membership, and conducts all necessary business. The central

organization embraces a modified presbyterian system in that ministers meet in sectional, district, and general conferences to elect officials and to conduct business of the organization.

The UPCI headquarters building, located in Hazelwood, Missouri, houses offices for its general officials, the [Pentecostal Publishing House](#), and a [Christian bookstore](#). Among its endorsed institutions are [eight Bible colleges](#), a [children's home](#), a [residency for troubled young men](#), [ministries to those addicted to alcohol and other drugs](#), a [chaplaincy for prisoners](#), and it endorses [chaplains to the military](#).

Doctrinal views

The [doctrinal views](#) of the UPCI reflect most of the beliefs of the Holiness-Pentecostal movement, with the exception of the "second work of grace," the historic doctrine of the Trinity, and the traditional Trinitarian formula in water baptism. It embraces the Pentecostal view that speaking in tongues is the initial sign of receiving the Holy Spirit.

The UPCI holds a fundamental view of the Bible: "The Bible is the only God-given authority which man possesses; therefore all doctrine, faith, hope, and all instructions for the church must be based upon and harmonize with the Bible" (Manual of the United Pentecostal Church, 19). The Bible is the Word of God, and therefore inerrant and infallible. The UPCI rejects all extra-biblical revelations and writings, and views church creeds and articles of faith only as the thinking of men.

The UPCI holds that salvation is by grace through faith in Jesus Christ, not by works. Faith in Jesus is the means by which a person is justified. At the same time, a sinner must believe the gospel; he is commanded to repent of his sinful life, to be baptized in water in the name of Jesus Christ, and to receive the gift of the Holy Spirit (Acts 2:38; 4:12; 8:12-17; 10:43-48; 19:1-6). Thus the various aspects of faith and obedience work together in God's grace to reconcile us to God.

Oneness of God

In distinction to the doctrine of the Trinity, the UPCI holds to a oneness view of God. It views the Trinitarian concept of God, that of God eternally existing as three distinctive persons, as inadequate and a departure from the consistent and emphatic biblical revelation of God being one.

The UPCI teaches that the one God who revealed Himself in the Old Testament as Jehovah revealed himself in His Son, Jesus Christ. Thus Jesus Christ was and is God. In other words, Jesus is the one true God manifested in flesh, for in Him dwells all the fullness of the Godhead bodily (John 1:1-14; I Timothy 3:16; Colossians 2:9).

While fully God, Jesus was also fully man, possessing a full and true humanity. He was both God and man. Moreover, the Holy Spirit is God with us and in us. Thus God is manifested as Father in creation and as the Father of the Son, in the Son for our redemption, and as the Holy Spirit in our regeneration.

Importance of the Family Unit

The UPCI stresses and supports the family unit as God's primary institution and teaches that the church is God's redemptive fellowship for all believers.

Source: <http://www.upci.org/about.asp>

Hispanic Ministries - Spanish Evangelism

Spanish Ministries is designed to take the Gospel of Acts 2:38 to the 42 million Spanish speaking people of North America. Spanish is the second most common language in the United States after English. In the United States, Hispanics can be found in large urban centers like New York City, New Orleans, Seattle, etc., in rural areas, and in former land owned by Mexico. The vast majority of Hispanics in the United States come from Mexico, Cuba, and Puerto Rico, but in recent years more and more Hispanic immigrants are coming from Central and South America largely due to political and economic instability in those regions. They come for many varied reasons, but they are hungry for the life-saving gospel of Jesus Christ.

Presently we have over 500 Spanish UPCI churches in North America, and our goal is to plant churches in the United States and Canada so that we may effectively reach Hispanic peoples with this message.

World Evangelism Center staff members and mentors from the community offer instruction on evangelizing the Spanish-speaking community. This program has helped to build a bridge between the UPCI and the Hispanic population.

For more information contact:



Sergio Vitanza
Spanish Evangelism Ministries Director
E-mail: svitanza@embarqmail.com
Internet: <http://www.spanishevangelism.net>

Source: <http://www.homemissionsdivision.com/spanishEvangelism/>

There are 9 Hispanic congregations in Canada affiliated with this denomination.

B4.03211

Hispanic United Pentecostal Church (IPUH) - Iglesia Pentecostal Unida Hispana, Inc.



HEADQUARTERS

Iglesia Central de la IPUH
6518 Fulton St, Houston, TX 77022
Phone: 713.691.2301
E-mail:
Internet: www.ipuhcentral.org

DIRECCIÓN DE CONTACTO CANADA

384 Barton St., Hamilton, ON L8L-2Y1
(905) 570-0314, (905) 570-0314
Pastor: Vicente Guerrero

HISTORIA DE LA IGLESIA CENTRAL DE HOUSTON

La Iglesia Central, se inició en abril de 1971, cuando el **pastor Hernán Silguero** (se murió en 2006) realizó la primera Escuela Dominical, con una asistencia de 19 personas. Este primer servicio se hizo en un pequeño local que se rentó en la calle Irvington. Fue allí donde tuvo su inicio esta gran obra del Señor Jesús.

Dos años mas tarde, después de haber estado rentando otro local en la calle Fulton, esquina con Crosstimber; Dios le concedió al pastor Hernán Silguero, comprar una casa en el 6518 Fulton, lugar que fue acondicionado para realizar los servicios. En 1982 se construyó un amplio salón social, tiempo después se le añadieron algunas secciones para proveer salones para las clases de Escuela Dominical.

Como el Señor seguía añadiendo más almas a esta preciosa iglesia, el pastor Silguero y la congregación se vieron en la necesidad de construir un nuevo templo. Para eso, tuvieron que comprar algunas propiedades adyacentes. Durante los años de 1990 a 1992 la congregación trabajó arduamente reuniendo fondos para la construcción del nuevo templo. El propósito era construirlo con capacidad para 2.000 personas, pero debido a las limitaciones del terreno, la ciudad no les permitió, por lo que el templo se construyó con capacidad para 1.000 personas. Este templo fue dedicado al Señor el 21 de marzo de 1993.

Como la iglesia ha estado en un avivamiento constante, el nuevo templo muy pronto se llenó, por lo que una vez más, se vio en la necesidad de ampliar este santuario. Por los siguientes cuatro años se trabajó arduamente en la adquisición de más propiedades. Finalmente en el año de 1998, la iglesia contaba con suficiente terreno para iniciar la ampliación, así se comenzó a

trabajar en pro-templo y con la ayuda de todos los ministerios y hermano(a)s que trabajaron por un templo mejor, nuestro amado pastor Hernán Silguero, pudo ver uno de sus sueños hecho realidad.

El 24 de diciembre de 1999, las puertas del nuevo santuario, con capacidad para 2.000 personas se abrieron, después de haber estado celebrando nuestros servicios al aire libre, en una carpa que se rentó. El día 26 se celebró un servicio bautismal, donde 52 almas hicieron públicamente su deseo de rendirse completamente a Jesucristo, bautizándose en su nombre. Esta fue la cosecha que nos dejó los tres meses que estuvimos en la carpa.

Tan pronto se terminó la ampliación del santuario, se precedió en la construcción de un amplio salón social. La construcción de este edificio de dos pisos fue terminada en noviembre 20 de 2001, y cuenta con un amplio salón social para acomodar a los hermanos después de los servicios, donde ellos no solo comparten los alimentos, sino que nos brinda la oportunidad de confraternizar.

Realmente la Iglesia Central, sede de la Iglesia Pentecostal Unida Hispana, Inc. es una congregación a la cual Dios ha bendecido grandemente.

Cada una de las familias que componen esta preciosa congregación son muy especiales, porque siempre están dispuestos a trabajar arduamente por la obra de Dios, tanto en la obra misionera como localmente.

Dios bendiga también al pastor de esta iglesia, el **Rev. Hernán Silguero**, por esa visión y esa entrega abnegada, siempre procurando el progreso de la iglesia y el bienestar espiritual de los creyentes.

La Iglesia Central es una iglesia en avivamiento, porque siempre está trabajando para la gloria de Dios. Siempre esforzándose por alcanzar las almas perdidas con el glorioso Evangelio del Nombre de Jesucristo. En todos estos 35 años que tiene de existir como congregación, esta iglesia nunca ha estado estancada, sino que siempre el río del Espíritu Santo ha estado fluyendo. Literalmente miles de personas han recibido el bautismo en el nombre de Jesucristo y el Espíritu Santo ha estado fluyendo. Literalmente miles de personas han recibido el bautismo en el nombre de Jesucristo y del Espíritu Santo, y aunque ahora le sirven a Dios en otras congregaciones o han ido a otras ciudades o países para expandir el Evangelio, su experiencia más hermosa con el Señor en toda su vida, la tuvieron en la Iglesia Central. Y no solo eso, sino que esta iglesia además ha sido como un semillero misionero, pues a logrado contribuir con más de treinta y cinco pastores para la obra de Dios.

Actualmente contamos con una membresía compuesta de muchas nacionalidades. Aquí encontrará hermanos de diferentes nacionalidades tales como: mexicanos, colombianos, salvadoreños, hondureños, guatemaltecos, nicaragüenses, panameños, venezolanos, chilenos, brasileños, puertorriqueños, ecuatorianos y ciudadanos de Estados Unidos, muchas naciones unidas bajo un mismo nombre "JESUS".

Además de esto, nuestros servicios son realmente una bendición, porque en cada uno de ellos tenemos una explosión del Espíritu Santo, que se manifiesta a través de la alabanza, dirigida por un competente grupo musical y la exposición poderosa de la Palabra de Dios. Dios continué bendiciendo ricamente a la Iglesia Central.

Source: <http://www.ipuhcentral.org/historia.htm> - <http://www.ipuhcentral.com/pages/about-us>

En el 2006, año en que el Señor Jesús llamaría a su presencia al pastor Silguero, acertando un duro golpe a la vida del **pastor Felipe Chicas, quien asumió la Presidencia Nacional de la Iglesia Pentecostal Unida Hispana, Inc., cargo que ha desempeñado hasta el 2010.**

Así el 26 de noviembre de 2006, en un emotivo servicio de instalación y ordenación, el pastor Felipe Chicas y su esposa, asumió el pastorado de la Iglesia Central y el legado de 35 años de exitoso ministerio del pastor Hernán Silguero. Iniciando así una segunda etapa en la historia de esta preciosa iglesia, localizada en el 6518 Fulton de la ciudad de Houston, Texas. Y como dijera el gran profeta Samuel: “Eben-ezer...hasta aquí nos ayudó a Jehová” (1 Samuel 7:12). Todo sea para la gloria de Dios.

Source: <http://www.ipuhcentral.com/pages/lideres>

There are 2 Hispanic churches in Canada affiliated with this denomination.

Latin American United Pentecostal Church (IPUL) -
Iglesia Pentecostal Unida Latinoamericana



Iglesia Pentecostal Unida Latinoamericana (1989, Queens, NY)
affiliated with the United Pentecostal Church of Colombia -
Iglesia Pentecostal Unida de Colombia (1937, Bucaramanga, Colombia)

USA HEADQUARTERS
Iglesia Pentecostal Unida Latinoamericana (IPUL)
70 Hudson St., Dover, NJ 07801
E-mail: Info@evangelistasdelnombre.com
Internet: <http://iglesialatinoamericana.ning.com/>
<http://www.evangelistasdelnombre.com/>

HEADQUARTERS IN COLOMBIA
Internet: <http://www.ipuc.org.co/>

Historia de la Obra en Colombia:
<http://www.ipuc.org.co/principal/historia.html>

DOCTRINAL STATEMENT:
<http://aburgos.powweb.com//Doctrina.html>

PRESIDENTE NACIONAL PARA CANADÁ
Revdo. Raúl Orellana
8351 Rueville App. 8, Anjou, QC H1J 1Y3
Phone: (514) 294-4210

NUESTRA HISTORIA

Durante las primeras décadas del siglo pasado se organizaron varios grupos, entre ellos: **Asambleas Apostólicas de Jesucristo, Inc., Iglesia Pentecostal Inc., del Oriente de Canadá**, los cuales se unieron en 1945 para formar la **Iglesia Pentecostal Unida (UPC), Inc.**, la **Asamblea Apostólica de la Fe en Cristo Jesús, Inc., Asambleas Apostólicas Mundiales, Inc., Confraternidad Mundial de Cristianos Apostólicos, Inc.**, y muchas otras organizaciones que tiempo y espacio faltaría para mencionar.

De la Iglesia Pentecostal Inc., del Oriente del Canadá se enviaron los primeros misioneros a Colombia, en junio de 1937, los **Hnos. Verner y Abigail Larsen**. Ellos llegaron por vía marítima a Barranquilla y de allí viajaron hasta **Bucaramanga**, donde se estableció la primera iglesia. En 1942, los Larsen regresaron a **Barranquilla** y se estableció la iglesia en dicha ciudad, y de allí hasta **Cartagena**, y por toda la costa.

En 1948 llegaron los **Hnos. William (Bill) y Ruth Drost**, misioneros también enviados por la iglesia canadiense, quienes después de un corto tiempo en Cartagena, pasaron a **Cali** dirigidos por Dios, y desde allí, trabajaron arduamente por todo el departamento del Valle del Cauca y aún más allá de las fronteras colombianas.

El Hno. Larsen viajó a **Medellín** en 1950, donde trabajó durante un año llevando el mensaje a varias familias, quedando de esa forma establecida la iglesia también allí. **También colaboraron en la extensión de la obra de Dios en Colombia, los misioneros William y Molly Thompson, quienes arribaron en 1953, y Louis Morley en 1958, procedentes de los Estados Unidos de América, enviados por la Iglesia Pentecostal Unida, Inc. (UPC).**

Fue la ardua labor de estos hombres de Dios, que desconociendo el lenguaje y costumbres del país se lanzaron con una gran visión, motivados por el Divino Creador, sin valorar sus vidas ni las de sus familiares, lo que produjo el gran avivamiento del que todavía hoy podemos ser testigos y participantes.

En lo que respecta a los Estados Unidos, la obra se inició a partir de noviembre de **1989**, empezando en las ciudades de Fort Lauderdale, FL, Miami, FL y New York, NY. Los Hnos. José Aldemar Torres y Guillermo López, solicitaron a la Iglesia Pentecostal Unida de Colombia el envío de un misionero, para atender la obra que ya se había iniciado en estas ciudades.

Así, los Hnos. Eliseo y Marlene Duarte, fueron enviados para atender esta gran necesidad. En ese año se inició la obra en Miami y en New York. De ahí, la iglesia del Señor en los Estados Unidos se ha extendido a dieciocho estados, entre ellos: Georgia, South Carolina, North Carolina, Massachusetts, Rhode Island, New Jersey, Pennsylvania, Illinois, Iowa, Ohio, Mississippi, Texas, Colorado, California, Washington. A partir de 1998 también se alcanzó a Canadá y México.

Nosotros, **la Iglesia Pentecostal Unida Latinoamericana, Inc.**, nos consideramos bendecidos al poder ser contados entre aquellos que hoy somos portadores de este glorioso mensaje apostólico.

Source: <http://aburgos.powweb.com//Quienes%20Somos.html>

Reseña histórica

En lo que respecta a los Estados Unidos, la obra se inicio a partir de noviembre de 1989, empezando en las ciudades de Fort Lauderdale, FL, Miami, FL y New York, NY. Los Hnos. José Aldemar Torres y Guillermo López, solicitaron a la Iglesia Pentecostal Unida de Colombia el envío de un misionero, para atender la obra que ya se había iniciado en estas ciudades.

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El hermano Orellana es el actual Presidente de la Iglesia Pentecostal Unida Latinoamericana en Canadá. Dios lo ha utilizado en gran manera para el desarrollo de la obra en este País. Nació

en Guatemala, y contrajo matrimonio con la Hna. Tania Orellana quien ha sido de gran bendición para su vida. El hermano Raúl ha sido uno de los pioneros de la obra en Canadá y gracias a ese gran deseo de servir al Señor Jesús se han abierto varios lugares de predicación en Canadá.

Fuente: <http://www.ipulcanada.com/Ipulcanada/Directorio.html>

There are 19 Hispanic congregations affiliated with this denomination in Canada.

B4.03213

The Ancient Path Pentecostal Church - Iglesia Pentecostal La Senda Antigua (LSA)



SEDE EN USA

6145 N 36th Dr., Phoenix, AZ 85019
<http://www.lasendaantigua.com>
asendaantigua@aol.com

SEDE EN CANADA

156 de Elliot St., London, ON N5Y 2E9

Articulo del diccionario Wikipedia:

La Iglesia Pentecostal La Senda Antigua es una Iglesia de pentecostales del nombre de Jesucristo, que está constituida principalmente por personas de habla hispana, y tiene su oficina central en la ciudad de Phoenix, Arizona, Estados Unidos. Los miembros de la Iglesia Pentecostal La Senda Antigua, se reconocen como miembros de la Iglesia de Jesucristo, y por lo tanto hermanos en la fe de todos aquellos que aceptan la Unicidad de Dios, y el plan de salvación bíblico.

"Pedro les dijo: Arrepentíos y bautícese cada uno de vosotros en el Nombre de Jesucristo para perdón de los pecados, y recibiréis el don del Espíritu Santo. Porque para vosotros es la promesa y para vuestros hijos, y para todos los que están lejos; para cuantos el Señor nuestro Dios llamaré." (Hechos 2:38-39)

La Iglesia Pentecostal La Senda Antigua, tiene obras misioneras en México, Guatemala, El Salvador, Colombia, Venezuela, Ecuador, Puerto Rico, República Dominicana, Cuba, y también en la India.

Fuente: http://es.wikipedia.org/wiki/Iglesia_Pentecostal_La_Senda_Antigua

Pastor, Israel Ochoa de la Iglesia "LA SENDA ANTIGUA": "DIOS ES BUENO, DIGNO Y LLENO DE MISERICORDIA Y A EL LE SERVIMOS DE AGRADECIMIENTO PARA TODA LA VIDA"
January 8, 2012 Inicio Amanda Rebeca, Dios es bueno la buena nueva pastor Israel Ochoa Senda Antigua

Texto y fotos: Enrique Jiménez Díaz

"Realmente es un gozo y una alegría de poder enviar un saludo a todos los lectores de este medio informativo cristiano "La Buena nueva". Hemos visto una imperiosa necesidad en esta

ciudad de Scarborough y ese es nuestro anhelo de poder servir al Señor en esta parte de Ontario. El único propósito es de dar a conocer la Palabra de Dios, porque Dios nos demanda a que hagamos discípulos por todo el mundo. Para mí es un honor de poder trabajar para Cristo en su cuerpo ministerial.

Me siento comprometido con Dios en esta ciudad. no somos la única congregación, sé que hay otras iglesias que están trabajando para el Reino de Dios, pero la Biblia dice que “la mies es mucha y los obreros son pocos” y es de suma importancia y es necesario predicar el Evangelio de Cristo.”

¿Cómo surgió el nombre de Las Sendas Antiguas?

“El nombre ya anunciado por usted de Las Sendas Antiguas viene a nuestra memoria de la Iglesia primitiva, la iglesia que fue fundada por nuestro Señor Jesucristo en el Aposento alto en el día de Pentecostés. La Iglesia tiene su principio, dice la palabra de Dios en Mateo 16:18, las bases y el fundamento de la Iglesia de Cristo está en los apóstoles y profetas, siendo la piedra angular Jesucristo y nosotros somos la continuación de esa Iglesia que el Señor fundó y que se mantiene hasta el día de Hoy.”

¿La familia Ochoa trabaja junta?

“Doy gracias a Dios por los hijos que me ha dado para administrarlos, porque les pertenece a EL como creador. Conozco la labor de mis hijos. Ellos están dedicados a Dios y también doy gracias por mi esposa, que es una mujer valiente y que ha trabajado incansablemente para mi Dios. Hemos sufrido y llorado junto, pero a la misma vez hemos disfrutado las bendiciones de Dios. Con respecto a mis hijos, gracias a Dios, tengo 7. Tengo dos varones y cinco mujeres, los cuales ellos son las bases y lo que me inspiran para seguir adelante en la evangelización.

Ellos son jóvenes que están involucrados y comprometidos al servicio de Dios en la parte de la música.

Recuerdo que hace unos cinco años atrás yo lo hacía todo, tocaba y hacía de todo, pero ahora que mis hijos han crecido son ellos lo que ahora han aprendido a tocar los diferentes instrumentos. Esteban Israel, que es el segundo de mis hijos, él toca guitarra, bajo, batería y actualmente está tocando el keyboard (piano). Mi hija mayor es vocalista y también toca el piano y ella es mi mano derecha en las traducciones de inglés al español y ella también traduce cuando predico. Ella es una gran ayuda, más que todo en este país que se habla inglés y ella pues es la que trabaja en esta área.

Mis otras cuatro hijas son violinistas y cantan en el coro y toda nuestra familia está envuelta en las cosas del Señor, sirviendo en las dos iglesias, la de London y ahora en Scarborough para la gloria de Dios.”

¿Hablemos un poquito de la Iglesia de London?

“La iglesia tiene siete años y está ubicada en la ciudad de London en el 156 de Elliot St. Ésta es la sede principal de “La Senda Antigua” en Canadá y contamos con una congregación de 60 personas. Ahora tenemos un desafío por delante y una visión bastante grande. nuestra organización reside en los Estados Unidos y nuestra meta en fin es poner una Iglesia en la provincia que vivimos. Tenemos la puerta abierta en la ciudad de Montreal y también en Windsor. La visión es que haya una iglesia en cada ciudad de Ontario.”

¿Algún testimonio que Dios haya realizado en la vida de ustedes?

"Doy gracias a Dios por mi hija que hoy tiene 15 años. Un día se cayó del balcón del segundo piso y ella murió, según los paramédicos y en ese entonces era solamente miembro de una iglesia, hace unos doce años atrás y era solamente un músico en la iglesia. Pero ya el Señor me había llamado como pastor, pero yo no quería. Siempre me oponía y decía que no era tiempo todavía. Veía la responsabilidad que tiene un pastor y he trabajado siempre al lado de los pastores. He visto el sufrimiento y como se mueven y trabajan por el Evangelio y yo no quería aceptar tal privilegio.

Cuando mi hija se cayó del balcón, desde ese momento le pedí al Señor que me reviviera a mi hija, que le regresara a la vida a mi hijita Amanda Rebeca y el Señor escuchó mis suplicas y le devolvió la vida. Desde allí, le hice una promesa a Dios que siendo diácono y músico a la vez, le prometí al Señor servirle toda mi vida, como pastor. Mi hija solamente se quebró dos dientes de una caída de 35 metros y ahora le he prometido a Dios servirle a tiempo completo, trabajando para convertir almas al evangelio. y en verdad, estoy muy agradecido con el Señor, porque ÉL es bueno y lleno de misericordia."

Aquí figura Amanda Rebeca Pena que Dios la resucito después de estar muerta de una caída de 35 metros, su padre el pastor Israel Ochoa, le rogo con mucha FE y Dios escucho y se hizo el milagro. Amanda cursa el grado 10 en una escuela de la ciudad de London.

El pastor Israel Ochoa es natural de El Salvador. Llegó a Canadá hace 16 años a la ciudad de Alberta y poco después viajó a Toronto para realizar una grabación musical de una de sus interpretaciones. El Pastor Ochoa se casó en el año 1990 en Canadá y dos de sus hijos nacieron en Vancouver y el resto en Ontario. La familia Ochoa los invita a toda aquella persona que no se está congregando en ninguna Iglesia que los visite en el 2102 Lawrence Avenue East (cerca de Warden Avenue) y para cualquier información pueden llamar al (519-951-1299) o escribir al hechos2216a@hotmail.com. Su servicio empieza a las 4:00 P.M. todos los domingos.

Los esperamos...

Pastor Israel Ochoa
Iglesia, "La Senda Antigua"

Fuente: <http://labuenanueva.ca/2011/?p=587>

There are 2 Hispanic churches affiliated with this denomination in Canada.

B4.03214

New Birth Pentecostal Church – Iglesia Pentecostal Nuevo Renacer (2004, IPNR)



HEADQUARTERS

Iglesia Pentecostal Nuevo Renacer
3835 S. Hanover St., Baltimore, MD 21225

CANADÁ (CONTACTO)

260 Midpark SE, Calgary, AB T2X 2K1

Historia Ministerio

El Ministerio Pentecostal Nuevo Renacer fue fundado por la misionera Estela Lovo, cuando ella en una madrugada del 24 de enero de 2004 el Señor le mostró y le dijo que formara este ministerio. Desde entonces el Señor ha ido por muchos lugares a levantar nuevos templos, utilizando a su sierva y a su esposo el Pastor Juvencio Lovo. Lugares que gracias a la ayuda del Señor se han podido levantar nuevas obras.

Tiene sus inicios en Baltimore, Maryland, desde el 14 de marzo de 2004 y esperamos según la voluntad del Señor Jesús continúe extendiéndose por muchas naciones más.

Historia IPNR Choloma

La obra en Choloma, Honduras inició el 11 Abril del 2010. En la obra del Señor se dedicaron muchos hermanos a reconstruir un edificio que había sido utilizado como deposito de refrescos, y aun habían existido asesinatos años anteriores en ese lugar. Ahora el Señor utilizaría ese lugar para fijar una Casa de Oración.

Att. Walter Varela
Administrador del Blog

Fuente: <http://ipnrcholoma.blogspot.com/p/historia-de-ipnr-choloma.html>

There are 5 Hispanic churches affiliated with this denomination in Canada.

B4.04

Finished Work of Christ Pentecostal Family - Familia Pentecostal de la Obra Completa de Cristo

Historical Origins of Hispanic Ministry

1944 - Italian Pentecostal Church of Canada

2005 - Became the Canadian Assemblies of God (AG) -
Asambleas de Dios de Canadá

1918 - Pentecostal Assemblies of Canada (PAOC) - Asambleas Pentecostales de Canadá

1918 (USA) - Scandinavian Assemblies of God in the USA, Canada and Foreign Lands

1935 (USA) - Scandinavian Assemblies of God merged with a group called the
Independent Pentecostal Churches to form the Independent Assemblies of God
International - Asambleas de Dios Independientes Internacional (IAGI)

1918 (USA) - International Church of the Foursquare Gospel (ICFG) -
Iglesia Internacional del Evangelio Cuadrangular

1916 (Puerto Rico) - Pentecostal Church of God, Intl. Movement (IDPMI) –
Iglesia de Dios Pentecostal, M.I.

1963 (Puerto Rico) - Worldwide Missionary Movement –
Movimiento Misionero Mundial (MMM)

B4.0401

Canadian Assemblies of God (AOG) - Asambleas de Dios Canadienses



HEADQUARTERS

General Council of the Assemblies of God
1445 N. Boonville Avenue, Springfield, MO 65802-1894
Phone: (417) 862-2781; FAX: (417) 862-5554
E-mail: info@ag.org
Internet: www.ag.org

HEADQUARTERS IN CANADA

P.O. Marquette 37315, Montreal, QC H2E 3B5
Telephones: 514.279.1100 and 514.279.1131
Internet: <http://www.caogonline.org/>

The **Assemblies of God (AG)**, officially the **World Assemblies of God Fellowship**, is a group of over 140 autonomous but loosely associated national groupings of churches which together form the world's largest Pentecostal denomination. With over 300,000 ministers and outstations in over 212 countries and territories serving approximately 57 to 60 million adherents worldwide, it is the sixth largest international Christian group of denominations.

As an international fellowship, the member denominations are entirely independent and autonomous; however, they are united by shared beliefs and history. The Assemblies originated from the Pentecostal revival of the early 20th century. This revival led to the founding of the Assemblies of God in the United States in 1914. Through foreign missionary work and establishing relationships with other Pentecostal churches, the Assemblies of God expanded into a worldwide movement. It was not until 1988, however, that the world fellowship was formed. As a Pentecostal fellowship, the Assemblies of God believes in the Pentecostal distinctive of baptism in the Holy Spirit with the evidence of speaking in tongues.

Source: http://en.wikipedia.org/wiki/Assemblies_of_God

The General Conference of the Canadian Assemblies of God, with headquarters in Montreal, Quebec, is a co-operative fellowship of Pentecostal churches.

Our history dates back to 1912, where Italian evangelicals living in Hamilton, Ontario, became personally acquainted with the Pentecostal testimony and the Baptism in the Holy Spirit. Filled with new zeal and full of the Holy Spirit they sought out other Italians. The gospel spread to

Toronto and then Montreal. In a short span of time hundreds of Italian immigrants were saved and baptized in the Spirit.

The first official gathering (General Conference) of these churches took place in 1944. They adopted the name **Italian Pentecostal Church of Canada**. The primary purpose that lead to the organization of these churches, under the leading of the Holy Spirit, was threefold: promote co-operation in World Missions & Evangelism, unity of doctrine and the recognition of God called & God givenThe primary purpose that lead to the organization of these churches, under the leading of the Holy Spirit, was threefold: **promote** co-operation in World Missions & Evangelism, **unity** of doctrine and the **recognition** of God called & God given ministries.

The Lord has enabled this church to expand across the country to British Columbia. The pastors in each church readily saw the need to reach out to all Canadians. In 2005, the fellowship adopted a new name to reflect the reality that was taking place in our churches. Accordingly we are now known as the **Canadian Assemblies of God** and are an integral part of the worldwide Assemblies of God family.

Our great desire is to assist and equip local churches as well as individual believers fulfill the Great Commission given by our Lord Jesus Christ. "Not by Might Not by Power, but by My Spirit says the Lord". (Zech. 4:6).

Source: <http://www.caogonline.org/>

There are 4 Hispanic congregations affiliated with this denomination in Canada.

B4.04015

Pentecostal Church of God, International Movement - Iglesia de Dios Pentecostal, M.I. (IDPMI)



Iglesia de Dios Pentecostal, M.I., Puerto Rico
Apartado 28002, San Juan, PR 00928-8002
Tel: 787-763-6363; Fax: 787-999-0353
E-mail: oficinaregional@iddppr.org
Internet: <http://www.idppmi.org/>

CANADA
658 3e Avenue Lachine, QC H8S 2T8
Phone: (514) 300-0609
Pastor: Elmer Pinto elmerpf@yahoo.com

De Wikipedia, la enciclopedia libre:

La Iglesia de Dios Pentecostal, M.I. es una organización cristiana de fe pentecostal a nivel mundial. Cuenta con una feligresía de más de 300,000 y con poco más de 3,000 congregaciones organizadas en aproximadamente 52 países.

Sus creencias fundamentales son: Cristo sana, Cristo salva, Cristo bautiza con Espíritu Santo y fuego, y Cristo viene por segunda vez. Toda su doctrina está fundada en las Sagradas Escrituras.

La sede está ubicada en la ciudad de San Juan, Puerto Rico. La Iglesia de Dios Pentecostal, Movimiento Internacional se establece por a finales del año 1916 con la llegada de unos misioneros pentecostales de origen puertorriqueño, siendo el principal de ellos, Juan L. Lugo Misionero enviado por las Asambleas de Dios procedentes de Hawái. Para el mes de noviembre 1921, se llevó a cabo la primera Asamblea en Arecibo y más adelante se redactaron y se promulgaron los primeros estatutos. (ver, Introducción de las minutos correspondientes, la "primera y segunda resolución", abajo) Un dato interesante en el proceso de incorporación de la Iglesia de Dios Pentecostal, es que ese no sería su nombre original, sino (Pentecostal Assembly Of God) o Iglesia Pentecostal Asambleas de Dios, porque era una misión de las Asambleas de Dios, pero la secretaría de estado rechazó ese nombre porque en esa época debido a la primera guerra mundial, el término "Asamblea" tenía una connotación de izquierda. Luego los incorporadores se regresaron a la casa de la hermana Lene S. Howe, una de las incorporadoras, y después de orar y deliberar sobre el asunto, regresaron a la secretaría de estado con el nombre: "Pentecostal Church of God" o Iglesia de Dios Pentecostal, nombre sugerido por Aguedo Collazo otro de los incorporadores, y esta vez sí, la secretaría de estado aceptó el nombre, para la iglesia naciente de las Asambleas de Dios en Puerto Rico. El 13 de

febrero de 1922, la Iglesia de Dios Pentecostal se registra en la Secretaría de Estado de Puerto Rico como la *Iglesia de Dios Pentecostal, Inc.*

Fuente: http://es.wikipedia.org/wiki/Iglesia_de_Dios_Pentecostal,_Movimiento_Internacional

CANADA

La Iglesia de Dios Pentecostal, M. I., en la ciudad de Montreal, Canadá, nace en el corazón del pastor Quilino Bienvenido Castillo de la Republica Dominicana

El 1 de mayo de 1987 llega a la ciudad de Montreal, para celebrar la boda de la Hna. Ramona Alfaro, sintiendo en ese momento la necesidad de fundar una congregación. En su regreso a Rep. Dominicana comparte su sentir por la obra con algunos pastores de Nueva Cork y es entonces cuando se contactan con la han. Juana Campusano siendo ella el medio para comenzar a organizar los primeros pasos de la Iglesia de Dios Pentecostal M. I. en esta ciudad.

El primer culto oficial se llevo acabo el 19 de junio de 1987 contando en ese momento con 10 miembros, y el 28 de ese mismo mes se organizo la primera junta directiva que estaba conformada por un representante de grupo, secretaria y tesorera; tomándose la decisión de comunicarse con el concilio para recibir asesoramiento para trabajar mas organizados. El día 13 de julio de 1987 el Hno. Elías Pérez, presidente del departamento de misiones nos visito para informar sobre el sistema de trabajo y se comprometió a buscar un pastor para dirigir la obra.

El 25 de marzo 1988 el Pastor Luís Rivera es instalado como el primer pastor de nuestra congregación junto su esposa, desde ese momento la iglesia siguió creciendo, y 1993 la iglesia compra con la ayuda del concilio el templo que actualmente esta en servicio. Como congregación hemos visto la mano de Dios obrar en cada una de las situaciones que toda organización vive, y hasta el sol de hoy podemos decir Eben-Ezer, "**Hasta aquí nos ayudó Jehová**".

Fuente: <http://idpmicanada.com/portada.html>

There are 4 Hispanic churches in Canada affiliated with this denomination.

B4.040164

Independent Assemblies of God International (1918, 1935) - Asambleas de Dios Independientes Internacional



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The Independent Assemblies of God is a fellowship of Christian Ministers providing credentials for pastors and missionaries in all ten provinces and territories. This fellowship was born out of revival and is Pentecostal in doctrine and practice. It is affiliated with the Independent Assemblies of God International and exists as a sovereign organization in Canada.

Source: <http://www.iaogcan.com/>

The History

The Independent Assemblies of God was birthed in the year 1918 as the **Scandinavian Assemblies of God in the United States of America, Canada and Foreign Lands**. It existed under this name from 1918 to 1935. In 1935 at an annual convention in Minneapolis, Minnesota the Scandinavian Assemblies of God merged with a group called the Independent Pentecostal Churches. The name of this new fellowship was, and to this day remains, the **Independent Assemblies of God International**. Dr. A. W. Rasmussen was the founder of the Independent Assemblies of God. His ministry spanned the globe for over fifty years. He developed and supported missions, orphanages and churches in Canada, the Philippines, India, and throughout the world.

Source: <http://www.iaogi.org/history.html>

There is one Hispanic Church affiliated with this denomination in Canada.

B4.04061

Pentecostal Assemblies of Canada (1918) - Asambleas Pentecostales de Canada



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The **Pentecostal Assemblies of Canada (PAOC)** is a [Pentecostal Christian denomination](#) and the largest [evangelical](#) church in [Canada](#). It reports 234,385 adherents and 1,077 member congregations throughout Canada.^[1] Its headquarters is located in [Mississauga, Ontario](#).

The PAOC is theologically evangelical and Pentecostal, emphasizing the [baptism with the Holy Spirit](#) with the evidence of [speaking in tongues](#). It is also [socially conservative](#) on many issues. It historically has had strong connections with the [Assemblies of God in the United States](#) and is one of three Canadian branches of the [Assemblies of God](#). The other two are the [Canadian Assemblies of God](#) and the [Pentecostal Assemblies of Newfoundland and Labrador](#).

Beliefs

The central beliefs of the Pentecostal Assemblies are summarized in its Statement of Fundamental and Essential Truths. The statement is consistent with general evangelical and Pentecostal beliefs.

The Pentecostal Assemblies, as stated in the Fundamental and Essential Truths, believe the [Bible](#) is the "all-sufficient source of faith and practice" and the "complete revelation and very Word of God inspired by the Holy Spirit". It subscribes to the doctrine of the [Trinity](#), believing that [God](#) exists as three persons: the [Father](#), the [Son](#) who is [Jesus Christ](#), and the [Holy Spirit](#). The Pentecostal Assemblies believes that [salvation](#) has been provided for all humanity through the [atonement](#) of Christ upon the [cross](#), and this was proven by his [resurrection from the dead](#). Those who have [faith](#) in Christ and [repent](#) are [born again](#) of the Holy Spirit and receive eternal life. The person who repents and has faith in Christ is [justified](#), not because of the believer's own merit but solely because the believer has accepted Christ as savior.

The Pentecostal Assemblies teach that the [sanctification](#) of a believer is both instantaneous and progressive. The believer is sanctified as the Holy Spirit teaches the believer through the [Word of God](#) and produces within the believer the character of Christ. Consistent with Pentecostal theology, the denomination teaches that Christians should seek the [baptism with the Holy Spirit](#), which is an experience distinct from and subsequent to the new birth. With this experience comes a more intimate knowledge of Christ and an empowerment to witness and to grow

spiritually. The initial evidence of receiving the baptism with the Holy Spirit is [speaking in other tongues](#). Through [spiritual gifts](#) believers can minister effectively by both building up the church and demonstrating the presence of God within the church. The Pentecostal Assemblies believes that [divine healing](#) is provided within Christ's atonement, and prayer for the sick and [gifts of healing](#) are encouraged.

The denomination teaches that the universal church is the [Body of Christ](#) and includes as members all who have been born again. Local churches observe two ordinances: the [Lord's Supper](#) and water [baptism](#) by [immersion](#). The PAOC believes in a [dispensationalist](#) and [premillennialist eschatology](#) which includes the pre-[Tribulation rapture](#) of the church and the [Second Coming of Christ](#).

The Pentecostal Assemblies believe that marriage is a lifelong union between one man and one woman. The marriage vow can only be broken by "marital unfaithfulness involving adultery, homosexuality, or incest". Even in those circumstances, however, the PAOC believes reconciliation is the desired option, and it discourages divorce for all other reasons. It views remarriage as acceptable in the event of a former spouse's death, in cases where the former spouse committed marital unfaithfulness, or if the former spouse has remarried. PAOC members are encouraged to [tithe](#).

In 2009, the PAOC reported a total constituency of 234,385 people, an increase of 0.4 percent from the previous year. In the same year, it reported an average Sunday morning attendance of 154,630. In 2010, there were 1,077 affiliated churches

Also in 2010, the PAOC reported 3,555 total credential holders, 901 of which were women. [Senior pastors](#) accounted for 964 of the credential holders, and 43 of these were women. In the same year, 345 missionary personnel were reported.

Early history (1906-1925)

The origin of Pentecostalism is widely considered the 1906 [Azusa Street Revival](#) in [Los Angeles, California](#). Within months of the outbreak of revival at Azusa Street, Pentecostalism had reached Canada, and by 1910, there were Canadian Pentecostals on both the [Pacific](#) and [Atlantic coasts](#), with sizable congregations in [Toronto, Ontario](#), and [Winnipeg, Manitoba](#). A majority of Pentecostals were found in the [prairie provinces](#) due in part to the large numbers of [United States](#) immigrants who brought their faith with them. Because of these influences, Canadian Pentecostals maintained close ties to their American counterparts.

A 1909 attempt to organize the Pentecostal Movement in the [East](#) failed because of opposition against institutionalization. In 1918, however, a decision was made to form the Pentecostal Assemblies of Canada. At the time, the PAOC adhered to the non-Trinitarian [Oneness doctrine](#) and there were plans to join the [Pentecostal Assemblies of the World](#) (PAW), another Oneness Pentecostal denomination based in the U.S. However, those plans never materialized, and the Canadian body remained an independent organization with no formal US ties. Around the same time that eastern Pentecostals were creating the PAOC, Pentecostals in [Saskatchewan](#) and [Alberta](#) were joining the US based [General Council of the Assemblies of God](#) instead.

In 1920, the PAOC chose to join the Assemblies of God as well. Pentecostals in the [West](#) were incorporated into the PAOC, which continued to function as a distinct sub-division of the Assemblies of God. As a result, the PAOC united most Canadian Pentecostals in one denomination. The Assemblies of God, however, was a Trinitarian fellowship, and the PAOC

was required to repudiate the Oneness doctrine and embrace the doctrine of the Trinity. This action resulted in the first major split within Canadian Pentecostalism and the creation of the [Apostolic Church of Pentecost](#) in 1921 by former PAOC members.

For the next five years, the PAOC experienced growth. It began a national paper, *The Pentecostal Testimony*, in 1920 and established a centralized overseas missionary policy for improved effectiveness. In 1925, the PAOC asked to be released from the Assemblies of God over differences in missionary vision. This was granted and was an amiable parting, and the two groups have continued to maintain close ties.

Growth (1926-1974)

As the movement expanded, the Pentecostal Assemblies of Canada began to include members from across Canadian society, and larger congregations resulted. For example, in 1928 Calvary Temple in [Winnipeg, Manitoba](#), bought the First Baptist Church which seated 1,500 people, a very large church by Canadian standards even today.

In 1925, the PAOC opened Central Pentecostal College in Winnipeg, Manitoba, which was the first of several Pentecostal institutions dedicated to theological education. As time went on, the PAOC established a stronger financial base allowing for the construction of new buildings. Notably, Central Tabernacle in [Edmonton, Alberta](#), (has been demolished, and moved to their new location, now North Pointe, in the north end of the city) was built in 1972 which accommodates for 1,800 and Winnipeg's Calvary Temple completed a new 2,500 seat church building in 1974.

Recent history (1979-present)

Facing the same challenge of many Canadian churches in the latter years of the 20th century, the PAOC worked hard to continue its growth. In the 1980s, under the leadership of General Superintendent James MacKnight, 102 additional churches were added to the PAOC. According to Stats Canada, Pentecostalism is in decline in Canada with the PAOC and Pentecostalism showing a membership decline of 15% between 1991 and 2001 to almost 369,500.

Source: http://en.wikipedia.org/wiki/Pentecostal_Assemblies_of_Canada

From its inception, the driving force behind The Pentecostal Assemblies of Canada has been church planting. Our forefathers believed that this would be the last generation before the return of Christ. Their vision came from the Scriptures--they trusted in Jesus' words that He would provide the gift of the Holy Spirit as the power for effective witness to go and make disciples. Congregations came into being as Pentecostal power penetrated the population centres of that time. And so it continues.

Our charter of 1919 states three very significant purposes for which we exist:

- To conduct a place or places of worship
- To organize and conduct schools of religious instruction
- To carry on home and foreign missionary work for the spread of the gospel

We began with the vision to reach the world with the life-saving power of the gospel. This vision was continually cast in every means of communication. The first issue of the *Canadian Pentecostal Testimony* in December 1920 contained a letter by the secretary-treasurer, R.E.

McAlister, who spoke of the "opening up of new assemblies." The listing of churches within the Fellowship at that time stood at 27. By May 1, 1939, the *Pentecostal Testimony* was able to report over 300 assemblies affiliated.

In 2008, with over 1,100 churches now being affiliated, this vision is still at the heart of our Fellowship:

"To glorify God by making disciples everywhere by proclaiming and practising the gospel of Jesus Christ in the power of the Holy Spirit."

Source: <http://www.paoc.org/canada>

There are 26 Hispanic churches affiliated with this denomination in Canada.

B4.0407

International Church of the Foursquare Gospel (1923, Los Angeles, CA) - Iglesia Internacional del Evangelio Cuadrangular



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Mission: The Foursquare Gospel Church of Canada is a Christ-centered national movement dedicated to serving people through planting and sustaining healthy local churches.

We are the Canadian part of the International Church of the Foursquare Gospel “dedicated unto the cause of inter-denominational and worldwide evangelism.” Quoting from the dedication statement on the cornerstone of Angelus Temple, the first Foursquare church started January 1, 1923.

Our Founder: Aimee Semple McPherson (1890-1944)

The early 20th century evangelist was a pioneer of women in religion. Having experienced a profound religious conversion at age 17, Aimee began preaching across the United States and later, the world. In 1918, she established her base in Los Angeles, California, where in 1923, the 5,300 seat Angelus temple was dedicated and became the center of her revival, healing and benevolent ministries. She was the first woman to own and operate a Christian radio station. Her sermons were the first to incorporate the contemporary communications of that day into her preaching of the Gospel. From Angelus Temple she performed and extensive social ministry, providing hot meals for more than 1.5 million people during the Great Depression. She summarized her message into four major points known as “The Foursquare Gospel,” and founded a denomination called The Foursquare Church.

Aimee's charismatic personality was a God-given gift used to draw people to hear her message. Her sermons were not the usual “fire and brimstone” messages given by contemporary evangelists, but ones which showed the face of a loving God, with continual outstretched arms. It was a message about heaven as a place you wanted to be, and serving Jesus as the only life

that offered true fulfilment. With God, all are called and all are welcomed. With God, there are no colour, ethnic, or status separation lines. God is no respecter of persons and neither was Aimee.

Aimee was a woman in a man's world, and single at a time when women her age were supposed to be married. But she was willing to go, when God called, and was not limited by what she saw, but believed in the God who called her to fulfil the greatest call of all – the winning of souls.

Aimee once wrote:

"You don't need to be an orator. What God wants is plain people with the Good News in their hearts who are willing to go and tell it to others. The love of winning souls for Jesus Christ sets a fire burning in one's bones. Soul winning is the most important thing in the world. All I have is on the altar for the Lord, and while I have my life and strength, I will put my whole being into the carrying out of this Great Commission."

From its beginning at Angelus Temple, The Foursquare Church has now grown to include more than 50,000 churches worldwide. There are currently more than 5 million members in 147 countries around the globe. It presently ranks as one of the three or four most distinguished branches of Pentecostalism.

Foursquare Gospel Church of Canada

A graduate of L.I.F.E. Bible College in Los Angeles, Anna D. Britton moved to Vancouver, B.C. in 1927, established L.I.F.E. Bible College of Canada in 1928 and grew a small group of believers into a congregation (Kingsway Foursquare Church) of nearly 1,000. Her vision prompted her to extend the Foursquare Gospel to the three western provinces of Canada over which she served as Supervisor for many years. The first graduating class in 1930 numbered five aspiring preachers, all of whom entered active pioneering ministry.

Other Supervisors of the Western Canada District have been, B.A. McKeown, Clarence Hall, Warren Johnson, Guy Duffield, Charles Baldwin, Harold Wood, Roy Hicks Sr., and John Holland. Victor Gardner became Supervisor of the Western Canada District in 1974. Eventually, in order to comply with Canadian law, The Western Canada District needed to register all properties in the name of a Canadian Corporation and gain total control of all finances as well. Victor Gardner led the development of the Constitution and Bylaws, the Administrative Manual and oversaw the transfer of all the legal documents so on March 5, 1981, the Foursquare Gospel Church of Canada (FGCC) came into being. Vic and Dorothy Gardner retired in 1992.

Since then, Tim Peterson was President from 1992 – 2007. His wife, Laurene, also worked in the National Office of FGCC and together, they oversaw the establishment of a healthy corporate structure and developed National Teams. Barry Buzzo, who planted the largest Foursquare Church in Canada, Northside Church in the Tri-Cities of B.C. was elected as President on July 1, 2007.

Pacific Life Bible College

The L.I.F.E. (Lighthouse of International Foursquare Evangelism) Bible College of Canada founded by Anna D. Britton in 1928, continued to operate largely out of Kingsway Foursquare Church which moved from Vancouver to Burnaby, BC until 1997. That year, it joined forces Pacific Bible College in Surrey, BC. To get the full story, visit their website at www.pacificlife.edu

There are 3 Hispanic churches of this denomination in Canada.

B4.0418

Worldwide Missionary Movement - Movimiento Misionero Mundial (MMM) (1963, Luis M. Ortiz, Puerto Rico)



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CANADA

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El **Movimiento Misionero Mundial** es una obra iniciada por Dios; es una obra profética que siempre estuvo en el corazón de Dios, para levantarla en esta hora final cuando tantos creyentes, congregaciones y concilios, se están deslizando por la corriente de la mundanalidad para estrellarse en las cataratas del pecado. **Dios mostro este nombre a su siervo, Rev. Luis M. Ortiz, quien fue el fundador de esta obra; y en 1963 queda oficialmente fundado el Movimiento Misionero Mundial, en la Isla de Puerto Rico.** Por otro lado también fue revelada a varios de sus siervos simultáneamente, siete años antes de su inicio histórico.

Es una obra de fundamento bíblico, porque estamos arraigados en la Palabra de Dios; no somos movidos por los vientos de falsas doctrinas que parecen estables, ni de interpretaciones de convivencia con el mundo, la carne y el pecado. ¡Que soplen los vientos de continuas herejías, que crezcan los ríos de interpretaciones caprichosas, esta obra permanecerá en la roca incombustible de la Palabra de Dios!

Dios ha dado a esta obra una visión local, nacional, hemisférica y global. Es un Movimiento Misionero Mundial. Es "en Jerusalén, en toda Judea, en Samaria y hasta lo ultimo de la tierra." Nuestra visión no es de grandeza humana, social, intelectual, conciliar, numérica, ni financiera;

es una visión para "alzar nuestros ojos y mirar las regiones, que ya están blancas para la cosecha" y poblar el cielo con los redimidos por la sangre de Cristo. Esta es una obra de acción, no somos visionarios que dicen tener visión, pero no tienen acción. Tampoco somos llorones, que siempre están llorando, pero nunca caminando. Nosotros no lloramos porque se nos llama a ir; lloramos porque vamos. "Ira andando y llorando."

Esta es una obra de vanguardia y avanzada; Dios la utiliza en el frente de batalla, donde otros no llegan; abre brechas y caminos, evangeliza al pecador, doctrina a los recién convertidos, establece nuevas iglesias, educa a los fieles con la Palabra de Dios, capacita a los obreros de Dios, propaga el Mensaje.

Es una obra de vida y Dios trae a muchos samaritanos, creyentes espiritualmente moribundos, golpeados, heridos, agobiados, confundidos y aquí con el nutritivo pan de la Palabra de Dios, el aceite del Espíritu Santo y el bálsamo de la Sangre de Cristo, recobran su vida espiritual y siguen sirviendo a Dios con gozo y victoria. El Señor nos dijo que había levantado esta obra como un refugio para muchos de su pueblo que le aman, pero que mueren de hambre y sed de la Palabra y que El los sacaría y traería para restablecerlos.

Es una obra de fe y necesita mucho tu oración, intercesión y cooperación; porque conforme crece la obra, así son sus necesidades y demandas; es pobre en bienes materiales, pero llena de provisiones celestiales, de pocos recursos financieros, pero de mucho celo misionero. Esta obra es un monumento de fe, depende enteramente de Dios y El cuenta contigo y conmigo. Que Dios te bendiga.

El origen del Movimiento Misionero Mundial (su historia)

En cuanto al orden del movimiento misionero mundial hablaremos tanto de la persona que Dios uso para levantar esta obra, así como de la misión como tal:

Su Fundador:

Esta obra de M.M.M. nació en el corazón de Dios. El la planeo, la fundo, es el arquitecto, El es todo en esta obra. Ha sido concebida por El y para El, para su Gloria y su Honra. Sin embargo es necesario que entendamos que Dios en su infinita sabiduría, en su omnisciencia y grandeza le ha placido usar al hombre para llevar a cabo sus planes en la tierra. Por lo que para dar a conocer esta gran obra y sacarla a la luz publica y que alumbrase como antorcha en lugar oscuro en este mundo de tinieblas, uso a un hombre el cual desde su niñez, lo aparto para depositar en sus manos esta gran responsabilidad.

En el año de 1929 cuando un niño de diez años de edad, de nombre LUIS M. ORTIZ MARRERO, entrego su veda al Señor en la ciudad de Corozal, Puerto Rico y se reunía en la iglesia denominada "Discípulos de Cristo". Nadie podía imaginarse los planes que Dios tenía preparada para este pequeño.

Recién convertido y aun con sus diez años de edad, Dios trata directamente con aquel niño y le hablo acerca del llamado a su obra. Posteriormente, estando en un culto de oración en un hogar, el Señor le confirmo el llamado a la obra, por medio de una hermana misionera que se encontraba ahí mismo.

Su Desarrollo:

En el año de 1943 salio como misionero hacia Cuba junto con su esposa Rebeca Hernández Colon, a quien conoció en Puerto Rico y ahí se casaron. Salieron juntos a servirle al Señor en la obra misionera en Cuba, pues ambos tenían el mismo llamado hacia esa isla del caribe.

Luego de diecisésis años de servirle al Señor en el concilio de las Asambleas de Dios, el Señor les habla sobre un llamado mundial. Le expresaron a sus superiores acerca de aquel llamado divino y después de varias reuniones y deliberaciones entre los directivos de aquel concilio al que pertenecían, recibieron un “NO” como respuesta a su llamado, pues su visión misionera a nivel mundial no encajaba dentro de los reglamentos y directrices de esa misión.

Debido a lo anterior y ante el fuego interno en sus corazones sobre la urgencia de atender al llamado divino, oraron a Dios y luego se separaron de aquel concilio, entregándose al ayuno y la oración en espera de; la guía del ESPÍRITU SANTO.

Hay que considerar aquí que ante el llamado divino no hay que resistirse, pues el fuego santo de ese llamado, una vez dentro de nuestro ser, no puede ser soportado. Arde, quema y por mas que se quiera, no se puede apagar (Jeremías 20:11), no se puede luchar contra él. Es menester que se entienda bien que en estos casos es mejor obedecer a Dios antes que a los hombres o concilios (Hechos 4:19). El siervo de Dios esta para agradar a su Señor y no a los hombres, de lo contrario no seria siervo de Cristo (Galatas 1: 10).

Siendo que el llamado de Dios para los Hnos. Ortiz era a nivel mundial y que su visión no calzaba en la organización a la cual pertenecían y luego fueron guiados por el Espíritu Santo a formar y dar inicio a una gran labor misionera y de evangelización mundial. Es así como obedecen al llamado divino y son usados, maravillosamente para llevar a cabo una labor sin precedentes a nivel mundial. Sin dinero, sin posesiones materiales, sin apoyo de concilio alguno, sin renombre popular, desconocidos y hasta desechados por la organización humana, quien quizá hasta de locos los tilda por su visión y su llamado.

Sin tener una iglesia local donde recibir apoyo, sin medios económicos para movilizarse dentro de su país, mucho menos a nivel mundial. ¡Están locos! Diría cualquiera con un razonamiento humano y carnal. Más ellos no se inquietaron por esas cosas, no se amedrentaron ni se acobardaron, ni se estancaron; pues sabían quien los había llamado, sabían distinguir muy bien entre la emoción y la voz divina.

Creyeron a la voz de Dios, obedecieron al llamado divino, actuaron con fe y por esa fe recibieron su recompensa. Han sido puestos a prueba en muchas ocasiones. ¡Cuantas lagrimas derramaron!, Desprecios, murmuraciones, criticas, intrigas, etc. Mas ellos perseveraron, confiados en la fidelidad de aquel que lo había enviado, y así, se entregaron a la labor de levantar una de las misiones mas grande del mundo para la Gloria y la Honra del Todopoderoso, el **MOVIMIENTO MISIONERO MUNDIAL**.

El Seminario Teológico Internacional IBELIM de los Estados Unidos, estaba en el corazón de nuestro Dios debido al clamor de nuestros Pastores y sus Congregaciones de MMM en los Estados Unidos, quienes deseaban tener al alcance un Instituto que los instruyera en la Palabra de Dios.

Este Instituto cibernético es un proyecto único por su forma y por su realización. Dios nos lo reveló en el año 2002, pero, no sabíamos si era posible realizar tal objetivo. Apoyándonos en las Palabras de nuestro Señor Jesucristo el cual dijo: "**Para Dios todas las cosas son posibles**", emprendimos el camino hacia lo que hoy es ya una preciosa realidad. Se han levantado muchas oposiciones pero nuestro Dios nos ha dado la victoria.

Él puso a nuestro alcance a los hombres que con generosidad y fe nos ayudaron para llevar este proyecto hacia adelante. A todos los hermanos, pastores y congregaciones que nos han apoyado les damos las gracias en el nombre de nuestro Señor Jesucristo.

A nuestro Dios sea toda la Gloria y la honra, ahora y por toda la eternidad.

Source: <http://www.movimientomisioneromundial.com/>

There are 3 Hispanic churches of this denomination in Canada.

B4.07

Latter Rain Pentecostal Family

Latter Rain also known as the New Order or New Order of the Latter Rain, was a post–World War II movement within Pentecostal Christianity which remains controversial to this day. For clarification in discussion of the Later Rain a distinction should be made between: The Latter Rain Revival (1948–1952) The Movement (1952–1960s) Sharon Schools (Global Missions) Other groups influenced by the Latter Rain. The Latter Rain Movement had its beginnings in the years following World War II and was contemporary with the evangelical awakening led by Billy Graham, as well as the Healing Revival with Oral Roberts, Jack Coe, and William Branham. Branham is often erroneously considered the founder of the Later Rain Latter Rain because those who started it were inspired by attending one of his meetings. Rather, several leaders of the small Pentecostal 'Sharon Orphanage' in North Battleford, Saskatchewan, were inspired to look for a deeper dimension of Christianity after visiting Branham's meeting. They began to fast and pray in search of it. Later that year, groups organized large revival events, and news quickly swept across Canada and the United States, influencing many Pentecostal believers. As the revival died down after a few years, those who had been changed by the doctrine formed various groups which became known as "The Latter Rain" (Movement). The Latter Rain heavily emphasized relational networks over organizational structure.

Source:

[http://en.inforapid.org/index.php?search=Latter%20Rain%20\(post%E2%80%93World%20War%20II%20movement\)](http://en.inforapid.org/index.php?search=Latter%20Rain%20(post%E2%80%93World%20War%20II%20movement))

See also: <http://www.spiritwatch.org/firelatter2.htm>

The **Latter Rain Movement** as currently constituted grew out of events at Sharon Orphanage and Schools at North Battleford, Saskatchewan between 1947 and 1948.

Religious observers marked the start of a new movement within the [Pentecostal](#) family of churches around the world because of new, some would say radical, ideas about certain Scriptures expressed at this point by those who were to become the movement's leaders. Believers in this theology think that this "new wave" of the Spirit was the "latter rain" referred to in such [Bible](#) passages as [Jeremiah 3:3](#) and 5:2, [Joel 2:23](#), [Hosea 6:3](#), [Zechariah 10:1](#), and [James 5:7](#). To some of its followers, these events marked the most important developments in Pentecostal Christianity since the [Azusa Street Revival](#).

Beliefs

- **The latter rain.** Central to the Latter Rain movement was an expectation of the imminent return of [Jesus](#). Based on an allegorical interpretation of scriptures such as [Joel 2:23](#), the movement held that the outpouring of the [Holy Spirit](#) on [Pentecost](#) had been the "former rain" that established the Church, and that the current "move" of the Spirit was the "latter rain" that would bring the Church's work to completion, and culminate in the [Second Coming](#) of Jesus Christ.
- **The baptism of the holy spirit.** Unlike mainstream Pentecostalism, which holds that the baptism of the Holy Spirit usually comes after prolonged "tarrying" or waiting for the Spirit, the Latter Rain movement taught that the baptism of the Holy Spirit and the gifts of

the Holy Spirit can be imparted on one believer by another through the "laying on of hands."

- **The fivefold ministry.** The Latter Rain taught that of the five ministerial roles mentioned in [Ephesians 4:11](#)([apostle](#), [prophet](#), [evangelist](#), [pastor](#), [teacher](#)), the foundational roles of apostle and prophet had been stolen from the Church by [Satan](#), but that God was restoring these ministries in the present day.
- **Christian ecumenism.** The Latter Rain taught that God saw the church organized not into denominational camps, but along geographical lines. They expected that in the coming last days, the various Christian denominations would dissolve, and the true church would coalesce into citywide churches under the leadership of the newly-restored [apostles](#) and [prophets](#).
- **The Manifest(ed) Sons of God.** Some leaders of the Latter Rain movement taught that as the end of the age approached, a select group of "overcomers" would arise within the Church. These *Manifest Sons of God* would receive the "spiritual bodies" mentioned in [I Corinthians 15](#). They would become immortal, and receive a number of divine gifts, including the ability to change their physical appearance, to speak any language, to teleport from place to place, and to perform divine healings and other miracles. They would complete the Great Commission, spreading the gospel throughout the world, and at last usher in the [millennial reign](#) of Christ.

Influences

The Charismatic and Pentecostal movements in the US, and throughout the world, have been influenced by this movement. However, this belief is not held by a majority within either movement. In fact, some of the most ardent critics of the *Manifest Sons of God* and *Latter Rain* movements come from within the Pentecostal movement itself, especially concerning the more "supernatural" aspects to the theology.

The Latter Rain Movement had its beginnings in the years following World War II. When its proponents tried to mainline it into the Pentecostal Churches and in particular the **Pentecostal Assemblies of Canada** where it started (Saskatchewan), it almost split the church. Nearly half of the assemblies within that province became part of the Latter Rain Movement and broke from the Pentecostal Assemblies of Canada. It was an extremely controversial issue at the time, and many felt that this was a false movement insinuating its way into the church which glorified men of charisma. There was also concern that it espoused a post-millennial rather than pre-millennial scenario of the "[End times](#)." In 1949 the [Assemblies of God](#) condemned the doctrine of the 'Latter Rain Movement' as [heresy](#).

Source: http://www.theopedia.com/Latter_Rain_movement

It is unknown if this movement has established any Hispanic churches in Canada.

B4.08

Charismatic Movement Family

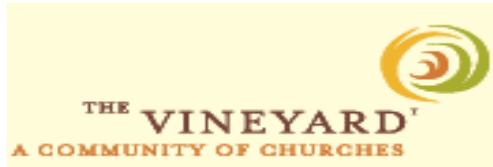
Historical Origins of Hispanic Ministry in Canada

1977 (USA) – Association of Vineyard Churches - La Viña Internacional (1984, Canada)

1973 (Honduras) - Living Love Christian Church – Iglesia Cristiana Amor Viviente (2000, Canada)

B4.0806

Fellowship of Vineyard Churches (1977, Yorba Linda, CA, USA) - Movimiento de Iglesias La Viña (1984, Canada)



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Our History

In one sense, Vineyard Christian Fellowship was born out of repentance. In 1976 Carol Wimber began to develop an insatiable hunger for God. She saw her own religious expertise and opinions in the light of his truth and began to seek him. Carol retreated to her bedroom for weeks on end, weeping, repenting, crying out to God. Soon she left her place of hiding and sought those who she had wronged through harsh and misdirected instruction. Not long afterward, many of these people began to meet together to worship God and pray. This small group seemed innocent enough, but God had given Carol a vision that these people would one day be a mighty church.

As this small fellowship began to grow, their home church became alarmed and the growing group was asked and blessed to leave. Knowing only that they had a new heart for God, they decided to make an organizational effort to begin formal services and on Mother's Day, 1977, Bob Fulton led the first meeting in Yorba Linda. Soon Carol's husband, John, resigned his position at **Fuller Evangelistic Association** to lead the fellowship. By 1978 their first facility was too small, and the group began meeting at a Junior High School.

Early on the church became part of the Calvary Chapel system. It was a young church then, with the median age around 23. Calvary Chapel Yorba Linda, as they were then called, began to develop a reputation as being a church that was a little "out of control." God had already instilled within them the priority of worship. As worship songs were sung, sometimes for an hour, people wept, raised their hands and knelt on the floor. Not only was worship slightly outside the norm, but soon the church began to experience God's supernatural power. It became evident that the church was going in a different direction than the Calvary Chapel philosophy. They made an

amicable change to the name Vineyard Christian Fellowship, the name used by a small group of churches originally started by Kenn Gulliksen.

The church at this time began to grow in an astounding way. God began gifting them with evangelism. During 1978-79 approximately 1,000 people were baptized and by the time they moved to Anaheim in late '83 they had already filled their new facility with 2,000 people. As Anaheim became their home, the priority of sending began to take effect.

What began as a small group of 15 people was truly becoming a movement as the few initial Vineyards quickly began to multiply first on the west coast of the U.S. then across the country, into Canada, England and eventually throughout the world. Since that time the movement has grown and matured. In 1995, Canada was the first nation to be released to their own National Association followed by England in the spring of 1996. This marked the beginning of a new stage of development in the Vineyard: the forming of a consortium of nations joined together by God for the common purpose of extending the kingdom of God in every nation.

The central ingredient in experiencing this favor in the past and present is also the key to the future a hunger for God that was nurtured in Carol's heart in the privacy of her bedroom. If we will keep that focus as our primary concern we can be assured of his continued mercy and blessing.

THE VINEYARD IN OUR NATION

The first Vineyard in Canada began on the west coast in a suburb of Vancouver called Langley. In the fall of 1984, approximately thirty adults were blessed and released by an independent church to plant a new church in Langley. It was clear to the leadership team of this new church that God had implanted the Vineyard vision in their hearts and that was confirmed in John Wimber's as well. As a result the first Canadian Vineyard emerged in January of 1985. Within a year a second Vineyard was established in the Vancouver area and the movement had begun.

Within a few years more Vineyards began to spring up across the country first in Southern Ontario then Atlantic Canada and then the Prairie provinces. By the time of the release of the Association of Vineyard Churches Canada in the summer of 1995 and the appointment of Gary and Joy Best as National Director of Canada, there had been fifty Vineyards established across the country.

We believe that there is a particular call upon the Canadian Vineyard to be a model of the mosaic of diversity within unity that Jesus desires to establish in his church. In spite of the challenges of distance and regional diversity, the Vineyard in Canada has been marked by a developing and encouraging unity and teamwork both within and across geographic areas. We also eagerly desire to share resources and strengthen one another.

As is the case with all Vineyards, we are committed to a church planting vision within Canada so that we can play our part in the larger body of Christ in making disciples throughout our country. We also expect to increasingly participate in Christ's mission around the world as we go into many nations with the Good News. We have a big vision but we are encouraged by the fact that the One who has called us is faithful!

Source:

http://vineyard.ca/index.php?fuseaction=cms.cms_article_browse&content_cat_id=245&rv=lhtsilheg0j367m5mtaulpe15

B4.0814

**Living Love Christian Church -
Iglesia Cristiana Amor Viviente
(1973, Tegucigalpa, Honduras)**



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Organización Cristiana Amor Viviente, Honduras

El movimiento **Amor Viviente** se formó en 1973 como resultado del trabajo de una pareja misionera que trabajó con jóvenes y alcohólicos. Estableciendo grupos pequeños, conocidos como "Coffee House," atrajeron nuevos miembros, la iglesia creció rápidamente. El movimiento de estilo carismático empezó en la ciudad capital de Tegucigalpa, y en los inicios del siglo 21 era la denominación Anabautista más grande en Honduras, con cerca de 8,650 miembros y 32 congregaciones. Hoy tienen alrededor de 11,000 miembros.

Historia

El movimiento Amor Viviente empezó como un ministerio carismático de jóvenes en la mitad de 1970. **Eduardo y Gloria King** eran la pareja misionera que fueron a Honduras por parte de la **Junta Misionera Menonita del Este**. Ellos tuvieron la visión de ministerio a jóvenes con problemas que no habían sido contactados por iglesias ya establecidas. Ellos querían ayudar a los jóvenes afectados por las drogas, el alcohol, la prostitución y el abandono de sus padres. La obra en un contexto informal en las casas por una reunión llamada el "coffee house". El movimiento creció rápidamente ya que los jóvenes encontraron sanamiento y aceptación. La pareja misionera pidieron permiso para un proyecto a la Junta Misionera Menonita del Este para el inicio de un Ministerio Cristiano Interdenominacional para la juventud. Ellos recibieron permiso en el Abril de 1974 y comenzaron la iglesia en Tegucigalpa. Por un tiempo se reunían en la iglesia "Union Church". La música contemporánea y el estilo carismático continuó a atraer jóvenes y los padres de los jóvenes que estaban impresionados con el cambio en los jóvenes. La iglesia se ha esparcido por otras partes de Honduras como también en comunidades hispanas en Norte América. Amor Viviente es miembro del Congreso Mundial Menonita.

Proyectos e Instituciones de la Iglesia

Amor Viviente esta muy involucrada con la comunidad y ellos han desarrollado diferentes programas sociales. Los programas son comedores infantiles, Centros de Desarrollo Integral para niños, Clínicas Médicas, Hogar para niños en situación de riesgo social, visitas a hospitales, visitas a asilos de ancianos, visitas a zonas pobres, visitas y apoyo a proyectos de personas con VIH-SIDA, Centros de Educación y alfabetización de adultos, participación en brigadas médicas, Clínica de terapia para niños con problemas físicos. Aparte del trabajo social se trabaja en la predicación del evangelio en cada comunidad o ciudad donde hay una congregación Amor Viviente. En los barrios y colonias, colegios, mediante conciertos de música, programas para jóvenes y niños, celebraciones especiales, y de otras formas. Amor Viviente trabaja por medio de "Grupos de Crecimiento", estos son grupos que se reúnen en casas de miembros de la iglesia. La misión de estos grupos es de multiplicarse y ayudar a las personas a encontrar a Jesucristo.

Fuente:

http://www.anabaptistwiki.org/mediawiki/index.php/Organizaci%C3%B3n_Cristiana_Amor_Viviente,_Honduras

Amor Viviente (Living Love) Movement

Organización Cristiana Amor Viviente is an organized church which resulted from a charismatic youth ministry in Tegucigalpa, [Honduras](#), from 1973 to 1983. [Eastern Mennonite Board of Missions and Charities](#) (MC) missionaries, Ed and Gloria King, had a burden and vision for reaching youth caught up in drugs, alcohol, and prostitution, and youth abandoned by parents. The established churches did not seem to be reaching these socially rejected youth. An informal, friendly coffee shop setting was appealing to the youth. Among the first few attending, several testified of being healed, liberated, and having relationships restored. Word spread rapidly among other youth, and the Kings were soon overwhelmed with requests for prayer and personal counseling. Many of the youth had high school and university training. They learned rapidly from the Kings' personal leadership, and soon became involved in ministry to others. Weekend rallies were held in local school facilities and parks. Contemporary music kept attracting new followers. Parents who were impressed by the changes in their own daughters and sons soon joined. A Christian bookstore was established in Tegucigalpa, and the campus of the Eastern Board 's former missionary children 's school outside the capital city became an alcoholic rehabilitation center staffed partially by Amor Viviente personnel.

Some of these redeemed youth and couples were commissioned to begin work in other Honduran cities and towns. Amor Viviente groups were established in Puerto Cortez in 1977, Danli and Choluteca in 1978, San Pedro Sula in 1980, El Paraíso in 1981, and La Ceiba and Progreso in 1984. The first group in a rural community was at Moroceli in 1986. In 1981 the Child Feeding Center, "Ebenezer," was set up in an impoverished area of Tegucigalpa In August 1985, in coordination with the Eastern Mennonite Mission Board, Amor Viviente commissioned a pastoral couple to go as missionaries to New Orleans to work with Ed and Gloria King in reaching out to the 40,000 Hondurans there. Amor Viviente held large public meetings in public school facilities and used rented office facilities until 1985. With the help of a loan from the Eastern Board, they built an attractive building that includes an auditorium that seats 1,200 people, and space for a video-audio recording studio, a print shop, and administrative and counseling offices.

Amor Viviente continues to have a strong centralized leadership structure. After 1983 when the Kings left Honduras, Rene Peñalva was both pastor of the Tegucigalpa congregation and national director of this movement of about 2,500 members in 15 congregations. Each congregation followed the pattern of having a limited number of large meetings and many small growth and discipleship groups. The movement is associated with Mennonite World Conference but continues to have very limited contact and interaction with all other church groups in Honduras.

In 2003 the Organización Cristiana Amor Viviente had over 10,000 members in 48 congregations. 7,600 members lived in Honduras. The 2,400 others were in 28 congregations in the following countries: USA (12), [Canada](#) (2), [Nicaragua](#) (2), and one each in Costa Rica, El Salvador, [Mexico](#), and [Chile](#). Javier Orlando Soler Sánchez served as *Presidente* of the organization.

Bibliography

Kraybill, Paul N., ed. *Mennonite World Handbook*. Lombard, Ill.: Mennonite World Conference, 1978: 221-224.

Mennonite World Handbook Supplement. Strasbourg, France, and Lombard, Ill.: Mennonite World Conference, 1984: 80.

[Mennonite World Conference website](#). Retrieved 1 February 2005. <<http://www.mwc-cmm.org/Directory/carcsam.html>>

Amor Viviente (Surrey, British Columbia, Canadá)

Amor Viviente began in 2000 and joined [Mennonite Church British Columbia](#) (MCBC) in May 2001. The congregation had 80 members in 2002 along with 7 cell groups and an average attendance of 60-85 in the worship service. They were led by Pastor Mauricio and Iris Solorzano. The congregation was not directly planted by the Evangelism and Church Development Committee of Mennonite Church British Columbia but chose to relate to the Conference. They originated out of the Honduran [Amor Viviente](#) movement, an Anabaptist inspired group in Honduras.

Amor Viviente worshiped at the Surrey Vineyard Church in 2002. They had two weekly worship services on Saturday and Tuesday with about 110 people in attendance. The congregation also had a radio ministry on CJVB, broadcasting in Spanish at 11 a.m. on Sunday morning. The congregation was released from formal membership with MCBC in December 2004.

Bibliography

Evangelism and Church Development Committee files, Mennonite Church British Columbia Office, Abbotsford, BC.

Source:

http://www.gameo.org/encyclopedia/contents/amor_viviente_surrey_british_columbia_canada

There is one Hispanic Church affiliated with this denomination in Canada.

B4.09

Shepherding Pentecostal Family

Historical Origins of Hispanic Ministry in Canada

Date unknown - Elim Christian Mission - Misión Cristiana Elim (1977, El Salvador)

2007 - International Charismatic Mission - Misión Carismática Internacional (Colombia)

The Shepherding Movement (sometimes called the "Discipleship Movement") was an influential and controversial movement within some British and American charismatic churches, emerging in the 1970s and early 1980s. The doctrine of the movement emphasized the "one another" passages of the New Testament, and the mentoring relationship described in 2 Timothy. It began when four well-known charismatic teachers, Bob Mumford, Derek Prince Charles Simpson, and Don Basham, responded to a moral failure in a charismatic ministry in South Florida. Witnessing this failure, the four men felt mutually vulnerable without greater accountability structures in their lives. They also felt the charismatic movement was becoming individualistic and subjective. These realizations, led them to mutually submit their lives and ministries to one another. Ern Baxter was later added to the core leadership of the group, and they became known as the "Fort Lauderdale Five." Their relationships, and the doctrines which they began to emphasize in support and definition of these relationships gained wide approval, as they addressed a strongly felt need of many in the burgeoning charismatic movement - greater accountability, character development and deeper relationships. Other charismatic ministers began to submit to the authority of the Five. The relationships that were formed became known theologically as "covenant relationships." A network of cell groups were formed. Members had to be submitted to a "shepherd", who in turn was submitted to the Five or their representatives

Source: <http://en.inforapid.org/index.php?search=Shepherding%20Movement>

**Misión Carismática Internacional -
International Charismatic Mission**



G12 Vision

The G12 Vision is a strategy for Christian evangelism to fulfill the Great Commission. It is founded upon the idea that every Christian can mentor and lead twelve people in the Christian faith, following the example of Jesus.^[1] It was first modeled in Bogotá, Colombia by Pastor César Castellanos and his wife Claudia after Castellanos had a vision from God instructing him to implement this structure of cell groups of 12.

History

Pastor César Castellanos developed the G12 strategy after visiting with Pastor David Yonggi Cho, who had successfully implemented a cell-group structure in the Yoido Full Gospel Church in South Korea. With about 1,000,000 members (2007), Yoido is the largest Protestant Christian congregation in the world.

Pastor César returned to his church, Misión Carismática Internacional in Bogotá, Colombia, with the revelation that he received from God while he was in South Korea — that God had given him a vision which would increase the number of Christian believers and help him to care for the growing numbers of people.

Aim of the G12 Vision:-

The aim of the G12 Vision is to form disciples with a Christ-like character who in turn will “go and make disciples” as commanded by Jesus. Through prayer, encounters with God, teaching, support and encouragement, disciples are then encouraged to also make disciples. In both theory and example this process leads the church to grow exponentially, without losing accountability of Christian values due to the eventual size of the church.

G12 Methodology

The G12 Vision is based on the methodology used by Jesus to begin his ministry, when he chose the Twelve Apostles. Following his 40 days temptation in the desert, the first act of Jesus in his ministry was to form a group of 12 disciples, who were all men. (Mark 3:14). Additionally, in the book of Acts the first action taken by the 11 remaining disciples (Judas Iscariot having been instrumental in Jesus' eventual crucifixion and therefore no longer part of the group) was to re-establish a group of 12. Seeing fit not to leave it at 11, or allow 13, but rather to cast lots, which fell on Matthias, to fulfill the 12. Jesus of course included women in His group of disciples, Mary Magdalene and His own Mother for example but the men only are counted as Apostles. (Acts 1:26). It was only after the re-established as a 12, that the day of Pentecost

came, although Jesus had already appeared to both men and women and many men and women were present, not just the 12 Apostles, when the Holy Spirit fell at Pentecost.

The G12 Vision is explained by Pastor Cesar in his self-published books, Dream and you will Win the World, and Successful Leadership through the Government of 12.

An annual G12 International Conference is held in Bogotá, Colombia in January and is hosted by Misión Carismática Internacional church. The President of Colombia has frequently attended these events. Former President of Colombia (2002–2010) Álvaro Uribe attended in 2004] 2005, 2007, 2008, and 2009. In 2006, Senator Germán Vargas Lleras attended and in 2010, former Minister of Defence and future President, Juan Manuel Santos spoke at the conference.[12] At the 2012 conference Álvaro Uribe returned to thank the church and delegates for their prayers and support during his time in government.

G12 Internationally

Many churches (mostly Pentecostal, particularly Neo-charismatic) around the world work with the G12 Vision.[14][15] Conferences are held each year on every continent.

Source: http://en.wikipedia.org/wiki/G12_Vision

B4.0903

**Elim Misión Cristiana -
Elim Christian Mission**



INTERNACIONAL

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Historia



Primer templo de la Misión Cristiana Elim

Los orígenes de Elim Internacional se remiten al nacimiento de la iglesia Elim en San Salvador, El Salvador, Centroamérica. La iglesia Elim tuvo un origen muy sencillo. Nació como una congregación local en el año de 1977, cuando el joven predicador Sergio Daniel Solórzano Aldana, de nacionalidad guatemalteca, comenzó a visitar El Salvador para atender a un grupo de personas interesadas en establecer una congregación en la ciudad capital siguiendo el modelo de Misión Cristiana Elim en Guatemala.

PRIMEROS PASOS

La obra inició con nueve personas: cuatro matrimonios y una persona soltera. Para el mes de mayo se alquiló un pequeño local en la Colonia Santa Lucía de Ilopango, pequeña ciudad que en ese tiempo quedaba un poco retirada de la ciudad capital, y donde se programó una campaña evangelizadora con la cual se esperaba fortalecer la naciente congregación. El 28 de mayo de 1977, ya finalizada la campaña evangelizadora, el hermano Sergio Solórzano fue ordenado Pastor de la congregación por el Dr. Othoniel Ríos Paredes, Pastor de Misión Cristiana Elim de Guatemala.

Por el mes de noviembre la asistencia había aumentado a unas cien personas. Esto obligó a una redistribución del local para albergar a más personas. En 1978 el local se amplió ya que la congregación había crecido a unos 150 asistentes. En el mismo año se rentó una bodega cercana que tenía capacidad para unos 1500 asientos. En un acto de fe se asumió el compromiso financiero que representaba el arrendamiento de este nuevo local.

LA IGLESIA SE CONVIERTEN EN MISIÓN

Para el año de 1979 se abrió la primera filial de la iglesia en la ciudad de Zaragoza, ubicada a 20 kilómetros al sur de la capital San Salvador. Con ello lo que había nacido como una congregación local daba el primer paso para convertirse en una Misión. En el mismo año se abrió otra filial más en la ciudad de Santa Ana, segunda ciudad en importancia en El Salvador ubicada a 65 kilómetros al occidente de la capital.

El 13 de abril de 1980 se envió como obrero permanente de la filial en Santa Ana al joven predicador Mario Vega quien, en el mes de julio del mismo año, fue ordenado Pastor llegando a ser el primer ministro reconocido por el hermano Sergio Solórzano.

INICIA LA GUERRA

El 10 de enero de 1981 estalló la guerra civil en El Salvador entre el ejército y las fuerzas insurgentes de izquierda. La guerra perduraría durante los siguientes once años provocando, entre otras cosas, la migración de buena parte de la población rural hacia la ciudad capital San Salvador. Esto produjo un rápido crecimiento poblacional de la ciudad de San Salvador que llegó a absorber ciudades aledañas, entre ellas, Ilopango, donde se encontraba el local de la iglesia, para hacerla parte del área metropolitana.

Durante el conflicto armado la iglesia continuó su desarrollo. Las iglesias filiales fueron multiplicándose, especialmente en las áreas más afectadas por la guerra; mientras que la congregación en Ilopango se acercaba a los 1500 asistentes. Esto obligó a arrendar otra bodega contigua que se anexó a la anterior dando lugar así a una capacidad instalada para unas 3000 personas. El anexo se inauguró el día domingo 23 de enero de 1983.

A medida que la guerra continuaba la migración hacia la ciudad se mantenía constante. Esto convirtió a la ciudad de Ilopango en el centro de un gran desarrollo urbano que ubicó las instalaciones de la iglesia en un punto crítico de rápido crecimiento poblacional. Las personas que se asentaban en los alrededores pertenecían a los sectores menos favorecidos económicamente, lo cual, hizo de iglesia Elim una congregación formada mayoritariamente por personas pobres.

LA DEFENSA DE LA FE

Durante el año de 1983 la iglesia Elim central de la ciudad de Guatemala comenzó a recibir la visita de personas ajenas a la Misión y que poco a poco fueron introduciendo enseñanzas extrañas con el beneplácito del Dr. Othoniel Ríos Paredes. Desde los primeros momentos la iglesia Elim en El Salvador, manifestó su preocupación por el rumbo que las cosas estaban tomando.

El 9 de octubre de 1983 el hermano Sergio Solórzano recibió la visita del Ingeniero Jorge Elías Serrano, quien por ese tiempo había sido oficializado como "profeta" de Elim en Guatemala, y quien traía la comisión de dar un ultimátum a la Misión en El Salvador para que se sometiera a

los nuevos giros doctrinales. Ante la inquebrantable decisión de mantenerse en la doctrina que siempre se había sostenido, el Ingeniero Elías Serrano procedió a expulsar a la filial de San Salvador de la misión Elim; retirándole la “cobertura apostólica” del Dr. Ríos Paredes. Paradójicamente, Elim de El Salvador era expulsada de la misión por continuar creyendo lo que el mismo Dr. Ríos Paredes había enseñado durante años.

Junto a la expulsión vino la solicitud del Ingeniero Serrano para que la congregación en El Salvador cambiase de nombre. Sin embargo, para ese tiempo, Misión Cristiana Elim era ya una entidad jurídica reconocida por el Estado salvadoreño. Tal reconocimiento ocurrió bajo el mandato de una Asamblea Constituyente que redactaba una nueva Constitución para un país en guerra. La situación política era convulsa, de manera que cambiar el nombre significaba una complicación legal que no se estaba en la disposición de asumir. Desde entonces, tanto las congregaciones en El Salvador como en Guatemala conservaron el mismo nombre de Misión Cristiana Elim.

El 23 de noviembre del mismo año y en un esfuerzo por reconciliar la situación el Pastor Mario Vega, redactó el documento: “Declaración final sobre la doctrina de la seguridad del cristiano de las opresiones totales de Satanás” donde la Misión Elim de El Salvador exponía sus puntos de vista sobre las desviaciones doctrinales que visualizaba en la misión en Guatemala y señalaba las evidentes contradicciones que se producían en su sistema doctrinal. El documento fue rechazado por el Dr. Ríos Paredes quien argumentó que parecían “las tesis de Lutero”. Nunca hubo una refutación, ni siquiera una discusión.

Las desviaciones doctrinales dentro de la misión en Guatemala continuaron profundizándose hasta alcanzar niveles que la alejaron de doctrinas fundamentales del cristianismo. En tanto que la Misión Elim de El Salvador, continuó conservando una doctrina esencialmente evangélica y compartiendo los fundamentos doctrinales comunes al cristianismo universal.

DOS “ELIM” DIFERENTES

Con el propósito de diferenciar las misiones comenzó a llamarse a cada una de ellas por el nombre del país de su sede central. Así, la misión Elim dirigida por el hermano Sergio Solórzano se llamó Misión Elim de El Salvador, en tanto que la dirigida por el Dr. Ríos Paredes se conoció como Misión Elim de Guatemala hasta que, posteriormente, ésta última adoptó el nombre genérico de Área de Ministerios Asociados Elim. Más tarde en una nueva readecuación adoptaron el nombre de Ministerios Elim (MI-EL)

Con el fallecimiento del Dr. Ríos Paredes, en mayo de 1998, la Misión Elim en Guatemala sufrió la pérdida de su liderazgo, lo cual, la condujo a una rápida sucesión de divisiones tanto en Guatemala como en el extranjero. Estas divisiones han convertido a lo que fuera Misión Elim en Guatemala en una disgregación de grupos pequeños.

EXPANSIÓN DE LA MISIÓN

Como consecuencia de la violencia política y la crisis económica una gran cantidad de salvadoreños emigraron hacia el exterior, principalmente hacia los Estados Unidos. Se calcula que en los once años de conflicto un poco más de un millón de personas huyeron de El Salvador. Desde el final de la guerra el veinticinco por ciento de la población total de El Salvador vive fuera de su territorio.

Entre los que emigraron se encontraban muchos miembros de la iglesia que salieron en busca de seguridad en razón de que su fe en ninguna manera constitúa una garantía para su seguridad personal o la de sus familias. Para el año de 1984 algunos hermanos de la emigración que habían sido miembros de la congregación comenzaron a fundar pequeñas congregaciones fuera del país. Así comenzaron a nacer las primeras filiales en Honduras, Costa Rica, Estados Unidos, Canadá y Australia. Todas estas iglesias eran coordinadas y asesoradas desde El Salvador.

COMPRA DEL PRIMER TERRENO

En el año de 1985 y en un nuevo paso de fe, la iglesia en San Salvador, adquirió alrededor de dos manzanas de tierra, siempre en la ciudad de Ilopango con el propósito de construir su propio auditórium. Puesto que la congregación no contaba con los recursos suficientes para construir de inmediato, se adquirió una enorme carpa que se instaló en el terreno recientemente adquirido. Bajo esa carpa se continuaron los cultos a partir del 2 de junio de 1985. A esas alturas la Misión Elim contaba ya con setenta iglesias filiales.

TRANSICIÓN HACIA UNA IGLESIA CELULAR

En 1985 la asistencia a la iglesia oscilaba alrededor de unas tres mil personas. La iglesia continuaba creciendo pero lo hacía a un ritmo que se consideraba lento. Para esa época los libros del Pastor David Yonggi Cho comenzaron a ser conocidos en el país. Su modelo de crecimiento a través de las células en los hogares llamó la atención de los dirigentes de la obra. En el mismo año el Pastor Sergio Solórzano viajó a Seúl, Corea del Sur, para conocer más detalladamente el sistema celular del Pastor Cho. De ese viaje, el Pastor Sergio Solórzano comprendió la eficacia del método aunque no poseía un dominio total del sistema. No obstante, se comenzaron a hacer los primeros esfuerzos por establecer un sistema celular de crecimiento. Al principio hubo muchas vacilaciones y errores; pero, poco a poco la comprensión del sistema fue siendo mayor.

EL PAPEL DE LA RADIO

Desde su nacimiento en 1977 la iglesia había tenido presencia pública a través de la radio. En el año de 1986 uno de los miembros de la iglesia donó una radioemisora y de esa manera Elim llegó a poseer su propia estación de radio. A sugerencia del Pastor en Santa Ana, Mario Vega, la emisora recibió el nombre de Radio Restauración. La emisora comenzó a operar a partir del día 13 de julio de 1986. Desde entonces, Radio Restauración se ubicó en el primer lugar de audiencia en el ámbito de las emisoras de carácter religioso, posición que ha conservado la mayor parte del tiempo.

SE CONSOLIDA EL SISTEMA CELULAR

Durante el año de 1986 el trabajo con las células se consolidó de manera que la congregación pasó de ser una iglesia con células a una iglesia celular. Esta transición ubicó el trabajo de evangelización a través de células como la columna vertebral del quehacer de la iglesia. El crecimiento fue notable. Cientos de almas comenzaron a ser ganadas y la iglesia aceleró su crecimiento a pasos agigantados. Las bondades del sistema eran tan notables que paulatinamente, fue siendo adoptado por las iglesias filiales de la Misión. Posteriormente, llegó a ser el método de trabajo oficial de la Misión.

AHORA ES TIEMPO DE RESTAURACIÓN

El crecimiento de la iglesia era sustancial. Esta situación condujo al hermano Sergio Solórzano a vislumbrar la necesidad de dar testimonio al país de lo que estaba ocurriendo. De manera que en el mes de diciembre de 1988 se decidió rentar por cuatro días el Estadio Nacional, con una capacidad para 43,000 personas, y realizar cultos masivos de la iglesia. Antes de este evento, las iglesias evangélicas habían hecho uso del estadio. Algunas veces se había llenado a plena capacidad. Sin embargo, ésta era la primera vez en la historia que una sola iglesia rentaba tal escenario. El paso parecía alocado ya que las iglesias evangélicas juntas difícilmente lograban llenar los graderíos; el que el evento fuera ahora de una sola congregación parecía un ridículo.

El evento fue denominado "Ahora es tiempo de Restauración". Las predicaciones estuvieron a cargo del Pastor General de Misión Elim hermano Sergio Solórzano. Aunque el estadio no llegó a llenarse en su totalidad sí se logró colmar en alrededor de un 60% de su capacidad; lo cual llegó a ser un impacto para el país.

UN EVENTO QUE NO SE REALIZÓ

Dado el éxito que el evento masivo había tenido se tomó la decisión de realizar esta actividad cada año. Sin embargo, en noviembre de 1989 estalló la más grande ofensiva de la guerrilla izquierdista que en los últimos años había combatido sobre todo en las áreas rurales. Pero esta vez la ofensiva se concentró en las principales ciudades del país y de manera muy especial en la ciudad capital. Durante trece días los combates se libraron de casa en casa en plena ciudad capital. El ejército bombardeó barrios populares, donde vivían muchos de los miembros de Elim.

El gobierno estuvo al punto del colapso y tropas Delta del ejército estadounidense desembarcaron en el aeropuerto militar de El Salvador con el propósito de entrar en combate en caso que las fuerzas insurgentes tomaran el control de instalaciones militares estratégicas.

La fuerza de la ofensiva izquierdista demostró que ninguna de las fuerzas en combate tenía la capacidad de derrotar militarmente a la otra. Consecuentemente, ambas partes comprendieron que la única salida al problema de la guerra era buscar una solución política negociada. Precisamente, noviembre era el mes en que se había decidido realizar el siguiente evento masivo; pero tal escalada de la guerra impidió que la actividad se realizara.

No obstante, en los siguientes años desde 1990 hasta 1995 el evento se continuó realizando bajo el nombre de "Aún es tiempo de Restauración". Cada año la asistencia crecía junto al crecimiento de la Iglesia.

Llegó el momento cuando el estadio se llenó por completo. Luego se colocaron sillas en la pista de atletismo alrededor de la cancha, las cuales también se llenaron. Después se comenzaron a colocar sillas en la cancha misma las cuales, igualmente, fueron llenadas.

Aproximadamente unas 60,000 personas asistieron al último evento que realizó la iglesia bajo estas condiciones. Aproximadamente la misma cantidad de personas formaba la membresía de Elim.

UN ESTADIO, DOS CULTOS

Para el año de 1995 se pensó que la única manera en que se podía albergar a la totalidad de la membresía de la iglesia era dividiéndola en dos partes, una parte iría por la mañana y la otra por la tarde.

Así se hizo y tanto en la mañana como en la tarde el estadio se llenó por completo sumando un total de 86,000 personas. Para los miembros de la iglesia no había duda alguna que el estadio se había llenado dos veces, pues, por su forma de organización geográfica, se habían asignado previamente los distritos que asistirían por la mañana y los que asistirían por la tarde.

Pero, las personas ajenas a Elim, pensaban que se trataba de un engaño: Que las mismas personas que habían asistido por la mañana habían vuelto por la tarde y que no era cierto que la iglesia fuera tan numerosa.

Solamente había una manera de mostrarle al mundo que Elim continuaba creciendo y era utilizando dos estadios simultáneamente. Ese era el siguiente paso y el sueño que todo un pueblo abrazó en su corazón.

FORMACIÓN DEL CONCEJO DE MINISTROS

El mismo año el Pastor General Sergio Solórzano decidió que era necesario comenzar a poner un poco de orden para cuidar de la Misión en todos los aspectos. Decidió establecer un grupo de 15 hermanos de su confianza a quienes presentó como el Concejo de Ministros que velaría por la supervisión y la salud doctrinal de la Misión.

La presentación del Concejo de Ministros se realizó en un culto solemne al cual fueron invitados Pastores de la Misión provenientes de diferentes países donde Misión Elim tenía establecidas filiales. Este culto solemne de presentación se realizó el día 18 de agosto de 1995. Nadie imaginó en ese momento que ésa era la última vez que el Pastor Sergio Solórzano predicaba en el local de Elim.

FORMACIÓN DE LA DIRECTIVA

En octubre de 1995 en un nuevo paso para organizar el quehacer de la Misión el Pastor General Sergio Solórzano nombró una Directiva que a partir de ese momento tomaría la dirección de la Misión a escala mundial. La misma recibió el nombre de Elim Internacional por ser la entidad que estaría a cargo de las proyecciones misioneras a escala mundial. La presentación de la Directiva de Elim Internacional se realizó ante los miembros del Concejo de Ministros el 4 de octubre de 1995 en un lujoso hotel de la ciudad de San Salvador.

LA CRISIS DEL LIDERAZGO

Durante el mismo mes de octubre de 1995 el hermano Sergio Solórzano, quien había fungido como el líder indiscutible de la Misión, comenzó a mostrar conductas incoherentes con el mensaje cristiano. De manera que en un primer acto desde su formación, los ministros que conformaban Elim Internacional tomaron la decisión de suspenderle de sus funciones ministeriales como una medida disciplinaria encaminada a ayudarle a restaurar los aspectos descuidados en su vida.

Con el fin de proteger la imagen del hermano se tomó la decisión de guardar confidencialidad sobre el caso para facilitar su reincorporación cuando la situación se hubiese solucionado. Esta última decisión unida a la negativa del hermano de enmendar su vida, a la larga, se convirtió en un elemento que causaría confusión y daños en la congregación.

Durante este período el hermano Jorge Alberto Galindo, quien previamente había sido nombrado por el hermano Sergio Solórzano como Pastor de la Iglesia Central, asumió la dirección de esa Iglesia local en tanto que Elim Internacional se encargó de dirigir el resto de la Misión. El trabajo pastoral del hermano Jorge Galindo tuvo la virtud de suprimir el déficit financiero de la iglesia y la liquidación de deudas contraídas en el pasado. Además, se comenzaron a hacer las primeras inversiones en mejoramiento de la infraestructura de la Iglesia que desde hacía varios años habían dejado de hacerse.

LA CRISIS SE AGRAVA

Dada la falta de información abierta hacia la congregación algunos comenzaron a utilizar el vacío dejado para crear sus propias versiones de los hechos. La situación se complicó al punto de llegar a una situación de ingobernabilidad en la Iglesia Central.

Sumada a ésta realidad, el 14 de abril de 1997 el hermano Sergio Solórzano expresó ante el Concejo de Ministros de la Misión, su decisión de abandonar la Misión Elim para iniciar su propia agrupación. El año y medio de espera alimentando la esperanza de una restauración espiritual del Pastor Solórzano resultaron en vano.

Lo que se vislumbraba en el fondo era un aprovechamiento de la situación de inestabilidad y conflicto vivido en los últimos dos años en la Iglesia Central que amenazaba con una gran división.

Ante esta situación crítica el Concejo de Ministros decidió el nombramiento de un nuevo Pastor General con el propósito de promover estabilidad y unidad entre los sectores que se habían disgregado durante la crisis. El nombramiento recayó unánimemente sobre el hermano Mario Vega, quien se había desempeñado como Pastor de la filial en la ciudad de Santa Ana en los últimos 17 años para asumir no solamente como el Pastor General de la Misión sino también como el Pastor de la Iglesia Central. El hermano Jorge Galindo, que hasta entonces había ocupado ésta última posición, en una actitud de sencillez cristiana, cedió su posición al hermano Mario Vega con el propósito de favorecer la salud de la obra.

UN NUEVO PASTOR GENERAL, UNA NUEVA VISIÓN

El nombramiento del hermano Mario Vega como Pastor General y su presentación ante la Iglesia Central se produjo el 20 de abril de 1997. Con ello, la congregación recibió esperanza. Los días contaron y en un par de semanas se había logrado una recuperación de la confianza tal que cuando el hermano Sergio Solórzano dio apertura a su grupo el impacto sobre la Iglesia Central no fue perceptible. A partir de ese momento, el hermano Sergio Solórzano rompió toda relación con Misión Elim.

Al asumir como Pastor General, el hermano Mario Vega, comenzó un trabajo de reorientación de la función ministerial, una reorientación de las prioridades de la Misión y de la Iglesia Central, una reelaboración de la pastoral hacia la mujer, los jóvenes y los niños y, en general, un abandono de las posiciones casi sectarias que la Misión había adquirido en los últimos años. Se

fomentó la integridad ministerial y la probidad y optimización en la administración de las finanzas.

DOS ESTADIOS

Lograda la estabilización de la obra, se reanudó el programa de proyecciones que habían sido suspendidas durante los años de la crisis. Entre ellas el retomar la realización de los eventos masivos, lo cual, tuvo lugar con el gran desafío de usar simultáneamente los dos estadios de la ciudad, hecho que tuvo lugar el 8 de noviembre de 1998 cuando ambos estadios se abarrotaron simultáneamente congregando un aproximado de 93,000 personas. El hermano Mario Vega tuvo que ser trasladado en un helicóptero de un estadio al otro para predicar los mensajes. Ante el mundo y la prensa no quedó más duda del enorme crecimiento alcanzado por la iglesia y para el mundo evangélico fue el hecho simbólico que evidenció una nueva etapa de liderazgo espiritual dentro de Elim.

EXPANSIÓN DE LA INFRAESTRUCTURA

El 19 de octubre de 1999 el crecimiento de la iglesia impulsó a la compra de una manzana más de terreno junto a la propiedad de la iglesia. Con esta nueva adquisición de tierra fue posible la creación de un parqueo exclusivo para los autobuses que transportan a los hermanos a la congregación. Tal medida descongestionó el tráfico en los alrededores de la iglesia en horarios de culto.

TRES ESTADIOS

El 14 de noviembre de 1999 un nuevo paso se dio al realizar el evento masivo usando simultáneamente tres estadios del país. En esta ocasión la cantidad de personas que se dieron cita fue de aproximadamente 110,000. Tal cantidad, correspondía a la membresía de la iglesia en esa época. A pesar que cada año se añadía un estadio más siempre había muchas personas que se quedaban sin poder ingresar a los diferentes escenarios. En estos últimos eventos el fenómeno atrajo poderosamente la atención de los medios periodísticos del país. Al mismo tiempo se retomó la realización de la conferencia para ministros, la cual, ahora se denomina Conferencia Internacional sobre Crecimiento de la Iglesia (CIC).

CINCO ESTADIOS

Para el año 2000 el paso lógico hubiera sido utilizar cuatro estadios. Pero, dado que siempre se quedaban muchas personas sin encontrar espacio, se decidió dar el paso decisivo de utilizar cinco estadios simultáneamente. Dado que dos de los estadios utilizados se encuentran en el interior del país se decidió denominar la actividad “Día nacional de Restauración”. El domingo 12 de noviembre de 2000 se calcula que no menos de 140,000 personas fueron congregadas dando un impacto contundente al país y al mundo latinoamericano a través de la transmisión radial que se hizo utilizando un satélite para enlazar 14 países que transmitieron en directo lo que estaba ocurriendo en El Salvador.

CONTINÚA LA EXPANSIÓN RADIAL

El 17 de noviembre de 2002 el Pastor Mario Vega firmó la escritura de compra de la frecuencia 98.1 FM para la ciudad de San Salvador. Por primera vez, después de muchos años, la iglesia Elim de la ciudad capital logró penetrar en la banda de la frecuencia modulada. De esa manera,

Radio Restauración se convirtió en la primera emisora evangélica del país en poseer una emisora con presencia simultánea en AM y en FM.

AL CAMPO ABIERTO

En 2002 la Iglesia Elim se propuso realizar un nuevo evento masivo para congregar a su membresía en una gran celebración en la que se proyectó la asistencia de 150,000 personas. No habiendo más estadios que utilizar en El Salvador, se decidió usar un enorme campo abierto de un complejo deportivo ubicado dentro del área metropolitana del Gran San Salvador.

VISITA DEL PASTOR CHO

Para entonces, la noticia del marcado crecimiento de la iglesia Elim en San Salvador había comenzado a correr por el mundo. El Pastor David Yonggi Cho interesado por lo que escuchaba decidió visitar iglesia Elim en el mes de noviembre, justamente durante los días en que se desarrolló la Séptima Conferencia Internacional sobre Crecimiento de la Iglesia.

El Pastor Cho conoció y predicó por primera vez en iglesia Elim teniendo a su cargo dos de las plenarias de la Conferencia Internacional.

Durante esos días, en un desayuno junto a los Pastores que forman el Concejo de Ministros de la Misión, el Pastor Mario Vega expuso al Pastor Cho un resumen de la historia de Iglesia Elim. Le manifestó cómo sus enseñanzas habían encontrado un terreno fértil en El Salvador y le entregó un reconocimiento por sus enseñanzas.

El Pastor Cho fue muy conmovido por la exposición y manifestó que el ambiente que experimentaba en Elim era semejante al que experimentaba en su iglesia en Corea del Sur. Debido a sus compromisos, el Pastor Cho no pudo predicar en el gran evento en el campo abierto que tuvo lugar el siguiente domingo 24 de noviembre de 2002.

El evento tuvo lugar de acuerdo a lo programado. Un aproximado de 150,000 personas se hicieron presentes. La predicación fue transmitida nuevamente por satélite a múltiples emisoras de radio en el continente y España. También se transmitió por la onda corta y, por primera vez, se hizo una transmisión en vivo por televisión.

CONTINÚA LA EXPANSIÓN DE LA INFRAESTRUCTURA

El 11 de febrero de 2003 se firmó el documento de compra de una nueva porción de tierra ubicada a pocos metros del auditorio de iglesia Elim. El nuevo terreno adquirió el nombre de "anexo" y, en él, se encuentran las instalaciones de la iglesia infantil y el edificio de la Casa de la Radio.

ELIM PARA EL MUNDO

En octubre de 2003 el Dr. Joel Comiskey, especialista en el ámbito mundial en el tema de iglesias celulares, publicó el libro "Elim, la apasionante historia de una iglesia transformando una ciudad para Jesús" (® Editorial CLIE). En el cual recoge la historia y la experiencia de Iglesia Elim para darla a conocer al mundo. La primera edición del libro en Español se agotó en los primeros meses.

En el mismo mes, en un foro para Pastores en Houston, Texas, al cual fue invitado el Pastor Mario Vega, se hizo la presentación del mismo libro en Inglés: "Passion and persistence" (® Touch)

RECONOCIMIENTO EN COREA

En octubre de 2003 el Pastor Mario Vega visitó por primera vez la Iglesia del Evangelio completo en Yoido, Corea del Sur. La visita se produjo en el marco de la vigésima Conferencia Internacional de Crecimiento de la Iglesia que el Pastor Cho ofrece cada dos años. El Pastor Mario Vega fue recibido y hospedado de manera especial y fue invitado a cenar por el Pastor Cho. De igual manera fue invitado a impartir una Conferencia a los estudiantes de Maestría en la Facultad de Teología de la Universidad Hansei, en donde funge como Presidenta la hermana Grace Cho, esposa del Pastor Cho.

OTRA EMISORA DE RADIO

En el mes de julio de 2004, la iglesia Elim en Santa Ana, El Salvador, adquirió la frecuencia 98.1 FM para el departamento de Sonsonate, al occidente del país. La radio comenzó a operar como una repetidora de Radio Restauración de Santa Ana el 20 de febrero de 2005. Con ello, la cadena de emisoras restauración llegó a estar formada por cinco emisoras.

LA SEGUNDA IGLESIA MÁS GRANDE DEL MUNDO

Rápidamente se fue conociendo en el ámbito mundial las dimensiones de la iglesia Elim en San Salvador. La noticia llegó hasta oídos del Pastor Hong Do Kim de la iglesia Metodista Kumnan en Seúl, Corea del Sur, que hasta entonces, con sus 100,000 miembros era reconocida como la segunda iglesia más grande del mundo, después de la del Dr. David Yonggi Cho. Lejos de sentirse mal al enterarse que en El Salvador existía una iglesia que sobrepasaba los 115,000 miembros, inmediatamente reconoció el hecho y con gran gozo invitó al Pastor Mario Vega a predicar en su iglesia como una manera simbólica de reconocerle a Elim el segundo lugar en el mundo.

El Pastor Mario Vega predicó en los cuatro cultos de la iglesia Kumnan del día domingo 10 de octubre de 2004.

DE NUEVO AL CAMPO ABIERTO

El 21 de noviembre de 2004 y para concluir la octava Conferencia Internacional de Crecimiento de la Iglesia, nuevamente se realizó una gran concentración en el mismo complejo deportivo que fue utilizado dos años antes

Esta vez se alcanzó la meta de congregar a 200,000 personas en lo que ha sido la mayor concentración evangélica en la historia de El Salvador.

El Presidente de la República, miembros del gabinete de Gobierno, Congresistas y varios Alcaldes se hicieron presentes en el gran evento del pueblo cristiano. Nuevamente el evento fue transmitido por radio y por televisión.

INGRESO AL C.G.I.

En el mes de octubre de 2005 y en el marco de la vigésima primera Conferencia Internacional de crecimiento de la Iglesia en Yido, Seúl, Corea del Sur, el Pastor David Yonggi Cho propone al Pastor Mario Vega para ser admitido como miembro de la Directiva Internacional de Church Growth International (C.G.I.) (Crecimiento de la Iglesia Internacional). La propuesta fue aprobada por unanimidad y, así, el Pastor Mario Vega pasó a formar parte de esta prestigiosa organización internacional fundada por el Pastor Cho en la década de los años setentas para unificar a los Pastores de las iglesias más grandes del mundo y compartir con todas las naciones los principios sobre el crecimiento de la iglesia.

LA GRAN OFENSIVA DE LOS MEDIOS

A lo largo del año 2005 se produjo una compleja negociación para la compra de una radio con cobertura nacional en la banda de la frecuencia modulada (FM) y un canal de televisión con cobertura nacional.

Después de meses de intensas negociaciones y búsqueda de financiamiento, en el mes de diciembre, se logró firmar la escritura de compra de la radio100.5 FM y del canal 27 de televisión.

A la medianoche del 31 de diciembre de 2005 el Pastor Mario Vega comunicó la noticia en una cadena de radio al mismo tiempo que se iniciaban las transmisiones por la nueva frecuencia de radio.

CONTINÚA EL AVANCE MUNDIAL

En el mes de marzo de 2006 el Pastor Mario Vega desarrolla dos grandes conferencias sobre crecimiento de la iglesia en Brasil. La primera de ellas se realizó en São Paulo y la segunda en Manaus, Amazonas.

Además de impartir los principios de crecimiento que han llevado a Elim a ser reconocida como la segunda iglesia más grande el mundo, la ocasión se aprovechó para presentar al pueblo evangélico en Brasil la versión en Portugués del libro de la historia de Elim: "Paixão e Persistência, história da Igreja Elim." (Pasión y persistencia, historia de Iglesia Elim. ® Ministério Igreja em células)

Fuente: <http://www.elim.org.sv/historia/>

There are 2 Hispanic churches affiliated with this denomination in Canada.

B4.10

Word of Faith Pentecostal Family

The **Word of Faith** movement or **word-faith theology** developed in the latter half of the 20th century in mainly Pentecostal and Charismatic churches. Its beginnings trace back to an early twentieth century evangelical pastor, E.W. Kenyon (1867-1948), who preached that God would award financial and other gifts if the faithful would ask. Kenyon coined the phrase, "What I confess, I possess." Kenneth E. Hagin is often credited with being the father of the modern Word of Faith movement, using a four-part formula he claimed to have received from Jesus: "Say it; do it; receive it; tell it."

Proponents of the doctrine include Oral Roberts, Kenneth & Gloria Copeland, Kenneth Hagin, Jerry Savelle, Charles Capps, Bill Winston, Creflo Dollar, Charles Nieman, Hobart Freeman, Benny Hinn, Joel Osteen, Joyce Meyer, T.D. Jakes, and Marilyn Hickey, among others. They teach that Christians must claim the grace God has promised them, whether in material goods, health, social position, or roles within the church.

Source: http://www.theopedia.com/Word_of_Faith

See also: http://en.wikipedia.org/wiki/Word_of_Faith

B4.1001

**Rhema Christian Ministries -
Ministerios Cristianos Rhema**



HEADQUARTERS IN CANADA

Rhema Christian Ministries
P.O. Box 30123, Toronto, ON M3J 3L6

Ministerio en español

Pastor William A. y Carolina Serrano te dan la bienvenida a Rhema Christian Ministries – Español, fundado en Enero del 2005. Rhema en Español es la expresión Hispana de Rhema Christian Ministries Canada siendo la continuación de la visión del Pastor Principal Orim M. Meikle de cambiar y afectar las Vidas de todos los Canadienses. Con un enfoque en la Comunidad Hispana este vibrante ministerio ha sido establecido en Toronto para presentar el mensaje del Reino de Dios con poder y simplicidad.

Aquí en **Rhema En Español** nuestras puertas están siempre abiertas para aquellos que quieran experimentar un nuevo nivel en la Adoración dentro de una atmósfera donde nada es imposible. Combinado con una poderosa exposición de la palabra de Dios y dinámicos ministerios, Rhema En Español está extendiendo, equipando y empoderando al pueblo de Dios a dar su mayor potencial en vida. Nosotros te invitamos a ser parte de la Experiencia de Rhema En Español.

Fuente: <http://rhemaonline.ca/>

There is one Hispanic church in Canada affiliated with this denomination.

B4.110

New Apostolic Reformation Family

Historical Origins of Hispanic Ministry in Canada

1963 - Palabra MIEL Church of Jesus Christ – Iglesia de Jesucristo Palabra MIEL

1971 - Gospel Outreach – Iglesias Verbo Internacional

1999 - Church of Christ-Ebenezer Ministries – Iglesia de Cristo Ministerios Ebenezer-Guatemala

1994 - Church of Christ-Ebenezer Ministries-Honduras - Iglesia de Cristo Ebenezer-Honduras

1998 – Horem Church of Christ Ebenezer Ministries-El Salvador - Iglesia de Cristo Horem Ministerios Ebenezer-El Salvador

B4. 1104

Maranatha World Revival Ministries International - Iglesia Avivamiento Mundial Maranatha -



HEADQUARTERS

Maranatha Christian Revival Church

4301 W Diversey Avenue
Chicago, IL 60639-2027

Telephone: 773-384-7717; Fax: 773-384-3892
Internet: <http://maranathausa.com/>

CONTACT ADDRESS IN CANADA

75 Colvilee Rd. , Toronto, ON
Telephone: 905-495-9680

Our History

We are blessed to have been impacting Chicago since the spring of 1974. What started off as a small prayer group has grown into a worldwide ministry spanning the globe with over 500 churches. Founders, Apostle Nahum Rosario and Pastor Minerva Rosario, realized that God had bigger plans for them as a couple and leaders of a small church.

In 1987 God shifted their ministry through their first church plant in Mexico. Because of God's expansion of this ministry it's very possible that your next vacation may have a Maranatha Church right around the corner.

Source: <http://maranathausa.com/our-history/>

There are 2 Hispanic churches in Canada affiliated with this denomination.

B4.11061

**Palabra MIEL Church of Jesus Christ -
Iglesia de Jesucristo Palabra MIEL**



INTERNATIONAL HEADQUARTERS

Apóstol Gaspar Sapalú Alvarado
Boulevard El Naranjo 29-55, Zona 4, Municipio de Mixco, Guatemala
Internet: <http://www.centralpalabramiel.org/portal/>

USA HEADQUARTERS

Iglesia de Jesucristo Palabra Miel - USA

1431 Brittmoore Rd., Houston, TX 77043
Tel: (713) 984.0572; Fax (713) 463.6856
E-mail: info@subsedemiel.org

Internet: http://www.subsedemiel.org/Quienes_somos.html

Iglesia de Jesucristo Palabra Miel - Canadá

13486 - 108th Ave., Surrey, BC V3T 2K2
Telephones: 604-544-7255, 778-997-3555
Internet: <http://www.palabramielvancouver.com/quieacutenes-somos.html>

History of Palabra-MIEL

PALABRA-MIEL is a Christian ministry that originated in Guatemala. It was once called Ministérios Elim (MIEL) and it is currently one worldwide church organization. Ministerios Elim was formed in 1963 under the leadership of Dr. Othoniel Rios Paredes, who was a professional in the field of medicine and surgery, later called supernaturally to start the Church of Jesus Christ (Iglesia de Jesucristo).

The church began in a small garage of a house where 15 people (3 families)met regularly. Later, the first church was built with a 300 person capacity, followed by one that could accommodate 2,000 people. Construction was halted before it could be finished, yet was later bought back into motion by the growing church of 1972. The church was growing at such a rapid pace, that they later had to move into a supermarket to accommodate the people.

Between 1978 and 1979 a building was constructed that is now known as Auditorium ELIM (ELIM Auditorio) with a capacity to hold 10,000 people, excluding children. On Sundays, the church could accommodate over 20,000 people alone.

From Guatemala to the Rest of the World

The growth that God has given the ministry hasn't gone without notice; there are churches in all sectors of the City of Guatemala, not to mention in the majority of Latin America, the USA, and just recently Europe. **Headquarters are located in Santiago Atitlan, Guatemala** (even though PALABRA-MIEL's central church is located in Guatemala City). This ministry has spread throughout the world. In the ministry, pastors obey God through their head pastors, and therefore are blessed directly from God who is among them as promised by Jesus Christ. Thanks to God's blessings this ministry is growing.

Source: <http://www.reference.com/browse/palabra+miel>

La Oficina Central de los Ministerios Palabra Miel es el ente organizacional responsable de promover, coordinar y ejecutar el desarrollo de la Visión y Misión de los ministerios tanto a nivel nacional (Guatemala) e internacional. Su organización funcional está dirigida bajo la autoridad y cobertura del **Apóstol Gaspar Sapalú Alvarado**, el Consejo de los Ministerios Palabra Miel y una Secretaría General de Coordinación.

Sus objetivos más importantes incluyen:

- a) Contribuir al desarrollo espiritual de todas las iglesias Palabra MIEL en todo el mundo, apoyando la formación, establecimiento y desarrollo de nuevas iglesias de los Ministerios Palabra MIEL.
- b) Promover, coordinar y ejecutar eventos espirituales generales a nivel de misión, tanto de tipo ministerial como congregacional (evangelísticos, de equipamiento y capacitación ministerial, devocionales y otros)
- c) Coordinar y ejecutar el Programa de Fortalecimiento de Iglesias de los ministerios Palabra Miel, asesorando a los pastores de las iglesias Palabra MIEL, para la solución de los problemas congregacionales y ministeriales.
- d) Promover, coordinar y ejecutar la producción, edición y distribución de literatura, materiales impresos, video, audio y cualquier otro medio de comunicación. Incluyendo la proclamación y difusión de la Palabra de Dios, los principios doctrinales de la misión y toda información de interés general administrando un medio radiofónico de comunicación social (Radio MIEL)
- e) Servir a todos los órganos de Ministerios Palabra MIEL, como un centro de referencia e información para las diferentes actividades, procedimientos y lineamientos de la misma.

Fuente:

http://www.centralpalabramiel.org/portal/index.php?option=com_content&view=article&id=1&Itemid=5

There are three Hispanic churches in Canada affiliated with this denomination.

**Church of Christ-Ebenezer Ministries -
Iglesia de Cristo Ministerios Ebenezer Guatemala**



INTERNATIONAL HEADQUARTERS

13 Avenida 27-59, Zona 5, Ciudad de Guatemala, Guatemala
Telephone: (502) 2379-8550
Internet: <http://www.ebenezer.org.gt/spanish/index.htm>

CANADIAN OFFICE

Iglesia de Cristo Ministerios Ebenezer
128 Tache Avenue NW, Calgary, AB T2K 3R5

Historia del ministerio

Reconocimiento del ministerio apostólico del hermano Sergio Enríquez

El 10 de enero de 1999, el Consejo de Ancianos de la **Iglesia de Cristo Ebenezer**, hace el reconocimiento del Apostolado del hermano **Sergio Enríquez**; quien estuvo cubriendo como Pastor en la **Iglesia de Cristo Ebenezer** durante 15 años. En el mes de febrero del mismo año los Ministros de diferentes Ministerios en la ciudad de Guatemala hacen el reconocimiento público del **Hermano Sergio Enríquez como Apóstol** y de esta manera nace Ministerios Ebenezer con la visión de compartir el pan con el hambriento, cubrir al desnudo y recibir en casa a los que no tienen a donde ir, según lo habló el Señor en Isaías 58.

Profetas y Apóstoles de diferentes países han reconocido el Ministerio, confirmando el llamado de Dios para el Apóstol Enríquez, así como para las ovejas de la Iglesia de Cristo Ebenezer quienes ahora forman parte de Ministerios Ebenezer. Actualmente cubre más de 700 Iglesias alrededor del mundo y 30 están en diferentes ciudades de Estados Unidos.

El Apóstol Sergio Enríquez creció bajo el Apostolado del **Hermano Ottoniel Ríos Paredes** y por muchos años viajó como delegado apostólico a resolver diversidad de problemas en diferentes países, fue miembro del Consejo Consultivo del Apóstol Ríos. Las señales que se dan en un Apóstol, se dieron en la vida del Apóstol Enríquez, quien vio al Señor Jesús en 1978, recibió testimonio del Espíritu constantemente a partir de 1989, tuvo revelación doctrinal, ha sufrido y llorado por la obra; aún no siendo Ministerio, la Iglesia Ebenezer creció grandemente y dio cobertura a unas Iglesias, engendrando Ministros.

Source: <http://www.ebenezer.org.gt/spanish/oficina/historia/historia.htm>

There are 4 Hispanic churches affiliated with this denomination in Canada.

B4.11072

**Church of Christ Ebenezer Honduras -
Iglesia de Cristo Ebenezer de Honduras
(1994, San Pedro Sula; Apóstol Dr. Germán Ponce)**



IGLESIA DE CRISTO EBENEZER – HONDURAS

Dr. Germán Ponce, Apóstol y Pastor
(2da calle, 2do anillo periférico, salida vieja a La Lima
Atrás del Mall Megaplaza, antiguo Salón de Usos Múltiples)
Auditorio Ebenezer, San Pedro Sula, Honduras
Telephones: (504) 557-2997 – 557-2969 – 557-2985
Internet: <http://ebenezer.hn/>

El Pastor Germán Ponce fue llamado al ministerio apostólico en 1999, a partir de entonces realiza su obra misionera en diferentes países, entre ellos: Estados Unidos, México, Guatemala, Argentina, Chile, Colombia y Perú. En la actualidad se brinda cobertura apostólica a más de cuarenta iglesias dentro y fuera del país.

El Ministerio Ebenezer en Honduras se inicia con la venida del Pastor Germán Ponce y su familia en marzo de 1994; ellos se trasladaron **desde Guatemala** obedeciendo el llamado de Dios y el envío del **Apóstol Sergio Enríquez**.

La iglesia de Cristo Ebenezer en San Pedro Sula nació en el mes de marzo del año 1994. **El Pastor Germán Ponce** y su familia tomaron la fuerte decisión de dejar su tierra y su parentela para ir a una tierra en la que Dios les mostraría, la tierra de abundancia es aquella que Dios te quiere dar y no la que nosotros queremos tener. Fue así como al poner sus pies en este país inmediatamente dio inicio a la obra abriendo un discipulado en el garaje de su casa y el programa radial: “la Biblia Palabra Infalible” que con el tiempo llegó a convertirse en el principal medio de divulgación del mensaje de la palabra de Dios a través de la radio.

Queremos que puedas conocer aun mas de nuestros inicios en esta bendita tierra y presentamos una cronología de nuestro avance en la obra de Dios, y siempre como desde el inicio continuamos “Prosperados por la Palabra”.

Historia – Honduras

Recién venido de Guatemala nuestro Pastor Germán Ponce empezó abriendo un discipulado en la ciudad de la Lima, a 5 kilómetros de San Pedro Sula. Luego se migró a la ciudad de San Pedro Sula y continuó el discipulado en el garaje de su casa. A medida que la obra iba creciendo se tuvo que rentar un local (junio 1995) para que la ahora congregación pudiera estar más cómoda y preparar el terreno para el pueblo que estaría por venir.

Templo Antiguo (Agosto 1996)

La Iglesia continuaba creciendo y nos vimos en la necesidad de buscar un local más grande (agosto 1996), encontramos un terreno en el cual construimos el nuevo templo (ahora templo antiguo).

Inauguración de Templo Antiguo (Febrero 1997).

Continuamos siendo prosperados por la palabra y gran cantidad de almas se entregaban al Señor y fue necesario movernos a un nuevo templo para albergar a la creciente congregación (febrero 1997).

Auditórium Ebenezer (Abril 2002)

En Diciembre del 2001 el templo fue insuficiente y nos vimos en la necesidad de buscar un nuevo templo el cual Dios proporciono con las mejores comodidades para su pueblo. En Abril del 2002 terminó la obra de preparación y acondicionamiento e inauguramos el nuevo templo para la Gloria de Dios.

Nuevo Templo

Desde el pasado 16 de diciembre del 2006 iniciamos la construcción de un nuevo Templo para la Gloria del Señor, ahora puedes conocer el diseño, ver las fotografías y videos de todo el desarrollo a la fecha.



Sources: <http://ebenezer.hn/Historia/Historia.htm> - <http://ebenezer.hn/>

There are 2 Hispanic churches in Canada affiliated with this denomination.

B4.11075

Church of Christ Horem Ministries El Salvador - Iglesia de Cristo Horem Ministerios Ebenezer de El Salvador



INTERNATIONAL HEADQUARTERS

Calle Progreso, 51 Avenida Sur No. 2702,
Colonia El Rosal, San Salvador, El Salvador

E-mail: info@horem.org
Internet: <http://www.horem.org/>

CANADIAN OFFICE

2600 Finch Ave. West #703, Toronto, ON
(Finch Ave. West / Islington Ave.)

Historia

La Iglesia de Cristo Horem nació en el mes de mayo del año 1998, cuando en la sala de la casa del Pastor Jorge Palacios se celebró el primer servicio dominical. Al principio solo tres familias formaron parte de dicho servicio. Con el paso del tiempo, se fueron añadiendo más personas, lo que llevó a la búsqueda de un nuevo lugar para llevar a cabo las reuniones. Fue allí donde la Iglesia de Cristo Horem se trasladó al salón principal del Hotel Casablanca, ubicado frente al Hotel Radisson de San Salvador. Fue allí donde se decidió tomar la cobertura de Ministerios Ebenezer que se encuentra bajo el liderazgo del Apóstol Dr. Sergio Enríquez. Y en septiembre de ese mismo año se recibió la bendecida visita de nuestro Apóstol Sergio Enríquez, el cual, luego de un culto lleno del poder del Espíritu Santo, oficializó la cobertura de la Iglesia por parte de Ministerios Ebenezer.

A partir de ese momento frontera, la Iglesia de Cristo Horem fue bendecida en gran manera. Al punto que fue necesario un nuevo traslado de local. Fue en el año de 1999 que la Iglesia se trasladó a un hermoso edificio ubicado en la prolongación de la calle arce (a la vuelta del café de Don Pedro) en San Salvador. En ese entonces la Iglesia tuvo como pastor, por un breve tiempo, al Hno. Jaime Saravia. Y posteriormente fue sustituido por el profeta José Ordoñez.

Luego de los terremotos que sacudieron a El Salvador, en el año 2001, el Apóstol Sergio Enríquez une como Pastores Generales al Pastor Jorge Palacios y a su esposa, la Pastora Cony de Palacios. Es en ese mismo año se empieza a difundir por la radio el programa "La Biblia palabra infalible" en voz del Pastor Jorge Palacios. Dicho programa sería uno de los programas radiales dedicados a la predicación de la palabra de Dios con mayor audiencia en el país. Después de esto, en el año 2005, se logra un nuevo objetivo, el cual es la formación del ministerio de Jóvenes "Fortaleza Divina", que sería iniciado por los Pastores de Jóvenes Timoteo y Ana Cabrera (actuales Pastores de Iglesia de Cristo Horem/Panamá) y que luego pasaría a ser liderado por el Pastor Max Méndez.

Un año después, en el 2006, se empiezan a realizar los “Recitales Anuales de Alabanza y Adoración”, un evento que año a año reúne a la congregación de la Iglesia de Cristo Horem en una noche de alabanza y adoración pura para Dios, cuyo único fin es el de alcanzar un momento de intimidad en la presencia de Cristo y alcanzar de esta manera a aquellos que no han conocido ese amor verdadero en Jesús.

En el año 2007, se forma el Grupo de Danza “Miriam” y el grupo de Danza Varonil “Karar”. También en el mismo año se inaugurarían los Ministerios de Oración e intercesión “Nehemías” y el Ministerio de Mujeres “Rebeca”.

El poder de Dios fue creciendo en la congregación, manifestándose en la revelación y palabra que el Señor entregaba por boca del Pastor Jorge Palacios; así como en la alabanza, adoración y los dones del Espíritu que fluían en cada servicio. Fue así como a principios del año 2009, la Iglesia se traslada a su ubicación actual, en un edificio ubicado en la Ave. Roosevelt (frente al redondel de El Salvador del Mundo).

Estas instalaciones permitirían recibir un mayor número de ovejas, así como un parqueo más amplio y la institución de un nuevo departamento infantil. Éstas y muchas comodidades más que brindan las nuevas instalaciones, hacen que se facilite el ir creciendo física y espiritualmente, yendo de gloria en gloria. Por eso, gracias al poderoso nombre de nuestro Señor Jesucristo podemos decir “Ebenezer”, hasta aquí nos ha ayudado Jehová

Fuente: <http://www.horem.org/historia>

Los Ministerios Ebenezer, en Sonsonate, El Salvador, el Apóstol Sergio Enríquez reconoció el ministerio Apostólico de dos siervos esforzados, al Apóstol Jorge Palacios, Pastor General de Iglesia de Cristo Horem, Ministerios Ebenezer en El Salvador, con obras en Panamá, Canadá y los Estados Unidos.

HOREM significa: Dedicado. Fue una de las ciudades fortificadas que recibieron como heredad de la tierra de Canaán los hijos de la tribu de Neftalí. (Josué 19: 35-39) Iglesia de Cristo Horem Canada está bajo la cobertura del Pastor y Apóstol Jorge Palacios de Iglesia de Cristo Horem Ministerios Ebenezer en El Salvador.

Nuestra estrategia y visión de expansión ministerial tiene como base la ciudad de Toronto, Canadá, hacia las ciudades de Mississauga, Brampton, Oakville, el resto de la provincia de Ontario y a través de todo el país; iniciando por medio de grupos de estudio de discipulado en las casas. Con la ayuda del Señor, nuestro Dios, creemos en fe que la expansión será una realidad a corto plazo, ya que la venida de nuestro Señor Jesucristo está más cerca que nunca. La tarea no es fácil. Son muchos los retos y obstáculos que hay que atravesar, pero estamos en constante oración para que Dios abra las puertas, provea los medios y envíe las ovejas y los hijos que pertenecen a este redil, para que puedan sentir y proyectarse hacia la misma visión que el Señor nos ha encomendado.

En Iglesia de Cristo Horem Canadá tenemos como objetivo principal que la palabra de Dios crezca, ya que el anhelo de nuestro corazón es contribuir primeramente a formar una iglesia de calidad y no de cantidad solamente. Muchos son los llamados y pocos los escogidos, lo cual quiere decir, que Dios está interesado en un pueblo de calidad espiritual.

Hechos 6:7 LBLA Y la palabra de Dios crecía, y el número de los discípulos se multiplicaba en gran manera en Jerusalén, y muchos de los sacerdotes obedecían a la fe. Somos una iglesia cristiana evangélica estableciendo obra en Canadá.

Fuente: <http://www.horemcanada.org/#!quiénes-somos>

RADIO HOREM CANADA

Somos un ministerio radial evangélico transmitiendo en línea las 24 horas del día en forma ininterrumpida desde la ciudad de Mississauga, Ontario.

Radio Horem inició su transmisión en el mes de Noviembre del año 2010 y es parte de Iglesia de Cristo Horem en Canadá bajo la cobertura del Apóstol Jorge Palacios de Iglesia de Cristo Horem Ministerios Ebenezer en El Salvador.

En Radio Horem Canada encontrarás una programación cuidadosamente preparada para bendecir al Cuerpo de Cristo alrededor del mundo, con una señal diferente que acercará a Dios a todo aquel que la escuche.

Nuestro objetivo principal es transmitir el mensaje de Jesucristo a través de la voz de los cinco ministerios: Apóstoles, Profetas, Evangelistas, Pastores y Maestros.

Efesios 4:11-14 LBLA Y El dio a algunos el ser apóstoles, a otros profetas, a otros evangelistas, a otros pastores y maestros, a fin de capacitar a los santos para la obra del ministerio, para la edificación del cuerpo de Cristo; hasta que todos lleguemos a la unidad de la fe y del conocimiento pleno del Hijo de Dios, a la condición de un hombre maduro, a la medida de la estatura de la plenitud de Cristo; para que ya no seamos niños, sacudidos por las olas y llevados de aquí para allá por todo viento de doctrina, por la astucia de los hombres, por las artimañas engañosas del error.

Fuente: <http://www.radiohorem.com/>

This denomination reports one Hispanic church and a radio station in Canada.

B4. 1111

Prince of Peace Evangelical Church - Iglesia Evangélica Príncipe de Paz Canadá



INTERNATIONAL HEADQUARTERS

Av. Centro América 21-13, Zona 1, Ciudad de Guatemala
Guatemala, Centro América
Telephone: 2382-6900
E-mail: info@principedepazcentral.org
Internet: <http://principedepazcentral.org/>

CANADIAN OFFICE

2774 Dundas St., Toronto, ON
Telephone: 416-767-7764
Pastor: Aníbal Noe Duarte

La visión de Príncipe de Paz, esta ya debidamente establecida en todo el país con 1400 iglesias y tiene una relación muy cercana con las visiones del mismo nombre en otros seis países tanto Centro América, México y Estados Unidos.

Información General

Visión

Levantar iglesias y ministros que crean y practiquen los cinco ministerios para expandir el Reino de Dios en Guatemala y las naciones. Así como esta establecido en Efesios 4:11-15 “Y el mismo construyo a unos, apóstoles; a otros profetas; a otros evangelistas; a otros pastores y maestros, a fin de perfeccionar a los santos para obra del ministerio, para la edificación del cuerpo de Cristo.

Misión

Somos una iglesia dedicada a formar y equipar discípulos para la obra del ministerio, en cumplimiento con la visión específica de la iglesia:

- Alcanzar a los perdidos, inconversos, incrédulos, a los pueblos no alcanzados.
- Bendecir, a la iglesia, por medio de la palabra, visitación, coordinación de los ministerios, potencial de cada miembro de la iglesia y sus familias.
- Consolidar, a cada miembro como una persona útil en el Reino de Dios, incluyéndola en cada red de la Iglesia.

- Discipular, haciendo de cada miembro un verdadero discípulo, para que a su vez forme otros.
- Enviar, enviándoles a formar nuevas iglesias en Guatemala y en todo el mundo.

Objetivos Específicos

- Exaltar el nombre de Jesús “Yeshúa“, el hijo de Dios en todo lugar, en todo tiempo y a todo nivel.
- Mantener un ritmo sostenido de crecimiento aun mayor que el actual, mediante la visitación a las ciudades y departamentos en forma continua, tanto de parte del apóstol como del profeta del ministerio, los pastores del Centro Internacional “Del Príncipe De Paz“, y los ministerios de cada país.
- Hacer de cada iglesia de las actuales, un centro verdadero de discipulado y de ministerios diversos: dentro del potencial enorme que cada una tenga hasta convertirla en un centro departamental, regional y nacional.

Objetivos Generales

- Plantar más iglesias, tanto en Guatemala como en otros países de América Latina, Estados Unidos y Panamá. Pero con obreros y pastores nacidos en nuestra iglesia para que tengan la misma visión, el mismo enfoque y el mismo espíritu que se respira en el Centro Internacional “Del Príncipe De Paz“.
- Realizar un congreso Internacional en cada país, que aglutine a todos los pastores de ese país, región o continente.
- Participar en el ámbito gubernamental, para hacer presencia y orar por nuestras autoridades.
- Incursionar en radio, televisión, periódicos e internet para que nuestro mensaje llegue alrededor del mundo y así cumplir la Gran Comisión. Iniciar planteles educativos tanto de teología, como de educación Primaria, Secundaria y Diversificado.
- Iniciar ministerios de formación de las artes, música, pintura y profesiones de diferentes clases, como oficios y carreras cortas.

Fuente <http://principedepazcentral.org/nosotros/mision-y-vision/>

There are four Hispanic churches in Canada affiliated with this denomination.

**Word Ministries International (MVI) -
Ministerios Verbo Internacional**



INTERNATIONAL HEADQUARTERS

Aldea Acatán, Carretera a San Isidro, Zona 16
Teléfonos: 261-1954, 255-9876, 255-9894
Internet: verboguate@intelnet.net.gt

CANADIAN OFFICE

605 Rogers Rd. Unit D6-C, Toronto , ON M6M 1B9
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Internet: <http://canada.verbo.ca/>

Historia de Verbo Canadá

Iglesia Cristiana Verbo, nació en la Ciudad de Guatemala en Febrero de 1976. La gracia de Dios respaldo este ministerio, el cual fue creciendo rápidamente en la República de Guatemala. El discipulado fue uno de las herramientas que Dios agregó para la expansión de su Reino por toda Centro América, Brasil y Ecuador, y luego extenderse a Estados Unidos, México y Canadá.

En Marzo de 1991, fueron enviados como misioneros a Canadá la familia Baldizon, quienes fijaron su residencia en la Ciudad de Toronto. Anteriormente, ellos habían emigrado en 1981 a Canadá, viviendo en Lloydminster un pequeño poblado de la Provincia de Alberta, hasta 1983. En Lloydminster, recibieron el bautismo en el Espíritu Santo. La evangelista que llegó en esa oportunidad, juntamente con el pastor de la iglesia les profetizaron sobre su llamado al ministerio, que Dios los llamaba a predicar a los hispanos y toda persona residente en Canadá.

En 1983, regresaron a Guatemala a buscar una iglesia en la cual fueran equipados para regresar después a Canadá. Nuevamente de una manera sobrenatural, Dios los llevó a Iglesia Verbo Guatemala en 1984. Fueron discipulados hasta que Dios abrió las puertas para regresar a Canadá y ver cumplida la profecía dada en 1982.

Una familia guatemalteca de apellido Sánchez había escrito a Iglesia Verbo Guatemala solicitando que enviaran misioneros para iniciar la iglesia Verbo en Canadá. El 8 de Marzo de 1991, la palabra dicha años antes se cumplió cuando se tuvo la primera reunión en el sótano de la casa de la Familia Sánchez.

Las oraciones y la palabra profética dada a los Baldizón, encajo en el tiempo de Dios para que se iniciara lo que hoy es Verbo Christian Ministries of Canadá. Este grupo creció rápidamente, que tuvimos que salir del sótano en 4 meses. Por no tener un lugar adecuado, tuvimos que reunirnos en uno de los parques de Lakeshore, a la orilla del lago Ontario. Afortunadamente

esto fue un par de meses para luego principiar las reuniones el salón "Slovenia Home". Ubicado en la calle Pape y Aldwich en el este de Toronto.

La gracia de Dios nuevamente se mostraba, trayendo personas, ver sanidades, liberaciones y restauración de hogares. En ese lugar estuvimos durante un año, moviéndonos luego a la Ciudad de Mississauga a la iglesia Bautista Bethel ubicada en el 1801 de Dundas East.

El crecimiento de la iglesia nos motivo a buscar un mejor local, por lo cual nos movimos al local de la iglesia "Resurrection Life". Esta iglesia estaba ubicada en Lakeshore y Dixie, cerca del parque "Promenade" en Mississauga.

Nuevamente nos tuvimos que mover de local pues parte de nuestra visión ha sido el tener una escuela cristiana y poder instruir a los niños en la Palabra de Dios. El antiguo edificio del Canada Christian College estaba en venta. Esto nos motivo solicitar que nos fuera rentado parte del edificio. Los dueños nos lo dieron a un precio accesible. De esta manera fue como llevamos a cabo la visión de la Escuela Cristiana Verbo.

Los dueños del edificio nos lo pidieron para poder construir un complejo habitacional por lo cual tuvimos que movernos con nuestra escuela a la iglesia "Prayer Palace" y fusionar nuestra escuela con la de ellos. La Escuela Verbo no pudo continuar, pero la visión no ha muerto, sabemos que nuevamente continuaremos.

En la Provincia de Ontario hay establecidas dos iglesias, una se encuentra en Toronto y la otra en la Ciudad de Mississauga. Nuestra visión es extendernos a todo Canadá, cumpliendo la palabra que Dios nos dio de establecer su Reino en Canadá, ser parte de todas esas iglesias hispanas que están luchando por ver una Canadá diferente, una Canadá temerosa de Dios.

Verbo Christian Ministries se ha extendido también a Vancouver y Montreal. Hoy podemos dar testimonio de 5 ancianos que están al frente de estas 4 congregaciones sirviendo con amor a nuestros hermanos hispanos.

Pero la visión no termina allí, en este año 2007 hemos principiado la Iglesia en inglés, nuestros hijos Reinhard y Christian han sido enviados como misioneros para alcanzar a las diferentes etnias establecidas en Canadá, y de esta manera compartir el mensaje de salvación para luego enviar misioneros a otras partes de la tierra, que Dios nos guíe.

Seguiremos obedientes a Su Palabra, pues Dios no nos ha abandonado, nos ha dado lo necesario para poder funcionar. Y también continuará agregando a su iglesia familias dispuestas a creer y obedecer el llamado de anunciar "El Mensaje de Salvación" en Canadá y hasta lo último de la tierra.

Fuente: <http://canada.verbo.ca/content/view/45/43/>

There are six Hispanic churches affiliated with this denomination in Canada.

B4.13

PRE-1900 PENTECOSTAL GROUPS

B4.1301

New Apostolic Church of Canada - Iglesia Nueva Apostólica de Canadá



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Historia de La Iglesia Católica Apostólica y la Nueva Iglesia Apostólica

By Dorothy Bullón

El “avivamiento” de 1831 en Escocia y Londres

La Revolución Francesa de 1789 impactó a las Islas Británica causando mucho miedo y sosiego. Algunos vieron en Napoleón Bonaparte una suerte de anticristo inspirado por el diablo. En los años 1820s, el sacerdote anglicano James Haldane Stewart distribuyó medio millón de panfletos expresando la necesidad de orar por el regreso de la espiritualidad y poder de la iglesia del primer siglo. En 1828, unos cincuenta varones, entre ministros y laicos, viendo el desarrollo de un desenlace apocalíptico en Europa, se reunieron en la casa de Henry Drummond, en Albury, para orar y estudiar las Escrituras.

Edward Irvine, un ministro de la Iglesia de Escocia (presbiteriano), era un predicador que llenaba congregaciones. Él era el pastor de la Iglesia de la denominación en el centro de Londres. En la primavera de 1828, Irvine, fue a su nativo Escocia para predicar acerca de la pronta venida del Señor y el juicio final. Visitó un distrito en la costa oeste donde el ministro era el Rvdo. McLeod Campbell, quien compartió con él que estaba convencido que los dones carismáticos eran para todas las edades. Irvine observó cómo la gente de esta congregación hablaba en lenguas y regresó persuadido de ello a Londres.

En 1830, Escocia comenzó a vivir un avivamiento en el cual había manifestaciones sobrenaturales del Espíritu Santo entre la gente. El domingo 28 de marzo de 1930, la hermana Mary Campbell fue sanada milagrosamente, se levantó de la cama y comenzó a hablar en una lengua desconocida. Las noticias de la experiencia de Campbell, creó una expectativa en el mundo religioso de Escocia e Inglaterra. Las noticias también llegaron al grupo reunido en Albury, que sintieron que era su deber orar por los dones manifestados, de la iglesia primitiva. La iglesia de Irvine en Londres comenzó a orar fervientemente por una visita de Dios y la restauración de los dones apostólicos. El avivamiento comenzó a sentirse en muchas partes de Escocia. Mary Campbell decidió ir a Londres para testimoniar en la Iglesia de Irvine.

En el otoño de 1830, Elizabeth Fancourt, hija enfermiza de un clérigo de la iglesia anglicana también fue sanada. Esto creó una expectativa de que Dios iba a visitar también a Inglaterra. El 30 de abril de 1831, la Sra. Cardale comenzó a hablar en lenguas. Con esto comenzó una serie de experiencias carismáticas en la iglesia londinense de Irvine. Los eventos llegaron a su clímax el 13 de noviembre de 1831, cuando tanto en los cultos matutino y vespertino, las lenguas y profecías resonaban en la iglesia. Irvine llevó a su congregación a otro lugar y la Iglesia de Escocia la excomulgó. Irvine murió de tuberculosis tres años después.

El nacimiento de la Iglesia Apostólica Católica

Los caballeros de la alta sociedad británica que se habían juntado en Albury, al ver toda esta experiencia se convencieron de que Dios quería restaurar la iglesia a su estado prístino primitivo. Como resultado se organizó la Iglesia Católica Apostólica. El 14 de Julio de 1835, el grupo de Albury designó 12 apóstoles y los separó de sus cargos eclesiásticos para ocupar el oficio en la iglesia universal. Sus nombres eran: John Bate Cardale, Henry Drummond, Henry King-Church, Spencer Perceval, Nicholas Armstrong, Francis Woodhouse (Francis Valentine Woodhouse), Henry Dalton, John Tudor (John O. Tudor), Thomas Carlyle, Francis Sitwell, William Dow, and Duncan Mackenzie. Entre ellos había ministros, miembros del parlamento, y

abogados. Todos eran hombres de buen carácter, llenos de fe y celosos por la obra del Señor. A cada apóstol se le dio una jurisdicción global o “tribu”. Declararon que el apostolado había sido nombrado para preparar el camino para la inminente venida del Señor. Su rol era transferir el Espíritu Santo, declarar los misterios de Dios, e interpretar las profecías.

Reconocieron tres grados de ministro ordenado: obispo, sacerdote y diacono. El obispo (o siguiendo a Juan de Patmos, lo llamaron “ángel”), tenía a su cargo una congregación. Por lo menos seis sacerdotes podían ayudar al obispo. Los diáconos cuidaban asuntos administrativos de la iglesia. Tomando Efesios 4:11 declararon un ministerio espiritual cuádruple: apóstol o (anciano), profeta, evangelista y pastor (o maestro). Estos ministerios espirituales podrían combinar con los oficios, por ejemplo diáconos-profetas, obispos-evangelistas (etc). La liturgia prestaba de tradiciones anglicanas, ortodoxas y católicas. En cada culto se celebraba la Santa Cena. Si alguien profetizaba, el obispo tenía que comunicar el mensaje al apóstol en jurisdicción para su interpretación. Seguían casos de sanidad divina. Cada persona podía usar su don según el Espíritu Santo le dirigía.

Guardaron tres sacramentos, el bautismo de infantes, la eucaristía, y la imposición de manos por un apóstol. Con las manifestaciones del Espíritu y sanidad divina, el número de personas que se adhirieron al movimiento creció alrededor del mundo, pero especialmente en el Viejo Continente. Uno por uno fueron muriendo los apóstoles, pero no los renovaron. El último murió en 1901 y con él, el movimiento. Se estima que el año 1900 había unas 1000 congregaciones en el mundo: Inglaterra, 315; Escocia, 28; Irlanda, 6; Alemania, 348; Holanda, 17; Austria/Hungría, 15; Nueva Zelanda, 5; Sud África, 1.

La Nueva Iglesia Apostólica

En 1863 hubo una división de la Iglesia Católica Apostólica en la ciudad alemana de Hamburgo. El asunto de discordia fue la necesidad de nombrar nuevos apóstoles. El 25 de mayo de 1863, Friedrich Wilhelm Schwartz fue llamado Apóstol y así comenzó el nuevo orden apostólico alemán. Después de la muerte de Schwartz, crearon el oficio de “Apóstol General” y designaron a Friedrich Krebs como cabeza de la iglesia.

Hoy día es una denominación mundial cuyo sede está en Zurich Suiza. Siguen creyendo en los tres sacramentos: Bautismo, Eucaristía y el “Santo sellamiento” (cuando un apóstol impone manos para recibir el Espíritu Santo). Creen que la venida de Jesús es inminente. Creen en el milenio. El único elemento controversial en la Nueva Iglesia Apostólica es su doctrina acerca de los muertos. Tres veces al año celebran un servicio para recordar e interceder por los muertos, y aun administrar los sacramentos en una forma sustitutoria siguiendo el pasaje de 1 Corintios 15:29. Así que creen que los muertos pueden encontrar gracia con Dios.

Los miembros de la Nueva Iglesia Apostólica desean vivir una vida que agrada a Dios y ser encontrados haciendo en bien, por Él en Su venida. En 2006, la Nueva Iglesia Apostólica tenía mundialmente 10.8 millón de miembros; muchos están en Europa. Hay casi ocho millones en África, y un millón y medio vive en Asia. En 2012, hay 360 apóstoles, más de la mitad de los cuales viven en África.

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Para más información:

http://www.naccanada.org/AM/Template.cfm?Section=Brief_History&Template=/CM/HTMLDisplay.cfm&ContentID=3382

HISPANIC MINISTRY IN CANADA

Internet: <http://www.naccanada.org/>

Cuidado del alma

Todos los miembros de la Iglesia Nueva Apostólica tienen derecho a una asistencia espiritual individual. Ella comprende diálogos personales acerca de la vida de fe, la vida natural, así como también el soporte en situaciones especiales de la vida. Personas enfermas y de avanzada edad son visitadas en los hospitales y casas de ancianos regularmente por los asistentes espirituales.

Las tareas de carácter espiritual y organizativo se cumplen en las comunidades en forma honorífica. Todos los actos eclesiásticos y bendiciones, como por ejemplo bautismos, bodas o funerales, son realizados en forma gratuita.

There are 4 Hispanic churches affiliated with this denomination in Canada.

B4.99

**Other Unclassified Pentecostal Churches -
Otras Iglesias Pentecostales no clasificadas**

**There are 90 unclassified Hispanic Pentecostal churches
in Canada in our database.**

B5.0

Other Unclassified Protestant Churches - Otras iglesias Protestantes no clasificadas

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